Spirituality in Management from Islamic Perspectives

Edited by
AAhad M. Osman-Gani
&
Suhaimi Mhd Sarif
Spirituality in Management
from Islamic Perspectives

AAhad M. Osman-Gani, Ph.D
Professor of HRD & International Management

&

Suhaimi Mhd Sarif, Ph.D
Asst. Professor of Business Management

Faculty of Economics & Management Sciences
Department of Business Administration

IIUM Press
Contents

About the Editors vii

Preface viii

Chapter 1
Implications of the Taqwa on
Organizational Citizenship Behavior 1
Naail Mohammed Kamil, Mohamed Sulaiman, AAhad M. Osman-Gani and Khaliq Ahmad

Chapter 2
Human Resource Management Practices
in Islam and Organisational Outcomes 55
Junaidah Hashim

Chapter 3
Workplace Spirituality and Human
Capital Development from Islamic Perspective 87
AAhad Osman-Gani, Junaidah Hashim and Zaireena Wan Nasir

Chapter 4
Spirituality in Business Ethics from
an Islamic Perspective 154
Suhaimi Mhd Sarif and Yusof Ismail

Chapter 5
Knowledge Sharing in Islam:
Implications for Practice in Organisations 155
Zubeda Abdul Hamid

Chapter 6
Spirituality in Entrepreneurship
from Islamic Perspective 191
Zulkarnain Kedah and Isa Mohammed Adamu
Chapter 7
Lean Management and Islamic Perspective: Convergence in Diversity
Noor Hazilah Abd Manaf and Ibrahim Zein

Chapter 8
Spirituality in Leadership from Islamic Perspective
Lokman Effendi Ramli and AAhad M. Osman-Gani

Chapter 9
Management Models from an Islamic Perspective
Rodrigue Fontaine

About the Chapter Authors
CHAPTER 4

Spirituality in Business Ethics from an Islamic Perspective

_Suhaime Mhd Sarif and Yusof Ismail_

Abstract

This chapter explores the presence of spirituality in business ethics with the application of governing goodness and preventing evil. The foundation to spirituality in Islam is based on core perspective called Tawhid. The first element in Tawhiddic paradigm (Unity of God) establishes the relationship not only with Allah (called vertical relationship), but also among human beings and the natural environment (called horizontal relationships). The second element is Tawhiddic paradigm specifies a set of comprehensive, mutually reinforcing values referred to as promotion of goodness (‘amr bil ma’aruf) and prevention of evil (nahi anil munkar). It is important for decision makers – the servant (‘abd) and vicegerent (khalifa) - to comprehend this macro perspective upon which more specific principles are derived. The decision makers are obligated to integrate ma’aruf-munkar imperatives into the decision making process. Broad concept of ma’aruf incorporates goodness (khayr), righteousness (birr) and lawful (halal) which in turn deserve positive rewards (ajr). Munkar includes bad (sharr), sins (ithm) and prohibited (haram), which in turn are related to corresponding punishment (i’dam).

Introduction

Spirituality in business ethics uses holistic paradigm, comprehensive understanding, and affirmative decisions in examining acceptable conduct in business activities. Knowledge and understanding work together through the influence spirituality to address business ethics. In today’s world where corporate wrongdoings are getting complex,