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Chapter 16

Contrast in Ethics, Morality, Justice, and Behavior: Some Reflections on Business and Islamic Ethics

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ABSTRACT

The ethical dilemma begins due to greed, jealousy, and discontentment, and these have solutions in life. This chapter aims to analyze and apply the understanding of dichotomy of contrast in ethics, morality, justice, and behavior. Since ethics matters a lot in discharging corporate social responsibility in business and trade, the chapter will also examine the application of these ethics, morality, and behaviour from an Islamic perspective. The authors derive that “one must strengthen contentment, remembrance of death, the firm belief in Allah’s mercy, generosity” while refraining from common contemporary business problems such as window dressing of financial results, fraud, deception, bribery to get contracts, and among others.

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INTRODUCTION

This is an era of departure from 20th century laden with secularism, capitalism and so called market dynamism as a self-centered approach. However, concern for others, care, love and service to the humanity has been stressed in different ways in all faiths and religions. But do people follow what is taught to them? Also, to what extent people practice what they themselves preach? Islam is a faith based religion that also has prescription for values based on ethics, morality, justice and peace. An anecdote from personal experience of a friend and our daily life is for illustration as follows.

During a Friday prayer in a mosque inside a University campus in a predominantly Muslim nation the Imam gave a sermon on Islamic ethics and values. In that context, he referred to the unethical behavior of those (mostly students) who drove their motor cycles on the pavement as a short-cut to reach to their destination, that included the mosque. He stressed upon the Islamic values of empathy and care for others and warned that such action could also lead to accidents and injuries to those walking on and using the pavement especially handicapped ones. I was quite impressed with this timely sermon and so as soon as the prayer was over, I rushed out of the mosque to check the result. Regretfully, there was no change and it never happened even after months of prayers and sermons. This brings me to this assertion that moral values can't be taught it is rather caught?

This is not applicable to the act of worshipers alone. This is quite rampant in *Fiqh Muamalat* (Islamic transactions) by business owners and their agents' (managers) managing on their behalf. Despite listening sermons for fair deal (based on social justice) in conducting our trade and businesses and related services including Islamic banking and financing services, they are involved in too much profiteering. This affects the spirit perhaps not the letter due to being a *Shariah* compliant transactions. And therefore criticisms are quite often raised by the experts in terms of failing in their pursuits of poverty eradication due to failings in Islamic social financing.

Why people did not follow what was preached to them during the prayer especially during Friday's sermon or elsewhere in other religious preaching and gatherings? The possible explanation comes from social psychological studies on group norms and conformity behavior. Social norms play an important role in how people behave in social situations such as following or not following the traffic rules and shared values. Social psychologist Solomon Asch (1951) conducted a series of experiments on group norms and conformity and revealed that people were willing to ignore reality to conform to the rest of the group. Group or social norms, even if they are wrong, immoral and unethical, become the standard that guides people behavior. Simply put if most of the people are driving their motor cycles on the pavement then it becomes the norm to follow. Norms define the culture of the social unit, be it family, community, business and trade or nation.

Deutsch and Gerrard (1955) found that there are reasons due to which this happens. They termed it as two factors- normative conformity and informational conformity. The first requires compliance to remain in the group failing which he/she feel rejected whereby the second one happens due to ignorance and needed help from fellow members to guide him/her to be part of the chosen group. Businesses and corporate sectors are not exception to this. These establishments see and follow the trends and rampant trade practices in a society and at the market place.

On another note, there is no dearth of examples from the history where human beings have been subjected to extreme forms of brutalities in religious and faith based societies such as Buddhists that preaches non-violence, either at the individual or at the mass levels, such as the recent Rohingya crisis in Myanmar, Uighurs in East Turkistan. According to the media reports regarding mass deportation,

burning houses, rapes and killing of innocent Rohingya and brainwashing and brutal approach of camping Chinese Muslims in Yinchuan are well documented and covered in many international forums and the crime against the humanity is done by the ruling class who are not illiterate rather they were well educated specialist who know things and had clear intent and purpose.

How and why do people engage in act of brutality and genocide on orders from people in power and control is rightly described in the famous Milligram study (1963) provides some possible answers. The author findings suggested that a person can go very far in obeying the group norms when it comes to harming people outside the group. His research interest was to know about the magnitude of harmful behavior due to bad influence in committing *zulm* (atrocities). Milgram discovered that as per the influence of the group leader authority a person may go this far to destroy and kill the innocent human beings and this according to author happens due to the socialization process and upbringing of the person who is out to commit such a heinous act. Furthermore, Milligram (1974) entitled, “The Perils of obedience” explained the socio-legal and philosophical aspects of obedience that has enormous importance for behaving in such a way but did not elaborate about human conduct in the concrete situations.

Milgram (1974) again explained two behavioral patterns in the given socio-economic contents. Firstly, autonomous state of mind and the culprit is behaving directly and bear the full responsibility of his/her actions. Secondly, the person acted upon instruction by others as an agentic person. In such a situation the outcomes of the person is attributable to the person giving the instructions. In the later situations the actor has either of the two convictions; (a) the authority issuing instruction is fully qualified, and (b) any outcome is also responsibility of the instructing person who will eventually stand for his/her actions for what happens at the end of the day.

The objective of this paper is to analyze and apply the understanding of dichotomy of Contrast in Ethics, Morality, Justice and Behavior. Since ethics matters a lot in discharging CSR in business and trade, the paper will also cover the application of these ethics, morality and behavior from an Islamic perspective. This may help the future executives and managers to adhere the principles of justice and fairness in contemporary societies.

LITERATURE REVIEW

More recently, researchers in the area of organizational behavior have paid their attention on what is termed as justice perception and enactment. Sometimes justice needs to be seen as perception matters a lot in administration of justice not the justice alone per se. How an individual treat others matter whether it's just or unjust behavior. Recipient's situation varies from person to person and how the agent entrusted to serve justice enacted upon the desired outcome is a delicate matter. The literature shows multiplicity of aspects involved. There are group of factors at play, one group of factors lie within the individual actor such as his/her traits to define one's personality (Schuh, Zeng, Xin & Fernandez, 2017), his or her emotions (Cohen, Patner & Turan, 2012; Patient & Skarlicki, 2010) and finally ones' moral identity (Brebels, DeCremer, Van Dijke, Van Hiel, 2011).

Environment, Experience and Exposure

The socialization process in an environment is a factor that gave him/her exposure that could constitute a person's experiences and his/her restrained relationships in any social contract. Some studies are con-

Contrast in Ethics, Morality, Justice, and Behavior

textual and have focused on environment where one has grown and regulated his rather retorted their uncalled behavior such as motivation and will power to meet the standard of behavior, (e.g. Whiteside & Barclay, in press), compromised social class and status and eventual position in given social strata and power (Blader & Chen, 2012) and politics game (Monin, Noorderhaven, Vaara, & Kroon, 2013) which basically influence justice and its enactment. There are studies which examined justice enactment in relation to the enactor of the justice system themselves (Johnson, Lanaj, & Barnes, 2014). Authors such as Zapata, Olsen, & Martins, (2013) and Zhao, Chen, & Brockner, (2015) discussed how people conceptualise justice including the various form of justice system ranging from utilitarianism to rights and what is due to recipient of justice. All these studies indicate one thing common is the perception of fairness and justice and how the people go to accept and get motivated to behave justly.

Therefore, understanding human behavior is quite complex. It requires systematic analysis of all possible sources and factors. Inculcating moral and ethical values require creating, enforcing, reinforcing such norms and cleansing one's soul. It cannot be achieved simply through lectures and sermons. It is also important to understand that people may not hesitate harming others while obeying the orders of authority and power especially when they tend to believe that the accountability for their actions lie with those who order them. Therefore, Milligram was right when he stated that while law and philosophy behind it are important but they explain little about human behavior in a given situation.

Leadership Role

The personality of the leadership plays very significant role in demonstrating the ethical or otherwise his/her behavior. Following nine factors are necessary to see the role played by those in power who often exercise formal and informal authority to influence the outcome in ensuring the justice and fairness on the ground.

1. Leadership Style: There are hundreds of style and approaches to practice ones' leadership style. This includes traits, values, practices, process and socialization process. It also encompasses the consideration of the situations someone is facing while guiding and demanding followership.
2. Power Game and its influence on the style: Use of authority to influence some kind of followership is key components of any leadership. It defines behavior and adherence (Dewi & Tanjung, 2007; Popper & Zakkai, 1994).
3. Leader or Servant First: we can say that this method is akin to the principles of leadership from Islamic perspectives. This is according to a morality that leans toward "values, ethics, principles, virtues, good characters, God fearing, humanism and spirituality" (Beekun, 2006; Khaliq, 2009).
4. Whether Leader is Transactional or transformational: this leadership style focuses the exchange of rewards with subordinates for services rendered whereby transformational leadership style spearheads organizational change and transform group behavior by changing workplace culture, and it empowers people in the real life situation to transform an organization (James & Joseph, 2001; Muenjohn, 2008).
5. Trait Theories: This closely relates to human traits. Usually a leader should have "the visionary trait; they are expected to have a sense of direction and long-term vision for the organization or community" (Adnan, 2006; Beekun & Badawi, 1996).

6. Leadership vis-a-vis Situation: Situation changes and so is the need of a need for change in the style. One needs a best fit style of a leader's behavior to suit the situations that can guarantee followership (Adnan, 2006).
7. Islamic principles and Leadership: This is based on an idea of justice and fairness principles. The sources of such principles are Al-Quran and the Prophetic traditions. There are great emphasis on trust, *adl'*, *ihsan*, human welfare and goodness for all irrespective of race, religion and creed (Khaliq 2009; Khan 2007).
8. Sources of Knowledge on Leadership: There exist empirical researches in many Western and industrialized countries on leadership and these researches and theories serve as source of knowledge based on wisdom and reasoning. But there are theories which are outsourced through revelation and reason and for which the source of knowledge are Quran and Sunnah. (Adnan, 2006; Al-Buraey, 2006; Beekun, 2006; Khaliq 2009).

There is a range of choices from the above. However, the servant leadership is now being well researched in catholic communities especially from the Scandinavian region to see role of a leader as servant first and leader afterwards. This is what Islamic traditions have also encapsulated role of a leader is servant of a community (Syyidul Qaum Khadimuhum).

Religion and Practice

Beside ones' faith in a religion of choice, and belief system, it preaches certain values and practices. For example many religious beliefs come to play a role over here. Islamic belief system highly depends upon the Islamic worldview based upon *Tawhid* and accountability hereafter shapes the followers' behavior and ethical conduct. Since the religion is a matter of emotional attachment there is sometimes a trend to ignore reasoning and logic and hence there is a natural and systematic approach through which ones' sense of religious, social and moral experience to govern human conduct and behavior (DeGeorge, 1986).

Religion is again managing relationship either vertical or horizontal. Vertical relationship is with the Creator (Almighty) while horizontal is with fellow human. Thus it shapes one's behavior and harmonizes the relationship to strike peace deal and avoid its abuse. It can be used for social and human welfare. But this type of ethical behavior is sometimes synonymous with the idea of morality. Islamic prescription of morality is related to Prophet's behavior and teachings and it refers to special type of a code of ethics for followers of Islam and Muslims (Hanafi & Sallam, 1995).

The following section is about to describe the basis of Islamic ethics and ethos as part of morality and moral values since the Prophets of God are the torch bearers and source of guidance for mankind and overall of human development and personality conducts.

ISLAMIC ETHICS

Islam as a religion is based on Abrahamic traditions. During the last prophet who perfected by his noble practices and henceforth Islamic prescriptions of ethics, value chains and moral conducts have finality to them. These are based upon the revelation as Allah's message used to be descended through the last messenger, the Prophet (saw). Islam, as a religion, is sematic in its approach to ethics since it's aligned

Contrast in Ethics, Morality, Justice, and Behavior

to Abrahamic religion offers “a complete and eternal code of ethics for humanity based on the *Tawhidic* paradigm”.

Islamic perspective defines morality as: “the personal behavior based on Islamic revealed knowledge”. Ethics therefore must be defined as “the accepted norms of social behavior; such norms being based on the Islamic revealed knowledge”. Business ethics should be “the accepted norms of behavior in managing individual and business conducts; such norms being based on Islamic revealed knowledge”.

The Uniqueness of Islamic Ethics

Theoretically speaking, Islamic philosophy of ethics and ethical conduct of followers of Islam as an Abrahamic religion has following five maxims:

1. *Unity of Command: Tawhidic* concept of “Oneness” religiously means the totality of power and existence in and outside of the Universe in an integrated manner.
2. *Equilibrium and Balance: Again* Islamic concept of “*adl*” means fairness a sense of balance among the components and various facets of human life,
3. *Freedom and Free will: The* creation of human beings is the best of the best creation by the God who is entrusted freedom as this is the *Fitrah* of the human, no coercion is welcome idea. However there is limits set by Allah, Who empowered human as His vicegerent of Allah (swt) on this earth.
4. *Benevolence or “Ihsan”:* This means an action carried out by a human being without any favour in the return. This charitable act for the welfare of mankind without expectation of any reward thereof rather just benefiting others, and
5. *Responsibility (Mas’uliyah):* “Accountability of human beings for all their actions” to their Creator in this word and hereafter.

In Islam, ethics dominates human social and economic conducts. The emphasis is on both the ends and the means. Therefore any economic activities must be morally, ethically and religiously legitimate. According to Naqvi (in Khalifa, 2001), who developed a model that is encompassing Islamic ethics based on similar previously mentioned axioms. These are four axioms: Unity of Command (*Tawhid*), Equilibrium and (*Adl*), Free Will Freedom and Free will (*Hurriyah*) and Responsibility (*Mas’uliyah*). Khalifa (2001) who suggested another maxim: Steadfastness (*Istiquamah*) as a part of the model. The argument is based upon the verses from the holy Qur’an and the Sunnah of the Prophet Mohamad (saw).

Allah (swt) mentions in the Holy Qur’an: “Verily those who say: ‘Our Lord is Allah,’ and remain firm on that path [steadfast], on them shall be no fear, nor shall they grieve” (Suratul Kahf, 46:13). Also very popular and known jurist (Imam Muslim) relates that a companion of the messenger of Allah (saw) had come to him and asked: “O Messenger of Allah, tell me something about Islam, which I could not ask anyone about save you. He answered, ‘Say: I believe in Allah,’ and then be steadfast (in accordance with such a profession)”.

The author, Khalifa (2001), subscribed and elaborated further that *Tawhid* and *Istiquamah*, these two axioms cover both “faith and intentions, actions and deeds”. These eventually constituted “the realm of freedom, responsibility and accountability in Islam”. *Tawhid* as Muslims’ *Aqidah*, comprises three elements:

1. *Rububiyyah (Tawhid implied as Lordship)*

2. *Uluhiyyah* (*Tawhid* implied for Worship)
3. *Asma' wa Sifat* (*Tawhid* comprised the Names and Attributes of Allah).

The term *Rububiyyah* emphasized submission (*Taslim*), and it leads to *Tawakkul*. This is followed by patience (*Sabr*), and composure, or even delight (*Riza*) that leads to pleasure with the outcome as it comes from Almighty. But the *Tawhidic* concept implying *Uluhiyyah* focusses on sincerity (*Ikhlas*) that hereby means seeking the *Riza* (Pleasure of Allah in every act and intention). Finally, *Asma' wa Sifat* part of *Tawhidic* paradigm necessitates piety (*Taqwa*), and it leads to kindness and benefaction (*Birr*).

The author, Khalifa (2001) further believes that the attributes emphasized above are qualities need to be nourished and sustained since above mentioned ones are integral part of Islamic ethical system. Sustainability is hard to achieve, and that is why, remembrance of Allah (*Dhikrullah*) is highly counted and recommended in religious prescriptions. The Sustainability of the otherwise right intentions (*Istiquamah*) and human deeds is tough and the real challenge of reflecting and manifesting one's faith (*Iman*) in Muslim's life. *Istiquamah*, as an off shoot of *Tawhid* then are the two basic constituents of the author's model of an Islamic ethical system heavily used by the Islamic economists in the modern day academia.

Khalifa (2001) finally concluded that sincere intention seeking pleasure of Allah is the desired outcome of the real Unity of command concept inter-twined with the term *Tawhid*. One strong demonstration and human attributes noble concept in Islam is the quality is *Zuhd* (Free from materialistic temptation). The word *Zuhd* is meant as a Muslim controls the worldly temptations to be a master of his/her destiny by controlling himself/herself to not being enslaved by his/her desires and wants. This technically means that *Zuhd* keeps one away from *Dunia* (worldly life temptations) should be in line with *Akhirat* (Life hereafter). It contains that a Muslim who fears *mas'uliyah* should not seek *Dunia* by his intentions, deeds and endeavors. His ultimate end and lifelong purpose of existence is much beyond this temporary life rather should be the home in the hereafter. It equally demonstrate that wealth and all economic activities and well-being are only the means. This eventually is not to be meant an end which is basically leading to the attainment of *Falah* by adhering to ethics from an Islamic perspective. Therefore as conclusion this combination of *Tawhid* and *Istiquamah* are the ways to achieve eternal life full of success (*Falah*).

ISLAMIC BUSINESS ETHICS

Beside the above explanations by scholars of ethics, Hanafy and Sallam (1995) are authors who are directly dealing with economic justice and fairness. This is implied in the modern day business affairs based on Islamic morality and ethics. These authors have categorized Islamic ethical principles into six categories for a conduct of modern day trade and business. These Islamic business ethics are as follows:

1. Truthfulness: The ultimate outcome is nothing but truth. Allah (swt) commands that all the followers of Islamic faith to be straight forward and truthful in their business and trade dealings and utterances (33:70). Therefore Islam as religion strongly condemns falsehood and deceits in any business form and trade dealings.
2. Trust: the accountability and trustworthiness, as the idea of having to appear in the life hereafter before Allah and to account for one's action. Islam prescribes that human life is an *amanah* and all its resources are entrusted upon human beings in worldly life is a trust by Allah. Followers of Islam to be conscious of this trust in every aspect of mundane life. A business and its dealing is

Contrast in Ethics, Morality, Justice, and Behavior

also a matter of trust between the members of a society and the individual. Trust is henceforth from Allah (swt).

3. **Sincerity:** Intentions and actions in every walk of life including commercial life matters as well. Islam attaches great importance to the sincerity of intentions. The performance of ones' duties to perfections implied therefore that individuals work with sincerity and devotion. Such ethical code conduct in economic activities results in more efficiency as well as a high rate of yields and economic total factors' productivity. Sincerity and purity of intentions also discouraged in Islam to eliminate manipulation or exploitation of others for personal reasons.
4. **Brotherhood:** All human beings are brothers to each other. The distinctions of race, creed and culture, feelings of color, tribal mindedness, caste and language are not valid criteria. This should not be used for judging the superiority or inferiority of an individual or members of any group. Everyone is entitled to an ethically right behavior irrespective of the above distinctions (caste, creed, race, or territory). Refer to *Qur'an (Suratul Hujurat, verse 19)*.
5. **Science and Knowledge:** Religiously speaking it is mandated for Muslims to seeking knowledge even have to travel far and distant places such as China (earlier days China was considered far) and obtain excellence in performance by acquiring knowledge and wisdom. Research and development that breads innovation is highly encouraged in Islam.
6. **Justice:** Fairness in dealings is undoubtedly a prerequisite of business and trade. As it encompasses the entire gamut of human socio-economic life. The whole universe is based on the concept of justice, fairness and balance. Justice means that everyone should be treated as he/she deserves, without any undue negative consideration since human by nature is innocent unless proven otherwise which is including "fair treatment, equality and a sense of proportion and balance". Today's business dealings are full of problems for decisions related to "pricing, product quality, employee treatment, handling of environmental pollution".

Ethical Behavior

There are many factors that affect ethical behavior either positive or negative ways. These can be broadly classified among the following categories.

1. Socio-legal interpretation factors
2. Factors related to Organizations, and
3. Personal or Individual factors
 - a. Moral development stages
 - b. Personality traits
 - c. Influences by family
 - d. Influences by peers
 - e. Influences by life experiences
 - f. Situational factors influences
4. Legal interpretations in so called "secular societies are based upon contemporary and often transient values and standards whereby in an Islamic society, these values and standards are guided by the *Shariah*".
5. It is important that the ethical conduct is inevitable in the organization and it is the main element of organizational structure. Therefore, the many organizations call the code of ethics and it is dif-

ferent in different industries. Such codes or code of ethics may enhance ethical behavior among organizational participants, their use is sometimes inappropriate. An organization for example trading in *Khamr* or other *haram* products to be avoided by Muslims but many Muslims are working there as they found this is the only way earning living-hood. Put differently, the halal business organizations can cultivate the ethical and moral behaviors according to Islamic code of ethics for such Muslims seeking pleasure of Allah can work and earn livings.

6. Personal or Individual factors:
 - a. In a *hadith* narrated by A'isha (rah), she narrated that: The Apostle of Allah (saw) said: "There are three (persons) whose actions are not recorded; a sleeping person till he awakes, an idiot till he is restored to reason, and a boy till he reaches puberty" (Abu Dawud, 4384). Thus the Prophet (SAW) said that individuals undergo two stages of moral development. The minor or pre-pubescent stage and the adulthood stage and both are important. These are three levels of the spiritual advancement and development for the human soul or *nafs* (Rizvi in Beekun, 1997): All are classified as *nafsul ammarah* (12:53), *nafsul lawwamah* (75:2) and *nafsul mutma'innah* (89:27).
 - i. *Nafsul mutma'innah* is the highest level from all the three types. The soul achieves a highest level of satisfaction after the intellect (*aql*) has checked the evil tendencies.
 - ii. One may be succumbing to the *nafsul ammarah*, if a person persists in behaving unethically. If any Muslim is behaving Islamically, he must be fighting and standing against the evil impulses of the *ammarah*, and responding to the directions of the *lawwamah*, and the *mutma'innah*.
 - iii. Unethical behavior and the interaction among these three states of the soul ranging from ethical to evils is dependent upon one's level of *Taqwa* or piety.
 - iv. How is the one's soul (*nafs*) is at a present point of time or whether he/she is winning or losing the battle against temptation by evil forces, he/she are likely to be more or less prone towards behaving ethically.

This is somehow closer to the understanding subscribed by the followers of Freudian motivation theory based on *id*, *ego* and *superego* as propounded by Sigmund Freud. This motivation theory narrates that unconscious psychological forces, such as hidden desires and motives, shape an one's behavior, like pulse buying patterns in the given market situation aroused out of full stimuli comprising of high pitch selling. Nevertheless theory by Sigmund Freud was subjected to outright criticism, who in addition to being a medical doctor, is synonymous with the field of psychoanalysis. Back to Islamic perspective based upon the religious and Islamic ethical principles, *nafsul ammarah* destroys the behavior of human beings. This is due to his/her temptations that force one who behaves like devils' agent. In case the person who, otherwise if control temptations, is defined vicegerents of Allah (saw).

- b. Personality traits: This stresses on honesty and the person will likely behave differently from another who does not respect other people's right of property. In the nutshell a key personality variable which may affect the ethical behavior of an individual is his/her locus of personal restraints that regulate and control, whether internal or external one's behavior. If a person believes that he or she can control the events in his life, the person is capable to control with internal focus. Therefore, any person has to responsible for the consequences of his or her behavior. Meanwhile, a person also has external focus which will determine the fate or luck including the behavior of other people affect

Contrast in Ethics, Morality, Justice, and Behavior

one's life. As a result, an individual believes that the external factors would cause him or her to behave either ethically or otherwise.

- c. Influences by family: Family members who may institute as internal factors are more likely than externals put pressures to make ethical or unethical decisions. But the person will resist hurting others, even when ordered to do so by the seniors (Lefcourt, 1982). However people start to form ethical expectation as from the childhood. This is why the Prophet used to emphasize the importance of family nurturing: “*Command your children to pray when they become seven years old, and discipline them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately*”. Our wishes that the children grow up as good citizens of a society, it needs to educate our children from the childhood. Like “children see, children do”, we can cultivate the highly ethical or moral behaviours among the children if they observe their family members are behaving accordingly and if they are rewarded for ethical or punished for being untruthful or stealing from others etc. makes a great difference. Just as a reminder that any mixed gestures from parents are likely to result in unethical behaviour. A child who is told for example that stealing is bad; at the same time, he is given supplies “borrowed” from the parents’ office at work falsely will acquire the same practice in life. Socialisation process- Family, School, Peers and mass Media have lifelong influences in whole life. As children attend school, they are influenced by the peers where they are either reinforced with family values or start differently behaving such way influenced by those with whom they interact daily.
- d. Influences by peers on children when they grow and are admitted to school are established norms where they are influenced by the peers with whom they interact daily. Their family values as were practiced by these peers who come out of different family settings belong to different influences has positive or negative impact on him/her.
- e. Influences by life experiences: both positive and negative events can affect the lives of people. These events can determine the ethical and moral behaviors of the individuals. Haley (1965) has shared Malcolm X’s Hajj experience. The author exemplified this experience that had a major impact on his later years as a Muslim.
- f. Situational factors influences: Why a person behaves unethically in certain situations or demonstrates a short cut in life? It is because they may see no way out. A director, for example, with a fictitious sales to cover losses within his area of responsibility. According to some researches in the history of Islam, debt is a major reason why individuals behave unethically. In a *hadith* narrated by A’isha (rah): Somebody said to (the Prophet), “Why do you so frequently seek refuge with Allah from being in debt?” The Prophet (saw) answered, “A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them)” (Sahih Al-Bukhari, 1795). Islam calls lenders to show leniency to the debtors due to the indebtedness is likely to lead to unethical conduct. It is also given as advice by the Prophet whereby the same time, debtors are urged to repay debts promptly.

SUMMARY AND CONCLUSION

One can conclude a root cause is the love for this never lasting world (dunya or materialistic temptations of life) is a key to the problems of unethical conducts. The Prophet of Allah (swt) says; “Nothing fills the stomach of a greedy person, except dust.” As saying goes that “Human beings usually grow older, but two things grow younger in them; greed and long hopes”. Same time, there are two things are never satisfied

such as the seeking and knowledge and looking after the worldly life is a far gone conclusion. The greedy person wants to live longer and does not like to spend anything, even on him/her. One likes on others to contribute to the poor human. But his/her conducts and poorer ethical behaviour keeps them aloof.

Ethics or morality is the core foundation of Islamic worldview. Prophet Muhamad (saw) said: “On the Day of Judgement, nothing weightier than good conduct is placed in the Balance of every man on day of resurrection”. Quran also has warned believers as “do you think that most of them do hear or understand? They are nothing but as cattle; nay, they are straying farther off from the path”. (Qur’an: 25: 44). It is simply what makes a difference between two creatures; human versus animals: thus both the creatures eat and drink; have offspring; possess emotions; two of them move about with free-will and have senses that can differentiate between good and bad. However, we human beings are privileged to have thinking and reasoning attributes (intellect) so that we can act rationally and ethically.

SOLUTIONS AND RECOMMENDATIONS

Human greed, jealousy and discontentment are sources of today’s ethical dilemma. It begins due to these aspects seeking solutions in life. There exists spiritual solution for “the lack of contentment, so one must strengthen contentment, remembrance of death, firm belief in Allah’s mercy, generosity”. This may begin with act of charity by giving as much as we can and then keep doing it, do not compare yourself with others and no too much focus on worldly affairs. Also to bear in mind that these are sickness spiritually and ultimately punishes no one but the one suffering from it.

To seek bounties and blessings of Allah, work as an act of worship and entitlement to reward commensurate with effort. Reward in the hereafter too gives contentment. Allah enjoins comprehensive excellence [Ihsan] in everything (spiritual & worldly; personal & societal). Refrain from common contemporary business problems e.g. window dressing of financial results, fraud, deception, bribery to get contract etc.

FUTURE RESEARCH DIRECTIONS

In this research we just discuss the Islamic business ethics from theoretical perspective. We have examined the uniqueness, norms and codes of Islamic business ethics. However, the empirical aspects of Islamic business ethics are not discussed. Therefore, it is recommended that the future research may focus the empirical analysis of business ethics by employing behavioral models such Theory of Planned Behavior, Theory of Reasoned Action and among others.

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Contrast in Ethics, Morality, Justice, and Behavior

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KEY TERMS AND DEFINITIONS

Adl': It is an Arabic word and it means justice.

Akhirat: It is an Arabic word and it means Life hereafter.

Dunia: It is an Arabic word and it means worldly life temptations.

Falah: It is an Arabic word and it means the ways to achieve eternal life full of success.

Fiqh Muamalat: It is an Arabic word and it means Islamic transactions.

Hurriyah: It is an Arabic word and it means Free will.

Ihsan: It is an Arabic word and it means benevolence and show respect and sympathy to others.

Mas'uliyah: It is an Arabic word and it means Responsibility.

Shariah: It is an Islamic religious law that regulates not only religious rituals but also aspects of daily life of Muslims.

Tawhid: It is an Arabic word and it means Unity of Command.

Zuhd: It is an Arabic word and it means Free from materialistic temptation.

Zulm: It is an Arabic word and it means injustice and atrocities.