

**REFINING THE THEORETICAL CONSTRUCT OF
ISLAMIC WORK ETHIC: A QUALITATIVE STUDY**

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**ACADEMY OF ISLAMIC STUDIES
UNIVERSITY OF MALAYA
KUALA LUMPUR**

2017

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**THESIS SUBMITTED IN FULFILMENT OF THE
REQUIREMENTS FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY**

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ABSTRACT

Islamic work ethic is initially developed as an orientation for the Muslim society to address the lack of sound management and decline in economic growth. The Islamic work ethic has been a subject of interest, especially in the wake of the Islamization of knowledge. Many scholars have attempted to conceptualize Islamic work ethic, including Abbas J. Ali, who developed the scale of Islamic work ethic. While the growing number of studies established Islamic work ethic as an emerging field of research, the conceptualization of Islamic work ethic appears to be segmented and divided to philosophical, managerial and psychological. To address this issue, this research seek to develop the theoretical construct of Islamic work ethic based on these three main objectives: to examine the content of classical and contemporary works of Islamic work ethic, to evaluate the scholarly works in developing the initial construct of Islamic work ethic and to refine the initial construct of Islamic work ethic based on expert validation. The research uses qualitative approaches in the process of data collection; documentation and in-depth interview. The classic and contemporary works of Islamic work ethic are examined to understand the scholarly theories and concepts related to Islamic work ethic. These works are analysed using constant comparative method to identify the five points of similarity and two points of difference. These comparative points are used to develop the initial construct which consist of five elements; principle, objectives, sources, scopes and core values. The initial construct is validated by a panel of experts, which consist of nine respondents from academic and industrial background. The interview finding is analysed thematically to refine the initial construct and consequently, produce the final construct of Islamic work ethic. It

is discovered that the final construct does not differ much from the initial construct. The original five elements is retained in the construct with some modification on the content of the element. It is hoped that this final theoretical construct have successfully harmonized the distinguished thoughts and theories on Islamic work ethic, as well as to generate a holistic conceptualization on Islamic work ethic as the groundwork for future studies in various fields of knowledge.

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ABSTRAK

Etika kerja Islam asalnya merupakan sebuah konsep yang dibina sebagai penyelesaian untuk menangani masalah kelemahan dalam pengurusan dan keterbelakangan dalam pertumbuhan ekonomi. Bertitik tolak dari fenomena pengislaman ilmu, ramai sarjana yang menjalankan kajian mengenai etika kerja Islam, antaranya Abbas J. Ali, seorang sarjana yang membina skala etika kerja Islam. Pertambahan bilangan kajian yang telah menjadikan etika kerja Islam sebagai sebuah bidang kajian. Bagaimanapun, kajian-kajian tersebut menampilkan kefahaman yang berbeza-beza mengenai etika kerja Islam. Oleh yang demikian, kajian ini bertujuan untuk membina kerangka teori etika kerja Islam berdasarkan tiga objektif utama; menyelidik pemikiran para ilmuwan Islam mengenai etika kerja Islam berdasarkan karya-karya klasik dan kontemporari, menilai karya-karya tersebut untuk membina kerangka awal etika kerja Islam dan akhirnya, memperbaiki kerangka awal tersebut berdasarkan kesahan dari pihak pakar untuk memperoleh kerangka akhir etika kerja Islam. Kajian ini menggunakan metod kualitatif dalam proses pengumpulan data, iaitu dokumentasi dan temu bual. karya-karya klasik dan kontemporari bagi dikaji bagi memahami pemikiran para Ilmuwan mengenai etika kerja Islam. Karya-karya ini dianalisa menggunakan metod perbandingan untuk mengenal pasti titik persamaan dan perbezaan dalam pemikiran para ilmuwan ini. Hasil dari analisis ini membentuk kerangka awal etika kerja Islam yang terdiri dari lima elemen: prinsip, objektif, sumber, skop dan nilai-nilai teras. Kerangka awal ini disahkan oleh sekumpulan pakar yang terdiri dari sembilan responden dari latar belakang akademik dan industri. Dapatan temubual ini dikaji menggunakan kaedah tematik untuk memperbaiki kerangka awal dan seterusnya,

menghasilkan kerangka akhir etika kerja Islam. Hasil kajian ini menunjukkan tidak banyak perbezaan antara kerangka awal dan kerangka akhir. Kelima-lima elemen yang dibentuk pada mulanya dikekalkan dan hanya ditambah baik dari segi isi kandungannya. Diharap kerangka teori ini berjaya mengharmonikan pandangan-pandangan sarjana Islam tentang etika kerja Islam serta membentuk suatu kefahaman yang boleh dijadikan sebagai perintis pada kajian berkenaan etika kerja Islam dalam bidang-bidang kajian yang berkaitan pada masa hadapan.

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ACKNOWLEDGEMENT

I would like to begin with the famous quote of Ibn ‘Ataillah al-Sakandari, the author of al-Hikam - *“Praise be to Allah, all the goods become attainable by His Grace,”*.

First, I would like to thank you Dr. Nor ‘Azzah Kamri, who has greatly assisted and guided me towards accomplishing this quest. May Allah would endow her with bliss and reward her generously. My thanks would go to other member of the faculty who have facilitated the administrative matters with regards to this thesis.

My heartfelt appreciation to my source of inspiration, Mohd Yusuf Hawasy, and my lovely children, Mohd Zidny ‘Ilman and Hana Rafhani - whose life have been significantly interrupted throughout the research - as well as to my family who have been supportive all along.

I would like to thank you to the people who have been so kind to offer moral support all along – May Allah grant you the paradise and bless your kind souls.

To Dr. Mariam Abdul Majid and Dr. Nurhanisah Senin, this is a tribute to you.

Siti Fairuz Bte Ramlan, Singapore

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TRANSLITERATION SYSTEM

Consonants

Arabic letters	Roman letters	Arabic letters	Roman letters
أ, ء	<i>a, ' </i>	ط	<i>ṭ</i>
ب	<i>b</i>	ظ	<i>ẓ</i>
ت	<i>t</i>	ع	<i>'</i>
ث	<i>th</i>	غ	<i>gh</i>
ج	<i>j</i>	ف	<i>f</i>
ح	<i>ḥ</i>	ق	<i>q</i>
خ	<i>kh</i>	ك	<i>k</i>
د	<i>d</i>	ل	<i>l</i>
ذ	<i>dh</i>	م	<i>m</i>
ر	<i>r</i>	ن	<i>n</i>
ز	<i>z</i>	و	<i>w</i>
س	<i>s</i>	هـ	<i>h</i>
ش	<i>sh</i>	ي	<i>y</i>
ص	<i>ṣ</i>	ة	<i>h</i>
ظ	<i>ḏ</i>		

Vowels and Diphthongs

اَ	<i>a</i>	ى	<i>ī</i>
اُ	<i>u</i>	أُو	<i>aw</i>
اِ	<i>i</i>	أَيَّ	<i>ay</i>
آ	<i>ā</i>	ي	<i>iy</i>
و	<i>ū</i>	و	<i>uww</i>

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LIST OF ABBREVIATIONS

The list of short forms or acronyms that are used throughout this research is as follows:

P.B.U.H	Peace Be Upon Him
<i>Ibid.</i>	<i>Ibidem</i> (same reference)
Assoc	Associate
Prof.	Professor
Dr.	Doctor
Ed	Edited
Trans	Translated
N.d	No date
No.	Number

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CHAPTER ONE: OVERVIEW

1.1 Introduction

This chapter will explore the composition of this research, primarily: the research background which highlights the issues with the subject of Islamic work ethic. These issues will be emphasized as the research problem and subsequently, develop the research objectives and questions. The segment of research significant will explain in detail on the potential of this academic deliberation as an answer to the issues underpinning the Islamic work ethic. The content of this research, however, is limited to the scope designed specifically for the subject matter. This scope will be elaborated through the literature review displaying the scholarly gap of Islamic work ethic in the management literature. To demonstrate the overview of the research content, the structure of chapter will provide a detailed outline of the content related to the background, problem, question, significance, and scope. The chapter concludes with the overview of this research on Islamic work ethic.

1.2 Background of Research

Religion, among other factors, played a significant role to develop a unique tradition in the society, manifesting the cultural, political and economic dynamicity. In fact, religion assists to enhance the cooperation and integration among people of different groups, states, and

countries¹. In the case of the Arab society, Islam demonstrated the strong influence of religion on the cultural norm, as it brings forth the phase of transformation to the pre-Islamic-Arab community. In prior to the rise of Islam, the community was basically divided; the nomadic people rivaled with the urban residents, clans, and tribes were constantly in war with one another, and the social gap between the riches and the poor, the nobles and the slaves were distinctive and customary. Often the rivalry is centered on the ancestral honor, political superiority, and control of trade. Apparently, the trait of hot-headedness and reckless temper is embedded in the ancient Arab society, supposedly founded on the quality of manliness. However, in spite of this negative trait, they are recognized for the generosity, honor and that they admired kindness, patience, and forbearance. In between these two polarizations, the Arabs are more inclining towards the temperamental characteristic². Notably, the war-like social order is based on the pagan belief limited to sacrificial rituals that is indifference to the plagued society.

The dominating character is evident in the social events, particularly in politic and economic activities. The political occupation is centered on the administration of the Mecca which is transformed into a business center during pilgrimage; the local traders drew profits from visitors through ritualistic services. Outside of the peak season, the local Arabs were occupied with various forms of trades, craftsmanship, and agriculture as means of livelihood. In addition to these traditional occupations, there are moneylenders, who provide financial assistance to the farmers, merchants and tribe chiefs. Considering the significance of the moneylenders in the economic society, they often manipulated the opportunity to their advantage by charging interest fee above the principal amount. Other

¹ Ali, Abbas J. *Islamic Perspectives on Management and Organization*. United Kingdom: Edward Elgar Publishing Limited, (2005). Pp 1-5.

² Munawar Haque, Naamane Djeghim, Fatmir Mehdi Shehu & Kabuye Uthman Sulaiman. *Ethics and Fiqh for Everyday Life*. Malaysia: IIUM Press, (2010). Pp 1-13.

than these debtors, rich merchants, warlords, tribal chiefs are among the wealthy people of Mecca who rely on the hard labor of their slaves³. Ironically, the slaves are often mistreated and subjected to hardship by the rich masters, who in turn being arrogant and demeaning due to their social standing. Without any doubt, these merchants and traders will resort to dishonesty and fraud in business transactions to maintain their wealth in order to earn recognition from the public. With the obvious gap between the slave and the master, the rich and the poor, the social strata are inevitable with racial discrimination and injustice being prevalent⁴.

The practice of monopoly is also common in that time, with a party controlling a certain form of trade, evading fairness in market competition. The tribal spirit and collectivistic belief are deeply implanted within the social order. Unethical practices such as cheating in weighing, setting *status quo* of service, scheming in transactions, and fluctuation of price are among patterns of economic behaviors in those days⁵. As agriculture and craft were among the main sources of living, the oppressed have no choices but to withstand the uncertain faces of economic and political situation. The aristocrats and noble of descents continued to rule the city of Mecca, while the lower ones are suppressed by the bigotry of status. Genderism was especially eminent in the society; women are regarded as the lower among the two genders. Beginning from the birth stage, a daughter is to be disposed of out of disgrace while the son is spared as the honor of the clan. A widow is also inherited in the family after the death of the spouse⁶. The spirit of tribalistic (*aṣābiyyah*) is very much present in the Meccan society; the tribes and clans were constantly in the war to prove the

³ Dalo, B. *Mushāma fī eadit katabit al-taryk al-Arabi*. (A Contribution in Rewriting Arab-Islamic History). Beirut: Dar al-Arabi, (1985). Pp 1-10.

⁴ Hurgronje, Christiaan Snouck. *Selected Works.[oeuvres Choisies]*. EJ Brill, (1957). Pp 30-42.

⁵ Reynold Alleyne Nicholson. *A literary history of the Arabs*. Routledge, (1998). Pp 24-60.

⁶ Najeebabadi, Akbar Shah, Ṣafī al-Rahmān Al-Mubārakfūrī, Abdul Rahman Abdullah, and Muhammad Tahir Salafī. *The history of Islam*. Vol. 1. Dar al-salam, (2001). Pp 3-16.

nobility of birth as a symbol of pride and dignity. The culture of honoring own clan and demeaning others depicts strength and courage. The period before the coming of Islam is rendered as the period of ignorance (*jāhiliyyah*).

The arrival of Islam through the propagating of Muhammad (P.B.U.H) offered a moral framework suited to the Arabian socio-economic-political crisis. Islam regulates principles that are mainly consisted of belief (*aqidah*), the body of law (*sharī'ah*) and mannerism (*akhlāq*). The belief in the oneness of God (*tawhīd*), represents the absolute submission to God and the reliance towards him for financial support. The transactional activities are regulated by the rule of honesty and transparency in dealings (*mu'āmalāt*), securing the rights of both buyer and seller⁷. The Islamic ethical framework (*akhlāq*) eliminates all kind of discrimination and creating healthy competition between craftsmen, agriculturist, and traders regardless of gender and ages. The abuse of power and the monopoly of trades are also abolished through consultation and fair access to trade. The gap of wealth is abridged with the distribution of alms and tithes through the constitution of the national treasury (*bait al-māl*). Islam promotes productivity and profit in work without denying humanity in the process; relating the economic affairs with religious practices and acknowledging the worldliness without denying asceticism⁸.

The rise of Islam marks the beginning of the Islamic civilization, often hailed as the Islamic Golden Age. The principal teaching of the religion is expounded by the prophet Muhammad (P.B.U.H), which he himself demonstrates in his private affairs and public engagements. He did not prohibit the customary trade activities nor reproached it as 'a

⁷ Al-Mubārakfūrī, Ṣafī al-Raḥmān. *The Sealed Nectar: Biography of the Prophet*. Dar al-Salam Publications. (2002). Pp 9-22, 66-73.

⁸ Ali, *Islamic Perspectives on Management and Organization*. (2005). Pp 9.

worldly activity', but rather acknowledge industry, business, knowledge, agriculture⁹ as legal sources of earning. The merchants and traders were regarded as noble as they played a significant role to strengthen the foundation of the newly founded Islamic state. They gain strong support from the Prophet (P.B.U.H) and the four caliphs. In fact, the prophet himself used to be a merchant in his youth and eventually married a merchant lady, Sayyidatina Khadijah (May Allah's please be upon her)¹⁰. The Quranic and prophetic traditions cultivate dynamic working environment within the market; maintaining the standard of craftsmanship, creating rapport between the industrial players without sub-standardization of product and marginalization of gender. Even after the demise of the Prophet (P.B.U.H), religion continues to be the driving force of the Arabian society superseding traditional custom - becoming the main force behind the economic growth for the newly founded Islamic state¹¹.

By now, the characteristic of the Muslim artisans is known for honesty, earnestness, and accountability on own trade and respectful towards one another, both strongly on religious teaching. Inadvertently, trade becomes a useful instrument to spread the message of Islam to other regions outside the Arabian Peninsula. The economic activities are organized in guilds-subsequently increasing the craft standard¹² and preserving the true character of Muslim craftsmen¹³. As the Islamic government progresses and solidifies, the market regulator is integrated into the governmental affair. To ensure the implementation of ethics in the real situation, the system of quality control (*hisbah*) was introduced by the Muslim government and controlling officers (*muhtasibūn*) were located at the bazaars and to spy on

⁹Abu-Saad, Ismael. "Individualism and Islamic work beliefs." *Journal of Cross-Cultural Psychology* 29, no. 2 (1998): pp 377-383.

¹⁰ Ahmed, Akbar. *Islam Today: A Short Introduction to the Muslim World*. IB Tauris. (1999). Pp 12-23.

¹¹ Ali, *Islamic Perspectives on Management and Organization*, (2005). Pp 11.

¹²Ali, Abbas J. "The Islamic work ethic in Arabia." *The Journal of psychology* 126, no. 5 (1992): Pp 507-519.

¹³ Izzeddin, Nejla. *The Arab World*. Chicago, Illinois: Henry Regnery, (1953). Pp 4-27.

the production and transaction process that took place. These officers carried the responsibility of supervising market activities and reported their observation the caliph. This illustrates the government's effort to incorporate religious conscience within the marketplace¹⁴.

The following Ummayyad dynasty transformed the Muslim socio-economic structure, becoming the trade center and introducing the policy of “merchant-ruler”, and subsequently, “merchant-warrior”. The merchant-rulers play the extensive role to attract Arabs to join the national squad and widen the Islamic colony to other regions. In the process, the merchant-rulers are known to use material rewards and solidarity in return for their military and economic contribution¹⁵. The legacy of the merchant-rulers was continued by the merchant-warriors who constitute the Arab nations as the international trade center between Asia, Europe, and Africa. The system of merchant-rulers and merchant-warriors have promoted the thriving agriculture and trade, and most importantly, laid the foundation of a systematic government¹⁶. Even after the fall of Umayyad Empire, the Abbasid rulers who took over the government maintains the importance of trade as the main instrument to sustain political authority. The following dynasties such as Safavid and Akbar, have also engaged in the flourishing international trade, although the involvement is moderate, in comparison to the Ummayyad and Abbasid Empire¹⁷. At that time, the Islamic state was rendered as “sophisticated” in comparison to other empires of the time i.e. Byzantine, Persian¹⁸.

¹⁴ Al-Husayni, Musa. *The Institution of the Hisbah in Early Islam*. (1969). Pp 3-36.

¹⁵ Abdel-Rahman, A. “The nature and development of the Islamic state”. *Arab Studied* 26(91): Pp 3-24.

¹⁶ Lewis, Bernard. *Arabs in history*. OUP Oxford, (2002). Pp 120-130.

¹⁷ Keyvani, Mehdi. "Artisans and Guild Life in the later Safavid period." PhD diss., Durham University, (1980). Pp 22-54.

¹⁸ Turner, B. *Weber on Islam*. London: Routledge and Kegan Paul, (1981); Ali, Abbas J., and Abdullah Al-Owaihah. "Islamic work ethic: a critical review." *Cross Cultural Management: An International Journal* 15, no. 1 (2008): Pp 5-19.

Later, this system was institutionalized as orders, guilds, and groups who identified themselves as *ukhuwwāt*, *futuwwāt*, *asnāf*¹⁹ and very much recognized in the Seljuq period in the economic, religious and social fields. These institutions, although considered as less formal than the previous one, reform the view of work as the extension of spiritual practices. The members are the sufistic disciples, and religious relation, they also possess the ‘spirit of chivalry’, resembling much of the knighthood institutions in its morphological and structural aspect²⁰. At this stage, Islamic work values are fully developed; the professional attributes are identified with both religious and economic duties²¹. The members of the guilds were a guarantor towards one another from any harm or oppression that might arise from the ethical concerns²². In addition to this strong relationship, the Confederates were united under the guidance of the master (*mursyīd*) who acts as the spiritual mentor and a trade instructor²³.

From this chronological narration, we have come to understand that Islam is the driving force of the Muslim civilization. The engagement of the Muslim society in the economic activities was not merely founded on materialistic pursuit, but also driven by the religious spirit that upholds the sanction of the commerce activities. The notion of hard work, performing craft at its best and honesty in trade are underlined with the zealous spirit of religiosity. The crafts and trades were conducted with passion and diligence in seam with the spirit of brotherhood, creating healthy ambiance for the economic market to prosper. But sadly, this culture has gradually disappeared along with the waves of ‘political

¹⁹ Nasr, B. Lewis. *The Islamic Guilds. Economic History Review*. Vol.8 (1937): Pp 20-37; Y. Ibish. *Brotherhoods of the Bazaars. UNESCO courier*. Vol 30. No. 12. (1977): Pp 12-127; Y. Ibish. *Economic Institution in R.bsarjeant (e.d).The Islamic City*. Paris, (1980): Pp 114-125.

²⁰ Abdullahi, Yahya, and Mohamed Rashid Bin Embi. "Evolution of Islamic geometric patterns." *Frontiers of Architectural Research* 2, no. 2 (2013): Pp 243-251.

²¹ Ali, *Islamic Perspectives on Management and Organization*. (2005). Pp 15.

²² Mitchell, Richard Paul. *The society of the Muslim Brothers*. Oxford University Press, USA, (1993). Pp 163-183.

²³ Tringham, J. Spencer. *The sufi orders in Islam*. Oxford University Press, (1998). Pp 16-26.

disintegration' and ideological differences that eventually ends the Islamic empire for once and all²⁴. The last monarch-the Turks, eventually concede to republican governance, abandoning the administrative system of the caliphate. The once united states are segregated to individual nations and each of these nations is being governed independently. Not only the governing style has changed, the state society is also diversified in goals and interests based on varied citizenries. The once solid body of management has become weakened in the practical aspect along with the economic regression afflicting most of the Islamic countries²⁵.

Until now, it is apparent that the Muslim countries are yet to recover from the catastrophe. Although there are Arab League and Organization of Islamic Cooperation (OIC) representing the union of the Muslim states, conflicts within the Muslim world still exist. Aside from ideological differences, the Muslims are divided in religious practices. The traditional work culture was no longer held in respect and eventually vanished in most of the urban city areas. The guilds have also disappeared; as such there is no more functional organization to articulate the ethical concerns seriously. In place of the divine law are the secular-cum-western law, considered as more modern and universal than the former as an anchorage for the society. Saudi Arabia, for instance, although still largely influenced by the Islamic laws²⁶, the religious values are not wholly manifested in the nation. Many contemporary thinkers such as Nasr, agrees that the current working market is cut off from the societal culture of work ethic²⁷, therefore the Islamic codes of work ethic are not well

²⁴ Abed, George T. "Arab financial resources: An analysis and critique of present deployment policies." In *Arab Resources* edited by Ibrahim Abdel Kader: Pp 43-70; Barakat, H. "Ideological Determinants of Arab Development." In *Arab Resources* edited by Ibrahim I.: Pp 169-184; Ali. *Islamic Perspectives on Management and Organization*, (2005). Pp 50.

²⁵ Tayeb Monir. "Human Resource Management in Iran." In *Human Resource Management In Developing Countries* edited by Pawan S. Budhwar and Yaw A. Debrah, London: Routledge, (2001): Pp 121-134.

²⁶Mellahi, Kamel, and Geoffrey Wood. "Human Resource Management in Saudi Arabia." In *Human Resource Management In Developing Countries* edited by PawanS. Budhwar and Yaw A. Debrah. London: Routledge, (2001): Pp 135-152.

²⁷Nasr, "Islamic Work Ethic", (1984). pp 34-35.

executed, and even being ignored by many employees of its significance²⁸. The Quranic and Prophetic teaching no longer rendered as a significant reference for social engagement, but more consigned to private affairs and residential decorations. While the Muslims are in acknowledgment of religious teaching, the Islamic values are evidently ignored and abandoned in the regard of social life.

In order for the Muslim countries to revive the glorious era, the lost tradition needed to be retrieved and revived. It is of great importance for the religious teaching to be presented clearly in both theoretical and practical conceptualization, in order to cater to the understanding of the various level of society. Recently, there have been various attempts to recognize the relevance of Islamic principles in the working industry. The forbiddance of usury assists to combat the inflation of commodities, while the value of integrity and honesty secures the trust of investors and shareholders in the uncertain markets. Transparency, justice, and equality based on public interest build up good governance and effective administration²⁹. Considering that reverting to the religious teaching would be an answer to the issues of the Islamic countries, the quest is now to design the implementable structure of Islamic work ethic, rather than just proposing stagnant theories.

Despite the extensive history of economic activities that landscaped the Islamic Golden Era, the dynamicity has rapidly ceased, especially after the disintegration of the Islamic empire and continues to decline until now. As the Islamic states that are formerly united under a large kingdom are governed have separated, they have individually developed norms and practices that considered 'Islamic' but 'local'. Muslims in the West are different

²⁸ Al-Attas, Muhammad Naquib. *Islam and Secularism*. Kuala Lumpur: Malaysian Islamic Youth Movement, (1978). Pp 40-50; Husin, Wan Norhasniah Wan. "Work Ethics from the Islamic Perspective in Malaysia." *European Journal of Social Sciences* 29 (2012): pp 51-60.

²⁹ Al-Buraey, Muhammad. *Administrative development: an Islamic perspective*. Taylor & Francis, (1985). Pp 7-20, 47-60.

from the Middle Eastern, probably due to the culture surrounding and religious understanding. The spirit of religiosity is distinctive from a state to another - creating a divided image of Islam. While the disintegration of Islamic states allowed freedom of governance, it has dismissed the spirit of religiosity that united the diverse nations and races and altogether destroys the glorious civilization. One of the major aftermaths is the economic regression, mainly attributed to the weak system of national administrations and financial institutions³⁰.

Scholars like Lewis³¹ pointed out that Islam rejected development within the Arab world due to its despotic teaching of honoring the glorious past. Another scholar who supported this is Kuran who claimed that Islam is the reason behind the declining economic growth within the Muslim countries due to principles, among them, 'conservatism' and 'traditionalism'³². Rehman and Askari³³ refuted these claims, having discovered the significant relationship between economic progress and commitment to the Islamic economic principles. Countries such as Ireland, Denmark, Luxembourg and Japan scored high in what is regarded as Islamic practices such as justice in economic management and economic opportunity, high moral standards including honesty and trust exhibited within marketplace transaction and economic interactions, less corruption, and transparency in public services, better treatment of worker and etc. In addition, these countries earned high in terms of Gross Domestic Product (GDP) and subsequently Gross National Income

³⁰ Ali, Abbas. "Scaling an Islamic work ethic." *The Journal of Social Psychology* 128, no. 5 (1988): Pp 575-583.

³¹ Lewis, Bernard. *What went wrong?: the clash between Islam and modernity in the Middle East*. Harper Collins, 2003.

³² Kuran, Timur. "Economic underdevelopment in the Middle East: The historical role of culture, institutions, and religion." Department of Economics, Duke University (2007): Pp 1-13.

³³ Rehman, Scheherazade S., and Hossein Askari. "How Islamic are Islamic Countries?." *Global Economy Journal* 10, no. 2 (2010) & "An Economic Islamicity Index (EI2)." *Global Economy Journal* 10, no. 3 (2010). The second article is a revised edition of the preceding article which exclude a table on the Overall Islamicity Index Rank.

(GNI)³⁴. These data proved that countries that are committed to Islamic values are most likely to progress economically, as consequently socially thriving.

With regards to Lewis's argument as Islam being 'despotic', Mirakhor³⁵ acknowledged that Islam administered a set of rules for behavior. However, the rules are underlined by ethical values that promote economic growth. For instance, to the acquisition of private property is permissible through legal means. Furthermore, Islam connects physical actions to its spiritual meaning. Hard work in Islam is highly encouraged to provide benefits for the worker in addition to being rewarded in the afterlife³⁶. Being engaged in profitable activities is regarded as a form of duty, which a person is liable to, be it to his dependents or his society. Laziness is generally regarded as the ills of the society; Islam concurred on the view and regarded idleness as a vice. Based on these facts, it is deducible the issue of backwardness does not lie with the religion, but the people advocating the faith; the Muslim society.

Within the same study, Rehman and Askari maintained that not only the Muslim countries lacked in the economic prospect, but weakened in the commitment to the basic Islamic principles, in comparison to other non- Muslim countries³⁷. Other scholar who conceded with this study such as Al-Attas who claimed that the declining growth of the Muslim society is attributed to the 'loss of *adāb*'³⁸, based on 'the confusion of knowledge' which lead to the 'adherence' to bad practices and negligence of religious duties e.g abandoning

³⁴ "the World Bank GNI per capita Operational Guidelines and Analytical Classifications". Please see the World Bank Data. <https://datahelpdesk.worldbank.org/knowledgebase/articles/378834-how-does-the-world-bank-classify-countries>. As retrieved on 24 February 2016

³⁵ Mirakhor, Abbas. *A note on Islamic economics*. Islamic Development Bank. (2007). Pp 9-30.

³⁶ Nasr. "Islamic work ethics". (1984). Pp 28.

³⁷ The countries that are listed in the study as Muslim countries, are countries that either mostly populated by Muslim, or self-declared as Muslim countries or endorsing religious symbols in its flag or religious phrases in the national anthem. Please see. Rehman, Scheherazade S., and Hossein Askari. "How Islamic are Islamic Countries?." *Global Economy Journal* 10, no. 2 (2010).

³⁸ Al-Attas. *Islam and secularism*. (1978). Pp 35-48.

the protection of public interest and social rights. He further elaborates that the Islamic teaching is not well executed to the extent of being ignored of its existence³⁹. Ali explained this phenomenon as a “cultural discontinuity”⁴⁰, depicting the disengagement of the society from the religious norms that manifest the identity of the society. Ghazanfar and Islahi corroborate the opinion in the following passage⁴¹:

“It is our contention that such a claim of "discontinuity" in the evolution of human intellectual development generally but in the history of economic thought particularly is not only intellectual arrogance but lacks in objectivity and is patently untenable.”

What Ghazanfar and Islahi suggested is the Islamic economic thoughts have not been fully articulated that the discourses are inconsistent, which contributed to the discontinuation of the religious tradition. Salleh⁴² also added into the concerns by stating the fact that the Muslim society did not have a sound ‘operating concept’ despite having the Quranic and prophetic tradition as the source of guidance. In other words, the religious texts have not been fully expounded and interpreted to develop a strong construct that embodies the Islamic principles of economics. These statements suggest that the society requires a coordination of religious thought and discourses that form a structured orientation to deal with the economic issues⁴³. In this case, which Al-Attas specifically ruled out the missing of ethical culture, a system of work conduct such as Islamic work ethic would be the

³⁹ *Ibid.* Pp 50-66.

⁴⁰ Ali, Abbas J. "Cultural discontinuity and Arab management thought." *International Studies of Management & Organization* 25, no. 3 (1995): Pp 7-30.

⁴¹ Ghazanfar, S. Mohammad, and Abdul Azim Islahi. *Economic thought of al-Ghazali*. Jeddah: Scientific Publishing Centre King Abdulaziz Univesity (1997). Pp 13-30.

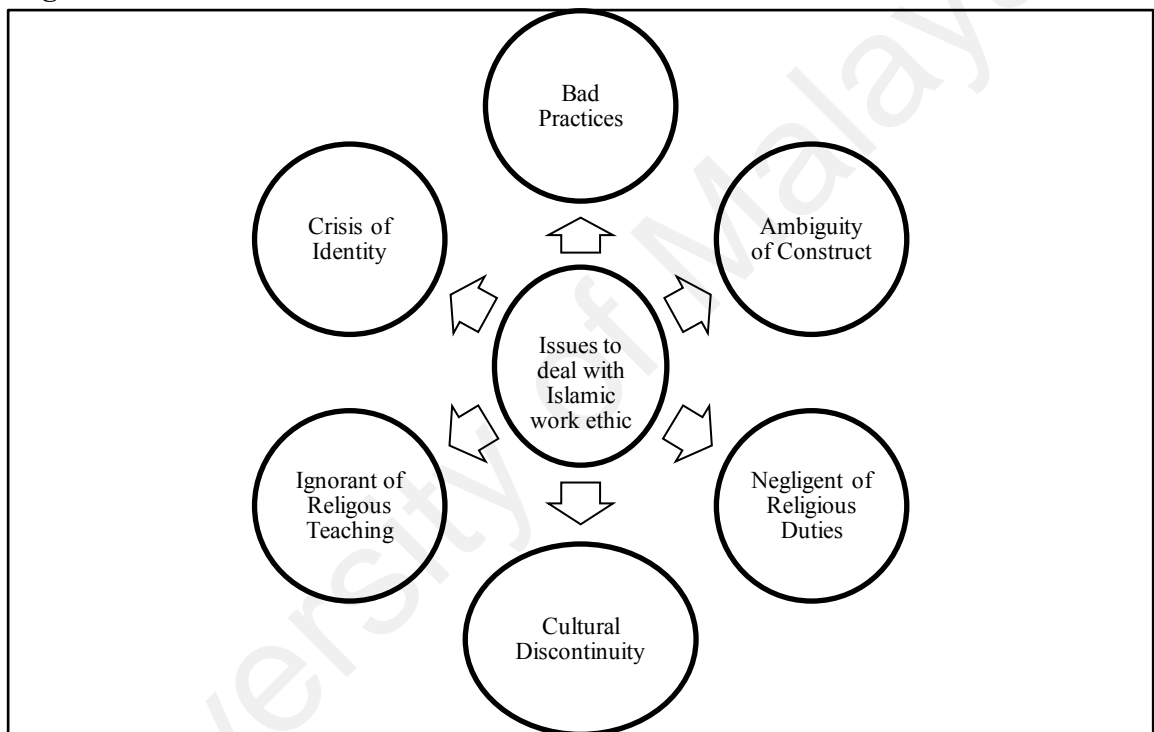
⁴² Rehman, Scheherazade S., and Hossein Askari. "An Economic IslamicityIndex (EI2)." *Global Economy Journal* 10, no. 3 (2010).

⁴³ Societal identity is often determined through collective belief, values, behaviors and attitudes as well as various other aspects such as identity politics, religious practices and racial and ethnic identity. Please see Peek, Lori. "Becoming Muslim: The development of a religious identity." *Sociology of Religion* 66, no. 3 (2005): Pp 215-242.

possible answer to the economic decline. On the other hand, the Islamic work ethic necessitates a proper construction as to function as a regulatory body representing religious teaching, as what Ghazanfar and Islahi and Salleh have collectively suggested.

The following figure summarizes societal issues to resolve through Islamic work ethic:

Figure 1.1: Issues related to Islamic work ethic



Source: Author's Illustration⁴⁴.

1.3. Research Problem

As a response to the delayed economic growth, sparks of awareness began to spread among Muslim scholars which perpetuates the 'Islamization of knowledge'. Scholars began to turn

⁴⁴The chart is formulated based on the following authors and their works: Al-Attas., *Islām and secularism*, 1978; Ali, Abbas J. "Cultural discontinuity and Arab management thought." *International Studies of Management & Organization* 25, no. 3 (1995): 7-30; Ghazanfar, S. Mohammad, and Abdul Azim Islahi. "Economic thought of al-Ghazali." Jeddah: Scientific Publishing Centre King Abdulaziz University (1997); Salleh, Muhammad Syukri. "Islamic economics Revisited: Re-contemplating unresolved structure and assumptions." In *8th International Conference on Islamic Economics and Finance*. Doha, Qatar, (2011). Pp. 19-21.

to the religious teachings as the solution to the various conflicts⁴⁵. Especially in the regards of economic affairs, the Quranic and prophetic traditions are proposed as the ‘constitutional provision’⁴⁶ for social activities. The applicability of Islamic principles to the social activities is evaluated and assessed to identify its potential to resolve the crisis of the modern society. The movement towards religiosity has since transformed the so-called ‘conventional-westernized’ knowledge to Islamic based knowledge and therefore, coined new terms associated to the religion such as Islamic finance, Islamic banking, Islamic management, and administration. A term introduced to refer to the Islamic work culture, ‘Islamic work ethic’, have since used and established in the management literature and assumed to be a significant form of orientation for the working class of the Muslim society.

Nasr’s work⁴⁷ preceded in other writings on the subject of Islamic work ethic. Nasr conceptualizes the term from the understanding of the term ‘work’ itself – an activity that is ‘artistic’ and ‘artisanal’. The philosophical foundation that underlies is that work as a covenant between employer and employee, warranting ‘the solemn undertaking’ and responsibility towards the covenant between two parties. In Islam, the work process involves the rights of employers and employees, where both of them are accountable towards one another. A salary is considered legitimate if a person performs his task diligently and honestly, and in turn, it must be reciprocated with generosity and kindness. Therefore, work is never fully differentiated from human action nor detached from the ethical consideration, which why both work and ethic go hand in hand, to achieve prosperity and success. For the work to be acknowledged by God, compliance with the

⁴⁵ Ahmad, Shukri and Owoyemi, Musa Yusuf. "The concept of Islamic work ethic: An analysis of some salient points in the prophetic tradition." *International Journal of Business and Social Science* 3, no. 20 (2012).

⁴⁶ Wilson, Rodney. "Legal and regulatory issues in Islamic finance". UCD Sutherland School of Law, Dublin. 14 May 2015. www.ucd.ie/.../Legal%20and%20regulatory%20. Retrieved on 13 June 2016.

⁴⁷ Nasr, "Islamic Work Ethics", (1984). Pp 25-35.

ethical precepts that the religion has prescribed is a must. Nasr also emphasizes the value of work as an act of worship, hence, the act of work to support oneself and his dependents are noble.

Following the footsteps of Nasr, Ali⁴⁸ produced his own version of Islamic work ethic. Describing the preceding works on Islamic work ethic as 'descriptive and general', Ali developed a detailed concept that is widely credited. His first study appears in 1988⁴⁹ proposing a scale of Islamic work ethic (IWE) as an instrument to evaluate the commitment of Muslim society to the Islamic principles. By establishing a series of studies on Islamic work ethic⁵⁰, Ali intended to provide a form of orientation for Muslim employees through the honorable notion of work in Islam and its attributed values. Ali uses a managerial approach to examine Islamic work ethic and in parallel, develops work values from selected Quranic and prophetic quotes such as hard work, honesty, creativity, and forbiddance of usury and monopoly. Like Nasr, Ali's study is also criticized to be heavily shadowed by Weber's Protestant work ethic⁵¹, is that the IWE scale contained values such as hard work that is akin to the former⁵² and on the fact that it has not been modified since its initial construction⁵³.

⁴⁸ Ali, Abbas J., and Ali A. Al-Kazemi. "Islamic work ethic in Kuwait." *Cross Cultural Management: An International Journal* 14, no. 2 (2007): Pp 93-104.

⁴⁹ Ali, Abbas. "Scaling an Islamic work ethic." *The Journal of Social Psychology* 128, no. 5 (1988): Pp 575-583.

⁵⁰ Ali. *Islamic Perspectives on Management and Organization*, 2005 (This book is a collection of Ali's studies related to Islamic work ethic in prior to the publication of the book); Ali, Abbas J., and Ali A. Al-Kazemi. "Islamic work ethic in Kuwait." (2007); Ali, Abbas J., and Abdullah Al-Owaidan. "Islamic work ethic: a critical review." *Cross cultural management: An international Journal* 15, no. 1 (2008): Pp 5-19. There are more of Ali's studies on work ethic that will be featured in chapter four for a detailed elaboration.

⁵¹ Weber, Max. *Die protestantische Ethik und der Geist des Kapitalismus (The Protestant work ethic and the spirit of capitalism)*. (1904): Pp 131.

⁵² Aldulaimi, Saeed Hameed. "Fundamental Islamic perspective of work ethics." *Journal of Islamic Accounting and Business Research* 7, no. 1 (2016).

⁵³ Chanzanagh, Hamid Ebadollahi, and Mahdi Akbarnejad. "The meaning and dimensions of Islamic work ethic: initial validation of a multidimensional IWE in Iranian society." *Procedia-Social and Behavioral Sciences* 30 (2011): Pp 916-924.

Beside these two scholars, the work of Asifuddin⁵⁴ is regularly cited within the studies of Islamic work ethic. Apart from the philosophical and managerial approach to the subject⁵⁵, Asifuddin explores the psychological impact of Islamic work ethic on professionalism. Emphasizing on Islam as the intrinsic motivation, he accentuates on the notion of self-actualization and the consequential sense of achievement. According to him, a professional character can be forged through spiritual orientation – tracing the root of work ethic to the end of work itself, the pleasure of God. By accomplish work at its best with diligence and honesty of undertaking a task, a person will develop a self-satisfaction that may not be reimbursed by any form of material compensation. The author also maintained that the intrinsic motivation is the very foundation that drives a person to excel in his work and for that reason; the ‘internal’ stimulus should be developed to anticipate professionalism and work commitment. Asifuddin’s work is very much significant to the Islamic work ethic literature but by far has not been recognized in comparison to Ali and Nasr’s study.

Beginning with these works, the number of academic studies on Islamic work ethic grows rapidly, especially in the recent years. Akbarnejad and Chanzanagh⁵⁶ recommend a multi-dimensional scale of Islamic work ethic which proposes a critical assessment of Islamic principles on work ethic. Khanifar *et.al*⁵⁷ also suggests a construct of Islamic work values based on dimensions and components that differed from Ali’s Islamic work ethic. Ahmad⁵⁸ attempts to define Islamic work ethic based on the Quranic and prophetic prescriptions, while Owoyemi examines the prophetic traditions to conceptualize Islamic

⁵⁴ Asifudin, Ahmad Janan. *Etos Kerja Islami*. Surakarta:Muhammadiyah University Press, (2004).

⁵⁵ These approach is evident in the works of Ali and Nasr. Please see Nasr, "Islamic work ethics", (1984) and Ali, "scaling an Islamic work ethic", (1988).

⁵⁶ Chanzanagh, Hamid Ebadollahi, and Mahdi Akbarnejad. "The meaning and dimensions of Islamic work ethic: initial validation of a multidimensional IWE in Iranian society." *Procedia-Social and Behavioral Sciences* 30 (2011): Pp 916-924.

⁵⁷ Khanifar, Hossein, Hassan Zarei Matin, Gholamreza Jandaghi, Aryan Gholipour, and Mohammad Sadegh Hassanzadeh. "Identifying the Dimensions and Components of Islamic Work Values (IWW) for Public services sector of Iran." *European Journal of Social Sciences* 22, no. 2 (2011): Pp 246-261.

⁵⁸ Ahmad, Muhammad Shakil. "Work ethics: An Islamic prospective." *Journal of Human Sciences* 8, no. 1 (2011): Pp 850-859.

work ethic⁵⁹. Possumah *et.al*⁶⁰ suggests revisiting the Islamic principles in work conduct, in line with the study of Ibrahim⁶¹ which proposes a different model of Islamic work ethic. Other studies such as Rokhman⁶², investigates the relationship between Islamic work ethic and work behaviors, such as organizational commitment, job satisfaction, knowledge sharing, innovation capability as well as organizational behaviours such as managerial ethic and leadership.

Based on the numerous accounts of studies above, it can be concluded that there have been attempts to construct Islamic work ethic such as the works of Akbarnejad and Chanzanagh, Khanifar, and Ibrahim. However, the question of the credibility of the Islamic work ethic as a discipline of knowledge is yet to be assessed. To date, scholars have relentlessly attempted to define Islamic work ethic as the elements characterizing the concept have yet to be successfully identified⁶³. In closer examination of Ali, Nasr and Asifuddin's study, the concept of Islamic work ethic appears to be different from one scholar to another. On another note, it is noticeable in these contemporary works, that the classical works on Islamic ethic are seldom referred, which suggest the discontinuation of scholarly discourses on ethical thoughts. At this stage, it is assumed that scholars have yet to develop a comprehensive structure of Islamic work ethic that is 'operational' and 'definitive' as Salleh suggested.

⁵⁹ Ahmad, Shukri, and Musa Yusuf Owoyemi. "The concept of Islamic work ethic: An analysis of some salient points in the prophetic tradition." *International Journal of Business and Social Science* 3, no. 20 (2012): Pp 116-123.

⁶⁰ Possumah, Bayu Taufiq, Abdul Ghafar Ismail, and Shahida Shahimi. "Bringing work back in Islamic ethics." *Journal of business ethics* 112, no. 2 (2013): Pp 257-270.

⁶¹ Ibrahim, Azharsyah The influence of islamic work ethics on organizational performance at the Islamic Banking Institutions in Aceh. PhD thesis, University of Malaya.(2015)

⁶² Rokhman, Wahibur. "The effect of Islamic work ethics on work outcomes." *Electronic Journal of Business Ethics and Organization Studies* Vol. 15, No. 1 (2010).

⁶³ Khadijah, AM Siti, N. Kamaluddin, and A. S. A. P. Salin. "Islamic Work Ethics (IWE) Practice among Employees of Banking Sectors." *Middle-East Journal of Scientific Research* 23, no. 5 (2015): Pp 924-931.

Therefore, it is considered as necessary to propose a construct that corresponded to the prongs of knowledge, with identifiable elements developed on Islamic tenets, bridging the gap between the classical and contemporary works to demonstrate the continuous scholarship on the subject of Islamic work ethic. This research will examine the Islamic work ethic based on the scholarly works and experts' review. The scholarly works, which includes the classical and contemporary works, will be analyzed to produce an initial construct of Islamic work ethic. The construct will be reviewed by a panel of experts and based on their critical assessments, the construct will be refined and proposed as the outcome of the research.

1.4. Research Questions

To accomplish this research, the author developed several fundamental questions:

1. How do the classical scholars perceive Islamic work ethic?
2. What do the contemporary scholars expound on the Islamic work ethic?
3. What are the similarities and differences between the classic and contemporary works?
4. How do the scholarly works develop the initial construct of Islamic work ethic?
5. What are the elements that need to be refined in the construct of Islamic work ethic?
6. What is the final construct of Islamic work ethic

1.5. Research Objectives

Based on the research questions, there are several objectives of this research:

1. To **examine** the content of classical and contemporary works of Islamic work ethic
2. To **evaluate** the scholarly works in developing the initial construct of Islamic work ethic
3. To **refine** the initial construct of Islamic work ethic based on expert review

The table below display the correspondence between the research questions and objectives:

Table 1.1: The correspondence between research objectives and research questions

No.	Research Objectives	Research Questions
1	To <u>examine</u> the content of classical and contemporary works of Islamic work ethic	How do the classical scholars perceive Islamic work ethic?
		What do the contemporary scholars expound on the Islamic work ethic?
2	To <u>evaluate</u> the scholarly works in developing the initial construct of Islamic work ethic	What are the similarities and differences between the classic and contemporary works?
		How do the scholarly works develop the initial construct of Islamic work ethic?

3	To refine the initial construct of Islamic work ethic based on expert review	What are the elements that need to be refined in the construct of Islamic work ethic?
		What is the final construct of Islamic work ethic?

1.6. Significance of Research

This research will contribute to the Muslim society in two folds; theory development and its practical contribution. Considering the need towards an ‘operating concept’, the proposed Islamic work ethic seeks to provide a definitive theoretical framework that merged the managerial, philosophical and psychological orientation. Various ethical theories from the classical and contemporary period will be bridged together to demonstrate continuous and corresponding ethical theories that have not been adequately explored in the management studies. This crucial to forming a ‘whole’ conceptualization of Islamic work ethic, in addition to the mainstream teaching that is directly sourced from the Qur’an and the prophetic tradition. The key elements of Islamic principles will be incorporated in the work ethic construct, explored in depth and correlated with work activities and organizational behaviors encompassing the notion of work that Islam has connoted in depth.

Coherently, the proposed construct provide an access for future studies in the related field. It features the infusion of religious perspective into worldly affairs which are erroneously and commonly separated in today society. The notion of ‘personal religiousness’ and

‘professional religiosity’⁶⁴ embracing both material and spiritual needs of human will be embedded in this construct to manifest the ‘Islamic way of life’, rejecting Weber’s claim of “underdevelopment of the spirit of capitalism, dictatorial and rejecting wealth religion”⁶⁵. The proposed construct also intend to relate to various areas of work be its economic activities, public administration or corporate management. Researchers and academician will be able to conceive dimensions of work ethic e.g the value of work that Islam proposes in the light of spiritual and material needs and understand the religious economic that is often misconstrued and ignored.

In the second fold, this research seeks to provide direct an orientation for work conduct through as a practical and applicable concept that is relatable to the work sector. The construct proposed in this research aim to create significant awareness among the employers and employees towards Islamic work ethic, without rendering the concept as being too complicated and complex to be comprehended, to enhance the role of Islamic teaching as a benchmark for work conduct. This research will lay emphasis on the role of the Islamic work ethic as an intrinsic motivation to promote productivity and dynamicity in the working culture. The theoretical construct is foreseen to be potential for establishing a standardized work behavior that is desirable and employable by work organizations, regardless of personal background. Most importantly, the Muslim professionals would be able to comprehend the spherical connection between work and worship.

The structured construct is also predicted to be an instrumental mechanism to address the issue of mismanagement as well as misconduct. The dynamic nature of Islamic work ethic

⁶⁴ Salleh, Muhammad Syukri. "Religiosity in Development: A Theoretical Construct of an Islamic-Based Development." *International Journal of Humanities and Social Science* 2, no. 14 (2012): Pp 266-274.

⁶⁵ Arslan, Mahmut. "The work ethic values of protestant British, Catholic Irish and Muslim Turkish managers." *Journal of Business Ethics* 31, no. 4 (2001): Pp 321-339.

is anticipated to create a hospitable working environment that is favorable to economic growth. Due to the universality feature of the Islamic values, it is anticipated to be able to correspond to individuals of multi-cultural and multi-national setting. The Islamic work ethic is also foreseen to be an effective tool to deal with the uncertainty of the economic market, the harsh nature of labor and the organizational conflicts. The principle and values contained in the Islamic ethical system enable the workforce to survive through various industrial phases. The refined Islamic work ethic also embraces the discontinued tradition of craftsmanship, characteristic and work culture and anticipated that the spirit of the devotional act will be able to be revived. It is hoped that the reconstructed work ethic will propel a holistic work culture among the Muslim society; leading to success in the world and the hereafter.

1.7 Scope of Research

The area of the research confined to the time frame of the scholarly works segregated to classic and contemporary. The classical works refer to earliest treatises or tracts generally discussing ethic within the context of work, which is written within the era of an Islamic caliphate (ca. 6th century to 13th century)⁶⁶, where subjects on the governance and the administrative issues are specifically discussed. After the fall of the Islamic caliphate, there has been an interval in the ethical discourses before it resumed in the 19th century (1984 onwards)⁶⁷. The comparison between classic and contemporary works will display contrasting ideas on Islamic work ethic related to the social environment of each different era-evolving through the time period. As there are numerous works on Islamic ethic, only

⁶⁶ Al-Hassan, Ahmad Y., M. Ahmad, and A. Z. Iskandar. "Factors behind the decline of Islamic science after the sixteenth century." History of science and technology in Islam. Available via: <http://www.history-science-technology.com/Articles/articles/208> (2001).

⁶⁷ Nasr's study is the earliest work after the interval. Nasr, "Islamic work ethics", (1984).

selective works are included in this research; the most commonly referred in Islamic work ethic studies such as Ibn Miskawayh and al-Mawardi or established works synonymous with Islamic work ethic e.g Seyyed Hossein Nasr and Abbas J. Ali.

Secondly, the subject matter of the research is central to the theoretical construct of Islamic work ethic based on the prongs of knowledge; worldview, epistemology, and ontology⁶⁸. The construct will be proposed in the form of the conceptual model, without being tested statistically on its validity and reliability. Instead, a group of experts will be reviewing to justify the validity and reliability of the construct. The subject of work ethic will be the main premise of the research and exclude the larger discussion of topics such as Islamic management, Islamic administration or finance such as human resource and leadership in Islam. This mainly due to the theme of ethic that is transcendental within multiple fields. As work ethic is an applied form of ethic, it will include a various form of work such as business and managerial ethics, on the ground of the topic premise. The ethical theories will inculcate deontological morality but in applied form and does not intend to explore the philosophical origin of work ethic. The work ethic is meant to correlate with all sort of advantageous activities such as employment, business transactions, including voluntary works. This research intends to focus on the theoretical construct of Islamic work ethic which employed qualitative research method, therefore does not address the empirical construct related to the study that has been developed by previous scholars.

Finally, the criteria of the respondents are appointed on the basis of field specialization relevant to the area of the research. Experts are selected from the academic and industrial

⁶⁸ This will be discussed in the second chapter.

field to provide theoretical conceptualization parallel to the field implementation. Experts among the academics such as Khaliq Ahmad, Ridhwan Fontaine, Suhaimi Mohd Sarif have been identified to specialize in the general field of Islamic management, Islamic governance, and Islamic ethics as well as in the specific field of organizational behavior and management sciences. These experts play an important in this research is to verify the validity of the research from an academic perspective. To supplement the viewpoint of the academicians, respondents from the industrial field such as Fazrul Ismail and Pahrol Mohamad Juoi, who are familiar with Islamic work ethic including business ethics, Islamic management and human resource development as part of their job specification, are selected to illustrate the applicability of Islamic work ethic in the ground field. The existence of these respondents illustrates the challenges of the Muslim society in the working world, correlating the issues with the reliability of the proposed Islamic work ethic. Combining the opinion from experts of both field, justified the significance of the research in both intellectual and professional world.

1.8. Literature Review

The content of this research is developed based on the gap of research discovered in previous scholarly works on Islamic work ethic. The selected literature works are arranged thematically as below:

Table 1.2: Literature works on Islamic work ethic⁶⁹

No	Theme	Authors	
		Classic	Contemporary
1	The foundation of Islamic work ethic *The starred scholars are the most referred in the field of research	<ol style="list-style-type: none"> 1. *Al-Ghazali (1964) 2. *Ibn Miskawayh (1961) 3. Ibn Sina(1960) 4. Al-Hasan Al-Basri(1945) 5. Ibn Abi Dunya (N.D.A) 	<ol style="list-style-type: none"> 1. Ibrahim (2015) 2. Ibrahim (2014) 3. Possumah et.al (2013) 4. Ahmad and Owoyemi (2012) 5. Ismail and Sarif (2011) 6. Ahmad (2011) 7. Kamaluddin and Manan (2010) 8. Rizk (2008) 9. Ali & al-Owaihah (2008) 10. *Ali (2005) 11. Asifudin (2004) 12. Yang (2003) 13. *Nasr (1984)
2	The design of Islamic Work Ethic (Theoretical / empirical Construct)	<ol style="list-style-type: none"> 1. *Al-Mawardi (1959) 2. Al-Dawwani (1946) 3. Al-Kindi (1938) 	<ol style="list-style-type: none"> 1. Khadijah, Kamaluddin, and Salin (2015). 2. Ibrahim and Kamri (2013) 3. Imam, Abbasi, and Muneer (2013) 4. Abbasi (2012) 5. Chanzanagh and Akbarnejad (2011) 6. Khanifar <i>et.al</i> (2011) 7. Uygur (2009) 8. Ali (1988)
3	The orientation of Islamic work ethic	<ol style="list-style-type: none"> 1. Ibn ‘Uthaymin (2001) 2. Muhammad Al-Ghazali (1987) 3. Al-Farabi (1985) 4. Abu Yusuf (1979) 5. Ibn Khaldun (1969) 6. Al-Tusi (1962) 7. Keikavus (1951) 	<ol style="list-style-type: none"> 1. Wahab (2014) 2. Haroon <i>et.al</i> (2012) 3. Khalil and Abu Saad (2009) 4. Ali and al-Kazemi (2005) 5. Ali (1992)
4	The paradigm of Islamic work ethic	<ol style="list-style-type: none"> 1. Al-Razi (1969) 2. Nizam al-Mulk (1960) 	<ol style="list-style-type: none"> 1. Alhyasat (2012) 2. Abbasi, Mir and Hussain (2012) 3. Kumar and Che Rose (2012) 4. Rokhman and Hassan (2012) 5. Abbas <i>et.al</i> (2012) 6. Abbasi, Rehman and Abbasi

⁶⁹ The literatures of Islamic work ethic are not limited to the scholarly works included in this table as there are more recent studies published at the material time that this research is completed.

No	Theme	Authors	
		Classic	Contemporary
			(2012) 7. Kumar and Che Rose (2010)
5	The characteristics of Islamic Work Ethic	1. Ibn 'Arabi (1982) 2. Ibn Atā'illah (1973)	1. Hidayanti, Nurfitri, Busaini Busaini, And Moh Huzaini. (2017) 2. Ali, Mazita Mat, Amlus Ibrahim, And Norashidah Hashim (2017) 3. Ishak (2016) 4. Borhan (2015) 5. Kamri (2015) 6. Hoque, Mamun, and Ahshanul Mamun. (2014) 7. Richardson, Sinha, and Yaapar (2014) 8. Dean (2014) 9. Dinpajouh (2014) 10. Zaman <i>et.al</i> (2013) 11. Sadozai <i>et.al</i> (2013) 12. Imam <i>et.al</i> (2013) 13. Sadozai <i>et.al</i> (2013) 14. Mohamed and Basir (2013) 15. Mohamed and Basir (2013) 16. Mohamad, Sufian and Mohamad (2013) 17. Salwa, Shahbuddin and Jusoff (2013) 18. Rehman (2012) 19. Yesil <i>et.al</i> (2012) 20. Awan and Akram (2012) 21. Hayati and Caniago (2012) 22. Almansoori (2012) 23. Shamsudin (2012) 24. Tafti, Hosseini, and Emami (2012) 25. Zamin (2012) 26. Tazeem <i>et.al</i> (2011) 27. Almoharby (2011) 28. Chanzanagh and Mahdi Akbarnejad (2011) 29. Khanifar <i>et.al</i> (2011) 30. al-Qudsy (2010) 31. Kamri (2010) 32. Emerson and Mckinney (2010) 33. Rehman and Askari (2010) 34. Sidani and Thornberry (2010) 35. Hameed (2009) 36. Hashim (2009) 37. Quddus, Bailey III, and White (2009) 38. Uygur (2009a and 2009b) 39. Rusniyati (2009) 40. Al-Qudsy (2008) 41. Al-Attas and Wan Daud

No	Theme	Authors	
		Classic	Contemporary
			(2007) 42. Jamil (2007) 43. McKechnie (2007) 44. Kamri (2002) 45. Robertson, Al-Khatib and Al-Habib (2002) 46. Arslan (2001) 47. Loqman (2001) 48. Yousef (2000 a & b) 49. Herdt (2000) 50. Abeng (1997) 51. Wilson (1997) 52. Tayeb (1997) 53. Beekun (1996) 54. Ali (1995) 55. Kelsay (1994) 56. Hassan (1992) 57. Rafeq (1991) 58. Majid (1991) 59. Butterworth (1983) 60. Carney (1983) 61. Reinhart (1983) 62. Haroon, Zaman & Marri <i>et.al</i> (N.D.A)

From the literature review, there are several important points:

Firstly, scholars have interpreted the term ‘Islamic Work Ethic’ in significantly different approaches that are unique to each scholarly background. As the term ‘Islamic work ethic’ is a relatively contemporary term, the classical works are theoretical in nature and often emphasized the metaphysical aspect of human life. The theme of the soul, especially reason as the moral faculty is apparent in early scholarly works on ethics (e.g Ibn Sina). Recognized works e.g Ibn Miskawayh, Ibn Abi Dunya, Hasan al-Basri relates the spiritual side of human to the religious ethic of *akhlāq*; the significance of soul is heightened by the moral perfection in correspondence to the performance of worshipping acts (*ibadah*). Other

notable works such as Al-Ghazali, specifically refer to an ethical system related to governmental and administrative issues that are intertwined with religious duties.

The contemporary works are generally applied to the economic sector; generally attributing the Islamic work ethic to the employment activities and professional engagement. Nasr (1984), for instance, explore the term 'Islamic Work Ethic' within the philosophical paradigm by explaining the spiritual meaning of work; laying the emphasis on the end product of the work process. Ali (2005), on the other hand, articulated the term through the managerial perspectives, by directly addressing issues such as work values and organizational behaviors. Asifuddin (2004) perceives work ethic through the psychological interpretation of human work behavior; positioning Islam as the intrinsic motivation. Other management scholars such as Yang (2003), Rizk (2008), Ahmad (2011), Yang (2003) and numerous other scholars collectively visualizes Islamic Work Ethic as a psycho-spiritual orientation instrumental to positive work behavior. Regardless of approaches, all of these scholars have individually contributed to the study of Islamic work ethic, forming a segregated conceptualization of Islamic work ethic.

Secondly, if the classical works to be compared with the contemporary works, the former is more theoretical and fundamental in nature than the latter that is more statistical and experimental. This is to say than classic scholars rely on philosophical discussions and expand their ideas from religious scriptures. Ancient Greek philosophies are found to have great influence over early Muslim scholars such as Al-Kindi, especially in the concepts of happiness, soul, reason, and values. Other scholars like Al-Tusi and Al-Dawwani, formulate ethical theories based on the religious traditions, although traces of the Greek philosophies are considerable apparent. Majority of later classical scholars such as al-

Mawardi develop ethical concepts from the religious sources. In the cases of Keikavus and Abu Yusuf, who are the rulers and governors themselves, the ethical concepts are written in form of counsels for the following successors based on their occupational experiences and profound observations.

The contemporary scholars are generally founded on numerical data. Ali (1988) for instance, develops the Islamic work ethic study from the survey on scholarly statements related to work in Islamic perspective. Subsequently, a scale is produced and introduced at the forefront of Islamic work ethic. However, Chanzanagh & Akbarnejad (2011) finds that the scale has not been improved since it has been originally developed, although several areas of improvement have been suggested. As a solution, a slight modification is suggested, deriving the content from Islamic literature and contextual texts. Khanifar *et.al* (2011), on the other hand, defines Islamic work ethic through categories of work values; values associated with ‘doing work’ and values attributed to working condition. Other work such as Abbasi (2012), Ibrahim and Kamri (2013) and Imam, Abbasi, and Muneer (2013) proposes Islamic work ethic study based on the underlying concept of work in Islam and focused on the motivational aspect of religious teaching on the professional engagement. While all of these scholars have indeed created segments of the Islamic work ethic, the study has not been adequately solidified as a whole construct.

Third, in the comparison between the classical and the contemporary literature, the disparities of objectives are more pronounced. Early classical scholars emphasize happiness as the main pursuit of life; seeking happiness through a virtuous life such as upholding justice and eliminating evilness and viciousness as the source of grief and sorrow. There are

also some scholars promoted the notion of a healthy soul as an instrument to happiness, such as Ibn Sina, who promoted holistic well-being through a purified soul. Parallel to this view, Ibn Miskawayh also suggested the accomplishment of morality as a prerequisite of blissfulness and contentment. Al- Farabi extended the paradigm of happiness to the social network within an ideal city, the very same point that Ibn Khaldun emphasizes in his work, *al-Muqaddimah*. Other scholars, who discuss ethical discussion within the religious paradigm, accentuate the pleasure of God (*mardhātillah*) as the underlying purpose of soul refinement, all the while maintaining harmonious human to God and fellow human relations.

Opposing to the classical scholars, the contemporary scholars assume that the Islamic work ethic objectifies on cultural norms, religious interpretation, and economic factors. For instance, Uygur (2009) and his subsequent series of work relates the commitment of the Turkish entrepreneurs to Islamic Work Ethic in the wake of religious transformation within the country. Whereas in Pakistan, Haroon *et.al* (2012), assume that the commitment to Islamic work ethic among the healthcare worker is driven by work obligations and religious awareness. In the Saudi Arabia, the collectivist trait is very much dominant in the traditional society. To discover the extent of the collectivist values, Ali (2002) examined the commitment of Islamic work ethic based on the individualist character. In his other work with al-Kazemi (2005), Ali perceives the significance of Islamic work ethic to resolve the unhealthy competition in the market sector among the Kuwaiti employees. Khalil and Abu Saad (2009) assume the commitment to Islamic work ethic based on societal traits shared within members of a small knit community, while Wahab (2014) drew a comparison of commitment between Muslim and Non-Muslim student to the Islamic work ethic.

Fourth, among other classical scholars, Al-Mawardi distinctively promotes the importance of balancing worldly and religious affairs, viewing that human is destined to carry the task as the servant of God and the vicegerent of the earth. This is to say that regardless of personal engagement, a person should not neglect his religious affairs while being occupied with the worldly matters. The central duty of being the most honorable creation is depicted in the work of al-Razi, *'ilm al-akhlāq*, where human is elevated to the highest rank above other creations, therefore it's only proper for this noble creation to display a suitable humane behavior. Al-Ghazali, Keikavus and Nizam al-Mulk, shared the similar view of behaving in a responsible manner is the characteristic of a true king or ruler. The king is not only responsible to his royal subjects; he is accountable for their welfare as much as they are required to pay taxes to the government. Abu Yusuf, in his work *kitāb al-kharaj*, explained in length on the administration of the *kharaj* tax to avoid misuse of the government fund and to protect the public interest. In prior to this, Ibn Khaldun and al-Farabi have proposed an ideal society where the spirit of brotherhood is based on the religious concerns and purported by fulfilling the goods of every citizen (the social rights).

Contemporary scholars explain the work ethic mainly on the basis of the social duty. In the work of Ali (2005), he points out intention as the underlying philosophy of Islamic work ethic. Other scholars highlight religiosity via religious principles as the essence of Islamic work ethic. Passumah *et.al* (2015), for example, explores work conduct from Islamic perspectives, perceiving the duty of economic players through religious duties. This view conceded with various earlier scholars who associate work ethic as a part of religious obligation such as Nasr (1984) and Asifuddin (2004). Other scholars who attempted to examine the commitment of Muslim employees to the Islamic work ethic correlate the latter to the social duty (*fard kifāyah*) by complying with the code of conduct regulated by

the religion. For example, Rokhman and Hassan (2012) identify the significance of Islamic work ethic on upholding justice in the organization. Kumar and Che Rose (2010 & 2012) and Abbasi, Mir & Hussain (2012) investigate the mediating role of Islamic work ethic in innovation capability among employees. In his other work with Rehman and Abbasi (2012), proposes that Islamic work ethic is important to protect the rights of the shareholder in equivalent to the Islamic framework proposed by Shamsudin, Abdul Rahman and Romle (2015) in leadership practices.

Fifth, in terms of characteristics of work ethic, the classic scholars are more concerned with the development of the soul. To develop the purity of soul, classic scholars proposes virtues-dividing each virtue into sub-virtues. The reason, identified as the moral faculty, is the arch organ that processes the right and evil courses of action and contemplates its consequential impact. The 'classical' values are primary virtues that are essential for the happiness of life and healthy soul. The virtue of justice is identified as the most significant of all virtues; being that justice will bear other righteous conduct such as love and brotherhood. Other sub-virtues such as magnanimity, sagacity, fortitude, courage, wisdom, patience, humility, temperance, prudence, generosity, modesty, and obedience. Although some of the earlier scholars like al-Kindi, al-Farabi, Ibn Sina are influenced by the Aristotelian and Plato's theories of virtues and the latter like Ibn Miskawayh, al-Ghazali to Ibn Ata'illah, Ibn Taymiyyah, al-Razi and Ibn Arabi, almost of the classic scholars are in consensus of these virtues and have continuously apparent in their work.

The contemporary scholars perceive the work values in respective of the applied area of working industry e.g corporate management and public administration. Ali (2005) highlights work and individualism as the two main foundations for the statements on

Islamic work ethic. Al-Attas and Wan Daud (2007) prescribe several work values pertaining to the customer service such as trustworthiness and honesty, justice and equity and care and concern for other people. Similarly, Ishak (2016) recommends Islamic values that are applicable to quality management i.e. justice, honesty, cooperation, brotherhood and so on. Other scholars are more interested to connect the Islamic practices to work attitude and work-related behavior. Most of the scholars are interested to examine the influence of Islamic Work Ethic as the important factor to develop job satisfaction and organizational commitment as well as decreasing turnover intention among employees, emotional intelligence, and leadership practices. Studies that endorse this topic are such as Yousef (2000a & 2000b), Tazeem *et.al* (2011), Haroon, Zaman & Rehman (2012), Yesil *et.al* (2012), Shamsudin (2012), Zaman *et.al* (2013), Sadozai *et.al* (2013), Imam *et.al* (2013), and Dinpajouh (2014).

Regardless of the study design, most contemporary scholars agree on the mediating role of Islamic work ethic in organizational behavior such as organizational commitment and job satisfaction. In the recent studies (2010-2016), the significance of Islamic work ethic in generating positive work behavior is garnering considerable attention from numerous management scholars. While most studies have proven that Islamic work ethic is significant in generating employable behavior, the underlying construct is insufficient to elaborate the Islamic perceptions and regulations on work conduct. The contemporary studies are mostly limited to the usage of the measuring scale (developed by Ali) and the conceptualization of Islamic work ethic remain misleading and ineffective to remedy the harsh reality of the working sector.

To sum up, on the literature gap, there is no continuation of the ethical theories despite sharing similarities in several themes. Without merging the scholarly studies of both eras, it is impossible to develop a whole picture of Islamic work ethic. For when they are examined thoroughly for the purpose of this research, each genre features diversified subject of themes that complement one another but this is yet to be discovered. Another notable trend of the contemporary studies is the ‘excessive’ reference to Ali’s study without defining the terminology of Islamic work ethic adequately and accurately. While the commitment of Muslim employees is evident and apparent, the role of Islam as the underpinning physiological and psychological orientation is not clearly elaborated. For all of these justifications, a full comprehensive research should be dedicated to exploring the construct of Islamic work ethic on the Islamic framework of work ethic.

1.9 Structure of Chapters

The content of the research is distributed to eight chapters; each chapter corresponded to the spinal elements of the research explained in the first chapter. This particular chapter will elaborate the overview of the research beginning with the background and the problem of the research, followed by the questions and objectives that are intended to be answered and fulfilled in the research respectively. The chapter will also highlight the significance of the research, as well as explain in length on the targeted scope and limitation of the research. To further define the significance and the scope, a brief review of the literature works are incorporated in this chapter to expose the scholarly gap that is anticipated to be bridged over via this research. The framework or the research content is explained in detail through the structure of the research chapters.

Entailing the first chapter, the next chapter will discuss the study of Islamic work ethic within two folds. The first fold of the chapter seeks to explore the correlation between religion and work ethic through the role of ethic in the work process, the significance of religion in moral behavior and most importantly, the network of religion, work, and ethic. The second fold proceeds to discuss the conceptual understanding of Islamic work ethic based on three main premises: worldview, epistemology, and ontology. These three premises will later develop five sub-premises and are discussed extensively in chapter five and six.

The gist of the scholarly works on the Islamic work ethic is captured in both chapter three and four. The third chapter will analyze the classic scholarly works on Islamic work ethic by tracing the root of the study to its earliest known origin. The scholars whose work are featured in this chapter are arranged in its chronological order so that the reader would be able to identify the continuation of the literature works in terms of the theme of the scholarly works, methodological consideration, and approaches to the subject of Islamic work ethic. In correspondence to this chapter, the following chapter will feature the contribution of the contemporary scholar to the academic field of Islamic work ethic. From these two chapters, five main themes will emerge and develop the subsequent sub-premises for the analysis of the scholarly works of Islamic work ethic.

The fifth chapter will clarify the research framework and proceeded to describe the process and method of data collection and data analysis for both primary and secondary data. As there are various definitions for 'primary data' and 'secondary data', the chapter explains the specifications that are employed in this research. The methods of gathering data are

explained in detail, including the sampling of respondents and field works that are conducted to collect the targeted data. After the data are collected, it will be analyzed systematically and meticulously in the quest of the research questions and consequently, the research objectives. As of this research, two methods of data analysis were employed; document and interview analysis. Finally, the method of presenting the processed data will explain the approach used to deliver the data as the end product of the research.

The consecutive chapter will analyze the scholarly works of Islamic work ethic based on the previous three premises. The instrumentation of the comparative and thematic analytical method will be apparent in this chapter. The comparative method will examine the scholarly works on the base of similarities and differences of both classical and contemporary works. On the other hand, the thematic analysis will discover several major, recurring or repetitive themes. Based on the identified themes and in line with the three main premises, five main themes will emerge and developed as the elements of Islamic work ethic. The elements are structured as the initial construct of Islamic work ethic.

Following the analysis chapter, the seventh chapter discusses the five elements: the principle, the objectives, the sources, the scopes and the main values of Islamic work ethic within the perspective of the panel experts. The expert review will be analyzed critically to extract suggestions and recommendations to refine the initial construct. The elements will be revised according to the experts' opinion and presented as the final construct of Islamic work ethic.

The research will conclude in the eighth chapter. This chapter which will provide the conclusion of the research content and followed by suggestions for further study, including

potential avenues to implement the newly developed theoretical construct of Islamic work ethic.

1.10 Conclusion

This chapter elaborates on the spinal content of the research, beginning from background history that landscaped the research to the problem statement of the current Islamic work ethic. The foundation of this research is laid upon the research objectives and research questions that are correlated with one another and illustrate the significance of the research to the modern society. The scope of the research explains the capacity of the content that it seeks to address as well as demonstrating the limitation of the study. The literature review will display the gap of research that is intended to be accomplished through this research. The chapter will conclude with the structure of chapter to reflect the content of research that is linked to the underlying questions and objectives. The following chapter will continue to explain in depth on the terminology, epistemology, ontology, and worldview of Islamic work ethic.

CHAPTER 2: THE ISLAMIC PERSPECTIVE ON WORK ETHIC

2.1. Introduction

This chapter explores the work ethic from an Islamic perspective. The first section of the chapter discusses the connection between work ethic and religion. The key terms of ‘work’, ‘ethic’ and ‘work ethic’ and the relationship between work ethic and religion are defined. The second section of the chapter elaborates on the conceptual framework of Islamic work ethic based on the Theory of Knowledge – worldview, the epistemological and ontological origin of work ethic within the Islamic perspectives. The chapter concludes with the summary of Islamic work ethic as a field of study verified through the religious framework of work ethic and grounded on the three branches of Theory of Knowledge.

2.2. Understanding the connection between work ethic and religion

2.2.1. Work

Work is a complex process which involves a team of manpower who conducted operations and performed a series of actions through various means to fulfill designated goals as the product of the work process¹. In the social context, work is often conceptualized in the form of labor that is assigned to the various industry. Wealth implies work; which connotes that money or wealth could be accumulated without work and labor. Therefore, work is always associated with the economy, as labor provides the ‘reason’ to earn money, and every service is exchangeable with earning. Work is also often identified with ‘making things’ to fulfill needs; hence modern terminologies often uses the term ‘occupation’ to describe work activities. However, not necessarily all types of occupation seek ‘to produce’ but rather ‘to

¹ Schwartz, Adina. "Meaningful work." *Ethics* 92, no. 4 (1982): Pp 634-646.

serve', such as a teacher, lawyer, engineer, receptionist and so on. Therefore, it is acceptable to say that work, in the modern world is 'to earn a living as a form of sustenance' through producing things or performing services that are beneficial to others.

To understand the origin of the concept of work, Applebaum² proposes the history of work back to the ancient Greece and Roman time, where the work activities are founded on the household foundation of the society; the *Oikos*. The *Oikos*, who resided on a landed estate, often consists of father, mother, unmarried children, and sons with their wives and grandparents. This household is extended to slaves, workers, and craftsmen, retainers, allies, visiting relatives and strangers. The sustenance of the household relies on the activities on the estate, including plowing and planting of the vines and orchards, rearing domestic animals for food and transportation and handicrafts from stones and clay for daily usage. Similarly, the traditional Arab society also relies heavily on crops and natural resources to survive, handmade crafts to trade and flocks for daily provisions. In addition, the Arabs also live in tribes that are known as *qabīlah* that holds collective traditions and beliefs and expanded as the family members grew. As the *qabīlah* varies, so is the economic activities³.

Therefore, it can be understood that, in the past, work is limited to the agricultural sector, due to the necessity of food as a mean of livelihood. As time passes, the production of food has been simplified as the efficiency and complexity of the society progresses⁴. The work culture no longer centralizes on sourcing out food and replaced by industrializing and

² Applebaum, *The concept of work: Ancient, medieval, and modern*, (1992). Pp 15-23.

³ Heard-Bey, Frauke. "The tribal society of the UAE and its traditional economy." *Perspectives on the United Arab Emirates* (1997): Pp 254-272.

⁴ "The History of Work", the website of Readers' Digest Australia. Retrieved on 16 April 2013, <http://www.readersdigest.com.au/history-of-work?page=2>

producing goods. The job market flourishes, offering various professions that suit the societal need that is ever changing and ever demanding. Work has become more specified, and that every craft is distinguished from one another. The phenomenon created the division of labor, in the economic sector that segregates occupations⁵. The modern work society today heavily relied on advanced machinery and sophisticated technology, supported by an abundance of forces and capitals that is managed by professionally trained and educated employers⁶.

Committing to oneself to employment or paid work has been a cultural norm in modern societies. Although work is usually perceived as a burden, it also has been argued to provide leisure⁷. Unemployment will place impact greatly on the people and their society as it seems to extract vigor out of them⁸. Based on a case study of a remote industrial-residential area in Austria; during the economic downfall, the unemployed citizens are described as “apathetic” and “gradually drifting out of ordered existence”⁹. Therefore, work is seen as an ideal activity for individuals, not just to secure personal needs, but also to provide social spirit and common communal leisure. The nature of the work is usually associated with the profession one is involved with. In this modern society, the value of one’s income depends highly on the qualification, work experience and nature of the job. As the complexity of human needs and cost of living rises, work has become increasingly essential.

⁵Durkheim, Emile, and Lewis A. Coser. *The division of labor in society*. Free Press, (1997). Pp 9-15.

⁶Montgomery, David. *Workers' control in America: Studies in the history of work, technology, and labor struggles*. Cambridge University Press, (1979). Pp 10-25.

⁷Az-Ziyat, Kamal Abd al-Hamid. *Al-Amal Wa 'Ilm Al-Ijtima' Al-Mihāni* (Work and Labor Sociology). Cairo: Dar Gharib (2001). Pp 139.

⁸Ciulla, Joanne. B. *The Working Life. The Promise and Betrayal of Modern Work*. New York: Crown Business Book. (2000). Pp 16-30.

⁹Jahoda, M. Lazarsfeld, P.F. and Marienthal, Zeisel, H *Sociography of an Unemployed Community*. Chicago, (1971). Pp 44.

On the other hand, work help to decrease the prevalence of physical crime and avoid the involvement in illegal activities, such as robbery, theft, break-ins, arson, murder, drugs with all its related activities and glue-sniffing¹⁰. As employed individuals getting themselves occupied with work tasks, naturally the weariness and fatigue will hinder them, from committing such activities. In addition, the basic material need is fulfilled through the employment. The effectiveness of work in this function, however, is limited to the time-consuming reason. This is because an employee still prevails to the intellectual crime during the work hours i.e. fraud, embezzlement, and insider trading. As an old saying goes ‘the idle mind is the devil’s workshop’, work, at its minimum benefit, keep people occupied with profitable labor and prevent them from committing to useless and unlawful acts.

The work process and procedures also assist to promote individual qualities in terms of psychological and social interest. From the simplest form of job to the most complex, work has always required certain qualification, or at most basic common skills. Such requirement will enhance personal knowledge, skill and experience through training exercises, skill development, and knowledge upgrading programmes, usually provided by the employer. Furthermore, work process usually integrates the energy and talent of a group of people with various backgrounds, to achieve the targeted goal. Personal qualities such as self-efficacy, self-esteem, self-motivation, communication skills and connectedness will eventually develop in the process¹¹. On the social level; it helps to preserve a person’s dignity and self-worth¹². Therefore, the function of work in the modern societies cannot be trivialized.

¹⁰ Wilson, William Julius. *When Work Disappears: The World of the New Urban Poor*. New York: Alfred A. Knopf, (1996). Pp 30-35.

¹¹ Ciulla, *the working life*. (2000). Pp 30-46.

¹² Weber, M. *The Protestant Ethic and the Spirit of Capitalism*. (Trans) Kalberg, S. Los Angeles, California: Roxbury Publishing Company, Pp 18-25.

Work, however, must undergo proper system, procedure and flow to ensure desirable outcome from the activity. Even during the ancient time, knowledge and skills are very much emphasized, to the extent that leadership in communal work exist, in order to supervise the flow and output of the work¹³. Due to the changing social needs towards products and services, professionalism is very much sought after in the job market. Three main components of work are the anticipation of the performer to respond to the work task, the nature of the job itself and the end result of the work process¹⁴. Needless to say, that regardless of occupations and designations, the economic sector demands a class of behavior and etiquette that assist to achieve the objective of the work activity. As the saying goes, ‘what you reap is what you sow’, the attitude of worker determine the outcome of the product or service. Technology can only assist to facilitate the work process, but human is the main determinant of the result of the process.

In Islam, work is held in high regard. If it were to be referred to the definition of ‘any meaningful and beneficial action’, the term would always be entailed with the positive descriptive word. Al-Mawrid dictionary explained that when the word ‘*amal* is defined ‘work’ (in its noun form), it will commonly associate with the word *ṣālih*, which means ‘fruitful deliberation’, ‘beneficial act’ or ‘good deed’. The term ‘good deed’ itself is ‘an act of notable skill, strength or cleverness’¹⁵, which befit the context of work as a good deed. Any work that is beneficial to the doer is promised with a reward such as good returns. Even more, the work is considered as a good deed which is remunerated in the hereafter. The notion of work is sanctified in Islam as it is mentioned numerous times in the Qur’an. Work is considered as mandatory as self-reliance is highly encouraged and begging for a

¹³Applebaum, *The concept of work: Ancient, medieval, and modern*, (1992). Pp 93-180.

¹⁴Hackman, J. Richard. "4. Nature of The Task As A Determiner Of Job Behavior." *Personnel Psychology* 22, No. 4 (1969): Pp 435-444.

¹⁵ “Deed”, the website of Merriam-Webster Online: Dictionary and Thesaurus, retrieved on 13 April 2013, <http://www.merriam-webster.com/thesaurus/deed>.

living is forbidden. Such examples are the prophets themselves who survived on cattle rearing and handmade crafts. The livelihood of the prophets signifies that a person should seek his mean of living as a mean of survival without neglecting the obligatory duties to the God who provided the sustenance. No work is considered as worldly as long as the work is envisioned to seek the pleasure of God and the material wealth is merely instrumental in life needs and essentials.

2.2.2. Ethic

Ethic in its barest sense is the discussion of 'right' and 'wrong'. The term 'ethic' has various origins. The earliest form of the term is used in the Greek language: 'ethos' which means habit¹⁶ or 'ēthikē' which means 'the science of morals'. It is used in the Latin language as 'ethics', as well as in the Old French as 'éthique'. It was in the late Middle English period that 'ethic' was introduced¹⁷. A study of the moral attitudes and aspirations of human beings, and the study of processes by which human beings make decisions on questions of moral behavior and conduct¹⁸. In other word, ethics is a philosophy of moral which answers the definition of good life, the dilemma of good and bad and the objective in right and wrong, either in general or specific scope¹⁹.

The term 'ethic' is used within two constructions: Singular (ethic) and plural (ethics). 'Ethic' is 'a set of moral principles that are relevant to the certain group, a form of behavior

¹⁶ Miller, Arthur B. "Aristotle on habit (εθῶ) and character (ἠθῶ): Implications for the rhetoric." *Communications Monographs* 41, no. 4 (1974): Pp 309-316.

¹⁷"Ethic", the website of Oxford Dictionaries Online, retrieved on 18 April 2013. <http://oxforddictionaries.com/definition/english/ethic?q=ethic>

¹⁸Zeuschner, Robert. *Classical Ethics: East and West Ethics From Comparative Studies*. New York: McGraw Hill, (2001). Pp 2-9.

¹⁹MacKinnon, Barbara. *Ethics: Theory and Contemporary Issues*. Belmont, CA: Thomson/Wadsworth, (2004). Pp 1-5.

or field'²⁰, that adheres to 'a theory or system of moral values'²¹. In its rare context, it is used to describe 'the branch of knowledge that deals with moral principles'²². Contrastingly, 'ethics' (in its plural form) is used in two different contexts: Singular and plural, although the construction of the word remains. 'Ethics' (treated as plural), is a 'set of moral issues'²³ and 'principles that a person's behavior or the conducting of an activity'²⁴. On the other hand, 'ethics' (treated as singular) refers to 'a discipline of study' or 'branch of knowledge' or 'principles of conduct' that 'deals with moral principles-good and bad' and 'with moral duty and obligation'²⁵ which is set as a 'guiding philosophy' and 'consciousness of moral principles' that 'govern an individual or group'²⁶.

Islamic ethics has its central place in the religion and is an integral part of the Islamic law²⁷. Islamic ethics is loosely translated as *al-akhlāq*, the plural form of *al-khulq*. It implies the meaning of 'a state of soul which determines human action'²⁸ in which the human disposes of action without any 'vision/ thought' or 'deliberation'. Majority of Muslim scholars agree on this definition such as Ibn Miskawayh, al-Ghazali, al-Tusi, and al-Dawwani²⁹. In simple terms, '*khulq*' is also identified as a character, innate disposition³⁰, attitude, nature, temperament, mannerism³¹, behavior, and morality, as well as religion and dignity³². As

²⁰ "Ethic", the website of Oxford Dictionaries Online. Retrieved on 12 April 2014.

²¹ "Ethic", the website of Merriam-Webster Online: Dictionary and Thesaurus, retrieved on 18 April 2013, <http://www.merriam-webster.com/dictionary/ethic>. Retrieved on 12 April 2014.

²² "Ethic", the website of Oxford Dictionaries Online. Retrieved on 12 April 2014.

²³ "Ethic", the website of Merriam-Webster Online: Dictionary and Thesaurus. Retrieved on 12 April 2014.

²⁴ "Ethics", the website of Oxford Dictionaries Online, retrieved on 18 April 2013. <http://oxforddictionaries.com/definition/english/ethics?q=ethics>

²⁵ *Webster's Ninth New Collegiate Dictionary*. Ninth Edition. Springfield, MA: Merriam-Webster, Inc. (1983). Pp 222.

²⁶ "Ethics", the website of Oxford Dictionaries Online. Retrieved on 12 April 2014.

²⁷ Hourani, George F. Reason and tradition in Islamic ethics. Cambridge University Press. (2007). Pp 30-56.

²⁸ Ibn Manzūr, Muhammad ibn Mukarram. *Lisan al-Arab*. Dar Sadir, (1994); Saliba, Jamil. *Al-Mu'jam al-Falsafi*, Beirut: Dar al-Kitab al-Lubnani, (1971); Omar Mohd Nasir. *Christian and Muslim Ethics*. Kuala Lumpur: Dewan Bahasa dan Pustaka (2003).

²⁹ For example, Ibn Miskawayh, who define *khulqin* similar notion (حرف لفر و لا روية) من غير لفر و لا روية: من غير لفر و لا روية: من غير لفر و لا روية) in his work, *Tahdzib al-Akhlāq wa Tathir al-A'raq*. al-Matba'ah al-Misriyyah wa Maktabatiha. (1964), Pp 41.

³⁰ *Encyclopedia of Islam*. Eds. Gibb. H.A.R., Kramers, J.H., Levi-Provencal, E., and Schacht, J. Leiden: E.J. Brill (1979). Pp 3; Abd Rahman, Mohd Rosmizi, *Introduction to Islamic Buddhist Personal Ethics*. Malaysia: Malaysian Islamic Science University (2010), Pp 3.

³¹ *Kamus Dewan*. Fourth Edition. Malaysia: Dewan Bahasa dan Pustaka, (2010), Pp 25.

'*khulq*' is related to '*khalq*' which means creation, it symbolized the good and bad behavior that God has decreed for his creation³³, as a test for them to consider and perform the best. It should be noted that sometimes, *akhlaq* referred to Islamic ethics³⁴, although the meaning that the term 'ethics' and *akhlaq* contains may not be totally on par³⁵.

2.2.3. Work Ethic

Work is concerned with the motivation for exchanging benefit, production, and distribution, requiring a proper medium to establish the mutual bond through a standardized behavioral pattern, which ethic fits in³⁶. The term 'work ethic' is used to describe a set of values, beliefs, intentions, objectives that motivate employees to perform work which develop the work condition³⁷. The values have, in fact, deeply integrated into the society, that it has become a cultural norm that endorses the idea of 'being personally responsible and accountable for a work that a person does' because 'work has its own intrinsic value'³⁸. It implies a way of thinking, rather than the rate of business³⁹ through beliefs, principles, and values, of moral codes in work that guide the conduct of individuals, which motivate them to perform their responsibilities and rights at any time within the working context.⁴⁰ The concept of work ethic provides an internalized view of work as the natural expression and

³²Ibn Manzur, Muhammad ibn Mukarram. *Lisan al-Arab*. Dar Sadir, (1990). Pp 1248; al-Bustani, Butrus, *Muht al-Muht*, 'الغنى', Beirut: Maktabah Lubnan Nashirun, (1987). Pp 585

³³ Mustafa Haji Daud, *Etika Pengurusan*. Malaysia: Utusan Publications (1996). Pp 5.

³⁴ Kelsay, J. Islamic Ethics. The International Encyclopedia of Ethics. Retrieved on 20 April 2013, 10.1002/9781444367072.wbiee631

³⁵ The Muslim scholars usually define the term *al-Akhlaq* through its singular form, *al-Khulq*. However more often than not, early Muslim scholars did not start their work with the definition of *al-Khulq* or *al-Akhlaq*.

³⁶ Sen, Amartya. "Does business ethics make economic sense?" In *The Ethics of Business in a Global Economy*, pp. 53-66. Springer Netherlands, (1993).

³⁷ Clarke, Oliver. "The work ethic: An international perspective." *The work ethic—a critical analysis*. Madison, WI: Industrial Relations Research Association Series (1983).

³⁸ Cherrington, David J. *The work ethic: Working values and values that work*. Amacom, (1980); Colson, Charles W., Jack M. Eckerd, and Adam McCormick. *Why America doesn't work*. Word Pub. (1991); Quinn, Joseph F. "The work ethic and retirement." *The work ethic: A critical analysis* (1983): Pp 87-100; Yankelovich, Daniel, and John Immerwahr. "Putting the work ethic to work." *Society* 21, no. 2 (1984): Pp 58-76; Hill, Roger B., and Gregory C. Petty. "A new look at selected employability skills: A factor analysis of the occupational work ethic." *Journal of Vocational Education Research* 20, no. 4 (1995): Pp 59-73.

³⁹ Rodgers, Daniel T. *The work ethic in industrial America, 1850-1920*. University of Chicago Press, (1978). Pp 14-28.

⁴⁰ Merriam-Webster's Collegiate Dictionary. 10th Edition. Springfield: Merriam-Webster, Inc, 1998; Miller, Miller, Pamela F., and William T. Coady. "Vocational Ethics. Toward the Development of an Enabling Work Ethic." (1986); Uygur, Selçuk. "The Islamic work ethic and the emergence of Turkish SME owner-managers." *Journal of Business Ethics* 88, no. 1 (2009): Pp 211-225.

stewardship of one's abilities and energies⁴¹, and also transform the work from mere physical routines to a more meaningful activity. Most scholars tend to view work ethic as 'attitudinal construct related to work-oriented values'⁴². Work values are assumed to be the foundation of the socialization process and reflect conditions of education, occupation, politics, religion, culture and family milieu⁴³.

When the term was coined centuries ago, supposedly by the post-Reformation scholars (who supported the importance of individualism and rejected the practice of social welfare), the concept of work ethic is formulated from the simple concept of hard work and labor is mandatory for the survival of life. Regardless of statues, work is considered as a mean to support living by undertaking full responsibility for self, and at the same time, eliminating potential crisis such as poverty and destitution because of unemployment⁴⁴. Weber produced a two-part essay on Protestant Ethic, where he introduced various values that are assigned to 'work ethic', which are somewhat religious in some sense but mainly composed the main construct of work ethic⁴⁵. The importance of work for its own sake and the values

⁴¹ Mohamed, Norshidah, Nor Shahriza Abdul Karim, and Ramlah Hussein. "Linking Islamic work ethic to computer use ethics, job satisfaction and organisational commitment in Malaysia." *Journal of Business Systems, Governance and Ethics* 5, no. 1 (2010): Pp 13-23.

⁴² Miller, Michael J., David J. Woehr, and Natasha Hudspeth. "The meaning and measurement of work ethic: Construction and initial validation of a multidimensional inventory." *Journal of Vocational Behavior* 60, no. 3 (2002): Pp 451-489

⁴³ Elizur, Dov, Ingwer Borg, Raymond Hunt, and Istvan Magyari Beck. "The structure of work values: A cross cultural comparison." *Journal of Organizational Behavior* 12, no. 1 (1991): Pp 21-38; Zytowski, Donald G. "A Super contribution to vocational theory: Work values." *The Career Development Quarterly* 43, no. 1 (1994): Pp 25-311. Saad, Ismael. Individualism and Islamic Work Beliefs. *Journal of Cross-cultural Psychology*. Vol.29. No.2. March 1998.

⁴⁴ Byrne, E. F. "Work, inc." *A philosophical inquiry Temple* (1990).; Miller., Woehr, and Hudspeth. "The meaning and measurement of work ethic: Construction and initial validation of a multidimensional inventory." (2002): Pp 451-489.

⁴⁵ Weber, Max. *The Protestant ethic and the "spirit" of capitalism and other writings*. Penguin, (2002). Pp 54-65.

underpinning the work process for a person to fulfill his economic role on earth⁴⁶. Beginning from the concept of hard work and labour to earn oneself to the identification of values that builds the concept, modern scholars began to articulate work ethic as ‘a set of moral values that promotes productivity and quality with the regard to the intrinsic value that the work holds’ and subsequently expand the concept to various dimensions, constructs, values, significances that subsume within the subject of work ethic⁴⁷.

The subject of work ethic, have become very important of late decades, as it has since become the key mechanism to manage the dynamic changes in various work sectors. The study of work ethic has been discussed widely as early as 1970 by scores of western scholars, presumably due to the employees’ strikes that occurred countless times in the late years of the era⁴⁸. The studies of work ethics have known to be associated with the religious and economic environment changes in the western society, while others related it to the fall of major business companies and economic downturn in the era of the 90’s⁴⁹. Beneath the hindsight, the system of work ethic suggests a dimension of personality, which is an orientation to a person’s work and a cause of ‘psychopathology’⁵⁰. The complex behavioral pattern of manpower, have been identified as critical to the development of work organizations, commanding more intensified research to deal with organizational conflicts

⁴⁶ Lessnoff, Michael H. *The spirit of capitalism and the Protestant ethic: An enquiry into the Weber thesis*. Elgar, (1994); Bouma, Gary D. "Beyond Lenski: A critical review of recent" Protestant Ethic" research." *Journal for the Scientific Study of Religion* (1973): Pp 141-155; Nelson, Benjamin. "Weber's protestant ethic: Its origins, wanderings, and foreseeable futures." *Beyond the classics* (1973): Pp 71-130; Miller, Michael J., David J. Woehr, and Natasha Hudspeth. "The meaning and measurement of work ethic: Construction and initial validation of a multidimensional inventory." *Journal of Vocational Behavior* 60, no. 3 (2002): Pp 451-489.

⁴⁷ Hill, The Work Ethic as Determined by Occupation, Education, Age, Gender, Work Experience and Empowerment PhD dissertation, University of Tennessee-Knoxville, (1992). Pp 30.

⁴⁸ Ayub, Osman. *Etika Kerja & Profesionalisme Islam*. Kuala Lumpur: Frontier Enterprise, (1989); Husin, Wan Norhasniah Wan. "Work Ethics from the Islamic Perspective in Malaysia." *European Journal of Social Sciences* 29, no. 1 (2012): 51-60.

⁴⁹ Ali, Abbas.J. & al-Owaihian, A." Islamic Work Ethic: A Critical Review." *Cross Cultural Management: An International Journal*. Vol.15. No.1., (2008). Pp 6-12; Dobson, John. "Why Ethics Codes doesn't work". *Financial Analysts Journal*. Vol. 59. No.6., 2003. Pp 29-34.

⁵⁰ Beit-Hallahmi, Benjamin. "Personal and social components of the Protestant ethic." *The Journal of Social Psychology* 109, no. 2 (1979): Pp 263-267; Mirels, Herbert L., and James Garrett. "The Protestant ethic as a personality variable." *Journal of consulting and clinical psychology* 36, no. 1 (1971): Pp 40; Furnham, Adrian. "The Protestant work ethic and attitudes towards unemployment." *Journal of Occupational Psychology* 55, no. 4 (1982): Pp 277-285.

related to employers and employees, where ethical regulators are considered as an effective instrumentation.

Therefore, the concept of work ethic is beyond hard work and harsh labor, as it is in the early days. Beyond that, scholars often experiment with behavior patterns, measurements, correlates, methodologies and instruments goals and values of various work ethic systems⁵¹. The scope of the study often focuses on the demographic background, personality, types of (paid) employment, and the relationships between these variables and the commitment to a particular work ethic⁵². Also, scholars are also interested to identify various elements that 'prepare people's attitudes for work' spiritually, mentally and emotionally⁵³. This is maybe intended to, possibly, enhance employees' performance and motivation to work, so that the organization will reach out to employees beyond the surface and employ emotional approach towards organizational goal. For all of these reasons, work ethic is regarded as pertinent and significant to the workplace⁵⁴. Managers, supervisors, and leader appreciate employees who display positive work ethic⁵⁵.

Work ethic also serves as a job motivation for workers to persevere and perform, besides moderating work satisfaction and subjective well-being⁵⁶. The values that are contained in

⁵¹ Furnham, Adrian. "The Protestant work ethic: A review of the psychological literature." *European Journal of Social Psychology* 14, no. 1 (1984): Pp 87-104.

⁵² Furnham. "The Protestant work ethic and attitudes towards unemployment." (1982): Pp 277-285

⁵³ Hill, Roger B., and Gregory C. Petty. "A new look at selected employability skills: A factor analysis of the occupational work ethic." *Journal of Vocational Education Research* 20, no. 4 (1995): Pp 59-73.

⁵⁴ Hill and. Petty. "A new look at selected employability skills: A factor analysis of the occupational work ethic." (1995): Pp 59-73.

⁵⁵ Petty, Gregory C., and Roger B. Hill. "Work ethic characteristics: Perceived work ethics of supervisors and workers." (2005). Pp 22-25.

⁵⁶ Caldwell, David F., Charles A. O'Reilly, and James H. Morris. "Responses to an organizational reward: A field test of the sufficiency of justification hypothesis". *Journal of Personality and Social Psychology* 44, no. 3 (1983): Pp 506; Glynn, Mary Ann. "Situational and dispositional determinants of managers' satisfaction." *Journal of Business and Psychology* 13, no. 2 (1998): Pp 193-209; Malka, Ariel, and Jennifer A. Chatman. "Intrinsic and extrinsic work orientations as moderators of the effect of annual income on subjective well-being: A longitudinal study." *Personality and Social Psychology Bulletin* 29, no. 6 (2003): Pp 737-746.

the ethical system will assist a person to define the desirable setting, objective and goal, in which he set as a normative standard judgment, against other situational options, to fulfill his preferable outcome from the location or environment that he worked in⁵⁷. Values express human social need, and if it is applied to the work setting, it corresponds to the intrinsic (internal) and extrinsic (external) motivational factors, that is related to the job components. Intrinsic work values refer to the cognitive work values that generate self-actualization of work outcome, such as the opportunity for self-expression, passion, and interest of work, decent work behavior, in the light of expanding one's horizon, fostering personal achievement, creating a social group and contributing the society⁵⁸. In complementary, extrinsic work values refer to material values or instrumental values that are the external outcome of the work such as benefit, security and success that 'express conservation values', for instance; appropriate workload, and good income⁵⁹. For these significant factors, both sets of values are recognized two of the most important work values, in the analysis of religious groups and work values, among other values such as social and prestige⁶⁰.

Values also determine rationality of human thinking and judgment⁶¹, which consequently, determine the outcome of the work process. As the work process becomes increasingly complex and complicated, values set as a moderator between personal and organizational interest, as well as setting the boundary of rights and interest. Basic values such as honesty,

⁵⁷ Sagie, Abraham, and Dov Elizur. "The structure of personal values: A conical representation of multiple life areas." *Journal of Organizational Behavior* 17, no. S1 (1996): Pp 573-586; Van Vianen, Annelies EM, Irene E. De Pater, and Floor Van Dijk. "Work value fit and turnover intention: same-source or different-source fit." *Journal of managerial Psychology* 22, no. 2 (2007): Pp 188-202

⁵⁸ Centers, Richard, and Daphne E. Bugental. "Intrinsic and extrinsic job motivations among different segments of the working population." *Journal of Applied Psychology* 50, no. 3 (1966): Pp 193.

⁵⁹ Ros, Maria, Shalom H. Schwartz, and Shoshana Surkiss. "Basic individual values, work values, and the meaning of work." *Applied psychology* 48, no. 1 (1999): 49-71; Rokeach, M. (1973). *The nature of human values*. Free press. Pp 44-56.

⁶⁰ Ros, Maria, Shalom H. Schwartz, and Shoshana Surkiss. "Basic individual values, work values, and the meaning of work." *Applied psychology* 48, no. 1 (1999): Pp 49-71; Parboteeah, K. Praveen, Yongsun Paik, and John B. Cullen. "Religious Groups and Work Values a Focus on Buddhism, Christianity, Hinduism, and Islam." *International Journal of Cross Cultural Management* 9, no. 1 (2009): Pp 51-67.

⁶¹ Hofstede, Geert. *Culture's consequences: International differences in work-related values*. Vol. 5. Sage. (1984). Pp 18

commitment, teamwork spirit, integrity, truthfulness are of relevance to the recent work issues that often put a person in a situational dilemma. A 'right value system' keep an employee in check; meaning that it assists him in making choice in moral situations, helping him to decide the best solution that may either fulfill both his personal and organizational interest or the latter one at the worst scenario possible. Naturally, employees may have varying ethical belief due to his family, ethnic, personal beliefs, and values, that is apparent in their 'occupational work ethic'⁶². But at work, every employee possesses the same interest; to earn money in return for their labor. This is where universal rules apply; a work ethic that is defined by the organization regardless of diverse backgrounds and every employee is expected to comply with it, which is commonly known as professional conduct⁶³. Nevertheless, these fundamental beliefs assist the employees to, at least, display the minimum level of positive work attitudes, and guide him between the right and wrong conduct, so that he can consider what is the best for him and the organization.

2.2.4. Religion and Work Ethic

In the social system, religion is regarded as a 'language of signs' that justify the right and status of various groups of people; where religion provides "powerful, pervasive, long-lasting moods and motivations" that develop a particular conception towards the order of existence that is supplemented by 'an aura of factuality' that make the moods and motivations seem 'uniquely realistic'⁶⁴. This is to say, that religion becomes the pacesetter

⁶² Colson, Charles W., Jack M. Eckerd, and Adam McCormick. *Why America doesn't work*. Word Pub., (1991); Hill, Roger B. "Work Ethic Differences in Vocational Education Students and Full-time Employed Workers." *Journal of Vocational Education Research* 21, no. 3 (1996): Pp 13-29; Kazanas, H. C. "Affective Work Competencies for Vocational Education. Information Series No. 138. Columbus, Ohio: ERIC Clearinghouse on Vocational and Technical Education." (1978); Petty, G. C. "Education and the occupational work ethic." *SAEOPP Journal* 14, no. 2 (1995): Pp 47-58

⁶³ Durkheim, *Professional ethics and civic morals*. (1992). Pp 3.

⁶⁴ Leach, Edmund R. *Political Systems of Highland Burma*. London, (1954); Horton, Robin. "A definition of religion, and its uses." *Journal of the Anthropological Institute of Great Britain and Ireland* (1960): Pp 201-226

of the society, yielding strong influence upon the people of the society. In fact, the subject of religion is inseparable when discussing on the 19th-century society in the wake of economic and social mayhem⁶⁵.

Religion is believed to be a strong anchorage in the society, although threatened by the wave of secularism, is no less become the 'potent cultural resource' that orchestrated the power of change, conservation or challenge⁶⁶. As religion constitutes norms that may deem as fit into the rhythms of the society, it becomes substantial in the movement of the society. As a result, what is apparent in the culture right now is part of the religious doctrine, although not all of the religious practices are inculcated in the social norm. Although the context of religion may be confusing, be it religion is referred to religious movements, religious doctrines, religious personages or religious groups, the relation of religion to social development is often found to be evident but indirect⁶⁷. Some religious movement, such as the Protestant Reformation in Europe and the rise of Islam in the Arabia, in the end, become political and economic revolution unintentionally.

Religion has eminently become a platform for a society to grow and develop. As Durkheim puts it that the society itself is designed through the essence of the religion, in which it becomes the underlying lining of everything that is essential in the society⁶⁸. Understanding Durkheim's argument, we would decipher the concept that human needs religion as it provides humans basic needs. This is to say, that religious principle characterizes the social tradition as well as political belief and economic cultures. As religious belief is generally

⁶⁵ Davie, Grace. "Sociology of Religion". *Encyclopaedia of Religion and Society*, ed. Swatos, William H. AltaMira Press, Walnut Creek, California (1998): Pp 483-489; Hill, Peter C., Kenneth I Pargament, Ralph W. Hood, Michael E. McCullough Jr, James P. Swyers, David B. Larson, and Brian J. Zinnbauer. "Conceptualizing religion and spirituality: Points of commonality, points of departure." *Journal for the theory of social behaviour* 30, no. 1 (2000): Pp 51-77

⁶⁶ Beckford, James A. *Social theory and religion*. Cambridge University Press, (2003). Pp 1.

⁶⁷ McGuire, Meredith B. *Religion: The social context*. Waveland Press, (2008). Pp 235-237.

⁶⁸ Durkheim, E. (1959). *The Elementary Forms of The Religious Life [1912]*. Pp 35-42.

articulated in groups and congregations, it creates a set of normative behavior that became the cultural norm. The individual of the society become eventually confined to the religious traditions, in which they follow without questions; for example, religious celebrations and sacred rituals. As a result, a society creates its own culture and rites; it has become synonymously identified with the religion that becomes its very axis.

When discussing on the economic sector, one could not avert the work society from the authorization of religion. Religion generates positive work traits such as honesty, hard work, frugality, global interaction and openness to strangers. Although the concept of work may be hostile in some religions (due to the alleged claim of work as a ‘worldly affair’ and ‘immoral accumulation of wealth’), the moral principles that are contained in each religion are vastly applied, including in the working environment. Arguably, work itself is a social engagement; therefore, even though several religions are not necessarily ‘favorable’ towards economic activities, their influence is still evident. Arguably, the values of equality, loving, honest, for example, are practically universal in nature and does not exclusively ‘belong’ to a denomination or religious belief. The conceptual understanding of the consequences of the values may differ from one religion to another.

On the surface, religion has a prominent role in the economy, specifically in the business and organizational context, either through the values that it carries or its ritualistic activities. The characteristic of productivity⁶⁹, for example, is augmented by the spirit of religiousness and the idea of productivity as a divine calling. Religion explores the spiritual dimension beyond the exterior, that centralize of work as a meaningful routine, life interest,

⁶⁹ Cullen, John, and K. Praveen Parboteeah. *Multinational management: A Strategic approach*, Mason, Oh: South-Western Publishing, 2008; Parboteeah, Paik, and Cullen. "Religious groups and work values a focus on Buddhism, Christianity, Hinduism, and Islam." (2009): Pp 51-67.

but also a form of calling⁷⁰, which concerns the psychological fulfillment and lead to ‘meaningful and productive outer life’⁷¹. The religious values nurture self-restriction that is stemmed from the understanding of decent conduct, is not only to support the sustenance of healthy economic activities but also to secure the eternal happiness in the world and the next⁷². Religion sets the rule of conduct that protects the economic interest, without dismissing the humanness of the process. This is because religious individuals will embody the sense of social responsibility as well as nurture voluntary self-restriction and strict adherence to the rules of evil and good⁷³.

The spirituality that religion project in work furnishes ‘the sense of wholeness, connectedness to work and development of deeper values’⁷⁴ while forging a good relationship with other associate workers, as well as setting the alignment of personal belief and organizational values⁷⁵. Most importantly, religion assists a worker to discover his ultimate purpose of life, which is derived from the meaning of work that takes place in the social matrix. Aside from its common role of setting a certain standard of values and beliefs, religion provides a cognitive and normative structure that interpret the cosmos of the universal being through sociological and socio-psychological means⁷⁶. That is relating the experience of the social life with the earthly phenomenon. In the end, although the

⁷⁰ Davidson, James C., and David P. Caddell. "Religion and the meaning of work." *Journal for the scientific study of religion* (1994): Pp 135-147.

⁷¹ Fox, Matthew. *The Reinvention of Work: New Vision of Livelihood for Our Time*, A. HarperCollins, (1995); Ashmos, D., and Dennis Duchon. "Spirituality at work." *Journal of management inquiry* 9, no. 2 (2000): Pp 134-145.

⁷² McCabe, Donald L., and Linda Klebe Trevino. "Academic dishonesty: Honor codes and other contextual influences." *Journal of Higher Education* (1993): Pp 522-538; Kum-Lung, Choe, and Lau Teck-Chai. "Attitude towards business ethics: examining the influence of religiosity, gender and education levels." *International Journal of Marketing Studies* 2, no. 1 (2010): Pp 225

⁷³ Wilson, Rodney. *Economics, ethics and religion: Jewish, Christian and Muslim economic thought*. New York: New York University Press, (1997); Naqvi, Syed Nawab Haider. "Economics, Ethics and Religion: Jewish, Christian and Muslim Economic Thought." *Islamic Economics* 12, no. 1 (2000): Pp 69-73.

⁷⁴ Gibbons, Paul. "Spirituality at work: Definitions, measures, assumptions, and validity claims." *Work and Spirit: A Reader of New Spiritual Paradigms for Organizations*, University of Scranton Press, Scranton, PA (2000): Pp 111-31; Milliman, John, Andrew J. Czaplewski, and Jeffery Ferguson. "Workplace spirituality and employee work attitudes: An exploratory empirical assessment." *Journal of organizational change management* 16, no. 4 (2003): Pp 426-447.

⁷⁵ Denton, Elizabeth A., and I. I. Mitroff. *A spiritual audit of corporate America: A hard look at spirituality, religion, and values in the workplace*. San Francisco, CA: Jossey-Bass, (1999)

⁷⁶ Mardin, Şerif. *Religion and social change in modern Turkey: The case of Bediuzzaman Said Nursi*. SUNY Press (1989.) Pp 101-103.

current world is threatened with the ideology of separating the world with religion (secularization), the latter's influence can never be dispensed in total, as the 'age-old' religions are deeply rooted with various sectors of social life.

In the social context, religion assists to standardize codes and rules of behavior, that appeals to both private and social interest, without neglecting one or another to guide humankind to achieve happiness and wellbeing. It is suggested that religions, albeit not all, provide the basic concept of acceptable and unacceptable conducts, which is unique to each religion and differ in the understanding and practice. The religion itself constitutes ethical aspect, and therefore, the subject of morality is undetachable from the religious and justification". Generally, the moral guidelines aim to secure the peace in the social ambiance, to allow the society to develop and prosper in many avenues, in addition to nurturing desirable personalities within the modern societies. Eventually, it is accepted as a social norm, that such behavior is expected of the social members; hence it becomes to be as what regarded as 'ethical behavior'. Specifically, in the case of 'humanist and transpersonal theoretical framework', religion is found to be significant when a person internalizes his belief⁷⁷.

Religious values will influence all four components of morality - recognition of moral problems (*moral sensitivity*), judging which action will be more justifiable in a moral sense (*moral judgment*), commitment to taking moral actions, valuing moral values over other values and taking personal responsibility (*moral motivation*), and overcoming fatigue and temptations, persisting in a moral task and carrying on with the behaviour (*moral*

⁷⁷ Kamar Oniah Kamaruzaman. Education of ethics and morality in the context of a plural society. Inter-religious dialogue in Malaysia. Malaysia: Centre for Civilizational Dialogue, University of Malaya & Academy of Civilizational Studies, (2009). Pp 32-45.

character)⁷⁸. Religion provides a range of value system that contains all-inclusive view which man could not comprehend, beyond the capability of the human reason, for God has determined what is good and what is bad for human being'. Religion suggests a rather complex structure of morality; moral retributions, moral self-condemnation and moral obligations⁷⁹ supposedly exerting prominent influence in personal and social life experiences⁸⁰. In some scholarly research, it is proven that there is a significant difference that the moral judgment that is motivated by his religious belief⁸¹ which suggests that there is an obvious connection between religiosity and personal character development and moral cognition⁸². Religious morality often concerns personal issues such as companionship (marriage, family, friendship, and sexuality) and personality, such as honesty, decency, devotion to God, trustworthiness, generosity, helpfulness and so on⁸³.

In philosophical discourse, religious values are a part of deontological ethics and directly related to the Divine Command Theory (DCT). Basically, the DCT views an action is morally acceptable in accordance with the Godly command, hence the Godly command become the intrinsic motivation to guide a person towards right conduct. The DCT consists of three sub-frameworks; Religious Communities, Command as Motivation and Created Morality. The framework of Religious Communities connotes the rightness and wrongness of an action as determined by God and must be interpreted and abided by its followers. The

⁷⁸ Rest, James R., Darcia Narvaez, Stephen J. Thoma, and Muriel J. Bebeau. "A neo-Kohlbergian approach to morality research." *Journal of moral education* 29, no. 4 (2000): Pp 381-395.

⁷⁹ Green, Ronald M. *Religious Reason: The Rational and Moral Basis of Religious Belief*. (1978). Pp 132-200.

⁸⁰ Davie, Grace, and John Vincent. "Religion and old age." *Ageing & Society* 18, no. 1 (1998): Pp 101-110; Greenfield and Marks (2007); Greenfield, Emily A., and Nadine F. Marks. "Religious social identity as an explanatory factor for associations between more frequent formal religious participation and psychological well-being." *The international journal for the psychology of religion* 17, no. 3 (2007): Pp 245-259.

⁸¹ Clark, James W., and Lyndon E. Dawson. "Personal religiousness and ethical judgements: An empirical analysis." *Journal of Business Ethics* 15, no. 3 (1996): Pp 359-372.

⁸² Pancer, S. Mark, Lynne M. Jackson, Bruce Hunsberger, Michael W. Pratt, and James Lea. "Religious orthodoxy and the complexity of thought about religious and nonreligious issues." *Journal of Personality* 63, no. 2 (1995): Pp 213-232; Maltby, John, Christopher Alan Lewis, and Liza Day. "Religious orientation and psychological well-being: The role of the frequency of personal prayer." *British Journal of Health Psychology* 4, no. 4 (1999): Pp 363-378.

⁸³ Mathewes, Charles. *Understanding religious ethics*. John Wiley & Sons, (2010). Pp 21-30.

framework of Command as Motivation explains the idea of God as the main motivator behind every moral judgment, but a person's moral action does not depend on God's will, which means a person has a free will on his own to choose between right and wrong conduct. Hence, a person's moral justification relies on his level of religiosity and intensity of his faith towards God and his command. Finally, Created Morality represents the concept of believing an action is morally right because God has decided so. In other words, no action is performed without regard to His command; therefore God is the sole determinant of the morality of an action⁸⁴.

Work ethic based on religious principle is discovered to have a significant relationship with various work attitudes, such as organizational commitment, job satisfaction, and motivation. This is because religion provides means for employees to deal with challenges in the work nature and the societal expectation in the work activities⁸⁵. Therefore, it is a valid assumption that religiosity is significantly related to economically important social behavior such as alcohol and substance abuse, criminal activity and physical and mental wellbeing⁸⁶. Work always, inevitably, suggests the pursuit of human material and physical needs i.e. money, title, property. Furthermore, the current economic sector is highly supported by technology and machinery; which suggests the 'hollowness' of work from spiritual elements. Religion often, if not totally, provides solutions for difficult situations, such as turning to God for guidance and good intention. The quest for material wealth

⁸⁴ Ciocchetti, Corey A. "The Divine Command Theory." (2007). Pp 33-46.

⁸⁵ Madlin, Nancy. "Religion and the entrepreneurial psyche." *Venture* 8 (1986): Pp 16.; Parboteeah, Paik, and Cullen. "Religious groups and work values a focus on Buddhism, Christianity, Hinduism, and Islam." (2009): Pp 51-67.

⁸⁶ Iannaccone, Laurence R. "Introduction to the Economics of Religion." *Journal of economic literature* (1998): 1465-1495.

solely without any 'spiritual objectives' may destroy the intrinsic value of work, but religious beliefs provide insightful meaning for the job that a person does⁸⁷.

There are several religions or denominations among most advocated faith system in the world⁸⁸:

I. Protestant

The Protestant work culture mainly embodies the Calvinist perception of work as a mean to attain salvation from the state of sin, without having to indulge in wealth⁸⁹. To achieve the ultimate goal of salvation, asceticism, hard work, thrift, frugality, independence, postponement of gratification, and individual responsibility for success or failure⁹⁰, individualism, religious and moral belief, hard work, independence from others⁹¹, avoidance of idleness, waste of time and indulgence in worldly luxuries are viewed as the necessary work values. These virtues, in turn, are believed to facilitate the industrial capitalism, where it assists to foster desirable work behaviors that are in favor of economic development. However, the Protestant work values are seen as the makeshift platform of constituting societal work values and establishing the rise of capitalism. a Christian sociologist, Max Weber, the Protestant Work Ethic seems to fit in⁹². Basically, the Protestant Work Ethic is the result of Weber's observation of the Protestant workers, whom

⁸⁷ Cash, Karen C., and George R. Gray. "A framework for accommodating religion and spirituality in the workplace." *The Academy of Management Executive* 14, no. 3 (2000): 124-133; Parboteeah, K. Praveen, Martin Hoegl, and John Cullen. "Religious dimensions and work obligation: A country institutional profile model." *Human relations* 62, no. 1 (2009): 119-148.

⁸⁸ Pew research centre

⁸⁹ Bendix, Reinhard. *Max Weber: An Intellectual Portrait*. New York: Anchor Books, 1962; Abu-Saad, Ismael. "Individualism and Islamic work beliefs." *Journal of Cross-Cultural Psychology* 29, no. 2 (1998): 377-383.

⁹⁰ Furnham, Adrian. "The Protestant work ethic and attitudes towards unemployment." *Journal of Occupational Psychology* 55, no. 4 (1982): 277-285

⁹¹ Furnham, Adrian. *The Protestant work ethic: The psychology of work-related beliefs and behaviours*. London: Routledge, 1990

⁹² Buchholz, Rogene A. "The protestant ethic as an ideological justification of capitalism." *Journal of Business Ethics* 2, no. 1 (1983): 51-60

he views to possess the ideal work ethic system, that correspond to the crisis. A particularly notable study of Weber titled '*Die Protestantische Ethik und der Geist des Kapitalismus* (The Protestant Ethic and the Spirit of Capitalism)'⁹³, elaborates the significance of Protestant work attitudes, that are both religiously and economically dynamic. Ever since its publication, it has since garnered numerous attention from scholars of different background and it has been widely accepted, especially in the western nations⁹⁴.

II. Buddha

Buddhism, which is among the religions, which emphasizes on spirituality⁹⁵ and declares the illusory nature of the world and individual self, and the necessity for salvation through detachment⁹⁶. The *Dhamma* teaching of Buddha explains the effort to attain salvation from the suffering (*dukkha*), is to cut it off from the very source, which is the root of ignorance (*avijja*). This 'defilement' initiates others like greed (*lobha*), aversion (*dosa*), and delusion (*moha*), which in turn, results in conceit, jealousy, ambition, lethargy, and arrogance⁹⁷. The Buddhist monks truly embody the *dhamma* teaching, by strictly abstaining themselves from the five precepts (*pan sil*): lying, killing, stealing, consuming alcoholic drinks and adultery. In addition, they must not eat solid food after the midday, and most importantly, not involved with 'high office and honor' as well as the likes of wealth and amusement⁹⁸. The Buddhist teaching, for example, indirectly prescribed initiative, striving and persistence as part of professional moral codes, while reproaching poverty as an

⁹³Weber, Max. *The Protestant ethic and the spirit of capitalism*. Translated by Talcott Parsons. London: George Allen and Unwin Ltd, (1956). Pp 11-32.

⁹⁴Smith, Virgil O., and Yvonne S. Smith. "Bias, history, and the Protestant Work Ethic." *Journal of Management History* 17, no. 3 (2011): Pp 282-298.

⁹⁵Kamar Oniah Kamaruzaman. *Religion and Pluralistic Co-Existence*. Malaysia: IIUM Press, (2010). Pp 193.

⁹⁶Tambiah, Stanley J. "Buddhism and this-worldly activity." *Modern Asian Studies* 7, no. 1 (1973). Pp 1-20.

⁹⁷ Bodhi, Bhikkhu. *The noble eightfold path: way to the end of suffering*. Pariyatti Pub, (2000). Pp 7-12.

⁹⁸Yalman, Nur. "The ascetic Buddhist monks of Ceylon." *Ethnology* 1, no. 3 (1962): Pp 315-328.

obstruction to socially ethical behavior and laziness as a negative trait⁹⁹. Such prescription is not advocated by the entire Buddhist, especially the traditional clerics and devout Buddhist, who abhor 'secular desires' and 'material needs' that lead to an uncontrollable material pursuit that opposes the 'original' Buddhist teaching. However, in the recent times, the Buddhist intellectuals drew the possibility of adapting the doctrine of 'the Middle Way', that illustrate cardinal Buddhist virtues are consistent with intrinsic work values, such as helping others and avoid from harming anyone and eliminate poverty and laziness¹⁰⁰. One important strand of Buddhism that contributes towards important economic behavior is to work hard, put out best effort, and most importantly to be 'spiritually rich, environmentally friendly and socially beneficial'¹⁰¹. Hence these intrinsic values are the pillar of Buddhist work ethic.

III. Hindu

Hinduism, on the other hand, suggests the relation of Hindu principle of material prosperity (*artha*) with the extrinsic work value, as according to such principle, the Hindus are encouraged to perform well in accumulating wealth i.e. business. Another notable feature in the Hindu work ethic is the intrinsic work values of segregating jobs and task according to the castes system, which although arguably may denote negative perspective, able to yield a sense of belonging and definition of identity to people in the groups¹⁰². Hinduism also

⁹⁹ Gould, Stephen J. "The Buddhist perspective on business ethics: Experiential exercises for exploration and practice." *Journal of Business Ethics* 14, no. 1 (1995): Pp 63-70; Nanayakkara, Sanath. "Ethics of material progress: The Buddhist attitude." *Colombo: The World Fellowship of Buddhists Dhammaduta Activities Committee Publication* (1992); Niles, F. Sushila. "Toward a cross-cultural understanding of work-related beliefs." *Human Relations* 52, no. 7 (1999): Pp 855-867; Parboteeah, K. Praveen, Martin Hoegl, and John B. Cullen. "Ethics and religion: An empirical test of a multidimensional model." *Journal of business ethics* 80, no. 2 (2008): Pp 387-398

¹⁰⁰ Inoue, Shinichi, and Williams Duncan. *Putting Buddhism to work: A new approach to management and business*. Kodansha International, (1998)

¹⁰¹ Parboteeah, Paik, and Cullen Religious Groups and Work Values A Focus on Buddhism, Christianity, Hinduism, and Islam.". (2009): Pp 51-67.

¹⁰² Goel, M. L. "Religious tolerance and Hinduism." In *Asian Values Conference*. 2002. <https://secure.uwf.edu/govt/pdf/facforum/goel-religioustolerancehinduism.pdf> retrieved on 26 April 2013; Sharma, Anil K., and Balvir Talwar. "Business excellence enshrined in Vedic (Hindu) philosophy." *Singapore Management Review* 26, no. 1 (2004): Pp 1-19; Gold, Ann Grodzins. "The once and future yogi:

adheres to the similar connotation of *mokṣa*, which is attained through ‘fasting and self-constraints’, from two main temptations: the hunger for food and the hunger for love and bodily pleasure¹⁰³. However, the one exception that this religion has from its neighbors is the discussion on the economy (*artha*). *Artha* and *mokṣa* are related by the principles of the legitimate needs of a human, that is allowed is the Hindu religion. Interestingly, the concept of the material world as *mayavad* (illusionism), espousing economic concerns should not be inculcated in religious life, it does not really represent the core teaching of the Hindu religion¹⁰⁴. The notion of *mokṣa*, therefore, has been interpreted narrowly, that the monasticism practice existed.

IV. Islam

Islamic principles promote work as part of the worship act, every Muslim will envision his work in a twofold manner; as a source of financial support and achieve good worldly life (*al-falāh fī al-dunyā*), as well as a mean of serving Allah and preparing for the success of afterlife (*al-falāh fī al-ākhirah*). Islam integrates the concept of belief in God (*tawhid*) and the act of worship (*‘ibādah*) through social relation (*mu‘āsharāt*), transaction (*mu‘āmalāt*) and good mannerism (*husn al-khulq*) which is directed to fulfill the end vision of success and bounty and prosperity (*rizq*)¹⁰⁵. In this matrix, work merges both social relation and transaction, which enable one to attain the ultimate end. Furthermore, work developed the sense of independence to support himself, therefore being engaged in economic activities,

Sentiments and signs in the tale of a renouncer-king." *The Journal of Asian Studies* (1989): Pp 770-786; Ludwig, Theodore M. *The sacred paths: Understanding the religions of the world*. Dordrecht: Macmillan, (1989).

¹⁰³Lanman, C.R. "Hindu Ascetics and Their Powers", *Transactions and Proceedings of the American Philological Association*, Vol. 48 (1917). Pp. 133-151

¹⁰⁴The philosophy is suggested by Shankaracharya (eighth century A.D). Please see Chakraborty, S. K., and D. Chakraborty. "The economic function in the Hindu worldview: its perennial social relevance." *International Journal of Social Economics* vol.34, no. 10 (2007): Pp 714-734.

¹⁰⁵ Ahmad, Khaliq. *Management from Islamic perspective: principles and practices*. Research Centre, International Islamic University, (2007). Pp 11-15.

in which there, occur free trade and lawful profit, is legitimate, as long as a man does not overrule the right of others. The Islamic viewpoint that any economic engagement interspersed with the virtuous life and directs towards prosperity and a spiritual end, has demonstrated the significant relation to the extrinsic work values¹⁰⁶. A Muslim is also encouraged to expand his creativity in work, besides using the opportunity to develop personal growth and other intrinsic work values such as satisfaction, self-supporting, self-respect and self-fulfillment.

2.3. Conceptualizing Islamic Work Ethic

Islamic work ethic has been established as a field of study integrating various disciplines of knowledge. It has since become a growing body of knowledge with active discussions on Islamic perspectives related to work and its attitudinal attributes. Islamic work ethic is identified to contain multiple dimensions related to the spectrum of life e.g. social, political and economics¹⁰⁷. Therefore, it is deemed necessary for the construct to be developed according to the Theory of Knowledge (TOK). This is to determine the Islamic thoughts, values, beliefs, and practices presented in the work attitudes and behaviors and consequently, work outcome¹⁰⁸. The three branches of the theory of knowledge, namely worldview (principle of reality), epistemology (how is the reality known) and ontology (what is reality) also existed within the Islamic tradition.

¹⁰⁶ Yousef, Darwish A. "Islamic work ethic—A moderator between organizational commitment and job satisfaction in a cross-cultural context." *Personnel Review* 30, no. 2 (2001): Pp 152-169

¹⁰⁷ Owoyemi, Musa Yusuf. and Shukri Ahmad. "The concept of Islamic work ethic: An analysis of some salient points in the prophetic tradition." *International Journal of Business and Social Science* 3, no. 20 (2012). Pp 25-33.

¹⁰⁸ Zainul, I. Z. "A Thematic Study Of Islamic Perspectives In Scopus Indexed Articles. Implications On Medical Imaging." *Library Philosophy and Practice* (2015): Pp 1; Zainul, I. Z. "A Thematic Study of Islamic Perspectives In Scopus Indexed Articles. Implications On Medical Imaging." *Library Philosophy and Practice* (2015): Pp 1.

2.3.1. Worldview

Worldview is a cognitive orientation encompassing the entirety of perceptions and developed on various grounds such as faith and culture¹⁰⁹. The concept of worldview is a parable to a microscopic lens which a person conceives the world, especially his life and walks through it. Worldview suggests a personal conception of life developed on belief and value system. It is continuously developed through a lifetime and pervasive to decisions in life matters. Personal worldview reflects the cognitive orientation based on which life principle and goals are developed.

Islamic worldview is central to the belief (*aqīdah*). The articulation of such notion is encapsulated in the term, *tauḥīd*¹¹⁰ and this belief permeates in every aspect of life. *Tawḥīd* is the most fundamental concept in the religion- the oneness of God (*tawḥīd*) is paramount of the religious structure and embedded in the faith system (*īmān*)¹¹¹, a spherical paradigm of tenets, interweaving with the knowledge (*‘ilm*) and practice (*‘amal*)¹¹². The knowledge denotes the authority of the religion; the Divine commands *vis-a-vis* the Quranic and prophetic traditions expounded by the scholars. These prescriptions ruled out practices segregated to ritualistic acts (*‘ibādah*), which is physical in nature, and manifested in its spiritual exercise, morality in the form of mannerism (*akhlāq*). The matrix of *iman*, *‘ilm* and *‘amal*, develop the whole character of a devotee/worshipper of God (*‘ābid*) as intended

¹⁰⁹ Krauss, Steven Eric. "Research paradigms and meaning making: A primer." *The qualitative report* 10, no. 4 (2005): Pp 758-770

¹¹⁰ The term *tawḥīd* comes from the etymological word of *wahhada* which literally means 'to unite'. In the Islamic belief system, *tawḥīd* essentially means the unification of Godly essence (*zāt*), names (*asmā'*), actions (*af'al*) and attributes (*ṣifāt*), and associating it only to Allah rendering Allah as the Sole God who is rightfully worshipped by the creations and the supreme reign of the universe. The faith in the oneness of God asserts God as independent, absolute and indivisible being who is independent of the entire creation; rather the creations relied on him for existence and survival.

¹¹¹ Salleh, Muhammad Syukri. "Islamic economics Revisited: Re-contemplating unresolved structure and assumptions." In 8th International Conference on Islamic Economics and Finance. Doha, Qatar, (2011): Pp. 19-21.

¹¹² Hassan, Mohd. Affandi. *The Tawhidic approach in management and public administration*. Kuala Lumpur: INTAN, (1992). Pp 44-60.

by Him in the creation of human beings¹¹³. The humankind is not only expected to be a faithful servant of God through the act of worship but also to prosper the earth as the earth itself through a certain system of order (112:1-4, 17:23, 39:38)¹¹⁴. Tawhidic belief is a life principle that is rooted deeply in the concept of the oneness of God, *tawhīd*. Hence, scholars define ‘*tawhīd*’ as the concept of uniting all roles and capabilities that are essential ‘God’, such as creator, provider, sustainer and attributing them to only one God, Allah SWT. The concept of *tawhīd* is often associated with the monotheistic belief, which emphasizing faith in only one God that exerts sovereignty and dominance on the creations, hence the act of worship can only be devoted to him. Among religions of the world, Islam is the only belief that accentuates on the oneness of God and the direct relation between a person and his God without relying on any human interception such as a priest, to convey their wishes or to seek for forgiveness and blessing.

Worldview, in the form of ideology, is integral to professionalism¹¹⁵. A worldview upholds the most basic tenets of work ethic especially in the regards of social responsibility and personal rights¹¹⁶. The way a person views his work represents his rate of thinking, interest, and aim evident in his product of labor. The worldview is embedded in the working belief and intrinsic motivation to accomplish the targeted output. Islamic worldview is perceived through the belief in God. As Nature is the sign of God’s existence and the supreme authority belongs to God¹¹⁷, this evidenced the reliance on the entire creation of God for existence and survival. The Islamic worldview promotes work as part of the worship act, so

¹¹³ Kamri, Nor ‘Azzah. *Etika pengurusan Islam*. Kuala Lumpur: UM, (2015). Pp 10-22.

¹¹⁴ Al-Attas, Syed Muhammad Naquib. *Islam and secularism*. (1978). Pp 25-50.

¹¹⁵ Trank, Christine Quinn, and Sara L. Rynes. "Who moved our cheese? Reclaiming professionalism in business education." *Academy of Management Learning & Education* 2, no. 2 (2003): Pp 189-205.

¹¹⁶ Giacalone, Robert A., and Kenneth R. Thompson. "Business ethics and social responsibility education: Shifting the worldview." *Academy of Management Learning & Education* 5, no. 3 (2006): Pp 266-277.

¹¹⁷ Haneef, Muhamed Aslam Mohamed. "Islam, the Islamic worldview and Islamic economics." *IJUM Journal of Economics and Management* 5, no. 1 (1997): Pp 39-66.

that every act of work is deciphered in twofold; as a source of financial support and achieving success in worldly life (*falāh fi dunyā*), as well as a mean of serving Allah and preparing for the success of afterlife (*falāh fi 'ākhīrah*). Islam integrates the concept of belief in God and act of worship (*'ibādah*) through social relation (*mu'āsharāt*), transaction (*mu'āmalāt*) and good mannerism (*husn al-khulq*) which is directed to fulfill the end vision of success (*falāh*) and bounty and prosperity (*rizq*)¹¹⁸

The essence of Islamic worldview is the belief system¹¹⁹. the doctrine of the oneness of God that is the central of the belief (*'aqīdah*), worship (*'ibādah*) and mannerism (*akhlāq*). The Tawhidic belief generates a system of worldviews related to the religious belief, practice and religious personality, most significantly, piety¹²⁰. Islam emphasizes the importance of work to achieve and fulfillment of religious obligations¹²¹. The work process is an engagement of serving spiritual, physical and social essence, which is displayed through engaging people with knowledge and good morale while taking it into account the essence of work as an act of worship¹²².

The belief in the oneness of God fixates the reliance on human towards God as the sole provider of sustenance; happiness and wealth, therefore, every event occurred are subjected to his power and authority¹²³. Hereby, Islam views Allah SWT is the essence of living, not the manager or employer of a person, though physically the reimbursement of the effort is

¹¹⁸ Ahmad, Khaliq. *Management from an Islamic perspective*. (2009). Pp 34-55.

¹¹⁹ Krauss, Steven E., Azimi H. Hamzah, Turiman Suandi, Sidek M. Noah, Rumaya Juhari, Jamiah H. Manap, Khairul A. Mastor, Hasnan Kassan, and Azma Mahmood. "Exploring regional differences in religiosity among Muslim youth in Malaysia." Review of religious research (2006): Pp 238-252.; Ismail, Yusof, and Suhaimi Mhd Sarif. "The role of Tawhidic paradigm in the transformation of management system." (2011): Pp 127-147.

¹²⁰ Khashan, Hilal, and Lina Kreidie. "The social and economic correlates of Islamic religiosity." World Affairs 164, no. 2 (2001): Pp 83-96; Zamani-Farahani, Hamira, and Ghazali Musa. "The relationship between Islamic religiosity and residents' perceptions of socio-cultural impacts of tourism in Iran: Case studies of Sare'in and Masooleh." Tourism Management 33, no. 4 (2012): Pp 802-814.

¹²¹ Nasr, "Islamic Work Ethics", (1984). Pp 28-32.

¹²² Possumah, Bayu Taufiq, Abdul Ghafar Ismail, and Shahida Shahimi. "Bringing work back in Islamic ethics." Journal of Business Ethics 112, no. 2 (2013): Pp 257-270.

¹²³ Faruqi, Ismail Raji. "The Cultural Atlas of Islam." *American Journal of Islamic Social Sciences* 3, no. 1 (1986): Pp 169.

usually through the employers. When Allah SWT becomes the primary aim of a person, naturally He is the reason behind a person's motivation to accomplish tasks entrusted to him, seeking the pleasure of God as the ultimate reward of his deeds. The tawhidic belief denotes the faith in the oneness of God and that Allah as the axiom of every action and intentions. Acknowledging the utterance of faith (*kalimah syahadah*) is not only limited to recognizing Allah as the only god and Prophet Muhammad (PBUH), but the true form of belief is demonstrated through the submission to the Divine commands and the willingness to abide with his commands in every dealings and engagements¹²⁴.

Allah is the very reason for human existence, thereof human could not live without him. Perceiving Allah is the end goal is the rightful path for every person, perceiving the meaningful insight behind the technical process of work. The view of pursuing Allah in work is considered scarce and idealistic, is that the reward is intangible and not physically visible to human eyes. The profession that a person holds whether it is directly related to the Islamic affairs is not the pre-requisite for an employee or a manager to incorporate Allah into his professional life. Rather, the awareness of being the servant of Allah in every strand of life will be the helm of a personal worldview towards life embodying goals, mind and behaviors. A person who put Allah before anything else will see that nothing as important as seeking His pleasure, hence his job is a way of his devotion as the servant of Allah, without limiting his worship only to the obligatory prayer. Therefore, seeking Allah for the remuneration of effort and labor is worthwhile and fruitful rather than pursuing the materialistic benefit.

¹²⁴ Al-Faruqi, Ismail Raji. *Al Tawhid: Its Implications on Thought and Life*. Vol. 4. IIIT, (1992). Pp 13.

“Successful indeed are the believers. Those who offer their prayers with all solemnity and full submissiveness. And those who turn away from dirty, false, evil vain talk, falsehood, and all that Allah have forbidden. Those who are faithfully true to their responsibilities-all the duties which Allah has ordained, honesty, moral responsibility and trusts and to their covenants; And those who strictly guard their (five compulsory congregational) prayers (at their fixed stated hours). These are indeed the inheritors. Who shall inherit the *Firdaus* (Paradise), They shall dwell therein forever.”

(Al-Mu'minūn 23:1-3, 8-11)

Designating the action of work as the creation of Allah SWT, it is only right to attribute the former to the latter. This notion is encapsulated in *tawhīd*; relating the beginning and end of everything, including the human activities of work to God. The principle is one of the significant elements characterizing the concept of Islamic work ethic. Parallel to the framework of Islam, the principle is the overarching chamber of work ethic designating the fruit of labor anticipated as the product of the work activity. Work, in Islam, is driven by intention which is based on pursuit or end goal. Good intention develops determination and motivates productivity and creativity. Islam highlights intention (*niyyah*) as the determinant the result of an action, thereof setting the right intention is the beginning of a good deed.

2.3.2. Epistemology

Epistemology examines the nature of personal worldview and attempts to relate it to the truth, experiences, and personal belief. The sources and scopes determine the reliability of personal conception on diverse occasions, subsequently developed moral judgments to deal with the situations. Islamic epistemology is mirrored in the consecration of values, which means all norms, values, and laws that have been revealed in the Quran and prophetic traditions is not to be modified according to human liking and disliking¹²⁵.

The Islamic epistemology, or source of knowledge can be attributed to two divisions: *Naqlī* and *aqlī*. *Naqlī* literally revelation, which the Quranic and prophetic traditions. The *Quran* is the Holy is a text considered as to have an authority on its own and the divine commands scripted are mandatory in terms of execution¹²⁶. On the other hand, the spiritual form contains timeless miracle, which the Quranic content addresses directly with scientific, medical, linguistic, economic, social and specifically, religious concerns, in an accurate and pertinent manner¹²⁷. The *Qur'an* is revealed at the age of chaos and disorder within the Arab society. To date, it continues to be the relevant in the modern society, in the sense of establishing a practical value system that is founded on justice¹²⁸. However, the early stage of Islamic ethical tradition, the *Quranic* ethos is found to be emphasizing on 'moral reflections', rather than 'ethical theories'. The intellectual activities are more directed towards the quest of 'the sources or religious truths'. Gradually, the tradition expanded, as

¹²⁵ Haneef, Mohamed Aslam. "Islam, the Islamic worldview and Islamic economics." IIUM Journal of Economics & Management 5, no. 1 (1997): Pp 39-65.

¹²⁶ Definition of the Quran: The book of God, that is descended upon the Seal of the Prophet (Muhammad P.B.U.H) with every of its word and meaning, transmitted within groups of people, and that it is reliable as a n accurate reference, and arranged in the book according, beginning with *al-fātihah* and ending with *al-Nas*. The extended version of the definitions would mention that the recitation of its verses would be rewarded. Please see Abu Syahbah, Muhammad bin Muhammad. *Al-Madkhal Li al-Dirasah al-Qur'an al-Karim*. Riyadh: Dar al-Liwa', (1987), pp 6

¹²⁷ Al-Zurqāni, Muhammad Abd al-Azim. *Manāhil al-Irfān Fī Ulūm al-Quran*. Commented by Ahmad Isa al-Ma'sarawiy. Egypt: Dar al-Salam, (2003). Pp 21.

¹²⁸ Rahman, Fazlur. Major Themes of the Qur'an. University of Chicago Press, (2009). Pp 37.

the scholars of various backgrounds; the commentators, the jurists, and the traditionists began to explore the moral inquiry of the *Qur'an*. The theological, juridical and philosophical analysis method that is employed in the process has formed three main quranic ethical concepts: the concept of right and wrong, divine justice and power, moral freedom and responsibility¹²⁹.

The Quranic principle as mentioned before is universal and applicable in many areas. As the requisite towards behavioral guideline increasingly develops with the complexities of the civilization, moral theories are being employed in the relevant premises; economy, politic, and social. In the case of the work ethic, the *Qur'an* displays significant key concepts that can be illustrated in the various dimensions of work; from major subjects of management such as planning, controlling, leading, organizing to minor subjects of customer service, work culture, employer-employee relation and so on. Therefore, the following discussion will narrate the *Quranic* verses that are pertaining to work and the main values¹³⁰. The *Qur'an*, in the general sense, describe work as a person's deed in this world, which refers to the personal and spiritual state. However, if the attention of work to be diverted towards the economic state, it would be described as 'a noble act' in the light of helping other people.

The prophetic tradition is secondary to the *Qur'an*, in the order of the Islamic canonical text. The importance of it, although cannot be underestimated. The fundamental of law, belief, and ethics are revolved around the axis of the Quran, as the supreme reference and

¹²⁹ Fakhry, Majid. *Ethical Theories in Islam*. (1994). Pp 11.

¹³⁰ The verses are mapped through "Fihris al-Mawadi' al-Qur'an al-Karim". *Quran al-Karim bi al-Rasm al-Uthmani*. Commented by al-Khattat, Uthman Taha. 4th Edition. Damascus, Syria: Dar al-Ma'rifah, (1420 H/1999M); Abd a-Baqi, Muhammad Fu'ad. *Mu'jam Mufihris Li al-Alfāz al-Qur'an al-Karim*. Cairo, Egypt: Dār al-Hadīth; Rahman. *Major Themes of the Qur'an*. (2009). Pp 40.

its presupposition, the prophetic prescription. It is explained in length whatever that *Quran* commanded briefly. Therefore, the Holy Scripture cannot stand alone for human comprehension, as the divinity of text, may not be within the grasp of human understanding. The prophet, bearing the task of the messenger of God, will assist to elucidate messages contained in the scripture, through his sayings, or illustrated through his actions.

According to Imam al-Shāfi‘ī who defined the *hadīth* as the exact interpretation of the holy text but supplemented by the prophet’s elaboration that suits human understanding¹³¹. The compliance to the prophetic tradition is decreed¹³². The prophets, who were declared as the sanctified ones (*ma’sūmūn*) preached only the absolute truth. They were bestowed upon the message of Allah about the unseen affairs, and henceforth, delivered the message to the mankind, which is the main purpose of the prophethood (*nubuwwah*). Since Allah has granted the prophets acquires the traits of truthfulness (*ṣidq*), trustworthiness (*amānah*), delivering the message (*tablīgh*) and intelligence (*fathānah*), without any doubt, the prophetic teaching is the command of Allah. Therefore, any news that comes from them should be assumed with conviction and certainty, and any divine orders should be accomplished and executed. As Islam is the seal of the previous religions and prophet Muhammad (P.B.U.H) is the seal of the prophets, the prophetic tradition is regarded as a true source of religious teaching¹³³.

¹³¹ Asy-Syafi‘ī, Muhammad bin Idris. *al-Risālah*. Commented by Ahmad Muhammad Syakir. Dar al-Kutub al-‘Ilmiyyah: Beirut, Lebanon. (N.D.A). Please see Abdul Halim, Mahmud. *Al-Sunnah Wa Makānataha fī al-Tasyri’*. Al-Maktabah al- ‘Asriyyah: Beirut, (1977). Pp 34-40.

¹³² The *hadith*, is anything that sourced from the Prophet Muhammad (P.B.U.H) after his appointment as the messenger of Allah, be it his saying (*qaul*), action (*fi‘il*), acknowledgement (*taqrir*) or description (*ṣifāt*), be it physically or spiritually. *Hadith* is also termed as *sunnah, khabr and āthar*. Please see al-Minsyawi, Muhammad Siddiq. *Qamus Mustalahāt al-Hadith al-Nabawi*. Dar al-Fadhilah: Cairo, (1996). Pp 53 and 67; Solih, Subhi. *Ulum al-Hadith wa Mustolahih*. Dar al-‘ilm Li al-Malayin: Beirut, Lubnan, (1959). Pp 3-6.

¹³³ Ibn Taymiyyah, Taqī al-Dīn Abū al-‘Abbās Aḥmad ibn ‘Abd al-Salām ibn ‘Abd Allāh ibn Muḥammad. *‘Ilm al-Hadith*. (Dar al-Kutub al- ‘Ilmiyyah: Beirut, Lebanon, (1985). Pp 5.

The significance of *akhlāq* is highlighted through the prophethood of Muhammad (P.B.U.H); amongst the teaching on the oneness of God, to unite the disparity among the Arabs and to direct people towards goodness and righteous conducts. As the Qur'an states:

“O you who believe! When the call is proclaimed for the prayer on Friday come to the remembrance of Allah and leave off business (and every other thing). That is better for you if you did but know! Then when the *Jumu'ah* (Friday) prayer has ended, you may disperse through the land, and seek the Bounty of Allah (by working, etc.), and remember Allah much: that you may be successful”. (Al-Jumu'ah)

The prophet P.B.U.H himself promote the idea of work and encourage his people to earn a livelihood:

From Abu Hurairah (May Allah's Bless Be Upon him) from the Prophet (PBUH) who said: The best work (that a person can do) is the work of his hand if he is earnest (genuine and sincere when doing it)¹³⁴.

Although the prophetic tradition has long passed with the demise of the prophet Muhammad (P.B.U.H), it does not relinquish the morality essence that is contained in it. The Prophet (P.B.U.H) remains to be the great inspiration to the Muslims as he possesses the noblest character among any other human being. The quality of an ideal leader, father,

¹³⁴ Narrated by Ahmad, Book Baqi Musnad Al-Mukathirin, Chapter Musnad Abu Hurairah Raḍiyallahu 'Anhu, No. of Hadith: 8060.

husband, servant of God, trader relative, neighbor, is all within the being of the great prophet (P.B.U.H). Although he bears the common humanly features like any other human, he possesses the traits of the prophets, hence he abides by the command of Allah and does not commit whatever Allah displeases. The prophet is the noblest character of human being, which should set a moral guidance, should one desire to dwell in the heaven. It guides people to the highest regard for morality, and towards sophisticated and cultured behavior¹³⁵. It is the precise description of the ideal character that Allah has prescribed for the benefit and benevolence of human being¹³⁶. Regarding trade, work, and economy, the prophet (P.B.U.H) does not shun it outside of the religious discussion, as he himself is a trader and work for a living. Regarding his position as the leader of the Islamic state, the prophet (P.B.U.H) demonstrated important leadership values. Indeed, the prophet (P.B.U.H) bequeathed important values that involve interpersonal values. Work is regarded as legal, lawful and rewarding if it is intended towards goodness and righteousness.

Aqlī means by reasons which denote scholarly tradition. The reason, by itself, differed from one person to another in terms of the level of intellectuality. Reason digests God's revelation; therefore, religion becomes sense-making through *tadabbur* (deep reflection) and *tazakkur* (deep understanding). Scholars exemplified the excellence of reason for they are endowed with acquired a higher level of intelligence and understanding that they are able to conceive God's revelation. Fakhry¹³⁷ in articulating ethical theories, argues that the Qur'an and the prophetic tradition, in a strict manner, do not contain ethical theories, which relies on scholarly interpretation. The scholars being the think tank of the society was gifted by God to comprehend the revelation and relayed the interpretation to the public

¹³⁵ Mahmud. *Al-Sunnah Wa Makānataha fi al-Tasyri'*. (1977). Pp 5-6.

¹³⁶ Basyir, Sayauqi. *Mauqif al-Jumhūrīn min al-Sunnah al-Nabawiyyah*. Rābitah al-Alami al-Islami: Mecca, (1987). Pp 11-15.

¹³⁷ Fakhry. *Ethical Theories in Islam*. (1994). Pp 11.

The framework of the moral values is clearly codified in the canonical text of the Quran and the prophetic tradition, which prescript basic appraisable and reprehensible actions, evilness and righteousness, rewarded and punishable doings. The Islamic knowledge emphasizes the accountability and responsibility pertaining to the knowledge itself. Emphasizing on the nature of knowledge in the form of acquired or revelation, Islam sees that seeking knowledge without the intention to practice it is a futile effort. Knowledge comes with responsibility; the higher that a person acquires, the more that he is demanded to comply with the knowledge. Parallel to this, manipulating knowledge for self-interest through unscrupulous means is a selfish and reproachable attitude.

2.3.3. Ontology

The ontology is a branch of metaphysics that studies the nature of beings, becoming, reality, existence and its origin and derivations¹³⁸. It investigates entities existed or assumed to exist, the classification of the entities, the properties within and the relations within a hierarchy¹³⁹. If the ontology is to be discussed within a philosophical enterprise, it will address several fundamental questions such as the meanings of being, the constitution of identities and levels of entities, the definition of existence and non-existence, justification of physical and non-physical existence. Scholars have suggested the orthogonality between worldview and epistemology as the emphasis of applied ontology. In other words, the ontological discourses suggest the mutual connection between a person's

¹³⁸ 'Ontology', Merriam-Webster Dictionary, <https://www.merriam-webster.com/dictionary/ontology>. Retrieved on 2 December 2016.

¹³⁹ 'Ontology', Oxford Dictionaries, <https://en.oxforddictionaries.com/definition/ontology>. Retrieved on 3 December 2016.

world, the source of belief and his actions, influenced by the field of being itself or the being of the subject.

The ontological discussion classifies beings according to categories and characteristics. The Islamic ontology is divided into two categories: acquired knowledge (*'ilm darūri*) and experiential knowledge (*'ilm nazari*). The acquired knowledge involved deduction, induction, and conception, which begins at birth. It includes the acquisition of empirical knowledge and cognitive skills which becomes necessary for life survival. The experiential knowledge, on the other hand, comes in as a person seeks for the knowledge and learned a certain type of skills¹⁴⁰. The Islamic ontology separates virtuous and vices, which therefore the virtues are distinguished from the vices. The virtues are associated with righteousness and happiness while vices consequents grief, despair, and sorrowfulness. The righteousness is associated with personal and social duties of a person towards God and his surroundings. Therefore, a righteous person is who fulfill his duties and responsibilities; which is to serve God and to be the vicegerent on the earth. The duties narrate a series of virtuous acts that are interconnected form one values to another. Virtues are not confined to any situation therefore unconditional, while values are often described as a set of conduct that fit a certain situation or environment.

The Islamic ontology views that any economic engagement interspersed with the virtuous life and directs towards prosperity and a spiritual end, has demonstrated the significant relation to the extrinsic work values¹⁴¹. A Muslim is also encouraged to expand his creativity in work, besides using the opportunity to develop personal growth and other

¹⁴⁰ Kalin, Ibrahim. "Three views of science in the Islamic world." *God, Life and the Cosmos: Christian and Islamic Perspectives*. Eds Peters, R. Iqbal, Muzaffar and Haq, Syed Nomanul Aldershot: Ashgate (2002): Pp 43-75.

¹⁴¹ Yousef, Darwish A. "Islamic work ethic—A moderator between organizational commitment and job satisfaction in a cross-cultural context." *Personnel Review*30, no. 2 (2001): Pp 152-169.

intrinsic work values such as satisfaction, self-supporting, self-respect and self-fulfillment. The conception of work as a form of devotion to God and commitment to the society is firmly rooted in the belief in the oneness of God that every strand of life is attributed to God's authority and bounty. The notion of work is not exclusively directed towards worldly pleasure through the accumulation of wealth and social status, but also to obtain God's pleasure through engagement in valuable activities in the light of serving Him and be rewarded in return for the good deeds (*al-a'mal ṣālihāt*) and consequently, to attain the status of the faithful ones (*āmanu*).

Islam becomes the motivation for a person to 'be a good person'; the ritualistic acts such as prayer, paying the alms and fasting are thought to nurture good character. The acts of worship contain 'spiritual exercise' to develop 'good reason' and 'soul'. This saying supported that work, in the light of good deeds, is a significant contribution to the survival of mankind, hence recognized as a charitable act that will be rewarded. Work is strictly considered as a religious act¹⁴², if the practical aspects are carried out according to the shariah requirement such as covering the *aurah*, avoiding usury and interest in business and observing the man-woman relationship. Therefore, Islam views work that is not constrained to the economic context but extended to the cosmological overview. In this matrix, work merges both social relation and transaction, which enable one to attain the ultimate end. Furthermore, work allows free trade lawful profit and creates an opportunity to earn legitimate earning, on the condition that the act of work concedes with religious law and injunctions.

¹⁴²Possumah, Bayu Taufiq, Abdul Ghafar Ismail, and Shahida Shahimi. "Bringing work back in Islamic ethics." *Journal of Business Ethics* 112, no. 2 (2013): Pp 257-270.

2.4. Conclusion

Islamic work ethic is explored in this chapter based on the spiritual dimension of work, the ethical system significant to work and the correlation of religious precepts with work ethic. Islamic work ethic demonstrates the religious sanctification of work as Islam honors work as an essential mean of living, limited to the instrumental function of work itself. Beyond the physical labor, work is regarded as a form of worship if it is propelled by faith as the underpinning worldview.

The framework of work ethic is only considered as 'Islamic' or authentically Islam if it is oriented on the monotheistic faith and its attributes. The belief system will be the overarching chamber of Islamic work ethic and that every strand of the work ethic will be reverted to the very foundation. The knowledge source of Islamic work ethic is to be authentically derived from the religious authorities to justify religious codes of conduct applied to the work activities facilitative to the functions of a human being in the operation of work. Subsequently, the ontology of Islamic work ethic will codify work values in accordance with the religious prescriptions of morality which in turn will render the work activities as ritualistic acts. In order to distinguish Islamic knowledge from other knowledge discipline is to comply with several main criteria: the worldview and objective that is transfixed on the Tawhidic belief, the source of the knowledge that is justified by the Quranic and prophetic teaching and the content of the knowledge that complies with the Islamic values and scopes of practicality. The source of work ethic is considered as valid and authentic if it is sourced from the epistemological origin of the religion. The ontological dimension of Islamic work ethic narrates values that Islam considered as crucial

in work engagements. Based on the theory of knowledge, scholars have proposed various conceptualizations on Islamic work ethic. The classic scholars especially, discuss characteristics and attitudes which are central to Islamic work ethic. These classic discourses will be examined in chapter three.

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CHAPTER 3: THE CLASSICAL WORKS OF ISLAMIC WORK ETHIC

3.1. Introduction

This chapter will elaborate the classical works on Islamic work ethic to achieve the first objective of the research. These classic scholars have developed the earliest conceptualization of morality applied to professions and occupations. Among other scholars, Ibn Miskwayh has provided distinctive works on the ideal character of a human being, befitting the role of the vicegerent of the earth. Al-Ghazali suggested values that render a person as ‘noble’ and praiseworthy, while Al-Mawardi, proposed attributes befitting the character of a ruler or vizier of a kingdom. Based on these works, several others work are identified to be relatively significant to the construct of Islamic work ethic. The classic works on Islamic work ethic are central to ethical theories but pertinent to roles and duties underlined by ethical values:

3.2. Ibn Miskawayh and Islamic work ethic

I. Short Biography

Ibn Miskawayh, whose real name is Abu Ali Aḥmad ibn Muḥammad ibn Ya’qūb Miskawayh, is a renowned scholar and historian. He is originally from Rayy, born on 930 C.E but spent the rest of his life in Isfahan. He is believed to be initially Zoroastrian, but converted to Islam in his later life. He mastered the study of chemistry, philosophy, logic for a long period of time, and then moved on to the study of literature and history. Most of

his time is spent in Rayy, having been appointed as the treasurer for the library of Abu al-Fadl Ibn ‘Amid, the vizier of Bani Buwaih, and later served Adud al-Dawla, a Buyid ruler, as his librarian and secretary. His career continues to prosper within the Buyid Empire until his death in Isfahan, in the year of 1030M. As a person, he was described by Abu Hayyan as ‘a very soft-spoken man’, who strives continuously and an honest person. He is naturally intelligent and sharp-witted, having spent his thought in the field of chemistry.

During his lifetime, he has produced numerous valuable works such as the *Tajārub al-Umam wa Ta‘āqub al-Humam*, a historical biography of events that he witnessed in his time. This work eventually ceases with the demise of Adud Al-Dawla in 983M. He also wrote in a manuscript in the Arabic and Persian literature, titled *Kitab Adab al-Arab wa al-Fars*, a seminal in the theological discourses, *al-Fawz al-Asghar* and several political treatises, *Mukhtar al-Asy’ār* and *Nadīm al-Farīd*. His major interest, ethical discourses, is evident in most of his scholarly works - *Tahārah al-Nafs*, *al-Fawz al-Akbar*, *Fawz al-Najāh*, *al-Adwiyah al-Mufradah wa al-Asyribah*, *Tartīb al-Sa’ādat*, *Juwaidan Kharad* (written in Persian), and among these writings, his ethical theories are vividly highlighted in his major work, *Tahdhīb al-Akhlāq wa Taḥhīr al-A’rāq* (the book of purification concerning the confinement of soul)¹. This book is assumed to be influenced by a Christian scholar preceding him, Ibn ‘Adi who also produced a treatise with the considerably similar title.

¹The two versions referred in this research is the Arabic version; *Tahdhīb al-Akhlāq wa Taḥhīr al-A’rāq*. Al-Matba’ah Al-Miṣriyyah Wa Maktabatihā (1924) and the english version, *The Refinement of Character*. Trans Constantine K. Zurayk. Beirut: The American University of Beirut (1968). In the translated version of the book, Ibn Miskawayh is quoted to mention the objective of writing the book is to provide the ‘art’ of moral perfection by understanding the soul as the spiritual organ, the purpose of its existence and its faculties and divisions (pp 1). In comparison to the Arabic version, the translated text includes a word glossary to illuminate the meaning of the words in its Arabic context.

As the title of the work suggested, Ibn Miskawayh's theories on the principles of ethics, the health of soul, the virtues (referred as 'Good' in its translated text) and its divisions such as justice, love and friendship, and character and its process of refinement. The content of this work is summarized as below²:

II. The perfection of character

Ibn Miskawayh theorized that man is endowed by God with voluntary matters which concerns moral judgment, are the goods and the evils. The 'goods', according to him, are virtues, that consistently direct a person towards the end goal or the purpose of human creation. These 'goods' are obtained from man's exercise of his resolves and efforts, such as knowledge, determination, and consciousness, pertaining to the goal and purpose. 'Evils' are the vices that hinder a man from achieving 'goods' through his wills and endeavors such as laziness, negligence, and ignorance. To distinguish between the two groups, it requires the activity of discerning and reflecting on the consequences of an action. Those who have obtained true discernment, sound reflection, and sensible choices, will achieve a greater perfection of humanity and refinement of character³. The best of the mankind is a person who is able to perform actions 'proper to him', and fastidiously attached to the requisites of the human substance, which distinguishes him from other creation; that is the discerning and reflective ability⁴.

² Other works of the author will be included in some part of the text to demonstrate other supporting ideas that may have not been captured in the text.

³ Ibn Miskawayh. *Tahdhīb al-Akhlāq wa Taḥīr al-A'rāq*. (1924). Pp 13-16.

⁴ Ibn Miskawayh quoted the saying in his work, which has been translated as "the best reflection is reflection upon what is best". He further elaborates that a sound reflection is developed from the capability to deliberate on actions, judgements and its consequences. The contemplation will gradually decline from one stage to another until it reached the consideration of 'possible things' within 'the realm of sense'. Please see Ibn Miskawayh. *The Refinement of Character*. Pp 11.

When a man has successfully attained the goods⁵, he will reach a stage where a character is formed – that is a state of soul of which it performs an action without the need to deliberate⁶. As in the mentioned in the previous discussion, the perfection of character begins with deliberation and thoughts. Gradually through self-training (*riyāḍah*) and habit, the virtues become integrated into the soul and developed as an aptitude and a trait of character. The character is subject to change; therefore, it requires discipline by following the laws set by God to guide his creations⁷. Imitating the course of nature, man will have to discover which faculties existed within his soul, before reforming the goods according to the respective faculties. Then he proceeded to acquire one thing after another, and regulate it until it becomes an attribute embedded within the innate disposition. Man will finally reach the order where he will desire for the sciences and knowledge and adopted it habitually and gradually, it becomes ingrained in his soul⁸.

The goods are produced from the three faculties of the soul; the rational, the concupiscent and the irascible⁹. The rational faculty bears wisdom, which is contained in the knowledge of all existence, including divine things and humans. The virtue of wisdom is divided into intelligence, quickness, rationality, retention, capacity for learning easily, quickness, clarity of mind and soundness of understanding¹⁰. The concupiscent yields temperance. From

⁵ Virtues, according to Ibn Miskawayh, are not achievable within the power of one man. Association and companionship become necessary to achieve 'common happiness' - each one of the individuals are able to attain perfection of character through the cooperation of others. This implies that goodness can be produced from a group of people, bonded by the tie of friendship and founded on mutual understanding on the value system of goods and evils. The goods will be distributed among the associates and as a result, happiness will be diffused accordingly. This association is not complete without genuine love and humanity, of which each person become an integral part of an organization; hence the common happiness depends on the totality of the individuals building the social constitution.

⁶ Referred in its original text as "akhlāq".

⁷ Ibn Miskawayh emphasizes on the different grades or levels of nurturing characters. Children and youths, are the most receptive to the inculcation of traits, as they do not conceal their characters deliberately or consciously. At this stage, children are ready to acquire good traits imparted to them through the divine law, education, environment and culture. Parents are responsible for preparing their children to receive wisdom, to obtain sound reflection and correct thinking as well as other form of good conducts. Different methods of training is necessary to ensure that the children and youths are able to accustom to the conducts and become part of their tradition. Consequently, they are capable of perceiving the paths to attaining virtues and arriving to the ends. Please see Ibn Miskawayh. *The Refinement of Character*. Pp 32.

⁸ Ibn Miskawayh. *Tahdhīb al-Akhlāq wa Tathīr al-A'rāq*. Pp 33.

⁹ Ibn Miskawayh agreed with the theory of the 'four cardinal virtues' proposed by philosophers; namely courage and its opposition of cowardice; temperance as oppose to self-indulgence; wisdom as oppose to stupidity and justice as oppose to oppression.

¹⁰ Ibn Miskawayh. *The Refinement of Character*. Pp 17

temperance, comes forth piety, willpower, staidness, sobriety, reticence, self-control, tolerance and liberality, good disposition and compassion. The concupiscent generates courage. Courage bears magnanimity, endurance, the greatness of spirit, fortitude, intrepidity, composure, calmness and aspiration to do good deeds¹¹. These faculties need to be kept in check and in that sense, be moderate and act in harmony with one another, for the fourth virtue, justice, to emerge. When the virtue surface, its divisions such as friendship, family fellowship, amiability, honest dealing, fair play, concordance, and recompense will surface¹².

III. The two grades of happiness

Ibn Miskawayh combined the view of two schools of thought; Greek philosophers such as Aristotle, Plato, Pythagoras, Socrates and the group of the Naturalists and the stoics and drew his own conclusion on the subject of happiness¹³. As man is constituted of body and soul, thereof he possesses the spiritual virtue; when he attained good spirits and akin to the angel, and bodily virtue; when he is in the state of his attributes similar of that beasts and animals. The bodily virtues, as referred by Ibn Miskawayh, is the lower world, where a person abide temporarily and allow him to develop and organize his bodily virtues, to sort it out and refine it. At this stage, man will attain happiness, of which this type of happiness is attached to the lower world with regards to the noble things – he strives for and rejoices in the virtues and its consequences. This rank of happiness, however, is imperfect and man will not be exempted from sorrow and griefs, due to the ‘deceits of nature’ and evil desires, which will hinder him from attaining goods and reaching his ends and keeping him

¹¹ Ibn Miskawayh. *The Refinement of Character*. Pp 18

¹² Ibn Miskawayh. *Tahdhīb al-Akhlāq wa Tathīr al-A'rāq*. Pp 21-25.

¹³ Ibn Miskawayh. *The Refinement of Character*. Pp 77

preoccupied with his bodily attachments. To some extent, the material happiness such as wealth, healthy body and other types of fortunes can be a burden to a man. Therefore, man (should) view that these goods as life necessities, rather than the end, until God wills it and release him from the attachments¹⁴.

On the other hand, the upper world is where a man can achieve true happiness. After he had achieved the perfection of the lower world, he will move on to the upper world, which is he will live eternally 'with the angels and good spirits'. He lives by higher beings and endowed by abundant of wisdom and revels in his virtue of spirituality. He will become attached to the higher states, consummates in the wisdom and awes in the signs of divine power. He will be illuminated by divine light and lack of things that interfere him in his quest for virtues. He will be free from grief and sorrow and constantly in the state of happiness, within the proximity of good company and pleasantries. This is indeed the greatest reward for those who follow God's order, perform whatever that is expected of him to gain proximity to God, avoid anything that may deviate him from his path, dismiss any whims and desires that pose as a hindrance to his ultimate happiness, does not regret in his inability to fulfill evil desires and does not grieve for the loss of his beloved. At the stage, man will be prepared to receive wisdom as he experienced what is referred as the 'cleansing' and 'purification' from material desires and bodily things. Whoever has attained this, he has arrived at the extreme grade of happiness and differs greatly from others¹⁵.

The prerequisite of happiness is the attainment of goods. Man is ideally expected to fulfill the unquestionable duty that is obligated upon him, that is to seek the 'goods', which

¹⁴ *Ibid.* Pp 77

¹⁵ *Ibid.* Pp 78.

represent the perfection of human being, to serve the purpose of creation, to strive to achieve the goods and to avoid and diminish participation in the 'evils'. In other word, he is expected to perform proper human actions in accordance to sound reflection and thorough discernment. His effort to achieve the goods will be rewarded with happiness in the material world and 'everlasting bliss' in the 'lofty kingdom' (the paradise), which is filled with pleasures that has not been presented nor witnessed in the world, in addition to the proximity to God and His pleasure upon the dweller¹⁶. On the contrary, the involvement in 'the evilness' will render man as 'deficient' and 'imperfect'. If a man performs actions that contradict the purpose of creation, through lack of discernment and deficient reflection under the influence of delusional lust and evil desires, not only he will be 'lured away' from the heavenly gift, but he will face the wrath of his creator and receives speedy punishment from him. He will grieve from the sorrow and distress that befell him while he is alive in the world and suffer from the scorching flame of hellfire eternally¹⁷.

On another note, Ibn Miskawayh stated that happiness is not attainable without the assistance of some material objects such as money and friends and companions. Apparently, materialistic happiness could not be achieved without a companion and financial support. The possession of money indicates the ability of a man to work and earn income for himself, without relying on others to survive¹⁸. On the other hand, he also required participating in the practical activity, which is the moral perfection, and the intellectual activity, which is the cognitive perfection. The cognitive intelligence, which is the contact with the intelligible world, must be preceded by moral perfection, to achieve the

¹⁶ Surah Al-Sajdah 32:7.

¹⁷ Ibn Miskawayh. *The Refinement of Character*. Pp 13.

¹⁸ *Ibid*. Pp 19

genuine happiness¹⁹. These two qualities will assist man to endure tribulations and challenges, and eventually, join the higher spiritual realm (*al-malā' al-a'lā*), hence he is immune from any sorrows or sufferings²⁰. Such person will revel in being virtuous and seek delight in attaining the goods such as rejoice in justice and wisdom and naturally become attached to the goods for eternity. But only the privileged few will attain such rank and the sign of such person is he who possesses energy, optimism, confidence, self-contentment, non-conformism, fortitude, and equanimity²¹.

IV. The duties of a 'city manager'

A city manager is responsible for encouraging every person to seek his own happiness. This is because the happiness of a person differs from one another, depending on a person's preparation to receive the virtue, and thereby nearer to the virtue from others and has a greater chance to attain it. In the light of this reason, a manager should, ideally, divide his attention with his people into two parts. The first part requires him to guide his people to the right path – the intellectual happiness- beginning with the 'ultimate end', as the focal point of analysis', and successively facilitate them and reform them by the means of intellectual sciences. The second part of the manager's duty is to guide his people towards 'practical arts' and profitable activities. He should start with the roles of the faculties of the soul, and lead the people to the potential of developing these faculties to reach to practical happiness²².

¹⁹ Ibn Miskawayh. *Tahdhīb al-Akhlāq wa Tathīr al-A'rāq*. Pp 23

²⁰ Ibn Miskawayh. *The Refinement of Character*. Pp 25

²¹ *Ibid*. Pp 287

²² Ibn Miskawayh. *Tahdhīb al-Akhlāq wa Tathīr al-A'rāq*. Pp 64-70.

In a related discussion of leadership, Ibn Miskawayh explained the function of an *Imām*. *Al-Imām* according to him is a person who protects the observance of tradition and fulfills duties assigned to him. The ancients (as Ibn Miskawayh called them) will only confer the title to the one who deemed the title – he who guards the religion and takes charge of its commands and prohibitions. Religion is the path to supreme happiness; therefore, the king is responsible for guiding his people towards religious obligations. As the king of Persia, Ardashīr, put it: “Kingship and religion accompany one another. Religion is the foundation and kingship is the guardian. Anything without foundation is destroyed and anything without a guardian is lost”²³. The king is not to take his duties lightly, but rather, he is expected to master his art, refrain from seeking victory and honor in unscrupulous means or occupying himself in pleasure. Whenever a king gives in to his evil desires, his weakness will be exposed. He may be eventually supported by people who are also keen to indulge in their passion. Consequently, the divine cause of religion will be lost and happiness will disappear. The kingdom will be divided and filled with mutual hate and disorder. The divine prescription will be lost, and the custodian of law will lose his right to respect²⁴.

A quality mentioned by Ibn Miskawayh that is worthy of discussion in relation to the city manager is the true justice²⁵. A man who truly possess justice (*‘adl*), is he whose attributed to his purpose, and not through pretention to gain fame, money, and recognition. He harmonizes his activities, faculties and states that in such a way, none of them exceed one another²⁶. He consistently pursues justice in all his transactions and seeks to arrive at the same end. In the process of achieving justice, he brings equality (*musāwah*) to things that

²³ Ibn Miskawayh. *The Refinement of Character*. Pp 128.

²⁴ *Ibid.* Pp 129.

²⁵ Ibn Miskawayh does not specifically include this under the topic, but rather in the discourse of justice. However, the discussion is deemed necessary by the researcher to be included in the discourse of a city manager.

²⁶ Ibn Miskawayh. *Tahdhīb al-Akhlāq wa Tathīr al-A’rāq*. Pp 101.

are unequal – where oppressive acts and injustices took places, justice is applied appropriately so that rights and relationships would be restored. Men, as the natural course has it, are civic by nature and survives by cooperation. Some of them provide service, while others pay for the service. Naturally, they would seek proportionate compensation in their transactions. While money can become a fair intermediary, it is ‘mute’. Therefore, it relies on a just and rational man to regulate it, so that the transactions can be carried forward in an orderly manner and right proportion. Whenever a dispute arises, a just ruler or manager is needed to settle the differences and establish justice.

The readers are also warned against acting like a liberal (*sakhā'*) but in the actual sense, fabricating his liberality. In this instance, a person who uses his money to show off, to gain social standing, or to win the favor of rulers and kings; or spending it on inappropriate companies, such as wicked people; or gaining profit from a certain business or trade. These types of people are induced by greed, hypocrisy, boastfulness, dissipation, and ignorance for the value of money. Money is necessary for living and useful for bringing virtue and wisdom. Those who earn in the right way will find the path as difficult and challenging, hence, these are just and liberal people. The opposites of these people are those who obtained money through treacherous means and found his wealth in it, will spend it lavishly and grateful for their fortune and envied by the others. A rational man, however, will not be resentful of such person, knowing that the money is not acquired through fair means. But rather, he will be content with the effort that he put forth to avoid defiling himself through any deceitful gains such as injustice to people of his own class or below or obtaining profits through disgraceful ways, i.e. aiding the rulers in their immoralities and despicable acts and

supporting their vile desires. Such man will be pleased with himself and finds tranquility in his acts²⁷.

V. The duties of man

Ibn Miskawayh reminded the reader that with regards to upholding justice, there are two substantial points; first is that what is due to God and second, what is due to fellow human being. Agreeing with Aristotle's view on justice, Ibn Miskawayh conceptualizes justice as a manifestation of 'receipt and payment'. For man has been gifted and endowed with innumerable favors from God, it is only essential that he should have claims upon his servants²⁸. Not that He relies on a returned favor from the creations in that sense, as He is mighty and exalted, but a rational and just man will realize that he is indebted to the Creator and therefore, feel the necessity to repay God for all the goods that he has received and benefited from. This point is emphasized in the following parable: A just king who protects the welfare of his subjects safeguards their interests, insures properties and facilities and prevents injustices, deserves respect, prayers, and obedience from his subject. If the king deserves such compensation, even more, the king of all the kings in this world (the creator). If a man who neglects being gratitude is an unjust person, more so a person who is ungrateful to his God.

For He has bestowed His beneficence – beginning with bringing a creation into existence, followed by successive favors upon it through the formation of the physique and completed this creation with aptitudes and abilities. He further supplied them with blessing and light

²⁷ Ibn Miskawayh. *The Refinement of Character*. Pp 100.

²⁸ Ibn Miskawayh. *Tahdhīb al-Akhlāq wa Tathīr al-A'rāq*. Pp 129-135

and promised the dutiful ones with the eternal kingdom and everlasting happiness. In return for these splendors, God is entitled to be worshipped by His creations. Early and later philosophers (of Ibn Miskawayh's time) proposed various ways of worship, i.e. offering sacrifices, seeking solace in temples, purifying souls and doing good to others, using body and soul parts such as fasting, praying, asserting faith, cultivating knowledge, and social association e.g. participating in holy war, defending women and properties and mutual farming²⁹.

Based on the various types of worships, Ibn Miskawayh categorizes the worshippers into various groups; the men of certitude, the men of good deeds, the men of righteous and the men of victors³⁰. The first group constitutes of philosophers and scholars. Those who act in accordance with their belief and knowledge acquired virtues and applied them belong to the second group. Whereas those who fulfill their responsibilities as the deputies of God (on earth) and assist to reform people and countries are stationed among the righteous ones. The fourth group is the highest of the rank as they are those are sincere in loving God and devoting themselves to Him. These people deserve being granted with the proximity to God. If a man is located among these groups of people, he is able to achieve happiness, on the condition that he has acquired these four qualities: vigor and eagerness, true knowledge and ascertained sciences, regret and shame for neglect and ignorance (of duties) and continuous persistence in the exercise of these virtues within personal capacity. These four qualities are the causes of one's attachment to God and the returning of Divine favors. For those who are separated from God, lazy and idle without giving any benefit to others, pursues evil passions and desires are the accursed and ignorant ones³¹.

²⁹ Ibn Miskawayh. *The Refinement of Character*. Pp 108.

³⁰ *Ibid.* Pp 109.

³¹ *Ibid.* Pp 110.

VI. Preserving the health of the soul

As mentioned in the section before, the three faculties of the soul are instrumental in producing the goods. The rational faculty is the ‘king’ of the three faculties as it facilitates a person to discern, reflect, ponder and reason on the realities of things. For these purposes, it relies on the bodily organ of the brain. The concupiscent, known as the ‘beast’, utilizes the liver. This faculty deals with desires for self-esteem and dominance and expressions of thrills, intrepidity, and anger. The last faculty, the irascible or the ‘leonine’, generates ‘sensual enjoyment’ such as food and drink, and desires for pleasures and passions. As the faculty creates such emotions and feelings, it operates from the heart. These three faculties are distinctive from one another – the overdevelopment of one faculty may destroy the action of others. The weakness or strength of either of these faculties depends on the discipline³².

The soul must be nourished by the sciences and forms of knowledge. A person excels through the perfection of soul and his capability to renounce things that might hinder him from achieving divine attributes. He must be able to adhere to ‘practical and theoretical disciplines’ and constantly keep his ‘moral and intellectual traits’ on guard³³. Only through the purification of the soul, that virtues will arrive. In other word, he should not let loose of his concupiscent and irascible power, which would set free the uncontrollable desire and anger.³⁴ Virtues will not surface within the existence of vices and its causes such as wicked passions, vile desires, and despicable thoughts. In the process of purifying the soul, a man should not make a moral judgment without going through rational deliberation of the

³² Ibn Miskawayh. *Tahdhīb al-Akhlāq wa Tathīr al-A'rāq*. Pp 186.

³³ Ibn Miskawayh. *The Refinement of Character*. Pp 9.

³⁴ *Ibid*. Pp 158

consequences of his action. From time to time, a person should reflect on his moral health, strength, and shortcoming and should not be complacent with his achievement. When a person has achieved a certain degree of moral health, the virtues should be 'restored' by avoiding other diseases or in this sense 'vices' which may defect his perfection of the soul³⁵.

While the soul gained its strength, it should be preserved in its presence and restored if it's absent. When the soul is in the state of virtuousness and in the desire to acquire true science and sound knowledge, the possessor (the owner of the soul) should seek those who resemble him and akin to him in their attribute³⁶. He should be careful and refrain himself from getting closely acquainted with those will taint his soul through the display of enjoyment in disgraceful pleasures or boast in their commitment of vicious acts. If he is influenced by such person, his reason and soul would be corrupted to the extent that it would need a long passage of time to be treated and restored to its original healthy state. As human is inclined to physical pleasures due his primitive nature, he would be likely to submit to his desires. Unless these desires are controlled and restrained, the soul would continue to be manipulated and affected. In addition to preserving moral health, a person should also watch his action and train himself to discern and reflect before deciding to act. Should at some point he becomes deviated and strayed from his goal, he should exercise some form of punishment to himself such as engaging in long prayer. In addition, he should be consistently reviewing his misdeeds and detect any sign of defect. Finally, he should not only contain the virtues to himself but rather attempt to spread the virtuousness to people

³⁵ Ibn Miskawayh. *The Refinement of Character*. Pp 10.

³⁶ Ibn Miskawayh. *Tahdhīb al-Akhlāq wa Tathīr al-A'rāq*. Pp 185-190.

around him, as what Ibn Miskawayh quote that of al-Kindi: “let us be like the sun benefitting the moon”³⁷.

3.3. Al-Mawardi and Islamic work ethic

I. Short biography

Abu al-Hasan Al-Mawardi is among distinguished scholars of his time, recognized as one of those who laid the foundation of Islamic political science. He was born in Basrah circa 972 C.E to a family manufacturing rose-water, hence the name Al-Mawardi. He grew up learning Islamic jurisprudence and literature under many famous scholars such as Abu Al-Qasim Al-Saimari (died 996 C.E)³⁸. The training his received has prepared him for his appointment as a chief judge of Baghdad during the Abbasid era and subsequently was entrusted for as a diplomat for negotiations with the Buwayhid rulers³⁹. Al-Mawardi is recognized for his Sunnite and Shafi’ite thought, favored by both Abbasid and Buwayhid rulers for his wisdom, not only that he is original in his thought but also uses his intelligence to accommodate to the conditions he lived in. He regarded as the most abled person of his time, enthusiastic and eloquent in his speech but remained humble and modest as of the character of a true scholar⁴⁰.

It was during his term of service, Al-Mawardi has written *Al-Ahkām al-Sultāniyyah wa al-Wilāyāt al-Dīniyyah* (The Ordinances of Government), which elaborates on the concept of

³⁷ Ibn Miskawayh. *The Refinement of Character*. Pp 170

³⁸ Mansor, Wan Naim Wan. "Abu Hasan Al-Mawardi: The First Islamic Political Scientist". (2015). http://www.iais.org.my/e/attach/AlMawardi_The%20First%20Islamic%20Political%20Scientist.pdf. Retrieved on 23 Oct 2015.

³⁹ 'Al-Mawardi', Encyclopedia Britannica, <https://global.britannica.com/biography/al-Mawardi>. Retrieved on 14 July 2016

⁴⁰ *A History of Muslim Philosophy*. Vol 1. Book 3. Ed. Edited and Introduced by: M. M. Sharif. <https://www.al-islam.org/history-muslim-philosophy-volume-1-book-3>. Retrieved on 27 May 2015.

caliphate or *imām*, the qualities of an elected *imām*, his duties of overseeing the enforcement of religious law and administrative and government laws⁴¹. He also produced a notable treatise on ethics through *Kitab Adāb al-Dunyā wa al-Dīn* (The Ethics of Religion and Of This World), emphasizing on the function of religion in both religious and worldly affairs⁴². This treatise is written in five chapters beginning with the reason and its opponent, the ethics of learning, the ethics of dealing with the world, the ethics of dealing with the hereafter and the ethics of dealing with passion. The main ideas excerpted from the two treatises are as the following:

II. Dealing with the Knowledge

Al-Mawardi emphasized the significance of knowledge, for religion is incomplete without it. There are many branches of learning that are commanded by the Qur'ān, the prophetic tradition and the scholars, which are classified into two main categories; practical knowledge and religious sciences. Among these branches, the religious knowledge is the noblest form of its kind. This type of knowledge facilitates genuine understanding of the proper performances of the worshipping rituals, including the prerequisites that affect the consequences of such actions⁴³. An act of worship, which void or ignorant of knowledge, would be considered as dubious and futile. While both types are equally essential, Al-Mawardi warns against those who regard the practical knowledge, as superior above the other form of knowledge. It could be possible that this type of learners are religious

⁴¹ Al-Mawardi, Abu al-Hasan. *Al-Ahkām al-Sultāniyyah wa al-Wilāyat al-Dīniyyah*. Cairo: Mustafā al-Babī al-Halabī, (1960) and Al-Mawardi, Abu al-Hasan. *The Ordinances of Government*. Translated by Abdullah Yates. United Kingdom: Ta-Ha Publishers Ltd, (N.D.A)

⁴² Al-Mawardi, Abu al-Hasan. *Kitāb adāb al-dunyā wa al-dīn*. Istanbul: Matba'ah Al-Jawāib. (1299H/1881M)

⁴³ *Ibid*. Pp 28.

indifferentists that they perceive condescending view towards religious observances as ‘onerous and arduous’, hence more inclined towards rational sciences⁴⁴.

Regardless of its nature, knowledge is acquired through the reason. Religion depends on the reason to regulate its precepts in human relations, as well as divine relations. Through the former, religion assists to prevent the humankind from the primal disposition of animosity and enmity. In prior to the quest of acquiring fruitful knowledge, one must attain these virtues: self-constraint (*ṣiyānah*) and practicing self-restraint (*nazāhah*). Once these traits are acquired, the reason will be prepared to receive genuine knowledge. Consequently, if one had acquired genuine reason, knowledge, and religion, he will be prepared to perform the commands and prohibitions that God has decreed upon him in the light of righteousness and eternal happiness⁴⁵. In addition, a true learner must possess the virtue of humbleness and willing to admit his errors and deficiencies throughout the learning journey, in comparison to the fake learner, who is arrogant and ignorant of his insufficiency of knowledge. A true learner is also persistent in his attempt to increase his stock of knowledge and perseveres in continuous learning.

If a learner reached the stage of becoming a teacher, he must be generous in imparting knowledge and should not deprive his student of acquiring the same amount of knowledge out of jealousy. The benefit of the learning cycle is that when a person teaches and impart knowledge, he will also deepen his understanding of the subject and remind himself of the knowledge he had acquired earlier. The teacher himself should practice the knowledge that he had acquired and refrain himself from preaching what he does not practice⁴⁶. He must be

⁴⁴ *Ibid.* Pp 29.

⁴⁵ Fakhry. *Ethical theories.* (1994). pp 161.

⁴⁶ Al-Mawardi. *Kitāb adāb al-dunyā wa al-dīn.* (1881). Pp 50.

genuine in his intention to preach; that is for the sake of God. For genuine knowledge can only be obtained without being deviated by vile desires and true intention, therefore a teacher should intend his preaching in the hope of being rewarded by God. The teacher, should also be compassionate towards his student and simplify his teaching to accommodate to the student's level of understanding. He must not chastise the beginners in their quest, rather be proactive in his teaching and nurturing their development. He must also be consistently ready to provide assistance. A teacher of such character, not only will be capable of spreading his knowledge to more students and well-remembered for his deeds but also be greatly rewarded by God⁴⁷.

III. Dealing with the reason and passion

āThe reason (*‘aql*), according to Al-Mawardi, was the founder of the world and pillar of the religion. The religion becomes acceptable and sense-making due to a functioning and a morally upright reason. The wisdom awarded to the reason enables the latter to be capable of organizing the world and prospering it as God initially will it during the creation of man⁴⁸. This is because the reason is able to decipher the reality of beings and therefore, able to distinguish between the goods and the evils. A reason which is blessed with upright reasoning and sound reflection denotes a noble character. Therefore, a person who uses his reason (*al-‘āqil*) wisely is the one who displays honorable manner (*al-fadhāil*) and those who are evil and wicked in a manner (*al-radhāil*) are the foolish ones (*al-ahmaq*)⁴⁹. The reasonable and wise one will strive to save his beloved ones. If any of his brothers in distress, he will attempt to deliver them from their trouble. He will be capable of protecting

⁴⁷ *Ibid.* Pp 60.

⁴⁸ *Ibid.* Pp 3.

⁴⁹ *Ibid.* Pp 4.

rights and upholding justice. Such person will become sensible and sincere that of his deeds. He will not expect gratitude in return for the favor that he has fulfilled. When he is assaulted, he excused himself from revenge and retaliation but rather, tolerate the evilness with forgiveness and kindness⁵⁰.

The foolish one, on the other hand, becomes more strayed from the right path and misguided by his own arrogance. He would not be able to speak truthfully nor keeping his promise. Those who surround him will be implicated by his evilness. He will become a burden and a wretched person in all his footprints. His anguish and vileness of passion have clouded his judgment; thus, his reason is clouded by his passion (*hawā*) and his discernment is weakened by his wickedness. As the men of the words would say, a foolish one would willingly succumb to the worldly desires, while the wise one would be wary of its trickeries and traps⁵¹. The passion, as its name suggests, is the source of vicious acts and treacherous means. If a person obeys the commands of his passion, his dignity will be destroyed, and he will be prevalent to destruction. In this instance, Abdullah Ibn ‘Abbas RA would say: “Indeed, the passion worshipped other than god”. Therefore, the wise one will sever its ties from the passion, while the foolish one will follow wherever the passion directs it, as the men of the words put it: the best among men is he who defies the passion and detached himself from worldly desires⁵².

The passion itself is contained in all the worldly fortunes; inciting desire and stoking the flame within oneself. For this reason, the passion is regarded as the abode of debauchery as the world itself as the place that is full of tribulations and trials. One can only surpass this

⁵⁰ *Ibid.* Pp 12.

⁵¹ *Ibid.* Pp 13.

⁵² *Ibid.* Pp 14.

trial by defeating vile passions and turning his attention away from the worldly temptations. Al-Mawardi reproached the readers from being tricked and swayed by the passion that one does not realize the passing of time because he is occupied with matters that are forbidden by law (*mahārim*) and punishable by God (*ma'āthim*)⁵³. To salvage oneself from the hazard of passion, he should use his reason to discern on the consequences of fulfilling his evil desires and wild passion. As Hasan Al-Basri and the men of the word say: the ultimate battle is against the passion, the noblest of the noble is freedom from the lair of passion⁵⁴. A wise person is capable of refraining himself from violating the forbiddances. He is unaffected by the lure of the passion as his reason justified his stand and prevented him from going against the Divine command. He will be praised by the dwellers of the world and rewarded by God. To develop such character, a reason must be fortified with essential knowledge, so the soul is ready to receive wisdom and deliver one from errors, as worshipping God without knowing the prerequisites of the ritualistic acts (*'ibādah*) is a futile effort⁵⁵.

IV. Dealing with the worldly and the religious affairs

Religious obligations, according to Al-Mawardi, is in the light of the benefit of the mankind itself. God is self-sufficient off His creations and does not require the subordination and servitude of his creations to sustain his supremacy. The obligations are imposed on man as an honor given to them, as the highest rank of creations, in addition, various other gifts bestowed upon them such as the gift of reason and wisdom. Man is born with responsibilities and duties, guided by the divine books, trained by the apostles and

⁵³ *Ibid.* Pp 16.

⁵⁴ *Ibid.* Pp 15.

⁵⁵ *Ibid.* Pp 18-20.

obligated to obey the Divine law (*syara*), to be rewarded immediately in the world and later in the hereafter⁵⁶. He who comply with the law, follow the right path with sound discernment, obey the instructions and prohibitions dutifully will be successful in both worlds. In this sense, one must be careful when dealing with the worldly matters, as he can get easily swayed by his attachment to the favors that he gained temporarily in this world. The way a man perceives the world is critically important to his reflection and conduct. If he perceives it correctly, he will be able to deal with his duties to himself and his dependents such as food, accommodation and education, and rights of other creations i.e. human being and beasts with the right treatment. The world is the place of mundane conduct, where one is obligated to perform duties and responsibilities (*dār al-taklīf*), while the hereafter is the place where his efforts are rewarded with the eternal abode (*dār al-qarār*). Therefore, a man should seize the opportunity of his time in the world to prepare for his retirement in the afterlife⁵⁷.

Al-Mawardi quotes the saying of ‘Umar ibn Abd al-‘Aziz when he was appointed as a caliph: “When you put your *ākhirah* (hereafter) in order, your *dunyā* (world) will be in order”⁵⁸. Therefore, he recommended that one should balance his attention in dealing with the worldly and the otherworldly affair. That being said, one must not be clinging too much to the physical happiness and satisfaction, but be moderate and modest in the ‘consumption’. He must always be aware and prepared for the next world, but without neglecting his current affairs and responsibilities. Al-Mawardi added that one must conduct his domestic affairs with decency and in accordance with time and custom. He should also hold himself with great prudence and consideration over possible consequences of his

⁵⁶ Al-Mawardi. *.Kitāb adāb al-dunyā wa al-dīn*. (1881). Pp 61.

⁵⁷ *Ibid*. Pp 96.

⁵⁸ Al-Mawardi. *Al-Ahkām al-Sultāniyyah wa al-Wilāyat al-Dīniyyah*. (1960). Pp 121.

action. Constant self-examination is also important to ensure that his objective is fulfilled, or the least becoming near to it and should he fell short of it; he must find ways to mend his effort. To establish an equilibrium between the world and the otherworldly affairs, one must refrain from being overly attached to the world, by disengaging his thought away from the world, understanding that his desires and objectives can only be fulfilled through his peaceful mind, and comprehending the fact of his mortality so that he would not pursue his desires in vain⁵⁹.

In the context of an *imām*, he is responsible for protecting the affairs of the hereafter and concurrently managing the worldly matters⁶⁰. In an instance, the *imām* should encourage good conduct by reminding his subject of the reward promised by God to those who are devoting and steadfast. He should promote the idea of preparing for the next world to redeem the reward, which is the everlasting pleasure offered to the dweller of the paradise, without neglecting the arrangements of affairs of the world. The reward of good deeds in the world is the ‘booty’, and in the hereafter, is the ‘garden’ (Āli ‘Imrān 3: 146)⁶¹. The one who is able to strive in the both will be the best among his kind. He will enjoy the temporary recompense in the world and revel in the eternal bliss in the hereafter. In another instance, the *imām* himself should lead the example of such person whose is striving in the world and in the hereafter. He should not be pursuing wealth or power excessively, as in the event of the war of Badr, where the prophet P.B.U.H was reminded by God to not greed over the ransom money but rather, desire for the reward granted in the afterlife (Al-Anfāl 8: 69)⁶². An *imām* should be just not only in governing the state and his people but also in the sense of being equitable and equally vigorous in his religious and worldly affairs. He is

⁵⁹ Al-Mawardi. *Kitāb adāb al-dunyā wa al-dīn*. (1881). Pp 77-79.

⁶⁰ Al-Mawardi. *Al-Ahkām al-Sultāniyyah wa al-Wilāyat al-Dīniyyah*. (1960). Pp 10.

⁶¹ *Ibid*. Pp 67.

⁶² *Ibid*. Pp 72.

accountable for overseeing the exercise of religious law in his state, with himself as the role model of such devout person⁶³.

V. The nobility of character

Noble traits or good virtues, according to al-Mawardi, is the equilibrium between two defective attributes or a quality trait that balances off two negative traits. Wisdom (*al-hikmah*), for example, is the intermediary between wickedness and ignorance; courage (*al-syajā'ah*) is the intermediary between intrusiveness and cowardice; dignity (*al-'iffah*) is the intermediary between glutton and passionless; tranquility (*al-sakīnah*) is the intermediary between turbulence and lack of anger; desirous (*al-ghairah*) is the intermediary between envy and bad habit; humbleness (*al-tawāḍu'*) is the intermediary between arrogance and selflessness; generosity (*al-sakhā'*) is the intermediary between extravagance and stinginess; patience (*al-hilm*) is the intermediary between rage and mundane love (*al-mawaddah*) is the intermediary between hate and good conduct; modesty (*al-hayā'*) is the intermediary between intensity and jealousy; composure (*al-waqār*) is the intermediary between mockery and absurdity⁶⁴.

Al-Mawardi further categorizes two main segments of noble virtues: virtues that are pertaining to self and that are pertaining to others. The ones that concern the self are listed as abstinence (*nazāhah*) from “base acquisitions” and “suspicious occasions, temperance (*'iffah*) in the regard of prohibitions (*mahārim*) and moral transgression (*ma'āthim*) and guarding oneself (*siyānah*) (after fulfilling the religious obligations) from seeking material

⁶³ Al-Mawardi. *Al-Ahkām al-Sultāniyyah wa al-Wilāyat al-Dīniyyah*. (1960). Pp 99.

⁶⁴ Al-Mawardi. *Kitāb adāb al-dunyā wa al-dīn*. (1881). Pp 96.

sufficiency, hence avoids the humiliation of asking. On the contrary, virtues concerning a man's relation to others are listed as: mutual assistance (*mu'āzarah*), as in property and in misery, latitude (*muyāsarah*) by forgiving offences of others and writing off personal rights, be it financial, political or contractual and benevolence towards others, whether it is deliberative or spontaneous. The main concept of morality is *murū'ah* (the nobility of character); the contemplating on the consequences of his action, to avoid becoming the victim of reproach nor the disposer of ill will. The *murū'ah* should be developed, in every righteous soul, to assist human to decide the most 'beautiful' action, in comparison to common sense which only direct towards the most useful action. However, such nobility is not easily attainable and requires diligent effort, but possibly achievable through dignity (*sharaf al-nafs*) and magnanimity (*'uluww al-himmah*)⁶⁵.

A noble character is an essential quality of an *imām*. When a person is duly appointed as the *imām*, he is subjected to obedience and respect of the subjects, on the condition that he is righteous and virtuous. When an *imām* is discovered to have abused his authority by defaming himself; or submitting himself to vile desires; or having strayed away from the prohibitions of the Islamic law (*sharī'ah*) and displayed his blasphemous act publicly; or holding opinions that blatantly differ from the religious principles or twisted perceptions which amounted to the abrogation to the Islamic law, the *imām* is considered as no longer eligible for the position and should be deposed of his appointment⁶⁶. This is to ensure that religious purposes are protected, and the welfare of the subjects are secured so that they do not fall prey into the non-enforcement of Islamic law⁶⁷. The office of the Imamate is considered as the successor of the prophethood and consequently, the organizer of Islamic

⁶⁵ Al-Mawardi. *Kitāb adāb al-dunyā wa al-dīn*. (1881). Pp 315-320.

⁶⁶ Al-Mawardi. *Al-Ahkām al-Sultāniyyah wa al-Wilāyat al-Dīniyyah*. (1960). Pp 32-34.

⁶⁷ *Ibid*. Pp 35-37.

affairs. Therefore, all the rights and duties issued concerning the office must be maintained and preserved by the Islamic law, on the condition that the *imām* manifests his dutiful obedience to the religious precepts and eliminates all the possibility of rebelling against the Divine law⁶⁸.

VI. The criteria of an *Imām*

In the prospect of an *imām*, not only that the candidate of an ‘Imamate’ is required to fulfill the criteria, but also the committee or the person who is responsible for appointing the *imām* need to meet the requirement. The appointed is considered as eligible if he is a person of knowledge, in a way that his knowledge enables him to comprehend the rights and duties of an *imām* and guides him to fulfill the conditions of such position. He must also possess the virtue of just and fulfilling the conditions of this quality as well as the virtue of wisdom and insight that will lead the appointer to decide for the person most appropriate for the position, with regards to his character that he is knowledgeable of the management of government offices and state administration⁶⁹. It is customary that the appointer is the resident of the *imām* so that he would be informative of his affairs such as his death ahead before the news reached the resident of other countries. Regardless of the number of people involved in the formation of the imamate, members of the council are expected to swear an oath of allegiance (*bai‘ah*) to display consensual agreement among the members towards the succession of the elected *imām*⁷⁰.

⁶⁸ These are among the ‘seven laws of shariah’ listed by Al-Mawardi with reference to the election of an *imām* (caliph) or an *amīr* (governor) Other laws include the spirit of solidarity and mutual assistance so that the Islamic authority supersedes other government, the inclusion of religious principles in the governmental authority and its regulations, the receipt of money from legal sources, the execution of the hadd punishment for criminals and the unquestioning obedience of religious obligations. Please see Al-Mawardi. *Al-Ahkām al-Sultāniyyah wa al-Wilāyat al-Dīniyyah*. (1960). Pp 54.

⁶⁹ *Ibid.* Pp 11.

⁷⁰ *Ibid.* (1960). Pp 13.

The candidate for the imamate himself is obligated to fulfill these seven conditions: Justice, knowledge, physical health, good senses, sound judgment, courage and bravery and of Quraisy descendant. The first condition requires the candidate to be just and meet the requirements of its condition. This quality corresponds to the acquisition of useful knowledge that assists to arrive at a relevant judgment and decide upon unforeseen matters. An *imām* should possess good sight, hearing, and speech so that the message that he intended to be delivered soundly and perceived accurately; his good senses should come with good and strong limbs without any hindrance towards to commitment of daily activities. An *imām* should also ideally possess sagacity, valiance, and courage to defend the Islamic states from the threat of the enemies and to call *jihad* upon them (whenever faced with risk and hazard from the opponent). Lastly, the *imām* should come from the Quraishi tribe. The election of the person who fit the stipulated criteria will be determined by the appointment of those with authority and by the election of the previous leader⁷¹. In the case of more than one candidate qualified for the position, the one who is more superior in knowledge and wisdom, more courageous and advanced in terms of age, will be preferred over the other prospective *imām*, although the latter condition is not necessarily instituted⁷².

Based on the qualities of an *imām*, he is expected to foresee the expansion of Islamic state to neighboring borders and build fortresses to protect the nation from the threat of the opposing kingdom. He is also to uphold justice and secure the tranquility of the nation or restore it to peace when it is lost⁷³. Therefore, he is to participate in judicial redress and seek to attend to, investigate and resolve complaints from his subjects. In this situation, the

⁷¹ *Ibid.* Pp 12.

⁷² *Ibid.* Pp 14.

⁷³ *Ibid.* Pp 14.

council of viziers (*wazīr*) is expected to assist the *imām* by giving sound advice and useful insights so that the *imām* will be able to find solutions for the issues that need to be addressed pertaining to the public welfare and interest. The viziers, therefore, must be the men of honesty, truthfulness, wisdom and just with the ability to give counsel and rectify the errors of the *imām*⁷⁴. Supported by the council, the *imām* must abide by the rulings of criminal action (*jināyat*) The *imām* is also responsible for protecting the religion- leading the prayer (*solat*), overseeing the administration of the tithe (*zakāh*) and the pilgrimage (*haj*)⁷⁵. With regards to the statutory duties, the *imām* is to oversee the distribution of the spoils of war (*ghanīmah*), the imposition of taxes (*kharaj*) and foreign levies (*jizyah*) on the residents of the state and the ownership of common lands, dead lands, and reserves (*himā*). The administration of the provinces within the state should be distributed among governors (*amīr*), who are trustworthy and capable of undertaking the responsibility⁷⁶. Most importantly, he is to maintain the tranquility of the markets through the public order (*hisbah*)⁷⁷.

3.4. Al-Ghazali and Islamic work ethic

I. Short biography

Abu Muhammad Hamid al-Ghazali (1098C.E) is the leading figure in the Muslim society, known for his scholarship in philosophy, jurisprudence, mysticism, and theology. Born in Tus, Iran, the title of al-Ghazali is sometimes spelled as ‘al-Ghazzali’. The title is believed to be derived from his father’s occupation, who sells clothes from sheepskins. He grew up

⁷⁴ *Ibid.* Pp 38-40.

⁷⁵ *Ibid.* Pp 169.

⁷⁶ *Ibid.* Pp 50.

⁷⁷ *Ibid.* Pp 337.

in a strict learning tradition, under the supervision of Imam Al- Juwayni and other great scholars of his time⁷⁸. He has served as jurist during the kingdom of Seljuq in Isfahan. In comparison to other scholars, Al-Ghazali is distinguished in his writing which he is critical in his analysis and ability to elaborate a certain topic in depth. His numerous corpuses have earned him the title of ‘*mujaddid*’ literally means ‘the reformist of faith’ and ‘*hujjat al-Islam*’ (an authoritarian of Islam) while in the west, he was known as ‘Algazelus’ or ‘Algazel’. Despite his reputation, Al-Ghazali was known as a benevolent and humble person demonstrated through his acquaintance with the poor; to assist their needs in his pursuit of Allah’s pleasure⁷⁹.

Al-Ghazali’s works covered a wide range of topic; each of this work is influential on its own. For instance, *Mukāsyafah al-Qulūb*⁸⁰ (an exposition of the heart) emphasizes on the spiritual aspect of human life through the purification from the ‘diseases’ of the heart; *Mizān al-‘A‘māl* (the criterion of action) which explains on the discerning of reason and reflection of its consequences⁸¹; theological discussion of God such as *al-Maqṣad al-Asnā Fī Syarah Asmā’ Allah al-Husnā* (the names of Allah)⁸², and epistemological source of knowledge through *al-Munqīdh Min al-Dalāl* (deliverance from error)⁸³ - which each of these is considered valuable and continued to be source of references many centuries after his death. Al-Ghazali has also written on the subject of political science in the *Naṣīḥah al-*

⁷⁸ ‘Al-Ghazali’, Encyclopaedia Britannica, <https://global.britannica.com/biography/al-Ghazali>. Retrieved on 18 July 2016.

⁷⁹ Griffel, Frank, "Al-Ghazali", The Stanford Encyclopedia of Philosophy (Summer 2016), Edward N. Zalta (ed.), URL = <<http://plato.stanford.edu/archives/sum2016/entries/al-ghazali/>>. Retrieved on 18 July 2016.

⁸⁰ Al-Ghazali, Abū Hāmid Muḥammad ibn Muḥammad. *Mukāsyafah al-Qulūb al-Muqarrab Ilā ‘Ālam al-Ghuyūb*. Beirut: Dar Ihyā’ al-Turath al-‘Arabi (1995).

⁸¹ Al-Ghazali, Abū Hāmid Muḥammad ibn Muḥammad. *Mizān al- ‘A‘māl*. Cairo, (1342 H/1923M)

⁸² Al-Ghazali, Abū Hāmid Muḥammad ibn Muḥammad. *Al-Maqṣad al-Asnā Fī Syarah Asmā’ Allah al-Husnā*. ed. F. Shehadi. Beirut: Dar al-Mashriq (1971) and *Al-Maqṣad al-Asnā Fī Syarah Asmā’ Allah al-Husnā* (The ninety-nine beautiful names of God). Trans. David B. Burrell and Nazer Daher. Cambridge: The Islamic Texts Society (1992).

⁸³ Al-Ghazali, Abū Hāmid Muḥammad ibn Muḥammad. *al-Munqīdh Min al-Dalāl*. Beirut: Dar al-Kotob al-Ilmiyah (2011) and *al-Munqīdh Min al-Dalāl* (Deliverance from error). Trans. R.J.McCarthy. Kentucky: Fons Vitae (2006). Original edition Freedom and Fulfilment. Twayne Publishers (1980).

Mulūk (counsel for the kings)⁸⁴, specifically intended to address the administrative crisis of his time. His greatest work *Ihyā' Ulūm al-Dīn* (the revival of religious sciences)⁸⁵, elaborates in depth on the pillars of religion such as knowledge, requirements of faith such as prayer, recitation of the Qur'an, social relations including friendship and the issue of morality e.g vices of self and virtues that manifest the faith of a person.

II. The quest of God

Al-Ghazali emphasizes the blissfulness of life and the purity of soul that is contingent to the faith in the oneness of God and consequently, seeking the proximity and affinity to Him ⁸⁶. A person who has a firm grasp of his faith in the oneness of God (*Tawhīd*), will strongly believe that all of the things that existed in this world to God, as the Cause of all causes. Consequently, he will not be perceiving intermediaries or other forms of intervention as the end other than seeing them as tools and weapons to reach the primary and original Cause. He will become submissive to God's will, and henceforth, will not bear any anger, hatred, and jealousy for others, as God has become his priority. He will believe that whatever that God has preordained for him will come to pass, for everything that comes forth to existence such as the moon, the sun, and the stars are subjected to God's order. He will also believe that God provides every existence with subsistence that grows strong, and therefore, one should not be envious of others. The stronger faith that one possesses, the more ardent he will be in his religious obligations. Gradually, he will find the connection between good deeds and reward and evil deeds and punishment. Those who truly believe in God will strive for rewards in all kinds of acts of worship to satisfy his hunger. Similarly, he would

⁸⁴ Al-Ghazali, Abū Ḥāmid Muḥammad ibn Muḥammad *Naṣīḥah al-Mulūk*. Trans. FRC Bagley. London: Oxford UP (1964).

⁸⁵ Al-Ghazali, Abū Ḥāmid Muḥammad ibn Muḥammad. *Ihyā' Ulūm al-Dīn*. Beirut: Syirkah Dar al-Arḡam bin Abi al-Arḡam, N.D.A.

⁸⁶ Al-Ghazali, Abū Ḥāmid Muḥammad ibn Muḥammad. *Criterion of Action (Mizan al-A'māl)* Trans. Muhammad Hozien. Ed. By S. Duniyah First Edition. Cairo: Dar al-Marraif Press. (1964) pp. 180-181.

avoid any forms of vices and regard them as a poison that would violate and abuse him. At this stage, the category of believers will be distinguished from one another; a group of people whose belief in God at the surface of the religion and another group who truly believe in the religion and adheres to their faith hence become the favorites of God⁸⁷.

A genuine seeker of God will, firstly, insure his voluntary actions in accordance with the Divine prescriptions and cultivate all of the religious and moral virtues. The religious obligations (*wājibāt*) such as prayer and moral obligations i.e. good deeds are the preliminary stage towards the divine encounter. Those who are committed to supplementary rituals (*nawāfil*) and able to guard themselves against the insinuation of the devil have acquired the essence of piety⁸⁸. Secondly, the seeker will insure the presence (*hādir*) of God in his heart, that he is preoccupied with the thought of God demonstrated through his admiration, yearning, and submission to God. He constantly seeks and occupies his thought and action to seek the proximity to God by embarking on a ‘divine march’ through full resolve (*irādah*), constant search (*talab*) and extreme concern (*hirs*) in which he will face difficulty at the early stage and progressed until assume the ‘angelic’ character⁸⁹.

The quest of God is manifested in denouncing the assumption of invulnerability to the divine decree, the attachment to worldly afflictions and the sorrow to the unattainable worldly possessions⁹⁰. The denouncement will nurture the conception of death, which a person accepts his fate and resign to misfortune that befalls him with an open mind, quit

⁸⁷ Al-Ghazali. *Ihyā’ Ulūm al-Dīn*. Vol. 1. N.D.A. pp 80-90.

⁸⁸ Al-Ghazali. *Mizan al-A’mal*. (1342H). pp 97-154.

⁸⁹ Al-Ghazali, Abū Hāmid Muḥammad ibn Muḥammad. *Al-Arba’in fi Usul al-Dīn fi al-’Aqa’id wa Asrar al-’Ibadat wa al-Akhlaq*. Ed. ‘Abdullah al-Hamid ‘Arwani and Muhammad Bashir al-Shaqfah. Dimashq: Dar al-Qalam, (2003); Abdul Rahman, Mohd Rosmizi. "Good deeds in Christianity and Islam: comparing the perspectives of Augustine and al-Ghazālī." PhD diss., Monash University. Faculty of Arts. School of Philosophical, Historical & International Studies, (2014).

⁹⁰ Fakhry. *Ethical theories*. (1994). pp 204.

jealousy, attentiveness to worldly possessions and oppression. The contentment and repentance will be his preparation to meet his creator, therefore he is unperturbed by any loss or misfortune. He will be excited on the prospect of his nearness to God and the promise of eternal happiness, bounty and garden of bliss for him. A person who seeks God will develop the virtue of fear (*khauf*) and hope (*rajā'*). The latter is the condition for those who genuinely seek God as the end goal and perfected by knowledge, action, and state. It is strengthened by the virtue of love (*hubb*), hence the love that one bears for his creator deepen his hope towards gaining his proximity towards God and the prospect of God being pleased by Him. Therefore, he would strive for God's pleasure (*mardhātillah*) by doing virtuous acts and avoid sins out of fear of God's wrath and be deprived of salvation and blessing⁹¹.

III. The concept of happiness

He perceived that happiness is divided into two types, the worldly and otherworldly. The latter type is regarded as the genuine happiness, where one can acquire boundless of wealth, undeterred glory and everlasting perfection while the former one is actually metaphoric. Al-Ghazali proposes the subordinates 'goods' of happiness; whatever induces the ultimate happiness and goodness is good. Pleasure is related to happiness and can be described as either useful (in occasions), desirable (in itself or for the sake of something else) or pleasant in accordance to the nature of goods itself. The noblest form of pleasure is the intellectual form, which is learning and wisdom⁹²; and the most fortunate person is the learned one who foresees the hereafter and anticipates the afterlife. He will not seek the world for the

⁹¹ Al-Ghazali, Abū Ḥāmid Muḥammad ibn Muḥammad. *Ihya' Ulum al-Din*. Vol. 1. Trans. Fazl-Ul-Karim. Karachi: Darul-Ishaat. (1993). pp 55-65.

⁹² Al-Ghazali. *Mizan al-A'mal*. (1342H). pp 93.

temporal happiness that it owns, but rather recognizes the eternity of pleasure that awaits the pious ones in the next life. He will regard that the life in this world and in the next as diametrically opposing each other and therefore, he should strive equally for both worlds. Hence, he who does not acknowledge the afterlife, or does not consider the opposing nature of the two world, or does not regard the stability in the eternal abode, or does not love the other more than the (pleasure) of this world, is the one who is bereft of faith and in the hand of the devil⁹³.

The otherworldly happiness, however, cannot be conceived without the subordinate goods as a means to the end which include four principal virtues: temperance, wisdom, courage and justice⁹⁴; the external virtues of noble descent, kin, wealth and social position; the bodily virtues of good looks, strength, health and long life; and the divine virtues of good counsel (*rushd*), support (*ta'yīd*), direction (*tasdīd*) and guidance (*hidāyah*). Guidance is regarded as the foundation of all good, as it enables a person to distinguish goodness and evilness through the wisdom imparted to him or the prophetic instruction and enable him to acquire the highest knowledge and increase his stock of good works. Good counsel is the divine providence that assists a person to attain his goals; Divine support is the empowerment of a man when God has granted him the internal insight and external physical capacity, and direction facilitates a man to achieve his will towards the desired goal. A sign of a guided person is that he guarded his actions on the basis that he felt the presence of God and believed that God is observing him in all of his circumstances and have knowledge of his currents of thoughts and courses of acts. In this condition, he becomes shameful for his viciousness, fearful of God's wrath, peaceful for his blessing and

⁹³ Al-Ghazali. *Ihyā' Ulūm al-Dīn*. Vol. 1. N.D.A. pp 64-70.

⁹⁴ Al-Ghazali. *Mizan al-A'mal*. (1342H). pp 80-90.

many more other praiseworthy qualities that gradually appear, which makes a person's soul pure than his body⁹⁵.

The worldly happiness also includes the orderliness of worldly affairs. The human activities can be generally deciphered in three main categories: fundamental activities such as agriculture, government, architecture and clothing; facilitative activities i.e. craft that is instrumental to cultivating crops as well as apparels; and supplementary activities such as eating, drinking and sewing clothes. These activities, according to al-Ghazali, are necessary for human habitation, and out of the three categories, the fundamental activities are the 'noblest' one, especially the government. The activity of government, therefore, requires a group of people who are considered as 'experts' and adequately equipped with experience to run the administrative affairs of a state. The administration itself is divided into four classes. The first class is the highest rank of its kind as this class is specified to the jurisdiction of the prophets and apostles over the public and private matters of their people. The second class is the government of temporal rulers over their subject in public affairs. The third class is the administration of the learned men, who give counsel and advice in religious matters and involves the thoughts of the 'privileged few'. The lowest rank in the class is the preachers, which involves the thought of the common men. The noblest among this class is the learned men where knowledge is spread and diffused to enlighten humankind on righteousness and viciousness, hence the importance of knowledge and education, which aim to develop constructive virtues that bring fortune⁹⁶.

⁹⁵ Al-Ghazali, Abū Hāmid Muḥammad ibn Muḥammad. *Ihya' Ulum al-Din*. Vol. 1. Trans. Fazl-Ul-Karim. Karachi: Darul-Ishaat. (1993). pp 81-83.

⁹⁶ Al-Ghazali. *Ihyā' Ulūm al-Dīn*. Vol.1. N.D.A. pp 28-30.

IV. A virtuous character

Like Ibn Miskawayh, al-Ghazali agrees on the virtues of wisdom, courage, temperance, and justice. However he segregated each virtue to list of sub virtues; Wisdom denotes sagacity (*husn al-tadbīr*), sound judgment (*hiddat al-dhihn*), perspicuity (*thaqābat al-ra'y*) and right opinion (*ṣawāb al-dzann*); courage denotes generosity or magnanimity (*karam*), self-assurance (*najdah*), magnanimity (*kibar al-nafs*), endurance (*ihtimāl*), patience (*hilm*), steadfastness (*thabāt*), nobility (*nubl*), manliness (*shahāmah*), composure (*waqār*); temperance denotes modesty (*hayā'*), shyness (*khajal*), forgiveness (*musāmahah*), fortitude (*ṣabr*), liberality (*sakhā'*), sound calculation (*husn al-taqdīr*), amiability (*inbisāt*), good humor (*damāthah*), self-control (*intizām*), contentedness (*qanā'ah*), equanimity (*hudū'*), piety (*warā'*), cheerfulness (*talāqah*), mutual aid (*musā'adah*), indignation (*tasākhhut*) and wit (*zarf*) and justice (*'adl*)⁹⁷. The virtue of justice denotes political justice, which is the system of order between different parts of cities to other; moral justice, the relations of the sections of the soul to one another; and economic justice, which deals with the equity in business dealings and transactions⁹⁸.

Other two important virtues that Al-Ghazali patience (*sabr*) and gratitude (*syukr*). Patience is the self-constriction against desire and struggles to overcome the temptation, as well as during difficulties and in dangerous situations⁹⁹. It is one of the praiseworthy quality that one must learn in the knowledge of practical religion, other than gratitude, contentment, god-fear and other virtues. Patience is the perseverance. It is the true attribute of a man, as angels, birds, and beasts do not possess the trait as their nature does not have any need for

⁹⁷ Fakhry, *Ethical Theories*. (1994). Pp 201.

⁹⁸ Al-Ghazali. *Mizan al-A'mal*. (1342H). Pp 91-99.

⁹⁹ Al-Ghazali. *Ihya' Ulum al-Din*. Vol.4. N. D.A. Pp 44-60.

it. On the contrary, man needs patience as to control the propensities of evil and instill the good. As he is often seduced by greed and desire, he needs strength to struggle against the evilness, where the mind become the battlefield. By acquiring patience, one would be able to win the battle by attaining another virtue, that is knowledge of God (*maʿrifatullah*)¹⁰⁰. The counterpart of patience is gratitude, which is to recognize and acknowledge the source of goodness. To be grateful is to use whatever that God has gifted wisely and in accordance with his prescription and therefore, to abuse the gift is being an ingrate to God¹⁰¹. Gratefulness take form in three factors: the source of the virtue, the cause of the given fortune and the attributes of the fortune giver. A fortune is equated to a gift; Those who gracefully accept the gift will bound to be that God will enkindle them in a strong desire to award the gift to them¹⁰².

In the process of attaining a virtuous character, one should undergo the process of purifying the soul (*tazkiyyah al-nafs*) through the process of struggling against desire (*mujāhadah al-nafs*) and nurturing of the soul (*riyāḍah al-nafs*). Therefore, to avoid from the trick of the devil, one must equip himself with genuine knowledge, that guide him to decide whether the action is right or wrong. In addition, he must go through the process of training and struggle (*al-riyāḍah wa al-mujāhadah*) to win over the evil desire by cultivating the positive traits, until it has ingrained in the soul and become a habitual disposition. In addition, one must establish equilibrium of virtue, besides cleaning out vices of himself and installing virtues in place. This can be achieved through religious writings and prophetic wisdom. Constant self-reflection (*muhāsabah*) is also important to ponder on oneself deed and what he has done. He should examine his lack of obedience towards God's order and

¹⁰⁰ Al-Ghazali. *Ihya' Ulum al-Din*. Vol. 4. (1993). pp 62-65.

¹⁰¹ Al-Ghazali, Abū Ḥāmid Muḥammad ibn Muḥammad. *Ihya' Ulum al-Din*. Vol. 6. Pustaka Nasional. N.D.A. pp 267 – 250 and pp 326-340.

¹⁰² Al-Ghazali. *Ihya' Ulum al-Din*. Vol. 4. (1993). pp 75-79.

his inclination towards the forbiddance. He should also ponder on his origin, that of a mixture of semen and blood along with the elements of fire, water, and crops. Withstanding these elements, he was endowed with honorable attributes of wisdom, power, and other senses. Therefore, he will appreciate of what was given to him and discern upon his fulfillment of duties as the servant of God and as the return of favor bestowed upon him¹⁰³.

V. The relationship between reason (*'aql*) and revelation (*wahy*)

Al-Ghazali emphasized that man should always seek the guidance of God since man could not depend on his intellect to protect himself from any malice and evilness. It is only by God's grace and mercy, that man can be saved from the allure of devil. To prepare himself, one must enjoin the reason with the revelation, to comprehend the reality and anger and passion, so that he would be able to overcome it. When both anger and passion are successfully controlled, wisdom and virtue will arise¹⁰⁴. Good conducts are not merely generated by knowledge, but most importantly the purifying of the soul. Al-Ghazali stated that it is an obligation to a man to keep the soul 'pure' and 'clean' to prepare it for the divine illumination. As passion and desire, may taint the purity of soul, man is either centralizing his life to fulfill his desire, or he is in a constant struggle against it, in which in some instances he win, while he loses at others. But an ideal condition is when a man has an absolute control over his desire, which this al-Ghazali regarded as a great success and the 'present bliss' (*al-na'im al-hādir*). But the seeker of this condition faced many obstacles and often, a man failed to achieve it as they were led astray by the devil.

¹⁰³ Al-Ghazali. *Ihya' Ulum al-Din*. Vol. 1. N.D.A Pp 190-200.

¹⁰⁴ Fakhry, *Ethical Theories*. (1994). Pp 199

A person should equip himself with the 'praiseworthy' and 'permissible' type of knowledge and avoid the 'blameworthy' type of knowledge. The 'praiseworthy' type of knowledge includes religious sciences and other types of skills that facilitate human habitation such as mathematics and medicine, and other types of knowledge that are useful in the agricultural, administrative, apparel, industrial crafts that are considered as necessary for a progressive society. To learn such type of knowledge is considered as *fard al-kifāyah* (compulsory duty in the community). The 'permissible' type of knowledge involves the learning of poetry, geography, history, and biology. On the other hand, one should refrain from learning the skills of gambling, talismanic and sorcery¹⁰⁵. In terms of compulsory learning of individual (*fard al-‘ain*) that of religious knowledge, it can be classified into two main group: knowledge of practical religion and that of spiritual matters. The knowledge which appertains the practical religion constitutes belief i.e. the attestation of faith upon reaching puberty, actions i.e. performing the five pillars of Islam and other duties ordained upon the servants of God and the prohibitions i.e wearing silk for men, pursuing other person's wife and other unlawful things forbidden by God¹⁰⁶. Acquiring these forms of knowledge are compulsory to develop the state of mind that unquestioning believe and submit to the Divine command¹⁰⁷. As the obligations and prohibitions become binding to man, hence the knowledge regarding the subject become gradually compulsory for him to learn¹⁰⁸.

¹⁰⁵ Al-Ghazali. *Ihya' Ulum al-Din*. (1993). Pp 31.

¹⁰⁶ This includes the learning of Islamic jurisprudence (*fiqh*) with regards to the permissible acts (*halāl*), the forbidden acts (*harām*), *zakāt* (tithe), *solāt* (prayer) and other Islamic law. There are other types of knowledge mentioned by al-Ghazali as praiseworthy knowledge but tainted by wicked scholars such as Islamic theology (*tauhid*), sophistic rituals including the chanting in remembrance of God (*dhikr*), poetry and wisdom (*hikmah*). Please see Al-Ghazali. *Ibid*. Pp 48-49.

¹⁰⁷ Al-Ghazali listed twelve of a genuinely learned in his book, *Ihya' Ulūm al-Dīn*. Among them are those who are aware and well prepared for the hereafter, those whose words and actions correspond, those whose mind is directed towards learning and good deeds and so on. Please see Al-Ghazali. *Ihya' Ulum al-Din*. (1993). Pp 64 -92.

¹⁰⁸ Al-Ghazali. *Ihya' Ulum al-Din*. N. D.A. Pp 29-35.

One should also engage in intellectual activities, which includes the act of examining, observing and analyzing crafts that may be useful for human habitation. There are several instances where one can engage with his reason to rationalize things that exist in the realm. For example, by observing a nature of a craft i.e. the business of goldsmith would fare better than that of tanning and drying hides. In the second instance, by examining the potential of human usefulness, such as the superiority of agriculture that of a goldsmith. Another instance is by observing man's natural talents and qualities, which assist the identification of a beneficial activity. Such example is that the acquisition of knowledge is superior that of learning a language, as knowledge is acquired through the intellect (reason) and language can be obtained through hearing. Thereof, knowledge itself is inevitable to man for several reasons. The first reason is that knowledge, specifically the religious sciences, are the beacon to the path of the hereafter. Therefore, only the chosen one who has acquired perfect knowledge and illuminated reason will attain the noblest attribute of a man and welcomed to the neighborhood of God. The second reason, knowledge is beneficial to the mankind in the sense that it is useful for survival in this world and in the hereafter. Lastly, knowledge governs the heart and heals the soul of man. A purified heart will steer its owner towards the path of God. Therefore, knowledge is the intermediary between a man and his God and teaching is the noblest form of worship¹⁰⁹.

VI. The duties and responsibility of a ruler

On rulership, Al-Ghazali considered rulers and prophets selected classes of the human race, to which each of this class bear responsibilities. The prophets are assigned to the human

¹⁰⁹ Al-Ghazali. *Ihya' Ulūm al-Dīn*. N. D.A, pp 29.

being to guide them to God, while the rulers are responsible to protect the rights and welfare of the human being. The rulers are specially appointed by God, and therefore directly responsible to him¹¹⁰. They are to believe in true faith and fulfill its obligations and prescription as religion and monarch are a parable to brothers. Religion relies on the kingship for its strength, and kingship is made strong by the army and army by wealth. At the same time, the rule must govern the world justly and wisely, avoid the abuse of authority and resist the worldly temptation. For the responsibilities that the rulers are entrusted to, they should be obeyed as they are the shadow of God on the earth (*al-sultan zillu-llahi fi'l ard*). However, the obedience is reserved for a true ruler who dispenses justice and does not perpetrate wickedness and injustice among his subjects.

Justice, as a virtue, must be accompanied by wisdom, and wisdom, in turn, must accompany with true knowledge—the knowledge of things in its designated place. A perfect justice emerges when the impartiality of treatment towards an unknown litigant and a high ranked litigant without one over another. Should the king himself become the subject of the complaint, he should resign himself from the seat of sovereignty, submit the case of jurisdiction to God, seek redress against himself and satisfy the distressed person. Justice is needed to achieve a populous and flourishing country, which the holder of justice is the ruler. The prime role of a ruler is to exercise justice and prevent tyranny and depravity. An unjust ruler is no longer considered as the deputy or vicegerent of God and the obedience towards him is nullified. The ruler should cultivate the seeds of virtue and prevent vile and viciousness so that they will be remembered for their justice¹¹¹.

¹¹⁰ Al-Ghazali. *Book of Counsel for Kings:(Nasihat al-Muluk)* Trans.FRC Bagley. Ed. Jalal Huma'i and HD Isaacs, with Introduction, Notes, and Biographical Index. OUP, (1971). Pp 42-58.

¹¹¹ Abdul Samad, Nik Roskiman *Al-Ghāzālī on Administrative Ethics: (with Special Reference to His naṣīḥat Al-mulūk)* Malaysia:International Islamic University Malaysia (2003). Pp 49-60.

Al-Ghazali also mentions that a ruler should avoid making enemies as it is not worth the sacrifice to a dispute over worldly affairs. The ruler must banish the practice of nepotism, corruption, favoritism, slackness, irrational mildness, dishonesty, comfort seeking and negligence. The ruler must be upright so that his officials, ministers, and the subject would be decent as well. He must refrain himself from vicious acts especially avoid the misappropriation of fund. Not only the ruler has to be righteous, he is also responsible to ensure that his ministers and subordinates as the trusted public agent fulfill their duties. The ruler must govern his country with moderation; neither stingy nor extravagant¹¹². He must be approachable by the public and avoid living in seclusion. The companion of the king must be of righteous people. A good ruler will embody the character of acute mindedness (*fawdāt al-dzihn*), shrewdness (*sawāb al-dzann*), clearness of vision (*naqāyat al-ra'y*) and able to administer (*husn al-tadbīr*). Last but not least, the ruler must have magnanimity, which is defined by Al-Ghazali as self-restraint, courage, self-respect, and knowledge. The value of magnanimity, united with munificence, will earn the respect of the subject and the officials towards the ruler¹¹³.

3.5. Other scholars

In supplementary to these three scholars, there have been other scholars who have developed ideas and thoughts that are considered as relevant to the discourse of work ethic. The scholars generally discussed on moral obligations related to the worldly and otherworldly pursuit underlined by social roles and official duties:

¹¹² Al-Ghazali *Ihyā' Ulum al-Din*. Vol. 1. (1993). Pp 81-83.

¹¹³ Al-Ghazālī. *Book of Counsel for Kings: (Nasihāt Al-muluk)* (1971). Pp 53-59.

Table 3.1: Classic works of Islamic work ethic

No	Name of Scholars	Works	Main ideas
1	Hasan Al-Basri, Al-Hasan ibn Abi-l-Hasan al-Basri (642–728 C.E)	<i>Risālah Fi Al-Qadr</i>	<ul style="list-style-type: none"> • To avoid being engrossed with worldly affairs and forget on the afterlife • To maximize your healthy times towards beneficial works • A person must be equipped with intelligence and sound opinion • To learn and spread the knowledge • To be grateful • Knowledge must be accompanied by actions • Deeds must be inspired by love, hope, and fear of Allah • To think before speaking • Avoid having a hard heart, dry eyes extended hopes of life and greedy to amass the worldly things • Avoid continuous sin and constantly seek forgiveness • Be mindful of fellow human relations
2	Abu Yusuf, Yaqub ibn Ibrahim al-Ansari (735/739-798 C.E)	<i>Kitab Al-Kharaj</i>	<ul style="list-style-type: none"> • The governance of a state must evade any form of oppression • The rulers must be responsible, transparent and have a concern for the welfare of the subject • Justice is to be distributed to the citizens regardless of their affiliation • Economy is to be propelled by morality • Equality of treatment towards the subject
3	Al-Kindi, Abu Yūsuf Ya‘qūb ibn ‘Ishāq (800–870 C.E)	<ul style="list-style-type: none"> • <i>Al-Qawl Fi Al-Nafs</i> • <i>Al-Hīlah Fī Daf’ Al-Ahzān</i> 	<ul style="list-style-type: none"> • Avoid the attachment to the material world • Temperance, courage, and wisdom • Balance between attachment, courage, and rashness • Happiness is a detachment from sorrow and grief
4	Ibn Abi Dunya, Abdullah ibn Muhammad (823- 894 C.E)	<i>Kitāb Makārim Al-Akhlāq</i>	<ul style="list-style-type: none"> • Prophetic tradition is the basis for Muslim conduct • Lying is a vice and sin • Good qualities of a Muslim: hospitality, good

No	Name of Scholars	Works	Main ideas
			neighborliness, good companionship, commitment to engagement <ul style="list-style-type: none"> • 10 noble qualities: <ol style="list-style-type: none"> 1) truth in speaking, 2) firm in obeying Allah 3) giving to those who ask for assistance 4) repayment of good deeds 5) strengthening of family ties 6) behaving honorably towards neighbors 7) behaving honorably towards friends 8) keeping faith 9) hospitality towards guest 10) modesty
5	Al-Farabi, Abu Nasr Al-Farabi (870-951 C.E)	<i>Mabādi' Ārā' Fī Ahl Al-Madīnah Al-Faḍhīlah</i>	<ul style="list-style-type: none"> • Happiness is a human perfection • Frequent contemplation and intellection • Association and assistance for survival • good and fair actions are virtues opposing evil and vicious actions as vices • Good leadership • The importance of knowledge • Rights and duties of the citizens (Goods)
6	Al-Razi, Abu Bakr Muhammad ibn Zakariyya' (854- 925 C.E)	<ul style="list-style-type: none"> • <i>Al-Tibb Al-Ruhānī</i> • <i>Al-Sīrah Al-Falsafiyah</i> 	<ul style="list-style-type: none"> • Ethic is a psychological medicine • True virtues are in satisfying indispensable needs • Compassion towards other beings including animals • Philosophical life will bear salvation • Justice and knowledge will earn a person an eternity of happiness
7	Ibn Sina, al-Husayn ibn Abdillah ibn al-Hasan ibn Ali (980-1037 C.E)	<ul style="list-style-type: none"> • <i>Kitab Al-Shifa'</i> • <i>Kitab Al-Najā</i> • <i>Al-Ishārat Wa Al-Tanbihāt</i> • <i>Tahsil Al-Sa'adah</i> • <i>Ahwāl Al-Nafs</i> • <i>'Ilm Al-Akhlāq (Majmū'</i> 	<ul style="list-style-type: none"> • Moral character is a habitual action • Reason is the agent of good conduct • Moral characteristics are acquired • Tranquility is the rewards of good deeds, knowledge,

No	Name of Scholars	Works	Main ideas
		<p><i>Al-Rasā'il</i>)</p> <ul style="list-style-type: none"> • <i>Risalah Al-Shifa' Min Khauf Al-Mawt</i> 	<p>and wisdom</p> <ul style="list-style-type: none"> • A human being relies on others for humankind for survival • A leader must possess good qualities • Education is for personal growth and social contribution • Moral education is implemented through incentive and preventive measures
8	Ibn Hazm, Abū Muḥammad 'Alī ibn Aḥmad ibn Sa'īd (994-1064 C.E)	<i>Al-Akhlāq Wa Al-Siyār</i>	<ul style="list-style-type: none"> • A true pleasure is the pursuit of Allah's pleasure, wisdom, and good sense • The paradise is an eternal happiness • Happiness is liberation from anxiety • Wisdom is manifested in pious works • Servitude to Allah will dispel anxiety • Faith is nobility • The divine commands is the ultimate guidance • Be caution with praises and embrace criticism with an open heart • Intellect, knowledge, and wisdom make human superior above other creations • Being kind regardless of situations, especially to family and neighbors • Patient is a virtue • Modesty is praiseworthy • Being just and charitable • Be wise in choosing companions • Love for a good cause is noble • Courage, honesty, temperance, generosity, intelligent and justice are held in high regard
9	Nizam al-Mulk, Abu Ali Hasan ibn Ali Tusi (1018 – 1092 C.E)	<i>Seyāsat-nāmeḥ/Siyār Al-Mulūk</i>	<ul style="list-style-type: none"> • Duties and orders must be executed accordingly • The ruler is responsible to give audiences, listen to complaints and seek redress for the wrongs

No	Name of Scholars	Works	Main ideas
			<ul style="list-style-type: none"> • Bad practices and wrong procedures will affect the administration of the state • The conduct of the government officials must be kept in check • Learned and experienced men (scholars) are the asset of the country • Officers who committed offenses must be reprimanded
10	Keikavus (1021-1087 C.E)	<i>Qabus Nāmā</i>	<ul style="list-style-type: none"> • Friendship should be forged with men with merits • Doing good out of own free will • The king must be just • Do not ignore religious duties • practical wisdom must be developed
11	Fakhr al-Din al-Razi (1149 – 1209 C.E)	<i>ʿIlm al-Akhlāq</i>	<ul style="list-style-type: none"> • Human being hold the highest rank among the creations • Appetition should be treated wisely • Wealth should be operated towards spiritual attainment • A Muslim should be generous and benevolent • Miserliness and greed should be treated with generosity • To be cautious of worldly designations • Avoid hypocrisy • Mental pleasures are noble e.g wisdom
12	Ibn ʿArabi, Abū ʿAbd Allāh Muḥammad ibn ʿAlī ibn Muḥammad ibn ʿArabī al-Ḥātīmī aṭ-Ṭāʿī (1165 – 1240 C.E)	<i>Fuṣūṣ Al-Hikam</i>	<ul style="list-style-type: none"> • Human is entrusted to safeguard the universe • knowledge is an essence • Belief in the oneness of Allah • Being grateful to Allah and relies on him for nourishment and provision • Love, pleasure, and passion will heighten a person’s senses and attention towards his beloved • Divine command requires submission • the messengers of God

No	Name of Scholars	Works	Main ideas
			<p>are the beacons of the afterlife</p> <ul style="list-style-type: none"> • Every good action will be rewarded in the next abode • Allah is the essence of every being • Seeking the pardon and mercy of Allah for errors • A human is to be constantly in remembrance of Allah through invocations and prayers
13	Al-Tusi, Nasīr al-Dīn (1201-1274 C.E)	<i>Akhlāq-Ī-Nasīrī</i>	<ul style="list-style-type: none"> • Emphasis on beneficial works and virtuous acts • The divine law, supported by philosophy is the guidance of the society • A human needs a tutor to rectify his errors • Allah is the source and guardian of success • Peer-to-peer communication • Wisdom and Justice
14	Ibn ‘Ataillah al-Sakandari, Taj al-Din Abu'l Fadl Ahmad ibn Muhammad ibn 'Abd al-Karim ibn Ata Allah al-Iskandari al-Shadhili (1259-1310 C.E)	<i>Al-Hikam</i>	<ul style="list-style-type: none"> • Absolute reliance on God on the matter of provision • Seizing of opportunity for act of devotion • Generosity for charitable cause • Pursuing the proximity to God • Good thoughts and constant self-reflection • Good companionship • Being modest on good acts • Every action will be reimbursed in the hereafter • Being grateful for bounty from God • Patience and perseverance in every obstacle • To observe the rights of others • To worship Allah dutifully
15	Ibn Khaldun, Abū Zayd ‘Abd ar-Raḥmān ibn Muḥammad al-Ḥaḍramī (1332 – 1406 C.E)	<i>Al-Muqaddimah</i>	<ul style="list-style-type: none"> • Tribalism in the form of group solidarity (<i>aṣābiyyah</i>) is acceptable when it is based on the religious brotherhood • Responsibility and

No	Name of Scholars	Works	Main ideas
			systematic business will secure profit and wealth <ul style="list-style-type: none"> • Skills and techniques are significant to increase the value of the product and craft • Faith, knowledge, creativity, innovation and human capital is critical to a progressive society • Human is created to be a dutiful servant of God and a good person
16	Al-Dawwani, Jalal al-Din (1426-1502 C.E)	<i>Akhlāq-ī-Jalālī</i>	<ul style="list-style-type: none"> • Ultimate happiness is the main pursuit of life • Vicegerency of a person is through resistance to evil • Wisdom is the true goodness • Quran distinguishes the rights from the wrongs • Human is the noblest of creation • Moral struggle is instrumental to perfection of character • Justice and accountability

Source: Based on the works of Majid Fakhry. *Ethical Theories*. Leiden: Netherlands: E.J. Brill(1994) and Al-Shimali, Abdullah. *Dirāsāt Fī Tārīkh al-Falsafah al-Arabiyyah al-Islāmiyyah*. Beirut: Dar Sadir, (1979).

This table above summarized in the scholarly works of Islamic work ethic other than the three main scholars. The works can generally be classified into five themes; principle, objectives, sources, scopes, and values. On the principle of Islamic work ethic, Al-Hasan Al-Basri suggests that Allah must be the main reason of the engagements in worldly affairs and therefore, every of the act is intended for the sake of God and to seek His pleasure and proximity to him. For this, a human must be grateful to God and constantly seek His mercy. Ibn ‘Arabi states that a true Muslim acknowledges Allah as the essence of every being that he relies unto Him on all of his engagements and he is occupied to gain his pardon for the fear of invoking God’s wrath upon himself. Therefore, the principle of Islamic work ethic is

orient oneself on the affairs of the world to God and resign his fate to Him that he unquestioningly obeys God's command and heeds his warning.

On the objectives, Al-Kindi and Abu Bakar Al-Razi accentuate happiness as a success. Al-Kindi views that happiness is the liberation from sorrow and anguish. The liberation could be attained by divorcing oneself from the attachment to the worldly possessions as the worldly material are momentary and transitory. The end of life pursuit is death where sorrow does not exist. Al-Razi suggests that knowledge, justice, and wisdom are instrumental to achieve happiness. Morality is the remedy for the soul, and therefore philosophical will salvage oneself from the hellfire and rewarded with paradise where happiness resides eternally, and sorrow does not exist. If the scholarly conceptualization of happiness to be understood within the context of work ethic, happiness does not rely on wealth or other material accumulated through the engagement of work. But rather, the perfection of soul that is developed based on knowledge, justice, and wisdom which promises the reward in the hereafter. Work is not the end of work itself, but happiness is the ultimate pursuit of the act of work. The accumulation of wealth must not be the main pursuit for it is temporary, but happiness is the true form of success for it is ethereal.

The Quranic and prophetic quotations are widely used by classic scholars in their work. Al-Dawwani maintains that the Qur'an is the main guidance for worldly conduct. Every moral judgment must be based on the Quranic preposition. Ibn Abi Dunya added that the prophetic tradition assists moral judgment; of which, it does not contradict with the Quranic teaching but rather clarify and elaborate on the Quranic prescriptions.

The scopes underlying the act of work is the role as the servant of Allah and the vicegerency of the earth underlies the engagement of work. Fellow human relations must also be observed; therefore, every person is to be treated equally in a respectful manner, so as to create an ideal state. Keikavus, Nizam al-Mulk, and Abu Yusuf assert that the king is responsible to the subjects and therefore, they are entrusted to distribute justice. Al-Farabi views that rulers are accountable for distributing 'goods' to the citizens, and goods, in this sense, are understood as rights; the king is obliged to protect the rights of his subjects. Ibn Khaldun perceives that every person is incumbent on responsibilities and a contributor to the wealth of the nation.

In terms of values, most of the scholars regard justice as one of the main virtues, besides wisdom¹¹⁴. Ibn Atā'illah proposes the reliance to Allah for provision and seeking proximity to him, patience and having good thoughts is the nobility of character. Ibn Hazm considers piousness as an important characteristic of a Muslim, while Fakhr al-Din al-Razi views generosity and benevolence and avoiding hypocrisy is integral of an angelic soul. Al-Dawwani states accountability¹¹⁵ as a significant virtue that accompanies wisdom. Ibn Khaldun perceives the significance of solidarity that based on religious bond and not cultural and ethnographical. Ibn Arabi suggests gratefulness and reliance to Allah for sustenance is the character of a true Muslim.

¹¹⁴ The difference between virtues and values is that virtues is the characteristic of a person who embrace moral excellence, hence it is more internal than values. Values is the moral standard that is considered as acceptable according to a certain societal norm. Therefore, values differ from one society to another, and not all values are virtues but all of virtues are values. In the context of the classic scholarly works, the term virtues are used according to the translation of the texts. Please see Pattison, Stephen. "Virtues and values." *The Managing Care Reader* (2003): Pp 149-150.

¹¹⁵ The term 'accountability' is closely associated with 'responsibility'. The difference between the two values is that the responsibility of carrying out some certain duties can be shared and transferred from one people to another, but the accountability of an action is an individual obligation, therefore a person is answerable for his actions only, be it that of his superiors or God. Please see Hamann, Ralph, Nicola Acutt, and Paul Kapelus. "Responsibility versus accountability." *Journal of Corporate Citizenship* 9 (2003): 32-48.

3.6. Conclusion

This chapter elaborates the first segment of the scholarly tradition founding the Islamic work ethic, supplementing the Quranic and prophetic tradition (narrated in the previous chapter). These scholars, without doubt, have significantly created a depth of understanding of Islamic principle with regards to the administration of the state, governance of countries and similarly in the field of trade and craftsmanship. The classic scholars promoted the work ethic in correspondence to the governmental issues at the time of the writing. The classical works are, therefore, theoretical in nature and contain the essence of work values built upon the responsibility and accountability of kings and governors to the public. These works are often intended as counsel for the rulers so as they would be reminded of their service duties that are both political and religious. The earliest framework of Islamic work ethic appears in the classical works of Muslim scholars. Although the term could not be specifically found in the classic literature, the framework is encapsulated in most of the scholarly ideas. The next chapter will discuss the thoughts of contemporary scholars on Islamic work ethic.

CHAPTER 4: THE CONTEMPORARY WORKS OF ISLAMIC WORK ETHIC

4.1 Introduction

This chapter continues to give a coherent account of ethical thoughts as a fulfillment of another section of the first objective. It is notable, that despite the intervention of ethical discourses, Islamic work ethic continued to be a subject of discussion among contemporary scholars. This trend indicates the Islamic work ethic as an integral part of the Islamic literature. Ali's work is an example of scholarly attempt to establish Islamic work ethic as a form of orientation in terms of work attitude. In prior, Nasr explored the philosophical context of work ethic within the religious paradigm. Subsequent works such as Asifuddin's proposes religion as the motivation underlying work attitudes. To date, the body of literature is expanding, demonstrating the depth of scholarly interest towards Islamic work ethic. The scholarly works within the contemporary period generally emphasize on the interpretation of the term 'Islamic work ethic', which includes work values, attitudes, and behavior, as well as work beliefs that are considered as 'Islamic' and compatible to the religious framework. Contemporary scholars are also interested to discover the impact of the Islamic principles on work attitude, which is examined within cross-cultural setting and variable demographic background.

4.2 Seyyed Hossein Nasr and Islamic work ethic

I. Short Biography

Seyyed Hossein Nasr is the University Professor of Islamic Studies at the George Washington University. He was born on 7 April 1933 to a family of physicians, scholars, and Sufis. His father, Seyyed Valiallah, was a physician who served in the royal Iranian family. The name 'Nasr', which means 'victory', was conferred to his grandfather by the king of Persia. Nasr received his early education in Iran and continued his study in America, where he was awarded the Wycliffe award for his outstanding performance. At this stage, he was already exposed to the American history and study of Christianity. Nasr pursued his higher education in physics, which marked his intellectual experiment on the nature of physical reality. Nasr began to show interest in traditional metaphysics and embarked on a serious study on Greek, European, Medieval philosophies and critiques on Modern Western thoughts¹. He continued his quest on the history of science, especially the Islamic science while studying in Harvard. For the purpose of understanding Islamic philosophy, he returned to Iran to seek apprenticeship from the Iranian masters. Nasr graduated from Harvard University as a Ph.D. holder at the age of twenty-five².

Nasr began his teaching career in 1955 when he was a doctoral student at Harvard University. He continued to teach for the following four decades until the present, and have trained over a different generation of students since his first appointment as a lecturer at Tehran University. After the Iranian Revolution, in 1979, Nasr moved to America to

¹ William C. Chittick (ed.), "Introduction", in *The Essential Seyyed Hossein Nasr* (Bloomington, IN: World Wisdom, (2007), pp. ix-xiv.

² 'Professor Dr Seyyed Hossein Nasr'. *The Muslims 500 – The World's most influential Muslims*. <http://themuslim500.com/profile/dr-seyyed-hosseini-nasr>. Retrieved on 20 January 2017.

teach at Temple University before teaching at George Washington University from 1984 until the present day. Throughout his academic career, he had produced over fifty books and five hundred articles, ranging from Islamic metaphysics and social science to Sufism and Islamic tradition³. Nasr's first work, 'Science and Civilization in Islam' (1968)⁴, was completed after he graduated from Harvard. At the same time, his Doctoral dissertation, 'Conceptions of Nature in Islamic Thought' (1964)⁵ was published the university. Since then, Nasr continue to write on subjects of his specializations such as 'Ideals and Reality of Islam'⁶, 'Knowledge and the Sacred' (1988)⁷, 'Islamic Art and Spirituality' (1990)⁸, 'Traditional Islam in the Modern World' (1987)⁹, 'The Islamic intellectual tradition in Persia' (2013)¹⁰, and many other publications¹¹. His article titled 'Islamic Work Ethics'¹² is found to be instrumental to the understanding of philosophical orientation of Islamic work ethic.

II. The underlying scopes of work

Nasr perceives that the meaning of Islamic work ethic binds with the artisanal context that it carries. The term 'work' in Arabic is one of the most important words in the 'Islamic language' and very closely related to the term 'action' which share the same word of 'amala' or 'amal'. It is also defined as 'sana'a' or 'sun', which means 'to make and to produce'. For the similar meaning that these words share, the contextual meaning of the

³ 'Seyyed Hossein Nasr'. HarperCollins Publisher. <https://www.harpercollins.com/cr-100661/seyyed-hossein-nasr>. Retrieved on 20 January 2017.

⁴ Nasr, Seyyed Hossein, and Giorgio De Santillana. *Science and civilization in Islam*. Cambridge, MA: Harvard University Press, (1968).

⁵ Nasr, Seyyed Hossein. "Conceptions of Nature in Islamic Thought During the Fourth Century (AH): A Study of the Conceptions of Nature and the Methods Used for Its Study by the'Ikhwān As-Safā', Al-Bīrūnī, and Ibn Sīnā." PhD diss., Harvard University, (1958).

⁶ Nasr, Seyyed Hossein, Titus Burckhardt, and Huston Smith. *Ideals and realities of Islam*. London: Allen and Unwin, (1975).

⁷ Nasr, Seyyed Hossein. *Knowledge and the Sacred*. SUNY Press, (1988).

⁸ Nasr, Seyyed Hossein. *Islamic art and spirituality*. SUNY Press, (1990).

⁹ Nasr, Seyyed Hossein. *Traditional Islam in the modern world*. Taylor & Francis, (1987).

¹⁰ Aminrazavi, Mehdi Amin Razavi, and Seyyed Hossein Nasr. *The Islamic intellectual tradition in Persia*. Routledge, (2013).

¹¹ 'Brief biography'. The Seyyed Hossein Nasr Foundation. <http://www.nasrfoundation.org/bios.html>. Retrieved on 20 January 2017.

¹² Nasr, Seyyed Hossein. Islamic Work Ethics. *Hamdard Islamicus*. Vol VII. No. 4. Pakistan: Hamdard Foundation Press, (1984). Pp 25-35.

terms is treated according to the Divine law under the same category. The only distinguishing point between these terms is that ‘*amal*’ suggests the idea of action in general term, which the action is underlined with knowledge, while ‘*sana‘a*’ is to create and produce something within the artistic and artisanal sense of the word. The Islamic law acknowledges the primordial nature of acting within the world or producing something through molding and remolding materials and objects sourced from the world, through the inner dimension of Islamic revelation, that the teachings and injunctions of the Islamic law (*shari‘ah*). Therefore, the context of work is not only associated to the social and economic concern but also related to its intrinsic value derived from the ethical consideration that is embodied in the Divine law within the domain of human activity. In that sense, the notion of work, in Islam, is regarded as something that of ‘holy and sacred’ and that it must be conducted and completed accordingly¹³.

Besides its artistic dimension, Nasr equated the notion of work with the ‘covenant’ (*uqūd*), mentioned in the Qur’an (5:1). The covenant, includes the observation of the relationship between a person and his creator, with himself and with the rest of the world. The verse also recommends the ‘commentary of rectitude’ towards the moral aspects embedded in the all the human life. The term ‘covenant’ itself suggests the earnest undertaking of an agreement between one person with more than one party with regards to the social and moral responsibilities that cover the covenant between a person with his God, between himself and his soul and between him and his fellow human being. In the pursuit of the material benefit of work, one must not be driven by his greed or lust, that he becomes obsessed with his work, and further being aggressive to amass property and wealth, rather than the original intention of fulfilling personal and family needs. With regards to this,

¹³ *Ibid.* Pp 25.

one's engagement in his work (relationship with self) should not overcome his responsibilities of performing prayers (relationship with God), but rather should be dealt with accordingly and concurrently. The act of work has a strong connection with the act of worship, as mentioned in the call to prayer (*azān*), and the product of observing both courses is the right action. An act of work is considered as a deed of worship when it contained the 'prayerful nature' and performed in accordance with the Islamic law¹⁴.

Work is a personal effort to accomplish, in the view of supporting his livelihood, and others who depend on him, such as his immediate members or his extended family members (relationship with fellow human being), are worthy in religion and regarded as a form of religious obligations. The very reason that work gains a 'religious sanction' is that work secure the continuation of life, in a way, it furnishes the worker with the necessity or the essence of life. Be it the traditional work sector or the modern, the work outcome will provide beneficial goods. For instance, work in the agricultural sector will provide the treasure of the earth; fruits, vegetables, rice, corn, maize, and in continuation, the industrial sector will transform the products in its raw form to commercial goods. On the other hand, work also generates earning, in the form of money or cash, which is very much essential for everyday transactions. For without money, a person cannot possibly survive in the society and every service requires money in exchange. For all these reasons, religion considers work is a necessity that cannot be eliminated from one's life concerns¹⁵.

¹⁴ *Ibid.* Pp 26-27.

¹⁵ *Ibid.* Pp 28.

III. The religious values of work

Nasr proposes that for an act of work to be accepted and rewarded by God, it must adhere to the *syariite* injunctions of the legitimate (*halāl*) and illegitimate (*harām*) types of actions, which concerns the nature of the work and the earning. On the account of the work nature, a Muslim must not be involved in a work that requires him to handle wine and pork products, or banking services that generates usury (*ribā'*), or requires him to steal, cheat, lie or to be involved in money embezzlement, gambling, insider trading or adultery¹⁶. These types of occupations are forbidden in Islam, which therefore the work itself is forbidden. Otherwise, work that involves cultivating domestic animals for meats such as cows, lambs, chickens and any other livestock such as fish, crustaceans, birds and any other legitimate meats, are allowed. The nature of professions that are also considered legal includes goods trading, business transactions (that complies to the Islamic law), farming, and any other forms of services such as teaching, cleaning, constructing of building, food and beverage services (lawful foods), manufacturing and so on. In addition, professions such as administrators, state governors, civil servants, corporate members are also approved by religions, if a person to be involved in illegal works¹⁷.

On the account of the source of earning, it concerns the legitimacy and quality of the work. The quantity and the quality of the job are accomplished when a person is able to produce an output, that not only benefit him i.e. wages and reimbursements but all of those who rely on his service. Similarly, an employer is considered to perform a legitimate work, when he

¹⁶ *Ibid.* Pp 29

¹⁷ *Ibid.* Pp 30.

reciprocates his employer in proper and decent manner, and that he displays generosity and kindness towards them and give the employees their salaries promptly without delay. For the employer is also held responsible before God, for his agreement towards his employees and for his company or organization. the work must be conducted in a responsible manner by both employer and employee. Both should abide by the rules and regulations stipulated in the employment contract, that the employer should remunerate the salary according to the agreement, and the employee should execute the entrusted task with the best of his capability¹⁸. To ensure justice on both sides, the hours, the wages, the quantity and the quality of the work must be specified in detail, so that it would be bear moral responsible on both parties. Furthermore, both employer and employee are not only entitled to each other, but also to God, who will decree whether the earning is legitimate or otherwise¹⁹.

Other aspects of work that transformed the act of work into an act sanctified by responsibility, punctuality, justice, and love. The value of responsibility, with regards to work, is the sense of God consciousness of human's conducts and actions. This conceptualization would enable a person to perceive work beyond its economical surface to the extent of its consequences in the afterlife. As a result, a person would develop the sense of fear for his God of his wrath, hence developed the sense of moral responsibility of his actions that are to be brought upon God to be judged. At the same time, he will feel obliged to fulfill the duties as assigned during the contractual agreement, to satisfy the person who receives the product, to work hard to achieve a good outcome and to treat employee fairly²⁰. The value of punctuality is developed through the interlinking of the work, leisure, and prayer. The time that a person spent in his daily life to perform prayer and break away

¹⁸ *Ibid.* Pp 31. In the case of illegitimate earning that is unintended, Islam provide a solution to 'purify' the earning through paying the tithe, giving alms and donations and ignorance of such factor can cause the befalling of calamity, loss of property and other misfortune.

¹⁹ *Ibid.* Pp 30-34

²⁰ *Ibid.* Pp 26-27.

from the engagement of work can be considered as a leisure – the space and the time that work occupied is transformed by the prayers, where a person moves from the domain of work to the domain of solace. As the praying times punctuated the working hours, the promptness in keeping with the times influenced the meaning of work itself. The value of justice arises from the employer and employee relationship, where the diligence of employee is reciprocated by the employer accordingly and the rights of both parties are mutually fulfilled as per agreement. The value of love is associated with the artisanal value of the work. A task should be with love so that the craft or service produced would fulfill the external needs as well as containing spiritual significance²¹.

IV. Work is a mean to establish the equilibrium of life and to pursue success

According to Nasr, the virtue of work is not in the work itself, but in the light of human needs and the establishment of equilibrium between personal and social life. One did not work to fulfill his own benefit solely but to perform a service to others so that the society benefits from him as much as he benefited from them. Islam seeks to establish the welfare of each individual and the Islamic society, which this concept is demonstrated in the history of Islamic civilization. The foundation of the Islamic society begins with the emphasis on spending the night with prayers during the few early years of establishment in Mecca. When Islam is constituted in Medina, the prophet P.B.U.H encouraged the people to divide their time between work, prayer, and leisure. This prophetic example demonstrated the concept of balancing between the performance of work to support oneself and family and the performance of worship rituals. This tradition has, evidently cease to exist in the modern days, as longer time allocated to work, due to economic necessity, which has

²¹ *Ibid.* Pp 32.

possibly eliminated the intrinsic religious value connected to work itself. The act of work, therefore, has become an end and the driving factor to amassing wealth²².

With regards to the relationship between work and worship, the strong connection between the act of work and prayer is consistently mentioned in Nasr's writing. He states that the beginning of prayer itself is commenced with the call to success (*hayya 'alā al-falāh*), and flowed to the salvation of the soul to the righteous deeds for the prayer. It can be understood, that success is not only the ability to support one's family or gaining a fortune but rather the capability of being morally responsible as according to the Divine prescriptions. In the pursuit of success, one should keep himself in check and should not be overcome by his lust and greed to accumulate a fortune. While the accomplishment of work for self- survival is necessary, engaging oneself in beneficial activities in the continuation of human life gains is critical to ensure success in this world. The ethical requirement during the production and transaction, especially in the bazaar, should be preserved to maintain quality control of the product, as what has been done in the past, through the system of controlling (*hisbah*). The continuous monitoring will ensure that the work is accomplished according to the goal. On the other hand, abiding by the God's law when performing work, will ensure a good reimbursement in the afterlife beyond the grave and during the judgment day²³.

V. The worldview of Islamic work ethics

The worldview of the traditional Muslim, according to Nasr, is centralized on the multidimensional relations that one had in his earthly life. With reference to the term

²² *Ibid.* Pp 28-29.

²³ *Ibid.* Pp 29-31.

'*uqūd*' that has been mentioned before, the moral responsibility that is encompassed in the whole of human life, especially in business dealings and religious affairs, are inseparable from the ethical component in the Divine law. Thereof, the basis of Islamic work ethics is the moral responsibility that a person becomes accountable for his action, not only in front of his employer or employee but also before God. Such belief stemmed from his awareness towards the coming of the judgment day, and therefore his actions will be questioned by God.²⁴

A unique aspect of Islamic work ethics is the unitary perspective towards the 'secular' acts and the religious ones, the sacred and profane, and in the context of this discussion, the prayer, and work. The fear of God and sense of responsibility is simultaneously inculcated when a person is performing the prayer and his duties earnestly. The This connection is, apparently, preserved in the traditional societies and asserted by the religion²⁵.

VI. The Islamic traditions as the source of work ethics

Nasr mentioned that there are numerous Quranic prescriptions, prophetic tradition, Islamic literature i.e. poem and parables that preached on the religious nature of work that is fulfilled the criteria set by the Islamic law and the moral responsibilities that are embedded within the social, economic, aesthetic and artistic aspects of work. The examples of Quranic verses that Nasr quoted in his article are Verse 5:1 (work as a form of covenant between a person with himself, God and his surrounding) and verse 103:1-3 (the connection of righteous deeds and faith and attachment to the religious principles). The prophetic sayings

²⁴ *Ibid.* Pp 26.

²⁵ *Ibid.* Pp 27.

that Nasr quoted with reference to the work ethic i.e. the payment of wages before the sweat of labor dried²⁶, the acceptance of repentance except for a man's debt to another creature, and the good affair in every hand of a believer²⁷. Throughout his article, Nasr often states the elements that existed within the traditional Muslim society: the spirit of brotherhood²⁸, the legitimacy of earning²⁹, the spirit of craftsmanship³⁰, and the effort of earning a livelihood³¹. These Divine prescriptions served as a reminder to the believers that they are obligated to offer their work confined to the ethical precepts as according to the Islamic revelation, in order for the work to be considered as a form of deed that is accepted by God³².

Nasr specifically emphasizes on the establishment of various institutions consisted of guilds, brotherhood movement, and orders known as *ukhuwwāt*, *futūhāt*, *asnāf*, *akhī* movements, and so forth that existed during the period of the Islamic caliphate (the Seljuq period). The interesting aspect of these institutions is that they embodied both sufistic and entrepreneur spirit. Each of the team is linked to one another by the spirit of brotherhood and chivalry and bonded by faith. The professional code of conduct consisting of the ethical and spiritual precepts is believed to be developed through these institutions with strong emphasis laid on the devotion to the quality of work, the generosity and assistance to other member of the group, the pride in one's craft, the provision of group members from

²⁶ Narrated by Ibnu Majah Please see Ibn Majah, Abu `Abdullah Muhammad ibn Yazid Al-Rab`i Al-Qazwini. *Sunan Ibn Majah*. Book 16 Hadith 2443. This prophetic saying is ranked as legitimate (*sāhīh*).

²⁷ Narrated by Muslim. Please see Abu al-Husain 'Asākir al-Dīn Muslim ibn Hajjaj al-Quşayri al-Naişābūrī. *Sahīh Muslim*. Vol. 4. Hadith 1541. This prophetic saying is ranked as legitimate (*sāhīh*).

²⁸ *Ibid*. Pp 31.

²⁹ *Ibid*. Pp 23.

³⁰ *Ibid*. Pp 33.

³¹ *Ibid*. Pp 28.

³² *Ibid*. Pp 34.

external pressure and many others. As the craftsmanship progresses and mostly replaced by the industrialization, the guilds ceased to exist along with the work culture³³.

4.3 Abbas J. Ali and Islamic work ethic

I. Short Biography

Abbas J. Ali is a professor at the Indiana University of Pennsylvania. He received his first degree in Bachelor of Commerce from the University of Baghdad. Ali continued his study in Master of Business administration and obtained his Ph.D. in Management with the specialization in public administration and economics. Ali began his teaching career in 1982 as the Associate Professor at the Saginaw Valley State University. He continues to hold teaching posts at various universities and has served the University of Jordan, the University of Sharjah and the University of King Saud respectively. As of present, he is holding the post of professor in the university mentioned above. In addition to his academic appointments, he served the Board of Supreme Audit in Baghdad and the American Society for Competitiveness.

Throughout his teaching career, Ali has authored more than one hundred and sixty articles, produced more than nine books and contributed more to than twenty chapters in scholarly books. He wrote in various fields of research include international management, comparative management, organizational politics, issue of competitiveness, foreign policy and strategy and so on. Ali's works include 'The Impact of Innovation and Technology in

³³ *Ibid.* Pp 31-32.

the Global Marketplace' (1994)³⁴, 'Globalization of Business: Practice and Theory' (2000)³⁵, 'Business and Management Environment in Saudi Arabia: Challenges and Opportunities for Multi-National Corporations' (2009)³⁶, and 'Business Ethics in Islam' (2014)³⁷, Ali is widely credited for his two most significant work 'Scaling an Islamic Work Ethic (IWE)' (1988)³⁸ and 'Islamic Perspectives on Management and Organization' (2005)³⁹. The scale of Islamic work ethic that Ali has developed has been used, referred and cited repeatedly in numerous studies on Islamic work ethic until present. The book on Islamic management and administration includes a section on Islamic work ethic, which Ali elaborates the Islamic work ethic scale in length.

II. Islamic work ethic as an orientation

In a chapter in his book, Islamic perspectives on management and administration,⁴⁰ Ali dedicated to the study of Islamic work ethic and values. Islamic work ethic, according to Ali, is 'a form of orientation that seeks to influence the Islamic people and its organization', which is instrumental to address the issue of the declining Arabs economic and social progress. He views that the economic backwardness that befalls on the Arab-Muslim societies today should be attributed to the institutional attitude of productivity, economic development that is directly connected to religious belief⁴¹. The establishment of Islamic work ethic intends to develop active participation of Muslim in the workplace, and therefore, proves that Islam holds business motives in the highest regard. The Islamic

³⁴ Zahra, Shaker A., and Abbas Ali. The Impact of innovation and technology in the global marketplace. Vol. 3, no. 3-4. Haworth Press, (1994).

³⁵ Ali, Abbas J. *Globalization of business: Practice and theory*. Vol. 200. Psychology Press, (2000).

³⁶ Ali, Abbas J. *Business and management environment in Saudi Arabia: challenges and opportunities for multinational corporations*. Routledge, (2009).

³⁷ Ali, Abbas J. *Business ethics in Islam*. Edward Elgar Publishing, (2014).

³⁸ Ali, Abbas J. "Scaling an Islamic work ethic." *The Journal of Social Psychology* 128, no. 5 (1988): 575-583.

³⁹ Ali, Abbas J. *Islamic Perspectives on Management and Organization*. United Kingdom: Edwards Elgar Publishing Limited, (2005).

⁴⁰ *Ibid*. Pp 52.

⁴¹ Ali, Abbas. "Scaling an Islamic work ethic." *The Journal of Social Psychology* 128, no. 5 (1988): pp 575-583

precepts of work did not deny the economic and social need towards the engagement in productive activities, rather Islam promotes life fulfillment through the intrinsic value of work itself. It implies that work is a virtue in light of a person's needs, and is a necessity for establishing equilibrium in one's individual and social life through the ethical dimension of work, that is work ethic that generates positive job outcome and desirable work performance, i.e. productivity and quality⁴².

The Islamic work ethic was a common practice since the golden age of Islam, but it has been gradually declined during the fall of the Arab caliph and the rise of the non-Arab Ottoman Empire, which initiates the abolishment of 'freely organized business activities' and 'trade associations'⁴³. Consequently, the traditional work ethic is neglected and abandoned, and therefore, become the practice of the Islamic work ethic 'stagnant' and 'servile' as the Arab Muslim society, began to adopt foreign tradition and legacy to their own. Ali explains that this situation happens due to the lack of Islamic knowledge, the absence of documented communication and also the widespread isolation of the Islamic society worldwide, in addition to the limited opportunities of formal schooling and educational pursuit. As a solution to the economic crisis, Ali proposes that the traditional work ethic should be revived for the significance that it carries and the psychological motivation of character development and economic interest that corresponds to the dynamic nature of work, in general, and business, in a specific sense⁴⁴.

⁴²Ali, 'Islamic Perspectives on Management and organization', (2005). Pp 50-51.

⁴³Ali, Abbas J. "Management theory in a transitional society: The Arab's experience." *International studies of management & Organization* 20, no. 3 (1990): Pp 7-35.

⁴⁴Ali, 'Islamic Perspectives on Management and organization', (2005). Pp 57

III. The underlying goals of work

Islamic work ethic views work as a mean to assert personal belief system, establish a balance between individual and social life, fulfilling life's needs, holding business motives in higher order, advancing self-interest in various ways, maintaining the societal reputation and its welfare⁴⁵. An important characteristic of the work ethic is that it positions 'work' as the center stage to advance self-achievement in economic, social and psychological interest, besides facilitates to strengthen religious faith and belief. In the social term, work helps to sustain societal welfare and reputation, and eliminate laziness, mass starvation, poverty, and destitution. Work encourages people to be independent and be the source of satisfaction, self-respect, and fulfillment. Ali explains that the product of work is the success, and the achievement of the success relies on the strong commitment and hard work towards personal interest and societal welfare. In other words, the engagement of work reduces the social problem and increases the effort to accumulate wealth through legal means. Another important segment of work is that it promotes creativity and cooperation, which is considered as a source of happiness, and noble deeds and to be a morally responsible employer or employee. The necessity to engage in work is propagated on the basis of fulfilling the cause of humanity and improving societal welfare⁴⁶.

Ali foresees that the commitment to the Islamic work ethic would produce positive results, especially at the managerial level. Firstly, Islamic work ethic lays a strong emphasis on promptness in delivering service, hard work, and persistence in meeting deadlines. This emphasis includes working with timelines and schedules, introducing necessary changes

⁴⁵ *Ibid.* Pp 53.

⁴⁶ *Ibid.* Pp 52.

and setting clear goals and assignment of duties. Secondly, the act of work is viewed as the venue to develop a social connection and personal growth through group activities and team interactions. Third, work creativity and dedication to work is considered as a virtue in Islam. Therefore, managers and consultants should create more programmes that aim to increase the existing level of commitment and dedication. Fourth, justice and generosity are critical to the social welfare. There are three instances where justice and generosity can be cultivated; through the attentiveness of the managers towards the employee with regards to their needs, the acquiring of social skills and public relations for successful intervention and the change of goals that are directed towards the benefit of the organization and society. Fifth, the practice of transparency in business is a virtue. It instills confidence in the industry players and stakeholders and allows the market to function properly. Lastly, the intention is more important than the result and the nature of business matters. Thus, illegal activities in the pursuit of wealth such as drug trafficking, extortion, market monopoly are forbidden in Islam⁴⁷.

IV. The Quranic and prophetic as the source of Islamic work ethic

The foundation of Islamic work ethic is sourced from the Quranic and prophetic traditions, which prescribe commands and injunctions on work conduct. In the Qur'an, the notion of work and deed are unitary, as depicted in the verses: Deeds are rewarded accordingly (6:132), work is to actualize goals (53:59), prohibition of dishonesty in business transactions (17:35, 27:9, 2:188), the promotion of commerce and forbiddance of usury and

⁴⁷ *Ibid.* Pp 62-63.

monopoly (2:275; 25:67); and the command to pay the alms (9:34) ⁴⁸. In support of the Quranic prescriptions, the prophetic quotations narrated instructions specific to work and business such as the pursuit of legitimate business with the emphasis on the quality of work, work is important to develop self-reliance and self-support and a weapon against poverty, laziness, and destitution, work as an act of worship, intention as the essence of work, transparency and generosity as the foundation of mutual trust, the prompt conferment of wages, and the prohibition of bribery and greed⁴⁹.

V. Work values in Islam

Ali develops the pillars of Islamic work ethic on four main elements: effort, transparency, morally responsible conduct and competition. The effort is a productive involvement that allows a person to obtain a reasonable standard of living for self and family which minimizes social and economic standard, hence effort is regarded as ‘a necessary ingredient to serve self and society’⁵⁰. In the effort to provide the best for the self and society, the competitive spirit will emerge. However, only healthy competition based on honesty, fairness and good intentions will be encouraged by Islam. Both effort and competition must be conducted without inflicting damage to other people. On the other hand, morally responsible conduct facilitates prosperity of economy and creates vitality of business economy that governs all sorts of work under an ethical framework⁵¹. Transparency and honesty emphasize the importance of decent character to secure market stability and economic prosperity, where business people function individually or as a group. the practice of transparency will develop a mutual social contract between clients, customers,

⁴⁸ *Ibid.* pp 52.

⁴⁹ *Ibid.* Pp 53-55.

⁵⁰ *Ibid.* pp 58.

⁵¹ *Ibid.* pp 56.

partners, and competitors, based on confidence and understanding, all the while directing the workers to fulfill their responsibilities and objectives. Merging these four elements will create a hospitable environment conducive for a business transaction to be conducted freely or with minimum restrictions that are likely to generate widespread prosperity and high performance, striking a balance between personal life and social responsibilities⁵².

Ali relates work, in its spiritual form, to Islamic worship rituals and behavior. The main pillars of religion: the faith in the oneness of God, the prayer, tithe, pilgrimage, and fasting, is anticipated to generate significant implications on the working committee. The monotheistic faith (*tauhīd*) implies the collective submission to God, which facilitates to the unification of the organizational direction in the light of the purpose and objective of work to avoid any conflicts of interests. Prayers are manifested in the obligatory five prayers in a day reflecting the devotion and submission of a person to his creator and allow him to reconnect with his spiritual side and break away from the chaos of the worldly affairs. Fasting (*ṣaum*) projects self-restraints against the forbidden acts, and to share the common suffering of hunger and thirst so that humbleness and piety will emerge. Paying the tithe (*zakāt*) accentuates on moral and social duties incumbent upon every individual within the society to forge equity of social status and to narrow the gap. Performing the pilgrimage (*hajj*) represents the unity of direction towards God despite the diversity of culture, social values, languages, and descent⁵³.

⁵² Ali, Abbas. "Scaling an Islamic work ethic." *The Journal of Social Psychology* 128, no. 5 (1988): Pp 575-583.

⁵³ Ali, "Islamic Perspectives on Management and organization", (2005). Pp 58

Ali views that the scholarly writing has largely and extensively address normative values that are codified in the Quran and prophetic traditions that correspond to social and economic affairs. The value of honesty and transparency, fairness and justice, clarity of deeds and intentions, quality of work, generosity, pursuit of legitimate business, earning of wealth, prompt in wages, the notion of self-reliance and self-survival, forbiddance of engaging with monopoly of market and bribery, forbiddance of greed and lust in accumulating wealth are clearly articulated in the Quranic and prophetic tradition. In addition, Ali perceives prejudice and discrimination, including gender bias, abuse of power, poverty and collective punishment are the hindrances to economic progress and cause of economic decline, therefore these practices should be avoided and prohibited⁵⁴.

From the values prescribed in the Quranic and prophetic tradition, Ali developed several categories of work values. The first category is the ethical values which include the value of sincerity, goodness, kindness, and compassion. The second category is the social values which include the values of generosity, benevolence, forgiveness, and mercy, respect, charity and the avoidance of arrogance, cruelty, defamation, suspicion, lying, jealousy and anger. The third category is the administrative values, which include the value of cooperation, integrity, hard work, consultation, accountability, honoring promises, justice, trust, consensus, and avoidance of discrimination and nepotism. The fourth category is the business values, which includes the value of truthfulness, dependability, effort, fulfillment of contracts and its requirements, discipline, effort, observance of deadlines and avoidance of usury, cheating, the monopoly of the market, engagement in unlawful business, withholding commodities to inflate price and swearing. The sixth category is the well-being related values such as loyalty, honesty, content, moderation, self-discipline,

⁵⁴ *Ibid.* pp 11.

persistence, hard work and sincerity. The seventh category is the discovery values such as the acquiring of knowledge and skills to create a prosperous society. The final category is the humanistic values such as humility, good intention, universalism, and equality. These values are ideally and essentially significant to be cultivated in work conduct to achieve a progressive Islamic society with strong economic stake hold⁵⁵.

4.4 Ahmad Janan Asifuddin and Islamic work ethic

I. Short Biography

Ahmad Janan Asifuddin is a lecturer at Sunan Kalijaga State Islamic University. He specializes in education and psychology. His research includes psychological orientation, motivation and educational system and practices. Asifuddin has published several articles, including '*Beberapa Faktor Yang Mempengaruhi Teori Belajar dan Wawasan Pendidikan Islami*' (1992) and '*Pondok Pesantren Dalam Perjalanan Sejarah*' (1994)⁵⁶. His work discussed in this chapter, '*Etos Kerja Islami*' (2004) is his Doctoral dissertation⁵⁷.

II. Faith as the foundation of work conduct

The development of Islamic work ethic, according to Asifudin, began with the understanding of human behavior, which 'complex' and 'dynamic' but not impossible through the analysis human characteristic of socio-culture, physic-biology, mental-psychology and spiritual-transcendental. To complement the analysis, it must be further

⁵⁵ Ali, 'Islamic Perspectives on Management and organization', (2005). Pp 68-69.

⁵⁶ Asifuddin, Ahmad Janan Asifudin. 'Jurnal: Pondok Pesantren Dalam Perjalanan Sejarah'. (2008)

⁵⁷ Asifudin, Ahmad Janan. *Etos Kerja Islami.*, Indonesia: Muhammadiyah University Press (2004).

extended to the examination of human emotion, hope, ambition, and aspiration, which the last two is the most eminent factor that underlines one's personal and social behavior. In other words, one's ambition and aspiration subconsciously emit life values and concepts that become internal for his perception towards work. This is to say that besides self-actualization and needs, values system, belief or religion functions as the fundamental framework for life values and in turn, the values become the motivational factor to develop the personal character, the norm and even become the work culture. In addition, the social-economic changes that took place in one's life also contribute to the formation of personal work ethic, for the nature of human life are dynamic and ever-changing, and varies from one person to another in regard to his background, social condition, and group and so his values system. Other external factors that also exert influence on one's work behavior are knowledge and training, material benefit, surrounding and physical concerns⁵⁸.

In the context of Islamic work ethic, faith (*īmān*) and reason (*'aql*) plays a significant role in characterizing a person's work conduct. The belief system that one adheres to will influence his work attitude based on his sense of internalization towards religious teaching and resulted in his obedience towards the obligations commanded by religion. The religious teaching on the instructions and injunction becomes reasonable to the person, that he comprehends the benefit of such command and obey it unquestioningly. In this case, the reason and faith harmonized and developed the person's worldview, attitude and moral judgment. The reason itself, become an instrument to understand religious teaching and divine revelations concerning work and its ethical obligations. As the person's belief deepens and becomes more articulate, his commitment to the religious obligations increases. Consequently, he becomes ready to embrace the religious prescriptions on the

⁵⁸ *Ibid.* pp 33.

engagement of work activities, not only for the sake of the intrinsic value of work itself or for any form of physical reimbursements, but with the intention of transforming his act of work into an act of worship. A believer, who is fully aware of the life in the hereafter, would seize the opportunity of his life in this world to turn every action into deed and to the extent of seeking God's pleasure⁵⁹.

III. Work as an act of worship

The existence of Islamic work ethic is based on the Islamic belief system of work as a virtue, and that the work values system is derived in the form of proportional understanding of the Divine text and the human rational. Asifuddin explains, that the Islamic work ethic also embodies the essence of faith, in which not only is the fruit of one's comprehension of the revelations, but also centralize work as a setting to reaffirm faith and in turn, the faith initiates the intention of work as a service to God and a preparation of the hereafter. As the faith contains the belief and the action, which integrate holistic values and the holistic practice that serve two main relations: The God-human relation (*habl min Allah*) and the human to human relation (*habl min al-nās*). A person's relationship with fellow human being is considered as partial of the role of human as the vicegerent of God on the earth. Hence, in the light of being the vicegerent of earth, a person is expected to work to fulfill his family need as well as to assist his society to flourish and progress together. In terms of his relationship with God, a person is to fulfill his role as the servant by remembering him, striving to increase knowledge, strengthen his belief and to ponder on God's creating and be amazed by his greatness⁶⁰.

⁵⁹ *Ibid.* Pp 34.

⁶⁰ *Ibid.* Pp 60-61.

The faith system narrates the fundamental attitudes that are grounded in the Divine command and fulfilled with the human moral reasoning, which inadvertently developed into one's source of internal motivation and values system. Furthermore, work is a direct medium to advance the human responsibility as the God vicegerent on earth, which he is entrusted with the earthly resources and accountability for the utility and the prosperity of the world. The work process involves the good actions (*husnul fi'liyyah*) and the good doer (*husnul fā'iliyyah*), which reflect the function of the vicegerent of earth, in the light of the this-worldly happiness; the physical health, prosperous family and friends, social acceptance, knowledge and the other-worldly happiness; the paradise. Work in Islam perceives that the interests of both worlds are pursued simultaneously, without abandoning one to achieve other. In other words, the world is the place for a person to sow the seeds and prepare to reap and harvest the crop in the hereafter. Therefore, to neglect a person's duties as the vicegerent of God is a deviation from the straight path (*ṣirāṭ al-mustaqīm*) and vice versa⁶¹.

IV. Work as a platform for spiritual development

Asifuddin states that an anecdote of the Islamic work ethic is the pursuit of spiritual development, which is the cornerstone of the human existence. The role of the servant of God and the vicegerent of the earth is incorporated into meaningful life routine that is driven by the ambition and the vision to serve God and generate the intention of every deed as a worship ritual. In turn, the determination initiates a strong motivation to produce worthy and beneficial work and consequently, generate a high regard for work ethic. The

⁶¹ *Ibid.* Pp 61.

motivation, on the other hand, must be supported by the religious framework of *Islam*, *iman*, and *ihsān*, which if executed properly through the skills of effect, cognition and psychomotor, will create a profound moral awareness⁶².

Furthermore, the belief of *tauhīd* will emanate the certainty of the consequences of actions, which initiate the awareness of the reward or punishments of deeds in the after-life realm and the judgment day, and the desire for God's pleasure and grace. Merging the vision, the motivation and the belief, the spiritual dimension is accomplished and consequently, creates the meta-physical enthusiasm that spawns across the various fields of life. Asifuddin views that among the countries of the world, the Muslim countries are known to be lacking behind in science and technology, which is irony with regards to the religious principles that often invite the believers to strive for success. He elaborates on the problem of interpreting Islam as well as the character of work which functions as the manifestation of God's characteristics and his guidance and also as a mean to spread faiths and beliefs⁶³.

V. The main values of Islamic work ethic

Asifuddin states that the work values that are commonly associated with work conduct, such as maintaining work quality, keeping promises and truthfulness are the subdivisions of the value of honesty (*amānah*). Honesty is one of the Islamic main precepts and carries a significant meaning with regards to the religious obligations. The value implies that a person is entrusted with duties and they come in the form of covenant. This covenant, as mentioned in verse 23:8, is the primordial agreement between a person and his creator, or a

⁶² *Ibid.* Pp 62.

⁶³ *Ibid.* Pp 104-110.

person with his fellow human being. These covenants become the responsibility of the person to fulfill it, whether it is in the regard to religious matters or worldly affairs. Each party involved in the covenant are entitled to rights, hence whatever that is entrusted to a person, will become his responsibility (Qur'ān 5:1). The children are the responsibility of their parents, the wife is the responsibility of her husband, knowledge becomes the responsibility of the seeker, power becomes the responsibility of the government and so on. The person who holds the responsibility will be accountable for the duties that he undertakes. If he manages to accomplish the duties, he will become trustworthy and his deeds will be rewarded generously by God⁶⁴.

Honesty is only one of the values that generated from work ethic, that is based on the assertion of faith, knowledge and guided by Divine revelations and godly attributes. The assertion of faith, in turn, will generate the foundation of a person's work ethic, and that is the worldview. The acquiring of knowledge will enable a person to become rational, eager in seeking new skill i.e. information technology, creative, active, diligent, organized, envisioning and a good planner. The guidance from the Divine revelations will motivate a person to exemplify the attributes of God in his work conduct, such as justice, hardworking, knowledge-seeking, proactive, efficient, self-support, independent, competitive, self-driven, enterprising, responsible, patient and persevering, cooperative, conscientious, responsible and so on. While these values stemmed from various factors, honesty is the core of other work values.

⁶⁴ *Ibid.* Pp 126-127.

VI. Quranic and prophetic prescriptions on work ethic

Asifuddin quoted several Quranic verses that contained work values, such as verse 17: 26-27, which explains on righteous conducts; 16:93, which explains the responsibility that a person undertakes in the act of work; 59:18, which explains on the important of seeking knowledge for personal growth; 3: 159, which explains on the virtue of reliance (*tawakkal*), and 3:200, which explains the virtue of patience (*ṣabr*). In addition to these verses, Asifuddin acknowledges there is numerous quotation across the Qur'ān regarding the Islamic work ethic that is not mentioned in his work, and the featured quotes are the ones relevant to the scope of discussion. He also mentions that there are also abundant of prophetic quotes that describe the characteristic of work conduct ordained by Islam and obligated upon the believers, of which not included in his work⁶⁵.

4.5. Other scholars

In addition to these three main scholars, numerous scholars have conducted studies on the Islamic work ethic. These studies are mostly empirical and statistical in design, and seek to discover the impact of Islamic work ethic on work attitudes and behaviors in a cross-cultural setting and demographic background. There are some scholarly works which are qualitative studies attempt to define Islamic work ethic in accordance with the religious traditions. Table 4.2 summarizes the findings of the studies:

⁶⁵ *Ibid.* Pp 126-129.

Table 4.2: Contemporary works of Islamic work ethic

No.	Century	Author	Title
1	20 th	Al-Ṭāhir Ibn ‘Ashūr	Al-Maqāṣid al-Sharī‘ah al-Islāmiyyah ⁶⁶
2		Abbasi, Abdus Sattar, Kashif ur Rehman, and Salman Afsar	Propensities of Tajik, Uzbek, and Russians towards Islamic work ethics ⁶⁷
3		Abu-Saad, Ismael.	Individualism and Islamic work beliefs ⁶⁸
4		Yousef, Darwish A.	The Islamic work ethic as a mediator of the relationship between locus of control, role conflict and role ambiguity-A study in an Islamic country setting ⁶⁹
5		Yousef, Darwish A.	Islamic work ethic-A moderator between organizational commitment and job satisfaction in a cross-cultural context ⁷⁰
6		Rahman, N. M., Nordin Muhamad, and Abdullah Sanusi Othman	The relationship between Islamic work ethics and organizational commitment: a case analysis ⁷¹
7		Al-Attas, Syed Muhammad Naguib, and Wan Mohd Nor Wan Daud.	The ICLIF leadership competency model (LCM): An Islamic alternative ⁷²
8		Jamil, Alwiyah	Pengaruh Etika Kerja Islam Terhadap Sikap-Sikap Pada Perubahan Organisasi: Komitmen Organisasi Sebagai Mediator ⁷³
9		Ragab Rizk, Riham	Back to basics: an Islamic perspective on business and work ethics ⁷⁴ .

⁶⁶ Ibn ‘Ashūr, Al-Ṭāhir. *Maqāṣid al-Sharī‘ah al-Islāmiyyah*. Dar al-Nafā‘is, (2001).

⁶⁷ Abbasi, Abdus Sattar, Kashif ur Rehman, and Salman Afsar. "Propensities of Tajik, Uzbek and Russians towards Islamic work ethics." *The Economist* (1992).

⁶⁸ Abu-Saad, Ismael. "Individualism and Islamic work beliefs." *Journal of Cross Cultural Psychology* 29 (1998): 377-383.

⁶⁹ Yousef, Darwish A. "The Islamic work ethic as a mediator of the relationship between locus of control, role conflict and role ambiguity-A study in an Islamic country setting." *Journal of Managerial Psychology* 15, no. 4 (1999): 283-298.

⁷⁰ Yousef, Darwish A. "Islamic work ethic-A moderator between organizational commitment and job satisfaction in a cross-cultural context." *Personnel Review* 30, no. 2 (1999): 152-169.

⁷¹ Rahman, Nik Muhammad, Nordin Muhamad, and Abdullah Sanusi Othman. "The relationship between Islamic work ethics and organizational commitment: A case analysis." *Malaysian Management Review* 41, no. 1 (2006): 79-89.

⁷² Al-Attas, Syed Muhammad Naguib, and Wan Mohd Nor Wan Daud. *The ICLIF leadership competency model (LCM): An Islamic alternative*. Islamic Banking and Finance Institute Malaysia (IBFIM), (2007).

⁷³ Jamil, Alwiyah. "Pengaruh Etika Kerja Islam Terhadap Sikap-Sikap Pada Perubahan Organisasi: Komitmen Organisasi Sebagai Mediator." PhD diss., Universitas Diponegoro (University of Diponegoro), 2007.

⁷⁴ Ragab Rizk, Riham. "Back to basics: an Islamic perspective on business and work ethics." *Social Responsibility Journal* 4, no. 1/2 (2008): 246-254.

No.	Century	Author	Title
10	20 th	Khalil, Mahmood, and Ismael Abu-Saad	Islamic work ethic among Arab college students in Israel ⁷⁵
11		Kumar, Naresh and Raduan Che Rose.	Examining the link between Islamic work ethic and innovation capability ⁷⁶
12		Mohamed, Norshidah, Nor Shahriza Abdul Karim, and Ramlah Hussein.	Linking Islamic work ethic to computer use ethics, job satisfaction and organizational commitment in Malaysia ⁷⁷
13		Shamsudin, Abdul Shukor, A. Kasim, Mohamad Ghozali Hassan, and Nor Azmi Johari	Preliminary insights on the effect of Islamic work ethic on relationship marketing and customer satisfaction ⁷⁸
14		Rokhman, Wahibur	The effect of Islamic work ethics on work outcomes ⁷⁹
15		Kamaluddin, Norlela, and Siti Khadijah Ab Manan	The conceptual framework of Islamic work ethic (IWE) ⁸⁰
16		Abbasi, Abdus Sattar, Kashif Ur Rehman, and Amna Bibi.	Islamic Work Ethics: How it Affects Business Performance ⁸¹
17		Idrus, Syukurriah, Fauziah Noordin, Yusrina Hayati Nik Muhammad Naziman, Nadia Farleena Aznan, and A. Othman	Islamic work ethics (IWE) towards the organizational commitment ⁸²
18		Ahmad, Muhammad Shakil.	Work ethics: an Islamic prospective ⁸³
19		Kumar, Naresh and	The impact of knowledge sharing and Islamic

⁷⁵ Khalil, Mahmood, and Ismael Abu-Saad. "Islamic work ethic among Arab college students in Israel." *Cross cultural management: An international Journal* 16, no. 4 (2009): 333-346.

⁷⁶ Kumar, Naresh, and Raduan Che Rose. "Examining the link between Islamic work ethic and innovation capability." *Journal of management development* 29, no. 1 (2010): 79-93.

⁷⁷ Mohamed, Norshidah, Nor Shahriza Abdul Karim, and Ramlah Hussein. "Linking Islamic work ethic to computer use ethics, job satisfaction and organisational commitment in Malaysia." *Journal of Business Systems, Governance and Ethics* 5, no. 1 (2010): 13-23.

⁷⁸ Shamsudin, Abdul Shukor, A. Kasim, Mohamad Ghozali Hassan, and Nor Azmi Johari. "Preliminary insights on the effect of Islamic work ethic on relationship marketing and customer satisfaction." *The Journal of Human Resource and Adult Learning* 6, no. 1 (2010): 106-114.

⁷⁹ Rokhman, Wahibur. "The effect of Islamic work ethics on work outcomes." (2010).

⁸⁰ Kamaluddin, Norlela, and Siti Khadijah Ab Manan. "The conceptual framework of Islamic work ethic (IWE)." *Malaysian Accounting Review* 9, no. 2 (2010): 57-70.

⁸¹ Abbasi, Abdus Sattar, Kashif Ur Rehman, and Amna Bibi. "Islamic work ethics: How it affects business performance." *Actual Problems of Economics* 12 (2011): 312.

⁸² Idrus, Syukurriah, Fauziah Noordin, Yusrina Hayati Nik Muhammad Naziman, Nadia Farleena Aznan, and A. Othman. "Islamic work ethics (IWE) towards the organizational commitment." In *Humanities, Science and Engineering (CHUSER), 2011 IEEE Colloquium on*, pp. 402-406. IEEE, 2011.

⁸³ Ahmad, Muhammad Shakil. "Work ethics: an Islamic prospective." *International Journal of Human Sciences* 8, no. 1 (2011): 850-859.

No.	Century	Author	Title
		Raduan Che Rose.	work ethic on innovation capability ⁸⁴
20		Alhyasat, Khaled MK.	The role of Islamic work ethics in developing organizational citizenship behavior at the Jordanian Press Foundations ⁸⁵
21		Haroon, Muhammad, Hafiz Muhammad Fakhar Zaman, and Waiza Rehman.	The Relationship between Islamic Work Ethics and Job Satisfaction in Healthcare sector of Pakistan ⁸⁶
22		Hayati, Keumala, and Indra Caniago.	Islamic Work Ethic: The Role of Intrinsic Motivation, Job Satisfaction, Organizational Commitment and Job Performance ⁸⁷
23	20 th	Rokhman, Wahibur, and Arif Hassan.	The effect of Islamic work ethic on organizational justice ⁸⁸
24		Abbasi, Abdus Sattar, and Aiza Hussain Rana	Impact of Islamic Work Ethics, Reward System and Organizational Environment on Citizenship Behavior of Employees ⁸⁹
25		Abbasi, Abdus Sattar, Ghulam Mustafa Mir, and Muzammil Hussain.	Islamic Work Ethics: How it Affects Organizational Learning, Innovation and Performance ⁹⁰
26		Marri, Muhammad Yousuf Khan, Arshad Mahmood Sadozai, Hafiz Muhammad Fakhar Zaman, and Muhammad I. Ramay.	The Impact of Islamic Work Ethics on Job Satisfaction and Organizational Commitment: A Study of Agriculture Sector of Pakistan ⁹¹

⁸⁴ Kumar, Naresh, and Raduan Che Rose. "The impact of knowledge sharing and Islamic work ethic on innovation capability." *Cross Cultural Management: An International Journal* 19, no. 2 (2012): 142-165.

⁸⁵ Alhyasat, Khaled MK. "The role of Islamic work ethics in developing organizational citizenship behavior at the Jordanian Press Foundations." *Journal of Islamic Marketing* 3, no. 2 (2012): 139-154.

⁸⁶ Haroon, Muhammad, Hafiz Muhammad Fakhar Zaman, and Waiza Rehman. "The Relationship between Islamic Work Ethics and Job Satisfaction in Healthcare sector of Pakistan." *International Journal of Contemporary Business Studies* 3, no. 5 (2012): 6-12.

⁸⁷ Hayati, Keumala, and Indra Caniago. "Islamic work ethic: The role of intrinsic motivation, job satisfaction, organizational commitment and job performance." *Procedia-Social and Behavioral Sciences* 65 (2012): 272-277.

⁸⁸ Rokhman, Wahibur, and Arif Hassan. "The effect of Islamic work ethic on organizational justice." (2011): 1-7.

⁸⁹ Abbasi, Abdus Sattar, and Aiza Hussain Rana. "Impact of Islamic Work Ethics, Reward System and Organizational Environment on Citizenship Behavior of Employees." *Science International-Lahore* 24, no. 4 (2012): 513-519.

⁹⁰ Abbasi, Abdus Sattar, Ghulam Mustafa Mir, and Muzammil Hussain. "Islamic Work Ethics: How it Affects Organizational Learning, Innovation and Performance." *Actual Problems of Economics* 12 (2012): 138.

⁹¹ Marri, Muhammad Yousuf Khan, Arshad Mahmood Sadozai, Hafiz Muhammad Fakhar Zaman, and Muhammad I. Ramay. "The impact of Islamic work ethics on job satisfaction and organizational commitment: a study of agriculture sector of Pakistan." *International Journal of Business and Behavioral Sciences* 2, no. 12 (2012): 32-45.

No.	Century	Author	Title
27	20 th	Yesil, Salih, Zumrut Hatice Sekkeli, and Ozkan Dogan.	An Investigation into the Implications of Islamic Work Ethic (IWE) in the Workplace ⁹²
28		Possumah, Bayu Taufiq, Abdul Ghafar Ismail, and Shahida Shahimi.	Bringing work back in Islamic ethics ⁹³
29		Sadozai, Arshad Mahmood, Muhammad Yousuf Khan Marri, Hafiz Muhammad Fakhar Zaman, Muhammad Israr Yousufzai, and Zekeriya Nas	Moderating role of Islamic Work Ethics between the relationship of Organizational Commitment and Turnover Intentions: A Study of Public Sector of Pakistan ⁹⁴
30		Zaman, Hafiz Muhammad Fakhar, Zekeriya Nas, Mushtaq Ahmed, Yasir Mehmood Raja, and Muhammad Yousuf Khan Marri.	The mediating role of Intrinsic Motivation between Islamic Work Ethics and Employee Job Satisfaction ⁹⁵
31		Ma'rifah, Diana, And Adi Indrayanto.	Pengembangan Etika Kerja Berbasis Islam: Kajian Tentang Kepuasan Kerja, Komitmen Organisasional, Dan Perilaku Kewargaan Organisasional (The development of Work ethic based on Islam: A study on Job Satisfaction, Organizational Commitment and Organizational Citizenship Behavior) ⁹⁶
32		Imam, Awais, Abdus Sattar Abbasi, And Saima Muneer	The Impact Of Islamic Work Ethics On Employee Performance: Testing Two Models Of Personality X And Personality Y ⁹⁷
33		Ibrahim, Azharsyah, and Nor Azzah Kamri	Measuring the Islamic Work Ethics: An Alternative Approach ⁹⁸

⁹² Yesil, Salih, Zumrut Hatice Sekkeli, and Ozkan Dogan. "An Investigation into the Implications of Islamic Work Ethic (IWE) in the Workplace." *Journal of Economics & Behavioral Studies* 4, no. 11 (2012).

⁹³ Possumah, Bayu Taufiq, Abdul Ghafar Ismail, and Shahida Shahimi. "Bringing work back in Islamic ethics." *Journal of business ethics* 112, no. 2 (2013): 257-270.

⁹⁴ Sadozai, Arshad Mahmood, Muhammad Yousuf Khan Marri, Hafiz Muhammad Fakhar Zaman, Muhammad Israr Yousufzai, and Zekeriya Nas. "Moderating role of Islamic Work Ethics between the relationship of Organizational Commitment and Turnover Intentions: A Study of Public Sector of Pakistan." *Mediterranean Journal of Social Sciences* 4, no. 2 (2013): 767.

⁹⁵ Zaman, Fakhar, Zekeriya Nas, Mushtaq Ahmed, Yasir Mehmood Raja, and M. Y. Marri. "The mediating role of Intrinsic Motivation between Islamic Work Ethics and Employee Job Satisfaction." *Journal of Business Studies Quarterly* 5, no. 1 (2013).

⁹⁶ Ma'rifah, Diana, And Adi Indrayanto. "Pengembangan Etika Kerja Berbasis Islam: Kajian Tentang Kepuasan Kerja, Komitmen Organisasional, Dan Perilaku Kewargaan Organisasional." *Sustainable Competitive Advantage (Sca)* 3, No. 1 (2013).

⁹⁷ Imam, Awais, Abdus Sattar Abbasi, And Saima Muneer. "The Impact Of Islamic Work Ethics On Employee Performance: Testing Two Models Of Personality X And Personality Y." *Science International (Lahore)* 25, No. 3 (2013): 611-617.

⁹⁸ Ibrahim, Azharsyah, and Nor Azzah Kamri. "Measuring the Islamic Work Ethics: An Alternative Approach." *Islamic Perspective on Management: Contemporary Issue, Kuala Lumpur: YaPEIM Management Academy* (2013): 135-16.

No.	Century	Author	Title
34	20 th	Dinpajouh, Fatemeh, And Mohammad Jamal Nasiri Zadeh.	Investigating The Effects Of Islamic Ethics On Organization Commitment, Job Satisfaction, And Performance Of Professional Accountants ⁹⁹
35		El-Kot, Ghada, and Ronald J. Burke.	The Islamic work ethic among employees in Egypt ¹⁰⁰
36		Haider, Abbas, and Syed Nadeem.	The Relationship Between Emotional Intelligence (EI) And Organizational Citizenship Behaviour (OCB): The Moderating Role Of Islamic Work Ethics (IWE) ¹⁰¹
37		Hadisi, Mitra.	The effect of Islamic work ethics on the performance result of Muslim employees of marketing sector in the multinational companies ¹⁰²
38		Shamsudin, Abdul Shukor, Hamzah Abdul Rahman, and A. Rahim Romle	The Moderating of Islamic Work Ethic on Relationship of Emotional Intelligence and Leadership Practice: A Proposed Framework ¹⁰³
39		Khadijah, AM Siti, N. Kamaluddin, and A. S. A. P. Salin	Islamic Work Ethics (IWE) Practice among Employees of Banking Sectors ¹⁰⁴
40		Ishak, Amal Hayati.	Developing a scale to assess Islamic values application in quality management: a study among Malaysian organizations ¹⁰⁵
41		Hidayanti, Nurfitri, Busaini Busaini, And Moh Huzaini.	Etos Kerja Islami Dan Kesejahteraan Karyawan Pada Pt. Adira Dinamika Multi Finance Syariah ¹⁰⁶
42		Ali, Mazita Mat, Amlus Ibrahim, And Norashidah Hashim	The Implementation Of Islamic Work Ethics And Marketing Mix: Innovative Work Behavior Evidence From Tok Keramat Catering ¹⁰⁷

⁹⁹ Dinpajouh, Fatemeh, And Mohammad Jamal Nasiri Zadeh. "Investigating The Effects Of Islamic Ethics On Organization Commitment, Job Satisfaction, And Performance Of Professional Accountants (Case Study: Accountants Of Yazd Province)." *Indian J. Sci. Res* 4, No. 6 (2014): 633-638.

¹⁰⁰ A. El-Kot, Ghada, and Ronald J. Burke. "The Islamic work ethic among employees in Egypt." *International Journal of Islamic and Middle Eastern Finance and Management* 7, no. 2 (2014): 228-235.

¹⁰¹ Haider, Abbas, and Syed Nadeem. "The Relationship Between Emotional Intelligence (EI) And Organizational Citizenship Behaviour (OCB): The Moderating Role Of Islamic Work Ethics (IWE)." *ASEAN Journal of Psychiatry* 16, no. 1 (2014).

¹⁰² Hadisi, Mitra. "The effect of Islamic work ethics on the performance result of Muslim employees of marketing sector in the multinational companies." *International Journal Of Organizational Leadership* 3, no. 1 (2014).

¹⁰³ Shamsudin, Abdul Shukor, Hamzah Abdul Rahman, and A. Rahim Romle. "The Moderating of Islamic Work Ethic on Relationship of Emotional Intelligence and Leadership Practice: A Proposed Framework." *International Journal of Innovation, Management and Technology* 6, no. 2 (2015): 140.

¹⁰⁴ Khadijah, AM Siti, N. Kamaluddin, and A. S. A. P. Salin. "Islamic Work Ethics (IWE) Practice among Employees of Banking Sectors." *Middle-East Journal of Scientific Research* 23, no. 5 (2015): 924-931.

¹⁰⁵ Ishak, Amal Hayati. "Developing a scale to assess Islamic values application in quality management: a study among Malaysian organisations." PhD diss., Universiti Teknologi MARA, (2016).

¹⁰⁶ Hidayanti, Nurfitri, Busaini Busaini, And Moh Huzaini. "Etos kerja islami dan kesejahteraan karyawan pada Pt. Adira Dinamika Multi Finance Syariah." *JEBI (Jurnal Ekonomi dan Bisnis Islam)* 2, no. 2 (2017): 159-174.

¹⁰⁷ Ali, Mazita Mat, Amlus Ibrahim, And Norashidah Hashim. "The Implementation Of Islamic Work Ethics And Marketing Mix: Innovative Work Behavior Evidence From Tok Keramat Catering." *Journal on Technical and Vocational Education* 1, no. 1 (2017): 45-52.

This table summarized the contemporary works on Islamic work ethic. As mentioned above, most of the studies seek to examine the impact of Islamic work on work outcome and work performance i.e Rokhman (2010), Imam, Awais, Abdus Sattar Abbasi, And Saima Muneer (2014), Hadisi (2014) and work behaviours such as organizational commitment (Marri *et.al* , 2012; Ma'rifah and Indrayanto, 2013; Sadozai *et.al*, 2013; Dinpajouh and Zadeh, 2014); organizational justice (Rokhman, 2011); innovation capability (Kumar and Che Rose, 2011; Abbasi, Mir, and Hussain, 2010); job satisfaction (Haroon, Muhammad Fakhar Zaman, and Rehman, 2012; Hayati, Keumala, and Indra Caniago, 2012); customer service (Shamsudin *et.al*, 2010) and so on. The studies generally prove the significance of Islamic work ethic to various work attitudes and attributes.

Aside from the study listed above, there some contemporary studies which explore the Islamic work ethic on its basic concepts, principles, and scopes. For example, Ishak (2016) suggests work values based that are applicable to quality management. Ibn 'Ashūr (2001) elaborates social duties based on the ultimate objectives of the Islamic law. Other scholars such as Kamaluddin and Abdul Manan (2010) attempts to elaborate the conceptual framework of Islamic work ethic, while Rizk (2008), Ahmad (2011) and Possumah (2003) emphasizes on the significance of the Quranic and prophetic tradition on Islamic work ethic. In a related study, Al-Attas and Wan Daud (2007) proposed and developed a leadership model based on Islamic values and Beekun (1998) provides a brief insight on the work values as commanded by the Qur'an and prophetic tradition. These works are similar in concepts but differ in approach. Possumah, for example, explains how economic activities are a relation to religion and Islamic ethical principles that are relevant to the activities. The Quran and prophetic tradition have laid the framework of Islamic work ethic. Other scholars, like Ahmad, Kamaluddin and Abdul Manan contributed to develop the

conceptual idea of Islamic work ethic by exploring the meaning of work in Islam, work values that are considered Islamic, the personality of a Muslim worker, the psychological impact of Islam on work belief system and the impact of commitment to Islamic work ethic on work attitudes and outcome in accordance to the religious traditions.

In sum, the contemporary studies discovered the significance of Islamic work ethic on positive work attitudes, common examples such as organizational commitment and job satisfaction. The scholars found out the higher a person is committed to the Islamic work ethic, the more he will be committed to his work organization and feel satisfied with his job. When a person is loyal to his organization, he usually does not intend to change his job, or in other work, not associated with job turnover. A person who supports Islamic work ethic is also found to be attributed to innovation capability, willingness to share knowledge, provide excellent work performance, uphold justice in the work organization and so on. The cross-national setting of Islamic work ethic also displays the flexibility of the ethical system and is not confined to a social, cultural or national setting. The religious foundation of work is discovered relevant to the economics activities such business and other social activities. The thoughts of the contemporary scholars are mainly concerned with the activity of work in the modern society and its humanistic values beyond the physical labor and the materialized profit. Most contemporary scholars articulate several important aspects of work i.e organizational behaviors and its correlation to the Islamic work ethic. The meaning of work is thought to be a determinant of the product of the work, as it develops the characteristic conducive to the requirement of the work process. Scholars also view the values of hard work, honesty, trustworthiness, and justice are integral to the act of the work, to the extent that some scholars the values will transform the act from

purely physical and materialistic pursuit to spiritual fulfillment and rewarded in the hereafter.

4.6. Conclusion

The contemporary works have displayed a number of studies conducted on the subject of Islamic work ethic. Most of the studies are found to be empirical and statistical in nature, while the theoretical and conceptual studies are numbered and discovered to be unrelated to the classical theories on work ethic. It is, therefore, this research intended to address the discontinuity of the scholarly works through harmonizing the scholarly ideas, which will contribute to the formulation of the initial construct of Islamic work ethic. This will be discussed at length in chapter six.

CHAPTER 5: RESEARCH METHODOLOGY

5.1 Introduction

This chapter outlines the research methods employed in this study. It discusses the research design and the selected methods of data collection and data analysis to fulfill the research objectives and research questions. A section of this chapter elaborates on the validity and reliability of the findings. This research is basically accomplished in two phases. The first phase is collected through documentation which analyses the scholarly works on Islamic work ethic to produce the initial construct. The second phase of the research is conducted using the interview method to generate the experts' validation on the initial construct which suggested the final construct of Islamic work ethic. A section of this chapter elaborates on the validity and reliability of the findings. The chapter concludes with a summative review of the research methodology.

5.2 Research Design

Research is a process of inquiry that is scientific and systematic, to search for information related to a specific question, issue or topic¹. It is carried out in a careful investigation based on logical relationship, not just assumptions, to obtain new facts as a contribution to the existing facts in any branch of knowledge which suggests its advancement². Research is a movement from the unknown to known, based on the inquisitiveness to probe and attain the fuller understanding of the unknown³. It 'manipulates concepts, things or symbols for the purpose of generalizing to extend, correct or verify knowledge' which facilitates the

¹ Sekaran, Uma. *Research methods for business*. NJ: John Wiley & Sons (2003). Pp 2-4.

² Ghauri, Pervez N., and Kjell Grønhaug. *Research methods in business studies: A practical guide*. Pearson Education, (2005). Pp5.

³ Marczyk, Geoffrey, David DeMatteo, and David Festinger. *Essentials of research design and methodology*. John Wiley & Sons Inc, (2005). Pp 26-29.

formulation of the theory. Sometimes, a research is conducted to fill in the gap existing within past studies⁴. It may include analyzing, describing, understanding, criticising and analyzing to fulfill the multiplicity of research purposes. The pursuit of the knowledge used the approach of study, comparison, observation, and experiment⁵. The research process involves enunciating problem, collecting, evaluating and analyzing data, developing a hypothesis, making deductions based on the finding, drawing a conclusion and testing the conclusion in correspondence to the hypothesis⁶.

The accomplishment of a research is based on the research design; which is a plan of carrying out or accomplishing a scientific research⁷. It reflects the operation of work through every stage of the research. The research design provides a conceptual framework which drafts the action plan to guide the research process, beginning from the research objectives and questions to arriving at the conclusion⁸. In other words, it prescribes a series of phases or tasks in completing a research. The research design is developed on the method/methods used to conduct a study eg. Quantitative, qualitative or mixed method; type of research, i.e. explanatory, exploratory, phenomenal, case study or grounded theory; using the inductive or deductive method to arrive at the conclusion. A research design is important to argue on the finding of research as meaningful, reliable and valid. Based on the theoretical proposition of research objectives, questions, and scope, the research design is constructed. The research design will determine how the data is collected, analyzed and interpreted into conclusion and affect the steps of conducting the research⁹.

⁴ Saunders, Mark, Philip Lewis, Adrian Thornhill, and Jonathan Wilson. *Business research methods*. Financial Times, Prentice Hall: London (2009). Pp 106-117.

⁵ Creswell, John W. *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publication: Harvard, (2013).Pp 207-210.

⁶ Kothari, Chakravanti Rajagopalachari. *Research methodology: Methods and techniques*. New Age International, (2004). Pp 1

⁷ Patton, Michael Quinn. *Qualitative evaluation and research methods*. Sage Publications, inc, (1990). Pp 55-58.

⁸ Yin, Robert K. *Case study research: Design and methods*. Sage publications:Harvard.(2013). Pp 1-3.

⁹ Bordens, Kenneth S., and Bruce B. Abbott. *Research design and methods: A process approach*. McGraw-Hill, (2002). Pp 102-110.

This research uses the qualitative method. Qualitative methodology in its broadest sense refers to studies that seek to produce and interpret descriptive data, that is oriented towards discovery, exploration and inductive logic. Research using qualitative method emphasizes on the meaningfulness of data or what is commonly known as ‘validity’ of finding¹⁰ through observation, interview, documents, and case study to explain social phenomena. It generally concerns with social meanings which are not quantifiable or measurable by numbers, hence obtaining first-hand knowledge of social life that is undecipherable through rating scales or operational definitions. Qualitative research usually discusses concepts, definitions, perceptions, facts, and statements¹¹, and often begins with some formulated research questions and assumptions that will be more refined along the research process. The methods of gathering, examining, analyzing, and conceptualizing data are among the characteristics of qualitative methodology. It operates within a conceptual framework that is based on a grounded theory and ensures that the collected data fit the framework and not the other way around. Some of the research design that uses qualitative methods are phenomenology, exploratory, explanatory and grounded theory.

This research employed the qualitative method, which the research intended to interpret the theoretical construct of Islamic work ethic. The qualitative method is chosen for its flexibility of research design that allows the research to utilize multiple methods to accommodate the research objectives and questions. The data is collected through the method of documents and interview. The documentation is utilized to gather the classic and contemporary works of Islamic work ethic. Based on the three branches of knowledge;

¹⁰ Taylor, Steven J., Robert Bogdan, and Marjorie DeVault. *Introduction to qualitative research methods: A guidebook and resource*. John Wiley & Sons, (2015). Pp 13-17.

¹¹ Graziano, Anthony M., and Michael L. Raulin. *Research methods: A process of inquiry*. HarperCollinsCollege Publishers, (1993). Pp 346.

worldview, epistemology, and ontology, the scholarly works are analyzed comparatively to develop the initial construct of Islamic work ethic. The interview method is employed to gain validation on the initial construct from a panel of experts from the academic and industrial background. The probe questions of 'why' and 'how' is consistently used throughout the interview processes to explore the respondents' opinion in depth. The experts' reviews of the construct are analyzed thematically to refine and develop the final construct of Islamic work ethic. These research procedures reflected the qualitative process that was undertaken to complete the research. The advantage of combining multiple methods in the data collection and analysis is that each of the methods used in the research complements one another. Therefore, the combination of the methods has significantly contributed to the richness of the data as well as the credibility and reliability of the research finding.

In line with the qualitative method, the inductive approach is used to develop concept, understanding, and insight from patterns in the data. The inductive theorizing process creates a form of 'grounded theory', which the data is derived from and based on in the research¹². It begins with a specific observation on an area of study, from which a set of patterns will gradually emerge. Based on this open-ended observation, categories or dimensions of analysis will be developed as the understanding towards the investigated phenomenon, theory or concept deepens. The inductive approach allows the important analysis dimensions to emerge without having a priori in advance; hence the researcher will be able to identify multiple interrelationships among the dimension without presuppositions. In other word, theories on the setting are obtained and grounded in the field experience rather than being imposed as hypotheses in the case of theory-testing. The

¹² Patton. *Qualitative evaluation and research methods*.(1990). Pp 4.

inductive analysis includes categorizing and coding of data, which the raw data is evaluated and interpreted as model, themes or concept. Inductive approach is used for several purposes; to develop a theory or model about the underlying framework in the text data, to extract raw data into a comprehensive summary report and to establish a connection between research objectives and summary findings from raw data¹³.

The inductive approach is the base for theory construction or what is referred as 'grounded theory'¹⁴. Grounded theory elucidates the concept of 'building blocks of theories', emphasizing on the process of generating theories and concepts from data while working out the relation between the concepts and data within a course of research. It uses a set of steps and procedures to provide 'rigor and standardization' to the analytical process, although the collection and analysis of data may take place simultaneously¹⁵. The grounded theory method consists of systematic procedures and specific techniques including developing analytic codes and categories from data, making a constant comparison between data and concepts¹⁶, forming theoretical sampling – a sampling group for check and refine conceptual categories and testing the emergent concepts with additional fieldwork¹⁷. The method of grounded theory identifies analytical categories inductively, which means the data is being repeatedly examined to identify themes and categories in a coherent and systematic approach¹⁸. Each data in its category is being analyzed and compared with the rest of the data to check to establish analytical

¹³ Bryman, Alan. *Social research methods*. Oxford university press, (2015). Pp 6-2.

¹⁴ Strauss, Anselm, and Juliet M. Corbin. *Grounded theory in practice*. Sage, (1997). Pp 14-26; Strauss, Anselm, and Juliet Corbin. "Basics of qualitative research: Procedures and techniques for developing grounded theory." (1998).Pp 13.

¹⁵ Glaser, Barney G., and Anselm L. Strauss. *The discovery of grounded theory: Strategies for qualitative research*. Transaction publishers, (2009). Pp 1-21.

¹⁶ Known as constant comparative method specifically used in grounded theory studies but not limited to other research designs. See Patton *Qualitative evaluation and research methods* . (1990). Pp 125.

¹⁷ Smith, Jonathan A., ed. *Qualitative psychology: A practical guide to research methods*. Sage, (2007). Pp 80-83.

¹⁸ Thomas, David R. "A general inductive approach for analyzing qualitative evaluation data." *American journal of evaluation* 27, no. 2 (2006): Pp 237-246; Glaser, Barney G. "Constructivist grounded theory?." In *Forum qualitative sozialforschung/forum: Qualitative social research*, vol. 3, no. 3. (2002).

categories¹⁹. The grounded theory method relies on these methods to bring the researcher into the real world so that the findings and result would be grounded in the empirical studies²⁰.

The grounded theory method is chosen as the procedures and techniques facilitate the research objective of refining the theoretical construct of Islamic work ethic. The research seeks to examine the scholarly works based on the comparative analysis of the scholarly works and validate the proposed construct through the method of theoretical sampling. Unlike the past studies which are mostly statistical, this research emphasizes on the building the theories underlying the construct of Islamic work ethic which suggested potential empirical research in future studies. It begins with discussing the conceptual framework of Islamic work ethic based on the interrelations between religion and work ethic, the epistemological and ontological origin of Islamic work ethic and its worldview principle. The scholarly works of Islamic work ethic from the classic and contemporary period are analyzed to identify critical theories to build the construct. At this phase, the inductive approach is used to identify the emerging categories of theories on Islamic work ethic such as principle, sources, and scopes. These categories are structured to form an initial construct of Islamic work ethic. As this construct at its novice stage, it requires further refinement to fully develop its segments and contexts. A group of experts is employed to validate the construct. Each expert is invited to participate in the validation after the previous interview data has been analyzed and discovered emerging theories. The interviewing process stopped when the data has been saturated. Based the experts'

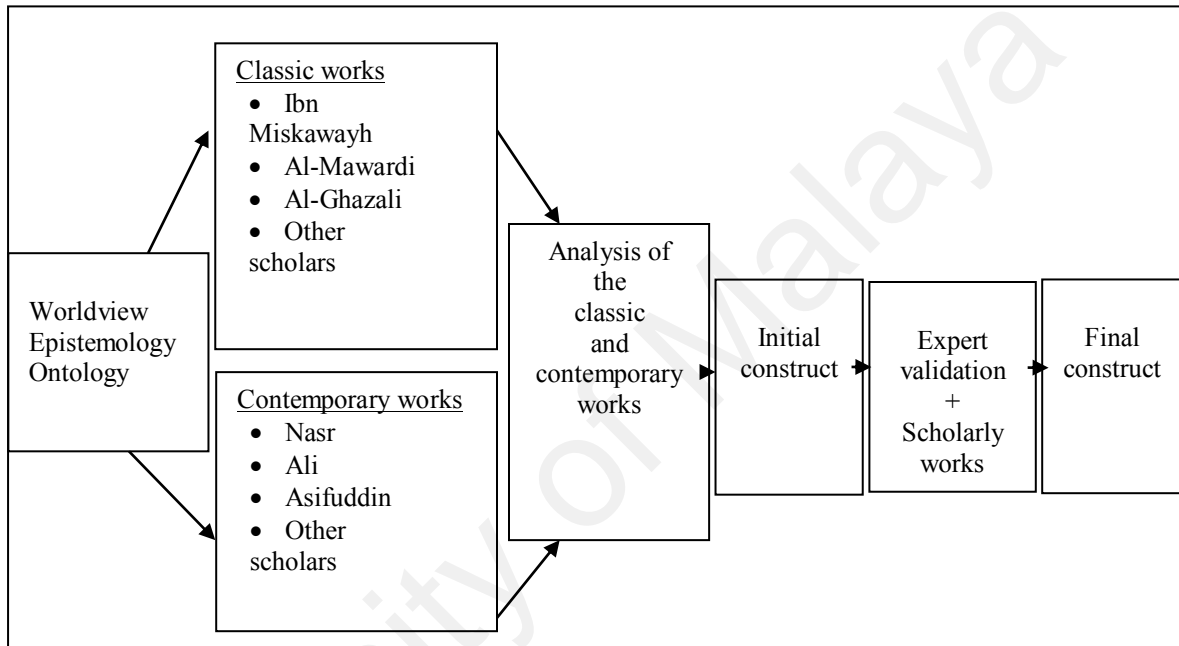
¹⁹ Pope, Catherine, Sue Ziebland, and Nicholas Mays. "Analysing qualitative data." *British medical journal* 320, no. 7227 (2000): Pp 114.

²⁰ Service, Robert W. "Book Review: Corbin, J., & Strauss, A.(2008). *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*. Thousand Oaks, CA: Sage." *Organizational Research Methods* 12, no. 3 (2009): Pp 614-617.

commentaries, the categories (which are known as ‘elements’ at this phase) are revised, delimited and refined and consequently, a final construct of Islamic work ethic is produced.

To outline the content of research, figure 5.1 demonstrates the research flow:

Figure 5.1: Research flow



Source: Author’s illustration

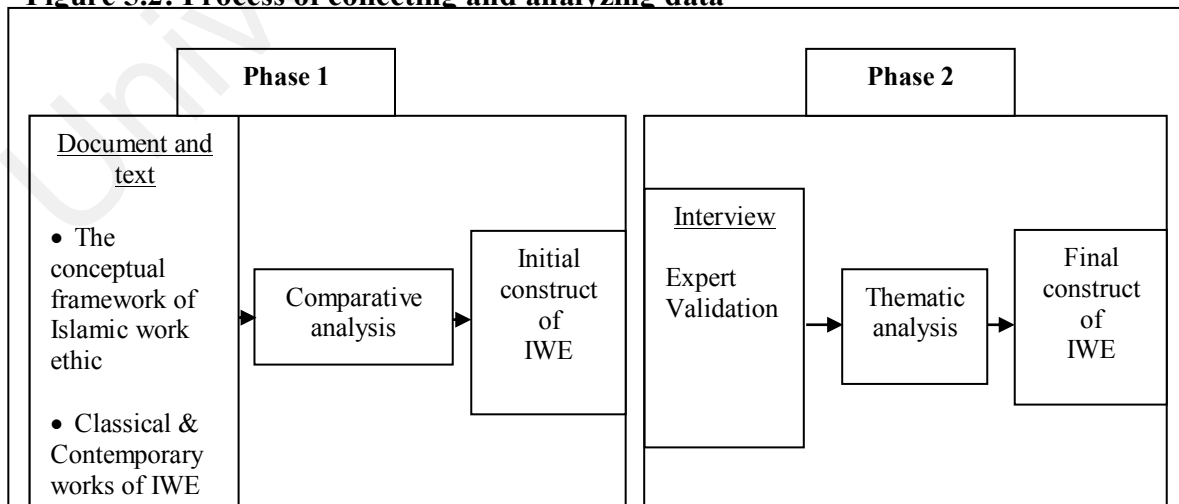
The figure above illustrates the flow of research that begins with the examination of the framework of Islamic work ethic based on the three branches of knowledge. The discussion proceeded to explore the classic and contemporary works on Islamic work ethic, featuring the three most referred scholars as well as other scholars. The scholarly works are analyzed to develop the initial construct of Islamic work ethic, before being reviewed by the experts. The construct developed from the expert opinion will be validated by scholarly to become the final construct of Islamic work ethic proposed in this research. The method of collecting data for the scholarly works and experts’ validation will be discussed in the segment of data collection, and the analysis on the scholarly works to develop the initial

construct and the experts' validation to produce the final construct will be discussed in the data analysis segment.

5.3 Data Collection

Data collection refers to a data-gathering process in a systematic approach based on as the identified research problem, objectives, questions, and limitations. The collection of data will enable the researcher to answer pertaining questions and evaluate findings. the selection of method in data collection is influenced by the research design. As this research is a qualitative inquiry, the data will be gathered using two of the qualitative data collection method; documentation and interview. The collection of data is conducted in two phases. The first phase gathers data on the conceptual framework of Islamic work ethic and the scholarly works of Islamic works through document and text. The second phase obtains data on the experts' opinion on the initial construct of Islamic work ethic through the interview. The data collection and analysis for each phase is conducted simultaneously. The figure illustrates the process of data collection and data analysis:

Figure 5.2: Process of collecting and analyzing data



Sources: Author's illustration

In the first phase of data collection, the document and text are collected to build the literature foundation for this research. This method is evident in the first four chapters. The gathered data will be analyzed comparatively to develop the initial construct of Islamic work ethic. The second phase utilized the interview method to provide the final construct of Islamic work ethic. The interview finding will be analyzed thematically to produce a construct that is validated by scholarly before it is established as the final construct of Islamic work ethic. The final construct will be examined and compared with the scholarly thoughts to demonstrate the reliability and validity of the construct. As illustrated, each of the phases conducted data collection and analysis simultaneously. The method of data analysis will be explained in the segment 5.4.

5.3.1 Document and text

The first phase of data collection involved collecting research literature through documents and texts. The process of collecting documents and texts is referred as ‘documentation’; this method of collecting data is a part of library research which gathers documents to develop the conceptual framework for the research. The document, on the other-hand, is a type of data contains information captured in records and preserving context. It includes printed documents, in the form of hard copy such as books, articles, journals, and electronic materials, such as e-books, online articles, e-journals, and web pages²¹. These documents provide the literature background underlying the research, which is crucial to expanding ideas, theories, and concepts, to justify the reliability of the author’s perceptions and

²¹ Corbin, Juliet M., and Anselm Strauss. *Unending work and care: Managing chronic illness at home*. Jossey-Bass, (1988); Strauss, Anselm, and Juliet Corbin. "Grounded theory methodology." *Handbook of qualitative research* (1994): Pp 273-285; Corbin, Juliet M., and Anselm Strauss. "Grounded theory research: Procedures, canons, and evaluative criteria." *Qualitative sociology* 13, no. 1 (1990): Pp 3-21; Flick, Uwe. *An introduction to qualitative research*. Sage, (2014). Pp 69.

thoughts towards the research as well as to stimulate inquiry²². The document base provides the author to engage in rational arguments, acknowledge related ideas, as well as citing the sources of ideas that influence the research development. Most importantly, this method of data collection facilitates the embedment of this research within the existing scientific literature, through developing a particular subject of the research that is intended to add a new knowledge to the field of study²³.

The documentation begins with locating the resources from various catalogs; from university libraries i.e. the University of Malaya, the National University of Malaysia, International Islamic University of Malaysia and public libraries for e.g National Library Board of Singapore. The university libraries provide a range of physical materials including books including encyclopedias and dictionaries, newspaper clippings, journals, and microfilms. The university libraries, especially the library of Academy Islamic Studies of the University of Malaya, have provided references that are used to develop the content of the research. The materials come in varied languages which are mainly in English and Malay and some other materials in Arabic. Among the subjects covered in the library, the search is religion, work, ethic, work ethic, the three branches of knowledge - epistemology, ontology and worldview and the scholarly works on Islamic work ethic.

Some of the references are retrievable in the form of hard copy, while others are unavailable due to its remote location or restriction of access. In these cases, the research relies on online searching engines such as Google and its offset products – Google Scholar, Yahoo and Bing and other online resources such as e-databases including JStor, Factiva,

²² Patton. *Qualitative research*.(2005). Pp 301-306.

²³ Hennink, Monique, Inge Hutter, and Ajay Bailey. *Qualitative research methods*. Sage, (2010). Pp 36.

ProQuest, Directory of Open Access Journals (DOAJ) as well as e-journals including Emerald, SAGE Journals, ScienceDirect, Springer and so on. The research also utilizes online dictionaries such as Oxford and Merriam Webster, as well encyclopedias such as Britannica and Americana. There also e-books that are instrumental to the research especially classical works such as These resources not only provide materials that are not available within the libraries but also yield the latest and updated information on the subject researched. The electronic resources generate a wide range of subject especially on work ethic and work attitudes, the Islamic worldview, epistemology and ontology and the literature of Islamic work ethic.

The framework of Islamic work ethic is examined based on several important sources such as Arabic dictionaries e.g. Ibn Manzur²⁴, Ba'labakki²⁵ and English dictionaries e.g. Oxford²⁶ and Merriam Webster²⁷. These dictionaries define religion, work, and ethics in both English and Arabic languages which may differ in the contextual meaning. To supplement this, other references like Esposito *et.al*²⁸, Al-Faruqi²⁹, Armstrong³⁰, Schweiker³¹, Urubshurow³², and Bowker³³ provides the understanding of the terms in depth. The definition of 'work ethic' is widely explored within the management literature. Scholars such as Cherrington³⁴, Hill and Petty³⁵ and Maslow, Frager, and Cox³⁶ offer the conceptualization of work ethic. The research attempts to connect religion and work ethic

²⁴ IbnManzur, Muhammad ibnMukarram. *Lisan al-Arab*. Dar Sadir. (1994).

²⁵ Ba'labakki, R. *al-Mawrid- English Arabic Dictionary*. Beirut: Darul Ilm Lil Malayin. (1995).

²⁶ Oxford online dictionary. <https://www.oxforddictionaries.com/>.

²⁷ Merriam-Webster dictionary. <https://www.merriam-webster.com/>

²⁸ Esposito, John L., Darrell J. Fasching, and Todd Thornton Lewis. *World religions today*. Oxford University Press, USA, (2002).

²⁹ Al-Faruqi, Ismail Raji. *Islam and other faiths*. IIIT, (1998).

³⁰ Armstrong, Karen. "A History of God: The 4000-year Quest of Judaism, Christianity, and Islam. New York: Alfred A." (1993).

³¹ Schweiker, William E. *Religious worlds: The comparative study of religion*. Beacon Press, (1994).

³² Urubshurow, Victoria Kennick. *Introducing world religions*. JBE Online Books, (2008).

³³ Bowker, John. *World religions*. Dk Pub, (2006).

³⁴ Cherrington, David J. *The work ethic: Working values and values that work*. Amacom, (1980)

³⁵ Hill, Roger B., and Gregory C. Petty. "A new look at selected employability skills: A factor analysis of the occupational work ethic." *Journal of Vocational Education Research* 20, no. 4 (1995): 59-73.

³⁶ Maslow, Abraham Harold, Robert Frager, and Ruth Cox. *Motivation and personality*. Edited by James Fadiman, and Cynthia McReynolds. Vol. 2. New York: Harper & Row, (1970).

based on the works of Schweiker³⁷, Davidson and Caddell³⁸ and Weber³⁹. The assessment of Islamic work ethic as a field of study based on the three branches of knowledge depends on the works of Lehrer⁴⁰, Fazlurrahman⁴¹, Abdul Baqi⁴² and Wensick⁴³ and Al-Khattat⁴⁴. Software on prophetic tradition, *Ensiklopedia Hadis Kitab 9 Imam*⁴⁵, is found to be useful in searching for prophetic quotes on Islamic epistemology, ontology, and worldview.

The challenge to gather the classical works is that the location of the documents itself which requires a form of an organized reference to orient the scholars and their ideas on to Islamic work ethic. In this quest, the author found the work of Al-Shimali⁴⁶ and Fakhry⁴⁷ to be useful in navigating the classical works. Three important scholarly works are discussed extensively – the works of Ibn Miskawayh⁴⁸, Al-Mawardi⁴⁹, Al-Ghazali⁵⁰. These and other classical works are sometimes used with supportive commentaries to clarify the content of the works and consequently, avoid misunderstanding. Another reason for using the commentaries in the research is because the text is either in a foreign language, illegible or complicated text that requires an accurate interpretation or supplementary explanation from other scholars. Therefore, the author relies on supportive literature which is either in the form of translation, abridgment or summary of the works to enhance understanding of the text and avoid misleading interpretations. The classical works generate the

³⁷ Schweiker, William, ed. *The Blackwell companion to religious ethics*. John Wiley & Sons, (2008).

³⁸ Davidson, James C., and David P. Caddell. "Religion and the meaning of work." *Journal for the scientific study of religion* (1994): pp135-147.

³⁹ Weber, Max. "Protestant ethic and the spirit of capitalism." (1930).

⁴⁰ Lehrer, K. *Theory of knowledge*. London: Routledge. (1990)

⁴¹ Rahman, Fazlur. *Major Themes of the Qur'an*. University Of Chicago Press, (2009).

⁴² Abd al-Baqi, Muhammad Fu'ad. *Mu'jam Mufihris Li al-Alfaz al-Qur'an al-Karim*. Cairo, Egypt: Dar al-Hadith. (n.d)

⁴³ Wensinck, A. J. *Mu'jam Mufihris Li al-alfaz al-Hadith al-Nabawi: An al-Kutub al-Sittah, Wa 'an Musnad al-Darimi, Muwatta' Malik, Wa Musnad Ahmad bin Hanbal*. Leiden: Maktabah Brill. (1988)

⁴⁴ "Fihris al-Mawadi' al-Qur'an al-Karim". *Quran al-Karimi al-Rasm al-Uthmani*. Commented by al-Khattat, UthmanTaha. 4th Edition. Damascus, Syria: Dar al-Ma'rifah. (1420 H/1999M),

⁴⁵ "Ensiklopedia Hadits Kitab 9 Imam" developed by Lidwa Pusaka and PT. Saltanera Teknologi, Indonesia,

⁴⁶ Al-Shimali, Abdullah. *Dirasat Fi Tarikh al-Falsafah al-Arabiyyah al-Islamiyyah*. Beirut: Dar Sadir, (1979)

⁴⁷ Fakhry Majid. *Ethical Theories in Islam*. Second edition. Leiden: The Netherlands: E.J. Brill. (1994)

⁴⁸ Ibn Miskawayh. *Tahzib Al-Akhlaq Wa Tathir Al-A'raq (The refinement of character)*. Translated by C.K. Zurayk. Beirut (1968)

⁴⁹ Al-Mawardi, Abu Hasan Ali. *Kitab al-Ahkam al-Sultaniyyah*. (1959)

⁵⁰ Al-Ghazali. *Book of Counsel for Kings: (Nasihah al-Muluk)* Trans. FRC Bagley. Ed. Jalal Huma'i and HD Isaacs, with Introduction, Notes, and Biographical Index. OUP, (1971).

philosophical foundation of Islamic work ethic and suggested several important terms that are discussed contextually, for instance, ‘character’, ‘goals’, ‘values’ and ‘virtues’, ‘duties’. The classical works are discussed in the third chapter, which highlighted the three most referred scholars in the study of Islamic work ethic. Other scholarly works discussed briefly in the chapter.

Some of the contemporary works are documented in books such as Ali⁵¹ and Asifuddin⁵² while most of the works are written in articles, for e.g. Nasr⁵³, Akbarnejad and Chanzanagh⁵⁴, Salleh⁵⁵, Possumah *et.al*⁵⁶, Khanifar⁵⁷, Rizk⁵⁸, Ahmad⁵⁹, and Ibrahim⁶⁰. Most of these articles are accessible online as well as in available in the physical copies. In contrast to the classical works, the contemporary scholars are easily accessed, and therefore the author refers the works directly without any supporting commentaries. The contemporary works provide a direct approach on the subject of Islamic work ethic, which some of the terms such as ‘elements’, ‘values’, ‘principle’, ‘objectives’ are discovered to be significant in developing both initial and final construct of Islamic work ethic. Most of the contemporary works on Islamic work ethic is published within the year 2010 and out of these studies, only three works are found to be exceptional in their approaches towards the

⁵¹ Ali, Abbas. "Scaling an Islamic work ethic." *The Journal of Social Psychology* 128, no. 5 (1988): 575-583; Ali, Abbas J. *Islamic Perspectives on Management and Organization*. United Kingdom: Edward Elgar Publishing Limited. (2005)

⁵² Asifudin, Ahmad Janan. *Etos Kerja Islami*. Penerbit Universitas Muhammadiyah, Surakarta (2004).

⁵³ Nasr, SeyyedHossein. *Islamic Work Ethics. Hamdard Islamicus*. Vol VII. No. 4. Pakistan: Hamdard Foundation Press. (1984)

⁵⁴ Chanzanagh, Hamid Ebadollahi, and Mahdi Akbarnejad. "The meaning and dimensions of Islamic work ethic: initial validation of a multidimensional IWE in Iranian society." *Procedia-Social and Behavioral Sciences* 30 (2011): pp 916-924.

⁵⁵ Salleh, Muhammad Syukri. "Ke Arah Kaedah Penyelidikan Berteraskan Islam", dlm. Zakaria Bahari, et. al., (Eds.), *Pengurusan Ilmu, Ekonomi dan Pembangunan Berteraskan Islam*. Pulau Pinang: Penerbit Universiti Sains Malaysia (2011)

⁵⁶ Possumah, Bayu Taufiq, Abdul Ghafar Ismail, and Shahida Shahimi. "Bringing work back in Islamic ethics." *Journal of business ethics* 112, no. 2 (2013): Pp 257-270.

⁵⁷ Khanifar, Hossein, Hassan Zarei Matin, Gholamreza Jandaghi, Aryan Gholipour, and Mohammad Sadegh Hassanzadeh. "Identifying the Dimensions and Components of Islamic Work Values (I WV) for Public services sector of Iran." *European Journal of Social Sciences* 22, no. 2 (2011): Pp 246-261.

⁵⁸ Rizk, Riham Ragab. "Back to basics: an Islamic perspective on business and work ethics." *Social Responsibility Journal* 4, no. 1/2 (2008): Pp 246-254.

⁵⁹ Ahmad, Muhammad Shakil. "Work ethics: an Islamic prospective." *International Journal of Human Sciences* 8, no. 1 (2011):Pp 850-859.

⁶⁰ Ibrahim, Azharsyah. *The influence of Islamic work ethics on organizational performance at the Islamic banking institutions in Aceh* Ph.D Dissertation. Department of Islamic and Management, Academy of Islamic Studies, University of Malaya (2015).

subject of research. Nevertheless, other literary studies on Islamic work ethic are also discussed in chapter four.

5.3.2 Interview

The second phase of the data collection employs the interview method. The interview is the method to collect data involving ‘oral-verbal stimuli’, hence the data is in the form of ‘oral-verbal’ responses⁶¹. The interview data consist of verbatim quotations with the depth of context that is considered as sufficient and adequate to be interpreted and saturated⁶². The method is used to discover the undisclosed information which could not be directly observed such as feelings, thoughts, intentions, and behaviors. Therefore, interview method is used to gain the perspective of others that is anticipated to be able to be made explicit, knowable and meaningful, reflecting the diversified variation of human experience⁶³. The respondents are considered as meaning makers, therefore the interview is intended to derive interpretations from the respondents’ talks. The richness of data gathered from the interview will generate useful findings that are relevant to enhance the understanding of the meaning behind respondents’ worldviews and experiences⁶⁴. The interview focuses on varied perspectives among the respondents⁶⁵, emphasizing on the interviewer questioning and listening and the respondents answering, based on a

⁶¹ Flick, Uwe. *An introduction to qualitative research*. Sage, (2009). Pp195-197.

⁶²Kothari. *Research methodology: Methods and techniques*. (2004). Pp 97.

⁶³Weiss, Robert S. *Learning from strangers: The art and method of qualitative interview studies*. Simon and Schuster, (1995). Pp 82-85.

⁶⁴Dzakiria, Hisham . Using Interview As A Research Instrument In Qualitative Case Study: A Personal Reflection. *Applying Qualitative Design in Reseach: Learning by Doing*. Edited by Azilah Kasim and Hisham Dzakiria. Kedah: Universiti Utara Malaysia., (2006). Pp 34-40.

⁶⁵The interview used in qualitative studies is distinguished from the survey interviews, which is used to gather statistical data and based on a set of preset answers. Please see King, Nigel, C. Cassell, and G. Symon. "Qualitative methods in organizational research: A practical guide." *The Qualitative Research Interview* 17 (1994). Pp 1.

considerably low degree of structure, pre-assessment of open-ended questions and focus on action sequences and specific situations in the world of the respondents⁶⁶.

One of the approaches used to conduct an interview is the in-depth method. The in-depth method is used to 'improve understanding of social and cultural phenomena and processes, rather than to produce objective facts about reality and make generalizations about given populations'⁶⁷. In-depth interview seeks information and knowledge that is deeper than informal interviews, survey questionnaire and focus groups, concerning personal opinion, experience worldview, life values and principles, knowledge, and perspective. In many cases, in-depth interview method is selected to verify or triangulate knowledge, to explore multiple perspectives of or meanings on some actions, events or issues and to check out theories formulated through naturalistic inquiry⁶⁸. The interview session is guided by pre-planned questions⁶⁹ within a length of time that is considered sufficient to gather data⁷⁰. The in-depth method of interview seeks to create a connection between the interviewer and respondents, establishing a degree of rapport, affinity, and intimacy with the respondents to cooperate with the interviewer's queries as well as mutual-self disclosure. This will result 'mutual discovery of common experiences'⁷¹, and consequently, produces a 'rich and fruitful' data that is substantial to the theoretical proposition and the conceptual framework of the particular research⁷².

⁶⁶ Rubin, Herbert J., and Irene S. Rubin. "Qualitative Interviewing: The Art of Hearing Data." (1995). Pp 16.

⁶⁷Fidel, Raya. "Qualitative methods in information retrieval research." *Library and Information Science Research* 15 (1993): Pp 219-219; Pettigrew, Karen E., Raya Fidel, and Harry Bruce. "Conceptual frameworks in information behavior." *Annual review of information science and technology (ARIST)* 35, no. 43-78 (2001); Wang, Peiling. "Methodologies and methods for user behavioral research." *Annual review of information science and technology (ARIST)* 34 (1999): Pp 53-99

⁶⁸ Gubrium and Holstein. *Handbook of interview research: Context and method*. (2002). Pp 103-105.

⁶⁹Webb, Sidney, and Beatrice Webb. *Methods of social study*. London: Longmans Green, 1932; Burgess, Robert G. "Elements of Sampling in Field Research" In *Field Research: A Source Book and Field Manual*. London: Allen & Unwin. (1982); Legard, Robin, Jill Keegan, and Kit Ward. "In-depth interviews." *Qualitative research practice: A guide for social science students and researchers* (2003): Pp 139

⁷⁰ Hakim, Catherine. *Research Design: Successful Designs for Social Economics Research*. Psychology Press, (2000). Pp 35.

⁷¹ Odum, Howard Washington, and Katharine Jocher. "An introduction to social research." (1929). Pp 366-367; Gubrium and Holstein. *Handbook of interview research: Context and method*. (2002). Pp 35-36

⁷² Young, Pauline Vislick, and Calvin Fisher Schmid. "Scientific social surveys and research." (1939). Pp 189; Gubrium and Holstein. *Handbook of interview research: Context and method*. (2002). Pp 37.

The in-depth interview and focus group interview is commonly employed in qualitative studies. This research utilized the in-depth, one to one method of interview. The in-depth interview is an interview conducted intensively and individually with a small number of respondents to explore their perspectives on a specific situation, issue or idea. The advantage of using this method is that it allows the researcher to collect an adequate amount of data that fulfill the research objectives and answers the research questions until the data is considered as saturated⁷³. The researcher conducted extensive sessions of the interview before generating a saturated data. The researcher relies on the research questions (which will be explained below) to gain the respondents' opinion on the Islamic work ethic. In the beginning part of the interview, they were asked on their understanding of the Islamic work ethic, before being probed on their opinion on the proposed initial construct. The construct was shown to the respondents who inspected every element of the construct. As the respondents are selected from the academic and industrial sector, they provided varied of responses reflecting their individual specializations. Each research question is asked of the respondents, with supplementary questions, to gain a deep insight of the respondents on the Islamic work ethic construct. The session will begin with the discussion on the initial construct which was shown to the respondents. This will ensure that the context of discussion is directed towards the construct, based on a set of basic questions. At some point of time, some questions related to Islamic work ethic is included in the session. The length of the interviewing session, which depended on the respondents' convenience, allows the respondents to carefully articulate their thoughts and elaborate their ideas at length within the span of time. Each interview session is conducted at the minimum length of one hour to cover the questions and answers on the initial construct of

⁷³ Patton, *Qualitative research and evaluation methods*. (2002). Pp 400-420.

Islamic work ethic. The respondents are found to have answered the posed questions with answer reflecting their confidence of expertise and passion in the subject, resulting in a dynamic brainstorming session.

The interview process is conducted using the face-to-face method, which also known as direct interview method⁷⁴. The face-to-face interview inculcates ‘physical encounter’⁷⁵ which facilitate the exploration of meaning and language hence provides the intensity of experience, dynamicity of interaction, the flexibility of conversation, and generative of ideas and knowledge⁷⁶. The direct interview method promotes an interaction between a person to another person that involves “face-to-face verbal exchange” in the attempt to ‘extract’ the information, ideas, expressions, principles, opinions, and beliefs from the former person to the latter⁷⁷. The interview method provides subject’s opinions or viewpoints in correspondence to the subject of research, be it expressed in open or restricted to questions, regulations or objectives. It may be conducted in standardized setting such as using a questionnaire or openly without any restriction. Furthermore, the process emphasizes the interviewee’s account on the subject through neutral and impartial expression; hence represent the interviewee’s true belief and principles. The verbal reaction of the informant provides the perspective of the world of nature that differs from the inanimate object and embodies the true essence of the social reality that brings specific meaning and relevant structure to the human beings⁷⁸. The face-to-face in-depth interview inculcates ‘physical encounter’ which facilitate the exploration of meaning and language

⁷⁴ Flick. *An introduction to qualitative research*. (2009). Pp 195-197.

⁷⁵ Schutz, Alfred. *The Problem of Social Reality*. Edited by Martinus Nijhoff, The Hague, (1962). Pp 30.

⁷⁶ Ritchie, Jane, and Jane Lewis, eds. *Qualitative research practice: A guide for social science students and researchers*. Sage, (2003). Pp 142.

⁷⁷ Maccoby, Eleanor E., and Nathan Maccoby. "The interview: A tool of social science." *Handbook of social psychology* 1 (1954): Pp 449-487; Minichiello, Victor, Rosalie Aroni, Eric Timewell, and Loris Alexander. "In-depth interviewing: principles, techniques, analysis 2nd edition." (1995). Pp 61.

⁷⁸ Schutz, Alfred. *The Problem of Social Reality*. Edited by Martinus Nijhoff, The Hague. (1962).

hence provides the intensity of experience, dynamicity of interaction, the flexibility of conversation, and generative of ideas and knowledge⁷⁹.

In this research, the face-to-face interview is employed to generate the experts' opinion on the Islamic work ethic. The direct interview provides the opportunity to gain insights on each of the element proposed as the construct of Islamic work ethic. The researcher not only records the respondents' answer but also observed the facial expression and body languages projected throughout the interview session. Some of the respondents are found to be able to answer without deliberating on the questions, which reflects their stands and belief in Islamic work ethic. It is also notable that some of the respondents displayed confidence and ease when asked about their understanding of Islamic work ethic and being fluent when communicating their ideas, taught the subject or involved in training modules based on Islamic work ethic. Other respondents discovered to be consistent and adamant in their ideas. To some extent, some of the respondents provide an illustration of their ideas to clarify their views. Some of the interviewees are capable of providing rich data, proving that they are fully comprehending the topic, without pausing to think, contemplating, stuttering or looking uncomfortable. The respondents' behavior and expression as well the verbal communication formed the experts' review towards the construct of Islamic work ethic, which is useful for analytical purposes.

To obtain the richness of data, an interview is to be conducted in a semi-structured format. The semi-structured interview uses a set of question to direct the interview session, which the discussion is not strictly confined to the questions but allowed other questions related to

⁷⁹Ritchie, Jane, and Jane Lewis, eds. *Qualitative research practice: A guide for social science students and researchers*. Sage, (2003). Pp 142.

the topic to be spontaneously discussed. This indicates that the researcher has a basic presupposition on the data prior to the interview. Based on this presupposition, some broad questions are drafted and modified along the interview process, in coordination with the patterns of ideas, theories, and respondents' interests.⁸⁰ This format allows the freedom for the interviewee to share 'tangential matters' that 'have a bearing on the main subject which entails a series of the topic without fixed or stipulated questions. The semi-structured interview allows flexibility of answers that provide a clear and distinctive expression of the respondent's perception towards the subject matter. The semi-structured interview allows flexibility of answers that provide a clear and distinctive expression of the respondent's perception towards the interview questions. The interview may be oriented on demographic and background, experience and behavior, sensory, feeling, opinion and values questions⁸¹, and uses the techniques of probing and transition in asking a question and seeking for responses.

The interview sessions were conducted in a semi-structured format. The fixed set of questions that were asked of respondents on the elements of the Islamic work ethic construct: principle, objective, sources, scopes, and values. These are the main topics outlining the interview sessions. Based on these topics, the researcher composed several questions with additional questions to generate a solid understanding of the respondents' point of view. The interview session begins with the questions on the respondents' background and their general understanding of Islamic work ethic. These questions assisted to 'break the ice' and at the same time, helped the researcher to understand the respondents' point of view based on their set of expertise. The researcher employed the technique of

⁸⁰Jones, Sue. "The analysis of depth interviews." in *Applied qualitative research*. Edited by Robert Walker. Gower Publishing House Limited: England, (1985). Pp 56-70.

⁸¹ Glesne, Corrine. *Becoming qualitative researchers: an introduction*. 4th Edition, Pearson Education Inc: Boston, Massachusetts, (2011). Pp 103-104.

asking a neutral, non-conformative and open-ended question to yield 'genuine' answers from respondents. Below are the questions that were asked in the interview⁸²:

1. What is the principle Islamic work ethic? How does it relate to work conduct? What is the significance of religious teaching to work and its associated acts?
2. Why does Islam allow work? What are the objectives of Islamic work ethic? How does these objectives influence work performance?
3. What are the sources of the Islamic work ethic? What are the prescriptions specifying work ethic? How do the sources formulate the rules of work conduct?
4. What are the underlying scopes of work according to Islamic perspectives? How do the scopes develop work behavior? Why must the activity of work be confined to these scopes?
5. What are the core values of Islamic work ethic? How significant are these values in generating favorable work attitudes and behavior? Why are they regarded as the core values?

These five sets of topical questions are based on the five elements of the initial construct of Islamic work ethic. The questions were asked to the respondents along with the initial construct, that was shown to the respondents for the verification of respondents' opinions. In some sessions, other questions are included based on the interest that the respondents showed towards the topic. The usage of the probe questions of 'what', 'how' and 'why' is found to be facilitative to generate more data that would produce a rich and intense information at the analytical stage.

⁸² Modified from Uygur, Selçuk. "The influence of religion over work ethic values: The case of Islam and Turkish SME owner-managers." PhD diss., Brunel University Brunel Business School PhD Theses, (2009).

5.3.2.1 Respondents

Respondents are a group of people who supply information or give an answer as a participation in a survey or interview. The process of selecting unit e.g people as respondents, from a population of interest is termed as ‘sampling’⁸³. The sampling unit is selected using specific method to ensure that the selected respondents are able to provide the understanding and explanation of the subject matter, and diversity of sampling within the defined population, that maximises the chances of identifying full range of factors associated with the subject matter and investigation of interdependency between concepts and theories to differentiate between the most important and the lesser ones⁸⁴. The number of required sampling units is identified as the research progresses. The need for expanding the sampling size will stop when new themes, categories or explanations stop emerging from the data (data saturation). Therefore, the sampling method for qualitative studies is more flexible in comparison to the quantitative studies and emphasizes on the representativeness of an acceptable sampling size that the respondents are reflective and articulate⁸⁵.

One of the most common methods of sampling is theoretical sampling. Since this research is based on the grounded theory method, theoretical sampling is the principal strategy of grounded theory, but it is also widely used in some other interpretative qualitative studies.

Theoretical sampling⁸⁶ is used in a research that seeks to build interpretative theories (or

⁸³ ‘sampling’, Web Centre for Social Research Methods. http://www.socialresearchmethods.net/kb/samplin_g.php. Retrieved on 16 February 2017.

⁸⁴ Ritchie, Jane, Jane Lewis, Carol McNaughton Nicholls, and Rachel Ormston, eds. *Qualitative research practice: A guide for social science students and researchers*. Sage, (2013).Pp 82-83.

⁸⁵ Morse, Janice M. "The significance of saturation." (1995): Pp 147-149.

⁸⁶ Theoretical sampling is similar to purposive sampling in the sense of respondent selection based on a certain purpose or criteria to achieve the research goals and objectives. However, theoretical sampling is controlled or determined by the emerging theory and could not be presumed on the units needed for the interview in terms of data saturation. In opposition, purposive sampling is predetermined and does not confined to emerging theories or concept. See Marshall, Martin N. "Sampling for qualitative research." *Family practice* 13, no.

concepts) from the incoming data and select a unit of the sample to elaborate or examine the theories⁸⁷. Theoretical sampling uses peoples, incidents or units that are perceived as beneficial or potential for the development of the theoretical constructs⁸⁸. The process of selecting the sampling unit is based on the emerging theory- the need to collect more data in the light of the validation or verification of a concept or theory - as the data is jointly collected and analyzed. The sampling process is an ongoing data collection which cannot be predetermined on its size. The samplings units, on the other hand, are selected based on their purpose of providing conceptual elaboration for the emerging theories⁸⁹. The first few sampling units are selected to elaborate the theories and concepts, the subsequent units assisted to refine the theories and the final units solidify the theories and their relationships and interrelationships⁹⁰. The sampling ceased when the theories are elaborated, integrated and saturated into the emerging concept or theory⁹¹.

In this research, theoretical sampling is used to select respondents based on their qualification or background that achieve the research objectives and questions. The selection of the sampling units is primarily based on their specialization the field of Islamic management and administration, sound knowledge on the study or concept of Islamic work ethic and the participation in academic or industrial activities related to Islamic work ethic. These criteria are found to be purposeful in building the theories founding the construct of Islamic work ethic. The total sampling units are nine respondents; the respondents are chosen after each interview sessions were conducted – the interview data is considered and

6 (1996): Pp 522-526; Patton, Michael Quinn. *Qualitative research*. John Wiley & Sons, Ltd, (2005); Letts, L., S. Wilkins, M. Law, D. Stewart, J. Bosch, and M. Westmorland. *Guidelines for critical review form: Qualitative studies (Version 2.0)*. McMaster University Occupational Therapy Evidence-Based Practice Research Group (2007). Pp 40.

⁸⁷ Coyne, Imelda T. "Sampling in qualitative research. Purposeful and theoretical sampling; merging or clear boundaries?." *Journal of advanced nursing* 26, no. 3 (1997): Pp 623-630.

⁸⁸ Glaser, B., and A. Strauss. *The discovery of grounded theory: Strategies for qualitative research*. Chicago: Aldine.(1967). pp 45-60.

⁸⁹ Becker, Patricia Hentz. "Common pitfalls in published grounded theory research." *Qualitative Health Research* 3, no. 2 (1993): Pp 254-260.

⁹⁰ Marshall. "Sampling for qualitative research." (1996):Pp 522-526.

⁹¹ Glaser and Strauss. *The discovery of grounded theory: Strategies for qualitative research*.(1967). Pp 61-62.

analyzed for emerging theories before the decision of appointing the next respondent. The respondents are selected from two fields of expertise: academic and industrial. Six of the respondents are selected from academicians specializing in the management sciences and business administrations, while the remaining is actively involved in the industry. The academicians are discovered to specialize in the management and administration field or familiar with the scholarly works of Islamic work ethic. Based on the academic qualification, these respondents are anticipated to be capable of providing the philosophical and psychological framework of Islamic work ethic. The respondents from the industrial background are found to specialize in organizational training based on the modules of Islamic work ethic.

The sampling for this research is based on the theorizing process. According to Morse⁹², there is no limit on the size of the sampling in qualitative inquiry as this method of research emphasized on explanations, concepts and so on. Unlike quantitative research, the appropriate sample size for qualitative studies is the one is adequate to answer the research question⁹³. If the sampling is able to facilitate the saturation of data, which every strand of data applied in the analysis to reach the objective of research, the size is acceptable. In some cases, small sized sampling is capable of providing more saturated data than the larger sized such as thirty to fifty people⁹⁴. The sampling of this research is selected to accommodate the objective and need of research, and therefore data collected from each respondent is carefully considered before moving to the next respondent. When the researcher discovered that the research objective is achieved and the interview data is

⁹² Morse. "The significance of saturation." (1995). Pp 147-149.

⁹³ Marshall, Martin N. "Sampling for qualitative research." Family practice 13, no. 6 (1996): Pp 522-526.

⁹⁴ Maxwell, Joseph A. "Designing a qualitative study." The SAGE handbook of applied social research methods 2 (2008): Pp 214-253.

completely saturated after the ninth respondent. Below is the list of the respondents with the details that justifying their selection as the panel of expert for this research:

Table 5.1: Panel of respondents

No	Category	Name	Designation	Educational Background	Area of Specialization
1	Academic	Dr. Rodrigue Ancelot Harvey Fontaine	Assistant Professor Kulliyah Of Economics and Management Sciences International Islamic University of Malaysia (IIUM)	International Management, Investment Analysis, Management	Economics, Business, and Management; Islamic Management
2	Academic	Dr. Khaliq Ahmad Bin Mohd. Israil	Professor Institute of Islamic Banking and Finance International Islamic University of Malaysia (IIUM)	Computer Science, Commerce, and Marketing, Commerce and Management	Economics, Business; Marketing and Management; Islamic Management
3	Academic	Dr. Suhaimi Bin Mhd. Sarif	Associate Professor Kulliyah of Economics and Management Sciences	General Management, Strategic Management	Economics, Business, and Management; Islamic Management, Human Resource Development

No	Category	Name	Designation	Educational Background	Area of Specialization
			International Islamic University of Malaysia (IIUM)		(HRD), Knowledge Management, Strategic Management, Technology Management; Technology Policy Studies; Business Ethics
4	Academic	Dr. Abdul Shukor Bin Shamsudin	Lecturer School of Business Management College of Business Universiti Utara Malaysia (UUM)	Business Administration Science Management, Public Administration Social Sciences	Management-Organizational Behavior, Leadership, Emotional Intelligence, Ethics
5	Academic	Dr. Meguellati Achour	Research Fellow Department of Research and Development Academy of Islamic Studies University of Malaya (UM)	Industrial Engineer, Management Sciences, Human Resource Management	Management Sciences-work-family conflict, well-being, social support, coping strategies, religiosity, job stress, and Muslim women issues, Human Resources Management, Industrial Engineering

No	Category	Name	Designation	Educational Background	Area of Specialization
6	Academic	Dr.Sharifah Hayaati Binti Syed Ismail Al-Qudsy	Associate Professor Department of Siasah Syar'iyah Academy of Islamic Studies University of Malaya (UM)	Islamic Law (<i>Syariah</i>), Comparative Law	Islamic Studies (Women Leadership) Public Administration In Malaysia (Islamic Ethics & Policy Studies) Effective Governance (Islamic governance) Religion And Modernisation (Islamic Strategic Management)
7	Industrial	Mr. Fazrul Bin Ismail	Master Trainer Infatih Training and Consultancy (Akademi Infatih)	Chemical Engineering, Arabic Language	Systematic Thinking, Human Engineering, Human Resource Development based on Islamic models, Training and Consultancy services.
8	Industrial	Mr. Pahrol Bin Mohamad Juoi	Trainer, Main Facilitator, Freelance Speaker Fitrah Perkasa	Food Technology	Spiritual Wellbeing (Motivation), Human Resource Development based on

No	Category	Name	Designation	Educational Background	Area of Specialization
			Sdn. Bhd Freelance Author/ Columnist Telaga Biru Sdn. Bhd.		Islamic models, Training, and Consultancy
9	Industrial	Mr Jaafar Bin Mohamed	Associate Trainer Yayasan Pembangunan Ekonomi Islam Malaysia (YaPEIM) Consultant Salam Perdana Training and Management Consultancy	Islamic Theology and Philosophy Islamic Propagation and Human Development Certification in Training Certification in Neuro-Linguistic Programming Certification in Training	Islamic Management-Tawhidic-based Management, Leadership, Team-Building, Effective Communication

Source: Author's illustration

The respondents are contacted through email and phone correspondence and interviewed through scheduled appointments. The invitations are sent to the respondent from July 2015 and the interview sessions are conducted from August 2015 to March 2016. The interviews are recorded in using the voice recorder and documented in transcripts manually. To start the conversation, the interviewer begins the interviewing session by posing 'ice-breaking' questions, such as educational background, the field of

specialization, and familiarity with the topic of the research. When the respondents began to engage in the discussion, the researcher asked set of fixed questions that open-ended and neutral and not bias, provocative or judgmental in any sense. As the interview session progresses, the initial construct was shown to the respondents to gain their opinion on the proposed construct as well as to gather further elaboration. The researcher also maintained a good ambiance by being polite and observe basic etiquette such as giving *salam* to commence the meeting and thanking the respondents after the sessions have ended. Each interview session is conducted within minimally one hour to the maximum of two hours. It is discovered that most of the respondents are found to be capable of providing useful information. Hence, the presupposition that the researched had towards the respondents prior to the interview sessions are fulfilled and accomplished.

5.4 Data Analysis

Data analysis is the process of converting data into findings. Qualitative analysis involves transformation, transmutation, synthesizing, coordinating and organizing raw data into 'sense-making' information⁹⁵. The massive volume of data is condensed and sifted and the significant patterns are identified, constructing a framework of essential data⁹⁶. In the context of this research, the process of analyzing data is conducted in two phases in conjunction with the data collection⁹⁷. The first phase analyses the data collected from documents and texts using comparative method. This analysis will produce the initial construct of Islamic work ethic. The second phase analyses the interview data which employed the thematic method. The result of this analysis is the final construct of Islamic work ethic.

⁹⁵ Patton. *Qualitative evaluation and research methods*. (1990). Pp 431-433.

⁹⁶ Miles, Matthew B., and A. Michael Huberman. *Qualitative data analysis: An expanded sourcebook*. sage, (1994). Pp 16-20.

⁹⁷ Silverman, David. *Doing qualitative research: A practical handbook*. SAGE Publications Limited,(2013). Pp 230-240

5.4.1 Document Analysis

Document analysis is a systematic evaluation of research documents consisting of printed and electronic materials. These documents contain text and images on social facts that are intended to be used in socially organized ways and produced without the researcher's intervention⁹⁸. In data analysis, the documents required interpretation and examination in order to gain understanding, elicit meaning and develop empirical knowledge⁹⁹. The process of analyzing documents entails selecting, finding, appraising, and synthesizing data, which yields quotations, excerpts, and passages to be coordinated into themes and categories and later, constructed into theories. The analysis will subsequently provide supplementary research data and developed as means of tracking changes in research, used for contextualization of data to be used in the interview, the suggestion of further questions, observation of situation and verification of finding and corroboration of evidence¹⁰⁰. The advantages of document analysis are that it is less time-consuming, easily accessible and available in public domains, cost-effective, unaffected by research process, broad coverage of the event, time and settings, stable for repeated reviews and provide exactness of details. The document analysis, however, is prone to be biased on selectivity, irretrievability, and lack of sufficient detail¹⁰¹. These limitations necessitate another method of an analysis to complete a research.

⁹⁸ Juliet, Corbin, and S. Anselm. "Basics of qualitative research: Techniques and procedures for developing grounded theory." Sage Publications, Thousand Oaks, USA (1998); Rapley, Tim. Doing conversation, discourse and document analysis. Sage,(2007); Atkinson, Paul, and Amanda Coffey. "Analysing documentary realities." *Qualitative research* (2004): Pp 56-75.

⁹⁹ Miles and Huberman. *Qualitative data analysis: An expanded sourcebook*. (1994). Pp 69-105.

¹⁰⁰ Bowen, Glenn A. "Document analysis as a qualitative research method." *Qualitative research journal* 9, no. 2 (2009): Pp 27-40.

¹⁰¹ Aberdeen, Trudie. "Yin, RK (2009). Case study research: Design and methods . Thousand Oaks, CA: Sage." *The Canadian Journal of Action Research* 14, no. 1 (2013): pp 69-71; Merriam, Sharan B. Case study research in education: A qualitative approach. Jossey-Bass, (1988). Pp 36-45.

Document analysis uses a variety of qualitative methods. Among these methods, the comparative analysis is dominantly used. Comparative analysis is used to identify the contrasting points between two groups of information. In qualitative studies based on grounded theory, this analysis is known as ‘constant comparative method’, which this method complement the theoretical sampling¹⁰². The goal of the constant comparative method is to discover patterns, refine categories and discern conceptual similarities¹⁰³. The process of constant comparative method seeks to develop theoretical ideas by unitizing the theories into categories, coding of the categories, assigning a segment to the categories, recoding of categories, summarizing the segments, delineating the categories and connecting the categories to form a theoretical construct¹⁰⁴. The constant comparative method requires interpretations of the phenomenon and constant analyzing between the available data and the emerging data¹⁰⁵. The crucial part of the comparison analysis is the inductive and iterative process of reducing data and recoding of the categories which allow the core categories to emerge. These new categories of data undergo another cycle of comparison with the old data and continued to be analyzed until the data can be described as saturated¹⁰⁶.

The first phase of data analysis in this research uses the constant comparative method. As mentioned in the research design, the documents are collected and analyzed

¹⁰² Despite being positioned as the principle method of grounded theory and complements theoretical samplings in interview methodology, the constant comparative method is also applicable other forms of inquiry, implying the flexibility of the usage of the method which could be applied to other than interview analysis such as document analysis. See Fram, Sheila M. "The constant comparative analysis method outside of grounded theory." *The Qualitative Report* 18, no. 1 (2013): Pp 1- 25 and Patton, *Qualitative research and evaluation methods*. (2002). Pp 450-455.

¹⁰³ Glaser and Strauss. *The discovery of grounded theory: Strategies for qualitative research*. (1967). Pp 63.

¹⁰⁴ Frank Bechhofer & Lindsay Paterson. *Principles of Research Design in the Social Sciences*. London: Routledge (2000). Pp 38.

¹⁰⁵ Lincoln, Yvonna S., and Egon G. Guba. *Naturalistic inquiry*. Vol. 75. Sage, (1985). Pp 254-274.

¹⁰⁶ Glaser, Barney G. "The Constant Comparative Method of Qualitative Analysis." *Social Problems* 12, no. 4 (1965): pp 436-45; Glaser, Barney G. "The constant comparative method of qualitative analysis." *More grounded theory methodology: A reader* (1994): pp 182-196; Boeije, Hennie. "A purposeful approach to the constant comparative method in the analysis of qualitative interviews." *Quality & quantity* 36, no. 4 (2002): pp 391-409; Kolb, Sharon M. "Grounded theory and the constant comparative method: Valid research strategies for educators." *Journal of Emerging Trends in Educational Research and Policy Studies* 3, no. 1 (2012): pp 83; Glaser, Barney G., and Anselm L. Strauss. *The discovery of grounded theory: Strategies for qualitative research*. Transaction publishers, (2009). pp 101 -115; Creswell, John W. *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications, (2013). pp

simultaneously. However, the documentation is used throughout this research to constantly compare the information featured in the chapters are interconnected and congruent to one another. The examination of the classic and contemporary works on Islamic work ethic is discussed in chapter three and four and the analysis of the scholarly works is discussed in chapter six. The seventh chapter discussed the interview findings and the findings are compared with existing literature analysis to identify the parallelness of the theories. The result of comparative analysis evidenced that the document and interview data corroborate one another; the respondents provided supplementary contexts that solidify the theories building the final construct.

The analysis began by classifying the scholarly works into three categories based on the three branches of knowledge – epistemology, ontology, and worldview. Each category is coded accordingly; E (epistemology), O (ontology) and W(worldview). These groups are compared in the categories of similarities and differences on thoughts and ideas regarding Islamic work ethic. The analysis segregates the three categories into five categories of comparison: principle and objectives (worldview), sources (epistemology) and scopes and core values (ontology). These five categories contain segments that are general and vague. Based on the five categories, six points of similarities and two points of differences have been identified. The categories are converted into elements and structured into a construct. These initial constructs are proposed to the panel of experts to be validated before being proposed as the final construct of Islamic work ethic.

5.4.2 Interview Analysis

Interview analysis is the process of interpreting the verbatim data by evaluating the richness of context to study ‘the self-shaping quality of human thoughts’ within the social phenomenon¹⁰⁷. The analysis on the interview data emphasizes on nuances of speech, relations between researcher and subject, organization and coordination of responses and social contexts. To achieve the saturation of data, the process of analysis generally involves the transcribing and translation (if needed) of the interview script followed by decoding and encoding word of the respondents¹⁰⁸. The transcriptions are laden with theory; therefore the representation of the spoken dialogue must not be detached or void from theoretical goals¹⁰⁹. Once the transcription is completed, the listening to the recorded data begins and entailed by the reduction of data. The goal is to capture emerging themes or categories and to identify the context that is intended for the research in the form of themes and categories that are to be refined at the confirmatory stage¹¹⁰.

Interview analysis can be accomplished in many ways and one of them is the thematic analysis method¹¹¹. The thematic analysis intends to describe the data in rich details and set to the organization of data minimally, although it intends to go further to the extent of interpreting a various aspect of research. In other words, the analysis provides in-depth insight on some level of patterned data of the research, which involve the interpretation of data through ‘rich and thematic characterization’. Thematic analysis requires the researcher to familiarize himself with the data, identify several themes that sufficiently represent the

¹⁰⁷ Baxter, Jamie, and John Eyles. "Evaluating qualitative research in social geography: establishing ‘rigour’ in interview analysis." *Transactions of the Institute of British Geographers* 22, no. 4 (1997): Pp 505-525.

¹⁰⁸ Charmaz, Kathy. *Constructing grounded theory*. Sage, (2014). Pp 102.

¹⁰⁹ Gubrium and Holstein. *Handbook of interview research: Context and method*. (2002). Pp 702-706.

¹¹⁰ Hycner, Richard H. "Some guidelines for the phenomenological analysis of interview data." *Human studies* 8, no. 3 (1985): Pp 279-303.

¹¹¹ Patton. *Qualitative evaluation and research methods*. (1990). Pp 452.

textual data, creating initial codes and developing, reviewing and defining themes¹¹². The thematic analysis intends to describe the data in rich details and set to the organization of data minimally, although it intends to go further to the extent of interpreting a various aspect of research. In other words, the analysis provides depth insight on patterned data of the research, which involve the interpretation of data through ‘rich and thematic characterization’, by emphasizing on recurring themes or patterns within the data¹¹³.

The process of analyzing data thematically mainly involves grouping of the data, which can be conducted through various interactive reading techniques; free association, comparisons, research map, shifting focus, shifting sequence, interrogative list, and substantive checklist and transposing data¹¹⁴. In turn, each of these categories is assigned with titles or descriptive sentences, to distinguish one category from another. The quotes that are obtained from the interview are now used as examples to justify the indexing of the data. The final processed data is not restricted to verbal remarks in the presentation of analysis but sometimes include numerical indications. This is followed by the indexing or coding of data, which is assigning ‘brief verbal descriptions to small chunks of data’ through ‘identifying themes that integrate substantial sets of coding arranged according to the groups of themes or prepositions. Finally, the process of retrieving and displaying the data that relates to a particular theme, besides creating a further opportunity for developing themes or discovering new prepositions¹¹⁵.

¹¹² Gibbs, Graham R. *Analysing qualitative data*. Sage, (2008). Pp 38- 45.

¹¹³Howitt, Dennis, and Duncan Cramer. *Introduction to research methods in psychology*. Pearson Education, (2007). Pp 204.

¹¹⁴ Patton. *Qualitative evaluation and research methods*. (1990). Pp 256.

¹¹⁵ Minichiello, Victor, Rosalie Aroni, and Terrence Hays. *In-depth interviewing: Principles, techniques, analysis*. Pearson Education Australia, (2008). Pp 200.

The process of analyzing interview data begins with the transcribing process. The interview audio is transferred and typed as interview scripts. As some of the respondents spoke in Malay, their scripts are translated into English to suit the language of this research. The translation is verified by a lecturer of Selangor International Islamic College, who is fluent in English, Malay and Arabic. The verifier assessed the translation of the transcript from Malay to English and Arabic to English as well to ensure that the context of the speech is preserved within the translation process. After the script has been verified, the texts on the script are labeled on each line for an easy identification on the intended content. The selected content from each respondent script is discussed and included in chapter seven as the interview findings. The interview scripts are manually analyzed, to gather more data with a more accurate evaluation¹¹⁶. The researcher intended to capture the contextual meaning intended behind any utterance, supported by the body language and facial expression to enrich the data¹¹⁷. The additional advantage of manual analysis is that it provides more options of carrying out the analysis and does not ‘force’ the analysis on the text, in comparison to an analysis using software such as ATLAS.ti or Fuzzy Delphi Analysis. The researcher will be able to extract the core themes, concepts, and categories with the freedom of coding, decoding, and encoding of the data in accordance with the theoretical proposition¹¹⁸. Another possible method of analysis is the procedure of expert review, which is the analysis of questionnaire evaluation, similar to the theoretical sampling. However, this method of analysis is more applicable to consensus-oriented studies or heuristic evaluation (usability expert reviews), where an expert provides a

¹¹⁶ Basit, Tehmina. "Manual or electronic? The role of coding in qualitative data analysis." *Educational research* 45, no. 2 (2003): Pp 143-154.

¹¹⁷ Welsh, Elaine. "Dealing with data: Using NVivo in the qualitative data analysis process." In *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research*, vol. 3, no. 2. (2002).

¹¹⁸ Barnes, Sally-Anne, and Maria Hoyos. *Analysing interview data*. Warwick Institute for Employment Research. Paper presentation. 15 February 2012.

product review or identify potential errors in proposed questionnaires at its pretesting stage¹¹⁹.

The code of each group of themes may be derived from the respondents' stories, theoretical framework, and research questions. In addition, each theme must be supported with examples to demonstrate the achievement of the research on the basis of the data analysis. The data are then coded and later classified thematically based on five elements that emerge; the discussion of the interview finding is assigned to the principle, objectives, sources, scopes and core values. Each of these elements is refined thoroughly. Each of these elements is either extended or compresses according to the respondents' suggestion. The refined element will be used to develop the final construct of Islamic work ethic.

For the analysis purpose, respondents participated in the interview sessions will be labeled by numbers:

Table 5.2: Coding of Respondents for analysis

No	Name of Respondent	Lable
1	Rodrigue Ancelot Harvey Fontaine	R1
2	Khaliq Ahmad Bin Mohd. Israil	R2
3	Suhaimi Bin Mhd. Sarif	R3
4	Abdul Shukor Bin Shamsudin	R4

¹¹⁹ Prati, Francesco, Giulio Guagliumi, Gary S. Mintz, Marco Costa, Evelyn Regar, Takashi Akasaka, Peter Barlis *et al.* "Expert review document part 2: methodology, terminology and clinical applications of optical coherence tomography for the assessment of interventional procedures." *European heart journal* 33, no. 20 (2012): Pp 2513-2520; Stavrianou, Anna and Caroline Brun Olson. "Opinion and Suggestion Analysis for Expert Recommendations". Proceedings of the 13th Conference of the European Chapter of the Association for Computational Linguistics, Avignon, France, April 23 - 27 2012. Pp 61-69; Olson, Kristen. "An examination of questionnaire evaluation by expert reviewers." *Field Methods* 22, no. 4 (2010): 295-318.: Pp 295-318; Kitchenham, Barbara, O. Pearl Brereton, David Budgen, Mark Turner, John Bailey, and Stephen Linkman. "Systematic literature reviews in software engineering—a systematic literature review." *Information and software technology* 51, no. 1 (2009): Pp 7-15.

5	Meguellati Achour	R5
6	Sharifah Hayaati Binti Syed Ismail Al-Qudsy	R6
7	Fazrul Bin Ismail	R7
8	Pahrol Bin Mohamad Juoi	R8
9	Jaafar Bin Mohamed	R9

The labeling code will enable the author to cite the respondents' quote with ease within the passages. The respondents are identifiable based on the assigned codes. The codes will also assist the researcher to classify and categorize data more efficiently and systematically. The process of saturating data is very detailed and thorough scheming of information. After the interviewing session is completed, the interviewer will listen to the recorded audio, to check any missing details such as left out questions, identify useful content and evaluate the correspondence of the interview to the research objectives. While listening to the audio, the process of transcribing the data began. An audio file usually requires more than three times, assessing the accuracy of the transcribed information so that the interviewer will not miss any important details. At this stage, the interviewer will be able to filter important data from the less important ones. After the final check, the data will be arranged and grouped according to themes based on phrases and codes that suggest meaningful terms.

5.5 Validity and reliability of data

Validity and reliability are two factors that a researcher should consider in judging the research as valuable and usable designing the research and analyzing the result¹²⁰. The term 'reliability' refers to the consistency of a result and its repeatability if the theory were

¹²⁰ Patton. *Qualitative research and evaluation methods*. (2002). Pp 586-590.

to be tested again¹²¹. 'Validity', on the other hand, refers to 'the credibility or believability of the research', based on the truthfulness of the finding¹²². Reliability and validity have been 'traditionally' associated with quantitative studies. As of recent, qualitative studies have been gaining acknowledgment on its significance, thus generating inquiries among methodology scholars to rethinking the allocation of reliability and validity within qualitative paradigm as well¹²³. Some scholars suggest the terms 'neutrality or confirmability', 'consistency or dependability', 'credibility', 'applicability or transferability' in qualitative studies to equate the term 'reliability' and 'validity' used within the quantitative paradigm¹²⁴.

If the term 'reliability' to be used within the context of qualitative studies, the connotation is encapsulated within the 'quality' of a research based on the capability of elicitation of information. The reliability of the research is judged on its ability to generate understanding, emphasizing on its potential as a valuable finding¹²⁵, the trustworthiness of the finding report and the researcher skills and ability in conducting the research. Its counterpart, validity, is perceived in the qualitative studies, on its trustworthiness rendering the research as defensible and capable of establishing 'confidence' and 'rigor' in its finding. The rigorousness of methods used to generate high quality finding through fieldwork, the philosophical belief of the researcher which is articulated clearly through his research. The assessment of validity is grounded in the intentions and processes of research projects and

¹²¹ Creswell, John W. *Educational research: Planning, conducting, and evaluating quantitative*. Upper Saddle River, NJ: Prentice Hall, (2002). Pp 159

¹²² *Ibid.* Pp 162

¹²³ Kirk, Jerome, and Marc L. Miller. *Reliability and validity in qualitative research*. Sage, (1986). Pp 33-43.

¹²⁴ Golafshani, Nahid. "Understanding reliability and validity in qualitative research." *The qualitative report* 8, no. 4 (2003): Pp 597-606.

¹²⁵ Barbour, Rosaline S. "Mixing qualitative methods: quality assurance or qualitative quagmire?." *Qualitative health research* 8, no. 3 (1998): Pp 352-361.

methodologies. Validity and reliability rely on the researcher's perspectives on eliminating bias and truthfulness of his proposition on a social phenomenon¹²⁶.

In recent methodological studies, triangulation has been suggested as a means of verifying the validity and reliability of a qualitative research¹²⁷. It is described as the 'typical strategy' to evaluate findings or improve validity and reliability of research, through the 'convergence of multiple sources of information to form categories of themes in a study'¹²⁸. Triangulation established valid propositions which are instrumental in controlling bias and specific to the need of proving the 'generalizability' of a qualitative study. It assists to provide 'a confluence of evidence' that evidences credibility of the research and to guard against the accusation of the research being biased or single sourced¹²⁹. Triangulation uses a combination of multiple methods or data to deal with the modification of theories¹³⁰. It includes methods used in data collection and data analysis, which varies according to the types of research. Hence, the validity and reliability tests are based on the criterion of the research.

The validity of this research is based on the integration of multiple sources of evidence utilized in the data collection and analysis process. In the data collection, two methods were used: documentation and interview (using theoretical sampling), which corresponded with the analytical methods of constant comparative and thematic analysis respectively. The various methods and sources employed in this research are intended to seek

¹²⁶ Golafshani. "Understanding reliability and validity in qualitative research." (2003): Pp 597-606.

¹²⁷ Creswell, John W., and Dana L. Miller. "Determining validity in qualitative inquiry." *Theory into practice* 39, no. 3 (2000): Pp 124-130.

¹²⁸ Denzin, Norman K. *The research act: A theoretical introduction to sociological methods*. Transaction publishers, (1973). Pp 260

¹²⁹ Eisner, Elliot W. *The enlightened eye: Qualitative inquiry and the enhancement of educational practice*. Prentice Hall, (1991); Patton. "Qualitative research and evaluation methods." (2002). Pp 66-71.

¹³⁰ Denzin, Norman. "Strategies of multiple triangulation." *The research act in sociology: A theoretical introduction to sociological method* 297 (1970): Pp 313.

corroboration and convergence between the data. The constant comparative method enhanced the internal validity of the finding¹³¹, as the repetitive comparison on the variation and range existed within the researched subject is identified and connected with the external validity¹³². On the other hand, the theoretical sampling provides a concrete basis for generalization of conceptual theories and relation between them, and consequently present units that are absent in the initial theoretical groundwork but represent the same phenomenon¹³³.

In terms of data analysis, the respondents, which are selected from the academic and industrial field, have proven to provide rich and varied perspective on the proposed construct, which was shown to the respondents during the interview session. This step will verify that any information that was given during the interview session is based on the context of the proposed construct as well as the interview questions. On the other hand, the refined construct is developed based using recorded interviews, proving the reliability of the finding; and the transcription of the interview which is verified by a language expert. The construct developed based on experts' validation will be examined against the scholarly works to demonstrate the validity as well as the reliability of the construct. The triangulation of data evidenced by the data collection and analysis prove the validity and reliability of this research.

¹³¹ Internal validity is the procedures or measurements that are used in the research to measure what they supposed to *measure*. See Creswell. *Educational research: Planning, conducting, and evaluating quantitative*. (2002). Pp 163

¹³² External validity refers to the generalization of the result beyond the study. see Creswell, John W. *Educational research: Planning, conducting, and evaluating quantitative*. (2002). Pp 163.

¹³³ Boeije, Hennie. "A purposeful approach to the constant comparative method in the analysis of qualitative interviews." *Quality & quantity* 36, no. 4 (2002): Pp 391-409.

5.6 Conclusion

This chapter discusses the methods used to develop this research. The research uses a qualitative approach based on grounded theory method to interpret the theories underlying the Islamic work ethic to build the construct of Islamic work ethic. The data collection and analysis is conducted in two phases. The first phase of data collection is obtained through documents and texts, and interview.

The documents and texts used include documented literature on the framework and scholarly works of Islamic work ethic, are found in English, Arabic and Malay resources, such as books and articles, in both printed and electronic form. The second phase is gathered using the interview method, which is conducted by a panel of experts on their validation on the initial construct of Islamic work ethic. The interview utilized the in-depth and direct method based on the semi-structured format of interview questions. The sampling size is designed using the theoretical sampling method. The collected data is consequently analyzed in two phases.

The first phase of analysis used the constant comparative method, which compares the scholarly works based on the framework of Islamic work ethic. The analysis will develop the initial construct of Islamic work ethic. The second phase used the thematic method to analyze the experts' validation on the initial construct of Islamic work ethic. The analysis will produce the final construct of Islamic work ethic. In the next chapter, the analysis of the scholarly works of Islamic work ethic, to develop the initial construct of Islamic work ethic, will be discussed.

CHAPTER 6: DEVELOPING THE INITIAL CONSTRUCT OF ISLAMIC WORK ETHIC

6.1. Introduction

This chapter provides a comparative analysis of the classic and contemporary works of Islamic work ethic. The analysis uses the Theory of Knowledge as a ground for comparison to identify the points of similarities and differences between the scholarly works on the conceptualization of Islamic work ethic. The comparison presents five points of similarity and two points of difference, demonstrating the possible continuation of thoughts and ideas on Islamic work ethic among the scholars and therefore, the potential of harmonizing the ethical thoughts. The points will be classified into several categories and these categories will later be identified as ‘elements’. These elements will be used to develop the initial construct of Islamic work ethic.

6.2. Analyzing the scholarly works of Islamic work ethic

The analysis largely refers to the three most recognized scholars of each group as the premise for comparative analysis. The other scholarly works are included to demonstrate supporting thoughts and ideas. The works are analyzed based on the worldview, epistemological and ontological framework of Islamic work ethic. The discussion on the analysis is assigned to the category of similarity and differences.

6.2.1. Similarities

This section presents the discussion on the unification of thoughts and theories of the classic and contemporary scholars on the Islamic work ethic.

6.2.1.1. Religion lays the foundation for work ethic

Most classical works integrate religious principles with the act of work. Al-Mawardi, for instance, discussed the manner of dealing with worldly affairs and religious affairs, without compromising either of the engagements¹. Al-Ghazali proposes Allah as the quest for the purification of the soul grounded in the firm belief in Him and his authority in the realm². Therefore, he advises the kings and rulers to obey God and not to forget their religious obligations. The rulers are accountable for their conducts and assume the duties towards the subjects and their welfare. Despite the authority that the rulers possessed, they are entitled to the responsibilities which will be answerable before Allah. The kings are obligated to abide by the religious teaching and not to manipulate the authority for personal benefit³. Ibn ‘Arabi⁴ emphasizes the importance of faith, specifically referring to the belief in the oneness of God and acknowledging His sovereignty that a person humbly submitted himself to the Divine commands. The manifestation of the belief is demonstrated through the feeling and act of gratefulness towards God and the absolute reliance towards him that a person resigned his fate and destiny to God unquestionably. In this context, Ibn Arabi notes that belief generates behavior, parallel to the role of religion in cultivating work conduct.

¹ Al-Mawardi, Abu Hasan Ali. *Adāb al-Dunyā wa-al-Dīn*. Beirut: Dar Ihyā’ al-Turāts al-Arabī (1979). Pp 22-35.

² Al-Ghazali, Abū Hāmid Muḥammad ibn Muḥammad *Mīzan al- ‘A ‘mal*. Cairo, (1342H). Pp 97-154.

³ Abdul Samad, Nik Roskiman. *Al-Ghāzalī on Administrative Ethics: (with Special Reference to His Naṣīḥat Al-muluk*. Malaysia: IIUM. (2003). Pp 49-50.

⁴ Arabi, Ibn. "The Seals of Wisdom." (1980); Chittick, William. "The Chapter Headings of the Fuṣūṣ." *Journal of the Muhyiddin Ibn Arabi Society* 2 (1984): 41-95.

Asifuddin⁵ highlights the role of religion as the motivation for excellent work performance, He articulates that Allah is the very motivation of work conduct and accentuates the idea of work as ‘seeking the bounty of Allah’(SWT); Allah (SWT) has distributed various means of profit and earnings on the earth, and commanded human to seek for it for sustenance and survival, without forgetting to be devoted to him and be thankful for the bounty. This is to say, that work is sanctioned by religion, and a part of worship. Nasr⁶ values work from the physical perspectives of work; type of activity itself that fits the purpose of work and the motive of work; the sacred covenant. He asserts that in the unitary aspect of human life, work and worship do not distinguish from one another, but in fact, influences one another Similarly, Ali⁷ perceives work through the intrinsic value that it holds, and the impact of such value, which again refers to the physical activities of work. He emphasizes on the metaphysical dimension of work, which elevates the importance of religion for desirable work conduct. Allah (SWT) allows human to be occupied with any kind of work, if the activity does not hinder him from remembering Allah (SWT) or from worshipping Him.

The function of religion in work ethic lies within the belief system entrenched in the Islamic worldview. In Islam, work is sanctified as an act of worship. The spiritual aspects of work correspond with the internal and external aspects of religion⁸. Work ethic, as it is known, provides a moral construct that elevates the meaning of work, holding it in the highest regard while eliminating possible illegal activities in the work process. Islam holds work in high regard, on the condition that it does not deviates a person from his

⁵ Asifudin, Ahmad Janan. *Etos Kerja Islami.*, Indonesia: Muhammadiyah University Press (2004). Pp 35

⁶ Nasr, Seyyed Hossein. "Islamic work ethics." *Hamdard Islamicus* 7, no. 4 (1984): Pp 25-35

⁷ Ali, Abbas J. *Islamic Perspectives on Management and Organization.* United Kingdom: Edward Elgar Publishing Limited, (2005). Pp 54-59.

⁸ Ragab Rizk, Riham. "Back to basics: an Islamic perspective on business and work ethics." *Social Responsibility Journal* 4, no. 1/2 (2008): Pp 246-254.

responsibilities to God, but increase his religiousness and devotion to God through his engagement of work. Work is sometimes misunderstood as a worldly affair that separates a person from his devotion to God on the ground of his occupation with affairs that are not strictly religious or spiritual in nature⁹. Islam elevates the meaning of work as an act of worship if the work is intended to seek his pleasure and complies with the moral standards set by the Divine commands. This means to say that the act of work is religious if the intention is true to the servitude of God and seeking proximity to him and the attention to the worldly affairs did not cause him to disobey his God, deviate from the Divine teachings or neglect his obligatory duties to God to accommodate to his work matters¹⁰.

Islam acknowledges the need to work to fulfill life necessities and to earn a livelihood through the notion of self-reliance and independence. Islam does not prevent nor forbid the seeking of wealth, but rather maintains the pursuit as an instrumental to the end, not the end itself. The amassing of wealth is also entitled to the financial responsibility attached to it; that is paying alms, giving charity and spending for good cause¹¹. When work provides wealth and the wealth is used for good purposes, the act of work has naturally become the act of worship. On the other hand, Islam also embraces the leisurely value contained within the act of work as a person is naturally inclined to and attracted to things that provides leisure and entertainment values. However, the leisure must be limited to the boundary that it does. Leisure is permitted so long that it does not interfere with religious obligations. Islam negates, idleness and unproductiveness and encourages hard work and diligence and

⁹ Kazmi, Azhar, and Khaliq Ahmad. "Managing from Islamic perspectives: Some preliminary findings from Malaysian Muslim-managed organizations." *Issues in Islamic management: Theories and practices* (2012): Pp 440-450.

¹⁰ Ahmad, Muhammad Shakil. "Work ethics: an Islamic prospective." *Journal of Human Sciences* 8, no. 1 (2011): Pp 850-859.

¹¹ Possumah, Bayu Taufiq, Abdul Ghafar Ismail, and Shahida Shahimi. "Bringing work back in Islamic ethics." *Journal of business ethics* 112, no. 2 (2013): Pp 257-270.

balance between work and leisure¹². For these various conceptions of work, Islam assumes the motivational aspect of work ethic, of which the belief system in the form of worldview, narrates the main pursuit of work. That is, work is to seek God by obeying his commands and confining every aspect of a work towards Him and central to fixating every engagement to Him¹³.

6.2.1.2. Happiness is equivalent to success

Ibn Miskawayh¹⁴ is among classic scholars who emphasize on the pursuit (*maqāṣid*) of spiritual happiness, encapsulated within the term 'sa'ādah'. Happiness, according to these scholars, is achieved when the sorrow and anguish caused by vices have vanished. Al-Ghazali¹⁵ perceives happiness through the purity of soul that entails rewards in the world and remuneration in the hereafter. It is described that 'happiness' as deliverance from sorrow and anguish caused by desire, evilness, and lust. Other following Muslim scholars define success as obtaining the pleasure of God and His promise of eternity pleasure in the paradise. Al-Hasan Al-Banna¹⁶ accentuated that happiness is defined as the attainment of the pleasure of God. When a person achieved happiness, he is considered as victorious in the struggle against viciousness. Al-Farabi¹⁷ suggested that happiness is a blissful state of life when the social rights are fulfilled within the establishment of an ideal state.

¹² Ahmad, Shukri, and Musa Yusuf Owoyemi. "The concept of Islamic work ethic: An analysis of some salient points in the prophetic tradition." *International Journal of Business and Social Science* 3, no. 20 (2012): Pp 116-123.

¹³ Hayati, Keumala, and Indra Caniago. "Islamic work ethic: The role of intrinsic motivation, job satisfaction, organizational commitment and job performance." *Procedia-Social and Behavioral Sciences* 65 (2012): Pp 272-277.

¹⁴ Ibn Miskawayh, Abu Ali Aḥmad ibn Muḥammad ibn Ya'qūb. *Tahdhīb al-Akhlāq wa Taṭhīr al-A'rāq*. Al-Matba'ah Al-Miṣriyyah Wa Maktabatiha (1924). Pp 20.

¹⁵ Al-Ghazali. *Ihya'ulūm al-dīn*. Vol. 13. (1993). Pp 12

¹⁶ Al-Aidaros, Al-Hasan, Faridahwati Mohd Shamsudin, and Kamil Md Idris. "Ethics and ethical theories from an Islamic perspective." *International Journal of Islamic Thought* 4 (2013): 1.

¹⁷ Walzer, Richard. *Al-Farabi on the perfect state*. Oxford University Press, USA, (1985). Pp 33-36.

Contemporary scholars propagated success (*al-falāh*) as the goal of work. Ali¹⁸ defined success through the sense of self-satisfaction and sense of achievement. The prospect of career advancement and the notion of self-reliance, and self-survival is a form of success. Nasr¹⁹ elevated the conceptualization of success is when a person's effort is acknowledged by God and his deeds are regarded as acts of worship. The ultimate success is when God appraised the good deeds and reward the doer with the paradise. Work is also attributed as a source of earning and a foundation of self-esteem. Muslim scholars have also acknowledged the importance of work as means of holding business in the highest regards, a representation of self-reliance and self-dignity and asymmetrical balance of personal and social life.

In the spherical view of Islam, success and happiness are interconnected and only by fulfilling, that a person will be regarded as successful. The attainment of happiness is a form of success and success is not detached from happiness. The paradox of success is the attainment of what is desired and accomplishment on what is pursued. The Quranic and prophetic tradition often describes success as the achievement of worldly pursuits and the success in the hereafter through the salvation from the hellfire and reward of heaven. Therefore, success is deciphered in two modes; success in the world and in the hereafter. Happiness, on the other hand, is contained in the liberation from sorrow, distress, grief and mental anguish²⁰. It is described in the Quranic and prophetic prescriptions as the rewards for those who have obeyed God and observed their duties, will not encounter grief in the afterlife and promised with eternal happiness. Within this context, happiness can be found

¹⁸ Ali. *Islamic Perspectives on Management and Organization*. (2005). Pp 54-59.

¹⁹ Nasr. "Islamic work ethics." (1984): Pp 25-35

²⁰ Yusuf, Imtiyaz. "Dialogue Between Islam and Buddhism through the Concepts Ummatan Wasatān (The Middle Nation) and Majjhima-Patipada (The Middle Way)." *Islamic Studies* (2009): Pp 367-394.

in two forms; immediate or temporary happiness and eternal happiness²¹. If we were to conceptualize the meaning of success and happiness, success is the achievement of the object of pursuit and happiness is the object pursued after. Success is in the forms of material and spiritual, while happiness itself is a spiritual object.

Success and happiness in the context of work displayed a wider disparity of concept. On the first fold, success in this world is associated with the accumulation of wealth, the fulfillment of basic survival and physical needs, personal and career growth. The immediate happiness is deciphered in the prosperity and blissfulness of life, including the social recognition and social standing, an abundance of sustenance, the civilization of society, hospitable environment for living and socially thriving nation. In this comparison, worldly success in this comparison appeared to be physical and materialized, while happiness is evidently spiritual and metaphysical. On the second fold, success in the hereafter is the attainment of reward for worldly deeds in the form of paradise. The eternal happiness is obtained after the residence entered the paradise. This comparison concurred with the physical aspect of 'success' and the metaphysical nature of happiness discussed above. Islam embraces success in its various form as the remuneration for the effort to obey Allah and observe His commands in the engagement of work. Happiness is rewarded for the resistance and struggle against viciousness, adherence to the Divine law based on the cognition, reasoning, and emotion that is oriented on seeking the pleasure of God.

²¹ Vargas-Hernández, José G., Mohammad Reza Noruzi, and Narges Sariolghalam. "An exploration of the effects of Islamic culture on entrepreneurial behaviors in muslim countries." *Asian Social Science* 6, no. 5 (2010): Pp 120.

6.2.1.3. The Quranic and prophetic traditions as the main guidance

Classic scholars have known to refer to the Quranic and prophetic traditions as the source of their ethical thoughts. Al-Ghazali, especially, uses Quranic and prophetic quotations to explain the value of patience (*ṣabr*) and gratitude (*syukr*) as well as his theory of the human personification on the Godly attributes. Other works of Al-Ghazali²² relies heavily on the exposition of the quranic contents and prophetic quotations on the purification of the soul, the criterion of deeds, virtues, and values. Al-Mawardi²³ explores the arts of dealing with the religious and worldly matters based on Quranic and prophetic prescription. Other scholars like Al-Dawwani²⁴, states the understanding of the Qur'an is the basis of identifying righteousness of conduct from viciousness. Ibn Abi Dunya²⁵ maintains that the prophetic tradition is the orientation (after the Qur'an) for religious conducts. Other than these scholars, the usage of Quranic and prophetic tradition as the source of ethical theories can be seen in most of the classical works; each of these treatises contained Quranic and prophetic quotations, which are elaborated with commentaries.

Contemporary scholars like Ali²⁶, laid out the foundation of Islamic work ethic based on the Quranic and prophetic quotations on work conducts such as the value of honesty, justice, the forbiddance of bribery and usury, healthy competition, transparency; and the encouragement to work in the sense of self-reliance and self-survival is based on the Quranic verses and prophetic sayings. Ali sees the importance of work demonstrated through the prophet Muhammad (P.B.U.H) himself who is engaged in his youth as a trader.

²² Al-Ghazali. *Ihya'Ulumuddin*. Beirut: Dar Ihyā al-Kutūb al-'Ilmiyyah. (1993). Pp 3-10.

²³ Al-Mawardi. *Aḍāb al-dunyā wa al-dīn*. (1996). Pp 70-90.

²⁴ Ali, M. Basharat. Muslim social philosophy. Jamiyatul Falah Publications, (1967). Pp 161-163.

²⁵ Bellamy, James A. "The Makārim Al-Akhlāq By Ibn Abi Al-Dunyā (A Preliminary Study)." *The Muslim World* 53, no. 2 (1963): Pp 106-119.

²⁶ Ali. *Islamic Perspectives on Management and Organization*. (2005). Pp 54-58.

Nasr²⁷ concurred with Ali's thoughts on the importance of being engaged in trade. The religious sanctification of work is contained within the *Qur'an* and supported by the prophetic traditions. Asifuddin²⁸ relies on the Quranic and prophetic tradition to demonstrate the significance of belief system as the intrinsic motivation to perform work in accordance with the religious traditions. Other scholars, such as Possumah *et.al*²⁹ and Ahmad³⁰ developed conceptualizations on Islamic work ethic based on the Quranic and prophetic quotes that refer to work and work conducts from an Islamic perspective.

6.2.1.4. The underlying roles of human being beyond the act of work

The classic scholars mention on the submission to Allah as the servant of God and responsibility, liability, and accountability as the vicegerent of the earth. The notion of submission to Allah denotes the perception of an employee towards his work as his 'offering' to his master. Al-Ghazali³¹ views that a person will perceive his job as a divine task or 'calling' hence, strive to offer his best to appease his god as well as to accumulate the promised reward in the world and in the hereafter. Thus, his service begins with good intentions that direct his actions and attitudes, in line with his goal, which is to serve Allah. The governor will also ensure that the source of his earning is legitimate and will not hinder him from performing religious obligations. This idea is also captured in the works of Al-Mawardi³², who propagates the intention of worshipping Allah in the religious conduct and remain virtuous in dealing with worldly affairs. To put it simply; every person has role to play in the society and opportunities for him to grow and develop. Each person has right to

²⁷ Nasr, Seyyed Hossein. *Ideals and realities of Islam*. (1977). Pp 170-188.

²⁸ Asifudin. *Etos Kerja Islami*. (2004). Pp 40.

²⁹ Possumah, Bayu Taufiq, Abdul Ghafar Ismail, and Shahida Shahimi. "Bringing work back in Islamic ethics." (2013): Pp 257-270.

³⁰ Ahmad. "Work ethics: an Islamic prospective." (2011): Pp 850-859.

³¹ Al-Ghazali. *Ihya'ulum al-din*. (1993). Pp 14

³² Al-Mawardi. *Adab al-dunyā wa-al-din*. (1996). Pp 70-80.

fulfill towards self and others, and therefore every person is a contributor towards the society. Social assistance and mutual aid, according to Ibn Miskawayh³³, is instrumental to deliver justice. Every person is the pillar of the society, and if every of them is able to accomplish their roles, social rights will be fulfilled and justice will surface.

Ali³⁴ agrees that every person is accountable for his purpose of living but without neglecting his duties to others. This is to say that every person is entitled to his part in the development of the society, from the top management of the state to the public citizen; every person has its own unique role to play. Nasr³⁵ also perceives that if every person is to be committed to their individual craftsmanship while maintaining amiable competition, the Muslim society to revive the traditional work ethic that propelled the Islamic civilization.

6.2.1.5. Justice, responsibility, and honesty as the core values of work

Al-Ghazali³⁶, associate the character of a faithful person to the attribute of truthfulness (in sayings and actions), being kind and fair to family, friends, and neighbors. Ibn Miskawayh warns against hypocrisy, either the conflicting of actions and words or being pretentious in kindness. Other scholars such as Nizam al-Mulk and Keikavus, perceive honesty as an ideal character of a ruler to achieve justice. Justice, itself, is an inborn virtue of a purified soul; a person who has achieved wisdom, will be a just person. Early Muslim scholars such as Al-Kindi and Ibn Sina, purport the value of justice, as a perfection of human morality.

³³ Nasr. *Ideals and realities of Islam*. (1977). Pp 180-188.

³⁴ Ali. *Islamic Perspectives on Management and Organization*. (2005). pp 57-59.

³⁵ Nasr. "Islamic work ethics." (1984): Pp 25-35

³⁶ Al-Ghazali. *Ihyā' ulūm al-dīn* (1993): Pp 20

In contrast, contemporary scholars perceive just as one of the characteristics of a true leader. Ali³⁷ specifically emphasizes on justice including fairness in recruitment, in promotion and fairness in dealing with rights of buyers and sellers will lead righteousness and purpose of transactions. Other scholars like Abbasi *et.al*³⁸ supported the value of justice, as a true character of a Muslim, complemented with trustworthiness and honesty. He feels that these values imitate the prophetic character as a trader in line with his commands on being fair and honest in business transactions. Uygur³⁹ identifies the character of a Muslim entrepreneur as honest and trustworthy, regardless of whether a person is being secular in his religious practices or a very strict Muslim.

6.2.2. Differences

This section elaborates the difference between the scholarly works display with regards to the epistemological source of Islamic work ethic and the discourse on virtues and values.

6.2.2.1. Continuity vs. Discontinuity of scholarly tradition

The classic scholars have known to practice the quoting of thoughts and ideas of the preceding works, critical analyzing of other works, the agreement, and disagreement of ideas that are articulated through in the scholar's own work. The practice of quoting the works of others, analyzing the works of another scholar, the 'borrowing' of other scholarly thoughts with additional commentaries to absorb the theory into the scholar own's work, reflects the continuous cycle of scholarly tradition in the classic period. In the scholarly

³⁷ Ali. *Islamic Perspectives on Management and Organization*. (2005). Pp 53-59.

³⁸ Abbasi, Abdus Sattar, Kashif Ur Rehman, and Amna Bibi. "Islamic management model." *African Journal of Business Management* 4, no. 9 (2010): Pp 1873-1882.

³⁹ Uygur, Selçuk. "The Islamic work ethic and the emergence of Turkish SME owner-managers." *Journal of Business Ethics* 88, no. 1 (2009): Pp 211-225.

works of Islamic work ethic, classic scholars such as Ibn Miskawayh's *tahḍīb al-akhlāq wa tathīr al-a'rāq*⁴⁰ is believed to be influenced by his preceding scholar, Yahya 'ibn 'Adi⁴¹, who produce ethical treatise that bears the same title akin to Ibn Miskawayh's work, *tahzīb al-akhlāq*, but distinguished in the content. Al-Dawwani, who produced the ethical treatise *akhlāq-ī-jalīlī* is thought to be inspired by the works of Al-Tusi, *akhlāq-ī-nasīrī* with contrasting ideas discovered in both scholarly works.

In comparison, the contemporary works are found to be discontinued from the classic works, in terms of ethical theories underpinning Islamic work ethic. Majority of the scholarly works refer to Ali as one of the scholars of Islamic work ethic scale. Ali⁴² himself developed the scale without mentioning any reference to any of the classical scholars of ethical theories scholars. Nasr⁴³ is also found to develop the Islamic work ethic on philosophical approach without including any commentaries on the classic ethical theories. Asifuddin⁴⁴ conceptualizes Islamic work ethic using the psychological approach of which, his work does not feature the thought of classic scholars.

6.2.2.2. Virtues vs. Values

Ibn Miskawayh⁴⁵, are among scholars who have discussed the extensity of values in regard to morality. Brotherhood, for instance, is the offset of love but not lust and desire, wisdom is an epitome of courage and generosity and justice is the synergy of companionship and wisdom. It is concluded that Islam embraces values that are not only considered as religious

⁴⁰ Ibn Miskawayh, Ibn. *Tahḍīb al-Akhlāq*. (1961). Pp 25-29.

⁴¹ Ibn 'Adi, Yahya. *Tahḍīb al-Akhlāq*. Edited by Khalil Samir. CEDRAC, (1994).

⁴² Ali. *Islamic Perspectives on Management and Organization*. (2005). Pp 67-65.

⁴³ Nasr. "Islamic work ethics." *Hamdard Islamicus* 7, no. 4 (1984): Pp 25-35

⁴⁴ Asifudin. *Etos Kerja Islam*. (2004), Pp 43

⁴⁵ Ibn Miskawayh, Ibn. *Tahḍīb al-Akhlāq*. (1961). Pp 30.

but work oriented. A person invoked himself with one of the core values, will naturally incline to possess another praiseworthy virtue. If the process of moral training is continuous, the person might be able to achieve the perfection of morality. Early Muslim scholars emphasize on virtues and values, as well as the process of developing good personality within oneself. These important anecdotes did not appear to be included in the current studies of Islamic work ethic, where the development of the character of a good employee is not properly explored. Classical scholars generally see values as a derivative of one another and collective in nature to achieve the perfection of morality.

Within the contemporary works, the Islamic values are associated with the work sector - the religious values are 'applied to' the work conduct rather than becoming the foundation of work conduct itself. Ali⁴⁶, for instance, demonstrate the relevance of Islamic values to work conduct to secure business interests. Work should ideally be freed from high profile corruption and illegal authorities, robbing the rights of others for personal interest and violating of opportunities. This perception is encapsulated in the Islamic law on transactions, and therefore, work activities that are performed according to the religious regulations are considered as sanctioned by the religion. When the religious values are inculcated, the act of work will be transformed into an act of worship and consequently, become a good deed that is rewardable by God.

In comparison, virtues are more general than values, which 'virtues' implies the innate disposition that is neutral and without contemplation, intrinsic, indispensable, and unconfined to any type of situation and unconditional. The discourses of virtues often discern the soul as the moral faculty, vital to moral judgment and therefore, virtues are

⁴⁶ Ali. *Islamic Perspectives on Management and Organization*. (2005). Pp 68-69.

intrinsic and developed from within. On the other hand, the virtues are derivative, which a virtue will 'bear' another value. For example, wisdom will lead to justice and courage. Whereas values are described a set of conduct that is situational, cultivated into or 'forced' to develop from external causes⁴⁷. Values are often associated with the area that it is applied to, such as work values, social values, religious values and so on. A value is described as interconnected to one another but is not derivative. The usage of values is more common and identical is various management literatures, 'values' are used to accommodate to the philosophy of work ethic, but used and treated with the connotation of 'virtues' as an innate disposition that developed character and is generated from within the moral faculty, which is the soul. The values are the divisions of the moral faculty integral of the soul. The soul will undergo development, establishment, cultivation, enforcement, and experiment to refine the character before the values can finally be ingrained into the soul and attain the virtuousness of character⁴⁸.

If the context of values and virtues is to be discussed within the frame of Islamic work ethic, the work values are ideally cultivated from within, rather than being enforced upon. But in real perspective, employees and employers come from various demographic, educational, social and cultural background that developed a personal value system. The personal and social value naturally and inadvertently embedded in the work personality, creating diverse work attitudes within the same organizations⁴⁹. Work organizations have long identified this issue and have known to use ethical codes to standardize work behaviors and attitudes to achieve consistent and uniformed work outcome from every

⁴⁷ Miller, Robert A., and Elizabeth W. Collier. "Redefining entrepreneurship: A virtues and values perspective." *Journal of Leadership, Accountability and Ethics* 8, no. 2 (2010): Pp 80; Pattison, Stephen. "Virtues and values." *The Managing Care Reader* (2003): Pp 149.

⁴⁸ Movahedi, Mohammad Javad, and Mahdi Dehbashi. "Seyed Mohammad Hossein Tabatabai and David Hume in the philosophical basis for determining the values." *Comparative Theology* 9, no. 1 (2017): Pp 1-2.

⁴⁹ Peterson, Christopher, and Martin EP Seligman. *Character strengths and virtues: A handbook and classification*. Vol. 1. Oxford University Press, (2004). Pp 70-80; Graafland, Johan, Corrie Mazereeuw, and Aziza Yahia. "Islam and socially responsible business conduct: an empirical study of Dutch entrepreneurs." *Business ethics: a European review* 15, no. 4 (2006): Pp 390-406.

member of the organization. The process of cultivating and nurturing positive values necessitates a length of time for the work values to become habitual that a person could be accustomed to the work conduct. Similar to this concept, the Islamic work values requires a certain form of enforcement for the employees and employers to be committed to the ethical codes⁵⁰. The process of enforcement, however, should be accompanied with the awareness and understanding of the values, which enables the employees and employers to conceptualize the relation between the organizational and personal values and adopted the Islamic values into personal value system and worldview.

6.3. Proposing the initial construct of Islamic work ethic

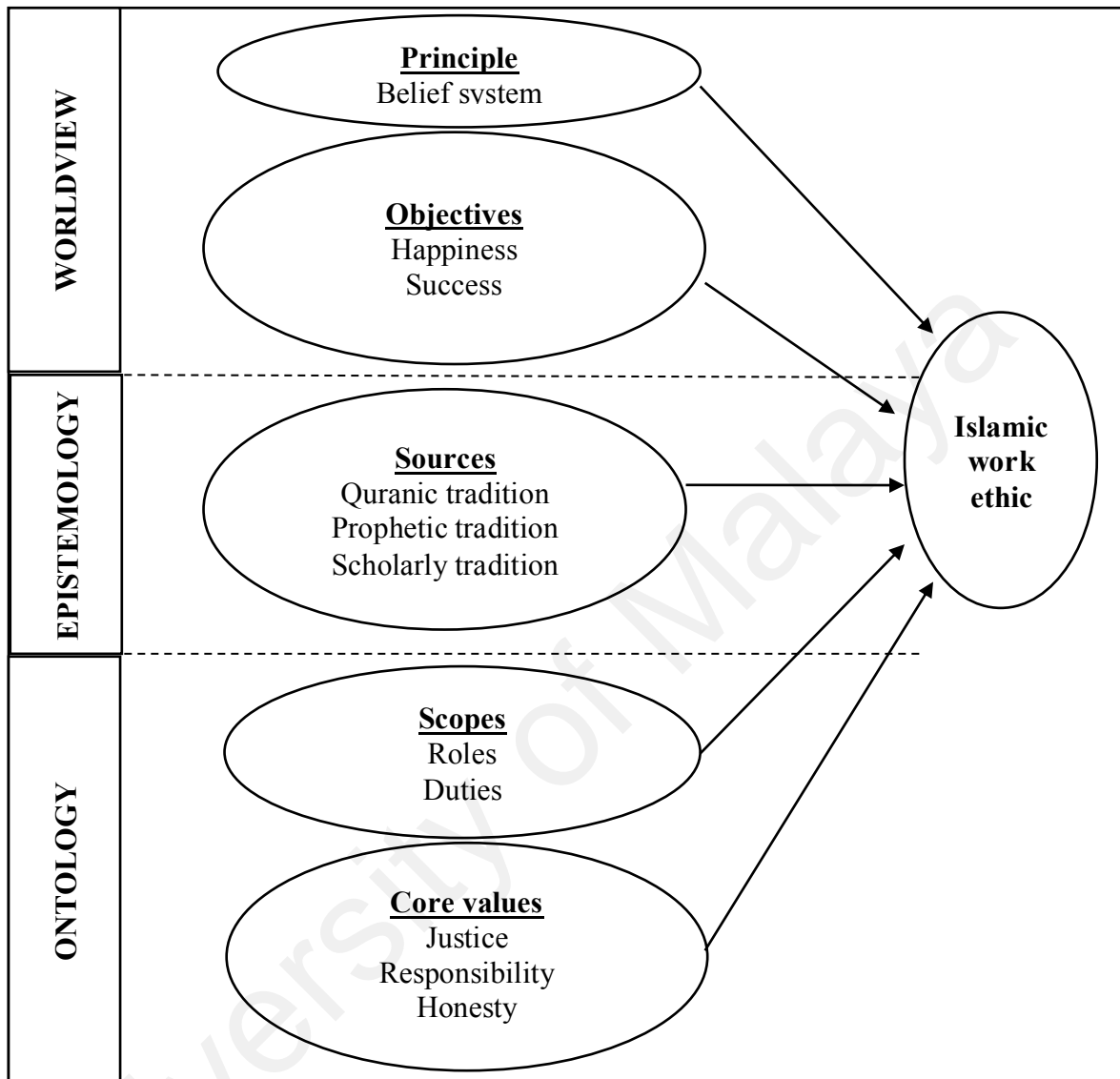
Based on the analysis of the scholarly works, the discontinuity of ethical theories is evident. Therefore, the comparative analysis attempts to discern the similarities and differences between the classic and contemporary works. The analysis discovered five points of similarity and two points of difference. The similarities between the scholarly thoughts are on the concepts of religion as the foundation of work ethic, happiness equates to success, the Quranic and prophetic tradition as the sources of Islamic work ethic, the underlying roles of work and the justice, responsibility, and honesty as the main values of Islamic work ethic. The scholars' thoughts are found to be differing, in terms of the continuity of scholarly tradition and the discourses of virtues and values. These analytical points suggest several points of 'loopholes' that need to be addressed. It is discovered that the connection between belief system and work ethic has not been sufficiently articulated, core religious

⁵⁰ Malekian, Esfandiar, and Abbas Ali Daryaei. "Islamic values forward into better corporate governance systems." *International Conference on Business and Economic Research*. (2010); Othman, Norani. "Muslim women and the challenge of Islamic fundamentalism/extremism: An overview of Southeast Asian Muslim women's struggle for human rights and gender equality." In *Women's Studies International Forum*, vol. 29, no. 4, Pp. 339-353. Pergamon, (2006); Kamri, N. A., S. A. Basir, and S. F. Ramlan. "Implementing Ethical Codes at Workplace: A Discussion on the Factors of the Enforcement, Employee Awareness and Understanding." *Pertanika Journal of Social Sciences & Humanities* 25, no. 2 (2017).

values in the context of work have not been discussed extensively, goals, roles, and scopes underlying the engagement of work are generally described and the scholarly tradition as one of the sources for the Islamic work ethic is disputed.

These issues are corresponded with the points of similarities and differences and unitized into categories of three represented by worldview (W), epistemology (E) and ontology (O). The religion as the foundation of work ethic and the connection of happiness to success is found to correspond with the issue of the connection between the belief system and work ethic and the goals of Islamic work ethic. These points are classified under the W category. The Quranic and prophetic tradition as the sources of Islamic work ethic is discovered to correspond with the issue on the Islamic work ethic sources. These points are grouped as E. The general roles of work and the justice and the main values of Islamic work ethic related to the fragmented discourses of virtues and values. These points are categorized as the O category. The categories of W and O are found to consist of varied units which need to be specified into smaller categories. Based on the content and context of the units, the W category is divided to the category of 'principle' and 'objectives' and the O category is divided to 'scopes' and 'core values' The E category is united on the content and labeled as 'sources'. These categories are found to be definitive of the content units and found to be identifiable as the 'elements' of Islamic work ethic. These elements are structured to form the initial construct of Islamic work ethic as the figure 6.1 below:

Figure 6.1: The initial construct of Islamic work ethic



Source: Author's illustration modified from Nor 'Azzah Kamri. *Pelaksanaan kod etika Islam di institusi pembangunan berteraskan Islam:kajian kes di lembaga tabung haji Malaysia*.Ph.D. Dissertation (2007) and Mohd. Affandi Hassan. *The Tawhidic approach in management and public administration* (1992).

The figure above displays the initial construct of Islamic work ethic that is developed and modified from Kamri's theoretical model of Islamic management⁵¹ and Hassan's model of

⁵¹ Kamri, Nor'Azzah. "Pelaksanaan Kod Etika Islam di Institusi Pembangunan Berteraskan Islam: Kajian Kes Lembaga Tabung Haji Malaysia." PhD diss., Doctoral Thesis, Universiti Sains Malaysia, (2007). pp 33.

'management from Tawhidic approach' ⁵². These theoretical models contain elements that are generally similar to the elements proposed above. The element of principle encompasses the Islamic belief system based on the monotheistic faith. The objectives of Islamic work ethic are perceived through the attainment of happiness and success. The sources of Islamic work ethic derived from the Quranic and prophetic traditions supplemented by the scholarly exposition. The scopes of Islamic work ethic is conceptualized through the roles and duties of the human being as the servant of God as the vicegerent of the earth in dealing with worldly and religious affairs. The core values of Islamic work ethic are justice, responsibility and honesty This construct is developed based on the comparative analysis on the contemporary and classic works of Islamic work ethic and considered to be on the amateur stage, which needed verification and justification on its validity as the construct of Islamic work ethic.

6.4. Conclusion

Based on the analysis of the scholarly works, it is discovered that the classic and contemporary scholars have conceptualized Islamic work ethic within the premise of the worldview, epistemology, and ontology but in the form of general theories and concepts that are distinguished but concurred with one another. The comparative analysis has provided five points of similarity and two points of difference. These points are unitized, categorized, and re-categorized. From the unitizing and categorizing process, five elements emerged: principle, objectives, sources, scopes and core values of Islamic work ethic. These elements are developed into an initial construct of Islamic work ethic. The element of principle is encapsulated in the Tawhidic belief; the objectives consist of happiness,

⁵² Mohd. Affandi Hassan. *The Tawhidic Approach in Management and Public Administration: Concepts, Principles, and an Alternative Model*. National Institute of Public Administration, Malaysia, (1992). pp75.

success, and goals; the sources are derived from the Quranic, prophetic and scholarly tradition; the scopes narrate the roles and duties of a human being; the core values consisted of justice, responsibilities, and honesty. The construct, however, requires validation of the proposed elements and its contents. To validate the construct, a group of experts is consulted. The findings on the expert validation will be discussed in the next chapter.

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CHAPTER 7: REFINING THE CONSTRUCT OF ISLAMIC WORK ETHIC

7.1. Introduction

In the previous chapter, the initial construct has been developed based on the comparative analysis of the scholarly works. The construct, however, requires verification of its validity and reliability as the theoretical construct of Islamic work ethic. A group of experts has been interviewed to review and validate the construct, which suggests the refinement of the construct. Based on the interview, several important findings have been discovered. This chapter will discuss the findings in length and segregate the discussion within the five elements: the principle, objectives, sources, scopes and values and its contextual contents. The result from the analysis will produce the final construct of Islamic work ethic as the fulfillment of the final objective of this research.

7.2. Findings and discussion

Nine experts participated as interview respondents in the validation of the construct. Each element is carefully examined and commented by the respondents. Based on the initial construct shown to the respondents, they generally agree on the five elements as critical of and identifiable with the theoretical construct of Islamic work ethic, but slightly differed in some contexts. These slight disparities do not affect the general agreement on the validity of the initial construct, but rather complement the opinion of one another. The differing views are harmonized and used to solidify the elements of Islamic work ethic. The respondent's opinion on the initial construct is discussed in the following subtopic.

7.2.1. The principle of Islamic work ethic

The principle is considered by most respondents is one of the main categories that constructs Islamic work ethic. Islamic work ethic is central to its principle, and the consequent objectives, sources, scopes, and core values are basically influenced by the principle. When the question on the principle of Islamic work ethic was asked, the majority of the respondents mention belief system as the essence of work ethic. The following table 7.1 elaborates on the respondents' view on the principle of Islamic work ethic:

Table 7.1: Responses on the principle of Islamic work ethic

Respondent	Responses
R1	“Islam emphasizes on self-regulatory...puts model, border, standard, measurement, what is <i>halal</i> and what is <i>haram</i>At the end of the day, you will have to answer Allah for what you have done...religiosity and spirituality, influence work values”
R2	“If you do your work properly, Allah will give you more and bless you.”
R3	“keep doing whatever Allah has asked you... Tawhidic paradigm”

Respondent	Responses
R4	“please include Allah in the construct of Islamic work ethic”
R5	“When the work is seen as part of worship and good deeds, a person will strive to obtain the rewards and avoid punishments... If you do everything is for Allah only and giving benefit to gain the pleasure of God and spreading Islam, you will be rewarded.”
R6	“...related to religiosity”
R7	“tip of the iceberg or outer layer is the behavior. Underneath is the worldview, value and belief system. ...when we have justified value and worldview, we should have a good behavior”
R8	“The catalyst is what underneath the water; belief system develops mindset, and mindset that develops value, and values develop attitude... work is not for the sake of work, but for the sake of Allah and the prophet...the job will be fulfilled, not for the organization or society, and whether the job is being paid or not... A true Muslim performs his work for the sake of Allah and his apostle, hence value his work.”
R9	“Worldview is the lens that a person sees his life through it... He perceives his whole life through it and this is very important. By developing a proper worldview, work values will entail... God is the source...Allah is the owner of everything.”

Source: Interview with the respondents

A group of the respondents e.g R7 and R8 directly mention 'belief system' as the principles underlying Islamic work ethic. Both of the respondents illustrate a person's behavior is grounded in his belief system as his worldview through the concept of 'tip of the iceberg'. Behaviour and character, on the tip of the iceberg, gravitate to the belief system and worldview underneath the water. R7 strongly emphasize that justified value (through belief system) and worldview develops good behavior. R8 elaborate the linking chains between belief system, mindset, values, and attitudes. He further elaborates that the noble form of work lies within intention to seek Allah in the engagement of work. Another respondent, R3 quotes 'Tawhidic paradigm' which is understood in the context of his speech, that the term refers to the obedience and submission to God in every aspect of life including worldly engagement, for e.g. work.

The other group of respondents indirectly mentions belief system through phrase and term. Some of the respondents i.e. R1 and R6, who uttered the term 'religiosity', which is understood to be related to the Islamic belief system. R1 explains further in the context of religiosity as the entitlement of a person towards God that in the end, he will return to God and all of his actions will be held accountable for. R6 generally mentions religiosity, in which understood as the level of commitment to religion manifested through the Islamic belief system. The remaining respondents describe belief system within the phrase of '...for the sake of Allah'. R2 explained at length that work is to seek Allah rather than material reimbursement. R4 mentioned the word 'Allah' to be included in the construct of Islamic work ethic. It is understood from the respondent's utterance that he is proposing that the Islamic work ethic is central to the quest for God. R5 elaborated that Allah should be the main pursuit of every engagement and every act must be intended to seek His pleasure. R9

mentions that Allah is the owner of everything and this conceptualization should be firmly implanted in personal worldview.

The subsequent question was asked on the relation of the belief system to work conduct. Some of the respondents such as R9 explain that the belief in Allah will develop a proper worldview, of which work values will entail. R1 suggests that the belief in God is related to spirituality and religiosity, which both of these generate a significant influence over work values. R5 elaborates that when work is intended as a quest to seek God, a person will refrain himself from invoking the wrath of God to avoid his punishments. Other respondents indirectly agree that the work conduct is related to a personal belief system. On the final question of the significance of religion to work and its associate act, R2 elucidates that religion, through the belief system, develops the intrinsic motivation to work for the sake of God and earn a reward for his deeds. R3 proposes that the obedience to God, through the notion of religiosity, maintains the perseverance in performing work. R6 also mentioned religiosity, which is understood as the commitment to religious obligations and encapsulates the intrinsic motivation for a person to be committed to his work as much as he is committed to his religion. R8 suggests that the quest for God will develop the appreciation toward the act of work itself.

Combining the responses towards the questions on the principle of Islamic work ethic, it can be concluded that the respondents agree on the belief system as the principle of Islamic work ethic. Whether they utter the title ‘Allah’ or God, the responses imply that it is impossible to detach the principle of Islamic work ethic from the belief in Allah, accentuate Allah as the end goal of the engagement of work. To describe God as the central intention of Islamic work ethic, the term ‘Tawhidic belief’ is found to encapsulate the belief in the

Allah as the only god and every activity, both religious and worldly, is fixated upon Him. Furthermore, R3 has specifically uttered the term 'Tawhidic'. The responses also imply Islamic belief system is essentially understood as the belief in Allah is the sole proprietor of devotion and worship. In the context of work ethic, an employee's personality is fixated on the purpose (*maqṣūd/ghāyah*) that of God. The concept of Allah as the 'pulse' in every activity, i.e. business transactions, productive labor, academic activities will impose the obligation to observe his conduct in accordance with the Divine commands. The concept of pursuing Allah as the end goal is contained in the term 'Tawhidic belief'. Therefore, it is considered as appropriate to employ the term 'Tawhidic belief' as the principle of the Islamic work ethic.

The term Tawhidic had been used in many studies within the management literature. Hassan uses the term to articulate the faith in the oneness of God as an approach to conceptualize management system based on the religious principles¹. Ismail treated the term 'Tawhidic' to demonstrate the entire faith in Allah manifested in the vertical relationship between a person and his creator, hence a person is entitled to his God. Although in the physical aspect of transactions and dealings, the business engagement might appear as a human interactional activity, the spiritual aspect of the work suggests that human are responsible for their actions and will be answerable for all of his acts and judgments². Sarif suggested 'Tawhidic' as a paradigm of management, which all policies, principles, and systems are confined to the monotheistic belief³. The Tawhidic paradigm implies that Allah is the end of the management process and every level of organization are

¹ Hassan, Mohd. Affandi. *The Tawhidic Approach in Management and Public Administration: Concepts, Principles, and an Alternative Model*. National Institute of Public Administration, Malaysia, (1992). Pp 56-68.

² Ismail, Yusof. "Spirituality in business ethics from an Islamic perspective." (2011): Pp 119-154.

³ Sarif, Suhaimi Mhd, and Yusof Ismail. "An application of Tawhidic paradigm in macro-planning of the 1 Malaysia policy." (2011): Pp 101-125.

entitled to obey him. Kamri elaborates *Tawhīd* as the essential philosophy of positive work conduct – the trust in God entails the belief in the punishment and rewards as the consequence of good and bad conduct. The belief system formed a self-regulation or intrinsic guard against a breach of conduct as God is all-seer and all-knower.

The concept of Tawhidic belief concurred with Al-Ghazali's view, who emphasizes on the quest of God. According to Al-Ghazali, the true seeker of God, in his various endeavors and engagement, will pursue no other than proximity to God and seek to purify his soul in the true faith in the oneness of God⁴. Al-Mawardi suggested the significance of the doctrine of the divine unity, '*tawhid*' to counter the oppression and subjugation (*mazālim*) of the rulers upon his subjects⁵. Asifuddin⁶ explains that Islamic work ethic is central to the intention of work is an act performed and committed to for the sake of Allah. Therefore, the Tawhidic belief is considered as a definitive term to describe the principle of Islamic work ethic.

Tawhidic belief promotes the higher regard for work; denoting Allah as the ultimate purpose of the engagement⁷. The common perception of work as a source of earning is heightened by the sense of awareness towards Allah as the sole provider of sustenance and providence. Regardless of occupation and as long as it is legitimate, Allah will reimburse the labor through two modes of reward: material e.g financial stability and spiritual e.g sense of achievement. A person who 'sees' Allah in his work will not be in despair

⁴ Al-Ghazali, Abū Hāmid Muḥammad ibn Muḥammad Mizan al-'A'mal. Cairo, (1342H). pp 97-154f.; Al-Ghazali, *Al-Arba'in fi Usul al-Din fi al-'Aqa'id wa Asrar al-'Ibadat wa al-Akhlaq*. Edited by 'Abdullah al-Hamid 'Arwani and Muhammad Bashir al-Shaqfah. Dimashq: Dar alQalam, (2003); Abd Rahman, Mohd Rosmizi. "Good deeds in Christianity and Islam: comparing the perspectives of Augustine and al-Ghazālī." PhD diss., Monash University. Faculty of Arts. School of Philosophical, Historical & International Studies, (2014).

⁵ Marlow, Louise. *A Samanid Work of Counsel and Commentary: The Nasihat al-muluk of Pseudo-Mawardi*. Iran-London-British Institute Of Persian Studies- 45 (2007). Pp 181.

⁶ Asifudin, Ahmad Janan. *Etos Kerja Islami*. Surakarta, Indonesia: Muhammadiyah University Press (2004). Pp 29.

⁷ Rice, Gillian. "Islamic ethics and the implications for business." *Journal of business ethics* 18, no. 4 (1999): Pp 345-358.

regarding his earning, knowing that Allah would not dismiss the effort and his generosity and velocity is an assurance for the survival of life⁸. This motivation will develop within the person, who will feel entitled to Allah for all of his deeds, rather than submitting himself to his employers. An employer, who has a profound awareness towards Allah as the sole proprietor, will acknowledge his property does not entirely belong to him, therefore the employees are neither a property of him nor a tool for organizational goals⁹.

7.2.2. The objectives of Islamic work ethic

The objectives of Islamic work ethic are the goals of working life which deciphered the underlying meaning of it. The purpose and pursuit beyond the activity of work are understood through the objectives. The spiritual and physical aspects of work are held in high regard in Islam and these aspects are closely associated with the extrinsic and intrinsic motivation of beyond the act of work. The respondents were asked about the objective of Islamic work ethic. Some of the respondents mention directly ‘success in the world’ and ‘success in the hereafter’, while other indirectly mentioned on the success. There also respondents who mention on the balance of life as the objective of Islamic work ethic:

Table 7.2: Responses on the principle of Islamic work ethic

Respondent	Responses
R1	“social values...relation with community”

⁸ Abuznaid, Samir Ahmad. "Business ethics in Islam: the glaring gap in practice." *International Journal of Islamic and Middle Eastern Finance and Management* 2, no. 4 (2009): Pp 278-288.

⁹ Smither, Robert, and Alireza Khorsandi. "The implicit personality theory of Islam." *Psychology of Religion and Spirituality* 1, no. 2 (2009): Pp 81.

Respondent	Responses
R2	“Actually there is no compensation for human effort. Human labor is human labor, there is no reward for it, but Allah keeps reward for you for the life hereafter. It is the higher level of effort... <i>masalahah</i> ”
R3	“If you do your work, your right will be protected; the protection will come later together with your work... Pleasure is the highest form of reward”
R4	“include <i>habl min al-dunya</i> ”.
R5	“Work must have good intention. It’s your <i>niyyah</i> , intention for the life. Money is something besides but not something as important as your life”
R6	“The concept of governing is to produce systematic and ethical administration and management”
R7	“The objectives are embodied in personal goal and company’s objective... Success in this world and success in both worlds... I personally see work is to provide good environment for self and children, protecting self and family from the hellfire”
R8	“In Islam, work to fulfill the objective related to Allah SWT... It brings the meaning to work – making the person resilient in the provocative and unconstructive environment.”
R9	“People do not work for money, but for the sake of Allah because money is the property of Allah... Work is not just for life necessities, but driven by objectives.”

Source: Interview with respondents

Out of the nine respondents, R7 is the only one who directly articulates the objectives as the balance between the personal goal and organizational goal and success in the world and in the hereafter. He further added that work is to provide a hospitable environment for living and a means of salvation from the hellfire. Other respondents are found to be descriptive and indirect in articulating the objectives of Islamic work ethic. Based on the answers, the respondents are grouped into two categories: a group who propagates the balance between personal and social life and a group who suggest success as the objective.

The first group includes R1 who describes that work is to maintain social relation and consist of social values. R4 asked to include *habl min al-dunyā* into the Islamic work ethic construct, translated as the relationship between a man and his surrounding; his family and dependents, companions and associates, and the earth that he is living in. R6 referred the objective of work in the context of governance is to produce a systematic state administration and ethical in the light of the public interest. The group of respondents collectively suggest that work is not only to pursue a personal interest, but also to protect the interest of the society, the organization, the public, the environment and so on.

The second group includes R2 who states that Allah keeps the reward in the hereafter as a reimbursement for the effort inculcated into work. R3 indicates the accomplishment of the task will be rewarded with the protection of rights that comes with the pleasure of Allah. R9 claims that work is not solely to achieve money or other life necessities but driven by purposes and goals. R5 commented that money in the form of wealth is essential for survival and that it is not the end goal. This group generally suggest that work is an effort that entails happiness and success in the worldly life such as money (in the form of wealth) and the success of being rewarded in the afterlife.

The respondents were also asked on the reason of work being allowed in Islam. Most of the respondents are being neutral on the question. Some respondents, like R2, maintains that work, in its form of labor, is intended for *maṣlahah*, which means welfare, the public interest. R8 asserts that work is to fulfill the objectives of human creation that is predestined upon their existence in the world. The final question on the objective is on the influence of objective on work performance. R8 reiterate that understanding on the purposes of objectives of human creation and explore the meaning of work underneath the physical labor. It will consequently create a strong and resilient character that is capable of dealing with the harsh nature of labor and unconstructive environment. Other respondent remained neutral on the question. It is assumed that these respondents perceive that the answer to the main question on the element has been all-encompassing and sufficient to cover the subsequent questions.

Merging on the responses to the three questions on the element, two themes emerged consistently: *al-tawāzun*, which is the balance of personal and social interest as the immediate goal; and *al-falāh*, success in this world and in the hereafter, as the eternal goal. The balance of personal interest and social interest discerned as the immediate goal, of which the goal deals with the worldly affairs. The eternal goal of success in the world is the achievement of the personal and social interest as a means to achieve the reward in the afterlife, that is the paradise, where the eternal happiness exists. The immediate and eternal goal does not contradict but rather interconnected with one another. The world is the place to sow the seeds and the hereafter is the place to reap and earn the reward. In the end, the immediate goal will lead to the eternal goal. These two objectives will be explained in the following subtopics.

1) The balance of personal and social interest (*al-tawāzun*)

The first segment of the objective is the balance of social and personal affairs (*al-tawāzun*). Work is not entirely to suffice personal needs, but also a form of contribution to the society. The concept of *al-tawāzun* in work strikes a balance between interpersonal relations and personal interests. Therefore, the notion of work in Islam eliminates the character of individualistic but without ignoring the aspect of individualism. Similarly, the collectivistic spirit is honored while holding the personal rights in a high regard¹⁰. The concept of *tawazun* is a more specified element that of *wasatiyyah*, where the latter is often interpreted as ‘the moderation between two extreme poles’, while the former is more of ‘striking a balance between two opposite poles’. Personal interest includes the need for life survival, the accumulation of wealth, the need towards social recognition and standing, the prospect of career advancement and respectable designation. Social interest is manifested several social fields- governance, societal and organizational. The social interest in the government of state includes the protection of public interest through good administration, the stability of economic growth, and the providence of life necessities such as accommodation, health, education. The societal interest includes providing services to fulfill the needs of one another, to coexist in harmony and to thrive as a society and to provide mutual assistance to one another. The organizational interest is demonstrated through the productivity of work, the unity of goal among members of the organization and to contribute towards the development of the organization. Striking a balance between personal and social interest is to maintain the interest of both parties without neglecting either one of them.

¹⁰ Abu-Saad, Ismael. "Individualism and Islamic work beliefs." *Journal of Cross-Cultural Psychology* 29, no. 2 (1998): Pp 377-383.

Work is provisional for life survival. As of this modern society, work in the form of labor, talent, and service is reimbursed in the form of money, the money itself becomes essential fulfilling basic human needs such as a home for shelter, foods for sustenance and clothing for adornment¹¹. Work that is based on passion and interest, can be a source of self-esteem as a person becomes self-reliance and body-abled. An employee is also able to explore his potential and increase his skills through various avenues. Islam acknowledged these interests and does not forbid the pursuit, but rather allow the human to fulfill their needs and interests without negligence of duties to God and rights of fellow human being¹². An employer or manager must see that any profit that he has earned is the result of the synergized effort of himself and his subordinates, thus it is unlawful for him to manipulate the returns to satisfy his individual desire. But rather, the revenue must be distributed according to the effort inculcated in the work process as well offering a sum of money as an incentive for excellent performance¹³.

Work is not only for a person to display personal talents and skills, but ideally, to maximize the potential for the benefit of the society. In other words, work is a medium to strike a balance between personal and social life¹⁴. Each individual of the society is gifted with different capabilities, therefore the need towards one another for existence and survival. The effort contributed will enable the society to grow and prosper as a civilized nation. As human needs become complex and dynamic as the nature of the society is, there are various

¹¹ Khalil, Mahmood, and Ismael Abu-Saad. "Islamic work ethic among Arab college students in Israel." *Cross cultural management: An international Journal* 16, no. 4 (2009): Pp 333-346.

¹² Uygur, Selçuk. "The Islamic work ethic and the emergence of Turkish SME owner-managers." *Journal of Business Ethics* 88, no. 1 (2009): Pp 211-225.

¹³ Ragab Rizk, Riham. "Back to basics: an Islamic perspective on business and work ethics." *Social Responsibility Journal* 4, no. 1/2 (2008): Pp 246-254.

¹⁴ Ali, Abbas J., and Ali A. Al-Kazemi. "Islamic work ethic in Kuwait." *Cross cultural management: An international Journal* 14, no. 2 (2007): Pp 93-104.

talents to required to fulfill the obligations¹⁵. Regardless of classes, every person has its role and task to accomplish, and work in the regard of professions, provide an opportunity for a person to serve the community. Any form of service, whether it is paid, e.g occupation or unpaid such as voluntary works, has its significant value in the development of the society. Every person has a right on its own and entitled to rights from another person; this concept is deeply entrenched in the human nature of the work. Beyond the physical labor, the social value of the activities of work should be the very intention of the work itself¹⁶.

Akbarnejad and Chanzanagh¹⁷ perceive social duties as contributing toward ‘the result for the *ummah*’. In this regard, an employee will anticipate his task as a servant of the society. Naturally, a person will see his profession as his ‘calling’ and ‘rightful task’ to execute his task dutifully through enthusiasm and passion. On the management perspective, an employer will acknowledge the rights of his fellow subordinates, without depriving them of the respect and dignity that they deserve. An employee is expected to accomplish his job requirements due to his income and fulfill his responsibility to the organization as in the contractual agreement. On the hand, the top management is not to abuse the employees for their own benefit such as increasing workloads that are not originally in the agreement or extending the working hours without extra payment¹⁸.

If the concept of *al-tawazun* to be discussed in the context of business dealings, although profit is among the main reason for the engagement, it is equally important to protect the

¹⁵ Yousef, Darwish A. "Islamic work ethic—A moderator between organizational commitment and job satisfaction in a cross-cultural context." *Personnel Review* 30, no. 2 (2001): Pp 152-169.

¹⁶ Ali, Abbas J., and Manton Gibbs. "Foundation of business ethics in contemporary religious thought: The Ten Commandment perspective." *International Journal of Social Economics* 25, no. 10 (1998): Pp 1552-1564.

¹⁷ Chanzanagh, and Akbarnejad. "The meaning and dimensions of Islamic work ethic: initial validation of a multidimensional IWE in Iranian society." (2011): Pp 916-924.

¹⁸ Beekun, Rafik Issa. *Islamic business ethics*. No. 2. International Institute of Islamic Thought (IIIT), (1997). Pp 28-30.

rights of both buyer and seller¹⁹. In the light of capitalism, profit maximisation is the cornerstone of economic activities, in opposition to Islam, where business is to exchange needs and to serve the rights of others without forgetting the welfare of the less fortunate. Islam preserves this welfare through the institution of alms (*zakāt*) to ensure that the profit is fairly distributed to the people in need of the aid such as the poor, the homeless and the sick. The similar concept is practiced by business organizations known as ‘corporate social responsibility (CSR)’- the service to the community in return for the revenue of the organization. Again, the notion of humanity is inculcated in the process of accumulating wealth. Islam also forbids the practice of usury (*ribā*) to reap additional profits through illegal means but to be content and grateful on a small scale of profit. This shows that Islam allows the possession of wealth without neglecting the preparatory course for the afterlife.

Work in the government sector does not particularly emphasize on profit, as taxes are paid to the government in return for the service to the citizens. For this reason, the concerns and welfare of the public should be prioritized. As Al-Mawardi, Al-Ghazali and Keikavus had been emphasizing in their works, that the people in the social sector are responsible to serve the public interest and not to neglect their duties for the personal desire of wealth and fame. Even the rulers are not spared from being confined to their responsibilities. Despite that, the earning of the civil servant may be lesser than those who in involves in trades and commerce, the societal needs must not be overlooked. The government must be sincere and transparent when handling the needs of the public especially basic needs such as accommodation, education, transportation and so forth.

¹⁹ Beekun. *Islamic business ethics*. (1997). Pp 25-35.

Ali²⁰ perceives work emits a sense of achievement and fulfillment. By working, a person is able to develop his skill and engage with his passion and connected to people of the similar liking. Nasr²¹, on the other hand, regards work as an act of worship rewarded by Allah if the work to be accomplished artisanally and artfully. Therefore, work is a necessity, even compulsory for a person to support himself and his dependents. Work must uphold personal wellbeing positive attitude towards earning wealth through legal means and the spirit of self-reliance (*al-kasb al-halal*), upholding the virtue of work through good intentions and good practices (*al-niyyah al-ṣālihah wa al-‘amal al-ṣālih*), dedication to work through hard work, productivity, innovation, continuous, improvement, and creativity (*al-‘itqan fi al-‘amal*)²². An employee must not let his occupational burden override his personal time with his families, so as to maintain the enthusiasm of serving the organization. The organization is to promote ‘work-life balance’ - ensuring that the welfare of an employee is well taken care of such as medical benefits, career development, income commensurable to tasks, achievements and qualifications, sick and care leaves for self and other family members.

2) Success in the world and in the hereafter (*Al-Falāh*)

Work is often regarded as a stepping stone for success to the wealth, social standing, and self-advancement in various avenues and other forms of ‘pleasures’. The notion of success is often equated to happiness. But the spiritual form of success is rarely anticipated. Islam embraces the worldly achievements and further elevates the rank of success to the happiness in the afterlife. In the modern society, work is often a way to accumulate wealth over a certain period of time. Whether it is self-employment or organizational appointment,

²⁰ Ali, ‘Islamic perspectives on management and organization’, (2005). Pp 57.

²¹ Nasr, ‘Islamic work ethics’, (1984). Pp 27.

²² See Akademi Pengurusan YaPEIM. *Pengurusan Islami Menghayati Prinsip dan Nilai Qur’ani*. Kuala Lumpur, (2010). Pp 82-86; Ali, *Islamic Perspectives on Management and Organization*, (2005). Pp 53-62.

work is a source of income in the modern society. Work will enable a person to earn social standing, as well as getting association, which gives a person a sense of belonging to a circle of accomplices. Through work, a person will be able to fulfill necessities of life such as foods, clothing, and accommodation. Work is based on potential, skills, and knowledge is remunerated through career advancement and promotional exercises.

Islam views work equated to success in the call of prayer, which prayer itself is an effort to reap success. There are also various verses in the Qur'an encouraging people to seek for bounty in order to pursue success. Success is not only deciphered through material possessions although it is functional to life provisions. If success is to be equalized with happiness, then the wealth is not sufficient to define it. The interpretation of success differs in various avenues. A hospitable environment is an organizational success. Employees, managers, and directors should be respecting the subordinates, not as a resource, an underling, or even worse, a slave. As Allah has promised in the Qur'an, a person who works hard will earn his reward, whether he received it in the form of monitories or spiritual fulfillment. It is a common practice in organizations, advancement career offered as recognition to good performances.

Despite the harsh nature, work can be a source of pleasure as the time spent on the activities is labored with love and without it; life can be void and listless. Work is not only to become a source of earning and a mean of survival, or to seek any form of physical/material achievement, but also to advance self-interest such as boosting self-esteem, social association, development of various skills and talents and self-satisfaction. Engaging in economic activities that are legal (*halāl*) are a must, as a mean of self-reliance, but within limitation set by the religion. In other words, a person sees that money is instrumental and

Allah is the ultimate goal of his working life. In fact, leisure (found in work) is also permissible, as long as it does not distract a person from his obligations towards Allah²³. For the fact that money is often the material interest of the human being, Islamic work ethic acknowledges that wealth is the property of Allah which could be seductive and enticing. The pursuit must be therefore balanced so that a person is not being enslaved to the material pursuit. Islam encourages a person to work hard for his success, but the effort must not compromise his religious affairs. He is allowed to work to earn wealth, but the intention to seek wealth must be purely provisional or else, he would be blinded by the worldly pursuit. The success of this world; including wealth, happiness, well-being, career advancement, social acquaintances, social recognition, must be balanced with the pursuit of success in the hereafter²⁴.

Al-Kindi suggests 'success' as equivalent to 'happiness' for success denotes the liberation from anguish, sorrow, and grief. Ibn Miskawayh extends the concept of happiness to the perfection of 'goodness', which includes health, wealth, wisdom and offspring. Even peacefulness and tranquillity is regarded as a source of happiness²⁵. Happiness is also measurable through a harmonious living which contributes to 'a civilizational and equitable society' when harm is removed and hardship is alleviated, the necessities are protected and preserved, and moral standards achieved²⁶. Regardless of its various forms, success requires a certain amount of work and a person is to put in efforts to eliminate any forms of sorrow, stemming from his lack of necessities or void of spirituality. A true form of success is gained from the effort of work, which Islam holds it in a high regard.

²³ Elfakhani, Said, and Zafar U. Ahmed. "Philosophical basis of entrepreneurship principles within an Islamic ethical framework." *Journal of Transnational Management* 18, no. 1 (2013): Pp 52-78.

²⁴ Rafiki, Ahmad, and Kalsom Abdul Wahab. "Islamic values and principles in the organization: A review of literature." *Asian Social Science* 10, no. 9 (2014): Pp 1.

²⁵ Kamri, Nor 'Azzah. 'Pelaksanaan kod etika Islam'. *Pengurusan ilmu, ekonomi dan pembangunan berteraskan Islam*. PhD Disstertaion. USM (2011). pp 5-11.

²⁶ Hassan, Mohd. Affandi. *The tawhidic approach in management and public administration*. INTAN (1992). Pp 13-20.

Islam emphasizes on the success in the afterlife as the ultimate goal²⁷. The paradise, which is described, filled with all of the human desires; an endless supply of food and drink, infinitive dwelling, freedom from responsibilities and breathtaking living environment, is often narrated as the glad tiding for the pious and devoted ones. In opposition, those who perform bad deeds and disobey the Divine command of righteousness will be punished by the dwelling of hell. This is where religion ‘functions’ as the intrinsic motivation toward good conduct, not only in the regard of religious matters but also in other life affairs, including work attitude. A worker, who is intrinsically motivated by the religious prescriptions of paradise, will consider the consequences of his actions and consequently, guards himself against viciousness and wickedness that may defect his chances of entering the paradise. In another word, a religious worker will evaluate his conscience and deeds in the light of achieving success and happiness in both worlds²⁸.

Therefore, it is understood that work, in its spiritual form is to obtain the pleasure of Allah (*marḍhātillah*)²⁹. The manifestation of the God’s pleasure is the promise of paradise, as often described in the Quranic and prophetic traditions. The God’s pleasure and paradise is also a form of triumph against evilness and viciousness of worldly temptations; a person is able to refrain from submitting himself to illegitimate means despite being engaged in worldly matters. Al-Mawardi articulates that paradise is the eternal happiness (*al-sa‘ādah al-abādiyyah*) as it is eternal and filled with whatever that is desired by the soul. Only souls who are pleasing to the meeting with God and pleased by Him are allowed to enter the

²⁷ Tlaiss, Hayfaa A. "How Islamic business ethics impact women entrepreneurs: Insights from four Arab Middle Eastern countries." *Journal of Business Ethics* 129, no. 4 (2015): Pp 859-877.

²⁸ Abbasi, Abdus Sattar, and Aiza Hussain Rana. "Impact of Islamic Work Ethics, Reward System and Organizational Environment on Citizenship Behavior of Employees." (2012).

²⁹ Mohammed Kamil, Dr. Naail and Osman-Gani, AAhad and Sulaiman, Mohamed Bin and Ahmad, Khaliq, Implications of Piety (Taqwa) on Organizational Citizenship Behavior (OCB) from Islamic Perspective: A Study of Professionals in Southeast Asia (November 14, 2010). 9th International Conference of the Academy of HRD (Asia Chapter), pp. 166-181, (2010).

heaven. This is a state where there is no grief but only happiness existed as the final destination³⁰.

7.2.3. The sources of Islamic work ethic

The sources of Islamic work ethic are based on its epistemological origin; the Quranic and prophetic tradition. The scholarly tradition is supplementary to the core traditions, which the Quran and prophetic prescriptions rely on the scholarly interpretation and commentaries to deliver its content to the humankind within a simplified and understandable context. When the respondents were asked about the sources of Islamic work ethic, they unanimously and directly quoted the Quranic and prophetic traditions, while some of them added the scholarly tradition to the sources.

Table 7.3: Responses on the sources of Islamic work ethic

Respondent	Responses
R1	“Religiosity and spirituality is based on knowledge and background...the Quranic and prophetic is easy to understand but challenges the practice”
R2	“benefit from the Quranic and prophetic tradition especially the <i>syarh</i> and all”
R3	“Al- Ghazali, Ibn Taymiyyah, Ibn Khaldun, Ibn Ata’illah...these scholars develop a measurement of what is in the Quran and hadith.”

³⁰ Berghout, Abdelaziz. “The question of development in Islam: revitalizing the role of worldview & civilizational vision”. *The Islamic worldview, ethics and civilization*’ edited Abdul Kabir Hussain Solihu. IIUM (2011). Pp 27-46.

Respondent	Responses
R4	“add more on quranic and prophetic tradition”
R5	“the hadith..the Qur'an tells us to give help, benefit and Allah will give you reward as motivation to do a good job for others”
R6	“Ibn Miskawayh, Al-Mawardi and Al-Ghazali as the scholars of Islamic ethic...the Qur'an and the Sunnah...”
R7	“Islam is a belief in a straight path. This industry nowadays, especially, is looking into the <i>Quran</i> and <i>Sunnah</i> ...I can see Surah Al-Fatihah s talking about being the servant of God, the worship, and the right path... I look up to Ibn Qayyum Al-Jawzi, Ibn Khurram, Ibn ‘Asyur, Al-Qurtubi and Rafik Issa Beekun.”
R8	“the <i>manhaj</i> is by following the footstep of the Quranic and prophetic tradition...I refer to Ibn Miskawayh and Al-Ghazali, who explains <i>akhlaq</i> as a natural and integral disposition without considering or deliberating on the action”
R9	“I refer to Al-Ghazali, Sayyed Naqib Al-Attas, Yusuf Al Qaradawi, Malik Bennabi, Bediuzzaman Said Nursi, Sayyid Qutub, Sa’id Hawa... the Qur’an.. the hadith...”

Source: Interview with respondents

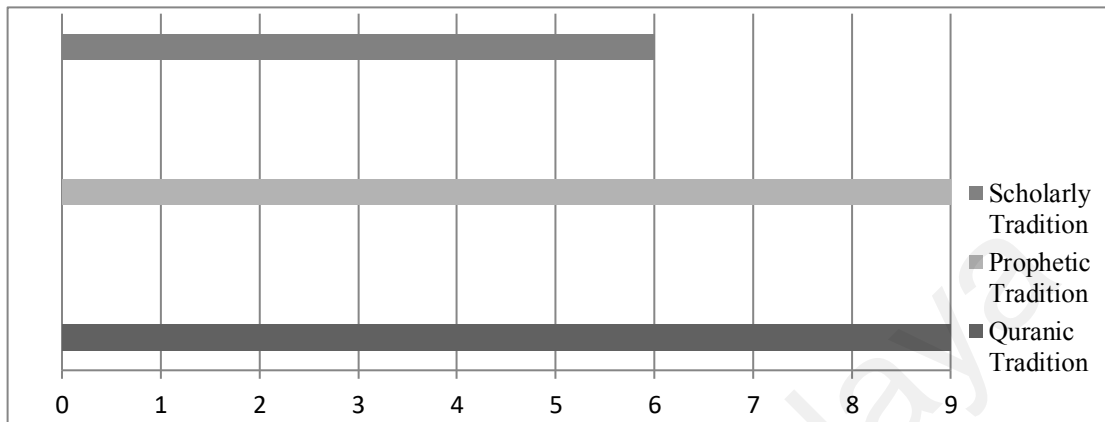
As mentioned before and presented in the table, the responses on the question can be classified into two groups: a group of respondents who mentions the Quranic and prophetic tradition, while the other group who includes the scholarly tradition as the sources of Islamic work ethic. Only three of the respondents belong to the first group; R1, R4, and R5. R1 explains that religiosity based on the knowledge that is derived from the

Quranic and prophetic tradition. R4 concurred with R1's view which he emphasizes on the Quranic and prophetic tradition without mentioning the scholarly tradition to be included in the construct of Islamic work ethic. R5 mentions that the Qur'an and the hadith suggested ethical prepositions applied to work ethic. The

Majority of the respondents belong to the second group who advocates on the three traditions as the source for Islamic work ethic. One of the respondent, R2, mentions that the *syarh*; the scholarly commentaries on the Quranic and prophetic traditions, is crucial to gain the contextual understanding of the Divine commands contained in the traditions. R3 quoted the scholars Ibn Taymiyyah, and other scholars the commentators on the Quranic and prophetic traditions and examples of human reasoning (*'aqlī*), which complements the divine commands (*naqlī*). R6 identifies the three classic scholars (mentioned in chapter three) as among the established scholars of the Islamic ethics, which support the divine prescriptions on the ethical discourses. R7 strongly indicate the importance of the *Qur'an* the *Sunnah* (the prophetic tradition) in developing the conceptualization of Islamic work ethic. According to him, classic scholars such as Ibn Khurram, and a contemporary scholar, Rafik Issa Beekun tremendously influence the development of the module on Islamic work ethic. R8 emphasizes that the prophetic tradition is the right path of life after the Quranic tradition. These traditions are Al-Ghazali and Ibn Miskawayh to develop the conceptualization of Islamic ethics in his training modules. R9 mentions scholars such as Al-Ghazali in addition to the Quranic and prophetic traditions when articulating his modules on Tawhidic management.

The respondents' opinion narrates several views on the sources of Islamic work ethic as summed up in table 7.4:

Figure 7.1: Respondents on the sources of Islamic work ethic



Source: Interview with respondents

The figure illustrates that the respondents equally agree on the reliability of the Quranic and prophetic traditions to conceptualize Islamic work ethic. In regards to the prophetic tradition, six of the respondents included the scholarly tradition as the sources of Islamic work ethic while the remaining respondents did not mention on the tradition. The respondents who mentioned the scholars that they referred to is assumed to consider the significance of the scholarly tradition to generate the understanding of the context of the Quranic and prophetic tradition and simplifying the understanding. The religious teaching relies heavily on the Quranic and prophetic guidance, but not without the scholarly interpretation of the scriptural teaching. In this regard, most of the respondents refer the Divine commands as a form of ‘education’ and ‘knowledge’.

The following question is on the prescriptions specifying work ethic. R7 and R9 claim that Surah Al-Fatihah is considered as the mother of all the verses in the Qur’an contain essential message related to Islamic work ethic: the submission to God, following the right path, and the reliance to God on worldly and religious matters. R9 also mentions the verse

28: 16, which narrates the ideal character of an employee; a strong and trustworthy person, as of the character of the prophet Moses, when he was employed by the prophet Shuib. In terms of the prophetic tradition, some of the respondents uttered the prophetic sayings in its summarized context. R5 mentions on the prophet's quotes of benefitting other people while R3 emphasizes on the prescription of righteousness and goodness (*al-birr*). These Quranic and prophetic traditions are commonly quoted by scholars to expound on the subject of Islamic work ethic. The verse Al-Fatihah is widely considered as an important verse that contains valuable religious prescriptions applicable to various religious subjects, including Islamic work ethic.

The final question of the sources on the formulations of work conduct is closely related to the previous question. The verse that is uttered by R9 reflected the respondent's belief in the values that are relevant to the construct Islamic work ethic, that is trustworthiness (*al-amīn*) and competency (*al-qawīyy*). This prescription described the true character of a Muslim employee. In addition, R8 specifically mention that the true path is to follow the Quranic and prophetic tradition. It is understood that the Qur'an and the prophet have provided a set of prescription on work conduct. This view concurred with R5, who mentioned the Quranic and prophetic function in imparting the rules of good and bad conduct. In regards to the scholarly tradition, respondents like R9, R8, R7 have claimed several scholars to develop critical theories underlying Islamic work ethic. Therefore, their scholarly works supplemented the Quranic and prophetic prescription. Synthesizing the responses of the respondents on the various questions, the three traditions appeared consistently as the sources of Islamic work ethic. The following subtopic will discuss the three traditions:

1) The Quranic tradition

The Qur'anic and prophetic values, has indeed become the frame of reference for the overview of work, proving that Islam holds work in the highest regard as a part of 'good deeds' (*al-a'mal al-ṣālih*). In support of the conceptualization of work, the Qur'anic and prophetic verses narrate personal values that are related to the work process. However, not all of the Qur'anic and prophetic prescription on work ethic are fully expounded and explored. In other words, the prescriptions are directed towards the concept of work and the work values. Another important point that we should not ignore, that the Qur'anic and prophetic tradition provides various useful prescriptions regarding the concept of work itself and work attitudes. This reflects the religious standing on the sanctity of work that is afflicted with various aspects of life. Islam, through the Qur'an and the prophetic quotations, described how should work be performed, the type of work that is considered lawful (*halāl*), the motivation towards work, the attitudes that relevant to the work process and so on.

The respondents are jointly in agreement on the Qur'an as one of the sources of references for the construct of Islamic work ethic but differ on scholars of reference. In order justify the validity of the principle and objectives underlying the Islamic work ethic, the belief system must be traced to sources of religious traditions. Tracing its roots to the epistemological origin of Islamic work ethic, the content should be depictive of the Quranic and prophetic tradition. This is not only to verify the reliability of the personal belief but also warrant the legitimacy of the precepts. The Quran has conveyed the Divine message from God directly unto the humankind.

The function of Quranic teaching in the modern society is still regarded as significant to many scholars. The Quranic prescriptions provide guidance for good governance as the Qur'an itself narrates the worldview of work through the story of human creation, the practical concepts of governance, the mechanisms for Islamic polity, the objectives of the Islamic law and the message of Islamic humanism³¹. The Qur'an is operational in planning for due courses of actions as God has warned on the coming of the Last Hour, which therefore every person has to plan for himself for momentary survival in this world and his future in the afterlife³². The proper way of living and the right of conduct is clearly stated for the human to follow so as to avoid the wrath of God and therewith the sorrow caused by evilness and vices.

2) The prophetic tradition

Respondents have verified that the prophetic traditions are the authentic sources and deemed reliable to understanding the religious perspectives on work ethic. The prophetic conceptions propagated by the scholars suggested scopes and values that are attributed to principle and objectives of work. The ontological nature of work is explored on the ground of human existence on earth and the responsibility that entrusted to a human being. The awareness towards the function of human being in the working community materializes the contribution of each individual to coexist in harmony and the protection of rights and needs. The roles are in line with the religious values regulating the tenets of righteousness and viciousness in accordance with the Divine commands. The Islamic work values are assumed to have its consequential impact in the current life as well as in the afterlife. The

³¹ Zein, Ibrahim.M, Abdullah Al-Ahsan and Muhammad Arif Zakauallah. 'Quranic guidance on good governance'. in *Guidance for good governance*. Edited by Abdullah Al-Ahsan and Stephen B. Young. Malaysia: IIUM & Caux round Table, (2008). Pp 8-22.

³² Ahmad, Khaliq. *Management from Islamic perspectives*. IIUM (2006). Pp 30-40.

prophetic tradition clarifies the general commands in the Qur'an and expounds it with contradicting in meaning.

Despite the Quranic tradition as the main source of religious teachings, the prophetic tradition has no less important role in expounding the religious content. While the Qur'anic prescriptions can be generic, the prophet (P.B.U.H) will clarify the Divine command through his sayings, actions or even acknowledgment. A clear example is such as the prophet's style of leadership when the Islamic state is newly developed and his way of managing the town of Madinah by unifying the citizens of diverse backgrounds³³. The Prophet (P.B.U.H) also encouraged his people to work in the light of personal needs to avoid begging for foods and living in destitution. Being a trader himself, the Prophet (P.B.U.H) advised on honesty and hard work, confidence, optimism, the truthfulness of words and actions as he himself foresee the impact of such character in his own working experience³⁴.

3) The scholarly tradition

The *Qur'an* and the *Hadith* have laid the foundation for work conduct by narrating the purpose of human creation and inhabitant of earth, the rules and regulations concerning transactions and dealings, the reality of life and death; all of these prescriptions denote the valuable meaning of work beyond the physical surface. The Quranic and prophetic teaching, however, could not be comprehended easily and effectively indoctrinated into the society without the role of the scholars. The scholarly works from its earlier emergence

³³ Jabnoun, Naceur. *Islam and Management*. IJUM. (2001). Pp 40.

³⁴ Nik Hassan, Nik Mustapha. "Consumer Behavior Theory from Islamic Perspective." *IKIM Journal* 4 (1) (1996): Pp 49-62.

until now, have contributed significantly to the Islamic work ethic literature depicting quranic and prophetic teaching in various methodologies unique to each scholar. Majority of the respondents agrees on scholarly roles, be it classic or contemporary, while the minority remains on Quranic and prophetic tradition presumably it was more commonly referred than of scholarly tradition.

The role of scholars is vital to the interpretation of the content of the religious traditions. As not all of the human being gifted with such understanding, scholars are technically responsible to relay the divine message to fellow human beings. While the Qur'an and the prophetic traditions are referred as the authorized source of religious teachings, the consensus of the scholars (*ijmā' al-ulamā'*) as a supplementary resource for Islamic based development³⁵. Scholars like Al-Ghazali and Al-Shatibi, have known to establish the objectives of Islamic law (*maqāsid al-shar'ah*) as premises for ethical consideration, which is utilized as a scientific mechanism for Islamic economics³⁶. The characteristics of the scholars themselves also contributed to the traditions. Classic scholars such as Ibn Sina is recognized with his numerous treatises, Ibn Khaldun on his sociological narration, Al-Razi on his interpretation of the Qur'an-all of these scholars have achieved their scholarship through their appreciation of the gifted reason and manifested it in their contribution to the society³⁷.

³⁵ Salleh, Muhammad Syukri. *Pengurusan Pembangunan Berteraskan Islam*. USM (2003); Kamri, 'pelaksanaan kod etika islam di institusi pembangunan berteraskan Islam:kajian kes di Lembaga Tabung Haji', (2007). Pp 12-16.

³⁶ Naqvi, Syed nawab Haider. *Perspectives on morality and human well-being*. The Islamic Foundation, (2003). Pp 18-19, 128-129 and 130.

³⁷ Asifuddin, 'Etos kerja Islami', (2004). Pp 30-36.

7.2.4. The scopes of Islamic work ethic

The scopes of Islamic work ethic elaborate the functions underlying the work process based on the ontological framework of Islamic work ethic. The respondents were asked about the scopes of Islamic work ethic. Some of the respondents mention the concept of social duties and responsibilities, while other respondents emphasize strongly on the devotional aspect contained in the act of work. The responses are featured in the following table:

Table 7.5: Responses on the scopes of Islamic work ethic

Respondent	Responses
R1	“Islam emphasizes on earning money as ‘ <i>ibādah</i> , and social responsibility...we need to reduce unnecessary bureaucracy so that we won’t need bribery”
R2	“Work as ‘ <i>ibadah</i> guided by good intention and proven through effort and hard work.”
R3	“When you have devotion, you keep doing whatever Allah has asked you... The duty as the vicegerent of Allah does not stand alone; the prerequisite is you must have a strong connection with Allah... In Islam, this is the framework of ethics. Islam emphasizes duties...responsibilities.”
R4	“explain more about work as a worship”
R5	“...worshipping him and to benefit others...”
R6	“concept of governing is to produce systematic and ethical administration”

Respondent	Responses
R7	“In these modern days, saints are no longer in the mosques, but at work... If people follow the Quran throughout and they observe their conduct, observe the prayers and fulfill the job accordingly... observe <i>sunnatullah</i> and <i>syarī’atullah</i> , in the work”
R8	“When we are talking about Islamic work ethic, it is required of Muslim to perform work as the servant of Allah and the vicegerent of earth...the character of vicegerent is a <i>Muṣlih</i> ... whatever act is considered as a good deed and gain reward is a religious affair”
R9	“Actually, work is <i>‘ibadah</i> ,..we are the property of God...we reap the worldly benefit of the product of the work. We are the ambassador of God...develop, sustain and exploit the property of God wisely in accordance with His will”.

Source: Interview with the respondents

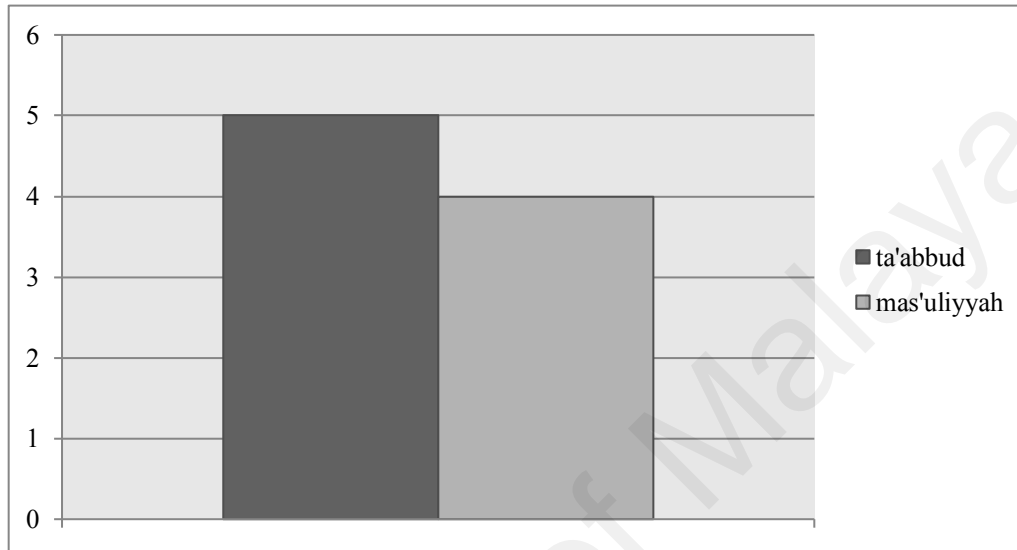
Majority of the respondents mention on the scopes of Islamic work ethic indirectly while the remaining directly articulate on the answer to the question. Among those who clearly states on the scopes is R1. He explains work is perceived as an act of worship (*‘ibādah*) and responsibility to be fulfilled. R2 also responded that work that is performed diligently and good intention is a form of worship. R3 states that work is equivalent to duties obligated upon the human being as the vicegerent of the earth and complemented with the act of devotion towards God. R5 notes that work is a means of worshipping Allah. R8 emphasizes that the notion of work is related to the role of the human being as both servant of God and the vicegerent of God on the earth. R9 concurs with R3 on the position of a human being and points out that the humans were entrusted to develop and prosper the earth and at the same time, they are obligated to worship God and devote themselves to him.

Other respondents indirectly articulate on the scopes. R4 remarks that the notion of work as worship should be added to the construct of Islamic work ethic. R5 describes one of the scopes is to ‘give benefit to others’, which is understood as ‘social responsibility’. R7 views that the faithful employees are those who obliged to Allah’s commands (*sunnatullah*) and divine laws (*syarī’atullah*). R6 relates the scope of Islamic work ethic to the governance and administration, which the government is responsible to provide an ethical system of administration to serve the public.

The respondents are also asked on the scopes in developing work behavior. The respondents provided a variety of answer. For example, R7 replies that by understanding the context of work through the role as the servant of God will develop the awareness to observe conducts and fulfill his religious obligations. R8 notes that the scope of vicegerent of the earth is fulfilled through the character of a *muṣliḥ*; a person who provides benefit to other people. R9 explicate the role of serving God by maintaining the earth as exploiting it wisely and treat it appropriately as the property of the God. In terms of the confinement of work to the scopes, R1 answers that in the light of social responsibility, the government will take action to provide easy access to government services without unnecessary bureaucracies to the public to protect their welfare and prevent the practice of bribery. R2 explains that the work is confined to the scope of *ibadah* so that the act of work will be rewarded accordingly. R3 clarifies that work is confined to duties and responsibilities to fulfill the roles of the human being as the vicegerent of God and maintain a strong connection with Him through the notion of work as a devotional act. The responses to the three questions generate two scopes of Islamic work ethic: work as a servitude (*ta’abbud*)

and work as a responsibility (*mas'ūliyyah*). Figure 7.2 summarizes the responses to the questions regarding the scopes of Islamic work ethic:

Figure 7.2: Respondents on the scopes of Islamic work ethic



Sources: Interview with respondents

Most of the respondents associate the act of work as an act of worship when work itself is intended to serve God. The term '*ta'abbud*' reflects the act of being devoted and submissive to God and related to the purpose of designation of the human being as the servant of God, despite the engagement of work is outside the act of prayers or other ritualistic acts. The respondents explain that work becomes an act of worship whenever the doer seek God's pleasure in his act and comply with God's command e.g refrain from vices, observe his prayers, fulfill his tasks and respect his covenant towards other people. The remaining respondents articulate the human is born with the obligation of being the vicegerent of earth, which they are entrusted to populate in the earth prosperously and coexist in harmony. These two segments are explained in the following:

1) Work as a servitude (*ta'abbud*)

In the Qur'an, Allah S.W.T describe the righteous Muslim as those who believe (*'amana*) and perform good deeds (*'amal al-ṣālih*). As the act of the good deeds that is mentioned refers to the act of worship (*'ibaādah*) as commanded by Allah S.W.T and His Prophet P.B.U.H, hence being the servant of God (*'abd Allah*). As discussed earlier, the obligations that were imposed on mankind were not only solely for worshipping Allah S.W.T, but also to refine the character of a man, including nurturing the desire toward righteousness. The act of worship helps to prevent wickedness and drive human instinct towards good conduct. Devoting work to Allah correlates with the purpose of human creation which is to serve Allah. Understanding the standard of being a servant enables a person to perceive the accomplishment of work as a form of worship and devotion to Him. A worker will identify his work as a representation of his devotion to God; as a part of fulfilling the task of being the vicegerent of earth and also a form of his worshipping acts.

Nasr strongly suggests work should be regarded as a part of worship, which a person should see that it is a covenant to be fulfilled between fellow humans. Nizam Al-Mulk and Keikavus, in their counsel for the later generations, remind the kings and rulers to obey the commands of God being that they are the servant of God above all. In fact, Al-Attas, explains that a human is enslaved to his creator, and will return to him and queried of his deeds in his lifetime³⁸. The purpose of living itself is to serve God, thus the right of God to be devoted and worship Him, not limited to the ritualistic acts, but generalized to a broader form of worshipping acts, and that is the act of work.

³⁸ Al-Attas, Syed Muhammad Naquib. *Islam and secularism*. (1978). Pp 56.

Islam, among other social institutions, promotes a comprehensive structure of the economy that it views work as a form of worship as well as to fulfill the religious obligation, besides ensuring the harmonious coexistence of human being and not a sole proprietor of luxury and pleasure, as proposed in the conventional economic system. This includes the role of religion in determining the employer-employee relationship, profit-sharing, wages and labor and equitable distribution of income. A deed that is commenced by good intention, especially working for the sake of Allah (*habl min Allah*), will create the inclination and tendency towards righteousness, foreseeing the outcome product of the work is for the benefit and interest of others (*maṣlahah*). By fulfilling the job task, an employee sees that he is providing service for others while receiving the compensation for his effort, without neglecting his duty to Allah. The notion of work also promoted the vicegerent role of a human being.

2) Work as a responsibility (*mas'ūliyyah*)

Work as a responsibility denotes personal responsibility and social duties. Personal responsibility is to survive without heavily relying on other people and seeking means for self-survival. In terms of social duties, the responsibility towards other people includes forging harmonious social relationship among fellow colleagues, managers and employees, economic organizations and the society. Observing fellow human relationships is foreseen through respecting the rights of fellow colleagues regardless of age and background, being sympathetic and empathetic, maintain good relationships with internal and external clients, embrace the culture of sharing information, united on organizational goals and willing to share the workload. Especially in the service, promises must be delivered to maintain

clientele base. The act of going the extra mile and extend a helping hand whenever possible and to those who need it depicts the spirit of *habl min al-nās*.

Contemporary scholars like Ali is very insistent on the role of the human being as the vicegerent of the earth, therefore accountable for the prosperity of the earth. Nasr also mentions that Allah SWT also holds the human responsible for the burden (*amānah*) of prospering the earth³⁹. One aspect of prospering the earth is the environmental issues. reduce wastage, limit excessive consumption of a resource, reuse, reduce and recycle, maximize the usage of natural resource for the benefit of human being⁴⁰, taking care of the environment especially in terms of cleanliness, use recycled paper for printing jobs that are less important, utilize available resource cautiously. This is often discussed in the topic of sustainable environment and creating eco-friendly living and working areas.

7.2.5. The core values of Islamic work ethic

The core values of Islamic work ethic are related to the ontological orientation of work attitudes and behaviors. The respondents were asked about the values of Islamic work ethic central to the construct of Islamic work ethic. Some respondents highlighted a value as the core of Islamic values, while other respondents mention values that are definitive of Islamic work ethic. Table 7.6 displayed values proposed by the respondents:

³⁹ Zaidi, Iqtidar H. "On the ethics of man's interaction with the environment: An Islamic approach." *Environmental Ethics* 3, no. 1 (1981): Pp 35-47.

⁴⁰ Wersal, Lisa. "Islam and environmental ethics: tradition responds to contemporary challenges." *Zygon* 30, no. 3 (1995): Pp 451-459.

Table 7.6: Responses on the core values of Islamic work ethic

Respondent	Responses
R1	<p>“<i>Halal</i> (legitimacy) is the unlimited sphere of view; the ethical standards that a person holds, restricts the <i>halal</i> and as a person gets older. To make people think about what is halal and haram; ethical and nonethical.”</p> <p>“Ethic is something that is growing and developing... differentiates between what is right and what is wrong.”</p> <p>“You cannot be religious and racist at the same time... not gender bias.”</p> <p>“...listens to the other people, treats the colleagues well, sends good thoughts to other people, replies to emails and messages...”</p> <p>“...hardworking, loyal, cooperative with other team members...”</p> <p>“A spiritual intelligence leads to better employees. “</p> <p>“...to be ethical is very easy if working in an organization with good work processes”.</p> <p>“free from high profile corruption and illegal authorities”</p>
R2	<p>“Ethic in the general sense is <i>adāb</i>...”</p> <p>“...the pious servant of God...”</p> <p>“the nature of the job as <i>mu’āsharāt</i>, transaction, administration, management...”</p> <p>“The reliant towards Allah for living supersedes the physiological needs as what Maslow proposed in his hierarchy of needs. Allah is the sole provider and sustainer for human needs.”</p> <p>“...These areas maintain the fellow human relationships”</p> <p>“the issue is religion without faith, faith without practices”</p>
R3	<p>“Islamic values are universal...”</p> <p>“...<i>Amanah</i> given in the spiritual realm through the covenant <i>alastu birabbikum</i> testifies the responsibility that the person undertakes</p>

Respondent	Responses
	<p>before he is being born in this world.”</p> <p>“<i>Redha</i> doesn’t mean give up on sustenance; giving up is not the Islamic way, but accept what Allah gives you, keep doing and make effort.”</p> <p>“You have to get closer to Allah, be passionate to seek happiness.”</p> <p>“The ultimate passion in the prayer; the prayer becomes cure or medicine. If you really do your prayer well, you are prevented from vices. A good prayer is a functional prayer.”</p>
R4	<p>“honest...trustful..”</p>
R5	<p>“A person if he has a small earning, he will have extra money to lend due to <i>barakah</i>, but a person who has big income don’t have money due when there is no <i>barakah</i>...”</p> <p>“If you work more, Allah will give you more and if you do your work properly, Allah will give you more and bless you.”</p> <p>“ If the leadership is good, everything will be good, like the prophet <i>Allahu ‘alaihi wa Sallam</i>...”</p> <p>“We must adapt to changes and willing to take challenges.</p>
R6	<p>“Ethic is a continuous process of improvement”</p> <p>“We have to deal with a breach of trust, transparency, and bribery in government.”</p> <p>“Issue of breach of trust and transparency and bribery”</p> <p>“There are Muslim who did not practice Islam and maintained as merely theoretical”</p>
R7	<p>“The value of a person being honest for his work or for the sake of Allah.”</p> <p>“This created the bordering line of understanding what is ethical in Islam. The most important thing is deep thinking and deep awareness (<i>tadabbur</i> and <i>tazakkur</i>)”</p>

Respondent	Responses
R8	<p>“Sincerity is the core value of the <i>sifā al-mahmūdah</i>; it is subjective. We have to seek, pursue, search and hunt for it, and sincerity will come naturally.”</p> <p>“Prophet PBUH considered as the role model in leadership.”</p> <p>“ We should do our work with love. You have to love your job and your company because job and company is a responsibility and gift from God. If you do your job with love, you will master the job and leave a long-lasting impact.”</p> <p>“ <i>amal jama'i</i> includes an appreciation of team members, embracing diversity, sharing and engaging in the same hope and vision, to achieve the objective, avoid reproachful towards one another.”</p> <p>“<i>Ihsan</i> is something that is inevitable in work.”</p> <p>“ Prayer makes a person competent and has integrity in his work because prayer itself is to avoid evilness... the meaning behind prayer itself is cleanliness, preciseness, undivided attention and other sub-values.</p> <p>“<i>iltizām</i> is developed from the prayer.”</p>
R9	<p>“Work is an <i>amānah</i>. We have to be honest, trustworthy, have integrity. We must be detailed and careful in work.”</p> <p>“<i>salih</i> is something beneficial and <i>fāsīd</i> is something that is void of any benefit and void.”</p> <p>“We have to develop work productivity and work personality.”</p> <p>“ <i>Itqan</i> to improve the effectiveness of the job by doing a job at its best.”</p> <p>“ We will find sincerity from diligence.”</p> <p>“ <i>Ihsān</i> is being aware of God’s presence when we are doing our job. ”</p>

Source: Interview with respondents

Based on the responses, two categories of values is identified, core values and general values. R8 is the only respondent who declares that sincerity (*ikhhlās*) as a core value. In comparison, the value of *amānah* is mentioned by most of the respondents. Other respondents R3, R9, R4, R6, R7 indirectly mention that *amānah* (honesty and trustworthiness) as a value inseparable from work. R3 emphasizes that *amānah* in the form of trust has been forged in the spiritual realm prior to the human existence in the world. R9 considers honesty and responsibility equate to integrity and aligned with the consciousness of God's presence. R4 quotes honesty and trustworthiness in integral of Islamic work ethic. R7 emphasizes on honesty as the core of Islamic work values, which stemmed from a deep awareness and deep thinking. R6 mention *amānah* in the form of trust and transparency as instrumental to prevent the practice of bribery and breach of trust in governance and public administration. The various commentaries of *amānah* imply the significance of the value in Islamic work ethic.

Other values mentioned by the respondents are *ihṣān*. R9 explains that *ihṣān* is the constant state of consciousness on the presences of God. R8 mentions that this value is undetachable from work conduct as *ihṣān* serves as the self-guard against committing to evilness blessing. The value of *itqān* (diligence and hardworking) is mentioned by R1 and R9 as an ideal characteristic of an employee. *Itqān* related to *iltizām*, which is determination and perseverance. R3, R5, and R8 articulate fastidiousness towards religious obligations, especially prayer. Prayer is regarded by these respondents, a regulatory agent that prevents a person from committing evilness and viciousness. R8 and R1 state the value of cooperation and teamwork as an important work attribute.

The distribution of frequency of the values is mention in table 7.7:

Table 7.7: Distribution of frequency on the core values of Islamic work ethic

No	Respondent	<i>Amanah</i>	<i>Ikhlas</i>
1	R1		
2	R2		
3	R3	√	
4	R4	√	
5	R5		√
6	R6	√	
7	R7	√	
8	R8	√	√
9	R9	√	√
Total		6	3

When the respondents asked the reason for some value being the core values, some of the respondents answered specifically. R8 explained that sincerity in the context of work ethic narrates love and passion towards job, loyalty, and commitment. R9 however, regards sincerity as the sub value of diligence. In terms of the value *amanah*, the value was not accentuated by respondents as the core values but mentioned by most of the respondents. R9, R4, R7 and R6 various conceptualizations to describe value equates to *amanah*. R9 associated with integrity and responsibility, R4 associate truthfulness (*sidq*) with *amanah*, R6 attributed the value to transparency in governance. The various commentaries of *amanah* imply the significance of the value in Islamic work ethic. These values are

considered by some of the respondents as a functional agent to generate good behavior. R8 sees that *ikhlās* requires effort to obtain it, and therefore a person has to embark on the process of refining his intention and character. R9, on the other hand, sees *ikhlās* as a derivative value of diligence, of which the diligence refers to the process of struggle, effort and hard work mentioned by R8 to develop *ikhlās*.

The process of refining character through effort, hard work and diligence dispense good behavior along the process until the angelic character is achieved. *Amānah*, on the other hand, is the holding of the trust based on accountability and responsibility toward the obligated duties. The value is seen by many respondents as instrumental to many of other values. Therefore, attaining *amānah* equates to the attainment of truthfulness, trustworthiness, keeping promises and so on. The value of *amānah* and *ikhlās* are interconnected with one another. The responses to the values are narrowed down to the discussion of these two values, which will be discussed in the following subtopics.

1) Honesty and Trustworthiness (*amanah*)

The value of *amānah* has wide interpretation implying the depth of practice. In various scholarly works, *amānah* is considered as the main attribute of Islamic work ethic⁴¹. It is commonly identified with integrity, trustworthiness, honesty, and accountability. Upholding *amānah* will lead to the commitment to fulfill a promise (*al-wafā' bi al-'ahd*): The prophet P.B.U.H advised that fulfilling a promise is a mark of a true Muslim, hence those who always break their promise is regarded as among the hypocrites (*munāfiqun*).

⁴¹ Hasan, Mohd Kamal. "Worldview orientation and ethics: A Muslim perspective." In Proceedings of the International Conference on Development, Ethics and Environment. (1995).

Fulfilment of promise includes being prompt with payment, being true to words, delivering promises without purposely delaying them or giving excuses for not keeping them. Allah says in the Qur'ān:

Verily! Allah commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer (Al-Nisā' 4:58).

The characteristic of honesty and trustworthiness (*amānah*) is indeed one of the prophetic traits. The prophets are entrusted to deliver the message of God to the mankind. In order for the human to seek guidance, the messenger of God must be honest in carrying out the task despite the obstacles that hinder the propagation journey. The story of the prophets is parable to the characteristic of a desirable employer/employee; only the honest ones are able to achieve the organizational goals and obtain the end product. Honest employees are a valuable property of the organization, and honest employers or managers are the determinants of the future direction of the company. The prophet himself reminds us of the importance of being honest:

From Ibn Hurairah Abdullah bin Amr that the Messenger of Allah (the Prophet (P.B.U.H) said: “Four (things) if you keep them, you will not miss anything from the world: Keeping what is entrusted upon you,

truthfulness in saying, good mannerism and purely avoiding bad deeds”⁴².

The concept of honesty, if is to be interpreted in modern term, it is synonymous with ‘transparency’, ‘integrity’ and ‘accountability’. These terms have captured in the works of classical scholars such as Al-Ghazali, who stresses on fulfilling the requirements of faith by resisting the temptation of worldly pleasures and not to abuse power for personal desires⁴³.

I. Truthfulness (*sidq*)

Honesty is closely associated with truthfulness (*sidq*). Islam strongly emphasizes on truthfulness in a person’s action and saying, as a truthful person reflects the standard of his faith. The Prophet P.B.U.H himself is known as a truthful person during his life among both his companion and enemy. As much as honesty is important, so is truthfulness, as both values will lead to the trustworthiness of a person. Allah SWT describes the characteristic of a truthful person:

“They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allah. Those who spend [give the alms in the Way of Allah] and those who pray and beg Allah’s Pardon in the last hours of the night” (Āli-Imrān 3:17)

⁴²Narrated by Ahmad, Book Musnad al-Mukathirin Min al-Sahabah, Chapter Musnad Abdullah Bin Amru Bin Al-As , No. of Hadith 6365. Please see Ahmad Ibn Muhammad Ibn Hanbal, “al-Musnad”, commented by Ahmad Muhammad Syakir (Cairo: Dar al-Hadith, 1995).

⁴³ Abdul Samad, Nik Roskiman. *Al-Ghazali on administrative ethics*. IIUM (2003). Pp 90- 100.

Truthfulness is reflected in sayings such as truth speeches and in actions e.g truthful intention (sincerity). The character of truthfulness must be integrated into a person's character as Allah is always observant on the acts of His servant. A truthful person will avoid all form of cheating and lying, including fraud, embezzlement, insider trading, bribery, dishonesty in financial transactions and scamming. A person's speech must correspond with his action; 'walk the talk' so as to put it in a phrase. Such examples are a commitment to customer service and delivery of products and services as promised and prioritizing client needs whenever necessary.

In any business transaction, honesty is important to secure mutual trust between the buyer and seller, managers and subordinates and among colleagues. An honest person will be regarded as trustable and admirable; hence his actions and sayings are reliable. In addition, the Prophet P.B.U.H prohibits the followers to do a business transaction with weak-minded people, to fulfill measurement, to ensure the quality of selling the item and to choose the right person to deal with in the business transactions⁴⁴, as he was quoted below:

From Ibnū Umar who said; "A man complained to the Prophet (P.B.U.H) that he has been cheated in a business transaction, so the Prophet (P.B.U.H) said: "If you make a purchase, then say to the sellers; "Do not cheat." And if a person sells, do not cheat"⁴⁵.

⁴⁴ Saeed, Mohammad, Zafar U. Ahmed, and Syeda-Masooda Mukhtar. "International marketing ethics from an Islamic perspective: a value-maximization approach." *Journal of Business Ethics* 32, no. 2 (2001): Pp 127-142.

⁴⁵ Narrated by Muslim, Book al-Buyu', No. of Hadith 2826. Please see Abū al-Ḥusayn 'Asākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim ibn Ward ibn Kawshādh al-Qushayrī an-Naysābūrī. *Syarah Sahih Muslim*. Abu Zakaria Mohiuddin Yahya Ibn Sharaf al-Nawawi (Cairo: Dar al-Hadith, N.D.A)

A worker who embodies the value of honesty will see his task as his personal responsibility, thereof something that is entrusted to him that is expected to be fulfilled. The characteristic of such honest worker is keeping his promise and punctual with his appointments and assignments, while an honest employer will be prompt with the payment of wages towards his employee. It is an obligation for a service provider, for example, to reach out to the customer, fulfill the required service and even go the extra mile.

II. God consciousness (*ihsān*)

The virtue of *Ihsān* is closely related to *ṣidq*, as is initiated true intention with the sense of God consciousness is an instrument to instill self-constraint from committing evilness. As desires can be tempting and vicious, the awareness of Allah is constantly watching would be a regulatory cause against bad initiations and wild thoughts. In the case of the workplace, a truthful person will execute his task in accordance with his superior's instruction, with or without his presence. This will create an independent character of working with minimal supervision which is presumably useful in reducing manpower and maximizing talents. Avoiding conflict of interest to fulfill the moral responsibility, otherwise upholding organizational policies is also a form of truthfulness⁴⁶. The notion of God as the all-seer and all-knower also provide the sense of observance that a person would guard his intention towards his work and subsequently his conduct and performance. In other words, every of his action is pulsated towards the only God and that he can feel the presence of God in his actions as depicted in the prophetic saying that describes the concept of *ihsān*⁴⁷, as described in the well-known prophetic quote:

⁴⁶ Fontaine, Rodrigue and Khaliq Ahmad. *Strategic management from an Islamic perspective: text and cases*. Singapore: Wiley (2013).

⁴⁷ Narrated by Bukhari, Hadith no. 48, Book Iman, Chapter Su'al Jibril Al-Nabi Sallahu 'Alaihi Wasallam 'An Al-Iman wa Al-Islam. Please see Abi Abdullah Ismail ibn Ahmad al-Bukhari, "Fathul Bari", commented by Muhammad Fu'ad Abdul Baqi (Cairo: Dar al-Hadith, N.D.A)

From Abu Hurayrah who said, that the Prophet (P.B.U.H) appeared among his companions, and then came the Archangel Gabriel (May Allah's please be unto him) who then asked: "What is faith?" The Prophet (P.B.U.H) replied: "Faith is your belief in Allah, His angels, His books, meeting with Him, His Apostles, and you believe in the Day of Resurrection". (Gabriel May Allah's please be unto him) said: "What is Islam?" the Prophet (P.B.U.H) replied, "Islam is that you worship Allah and not to attribute Him to anything, you perform prayer, you perform the compulsory charity (zakah) and (you) fast during the month of Ramadan". (Gabriel May Allah's please be unto him) said: "what is Ihsan?" The Prophet (P.B.U.H) replied: "You worship Allah as if (you are) seeing Him and if you do not see Him verily He is (indeed) seeing (you) ".⁴⁸

Ihsān leads to piousness or piety, which is the unquestioning submission to the Divine commands unconditionally and dutifully. Without ignoring the presence of God and despite not being able to see God through the sight, a person can still sense His presence and heighten his awareness towards Him. A person who is always aware of the observance of God towards his actions will be on precautions so as not to invoke the wrath of God and gain his pleasure⁴⁹. By constantly being in the state of awareness a person is able to train

⁴⁸Narrated by Bukhari, Book al-Iman, Chapter Su'al Jibril Al-Nabi Sallahu Alaihi Wa sallam 'an al-Iman wa al-Islam. No. of Hadith 48. Please see Please see Abi Abdullah Ismail ibn Ahmad al-Bukhari, "Fathul Bari", commented by Muhammad Fu'ad Abdul Baqi (Cairo: Dar al-Hadith, NDA)

⁴⁹ Abd Rahman, Mohd Rosmizi. *Introduction to Islamic and Buddhist personal ethics*. USIM (2010). pp 26.

himself to be in righteousness and eventually good conducts becomes a habitual action of him, even if a person is outside of his workplace.

Piety leads to *tawakkal* (reliance towards Allah), especially in terms of success. To have total reliance towards Allah is to put absolute faith in Him, especially in regards to earning. The value of reliance, however, does not deny a person's effort to boost his income or develop his talent for skill. Allah says in the Qur'ān:

“...and (put your) trust in Allāh. Verily, He is the All-Hearer, the All-Knower” (al-Anfāl 8:61)

Being reliance also does not make a person mundane if he is unsuccessful in searching for earning or does not fulfill his basic necessities. In the context of the organization, the importance of the value is to rely on Allah on the accomplishment of the organizational goals, revenues, and profits. An optimist and positive working personality are very much relevant to the modern society. As the complexity of the work process increases, so are the challenges and the obstacles. The Prophet (P.B.U.H) himself adored the concept of optimism as a person relies on Allah on the accomplishment of his matters while remains optimistic towards Him.

While work industry is full of competition, piety will keep mannerism in check. Islam allows healthy competition by the notion of competing towards righteousness (*al-sabq bi al-khairāt*). The value of striving towards righteousness will promote the culture of healthy competition among co-workers to produce the best result in their respective tasks. The spirit of productivity, competitiveness, efficiency, motivation to enhance personal knowledge,

skills and talents and competency will be developed during the process of the contest. Allah quotes in the Qur'ān:

“Knowing that everything is coming from Allah, he will be humble towards others. *Al-Tawāḍu'* (humbleness) refers to the perception that a person could not stand alone and in need of other's assistance. And the (faithful) slaves of the Most Gracious (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness”. (al-Furqān 25:63)

Through humbleness, a person would address his weakness and seek the aid of others in overcoming his shortcomings. In fact, a person will develop his talent, knowledge, and skills by learning from others. A humble person will acknowledge that he is not self-sufficient, and his achievement may not absolutely stem from his capability, but with the aid of Allah and other people surrounding him.

III. Justice and fairness (*'adl*)

Ihsān will lead to justice. Justice is understood to be just is to be fair, is in striking the balance between the right and interest of a person and another person⁵⁰. Justice and fairness in the work environment⁵¹ include organizational justice denote fairness in organizational practices such as the distribution of task among employees without one employee

⁵⁰ Ahmad, Khaliq. *Management from Islamic perspective: principles and practices*. (2007). Pp 53.

⁵¹ Chanzanagh, Hamid Ebadollahi, and Mahdi Akbarnejad. "The meaning and dimensions of Islamic work ethic: initial validation of a multidimensional IWE in Iranian society." *Procedia-Social and Behavioral Sciences* 30 (2011): Pp 916-924.

overlapping the task of others, promotion of position, rewards for good performance and punishment for delinquencies and so on⁵². It may also be understood that the distribution of wealth among the workforce of the organization in accordance with their position and job scope. The value of justice is often associated with the attribute of a leader, Al-Ghazali⁵³ asserted the importance of justice, which is according to him, not in the sense of being fair to other people, but is just to oneself by constraining anger and desire, in the pursuit of wisdom. Justice is instrumental to happiness and prosperity and is delivers *al-shajā'ah* (courage) which is the sagacity and valiant of upholding justice and truth. Justice and wisdom, is a counterpart of one another, as both values are coherent to righteousness⁵⁴.

Allah says in the Qur'an:

“Verily, Allāh enjoins Al-‘Adl (i.e. justice and worshipping none but Allāh Alone - Islāmic Monotheism) and Al-Ihsan [i.e. to be patient in performing your duties to Allah, totally for Allah’s sake and in accordance with the Sunnah (legal ways) of the Prophet (P.B.U.H) in a perfect manner]...”(al-Nahl 16:90)

The concept of justice applied to a multidimensional relationship between the employers and employees⁵⁵. Work is a two-way communication; between employer and employee, between upper and lower management, between internal and external client and between the service provider and customer. Hence, it must always be under the condition of ‘win-win’ situation, where nobody will be deprived of their rights. This will create a positive

⁵² Rokhman, Wahibur, and Arif Hassan. "The effect of Islamic work ethic on organisational justice." *African Journal of Business Ethics* 6, no. 1 (2014). Pp 25-29.

⁵³ Al-Ghazali, Abu Muhammad Hamid. *Ihyā' ulum al-din*. NDA. Pp 50-60.

⁵⁴ Al-Qudsy, Sharifah Hayaati Syed Ismail. *Etika penjawat awam dari perspektif Islam*. Dewan Bahasa dan Pustaka, (2010). Pp 76-98.

⁵⁵ Ahmad, Khaliq, and O. K. Ogunsola. "An empirical assessment of Islamic leadership principles." *International Journal of Commerce and Management* 21, no. 3 (2011): Pp 291-318.

working culture that motivates productivity and commitment to the job, hence lessen the turnover rates⁵⁶. Equal treatment of both internal clients (colleagues, subordinates, and managers) and external clients (customers), fair recruitment system, the balance of competitiveness and cooperation is relevant to a harmonious working environment conducive to progressive growth⁵⁷. Seeking redress for the underprivileged and the subjugated by addressing complaints from the public and protection of consumer rights is a praiseworthy act that Allah will reward on the Judgement day⁵⁸.

2) Sincerity (*ikhhlās*)

The term of '*ikhhlās*' refers to the purification of intention from any evil desires or vile passion that may cause a person to commit a sin or to perform righteous deeds on the pretext of possessing a noble character. When a person is being sincere, it denotes a pure intention of performing a deed for the sake of God and not for seeking fame or social standing. This would mean that a person's attitude while being in the company of other people or being in solitude, his attitude, thoughts, and intentions would be fixed on seeking God's pleasure, even when he is chastised by others.

The prophet P.B.U.H. advises on sincerity:

“From Abu Umāmah from the Prophet (P.B.U.H), who said: "Allah the Almighty spoke: "O son of Adam, if you are patient and sincere when

⁵⁶ Khan, Khurram, Muhammad Abbas, Asma Gul, and Usman Raja. "Organizational justice and job outcomes: Moderating role of Islamic work ethic." *Journal of Business Ethics* 126, no. 2 (2015): Pp 235-246.

⁵⁷ Haque, Munawar, Naamane Djeghim, Fatmir Mehdi Shehu and Kabuye Uthman Sulaiman. *Ethics and Fiqh for everyday life: An Islamic perspective*. Kuala Lumpur: IIUM Press, (2010).

⁵⁸ Basir, Siti Arni and Musaiyadah Ahmadun. 'prinsip-prinsip pengurusan pengaduan awam dari perspektif Islam' in *Pengurusan aduan menurut perspektif Islam* Edited by Siti Arni Basir. INMIND (2012).

misfortune struck, then I will not be pleased to (grant) a reward except the Paradise”.⁵⁹

A person who obtained the value of sincerity would always be conscious of his feeling and actions, as he would be mindful of bragging his good deed, for the fear that it would make him arrogant and his reward would be forfeited by God. The story of caliph Umār Abd al-Azīz demonstrate the meaning of sincerity, whenever he felt that arrogance is seeping in while he is delivering a sermon, he would stop his speech immediately. In another instance, he destroys his treatise, whenever he began to feel arrogant of his capability. Such an example of sincerity, that is being truthful in intention⁶⁰.

I. Love and passion (*mahabbah*)

Sincerity initiates love and passion (*mahabbah*). Inculcating love in work is having the passion and pride of doing the job, regardless of the income earned, or the position in the society. A person who loves doing his job will produce the best result or outcome that may exceed the preliminary expectation. Loving your company will lead to the value of *ṭa'āh* (loyalty) that people may find (*ṣabr*) patience and perseverance in dealing with the harsh reality of labor. However, there is no loyalty to managers or leaders who disobey Allah (*lā tā'ah li makhlūq fī ma'siyah al-khāliq*). A good manager appreciates the effort of his subordinates without emphasizing too much of result. The cultivation of giving thanks to others for good thoughts and gestures is a practical form of love in an organizational culture.

⁵⁹Narrated by Ibnu Majah, Book Ma Ja'a Fi al-Jana'iz, Chapter Ma Ja'a Fi al-Sabr 'Ala al-Musibah, No. of Hadith 1586. Please see Abū 'Abdillāh Muḥammad ibn Yazīd Ibn Mājāh al-Rab'ī al-Qazwīnī, "Sunan Ibn majah", 2nd edition, commented by Muhd Nashiruddin al-Albani, (Riyadh: Maktabah al-Maarif, 1429H)

⁶⁰ Abeng, Tanri. "Business ethics in Islamic context: Perspectives of a Muslim business leader." *Business Ethics Quarterly* 7, no. 3 (1997): Pp 47-54.

Loving colleagues will nurture the culture of *ta'āwun* (assistance) as quoted in the Quran and prophetic tradition denotes cooperation and collaboration⁶¹ in the accomplishment of a task or doing something for a good cause. The value of assistance is indeed important in an organization because an organization is basically founded on a group of people who are acquainted with one another regardless of their diverse background. In order to get the work process goes smoothly and in keeping with the plan, the people need to cooperate and work together to fulfill the organizational goals. Islam emphasizes very much on the notion on assistance, that is based on mutual brotherhood (*ukhwah*) and helping one another towards righteousness, as a person could not survive on his own and constantly in the need of other support.

Love will also bear compassion (*al-rahmah/al-syafaqah*), as according to Al-Ghazali, which to have sympathy and to display kindness towards others, regardless of religious background any diversity of culture and language. This will help to solve the issue of racism, ethno-centrism and nationalism that are the very barriers to social communication. In the work environment, the value of compassion contributes to task sharing among colleagues and also the excellence of service from the provider to the client. Islam cultivates passion, love, and pride in one's work that subconsciously it becomes the realtor of work outcome. The passion towards one's work is fostered through religious and spiritual perspective - a person would view work as a mean for material needs, but a stepping stone for self-development, leisure as well as a religious obligation. He will perceive work as a personal matter, rather than just an organizational goal. Such perception

⁶¹ Chanzanagh, Hamid Ebadollahi, and Mahdi Akbarnejad. "The meaning and dimensions of Islamic work ethic: initial validation of a multidimensional IWE in Iranian society." *Procedia-Social and Behavioral Sciences* 30 (2011): Pp 916-924.

will initiate personal commitment and enjoyment derived from the work activity itself. The concept of having pride and passion, derived from religious interest has long since been practiced by the traditional Islamic guilds. The culture of practicing crafts and trades based on religious principles, commitment and passion has indeed embraced the artistic, artisanal and aesthetic aspect of work⁶². Al-Tūsi listed compassion as among the main values that one must possess to be a virtuous person. Compassion allows a person to be sincere and passionate in his work as well as to put forth his best effort in his work in the light of having compassion towards others. A compassionate leader will be sympathetic towards his subordinates and concerned with their troubles.

The counterpart of sympathy is empathy; putting perspectives and emotions in somebody else's shoes and to feel another person out. The value of empathy will motivate a person to reciprocate the action of others, to fulfill their rights and to match their expectation. An empathetic person will deliver his promises, being kind to others, offering assistance whenever needed and being kind to others. Most importantly, empathy will make a person treat others the similar way that he likes to be treated. The notion of empathy is important in the working environment. It assists an employee to be thoughtful of self and others. Often, a man will be selfish, strive to secure his personal concerns, while trespassing others. Therefore, empathy will balance the personal and social concerns.

A good speech (*Qaul al-Ma'rūf*) is another by-product of love and precursor to righteous action; where the term 'good speech' includes praises, compliments, pleasant expressions, warm greetings, advice and consultation and truthful sayings. In the context of the work process, good saying secures harmonious relationship between colleagues, developing the

⁶² Nasr, "Islamic work ethic", (1984). Pp 28-30.

mutual relationship between employers and fellow employees and building rapport between customer and service provider. Good saying also denotes forbiddance of cheating and lying, backbiting and gossiping, blackmailing other co-workers and so on. The spirit of brotherhood, if interpreted in smaller scales, such as groups, teams, departments and so on. Such spirit is important to connect members of the organizations to synergize, as well as to avoid insider trading and backstabbing. Islam especially pointed out that the Muslims are like brother to one another, which they should not hurt nor they should be divided

Love generates the bond of brotherhood and friendship (*ukhuwwah*.) According to Al-Farabi, brotherhood is the essence of teamwork (*'amal jamā'i*). It binds a group of people with diverse background together and driven towards the same cause brotherhood brings forth association, assistance, the spirit of sacrifice⁶³, collectively and unity⁶⁴ which creates pleasure from the social association, which is in line with the benefit of work that Ali has discussed before.

Allah SWT reminded the human being to be kind towards one another and to offer assistance whenever needed:

“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 Allah. Verily, Allah is Severe in punishment (Al-Mā'idah 5:2).”

⁶³ Ahmad, “Management from Islamic perspectives”, (2006). Pp 20.

⁶⁴ Chanzanagh and Akbarnejad. "The meaning and dimensions of Islamic work ethic: initial validation of a multidimensional IWE in Iranian society." (2011)

Brotherhood and friendship that is fostered within good acquaintances, teamwork, collectiveness and mutual consultation (*syūra*) among will bring forth the culture of knowledge sharing in the workplace, which will subsequently lead to the capability on innovation on public service⁶⁵.

II. Patience (*ṣabr*)

Love leads to patience (*ṣabr*). Having patience is to endure hardship and challenges without giving in to the difficulties. Patience connotes fortitude and perseverance in facing obstacles while having faith that every challenge has silver lining behind it. A good leader will have patience towards his fellow workers⁶⁶, and an excellent worker will persevere during the pitfalls of his career. As we know it, the work process is naturally countered with obstacles and challenges that may demoralize a person's spirit to accomplish his work. Therefore, controlling anger and maintaining positive spirit is important to overcome these challenges and deal with the harsh nature of work.

An example of patience is mentioned in the prophetic quote below:

By Shoaib Zuhri said Ata ibn Yazid al-Laithi that Abu Sa'eed al-Khudri told him that (a group) of people from the Ansar asked (for donation) from the Messenger of Allah (P.B.U.H) and everyone persuaded him until he runs out of things to give. When everything has been given, the Prophet (P.B.U.H) to the Ansars: "If we have some goodness, we will

⁶⁵Kumar, Naresh, and Raduan Che Rose. "The impact of knowledge sharing and Islamic work ethic on innovation capability." *Cross Cultural Management: An International Journal* 19, no. 2 (2012): Pp 142-165.

⁶⁶ Ahmad, "Management from Islamic Perspectives", (2006). Pp 40.

not keep it from all of you, but whoever feels content, then God will make him sufficient, whoever seeks to be patient, Allah will make him patient, whoever strive to be rich, God will make him rich. Indeed, you will not be given something better and greater than patience⁶⁷”.

III. Hard work and diligence (*itqān*)

Patience is basically embedded in *itqān*. The characteristic of *itqān* will lead to the spirit of self-reliance (*al-i'timād 'alā al-nafs*): effort to seek stable income notes the quality of self-reliance and the attempt for self-survival. Relying on oneself to search for earning also denotes a person's dignity and self-esteem that prevents him from begging for a living. The intention of surviving will initiate the effort to increase self-potential through the development of career and upgrading of skills and qualifications to meet his professional requirement. *Itqān* will also develop the initiative to do more and go the extra mile, even without the material compensation. The concept of diligence is applied to the issues of Muslim organization lacking in the strategic management, planning strategies, planning execution, business sustainability⁶⁸. Kamri elaborates that quality of work, productivity, consistency, creativity, innovative, knowledgeable and skillful, effectiveness and efficiency are the traits of diligence related to professionalism, considered to be among desirable characteristic of an employee⁶⁹.

⁶⁷Narrated by Bukhari, Book al-Riqaq, No. of Hadith 5989. Please see Abi Abdullah Ismail ibn Ahmad al-Bukhari, "Fathul Bari", commented by Muhammad Fu'ad Abdul Baqi (Cairo: Dar al-Hadith, N. D.A)

⁶⁸ Fontaine and Ahmad. 'Strategic management from an Islamic perspective', (2013). Pp 26-35.

⁶⁹ Kamri, Nor 'Azzah. *Etika pengurusan Islam*. Kuala Lumpur: UM (2015). Pp 18-22.

The notion of fulfilling a task agrees with the responsibility of person as the vicegerent of earth, and also to work and contribute to the society. To view the task as personal and to execute it professionally is related to the idea of putting forth passion and pride in the task, which a person anticipates desired outcome or result from the work process. A person who is committed to accomplishing a task will, naturally, inculcate diligence and hard work in his effort, in order to see the workflow, go smoothly and in an orderly manner. Often, a task that is being carried out properly will eventually emit necessary work values, as a person's interest is in line with the organizational interest and logically, he would not want any undesirable attitude to deter him from achieving the interest and goal. Nasr, Ali, and Asifuddin also agree that the idea of performing work at its best is honorable and praiseworthy.

Seeking knowledge is also a form of diligence. Education, as mean to seek knowledge, is very much encouraged in Islam. The process of education is known to impart instruction, skills, information and knowledge education by directly enhances the mental and character development⁷⁰. Its role can be seen through indoctrinating the reason of a man to behave in a proper manner and developing his perspective and attitudes towards a certain type of conduct. It also helps to raise a person's sense of awareness towards personal and social responsibility crucial to motivate him to provide benefit to others, hence contribute to raising the living standard of the society. Moral education can come in the form of formal education such as school, training and courses and informal education such as family culture, organizational culture, sermons, discourses, and talks. Al-Ghazali, Ibn Sina, and Al-Mawardi especially emphasize on moral 'training', beginning from childhood to

⁷⁰ Kamaruzaman. *Education of ethics and morality in the context of a plural society. Inter-religious dialogue in Malaysia*. (2009). Pp 20-26.

adolescent and adulthood. The moral training must begin from the earliest age of comprehension, where the children are taught in the Quranic studies and prophetic sayings. In the adolescent stage, they are expected to understand the message underpinning the prescriptions and continuously in the learning stage up through the adulthood. By the time a person reaches his peak of maturity, he should be sensible enough to understand and execute the command of God mentioned in the holy traditions.

7.3. Proposing the final refined construct

Based on the interview findings and the scholarly works, the five elements in the initial construct – the principle, objectives, sources, scopes, and core values remained but the contents of the elements are refined and elaborated based on the synthesis of the scholarly theories and the experts' opinions. The earlier construct proposed 'belief system' as the principle overlooking Islamic work ethic. In response, the respondents agreed that belief system is integral to Islamic work ethic. However, the belief system is further articulated by the respondents and specified as 'Tawhidic belief'. The term provides a specific conceptualization of belief system, which is the monotheistic belief founding the worldview of Islamic work ethic.

The concept of Tawhidic belief is found to be related to the scholarly theories on the significance of belief system in work conducts. Al-Ghazali proposed that A the firm grasp of faith in the oneness of God (*tawhīd*), will initiate a strong personal connection with God and consequently, perceives otherworldly creatures and events as tools to reach the original

Cause⁷¹. Ali states that the monotheistic faith (*tauhīd*) implies the collective submission to God, which facilitates to the unification of the organizational direction in the light of the purpose and objective of work to avoid any conflicts of interests⁷². Asifuddin concurred with this idea as he reiterates that the belief of *tauhīd* will generate the certainty of the consequences of actions, and consequently, develop the awareness of the reward or punishments of deeds in the after-life realm and the judgment day, for every action that a person performed in his earthly life⁷³. The unitary aspects of religion that is contained in the Tawhidic belief suggest the notion of work not as an end, but as a mean to reach the proximity to God.

The element of objective initially contains happiness and success. The respondents acknowledged ‘happiness’ and ‘success’ as the objective of Islamic work ethic, but specified the context of ‘happiness’ and ‘success’. ‘Happiness’ is modified to the ‘balance of personal and social interest’ (*al-tawāzun*) and identified as the immediate goal. ‘Success’ is specified to two modes; success in the world and in the hereafter (*al-falāh*). At this stage, success is known as the goal. The ‘balance of personal and social interest’ substitutes ‘happiness’ but ‘success’ remained in the construct with the additional description of the type of success. Therefore, the ‘balance of personal and social interest’ and the ‘success in the world and in the hereafter’ constitute the objectives of Islamic work ethic.

With regards to happiness, Ibn Miskawayh specified that the obedient ones will be rewarded with the ultimate happiness, that is liberation from grief and sorrow and constantly in the state of happiness, within the proximity of good company and pleasantries

⁷¹ Al-Ghazali, Abu Muhammad Hamid. *Ihyā' Ulūm al-Dīn*. Vol. 1. N.D.A. pp 80-90.

⁷² Ali, Abbas J. *Islamic Perspectives on Management and Organization*. United Kingdom: Edwards Elgar Publishing Limited, (2005). Pp 58.

⁷³ Asifudin, Ahmad Janan. *Etos Kerja Islami.*, Indonesia: Muhammadiyah University Press (2004). Pp 104-110.

and in the garden of eternal bliss⁷⁴. Al-Mawardi stated that a person who had acquired genuine reason, knowledge, and religion, and prepared to embrace the religious obligations, he will be entitled to the reward of eternal happiness⁷⁵. Nasr mentions that success is achieved when a person is able to fulfill his personal needs and to strike a balance between personal and social life through his engagement in economic activities. He also mentions that being morally righteous is the successful product of prayer, of which the internalization of prayer influences work conduct⁷⁶. Ali elaborates that work becomes a success when the equilibrium of personal interest and societal welfare is established. The engagement of work reduces the social problem and increases the effort to accumulate wealth through legal means⁷⁷. These quotations evidenced that the classic and contemporary scholars adhere the concept of pursuing success and happiness in the world and in the hereafter, and creating life balance between personal interest and societal benevolence⁷⁸.

The sources of Islamic work ethic are proposed as the three traditions; Quranic, prophetic and scholarly tradition. The respondents agreed on the significance of each of the tradition to the construct of Islamic work ethic as the respondents themselves rely on the tradition to develop the conceptualization of Islamic work ethic. The Quranic and prophetic tradition provide prescriptions specific to the religious sanctification of work, scopes, principle, and values. The scholarly tradition assists to expound the content of the Divine traditions and simplify the contextual understanding. In the scholarly works examined in chapter three and four, classic scholars, especially Al-Ghazali, Al-Dawwani and Ibn Abi Dunya,

⁷⁴ Ibn Miskawayh, Abu Ali Ahmad ibn Muhammad ibn Ya'qūb. *The Refinement of Character*. Trans Constantine K. Zurayk. Beirut: The American University of Beirut (1968). Pp 77-78.

⁷⁵ Al-Mawardi, Abu al-Hasan. *Kitāb adāb al-dunyā wa al-dīn*. (1881); Fakhry. *Ethical theories*. (1994). Pp 161.

⁷⁶ Nasr, Seyyed Hossein. 'Islamic Work Ethics'. *Hamdard Islamicus*. Vol VII. No. 4. Pakistan: Hamdard Foundation Press, (1984). Pp 29-31.

⁷⁷ Ali. *Islamic Perspectives on Management and Organization*. (2005). Pp 52-53.

⁷⁸ There is a discussion of the concept of happiness (consistently mentioned by classic scholars) and success (quoted by contemporary scholars) and the unification of the concepts in chapter six.

mentioned the Divine revelations (*naqlī*) enjoined with the reason (*'aqlī*) as a regulatory system of personal conduct. The revelations are understood as the Quranic and prophetic tradition, while the reason, is a personal reflection and scholarly discourses. On the other hand, Nasr perceives that besides the revelations, the work traditions of the older generation should be a source of reference for the modern society⁷⁹. Based on the congruency of the experts' review and the scholarly works on the sources of Islamic work ethic, the three traditions are restored in the final construct.

The scopes of Islamic work ethic in the initial construct are described generally as roles and duties. The respondents clarified roles and duties underpinning the act of work as the servant of God and the vicegerent of the earth. The duties of a servant of God is captured in the context of work as a servitude (*ta'abbud*). The role of the human being as the vicegerent of the earth is solidified into the context of work as a responsibility (*mas'ūliyyah*). With reference the scope of a person's responsibility, Ibn Miskawayh emphasizes on the fact that man is created with a purpose⁸⁰, while Al-Mawardi quotes that man is born with responsibilities and duties, which is the obligation to obey the Divine law (*syarā'*), only to be rewarded in the world and in the hereafter⁸¹. Nasr and Asifuddin jointly state that a person has a primordial covenant between a person with his God, between himself and his soul and between him and his fellow human being, that includes moral responsibilities⁸². Merging the experts' opinion and the scholarly thoughts, 'Work as a servitude' replaced 'duties' and 'work as a responsibility' replaced 'roles' in the initial constructs. The 'work as a servitude' and 'work as a responsibility' are established as the scopes of Islamic work ethic.

⁷⁹ Nasr. 'Islamic Work Ethics'. (1984). Pp 31-32.

⁸⁰ Ibn Miskawayh. *Tahdhīb al-Akhlāq wa Tathīr al-A'rāq* (1924). Pp 13-16.

⁸¹ Al-Mawardi. *Kitāb adāb al-dunyā wa al-dīn*. (1881). Pp 61.

⁸² Nasr. 'Islamic Work Ethics'. (1984). Pp 26-27; Asifudin. *Etos Kerja Islami*. (2004). Pp 126-127.

Finally, in the initial construct, ‘justice’, ‘responsibility’ and ‘honesty and trustworthiness’ are indicated as the values of Islamic work ethic. When the respondents reviewed the element, the majority of them identified the value of ‘honesty and trustworthiness’ (*amānah*) as to be inseparable from the framework of Islamic work ethic. ‘Responsibility’ was often mentioned as a part of the value of honesty and trustworthiness, therefore it becomes redundant to be mentioned as a value of Islamic work ethic. ‘Justice’ was not mentioned by the respondents. Instead, ‘sincerity’ (*ikhlas*) is referred by many of the respondents as an essential work value. One of the respondents strongly emphasizes that ‘sincerity’ is the value, of which other praiseworthy values are derivative of it. Therefore, based on the frequencies of the value being mentioned, as well as the emphasis of the value as the main value, ‘honesty’, and ‘sincerity’ becomes the core values in the construct⁸³. On the value of sincerity, Ibn Miskawayh mentioned that sincerity in devoting oneself to God will earn the person the proximity with God and the promise of happiness⁸⁴. Al-Mawardi also emphasizes the quality of sincerity that he becomes sensible, will not expect gratitude in return for the favor that he has fulfilled and able to tolerate the evilness with forgiveness and kindness⁸⁵. On the other hand, Ali elaborates on the significance of transparency and honesty as they secure market stability and economic prosperity based on agreement and confidence between clients and consultants⁸⁶. Asifuddin accentuates that honesty is the core value of work conduct and inseparable from the ethical dimension of work. The value comes with duties, responsibilities, and rights based on the preordained covenant between a

⁸³ The value of honesty and sincerity are mostly quoted by both scholars and experts, as the core values that other sub values are derived from. Other work values such as truthfulness and its derivative, transparency, integrity, etc. will be the sub of its main value, that is honesty. The classification of core and sub value is based on the theory of classic scholars. Please see Ibn Miskawayh. *Tahdhīb al-Akhlāq wa Tathīr al-A'rāq*. (1924). Pp 250-300; Al-Mawardi, Abu al-Hasan. *Kitāb adāb al-dunyā wa al-dīn*. (1881). Pp 60-177; Al-Ghazali. *Ihya' Ulum al-Din*. N. D.A. Vol.3 pp 1-50 and other classic scholars such as Al-Kindi and Ibn Sina.

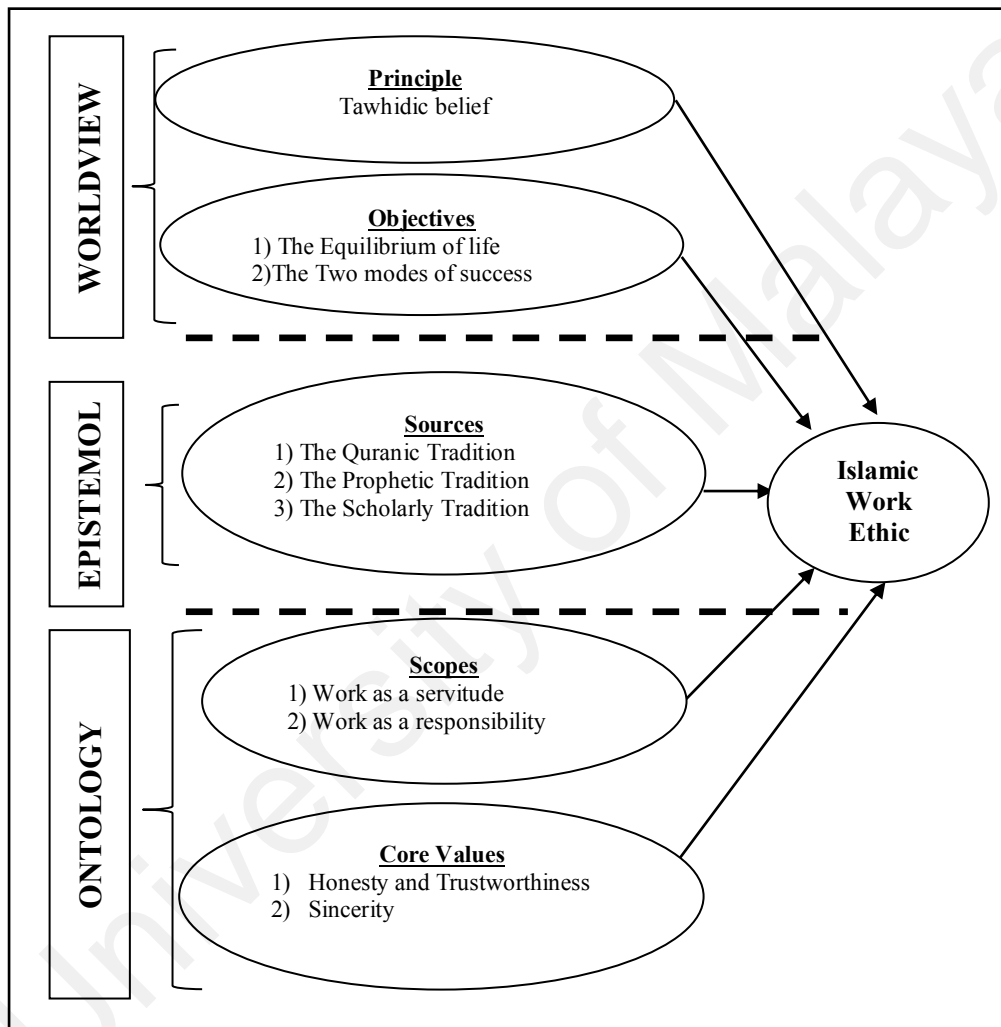
⁸⁴ Ibn Miskawayh. *The Refinement of Character*. (1968). Pp 110.

⁸⁵ Al-Mawardi. *Kitāb adāb al-dunyā wa al-dīn*. (1881). Pp 12.

⁸⁶ Ali, Abbas. "Scaling an Islamic work ethic." *The Journal of Social Psychology* 128, no. 5 (1988): Pp 575-583.

person and other parties, and therefore, the existence of the value in work conduct is essential⁸⁷. Based on the summary of experts' validation and the scholarly works, the final construct is illustrated in figure 7.3 below:

Figure 7.3 The final construct of Islamic work ethic



Source: Author's illustration

This final construct of Islamic work ethic is based on the refinement of the initial construct that is developed based on the scholarly works of Islamic work ethic. The five elements in the initial construct remain, but the contents of the elements are modified based on the

⁸⁷ Asifudin. *Etos Kerja Islami*. (2004). Pp 126-127.

experts' suggestions. The combination of scholarly works and expert validation used to develop the final construct of Islamic work ethic complies with the method of grounded theory research. The theories underlying Islamic work ethic is developed within the two phases of data collection and data analysis and established as elements of Islamic work ethic. In comparison to the initial construct, the final construct undergoes two phases to achieve a structured construct of Islamic work ethic that is validated by a panel of experts and scholarly works. The final construct is more refined and precise on the content of each element, which definitive of Islamic work ethic.

7.4 Conclusion

This chapter presents the refinement of the initial construct of Islamic work ethic based on the analysis of the interview findings. The Islamic work ethic is constituted of five elements: principle, objectives, sources, scopes, and values. The principle of Islamic work ethic is embedded in Tawhidic belief which reflects the worldview of Allah is the main intention and cause behind the act of work. Tawhidic belief brings to two objectives underneath: *al-tawāzun* (the balance of personal and social life) and *al-falāh* (happiness). *Al-tawāzun* strikes a balance between the personal interest of wealth and fulfillment of self and family needs social interest of social recognition and association. *Al-falāh* is deciphered through the happiness of achieving the worldly success, and the eternal success in the hereafter. The balance of personal and social life and the success are intertwined and as a counterpart with one another. The tawhidic belief and the pursuit of the life equilibrium and the success are based on the Quranic, prophetic and scholarly tradition. The Quranic and prophetic prescription, as the epistemological origin of Islamic work ethic, are the sources for the belief system (the Tawhidic belief and the two objectives) and value system

(work values and work scopes). These core traditions must be supplemented by the scholarly tradition to develop a correct understanding that does not deviate from the mainstream teaching of Islam. These interview findings in the form of expert validation are merged with the scholarly works on Islamic work ethic, brings to the development of the final construct of Islamic work ethic as the end product of the research. The next chapter will conclude with the main findings of the research and recommendations for further study.

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CHAPTER 8: SUMMARY AND RECOMMENDATIONS

8.1. Introduction

The final chapter will summarize the research content. The chapter begins with the discussion on the research finding corresponded to the research objectives. The following sections will suggest areas for further study and concluded with the summary of the chapter and hope for the contribution of the study.

8.2. Main findings

The research produces three findings which are found to be significantly related to the research objectives and question. The first finding is the examination of the classic and contemporary works of Islamic work ethic. To examine the content of the scholarly works, a conceptual framework is developed based on the three branches of Theory of Knowledge. This framework will form the ground of examination of the scholarly works of Islamic work ethic. The Islamic worldview, epistemology, and ontology generate a holistic system of work ethic developed on the religious tenets and precepts. The Islamic worldview narrates the philosophical and psychological foundation of the work value system embedded in the *Tawhidic* paradigm. The goals and objectives (*maqāṣid*) of work are clearly articulated within the paradigm to function as intrinsic orientation and self-regulation on work behaviors and attitudes. The Islamic work ethic is derived from the Quranic and prophetic tradition based on the scholarly exposition. The divine traditions become the epistemological origin of Islamic work ethic, which prescribes principles, work

values and responsibilities pertaining work. The roles and duties of the human being through the work process and the work values are deciphered through the Islamic ontology. The discussion on the conceptual framework of Islamic work ethic can be found in chapter two.

The examination of the classic works is discussed in chapter three. Three main scholars were highlighted; Ibn Miskawayh, Al-Ghazali, and Al-Mawardi. The works of these scholars are considered as critical of the Islamic work ethic and are frequently cited in related studies related. It must be noted that the term 'Islamic work ethic' is not specifically used in the scholarly works, but rather, the general conceptualizations on ethic (*akhlāq*) that are found in the classical works are found to be significantly related to Islamic work ethic. The three main scholars discuss various aspects that are significant in the discourse of work ethic, i.e. the refinement of character, the quest of God, the virtues of a noble character and the duties and characters of and the ways of dealing with reason, knowledge and worldly and religious affairs. Besides these three scholars, there are other scholars who provide ethical discourses on religious values and personal and social duties that apply to the understanding of Islamic work ethic. The works of these scholars are summarized in table 3.1.

On the contrary, the contemporary scholars treat Islamic work ethic as a field of study. The Islamic work ethic is generally perceived as a value system specific to work. Similar to the discussion on classic scholars in chapter three, chapter four discussed three main scholars; Seyyed Hossein Nasr, Abbas J.Ali, and Ahmad Djanan Asifuddin. The three scholars were selected as these scholars use different approaches in exploring Islamic work ethic;

philosophical, managerial and psychological respectively. These scholars provided the definition of Islamic work ethic, the Islamic perspective on work, the meaning and value of work and the elements of work. Among these scholars, Abbas J. Ali is most commonly referred as he developed an Islamic work ethic scale that is used in other scholarly works. Other scholars who conducted studies on Islamic work ethic examines the paradigms and dimensions of Islamic work ethic, the work values of Islamic work ethic, the impact of Islamic work ethic and its mediating role in work behaviors and attitudes such as job satisfaction, organizational commitment, the level of commitment of the Muslim employees towards the Islamic work ethic within cross-cultural setting and the application of Islamic values in work e.g governance and business. Most of these studies use quantitative designs and use the Islamic work ethic scale that is developed by Ali as the measurement instrument. The works of these scholars are described briefly in table 4.2

Based on the examination of the scholarly works, the content of Islamic work ethic is found to correspond to the three branches of knowledge. The classical and contemporary scholars have approached the subject of Islamic work ethic in various theories and concepts. The classical scholar appears to discuss the subject in a generic sense, and the discourses on Islamic work ethic more theoretical and philosophical in nature. The discourses are often found in the discussions on spirituality, morality and on the kingship of the ruler and duties of the officials, viziers, and ministers. The contemporary scholars directly address the subject of Islamic work ethic, based on its function in the organization, management, public administration, and governance as well as in business transactions. On the surface, the examination of the scholarly works discovered segmented conceptualizations of the Islamic work ethic.

The second finding is the initial construct of Islamic work ethic based on the analysis of the scholarly works of Islamic work ethic. The scholarly works are analyzed using a constant comparative method based on the three branches of knowledge that have been discussed before. The analysis identifies five points of similarities and two points of differences. The scholars generally agreed that religion lays the foundation of work ethic, happiness equates to success, the Quranic and prophetic traditions as the main guidance, human being are entitled to roles beyond the physical act of work and justice, responsibility and honesty as the core values of work. The scholarly thoughts are found to be different with regards to virtues and values related to work ethic and in the traditions of Islamic work ethic. The classic scholars discuss virtues, while the contemporary scholars use values. On the other hand, the scholarly tradition within the contemporary works appeared to be discontinued from the classical scholars, which the studies on Islamic work ethic rarely quotes the works of classical scholars. In opposition, the scholarly tradition is apparent in the classic works; the borrowing of ideas from preceding scholars to develop the conception of a subject is common traits in the classic works of Islamic work ethic.

The point of similarities and differences are unitized and categorized into three categories of the branches of knowledge; worldview, epistemology, and ontology. The categories are narrowed into five elements; principle, objectives, sources, scopes and core values. The principle of Islamic work ethic is embedded in the belief system; the objectives are in happiness and success; the sources are the Quranic, prophetic and scholarly tradition; the scopes are in the roles and duties and the core values are justice, responsibility and honesty.

These five elements are structured to form the initial construct of Islamic work ethic. The construct is illustrated in figure 6.1 in chapter six.

The third finding is the final construct of Islamic work ethic which is validated by a panel of experts. The expert validation is conducted through the in-depth, one to one, interview method using the theoretical sampling to select the experts as the respondents. The respondents consist of nine experts; six of the respondents specializes in academic fields relevant to Islamic work ethic, and the remaining three respondents involved in the industry and specializes on training modules based on Islamic work values. When the initial construct of Islamic work ethic is discussed with the respondents, the majority of the respondents agreed with the elements within the construct with additional suggestions to refine the contents of the elements. Some of the respondents articulated their opinion strongly and directly on the construct, while other provide comments and suggestions that are general and indirect. There are also some respondents who provided answers not specifically to the elements, but the whole construct of Islamic work ethic.

The responses from the panel of experts are analyzed thematically and used to refine the initial construct of Islamic work ethic. Each element is discussed contextually in chapter seven. The five elements in the initial construct remain, but the contents are revised by the experts' suggestion. The element of principle is fully articulated; from a general belief system to Tawhidic belief, as the term is more definitive of Islamic work ethic. The objective of success (*al-falāh*), remains while happiness (*al-sa'ādah*) is excluded. Success connotes happiness, and therefore the latter is integrated into the former context. The balance of personal and social life (*al-tawāzun*) is closely associated with the connotation

of success and therefore added to the objectives of Islamic work ethic. The sources of Islamic work ethic maintains the three traditions as the respondents agree on the significance of the traditions in the conceptualization of Islamic work ethic. The scopes of Islamic work ethic, which were described in the context of roles and duties were modified as work as servitude and work as a responsibility, aligned with the purpose of the human creation. Finally, the core values of the Islamic work ethic which initially included justice, responsibility and honesty are narrowed down to the value of honesty and trustworthiness, and sincerity. These two main values, in turn, generate other extended values such as truthfulness, love, piety and so on. The refined elements examined with the scholarly works to find the corresponding relations between the experts' opinion and the scholarly discourses. This is the final stage of the refining process as these elements are used to develop the final construct of Islamic work ethic, which is illustrated in figure 7.3 in chapter seven.

Revisiting the problem of statements, this research focuses on refining the theoretical construct of Islamic work ethic. The research seeks to, firstly, assess the credibility of Islamic work ethic as the emerging field of study; second, bridging the gap between the classic and contemporary works on Islamic work ethic, of which the discontinuity of ethical thoughts on Islamic work ethic is apparent; and third, the ambiguity of construct of which the elements of Islamic work ethic have yet to be successfully identified. The first finding on the examination of the scholarly works of Islamic work ethic justifies the credibility of Islamic work ethic that is grounded in the Theory of Knowledge and expounded by classic and contemporary scholars. The examination of the content of the scholarly works corresponds to the first research objectives and its subsequent questions on

the scholarly conceptualizations of Islamic work ethic. The first finding is presented in chapter two, three and four. The second finding of the initial construct of Islamic work ethic is considered to have closed the gap between the classic and contemporary thoughts on Islamic work ethic. The finding is discovered to correspond to the research objective and questions of evaluating the scholarly works to develop the initial construct of Islamic work ethic. The content of this finding is distributed to chapter five and six. In The final construct of Islamic work ethic answers the issue of the ambiguity of construct. The identification of the elements structuring the Islamic work ethic correlated to the research questions and accomplished the final objective of refining the theoretical construct of Islamic work ethic. The final finding is displayed in chapter seven. In sum, the research which emphasizes on the refinement of the Islamic work ethic has been achieved through the three research findings which fulfill the three stated problem statements and corresponds to the three research objectives and the six research questions distributed to six chapters.

8.3. Suggestion for further study

This research used a qualitative approach and employed grounded theory method to build the theoretical construct of Islamic work ethic. Since this research proposed the refined theoretical construct, it could be potentially developed as a theoretical and conceptual framework for quantitative studies as of the past studies on Islamic work ethic. It is anticipated that the Islamic work ethic is instrumental to measure the impact of Islamic work ethic on work outcomes, to gauge the understanding of the Muslim employees towards Islamic principles of work ethic, the level of commitment, enforcement and

understanding of Islamic work ethic applicable to multiple level of cultural, political and geographical setting, designations and demographic backgrounds.

As the research is limited to the theoretical sampling method in with the qualitative method of grounded theory, other various methods and approaches can be used to generate a wider and diverse range of respondents. Sampling methods such as random sampling are suitable to generate unobstructed and general views towards Islamic work ethic, including those who did not specialize or familiar with Islamic work ethic or from a various demographic background such as business students. Another sampling method such as probability sampling would be useful to generate results from respondents who are familiar with or used to the Islamic work values or professional codes of conduct. The sampling size used in this research is limited and selective; future studies with a bigger sampling size would be able to yield a generalized result, for example, on the theoretical construct of Islamic work ethic in terms of understanding towards the elements constructing of Islamic work ethic and its implementation in personal values and organizational values. These sampling methods would be instrumental in quantitative-based researches.

In reference to the subject matter, the research is confined to the refinement of the theoretical construct of Islamic work ethic. Therefore, the scope of study can be extended to another study of religious work ethic. For instance, comparative research on the theoretical construct of Islamic work and other studies of religious work ethic, e.g., Protestant work ethic. The study would provide a comparative analysis of the structure of work ethic from the Protestant's perspective on the ground of the Theory of Knowledge. The Protestant work ethic has known to be introduced prior to the introduction of Islamic work ethic to the

management literature. The comparative study will be able to provide the understanding of other work culture and increase the appreciation towards Islamic work ethic. Other related subjects that can be explored such as management practices, administrative services, finance, business and commerce, public services, organizational behaviors to discover the connection between these subjects and Islamic work ethic. Possible topics of studies such as the implementation of Islamic work ethic within public services, the inculcation of Islamic work ethic within human resource practices, the governance in Islamic states based on the Islamic work ethic, the commitment to Islamic work ethic in Muslim and non-Muslim states, the implementation of Islamic work ethic in service sector, the Islamic work ethic in online business transactions and so on.

8.4. Conclusion

Islamic work ethic is an orientation seeks to influence the Muslim community on work attitudes, founded on the holistic conceptualization of the religious sanctification of work and the intrinsic value of work that it holds. It is developed based on religious principles without contradicting with the social interests intended for the work activities. The history of Islamic civilization has taught us the significance of religion and morality in the economy. The spirit of work as a form of worship, a place to foster mutual brotherhood as well as to maintain the standard of craftsmanship has indeed spurred the economic development and provide the strength for the Islamic states to ace and advance. The religiousness of the Muslim people does not get in the way of the economic activities, but rather motivate the people to be more dynamic and enthusiastic to accumulate wealth in legitimate means without discarding their spiritual life. The ignorance towards the

traditional work ethic has brought a grave repercussion to the Islamic states, where the people become apathetic and ‘void’ of holistic perception towards work and economy. In this regard, it is of great importance to revive the tradition of Islamic work ethic, which can be articulated in a comprehensive literature reference for the present work societies and years to come. As the Islamic work ethic is intended to propose the role of religion in the economy and supposedly founded on the Islamic principles.

Since the theoretical construct has been developed, it is ideal that the construct is adapted as the conceptual framework for quantitative studies. The result is anticipated to provide the understanding of the respondents towards the Islamic work ethic a behavioral orientation. It is hoped that the refined construct of Islamic work ethic will benefit policymakers, regulators, managers in understanding behavioral patterns which would be potentially instrumental in the implementation of Islamic work ethic. Employers would be able to identify streamline issues that challenge the accomplishment of work culture, especially in dealing with moral hazards. In addition, the refined Islamic work ethic will assist employees and subordinates to identify the underlying philosophy of work and its personal and social attributes. Rather than emphasizing Islamic work ethic to be implementable within the management level, it is hoped that this research will provide a simplified but definitive understanding of Islamic work ethic that is executable at all level within the work society.

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