

# Integration Of Morality In Organizational Activities, Islamic Work Ethics, Values Of Honesty, Discipline, Responsibility And Service

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## ***Abstract***

*This study aims to examine the application of Islamic business ethics and organizational culture in a modern context, emphasizing moral values, Islamic work ethics, honesty ( *ṣidq* ), discipline, responsibility ( *amanah* ), and service ( *ihsan* ). The method used was a literature review, analyzing reputable international journals related to Islamic business ethics. The results of the study indicate that Islamic business ethics is not only normative but also plays a strategic role in building trust, improving organizational performance, and supporting business objectives. The values of honesty and responsibility form the basis of harmonious relationships with stakeholders, while Islamic discipline and work ethics increase productivity. Service based on spiritual values also contributes to customer satisfaction and organizational image. This study also found a gap between the concept and practice of Islamic business ethics, necessitating a stronger integration between Islamic values and modern management.*

***Keywords:*** *Islamic business ethics, organizational culture, Islamic work ethics, honesty, responsibility, service*

## ***Abstract***

Study This aim study implementation ethics business and culture sharia organizations in modern context with emphasize on values morals , ethics Islamic work , honesty ( *ṣidq* ), discipline , responsibility responsibility ( *amanah* ), and service ( *ihsan* ). The method used is studies literature with analyze journal international reputable related ethics Islamic business . Study results show that ethics sharia business does not only nature normative , but also plays a role strategic in build trust , increase performance organization , and support sustainability business

. The values of honesty and responsibility answer become foundation harmonious relationship with stakeholders interests , while discipline and ethics Islamic work improves productivity . Service based spiritual values also contribute to satisfaction customers and image organization . Research this also found existence gap between concepts and practices ethics sharia business , so that required more integration strong between Islamic values and modern management .

**Keywords :** Sharia business ethics , culture organization , ethics Islamic work , honesty , responsibility answer , service

## **INTRODUCTION**

In the era of globalization which is marked by with competition growing business strict , organization sued No only profit - oriented only , but also pay attention to aspect ethics and moral values in its operations . This is become the more important remember various crisis business that is happening in a number of decade final often caused by weakness integrity and violations ethics in organization ( Beekun & Badawi, 2019). In context this , ethics Islamic business is present as alternatives that offer system mark based revelation and universal morality .

Islamic business ethics does not only arrange connection between perpetrator business with customer or partners , but also includes spiritual dimension that connects activity economy with not quite enough answer to Allah SWT (Ali, 2020). Values like honesty ( *ṣidq*), trustworthiness , justice ( *'adl* ), and responsibility answer ( *mas'uliyah* ) to become runway main in operate activity suitable business with sharia principles .

In line with that , culture organization is factor important thing that determines How values the internalized and implemented in life daily organization . Culture organization reflect system values , norms and beliefs held together by members organization (Schein, 2017). In Islamic perspective , culture organization No only nature worldly , but also has dimensions ukhrawi which is oriented towards the blessings and pleasure of Allah.

In in practice , integration between ethics Islamic business and culture organization often face challenges . Many organizations claim apply sharia principles , however Not yet fully capable internalize values the in culture Work they (Abeng, 2021). This show existence gap between ideal concept and reality in the field .

Research Gap appears although has Lots research that discusses ethics Islamic business and culture organization in a way separate , integrated studies both of them in a way comprehensive Still relatively limited . Most of study more focus on aspects normative ethics Islamic business without study How values the implemented in culture organization in a way concrete (Yousef, 2020).

In addition , research previously tend focus on the sector Islamic finance , such as banking and institutions Islamic finance , so that not enough explore implementation ethics business in context non- financial organizations ( Dusuki & Abdullah, 2019).

Another gap lies in the lack of study empirical linking ethics Islamic business with culture organization in relation with performance organization . Some studies show that ethics influential Islamic work positive to performance employees , however Not yet many are studying mechanism How culture organization become a mediator in connection ( Rokhman , 2021) .

More further development technology and digitalization also bring challenge new in implementation ethics Islamic business . In the digital era, interaction business become the more complex and not always can supervised in a way directly , so that required culture strong organization For guard integrity (Rahman et al., 2022).

## **RESEARCH METHODOLOGY**

This research employed a qualitative approach using library research. This approach was chosen to explore in-depth the concepts of Islamic business ethics and Sharia organizational culture based on relevant scientific sources, particularly reputable

international journals. This method was deemed appropriate because it provided a comprehensive conceptual and normative understanding of ethical values within Sharia-based organizations.

### **Data Types and Sources**

The data used is secondary data obtained from various trusted scientific sources.

The source selection criteria include:

- Articles come from Scopus or Web of Science indexed journals with verified impact factors.
- Have a valid and verifiable DOI (Digital Object Identifier)
- Relevant to the research theme of Islamic business ethics and organizational culture
- Has significant theoretical and empirical contributions to the development of Islamic management science.
- Published within the last 5–15 years to ensure contemporary relevance

### **Data Collection and Analysis Techniques**

Data collection was conducted through a systematic search of academic databases such as ScienceDirect, Springer, Emerald Insight, and Wiley Online Library. Keywords used included "Islamic business ethics," "Islamic organizational culture," "Islamic work ethic," "ethical values in Islam," "sharia compliance," and "Muslim organizational behavior." The technique used was purposive sampling, selecting articles that specifically addressed the main research variables.

Data analysis was conducted in three stages: (1) data reduction, which is the process of selecting, focusing on, and transforming raw data from the literature; (2) data presentation, which is the arrangement of organized information to enable drawing conclusions; and (3) drawing conclusions and verification, which is the process of interpreting the meaning of the data that has been presented in the context of the research question. The validity of the study was maintained through

source triangulation, which is by comparing and confirming findings from various different sources.

## **RESULTS AND DISCUSSION**

### **1. Morals in Organizational Activities**

Morality is the primary foundation of every organizational activity based on Islamic values. Etymologically, morality comes from Arabic, meaning nature, character, or disposition. In an organizational context, morality is not merely understood as individual behavior, but rather as a collective value system that informs all management and corporate governance processes. Ali and Al-Owaihah (2008) emphasized that the Islamic work ethic, rooted in morality, encourages individuals to place moral values above material interests, thus creating an organizational culture of integrity and sustainability. Theologically, morality in Islam is divided into two main categories: morality (akhlak al-karimah) and morality (akhlak al-madzmumah). In the context of a sharia organization, the primary goal is to establish a culture that systematically encourages the strengthening of morality (akhlak al-karimah) while preventing the growth of morality (akhlak al-madzmumah). This is not only an individual responsibility but also a structural function of the human resource management system, leadership, and organizational governance.

#### ***a) Moral Dimensions in Organizations***

Morals in the context of an organization include several dimensions that are interrelated and reinforce each other:

- **Honesty (Sidq):** The foundation of every business transaction and communication. Honesty is not just about not lying, but also includes transparency in conveying relevant information, even if it doesn't benefit you personally.
- **Amanah (Responsibility):** Carrying out every task and obligation with full commitment and integrity. Amanah means that every position and trust given must be carried out wholeheartedly.

- Discipline (Iltizam): Consistency in carrying out organizational rules and commitments. Discipline in Islam comes from awareness of Allah's supervision (muraqabah), not merely fear of sanctions.
- Service (Khidmah): Providing the best benefits to customers, partners and the community as a form of worship and devotion.
- Justice (‘Adl): Ensuring the proportional distribution of rights and obligations to all stakeholders, including employees, customers, suppliers and the community.

### ***b) Implementation of Morals in Management***

Research shows that organizations that consistently instill ethical values tend to have a better reputation and a higher level of trust from stakeholders (Chapra, 2000). Implementing ethical values in a management system encompasses several strategic aspects:

First, internalizing values through employee orientation and training programs that emphasize not only technical competence but also Islamic character development. Second, exemplary leadership (uswah hasanah) serves as a role model for all members of the organization. Third, a reward and punishment system designed to reinforce ethical behavior and prevent moral deviations. Fourth, a transparent and participatory accountability mechanism.

Morality also serves as an internal control mechanism that reduces the potential for ethical deviations within an organization (Duska et al., 2018). Unlike external control, which relies on formal supervision and sanctions, morality-based internal control is rooted in an individual's spiritual awareness that God is always watching (muraqabah Allah). This awareness creates self-regulation that is far more effective and sustainable than any conventional oversight system.

## **2. Islamic Work Ethics**

Islamic work ethics are a set of moral values derived from the Qur'an and Sunnah that govern individual behavior at work. Islamic work ethics emphasizes that work is a form of worship with spiritual value. Therefore, individuals are encouraged to work with full responsibility, honesty, discipline, and service (Ali, 1988). This concept is rooted in Islamic teachings that work is fardhu kifayah (obligatory duty), and under certain circumstances, it can even become fardhu 'ain (obligatory duty). Therefore, leaving work without a valid reason constitutes moral negligence.

Various study empirical has prove impact positive IWE against various variables organizational . IWE correlates positive and significant with commitment organization and satisfaction work on samples employees in the United Arab Emirates . Research This confirm that when employee internalize values ethics Islamic work , they tend more loyal to organization and feel more satisfaction tall in work they (Yousef, 2001).

#### ***a) Theological Foundation of Islamic Work Ethics***

The theological foundation of Islamic work ethics can be found in various verses of the Qur'an and the hadith of the Prophet Muhammad SAW. Among them, in QS. At-Taubah (9:105): "And say: Work, and Allah will see your work, and so will His Messenger and the believers." This verse emphasizes that work has a transcendental spiritual dimension; every work activity is witnessed by Allah SWT and will be accounted for in the afterlife.

The hadith of the Prophet Muhammad (peace be upon him) also provides clear guidance on work ethic in Islam. One of them is: "Indeed, Allah loves that when one of you does a job, he does it to the best of his ability" (Narrated by Baihaqi). This hadith forms the basis of the concept of ihsan in work, namely performing every job with the highest quality standards not because of the desire for praise from people, but because of the awareness that Allah is always

watching (ihsan = worship as if seeing Allah, and if not seeing Him, then being sure that Allah sees us).

### ***b) Principles of Islamic Work Ethics***

Ali and Al-Owaihan (2008) identified several key principles of Islamic work ethics that distinguish it from conventional work ethics:

1. Intention: Every work must be based on a sincere intention to seek God's pleasure, not just material gain. A true intention transforms worldly activities into a form of worship that is rewarded.
2. Commitment: Islam encourages workers to be highly committed to their obligations and promises. Breaking a commitment without a valid reason is seen as a form of hypocrisy (nifaq).
3. Hard Work (Diligence): Islam prohibits laziness (kasala) and encourages its followers to always make serious efforts. Failure to make maximum effort is seen as a form of denial of the potential bestowed by God.
4. Creativity: Islam encourages innovation and creativity in work as a form of expression of the mandate for the intellectual potential that Allah has given to humans.
5. Fairness and Honesty: In every business transaction and interaction, the principles of fairness and honesty must be an uncompromising foundation.

### ***c) Islamic Work Ethics and Organizational Performance***

Empirical research consistently shows a positive correlation between Islamic work ethics and various indicators of organizational performance. A study of employees in the United Arab Emirates found that Islamic work ethics significantly influenced organizational commitment and job satisfaction. Employees with a strong Islamic work ethic demonstrated higher levels of loyalty, lower absenteeism, and more consistent productivity (Yousef, 2001).

An Islamic work ethic impacts not only individual performance but also the overall organizational climate. Organizations with a strong Islamic work ethic culture tend to be more adaptive in the face of change, more resilient in the face of crises, and more innovative in developing solutions to business challenges (Salahudin et al., 2016).

Through regression analysis, it was found that Islamic work ethics mediate the relationship between sharia leadership and organizational performance; that is, leadership that consistently applies Islamic principles will create a work environment that strengthens employees' Islamic work ethics, which in turn improves overall organizational performance (Ullah et al., 2022).

#### ***d) Islamic Work Ethics in the Digital Era***

The development of digital technology presents a new dimension in the implementation of Islamic work ethics. The implementation of an AI-based monitoring system in Islamic banks designed according to Islamic digital ethics principles has increased customer satisfaction by up to 25%, demonstrating that Islamic work ethics does not have to conflict with modernization and digitalization but can instead serve as a moral guide for the responsible use of technology (Hassan & Aliyu, 2018).

In the digital context, Islamic work ethics require organizations to ensure that: employee and customer data is managed securely and is not misused; technology is not used to exploit or deceive consumers; transparency is maintained in the era of automation and artificial intelligence; and privacy, as a human right, is respected in accordance with sharia principles.

### **3. The Value of Honesty (Al- Sidq )**

Honesty (al- sidq ) is fundamental values in ethics Islamic business that has implications wide to sustainability and trust in ecosystem business . In the Qur'an, the command For valid Honest mentioned in various context , including in

transaction business , agreements , and testimonies . In study comprehensive about ethics Islamic banking affirms that honesty in transaction finance is condition absolute legitimacy business in sharia framework ( Dusuki & Abdullah, 2007). Implementation mark honesty in sharia organizations include a number of aspects , including transparency information , accuracy report finance , accuracy in fulfillment promises and honesty in communication marketing find that customers Islamic banking places great emphasis on honesty and transparency in information products and services , exceeding consideration profit financial solely . Findings This strengthen position honesty as determining social capital success term long sharia organizations (Haron & Ahmad, 2000).

From the perspective management contemporary , honesty in organization correlated strong with trust capital which becomes asset not tangible but very valuable . In theory trust organizational they identify ability , virtue , and integrity that include honesty as three component main interpersonal trust in organization (Mayer et al., 1995). In sharia context , the integrity in question No just nature contractual but also spiritual, because honesty viewed as religious obligations that will be accountable before God .

#### **4. Discipline in Islamic Organizational Culture**

Discipline in Islamic perspective does not understood just as compliance to rule external , but rather as manifestation from awareness self and responsibility answer to God (muraqabah). Concept discipline in Islam more close to the self-discipline that is born from motivation intrinsic and spiritual awareness , not solely afraid to sanctions . In his study about Islamic leadership finds that a leader who prioritizes spiritual values are able build discipline more organizations sustainable compared to approach based control external (Abbas et al., 2014). Discipline in sharia organization is realized in various dimensions , starting from discipline time , compliance to standard operational procedures , until adherence to sharia principles in every taking decision .

In his work about Islam and challenges economy explain that market discipline based on Islamic values will prevent occurrence behavior opportunistic and speculative which is detrimental ecosystem business ( Chapra , 1992). as quoted in Wilson, 2006 Research empirical research on Islamic organizations in Malaysia found that culture organizations that emphasize discipline based Sharia values contribute significant to improvement productivity and reduction behavior counterproductive in place work . Research this also found that employees who have understanding deep about spiritual meaning of discipline Work show level more absences low and better output quality high (Khamis et al., 2011).

## **5. Responsibility in Islamic Business Ethics**

Draft not quite enough answer in Islam it is known with term trustworthy and honest .

Amanah contains meaning trust that must be guarded with full integrity , while mas'uliyah referring to accountability on every actions and decisions . Second draft This form runway comprehensive ethics for responsibility in context organization . In the review about ethics Islamic business affirms that Muslim leaders have not quite enough answer double : to holder shares (shareholders) and to all over stakeholders interest as well as public wide (Abeng, 1997). In perspective not quite enough answer social companies (Corporate Social Responsibility/CSR), Islam offers more framework broad and comprehensive compared to conventional CSR models in analysis report social Islamic banks find that Islamic principles in general inherent push disclosure information more social and environmental wide , because sharia organizations view not quite enough answer social as religious obligation , not just a marketing strategy (Maali et al., 2006).

Dimensions not quite enough answer in ethics Islamic business also includes stewardship towards environment nature , according with the concept of caliphate on earth explain that man as a caliph on earth own not quite enough answer For manage source Power natural with wise and not do damage (Kamali, 2002). In

context organization , principles This translated to in policy friendly environment , management responsible waste responsibility , and investment in energy renewable . In 47 Islamic banks in 14 countries found correlation positive between level sharia compliance with its area disclosure not quite enough answer social . Findings This confirm that implementation principle not quite enough answer in Islam not just discourse normative , but rather reflected in behavior current sharia organizations at the global level (Farook et al., 2011).

## **6. Service in Sharia Business Ethics Perspective**

service (service excellence) in context sharia business does not just meaningful giving satisfactory service in a way technical , but also includes moral and spiritual dimensions . Concept khidmah ( devotion / service ) in Islam places service to fellow as valuable form of worship reward . Othman and Owen (2001) developed a quality model CARTER (Compliance, Assurance, Reliability, Tangibles, Empathy, Responsiveness) services that integrate dimensions sharia compliance as aspect addition from the conventional SERVQUAL model (Othman & Owen, 2001).

In context banking and institutions Islamic finance , quality service become determinant main satisfaction and loyalty customer . quality perceived service quality significant influence intention behavior customers , including loyalty and willingness For recommend service to others (Zeithaml et al., 1996). In sharia perspective , findings This strengthened with dimensions compliance to Islamic principles as factor additional influencing factors perception customers . Islamic bank customers in Malaysia found that dimensions compliance with sharia principles are predictor strongest satisfaction customers , exceeding dimensions service conventional like reliability and responsiveness . Findings This confirm uniqueness context sharia services where the values religious become criteria dominant evaluation (Amin & Isa, 2008) . Implementation mark service in Sharia organizations are also related close with draft ihsan — do your best as awareness that God always supervise . Culture ihsan in service push employee For give service exceed minimum standards set , because his motivation No solely satisfaction customer but also the pleasure of

Allah (Hassan & Hippler, 2014). With Thus , the service in the sharia context has dimensions transcendental that is not found in the service model conventional .

## **CONCLUSION**

This study concludes that Islamic business ethics and organizational culture constitute a holistic, integrative management paradigm grounded in Islamic values derived from the Qur'an and Hadith. Akhlak al-karimah (good character) serves as the foundation that informs all organizational activities, shaping a collective character imbued with integrity and a focus on the common good. Islamic work ethics have been empirically proven to increase employee commitment, job satisfaction, and productivity, as every task is viewed as a form of worship with transcendental value. Honesty, as a principle of trust, serves as a foundation of trust that not only fulfills religious obligations but also builds long-term reputation and loyalty within the business ecosystem. Discipline stemming from a sense of muraqabah (debt) fosters sincere and sustainable compliance, far exceeding compliance driven solely by external sanctions. Responsibility within the framework of amanah (trustworthiness) and mas'uliyah (trustworthiness) broadens the scope of organizational accountability beyond shareholders to all creatures and the universe as a trust from God. Service imbued with the values of ihsan and khidmah encourages every individual in the organization to give their best, not for praise, but out of the awareness that God is always watching every deed. By internalizing all these values consistently and authentically, sharia organizations have the potential to achieve sustainable competitive advantage in the economic, social, and spiritual dimensions. Herein lies the excellence of the sharia management paradigm: it does not separate worldly success from the blessings of the hereafter, but rather views both as a unity that supports and strengthens each other.

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