

**ISLAMIC WORKING ETHICS: A CASE STUDY ABOUT
IMPLEMENTATION AT LEMBAGA TABUNG HAJI KOTA
BHARU**

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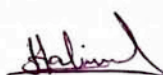
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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام من لا نبي بعد، سيدنا محمد صلى الله عليه وآله وصحبه وسلم
وبعد:

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ABSTRAK

Sebagai sebuah negara yang mempunyai wawasan menjadi negara maju menjelang 2020, Malaysia pasti inginkan rakyatnya yang bermoral dan mempunyai jadi diri yang tinggi untuk memimpin negara ke arah kemajuan. Jadi kerajaan berperanan dalam membentuk etika terutama dari segi pentadbiran, persekitaran dan masyarakat yang berakhlak dan beretika mulia. Untuk mengetahui dengan lebih mendalam lagi, dalam kajian ini penulis mengfokuskan tentang etika kerja Islam dan pelaksanaannya dalam pentadbiran. Dengan menggunakan kaedah kajian lapangan penulis cuba mengupas tentang pelaksanaan etika kerja Islam di Lembaga Tabung Haji Kota Bharu. Selain itu, penulis juga menggunakan kajian perpustakaan yang mana sumber rujukan utama diambil dari buku-buku yang dikarang oleh penulis-penulis terkenal. Objektif utama kajian ini adalah untuk melihat sejauhmanakah etika kerja Islam dilaksanakan serta diamalkan dalam organisasi. Harapan penulis terhadap kajian ini ialah supaya masyarakat dapat menilai dan memahami tentang etika Islam yang sebenar sebagai satu etika yang terbaik untuk dijadikan panduan hidup.

ABSTRACT

In effort to achieve vision 2020, Malaysia wants to ensure citizens to be highly moralizing and self-esteem to lead the country towards development. So the government plays the main role to create ethical citizen from the aspect of administration and environment. Through a field study author is attempting to review the ethics implementation at Lembaga Tabung Haji (LTH) Kota Bharu. Authors also conducted library research; references were taken from pre-eminent authors. The main objective of the research is to view how the Islamic work ethics were implemented in the organization. It is authors hope to see this research could be a valuable guidelines to society. Author also hopes society could view the best ethical system is within Islam.

ملخص البحث

ماليزيا دولة ذات طموح تسعى أن تكون دولة متقدمة في مطلع القرن ٢٠٢٠، وترغب ماليزيا في توليد شعبها الأخلاق الكريمة، والوقوة النفسية العالية لقيادة الدولة إلى التقدم. ولذلك تلعب الحكومة دورا هاما في تربية المبادئ الأخلاقية وخاصة من ناحية الإدارية والبيئة والاجتماعية. ومن أجل ذلك خصت الباحثة دراسة مبادئ الأعمال الإسلامية وتطبيقها في المكاتب الإدارية. ولقد استعملت الباحثة المنهج التجري في لمباض تابوغ حاج بكونتا بهارو بالإضافة إلى المنهج المكتبي حيث أن مصادرها الرئيسية مأخوذة من الكتب المعتمدة من الكتاب المشهورين. إن الهدف الرئيسي من إنجاز هذا البحث هو معرفة مدى تطبيق مبادئ الأعمال الإسلامية في الإدارة. وترجو الكاتبة من اعداد هذا البحث إعطاء القدرة للمجتمع علم التقييم والفهم الدقيق حول مبادئ الأخلاق الإسلامية الحقيقية لتكوين حياة راشدة.

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GLOSSARY

- Akhirah:** The Here after, Life after Death. This is one of the key fundamental beliefs of Islam, and provides one of the motivations for being Muslim.
- Al-Quran:** The Holy Book revealed by Allah (swt) to Prophet Muhammad (saw).
- Caliph:** A Successor to the Prophet. Someone who rules, or bears responsibility, on behalf of the Prophet, and beyond him, on behalf of Allah.
- Fiqh:** Knowledge of Islam through its laws; Science of the laws of Islam.
- Fitra:** The first nature: the natural condition of humanity in harmony with nature.
- Ibadah:** Meaning the concept of worship, servanthood, being a servant of God. It does not just mean prayer, but any permissible action with the intention of serving Allah.
- Majusi:** Connected with Zoroastrian religion (generally used for heathens)
- Qasad:** Or Niyah: Deliberate intention. The intention of a person to do something is all important, and in many cases counts as much as the action itself.
- Sakratul maut:** Azrail (the angel that takes souls at death)
- SAW:** Peace Be Upon Him
- Shariah:** (From 'Shara' a road, and 'Shara' a – to begin, enter, introduce, prescribe). It is the code of behaviour for a Muslim, that determines

whether any action or detail of life halal (right and allowed) or haram (wrong and forbidden).

- Sufis:** Often choose a way of life based on asceticism and meditation on the transient nature of all forms of existence as apposed to the Divine Creator.
- SWT** Stands for ‘subhanahu wa Ta’ala’- ‘may He be praised and His lordship of creation affirmed’- words Frequently said after using the name of God.
- Taqarrud:** Abd. The ‘root’ of the Arabic word for servant or slave. Commonly used as part of a name by Muslims in conjunction with one of the names of God, as for example in Abdallah (servant of Allah).
- Taqwa:** Consciousness of God, the realisation that God always sees you, even if you cannot see Him.
- Tasawuf:** Islamic mysticism; spiritual contemplation.
- Ummah:** ‘Community’ The ‘family’ of Islam, the community of believers.
- Uruf:** (AL ‘Urf) in the absence of anything to the contrary, derivation of the law from the common and approved mores of a people.
- Wahy:** Divine, revelation. Divine guidance carries everything from stage to stage until it reaches its full development.
- Zuhd:** Asceticism; not setting one’s heart on worldly things. This usually involves living extremely simply, not clinging to personal possessions such as wealth, fire food or clothing; and perhaps practising various disciplines to strengthen spirituality.

TRANSLITERATION TABLE

ARABIC WORDS TRANSLITERATION SYSTEM

1. ALPHABET

| <u>Arabic</u> | <u>Latin</u> | <u>Example</u> | <u>Transliteration</u> |
|---------------|--------------|----------------|------------------------|
| ء | , | فار | fa'r |
| ب | b | برد | burd |
| ت | t | تلّ | tall |
| ث | th | ثوب | thawb |
| ج | j | جدار | jidār |
| ح | h. | حليب | halīb |
| خ | kh | خادم | khādim |
| د | d | ديك | dīk |
| ذ | dh | ذهب | dhahab |
| ر | r | رفيق | rafīq |
| ز | z | زميل | zamīl |
| س | s | سلام | salām |
| ش | sh | شعب | sha ^c b |
| ص | s | صخر | sakhr |
| ض | d | ضيق | dayq |
| ط | t | طازخ | tālib |
| ظ | z | ظالم | zālim |
| ع | c | عقل | ^c aql |
| غ | gh | غلام | ghulām |
| ف | f | فيل | fil |
| ق | q | قلب | qalb |

| | | | |
|---|---|------|-------|
| ك | k | كلام | kalām |
| ل | l | لبّ | lubb |
| م | m | مال | māl |
| ن | n | نجم | najm |
| ه | h | هول | hawl |
| و | w | ورق | waraq |
| ي | y | يم | yamm |

2. Short Vowel

| <u>Arabic</u> | <u>Latin</u> | <u>Example</u> | <u>Transliteration</u> |
|---------------|--------------|----------------|------------------------|
| | <u>a</u> | كتب | <u>kataba</u> |
| | <u>i</u> | علم | <u>ʿalima</u> |
| | <u>u</u> | غلب | <u>ghuliba</u> |

3. Long Vowel

| <u>Arabic</u> | <u>Latin</u> | <u>Example</u> | <u>Transliteration</u> |
|---------------|--------------|----------------|------------------------|
| ى, ا | <u>ā</u> | عالم, فتى | <u>ʿālim, fatā</u> |
| ي | <u>ī</u> | علیم, داعي | <u>ʿalīm, dāʿī</u> |
| و | <u>ū</u> | علوم, أدعو | <u>ʿulūm, Adʿū</u> |

4. Diphthong

| <u>Arabic</u> | <u>Latin</u> | <u>Example</u> | <u>Transliteration</u> |
|---------------|--------------|----------------|------------------------|
| و | <u>aw</u> | نوم | <u>nawn</u> |
| ي | <u>ay</u> | ليل | <u>layl</u> |

| | | | |
|----|-----|-------|---------------------------------|
| يَ | iyy | شافعي | shāfi ^c iyy (ending) |
| وَ | uww | علو | ^c uluww (ending) |

5. Exemptions

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “a” and not to’.

Example: أكبر transliterated to: akbar (not ‘akbar).

5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “ t ”

Example: مكتبة الإمام transliterated to: maktabat al-imām.

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “ h ” .

Example: المكتبة الأهلية transliterasi: al maktabah al-ahliyyah

قلعة qal^cah

دار وهبة dār wahbah

ABBREVIATION

| | |
|-----------|--|
| AS | ‘alayh al-salām |
| BTN | Biro Tata Negara |
| INTAN | Institut Tadbiran Awam Negara |
| JPA | Jabatan Perkhidmatan Awam |
| LTH | Lembaga Tabung Haji |
| LUTH | Lembaga Urusan dan Tabung Haji |
| n.a. | no author/no artist |
| n.pl. | no place |
| p. | page |
| pp. | pages |
| PUSPANITA | Persatuan Suri dan Anggota Wanita Perkhidmatan Awam Malaysia |
| SAW | salla Allāh ‘alayh wa sallam |
| SWT | subhānahu wa ta‘ālā |
| VCD | video compact disc |
| vol. | volume |

CHAPTER
ONE

CHAPTER I

1.1) Background of case study

Ethics is related to the issues about human rights or moral trueness, task or Individual and social responsibility within a society. Its purpose to show obedience to a set of moral standard. In modern environment, it refers to obedience to professional code of ethics. Tawhidic is a basic of Islamic ethics explained by the Prophet S.A.W based on only One God and fully obedient, to prevent mankind from sinful on earth.

Islamic ethics bring nature of material into spiritual for the blessing of Allah S.W.T. It is not for knowledge only but to determine the truth and wrong. This ethics oriented to clear the spirit from features of bad to good.

Generally, Islamic working ethic shown the purpose and determination of their working objective especially in fulfilling need of self, family, society, country, "the *ūmmah*" and all human being. All this objectives explained the mean of "servant of God", as main objective and noble with practise massage of God or to leave any way doing.

Beside that, to achieve this objective that person must be determination, confidence, continues effort, dedication, creative, brave, patient and servant of God to perform the real working ethic.

In order to achieve this objective, on 1985 the Policy of Islamic values application in implemented government administration. Purposed to manure good values through high moral practice following Islamic sources in administration system of country. Several of the value applied in administration are trustworthy, responsibility, sincere, dedication, moderate, diligent, discipline, co-operation and grateful. The good values drafted by the government to take care of race respect.

The writer felt this Islamic work ethics is a topic that attract to study. Based on an observation by writer, nowadays many problems occurred in administration system in this country whether in public or private sectors. This shown that work ethics or good values that implemented not fully practiced and appreciated in administration system. We always shocked with much news published by newspaper, magazine and mass media about bad value related with case of managers, bureaucrat and enforcement legislation officer misconduct and bribe.

The writer also felt that working ethics based on western ethics is merely depend on the mind focus only it is not suitable to practice by any organization that was manage by Islamic leader. This can be proved by working to unethical management that merely concentrate on their personal purpose. Here we can difference between Islamic and western ethic.

The writer seen Islamic working ethics from wide perspective, regarding to Islamic ethics, the employee have to work conveniently, discipline and working quality equal with task that given for intention to devotion to God.

The writer concluded that Islamic work ethics is an ethic system which more quality and complete for implementation. This is because it has legislated by Allah S.W.T for human practise.

1.2) PROBLEM STATEMENT

The writer felt that working ethics implemented nowadays less is suitable. It needs to be change to Islamic way so that all employees have to appreciate and practise Islamic ethics with sincerely as a servant of God.

The employees not fully implemented working ethic. They also less appreciate and understanding working ethic. This causes some problem as well as untrusty, injustice, insincerely unrespecting the colleagues. Here, the writer proved one of people from public officials not responsibility in their job. This explained in "*utusan Malaysia*", Wednesday, 10 September 2003, it is discussing about bribe practised by ex-major and contractor who faced sesyen court both because of five accusation under Corruption Preventive Act 1997, to involving loss of money amounted RM 97,126 owned by Ministry of Defence on date 14 January and 6 March 1999.

The employee needs to know and appreciate the concept of "*amah makruh nahi mungkar*" so that there job will perform with intention of devotion to Allah S.W.T. It is very important in establishing employees that have good ethics and good moral. If this basic is followed and practiced no more any bad case in organization occurred as well as bribe, not trust and others.

1.3) SIGNIFICANCE OF STUDY

The writer hope to give more exact explanation regarding the meaning of ethics concept and why Islamic ethics need to be focus in administration system at public and private sector.

The writer also wants to study how far the employees implement ethics in their job. Does they obey the rule and regulation because of sincerity or by force.

The writer is hoping if reader can conclude and awareness about important of Islamic work ethics to achieve objective of an organization.

The writer explained about working ethics is a main factor in establishing the harmony and good relationship between staff and to exist a good situation in workplace. This is important to develop a strong organization with combination of moral positive around them.

Nowadays, the writer seen more problems in organization that can causing variety of parties which lot satisfy with the service given. So it's need a change and follow the Islamic teaching which already stated for Muslim as a guidance for the sake of the '*ūmmah*' (community) and country.

1.4) AIM OF RESEARCH

To study, how far Islamic work ethics practiced in an organization.

1.5) OBJECTIVE OF RESEARCH

- I. To identify Islamic work ethics practiced by Tabung Haji.
- II. To analyze data regarding Islamic work ethics in Tabung Haji.
- III. To survey the experience of Islamic working ethics in Tabung Haji partialarly and to get impression about implementation and effectiveness.
- IV. To give suggestion on the implementation of Islamic work ethics in the organization.

1.6) SCOPE OF RESEARCH

The writer explained clearly about the topic and more focus on the impression of Islamic working ethic implementation and practise in Tabung Haji Kota Bharu whether in lower till upper level management.

1.7) LITERATURE REVIEW

1. The writer, Lokman Ab. Amen (1997) explained that every good staff will implement their task confidently as a servant of Allah.

2. Ismail Noor (2000) explained that Tawhidic is a basis Islamic ethic that arised from Prophet S.A.W outline of Tawhidic based on only One God and to obey with fully obedient to His and prevent the human from sinful on the earth.
3. Hairun Niza @ Khairun Nisa Saigon (2002/2003) in he study about the effectiveness Islamic of ethic implementation at Department of Syariah Judicial at Sabah, explained that Islamic working ethics started from basic and sourced from *wahy*. While the work ethics are sourcing from mind and emotion only.

1.8) RESEARCH METHOD

Research methodology means a technique or way that used by a researcher in preparing a study given. In order to ensure the outcome of the research become more complete and stable, the research methodology must be arranged orderly. In this research the writer, have outlined several methods in completing this research. The methods used in collecting data are:

1. Library research

To ensure the perfection of this research, the writer did a library research to gets any references.

2. Interview

The writer had interview Tuan Haji Mohamad Ghazali, State Assistant Director of Tabung Haji in his office, the writer asked him about the implementation of Islamic working ethics in his organization. Beside, the writer also had interview his staff in order to obtain additional information about the implementation of working ethic.

3. Internet

Internet is a source used by writer to obtain the references in this research.

CHAPTER
TWO

CHAPTER II

2.1) Introduction

1) Ethic definition

According to Mustafa Haji Daud (1996) ethic originated from an English word 'ethic'. It's derived from the Greek language ethos which means attitude and culture that determine the behavior of a group. It's divided into:

- I. *Normatic* a guide and rules which concern good and bad behavior.
- II. *Mataethic* divided into two: Analytic this functioned to analyses the entire rule which concern good and bad behavior another one is critical which functioned to criticised any matter which is analysed. It is purpose to strengthen the ethic.

Ethic also a theory that related to action deliberation and purpose of any action taken. It's also known as a moral philosophy which is not connected to fact or physical being of human. But it is a philosophy value which involves the action and behavior of the human being. Lastly it is also a knowledge discipline that researches morale, morale practise, morale method and the correct human being's action and behavior. The research into ethic is to determine what is good and what is bad that can be seen from the human from the human behavior as far as can know and understood by the human's mind. In simple words, management scholar defined ethic as a science of morale and morale principles. It's responsible to determine the human action whether good or bad. Ethic in other meaning also defined the obeying of the morale value.

2) Ethic's History

According to he author, ethic has a very old history. It's already arising in line with the human civilization on earth.

1) Ethic of Prophet

Adam a.s as the pioneered of the human being ethic on earth which has been continuously practise by other Prophet after him. All the Prophet being the Tawhidic teaching which is the same and only one ethic's teaching that is to pray or obey to Allah and do good deeds and avoid any wrong doing on earth. It's already explained by Allah in Al-Quran: "We sent aforetime our messengers with clear Signs and sent with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, tat God may test who it is that will help, Unseen, Him and His messengers: for God is full of Strength, Exalted in Might (and able to enforce His Will)". (Al-Qur'an. Al-Hadid: 57:25)¹

2) Hindu Ethic

The Hindu ethic was included in the book of Veda (1500 B.C). It contained the teaching of ethic a part from principle of god. Among the teaching of ethic that Veda promoted is encouraging its following to obey discipline by implementing the Hindu's teaching and implementing the religious virtual to their god. Both this action is considered as divine. Disobeying to the both element is considered as not ethical and dishonorable. Among the sign of the person which have good ethic are independent, health, wealthy and happy that can be obtained it the person obey the teaching of Hinduism. They also concluded that the teaching of Hinduism is the source of good ethic. (Mustafa Haji Daud 1996)

3) Buddich Ethic

The Buddich religion was founded and expands since 25th century ago. Among the teaching of ethics by this religion is:

I. Suffering, sickness is a nature situation in this world.

¹ All Quranic translations in this writing are based on Abddulah Yusuf Ali. 2000. *The Holy Qur'an, Original Arabic Text with English Translation & Selected Commentaries*. Malaysia: Saba Islamic Media.

- II. Reincarnation because of bad soul with sexual desire.
- III. To save their followers and attain nirvana, so they have to release themselves from sexual desire.
- IV. To avoid any obstacle not block a person from releasing their sexual desire or to extinguish all their need.

All the teaching's objective can be achieve according to the buddich religion through the following matter:

- I. Always practise goodness
- II. Have loving nature
- III. Helpfulness
- IV. Loving other people
- V. Forgiving
- VI. Always doing a good deed
- VII. Avoid selfishness
- VIII. Sacrifice for other people

4) Kong Fu Tse Ethics

Kong Fu Tse has a famous Chinese philosopher (551-478 B.C). A few teaching of ethic was introduced by him, among them:

- I. Perfection can be achieved by a wise person.
- II. Wisdom can be achieved through thinking, perusing and learning to seek thruth and goodness. A thruth and goodness produces a good ethics. He also suggested ways to develop good ethics such as:
 - i. Isolation to pray to god
 - ii. Give ethics education to the community
 - iii. Attend meeting and discussion regarding knowledge openly
 - iv. Every individual from the ruler to the common people has to practise good ethics in their life. (Mustafa Haji Daud 1996)

5) Ancient Greek Ethic

There are many ancient Greek philosophers that discuss about ethics. Here, we only take a book at four of the philosopher:

- I. Socrates (469-399 B.C). He introduced ethic teaching which encourages every human being to know their selves through themselves and practise it with knowledge.
- II. Antistenes (414-370 B.C). He pioneered the cynics sect. In his opinion a human being with a good ethics has to follow a godly ethic, reducing theirselve need, be content what they have, like misery, abstain against deliciousness, not afraid of poverty, and not afraid of other people condemnation as long as they have good ethic.
- III. Plato (427-347 B.C). He is a disciple of Socrates and an author of the book republic. He said that the best way to implement a good ethic is by making ourselves as a good example. Apart from this world he thought that is another world is permanent (*akhirah*).
- IV. Aristotle (394-322 B.C). He is a disciple of Plato. His teaching of ethic said that the purpose of good ethics is to achieve happiness. The way to achieve it is though the strength of mind. According to him goodness is through life moderately.

6) Islamic Scholar Ethic

Among the scholar discuss here is Ibn Maskawih, Ikhwan al-Sara and Imam Al-Ghazali. Ibn Maskawih (936-1030 C) was borned Persian. He converted into Islam from 'Majusi'. His experiences in both religions helped him to promote his thinking about ethic.

He used Al-Quran and As-Sunnah as a source to develop ethic's thinking. The soul is used as a centre of power and the power has a great strength in ethic. It's responsible to develop the human being ethic through his point of view. A single individual can't have an ethic unless they gather as a group of society. (Mustafa Haji Daud 1996)

The way to fulfill the human need has develop the feeling of needing each other, helping each other and loving each other from this element, a system of behaviour is vital in perfecting the moderation in life. Isolation is not encourage by him because it shown a division in two main element in human life, physical and spiritual. Meanwhile both of this element is inseparable like the sun and ray.

Ikhwan Safa (borned 938 C). He had divided ethic into two categories that is ethic which inherited and ethic which developed. According to him psychology knowledge was the main basic in separation of ethic. This is because the heritage and nature was the main factor in developing behaviour. The opinion between Ikhwan Al-Safa and Ibn Maskawih was difference due to this reason. This difference in both opinions is a result of the priority given to the individual thinking truth and feeling (*hati*) beside based on Al-Quran. That's why spiritual zuhd is approved by him. In his opinion the Sufi's way was the last and best way to achieve perfection in ethic.

Iman Al-Ghazali was a multi field scholar including the *fiqh*, *tasawuf*, philosophy and ethic. Its thinking can't be compared with any other scholar before and after his time. His brilliant in thinking about behaviour is been challenge. He had made *tasawuf* as a source of all Islamic knowledge. His ethic philosophy included in simple phrase that is the willingness to follow the god's way such as godly, piousness, patient, sincere, trustworthy, zuhd and all ways of perfection of Allah S.W.T.

This root taken by all the Prophet, *Aulia*, *Siddiqin*, *Suhada* and *Solihin*. *Taqarrud* to Allah S.W.T is the main factor of ethical perfection. The way to become close to Allah S.W.T is a matter which is familiar to the follower of Imam Al-Ghazali such as stated in his great word *Ihya' Ulumuddin* and *al-Munaiz min Dhalal*.

He suggested the effective methods to develop ethic is to cleansing of the heart from anything else other than Allah S.W.T. After cleansing of the mind from materialistic inthences and worldly possession than the empty space in the heart can be filled with love toward Allah S.W.T until the end of the life time, worthy else is remembered believed and *qasad* except Allah S.W.T. (Mustafa Haji Daud 1996)

It need to be stated that Imam Al-Ghazali suggested the probability that human being can because closer to Allah is not an integration with His *zat*. From have the good ethic arise which is similar to moral of Allah S.W.T.

It's cleared that there are two way of thinking among Muslim in the matter of ethic. Firstly, denying the characteristic of zuhd and *sufi* represented by Imam Al-Ghazali and Ikhwan al-Safa. Secondly, enhancing the characteristic of zuhd represented by Ibn Maskawih. However both ways of thinking is not opposing each other. Only that the way to achieve ethic is done though difference mean but the objective of both ways still similar, that is to create good ethic based on Al-Quran and As-Sunnah as well as guided by faith, shariah and moral.

7) Middle Age and modern Ethic

The development of the ethic in Europe during middle age and modern era was experiencing a conflict between philosophy and church. Most of the Christian followers were disagree with the 'Yunani' and Rome philosophy. Mean while, there were some of the followers agreed with the Greek and Rome philosophy which was not against the Christian teaching.

Tolerance among church and Greek philosophy this generate ethic pioneered guide among Greek philosophy and Christian teaching. Among the famous scholar is Abelard (1079-1142) and Thomas Aquino) 1226-1274).

After that, there were several philosophers which concentrate in discussing the ethic such as Spinoza (1632-1677) who had introducing rationalism in ethic. This element concentrating about the mental abilities in determining the good and bad ethic. It can be concluded that, the mind is the main factor that can decide about the ethic.

A German philosopher, Immanuel Kant (1724-1804) was one of the famous philosopher who discussing about ethic. He was strongly confident that the ethic had a great role in the society. (Mustafa Haji Daud 1996)

Meanwhile John Stuart Mill (1806-1873) was the man had introducing Utilitarianism which describe that the good and bad ethic was determined by the usefulness, benefit and contribution of the ethic to the society. The more it can gain the society, the higher level of goodness the ethic reached via versa.

One of the influence modern philosopher who had introducing the evolution theory in the ethic is Herbert Spencer (1820-1903). In his opinion the arising and developing of the ethic were in line with achievement and expansion of the human mind.

2.2) Concept of Ethic

The concepts of ethic mentioned by writer here embrace several elements that explain of detail about ethic such as:-

2.2.1) Factors that influencing the ethic

According to the author research, there were several factors that influencing the ethic such as:

1) Human being

Human being is the best creature created by Allah S.W.T rather than other creatures. This can prove by the mind, language, culture and ethic owned by the human being. Meanwhile others creatures didn't have such elements especially the animal. This was clearly explained by Allah in the verse of Al-Quran "We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of Our creation" (Al-Qur'an. Al-Isra' 17:70)

However, Allah had created the human being difference from each other mostly regarding to their physical, mental, knowledge and others.

One of the human abilities which different from others creature is '*fitra*' has abilities to utilize the good or bad ethic to the maximum level as explained in the verse of Al-

Quran "Say: "Everyone acts according to his own disposition: but your Lord knows best who it is that is best guided on the way". (Al- Qur'an. Al-Isra' 17:84)

With all the Allah S.W.T awareness' the human being have a lot of opportunity to expansion the ethic. For example, with a mind, the human being becomes a wise and smart creature and this resulting in expansion of knowledge. With the healthy physical, human being can contribute their strength toward goodness and have a lot of opportunity to work harder in order to fulfill the wealth's objective. With their wealth, the human being is potentially to become a philanthropist which is one of the good ethics as described by Allah S.W.T in the Al-Quran "On no soul doth God place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray :) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; help us against those who stand against Faith."(Al-Qur'an. Al-Baqarah 2:286)

2) Instinct (*Gharizah*)

All human being were borned together with several basic instinct. There were five main instincts which encouraging the improvement of the human being ethic such as:-

- I. Instinct for food. Once a baby was borned, he o she will any as a signal for food.
 - II. Instinct for marriage. When a child grows up, they need to many somebody else in order to fulfill their sex's instinct.
 - III. Instinct likes to have child. After marriage the opposite sex, human being like to have any child's and responsible to look after, give the education, and give total love to the child.
 - IV. Instinct to defence theirselve, they had to defence herself from any way doing.
- (Mustafa Haji Daud 1996)

- V. Godhead instinct. Allah S.W.T had created an instinct to seek, think and like the godhead element as well as every element relating to other side (*alam ghaib*) of this life.

Instinct was the main factor which influencing the improvement of the ethic. This is because, it's can be one of the main factors that will guide the human being either to the good or bad ethic. If only considering to the mental approach the human being will encouraging by the bad ethic. That's why they need for the divine guidance (Al-Quran and As-Sunnah) to guide their line through the good ethic.

For example all human being have the instinct for food. But it they only conceded to their mentally decision, without any guidance from divine they will not able to decide matter the foods are lawful and unlawful for them. Meanwhile the divine had had told to eat only the lawful food and the way they get the food also must be in the correct way as stated by the Al- Quran and As-Sunnah.

3) Custom and Routine/Habits

Custom was an element that majority practise by any society. Surely, it has great influences in developing ethic. For example the helpfulness in performing any good activities and helpfulness in avoiding the any bad action was the good ethic which was arising from the society custom and routine. For example in Malay custom there were several good ethics such as tolerance, respectful and other.

4) Descendant

Another main factor which emerging in developing of the human ethic are mental abilities, physical and other element which arising due to the descendant factor. This already explained in the Al-Quran "O mankind! reverence your Guardian-Lord, Who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women; - reverence God, through Whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): for God ever watches over you."(Al-Qur'an. An-Nisa 4:1) (Mustafa Haji Daud 1996)

5) Environment

The environment factor can be divided into two divisions that are physical and spiritual. The physical factor including the weather geographical and other. Meanwhile the spiritual elements including the communication among human being. Several main environment conditions that can effectively influencing the development of ethic such as household, school, employment, social organization, trade, economy, social and other. This was explained by Allah S.W.T in the Al-Quran "Say: "Everyone acts according to his own disposition: but your Lord knows best who it is that is best guided on the way."(Al-Qur'an. Al-Isra' 17:84)

Also including in environmental element are natures, human behaviour, culture, legacy, custom and individual or society experiences.

6) Constancy

Constancy can be describe as an ambitions, dedication, hyper need, patient, courageous and responsible value which owned by any human being also can contribute in developing the ethic. This was explained by Allah S.W.T in the Al-Quran "It is part of the Mercy of God that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (their faults), and ask for (God's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast taken a decision put thy trust in God. For God loves those who put their trust (in Him)." (Al-Qur'an. Ali Imran 3:159)

7) Conscience (*suara hati/dhamir*)

All human being a borned together with conscience this was a spiritual feeling that exist deep inside from the heart that can encourage the human being to act on which ethic weather through good or bad ethic. Basically, all human being like the truth, goodness, good ethic and religion feeling but with the influences of instinct and environment the human being are not able to avoid badness but sometimes they're strong encourage to avoid all bad influence. For example, some human being will

immediately remember the God when they faced any problems such as war, earthquake, flood, volcano, fire and in any crucial moment their spiritual or conscience become more strong at this time. This was explained by Allah S.W.T in the Al-Quran "When distress seizes you at sea, those that ye call upon-besides Himself-leave you in the lurch! But when He brings you back safe to land, ye turn away (from Him)." (Al-Quran. Al-Isra' 17:67)

8) Education

Education is the most important and major factor in development of the ethic. It's divided into two that is formal and informal education. Informal education can be obtained at home and through their daily life within the society. Formal education can be obtained at school since they were in primary level. This two type of education can majority influence the development of the ethic. The good educations obtained by the human being will resulting the producing of the good ethic of an individual or society.

2.2.2) Ethic from Islamic perspective

According to the Mustafa Haji Daud (1996), Islam had viewed the ethic based on several elements as follow:

1) Source

We had seen that many philosopher before Islamic era had determined the ethic in many determination. Actually, they had failed to describe the truth of the ethic; this can be proved by looking towards the arising of many sects which conflicting with each other. Meanwhile through the Islamic view ethic rely on elements of faith, shariah and moral which out of human mind's abilities to decide about it.

This human lack ness and weakness were covered by Allah S.W.T with Al-Quran and As-Sunah as guidance. This two award were the only thing that must be used in determining the ethic. There were no other things or elements that can be the source of determining the ethic except Al-Quran and As-Sunah.

Al-Quran was a divine from Allah which included the guidance and difference between the good and bad ethic. Actually the contain of Al-Quran regarding the ethic is not only for the Muslim but for the whole human being. For example, the teaching of Al-Quran which instructed to follow the good ethic and avoid bad ethic is not only forwarded to the Muslim but for the whole as explained by Allah S.W.T in Al-Quran “Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity.” (Al-Qur’an. Ali Imran 3:104)

Although the verse is simple but the ethic scope was broadly explained in deepest meaning which purposed for the safety of religious, soul, physical, descendant and human’s properties. This is to assure the achieving of maximum level of happiness and perfection of the whole human life and also helpfulness for human being to perform their responsibilities as a ‘*khalifah Allah*’ in this world.

The ethic concept stated in Al-Quran also will not causing any conflict between human mind and their ‘*fitra*’

Surely all human being most confidence, believe and implementing the ethic taught by the Al-Quran. More ever, also was the human need which never causing any conflict with the mind in any situation. In other word, by following to the Al-Quran in the matter of ethic will resulting the good ethic practice by the human being.

Meanwhile the purpose of Prophet S.a.w sent to any mankind is to guide all the human being through the good ethic. This is because the ethic is an element that can connect between the behaviour of human being with the nature of the human being.

That’s why As-Sunah also be a guidance of ethic. Everything that showed by Prophet S.a.w including His words, action and others are described as As-Sunah which can be a guidance and example for the human being in ethic matter. This was explained in Al-Quran “And thou (standers) on an exalted standard of character.” (Al-Qur’an. Al-Qalam 68:4) (Mustafa Haji Daud 1996)

2) Mind and Instinct Position

Allah S.W.T granted the mind and instinct to the human being in order to empower them in this world. The west had concluded that these two elements were the things that can decide the good and bad of the ethic.

Islam also admits that these two elements were the most special awarded from Allah S.W.T. But it's restricted to the physical, reality and senses only. This was described by Allah S.W.T in Al-Quran "They ask thee concerning the Spirit (of inspiration). Say: "The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)" (Al-Qur'an Al-Isra' 17:85)

According to the verse, the two elements can't be a benchmark or guidance in describing the good and bad ethic. This means that the two elements must be in line or be guided by Al-Quran and as-Sunah. This Al-Quran and as-Sunah will guide the mind meanwhile the instinct will strengthen it.

Islam had declined the Hedonism theory which had put the instinct at higher position in ethic manner. The theory had emphasis in physical and worldly as a guidance for the good and bad ethic. Meanwhile the Islam had stated that the physical and worldly are not the motive of their follower's ethic because these two things are merely temporary and short term motives. This was described by Allah S.W.T in Al-Quran "He will say: "Ye stayed not but a little, -if ye had only known!" (Al-Qur'an Al -Mu'mininun 23:114)

Islam had stated that the life and hereafter are the motives of the ethic. This is because the main objective of ethic in this human being life will guide through the never ending and endless blissful in after life. In other words, the objective of ethic is not only for this real life but for both including after life because this life is temporary only.

Moreover the blissful of this life is not complete because it's mixed with the good and bad situation, meanwhile the blissfulness in hereafter is continuously without regretful, satisfactory and knowledge without ignorance. That is only the objective of

the ethic in human life according to Islam is to obtain Allah S.W.T blessing and blissfulness in this life and hereafter. (Mustafa Haji Daud 1996)

3) Islamic Ethic Motivation

The obeying of the ethic is encouraging by the inner power of human being. The element such as materialistic, position, honour, wealth and others should must be the elements that can encouraging the human life's ethic. That's why Islam had rejected this element and considered only the inner side including the encouraging from faith which came from the heart that sincere, dedication and prepared to sacrifice in god's path.

Faith as the guidance of ethic is not only fully convince about God's mightiness and six path of Islamic teaching (*rukun Imān*) but it must be declared in word and actions in faith perspective are concluded as a good ethic. Meanwhile the bad ethic is the they that against the faith.

As we know, the west seat and theory were influenced by secularism ideology although there were based on Christian teaching which had separating the religious teaching and world possession. Meanwhile Islamic teaching had combined the spiritual with materialism, life with hereafter, soul element with physical element and also assures the importance of individual and society based on Tawhidic. Faith had determined the intuition, speak and action of all Islamic followers.

The main role of the human being in this world are to obey to Allah S.W.T and as a leader or as a trustee of Allah. The implementing of Allah shariah is a good deed. It can be the second influence and motivation after piety. Its only purpose is to get the Allah blessing Shariah guided the human's action and can assure the religious, life, human's physical, mind, wealth and descent safety. The impact of its implementing can produce the good ethic of human being.

Shariah and ethic here its own similarity and differences. The similarity is about the reward and sentence. Shariah and ethic both can contribute to the Allah reward or

'*pahalā*' and heaven assurance if it's implemented. But if it's disobeyed, Allah will sentence them with sin and hell. Meanwhile, the differences is if Shariah law was disobeyed, they will faced any punishment in their life but if the good ethic is unimplementing their life will full of regretfulness that can cause a big spiritual suffering.

2.2.3) Characteristic of Islamic Ethic

The specialty of Islamic ethic characteristic that can't be found in others ethic's theory are as follow:

1. Total goodness

This was the main characteristic of Islamic ethic that was created by Allah S.W.T. The goodness that produce by Islamic ethic are useful for the individual, their family, and their society at any place, time and condition. The good ethics teaching by Islamic religious are not for the purpose of honorable, power, wealth, position and others. But as the good deeds to Allah S.W.T.

During Arabian ignoramus era, most of the Arabian being a generous people because they hope that they will be help by those that already helped by them before. This is because they always in uncertainty situation crawler by their nature of daily life as a nomadian which always lacking of food

They also respecting their guest for the honorable purpose. This can be seen through their poem that includes the swest's praise of their generous as one of the main theme of their poem. Nevertheless, it also can't be decline that their guest respecting behaviour can give than total satisfactory. It's of this situation that is to seek for honorable and to seek for satisfactory in their life. (Mustafa Haji Daud 1996)

The ethic practise according to Islamic teaching is not for honorable, it can be proved by the Islamic teaching which had guide it follower in the manner how to made goodness and donations. According to the teaching, no one should know about the

goodness or donation made by another person. It's meant that the followers must always be humble people although they already made a lot of goodness if not the goodness made are unusefull without any reward from Allah S.W.T. It's described in Al-Quran "If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: it will remove from you some of your (stains of) evil. And God is well acquainted with what ye do."(Al-Qur'an. Al-Baqarah 2:271)

The other main characteristic is courageous because with this characteristic, the followers can contribute more goodness and contribution. But during Arabian ignoramus era, this attribute can cause the oppression to any weak people or to another tribe (*kabilah*). Meanwhile, according to Islamic teaching, this attribute must be used in order to defend Islam or '*Kalimah Allah*' through '*jihad*' defend your right, secure the innocent people and also courageously to speak the truth even in front of a cruel leader or king. This is characteristic of the good ethic taught by Islamic religious.

2. Universal Goodness

Islamic ethics ensure the overall of human bliss at any places and in any epoch or era. It's comes from Allah S.W.T who had created the universe and all human being. He know everything about human's need. So the ethic taught by Allah S.W.T suitable for human nature without striated by elements such as descent, geography, epoch and others. (Mustafa Haji Daud 1996)

3. Simple or unburden

The Islamic teachings about ethic are easy to implement and not burdened their followers. More over it is matched the human soul and acceptable by the human's mind, and also not over the physical abilities of the human being. It's described in Al-Quran "Ramadan is the (month) in which was sent down the Quran, as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong). So every one of you is present (at his home) during that month should spent it in fasting,

but if any one is ill, or on a journey, the prescribed period (should be made up) by days later. God intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.” (Al-Qur’an. Al-Baqarah 2:185)

This characteristic can be seen through looking back the way Arabian Badwi’s life doing their early conversion to Islamic. They had life in a simple life, away from any prosperous and unable to read or write but they still able to implement the Islamic ethic. This is can proved that the Islamic ethic is easy to implement and easy to understand.

More ever they also already taught about ‘*uruf*’. This made them well known with their behavior of generousness, helping each others, respecting guest and others. However, Islam also rejected several ‘*uruf*’ implemented by them which against the belief (*akidah*) and Shariah but replaced with several new good value. For example, the courageous behavior are used to alone anything wrong such as robbery and cruelty. But when Islamic teaching implementing, those behaviour are used for the right and defend the victim of cruelty. It was described by Allah in the Al-Quran “And why should ye fight in the cause of God and of those who, being weak, are ill-treated (and oppressed)? - Men, women, and children, whose cry is: “Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from Thee one who will protect; and raise for us from Thee one who will help!” (Al-Qur’an. Al-Nisa’ 4:75)

4. completely

Islamic ethic shown its completeness and strengthness because it was created by Allah S.W.T which owned all the completeness such as Almighty etc. That’s why the Islamic ethic which was created by Allah S.W.T are suitable for all particular period since Adam a.s era until the judgment day soon. It’s also suitable at any places and for any society. Allah S.W.T attribute which away from all defection attribute also strengthen the Islamic ethic. (Mustafa Haji Daud 1996)

Meanwhile, another theory and sect about ethic are change able and incompletely because it is suitable for certain society, places and era only. For example, the west society believes that, alcoholic is good if not over taken.

5. Responsiveness

Allah S.W.T who had created human being and also created the ethic. That's why it's characteristic including total goodness, for the universal goodness, simple and completely in order to ensure the human being have the ability to obey it whether personally or collectively.

The Islamic ethic not reunited any law enforcement and prosecution to those who disobeying it. This was because it already monitor and control by piety and godly. These two elements can course any guilty feeling and spiritual pressing to those who had done any bad ethic. For example, some one might feel so guilty if they didn't make a donation to any beggar who had come for them. They also can feel guilty if they didn't help any person which in need of helping hand. (Mustafa Haji Daud 1996)

6. Completely monitoring

The ethic which sourced by Al-Quran and As-Sunah and rooted on belief (*akidah*) and shariah have broad and overall monitoring elements. This was because, the ethic are arised from the heart and monitored by faith and godly. If some one disobeying the good ethic, their soul are maintain depend on their faith and godly level. However, Allah S.W.T always ready to accept their repentance as long as it's not reach the angel (*sakratul maut*) phase.

Heart was the main factor in establishing the good ethic. Some of the morale value and ethic situation which not covered by Al-Quran and As-Sunah. So hearts will them its role to decide about any goodness and they interpreted in ethic manner that can ensure the happiness and blissfulness soul. (Mustafa Haji Daud 1996).

2.3) Differences between Islamic and Western Ethic

Islamic ethic is universal and comprehensive, also acceptable by the whole mankind elsewhere at anytime. Its teaching is more practical, exact and suitable with natural (*fitra*) and human's mind. It's also can be an excellent guidance for mankind life. It can guide mankind to a good working ethic and avoid them from any wrong doing.

Islamic ethic is cleared because it's based on Goodness Principe. God decide everything. Everything clearly explained by God, anything bad is totally bad via versa unless in certain condition. Any one done good (*maaruf*) activities will be reward, meanwhile the wrong does will be sinful. (Ibrahim Mamat 2001)

Meanwhile, according to the western secularism, there is no exact determination about wrong and truth. They believer that ethic is different from each individual. This because the ethic according to the western ideology is based on human's mind rationality.

Referring to theological's approach, Bentham and Mill have shown several good ideas. According to them this life will be more complete, good, and fun it every one could respect and appreciate each other. They also suggested a method in identifying the level of goodness produced by several difference actions. They also introduced a systematic method to obscure the effect from moral perspective that could contribute more goodness to human being.

In fact, moral responsibility arised from human abilities to know what they alone and them selecting the action should be taken. This lead to the freedom concept. In this perspective, Immanuel Kant had introduced one moral principle, that is any actions done have morality if the actions are parallel to the freedom respecting and human. Based on the fact that human is rational, so when this freedom concept are joint together with another concept such as justice, sympathy and loving each other, the determination of the good and bad action can be made wisely.

Hence, it's cleared that secularism ethic is totally different with Islamic ethic. In Islamic view, any good and bad, right and wrong are clearly explained. Not with standing, Islamic religious also set the ethic as a part of its teaching, meanwhile the secularism had defined that the religious is a part of ethic. (Ibrahim Mamat 2001)

2.4.1) Work ethics according to Islamic perspective

The writer mention about ethical principles of Islam before explains work ethic according to Islamic perspective. According to (Sayyid Fayyaz Ahmad 1995) Islam is essentially an ethical code of conduct for the whole of life, based on divine commands and guidelines. Islamic ethics pervades all spheres of human life. It not only prescribes the fundamental moral/ ethical principles for the whole of human life, but also lays down broad ethical guidelines for each aspect of human activity separately. These ethical guidelines are operational and practical in every sense. Before discussing some of the specific principles of business ethics in Islam, it would be appropriate to briefly summarize some of the fundamental ethical teaching of Islam, which have practical implications for all fields of human life, including business.

Abdallah A. Hanafy and Hamid Salam have classified some of major ethical principles of Islam into the following six categories:

- I. Truthfulness
- II. Trust
- III. Sincerity
- IV. Brotherhood
- V. Science and knowledge
- VI. Justice

1) Truthfulness

Truthfulness is a basic ethical value of Islam. Islam is, in a way, the other name of truth Allah speaks truth, the commands all Muslims to be straight forward and truthful in their dealings and utterances, Islam strongly condemns falsehood and deceit in any form.