



## The Concept of The Creative Factor in Islamic Economics

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**Abstract:** This study emphasizes a deeply ingrained Islamic principle, namely the influence of ethics on an individual's productivity and performance, and the subsequent implications for the work environment and society at large.

The prevailing viewpoint held by numerous economists, positing a lack of correlation between economics and ethics and characterizing the discipline of economics as "amoral," signifying the distinct separation of economics and ethics, is largely contradicted within the sphere of Islamic economics. The rejection of neutrality in economics is a constant stance taken by proponents of Islamic economics, who emphasize the inherent value-laden nature of this field of study. Ethics is regarded as a vital component of economics, with the assumption that individuals' conduct, both as consumers and producers, is substantially influenced by Islamic values.

**Keywords:** Islamic principle, ethics, society

### Introduction:

The topic of work ethics has attracted the attention of scholars in the fields of behavioral science and management, who are interested in examining its several dimensions and its manifestation or lack thereof among employees. Islamic economics has introduced a number of significant principles pertaining to this particular subject. Moreover, the incorporation of Islamic management theory, rooted in Islamic principles and principles, has brought forth a significant and impactful societal aspect to the conduct of administration within organizational settings, specifically the ethical aspect. This component is grounded in the prevailing human values within society and encompasses the practical aspects of the management process. These practical aspects include planning, arranging collective human actions, defining roles, coordinating among institutions, offering guidance, monitoring, and follow-up. Therefore, the objective is to create a community that is distinguished by proficiency and fairness, which is the ultimate objective of every management theory.

### First: The nature of work ethics

Despite extensive efforts to establish clear and exact parameters for work ethics, a universally agreed-upon definition of ethical conduct in the workplace remains elusive, hence posing challenges in its application to persons in professional settings. Al-Lawzi posits that work ethics can be delineated as the exemplary professional conduct and behaviors that ought to be adhered to by government employees in order to effectively carry out their responsibilities, ensuring the attainment of public welfare while concurrently upholding the operational efficiency of the government. This encompasses

various facets, including but not limited to, commitment to one's professional duties, adherence to constitutional and legal principles, and reverence for all that is virtuous, ethical, and equitable within the context of organizational dynamics. According to Al-Lawzi's (1998) study, titled "Field Study of the Public Sector in Jordan," the findings were published in Volume 25, Number 2, on page 92.

Within the realm of administrative literature, multiple definitions of work ethics can be found. However, these definitions often possess a shared essence, albeit with differing nomenclature. One of the definitions posits that work ethics can be understood as "a collection of principles and standards that regulate the conduct of an individual or a collective, with these principles being concerned with discerning moral correctness or incorrectness within a particular context" (Al-Tarawneh, 1990, p. 115).

Work ethics can be understood as a set of principles and guidelines that professionals must follow and implement in order to achieve success in their interactions with individuals, excel in their respective fields, and establish trust with clients and various stakeholders, such as colleagues, supervisors, and subordinates (Al-Masri, 1986).

Others have defined it as "professional and job-related behavior based on a set of values, customs, and traditions agreed upon and recognized by members of a community regarding what is good, right, and just in organizing their affairs" (Yaghi, Mohammed Abdel-Fattah, Control in Administration, 2nd edition, Oman, Jordan, 1994, p. 241).

The subject of labor ethics has attracted considerable scholarly attention over the course of Islamic history. The authors provided a comprehensive analysis of this subject matter, given its significant relevance in fulfilling societal needs. During the formative period of Islamic civilization, there existed a scarcity of written works pertaining to the subject of work ethics authored by Muslim thinkers. The primary factor contributing to this phenomenon can be attributed to the temporal proximity of this era to the period of prophethood and the correctly led caliphate. During this time, individuals exhibited a profound dedication to the principles of labor ethics.

Nevertheless, with the progression of time after the properly led caliphate, the state assumed a more prominent position, which was followed by a multitude of obstacles and a decrease in reliability. Consequently, it became crucial to elucidate and establish a set of ethical principles pertaining to labor. Consequently, subsequent Muslim academics directed their focus towards the topic of labor ethics, examining it within the economic and social context of the era and tailoring it to the administrative framework prevalent during that period.

In contemporary society, a significant number of Muslim scholars have undertaken the task of exploring and documenting the subject of job ethics. A study conducted by Abu Al-Raish and Abdel-Hamid (1996) examined the derivation of Islamic etiquettes and ethics pertaining to employee behavior. This investigation involved the analysis of Quranic verses, Hadiths (Prophetic traditions), Arab judgments, and historical situations (p. 68). Furthermore, Abu Al-San endeavored in his scholarly publication titled "Public Administration in Islam" to explicate certain aspects of the ethical principles that present-day Muslims ought to embody. The author, Abu Al-San, Ahmed Ibrahim, in his work "Administration in Islam" (1984), asserts that public service is a personal responsibility that carries a moral obligation. This obligation include religious devotion and adherence to Islamic principles among employees (p. 14).

It can be deduced that Islam, as a comprehensive religious system, places significant emphasis on instilling its adherents with core concepts of work ethics and guiding them on appropriate behaviour within their professional endeavors. Hence, the importance of examining the Islamic viewpoint on work ethics arises from the inherent relationship between work ethics and the dominant societal values (Al-Sabbagh, Zuhair, The Ethical Dimension in Public Service, Journal of Public Administration, Issue 48, Institute of Public Administration, Riyadh, 1985, pp. 63-66).

## **Second: The fundamental issues in the study of work ethics**

The evolution in the concept of work ethics should not necessarily imply that organizations have addressed the ethical problem in their administrative decisions and actions. The increasing ethical dilemmas and violations raise many questions about the nature of this evolution and its implications. It also points to the difficulties and fundamental problems that continue to confront administrative ethics in terms of concepts and practical practices. These problems and challenges can be summarized as follows:

1. **Conceptual Ambiguity:** There exists a tendency to conflate the notion of management ethics with other concepts and terminologies, exemplified by the confusion with business ethics. In this context, the concept of business ethics may lack a clear delineation, as the ethical standards upheld by corporate organizations are mostly contingent upon the conduct of the administrative body's members inside the organization. According to Robert Austin, the performance of good and wrong activities is attributed to individuals rather than the legal entities established by the law. Hence, it can be argued that while an organization itself cannot be inherently corrupt, it is possible for individuals within the organization to engage in behaviors that deviate from accepted societal norms (Abu Sheikha, Nader, and Al-Asaad, Abdel-Latif, Job Description and Classification, Arab Organization for Administrative Sciences, 1st edition, Amman, Jordan, 1990, pp. 79-81).

2. **The challenges linked to the discrepancy between professed management ethics and tangible managing conduct are substantial:** Management ethics generally pertain to the idealized qualities and behaviors that managers ought to possess from an ethical standpoint. Frequently, individuals tend to exhibit a preference for the idealized characteristics associated with a managerial role. Nevertheless, the genuine assessment in this domain is contingent upon the observable conduct exhibited by managers.

Moreover, the importance does not reside solely in the aesthetically pleasing laws and ethical principles that organizations disseminate or the ethical obligations proclaimed by managers. Rather, it is demonstrated via tangible actions and the effective execution of these principles. Put differently, the true measure of management ethics lies in the consistent demonstration of ethical conduct by managers in their routine operations, as opposed to mere adherence to ethical principles outlined in written rules.

3. The issues pertaining to the association between management and managerial effectiveness frequently exhibit interdependence. The notion of efficiency is often regarded as a limiting factor in the realm of ethics. If the measure of efficiency is deemed to be a reliable sign of the pursuit of profit maximization, it follows that managerial ethics frequently manifest in behaviors that advance ethical conduct and social responsibility. Theodor Levitt's book, "Modern Management," translated by Nevine Azab and published by International House for Publishing and Distribution in Cairo in 1994, has relevant information on page 131.

4. One of the issues that management encounters is the ethical dilemmas they confront, which can exhibit a higher level of complexity than when considered within a broader framework. The extensive range of options available, the conflicts arising from differing interests and values among persons inside the organization, and the competing interests of several stakeholders impose constraints on the feasibility of developing a complete framework. Ethical virtues such as honesty, adherence to legal requirements, and transparency in dealings with the public are widely recognized and acknowledged. Conversely, behaviors such as bribery, embezzlement, and deception towards the public are unequivocally seen as unethical. Nevertheless, it is undeniable that within the spectrum of these two contrasting positions, there exists a considerable range of situations characterized by ambiguity, making them challenging to assess definitively. Unscrupulous managers possess the ability to navigate through ambiguous situations, so evading clear categorization of their actions as unethical.

In the citation provided, the author Matlar Arman discusses the topic of advertising in his work titled "The Empire of Advertising." The book was translated by Abu Al-Nasr Azat and published by Dar Al-Mustaqbal in Cairo in 1991. The specific page being referenced is page 93.

### **Third: The ethics of work in modern administrative thought**

The ethics pertaining to work in the field of management encompass a collection of principles and norms that are employed by individuals within a given community to discern between actions or behaviors that are morally commendable or objectionable, just or unjust. The primary emphasis lies on the notion of ethical conduct and moral rectitude. Ethics offer guidance by establishing norms and ideals that delineate between ethical and unethical behaviors, as well as determining what is deemed socially acceptable or unacceptable. The ethical principles observed within a society are a product of a lengthy historical development, playing a crucial role in molding the structure of society and facilitating the functioning of social interactions. The various sources of ethics within a society can be categorized as follows: religious convictions, the historical background and collective experiences of the society, cultural values at a national level, as well as within tribes, clans, and families, the influence of peer groups and reference groups, the guidance provided by opinion leaders, the embodiment of ethical behavior in exemplary roles, and the practical educational encounters individuals undergo. Ethics, fundamentally, can serve as definitive standards for discerning between what is morally right and morally wrong according to certain perspectives. Given that management operates within a dynamic and interactive environment, it is imperative for it to consider the values and ethical factors of this environment while making choices and conducting various operations. This consideration is crucial in order to maintain a favorable degree of public sympathy and cooperation. The concept of management ethics lacks a singular and exact description, nonetheless, numerous experts and academics in this domain have endeavored to propose definitions that facilitate comprehension of this concept. According to Ryo and Bazar, ethics can be described as a collection of norms and principles that govern the conduct of administrators and pertain to matters of morality and immorality.

According to Abu Sheikha, who references the work of Evans et al., management ethics play a crucial role in providing managers with guiding principles for making decisions. The significance of their role is intrinsically linked to the outcomes and repercussions of the actions made. The significance of a manager's ethics increases in proportion to the extent to which their actions affect others.

Fourth: The topic of this discussion is the work ethics in Islamic thought. It is important to note that ethical standards, codes of conduct, and professional etiquette are not recent developments, but rather stem from the fundamental Islamic ideals found in the Quran and the great Prophetic traditions. Despite the prevalent emphasis on virtuous ethical principles within our monotheistic religious framework, scholarly attention has been primarily directed on the provision of illustrative instances of these principles.

1. Efficiency and quality in work are significant factors in both the Islamic and human perspectives, emphasizing the importance of optimal performance and exceptional outcomes. Hence, the body of literature pertaining to public administration encompasses a plethora of publications and studies that center on the principles of efficiency and perfection in professional performance. The present focus on quality procedures and their extensive uses might be regarded as a tangible manifestation of the Islamic principle that emphasizes the need of striving for excellence in one's job. The Prophet Muhammad, may peace be upon him, would motivate his companions and adherents to strive for excellence in their endeavors, emphasizing that Allah holds a fondness for meticulousness



in all actions. The authenticity of the hadith has been verified by Muhammad Nasser al-Din al-Albani in *Sahih al-Jami al-Saghir*.

One crucial element of achieving excellence in professional endeavors is individuals attaining specialization within their respective fields. This specialization enables Muslims to depend on the expertise and services provided by fellow Muslims, hence reducing the need to seek assistance from non-Muslims. The aforementioned notion is present within the Quran, as Allah articulates: "And make mention of Our servant David, endowed with hands [mighty and] capable of labor." The verse referenced is from the Quran, specifically Surah Sad, verse 38:17. The term "hands" in this stanza is construed as symbolizing attributes of robustness and proficiency in labor. This verse underscores the significance of proficiency and exceptional performance in one's endeavors, hence highlighting a valuable tenet within the framework of Islamic ethics.

Within the Islamic framework, the notion of "Itqan," denoting the pursuit of excellence in one's endeavors, aligns with the Western management concept of "Total Quality" and the implementation of quality assurance procedures. Malaysia stands out as one of the Islamic nations that has achieved notable accomplishment in the realm of service quality. The government of Malaysia has implemented a Customer's Charter, also known as the Charter of Public Services, through a collaborative effort. The present document delineates the requisite procedures, including the acquisition of a driver's license, in addition to the anticipated durations for their fulfillment. In the event that these criteria are not fulfilled, individuals possess the entitlement to lodge grievances against the pertinent governing bodies. Moreover, it is incumbent for government entities to send formal apologies in instances where they are unable to render a service or when the quality of the service provided fails to meet the anticipated standards (malaysian :management in the civil service, guid on total quality administration,circularno-1 of 1992).

2. Gentleness and forgiveness towards employees and those one interacts with are highly encouraged in Islam, and this is emphasized in the context of administrative work as well.<sup>17</sup>) Al-Barai, Muhammad Abdul-Aziz, "Principles of Management and Leadership in Islam," Eastern Province Literary Club, Dammam, 1994, p. 197.

Contemporary theories have acknowledged the significance of benevolence and favorable treatment of clientele, so designating it as a pivotal approach for achieving organizational success. Numerous works in the field of management literature have advocated for the need of managers providing fair and respectful treatment to their employees, emphasizing its pivotal role in establishing a productive and harmonious working dynamic. Within the Islamic faith, the Prophet Muhammad (peace be upon him) serves as a paradigmatic figure, exemplifying the utmost benevolence towards his adherents. The Quran, the holy scripture of Islam, extols him for his compassion and benevolence towards humanity, so affirming his virtuous character. As an illustration, the divine entity known as Allah expresses that, "Through the bestowal of divine mercy, O Muhammad, you exhibited leniency towards them." If you had exhibited discourteous behavior in your speech and displayed a callous attitude, it is likely that the others around you would have chosen to disassociate themselves from your presence. Therefore, it is advisable to extend one's forgiveness and seek their pardon, while also engaging in a consultative process with them over the subject issue at hand. Once you have made a decision, it is advisable to place your trust in Allah. Undoubtedly, Allah demonstrates affection for individuals who place their trust and dependence upon Him. The verse referenced is from the Quran, specifically Surah Aal-E-Imran, verse 3:159. The Prophet Muhammad (peace be upon him) frequently advocated for his companions to exhibit kindness towards their followers and the wider society. In the present context, kindness does not entail endorsing administrative negligence or disregarding individuals who violate administrative regulations. Instead, it entails guiding employees in the most

effective manner and treating them with kindness, taking into consideration their unique qualities and capabilities. One of the key components of cultivating kindness within a workplace environment entails the ability to discern the needs of clients and actively pursue effective resolutions to their predicaments. Islam promotes the notion that individuals in positions of power should strive to comprehend the requirements of Muslims and refrain from unjustly rejecting or excluding them. According to the teachings of the Prophet Muhammad (peace be upon him), it is stated that any leader who refuses to assist individuals who are in need and experiencing extreme poverty will face consequences. Specifically, Allah would respond by closing the gates of the heavens against this leader, so preventing their own needs and destitution from being fulfilled. The hadith, which is documented by Al-Albani in Hadith 5561, states...

3. Providing guidance to individuals adhering to the Islamic faith and fostering advancements in the realm of public service efficacy: The current trend in human resources literature centers around the exploration of methods to effectively communicate and assess employee performance through transparent and direct performance evaluations conducted by supervisors. The aforementioned theories propose that the provision of explicit and unambiguous guidance exerts a substantial influence on an employee's comprehension of job expectations and their supervisor's evaluation of their work. As a result, this allows individuals to enhance their performance and elevate their expectations. Within the Islamic faith, adherents possess an inherent inclination to assume the role of custodians for their fellow Muslims, actively engaging in the task of reminding one another to engage in virtuous actions while simultaneously forbidding any form of transgression. Muslim individuals are encouraged to provide counsel and guidance to their fellow community members.

4. Sensing Responsibility: One of the essential work ethics in the present time is the sense of responsibility. Public servants must be aware of the magnitude of their responsibility before God and people and strive to fulfill this great responsibility. Narrated by Ibn Umar, may God be pleased with them both, the Prophet Muhammad, peace be upon him, said, "Each of you is a shepherd, and each of you is responsible for his flock..." (Reported by Al-Mundhiri).

This Hadith emphasizes the concept of personal responsibility and accountability for one's actions, which is a fundamental aspect of Islamic ethics.

Dr. Abdul Sattar Abu Ghuda believes that Islamic jurists have established guidelines to define the boundaries of responsibility. These guidelines are outlined in his article titled "The Responsibility of Auditors in Light of Islamic Jurisprudential Rules," published in the Islamic Economic Journal by Dubai Islamic Bank in the United Arab Emirates in 1997 on page 536.

Maturity and mental capacity are linked to responsibility. Without them, accountability and responsibility are void. This includes the ability in all its aspects and the necessary qualifications to bear the trust of responsibility. It also encompasses freedom and the choice to accept or decline obligatory tasks.

5. Justice and fairness: are essential qualities for a Muslim employee. They should exhibit these qualities in their actions and dealings with others because they are entrusted with their work. This sense of responsibility can be seen in the Quranic verse: "O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted." (Quran, Surah An-Nisa, 4:135)

6. The adherence to honesty and the avoidance of lying towards constituents are of paramount importance for a public official who identifies as Muslim. Individuals are bestowed with the responsibility of doing their assigned tasks, leading to the acquisition of obligations and duties. Engaging in deceptive practices while carrying out professional responsibilities, such as exhibiting

skewed assessments to favor personal interests or adopting financially burdensome ways led by personal ambitions, may potentially hinder individuals from attaining access to Paradise. According to the teachings of the Prophet Muhammad (peace be upon him), it is stated that any governor who is charged with the responsibility of ruling the Muslim community and engages in deceitful practices, will be deprived of attaining Paradise by Allah. The inclusion of specific provisions in civil service legislation of Islamic nations, such as Kuwait and Saudi Arabia, is aimed at establishing criteria for the selection of public workers. These regulations emphasize the requirement that individuals appointed to public service positions should possess an unblemished record, free from any criminal convictions that may compromise their integrity or reliability. The breach of trust can show in diverse manners, encompassing the misuse of one's professional standing for financial gain, the improper appropriation of public assets, the squandering of official work hours, the omission of consultation in decision-making processes, the display of partiality, and the practice of nepotism.

7. The necessity of operating as a cohesive team has emerged as a fundamental responsibility or crucial element for any organization, owing to the intricate nature of tasks and the diverse range of services it offers. One essential aspect of effective teamwork is the adherence to a collective approach, wherein individuals refrain from engaging in actions or disseminating information through media channels that may compromise the cohesiveness and morale of the team. Due to this rationale, certain civil service regulations, exemplified by those observed in Egypt, impose a prohibition on employees from disseminating any information or making any public declarations regarding their employment through newspapers, publications, or other media platforms, unless they possess explicit authorization to engage in such activities (Al-Sawaf, Muhammad Maher. "Ethics of Public Service and Administrative Factors Affecting Their Violation in Application to the Kingdom of Saudi Arabia." *Public Administration Journal*, Riyadh, No. 82, 1994, p. 15.)

Certain multinational corporations, such as **Motorola**, have had advantageous outcomes as a result of the robust culture of collaboration prevalent in select Islamic nations. This cooperative environment has demonstrated its efficacy in promoting the notion of collective teamwork. According to the statistical data provided by the corporation, it is evident that the factory located in Malaysia is regarded as one of the most exceptional in terms of creativity, quality, and productivity, surpassing even its equivalents situated in the United States.

8. The obligation for employees to demonstrate obedience to individuals in positions of authority, particularly in topics pertaining to ethical conduct and within the parameters of religious and legal frameworks, is considered a responsibility. As stated in the Quran, believers are instructed to adhere to the commands of Allah, follow the guidance of the Messenger, and comply with the directives of those in positions of power within their community. The verse referenced comes from the Quran, specifically Surah An-Nisa, verse 4:59. Public servants are obligated, in accordance with civil service rules, to adhere to and execute directives given by their superiors, provided that these directives align with both their religious beliefs and legal statutes. The aforementioned principle is also partially implemented within the United States federal civil service system. In this system, subordinates are not obligated to comply with superiors' directives that involve engaging in illegal activities, withholding information that should be made known, or signing documents that fall under the purview of the superior but are in disagreement with the employee (Graham, « ethical) guidelines for public administration :observation on rules of the game », public administration review, vol34, no1, p:90-92)

9. Preserving the dignity and honor of one's occupation is an essential principle upheld by Muslim employees. Individuals are obligated to abstain from engaging in activities and behaviors that are inconsistent with the dignity and integrity associated with their professional role, both within and outside the confines of their workplace. Occasionally, there may arise difficulties in encompassing

these attributes inside one individual, and the meticulous selection of the most appropriate qualifications for each position assumes paramount importance. According to the renowned Islamic scholar Ibn Taymiyyah, it is imperative to select the best appropriate individual for a certain job. When comparing two individuals, it is preferable to prioritize the one who exhibits higher levels of trustworthiness and capability, as this individual is more likely to bring larger benefits and pose less risks in their respective job. This underscores the significance of carefully choosing individuals who possess the appropriate qualifications and integrity for a given role (Cooper, T. (ed), "handbook of administrative ethics", New York, Marcel Dekker, 1994).

The important qualities mentioned from an Islamic perspective share similarities with what many Western authors have identified as important qualities in employees or leaders. Jay has mentioned ten qualities: caring for employees, trustworthiness, responsibility, keeping promises, striving for excellence, loyalty, fairness, integrity, respecting others, and having social responsibility towards society (Ammar, F. A. (1996). *Stages of Bureaucratic Development in Kuwait*. Dar Al-Salasil, Kuwait).

**Fourth - Ethics of Work in Islamic Thought:** Perhaps the biggest challenge facing public administration in Islamic countries in the ethical preparation of its employees is how to deal with many negative ethics, such as administrative corruption, the failure to dedicate effort to fulfilling job responsibilities, as well as the misuse of power and many negative phenomena. Among the challenges are also excessive centralization in work management and an overemphasis on power concentration, and both of these factors have a significant impact on the increase in deviation and the lack of adherence to work ethics (Braibanti, R., "Reflections on Bureaucratic Corruption » Public Administration, vol 40, winter 1962, p 365-366).

In addition to the aforementioned points, it is worth noting that Islamic nations encounter comparable issues to numerous other countries in terms of a limited dedication to job tasks and a deficiency in addressing societal demands. Numerous employees frequently utilize work equipment and facilities without limitations, often for personal objectives, thereby posing a damage to the collective welfare. Hence, it is imperative for individuals in positions of authority and expertise to actively work towards improving the function of administration and streamlining its operations in order to address detrimental work ethics. This is crucial due to the negative impact these work ethics have on public trust and the overall developmental progress of nations. The paramount element in fostering public trust is in the personal growth and cultivation of employees, marked by unwavering dedication, ethical conduct, and equitable treatment. The attainment of this objective is facilitated by the inculcation of positive values and a comprehensive moral education, as espoused by the Islamic faith. In the quest for ethical readiness, numerous prominent organizations, encompassing private, public, and international entities, have adopted codes of conduct and behavioral norms for their staff members. Mony Bani, a Western scholar, is credited as one of the early proponents who acknowledged the significance of implementing a code of conduct to regulate administrative activity. The speaker placed great emphasis on the importance of ethical standards as a fundamental instrument in the process of administrative reform. This viewpoint is corroborated by researcher Brebant, who regards the presence of ethical standards as a pivotal element in the endeavor of administrative reform. Al-Ghanim, Abdulaziz. "Ethics of the Teaching Profession: Standards for Regulating the Behavior of Teachers." *Gulf and Arabian Peninsula Studies Journal*, Kuwait, No. 62, 1990, p. 94.

Many institutions and authorities in Arab Islamic countries have made efforts to issue a code of conduct or a professional code. These include attempts by the Zakat House in Kuwait, as well as the Arab Education Library for the Gulf States, and also the Ministries of Education in Oman and Qatar. (Alfiler m, "process of bureaucratism corruption », carinoed, bureaucratic corruption in asiacauses, consequences, and control, manial:jmc press, 1986, p:67 7/136-135):



The Fifth - Ethical Preparation Program and its Steps is a comprehensive program designed to provide individuals with the necessary knowledge and skills to navigate ethical dilemmas in various professional contexts. This program consists of a series of steps that guide participants through the process of ethical preparation. The significance of ethical preparedness is on the rise as numerous administrative reform efforts increasingly prioritize this aspect. Additionally, it offers a compelling application scenario that fosters the development of a conscientious and dedicated group of leaders, thereby exerting a direct influence on the level of commitment and discipline exhibited by subordinates operating inside their sphere of control. Consequently, this results in the complete adherence of the entire administrative apparatus to ethical principles. The significance of Islamic law is underscored in its emphasis on the importance of exemplary conduct.

The significance of its impact in the eradication of administrative corruption is noteworthy. This sentiment is exemplified in the statement often credited to Umar ibn al-Khattab (may God be pleased with him) during his implementation of justice and commitment to truth: "By restraining corruption, I have fostered a sense of restraint among the subjects." If I had allowed it to be released, the individuals involved would have also allowed it to be released. The aforementioned idea was further demonstrated by Ali ibn Abi Talib (may peace be upon him) through his diligent efforts in searching for a lost camel owned by a charitable organization. This act serves as a testament to his unwavering dedication to upholding justice, even in seemingly trivial affairs. Ibn Kathir, Ismail ibn Umar. "Al-Bidaya wa'l-Nihaya" (The Beginning and the End in History). Dar Al-Kutub Al-Ilmiyya, Beirut, Lebanon, n.d., p. 31.

**The basic steps of ethical preparation include:**

- Increasing ethical awareness and ethical problem analysis;
- Deepening the principle of public service;
- Restructuring and reformulating employee values and behavior methods;
- Establishing positive social values to enhance the participation and productivity of the national workforce, with mechanisms for nurturing and promoting them;
- Developing administrative control tools;
- Encouraging employees and citizens to report administrative deviations and corruption.

Requirements for the success of ethical preparation: include several factors, including the support and endorsement of the state leadership for this preparation, the presence of public awareness and support, the existence of a political movement that advocates this matter, an educational system that responds to the requirements of administration and the environment, the availability of suitable training capacity, and the allocation of sufficient resources for the ethical preparation process Hetzner, c and schmidt, "bringing moral back in role of formal philosophy in effective ethical public administration", vol8, no:4, 1986, p –p:450-455 ).

**Conclusion:**

Based on the aforementioned discussion, it is evident that an employee within the Islamic context does not exhibit substantial differences compared to employees in other administrative settings, save for the religious framework that influences the Muslim individual's relationship with the Creator rather than the created world. Hence, the aforementioned conviction, which forms the foundation of a Muslim's upbringing, plays a pivotal part in shaping their conduct, be it within the realms of organizational, administrative, or social responsibilities. This conduct is mostly assessed based on a single criterion, which is the extent to which it aligns with the moral framework produced from this particular belief. Based on this analysis, the measures implemented to govern the conduct of a public employee in their professional capacity exhibit no discernible divergence from the standards of accountability applicable to their personal behavior. The motivation behind the actions

of a Muslim individual in various aspects of their life, whether it be public, private, or professional, stems from their pursuit of a greater objective - to seek the pleasure of Allah, the Supreme Being. This is based on the guidance provided in the Quran, where Allah states that the creation of jinn and people was solely for the purpose of worshiping Him. The verse referenced is from the Quran, specifically Adh-Dhariyat 51:56. The Islamic faith possesses significant contributions that can enhance the field of human studies, both in theoretical and practical aspects. The demand for such research in Arab Islamic nations is on the rise as a consequence of substantial societal, cultural, and value-based transformations stemming from the impact of Western ideologies and the intricate nature of globalization. There is an increasing demand for comprehending the constructive work ethics that stem from our esteemed religious beliefs.

The significance of ethics in an individual's life is substantial as they exert a profound influence on one's behavior and subsequent actions. An individual's behavior is congruent with the principles and attributes that are intrinsically ingrained inside their being. The behaviors of individuals are influenced by the qualities that are inherent inside them, much like the interconnectedness between the branches of a tree and its roots that extend deep into the ground. Hence, it can be argued that the moral value of an individual's activities is intricately tied to their ethical framework, as the branch is inherently bound to its root. The soundness of the branch is contingent upon the soundness of its root, while the corruption of the branch is likewise contingent upon the corruption of its root. According to the Quran, Allah, the Supreme Being, states that the fertile earth produces abundant greenery with the permission of its Lord. Conversely, infertile land yields only meager and challenging growth. In order to cater to a thankful population, we employ a variety of symbols. The verse referenced is Al-A'raf 7:58 from the Quran. The moral correctness of an individual's acts is fundamentally interconnected with their ethical principles, as ethics serve as the underlying basis for their conduct.

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