

Conceptualizing Work and Organizational Values from the Islamic Perspective

(Konsep Nilai Kerja dan Nilai Organisasi daripada Perspektif Islam)

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ABSTRACT

Literature suggests the importance of values in influencing one's affective and cognitive processes, which in turn, affect his or her behaviour. In this regard, values are fundamental in directing an individual's motivation toward work and supporting the formation of positive attitudes, which then influence his or her actions and decision making. The objective of this study is to provide a model that links basic values to work values and organizational values. The paper first presents the general concept of values, work values, and organizational values from the western literature. It then analyses these conceptualizations against the concepts drawn from the Islamic principles and traditions. The study found that the Islamic perspective views values as manifested from one's worldview, which is based upon divine principles. Moreover, individual and organizational values are developed and fostered through two authentic sources, the Holy Quran and the Hadith. Individuals and organizational conducts are aimed at achieving worldly and superordinate goals of getting rewards from Allah SWT. Conversely, discussions on the concept of values in Western literature generally separate values from a person's religion and deeply held belief, while organizational values are generally derived from the founders' desire to institutionalize their firms.

Keywords: Concept of work values; organizational values; Islamic perspectives; ethical achievement

ABSTRAK

Tinjauan literatur mencadangkan kepentingan nilai dalam mempengaruhi proses kognitif dan afektif seseorang, yang berupaya memberi kesan terhadap aspek tingkah laku seseorang. Sehubungan ini, nilai adalah asas yang menggerakkan motivasi terhadap kerja dan menyokong pembentukan sikap positif yang akhirnya mempengaruhi tindakan dan pembuatan keputusan seseorang. Objektif kajian ini ialah untuk menyediakan satu model yang menunjukkan perhubungan di antara nilai-nilai asas dengan nilai kerja dan nilai organisasi. Kertas kerja ini menerangkan konsep umum mengenai nilai, nilai kerja dan nilai organisasi mengikut perspektif Barat. Konsep-konsep ini kemudiannya dikaji dari sudut yang berbeza mengikut prinsip dan tradisi Islam. Hasil kajian mendapati perspektif Islam melihat nilai sebagai manifestasi daripada pandangan hidup seseorang yang berasaskan prinsip ilmu wahyu. Nilai-nilai individu dan organisasi pula dibangunkan dan dipupuk menerusi dua sumber yang sah, iaitu kitab suci al-Quran dan Hadis. Tingkah laku individu dan organisasi adalah bertujuan untuk mencapai ganjaran daripada Allah SWT di dunia dan akhirat. Sebaliknya, perbincangan mengenai konsep nilai daripada perspektif Barat secara umumnya memisahkan aspek nilai daripada agama dan kepercayaan seseorang. Sementara nilai-nilai organisasi pula pada amnya adalah terbit daripada hasrat pengasas untuk menginstitusikan firma mereka.

Kata kunci: Konsep nilai kerja; nilai organisasi; perspektif Islam; kejayaan beretika

INTRODUCTION

Recent development in the research of organisational behaviour and industrial and organisational psychology shows that researchers are putting a great importance on the positive and moral-based approach in developing and managing human resource to improve productivity, work performance and ethical achievement both at the individual and organization levels (Luthans, Youssef & Avolio 2007; Youssef & Luthans 2005). In the industry, the advancement of this view has influenced organizational leaders to shift to this positive and moral-based approach

in developing and managing human resource. This is especially so since the conventional problem-solving approach is perceived to be insufficient in supporting long term success and effectiveness of organization performance (Youssef & Luthans 2005). This new approach focuses on the development of psychological capital, which is regarded as a critical human internal strength that should be developed and managed to promote both individual and organizational prosperity (Bandura 1997; Masten & Reed 2002; Seligman 1998; Snyder 2000).

Research in the field of psychology found that both positive affect and cognitive capabilities are sources

of one's psychological strength that promote his or her character strengths and virtues (Aspinwall & Staudinger 2003). These strengths, which are also regarded as positive values (Snyder & Lopez 2007), include integrity, honesty, optimism, modesty, forgiveness, humility, gratitude, empathy, positive emotion and helpfulness or pro-social behaviour (Ballesteros 2003; Isen 2003; Seligman & Peterson 2003). It is crucial to nurture values and virtues from early childhood in order to build this psychological strength (Seligman 1998; Seligman & Csikszentmihalyi 2000). Research on values, however, has been neglected in the fields of psychology, including in Industrial and Organizational psychology; instead, most studies in these fields focused more on *observable* behavioural aspects and less on one's underlying values.

In the western perspective, human values arise from an individual belief system about his or her desirable end states (Rokeach 1973). These values serve as a foundation or standard which determine a person's action, attitude, evaluation, moral judgment, and justification of self and others (Rokeach 1968, 1973). In this regard, values is integrated in every aspect of life and may influence, determine and facilitate relationships between individuals, organizations, institutions, and society (Meglino & Ravlin 1998). Each person has a unique value system which is developed and enhanced through socialization in the family, religious background, as well as personal experiences at work and society (McShane & Von Glinow 2009).

Earlier researches have suggested that values have a strong influence on a person's affective and cognitive processes and behaviour (Locke 1976; Rokeach 1973). It can dictate the motivation for a particular behaviour (McClelland 1985). Therefore, values are the core principles that help individuals realize their motivation (Locke 2004) and serve as criteria in determining their goals (Locke 1976). More importantly, values drive individuals to act congruent with the values that he holds on to (Rokeach 1973; Williams 1979). Subsequently, a person's positive values shape his positive views and attitude, which ultimately influence his action (Rokeach 1968) and decision making (Mertins & Hennigan 1996).

However, values have also been defined as personality types, motivation, attitudes, interests, and preferences, which are generally outcomes of a person's values system (Meglino & Ravlin 1998). As a result, the concept of values has become complex (Connor & Becker 1975, 1994; Meglino & Ravlin 1998; Rescher 1969). Additionally, it seemed that there is a lack of consensus regarding the foundation of values itself, since the foundation for values is defined by the researchers' interpretations. Islamic perspective and traditions offer some ways to overcome the problems of different interpretation of values since the Islamic value system is built upon basic absolute values which bring about congruence of values in all aspects of life, including personal (private) life and life at work.

This paper describes the concept of values and work values, including the structure and component of values,

and how values influence individuals in organizations from the conventional perspective. It then analyses these conceptualizations against the concepts drawn from the Islamic principles and traditions. The objective of this paper is to provide a comprehensive model that links basic values to work values and organizational values from the Islamic perspective.

CONCEPT OF VALUES AND WORK VALUES

Conceptually, there is a lack of consensus regarding the definition of values since past researchers have defined values from different perspective. Among others, values is defined as a constant belief which forms the foundation of an individual's belief system or modes of conducts and influence choice of behaviour (Rokeach 1973; Schwartz 1994), and principles of action which include their goals in life (Braithwaite & Blamey 1998). Another group of researchers define values as priority, moral responsibility, desire, goals and needs (Williams 1979), and attitude (Fishbein & Ajzen 1975), while others defined it as anything that is considered important in a person's life or in the lives of a group of people (Friedman, Kahn & Borning 2006). These different definitions have given rise to different measures of values, which result in complexity in the conceptualization of values (Connor & Becker 1975, 1994; Meglino & Ravlin 1998; Rescher 1969).

TYPOLGY AND COMPONENT OF VALUES

Researchers in the field of values have developed a typology or values structure as a way to categorize value dimensions in order to facilitate classification and detailed research (Cheng & Fleischmann 2010; White 2006). For example, Rokeach (1973) has classified personal values into 36 types of instrumental values and terminal values. Terminal values are long term in nature and reflects the end of existence or goals that a person desires to achieve in life (such as a comfortable and happy life). Instrumental values, on the other hand, is short term in nature and is a means or behaviour to achieve goals in life (for example, honesty and helpfulness). According to Rokeach, both values are interrelated since instrumental values facilitate the achievement of terminal values. Building upon Rokeach's work, Schwartz (1994) proposed four types of values domain: conservation, openness to change, self-enhancement, and self-transcendence. Crace and Brown (1995) suggested 14 types of individual values, which they called life values inventory.

A review of literature shows that the topic of values has been widely studied in the field of social science, both conceptually and empirically. The latter usually involves developing the instruments to measure the concept. Values have been analyzed at various levels: individual, group, organization, institution, social, national, as well as the global levels. Rokeach (1973) proposed that research on values should be done at all levels of social analysis, which include personal, group, organisation,

institution, social and culture (see Agle & Caldwell 1999). An earlier research done by Rescher (1969) classifies values into personal values, professional values (work values) and national values. Later, Schmidt and Posner (1983) proposed a framework for individual work values, management values, organization-business values and social values. More recently, Agle and Caldwell (1999) categorized research on values based on five levels of analysis, i.e. individual or personal, organizational, institutional, social, and global values. They classified work values, individual values, and management values as personal values.

With regards to the measurement of values, it was found that individual, work, and organizational values were measured using different instruments. Most of these instruments have moral values, for example, Rokeach's (1973) instrumental values, Meglino Ravlin's (1989) work values, McDonald and Gandz's (1991) organizational values, Schwartz's (1994) basic values, Crace and Brown's (1995) individual values, Jurkiewicz and Giacalone's (2004) organizational values, and Syed Najmuddin's (2005) work values. Several other measurements of values, however, are not explicit on the moral elements (Scott 2002).

WORK VALUES

Work values is a belief about the important things that influence a person's decision and actions as well as his perceptions regarding what is good or bad and right or wrong in relation to his work. It serves as a moral guide that determines motivation and potential which ultimately

influence decision making, behaviour, and performance at the work place (McShane & Von Glinow 2009). Work values was also defined as a goal a person would like to achieve in order to fulfil his intrinsic needs (Super 1970); a group of motive which serves as a standard or criteria which stimulates thinking and action related to career development (Feather 1982); personal values (George & Jones 1996); as well as values that a person holds on to and must abide by in doing his work (Brown 2002).

In general, values at the work place fall into two categories, i.e. espoused values, which are values that support the environment of an organization (such as written corporate value), and enacted values, which are moral values that are designed and applied to guide worker's action and decision (McShane & Von Glinow 2009). Earlier, Elizur (1984) introduced three dimensions of work values, i.e. instrumental values (including salary, benefits and working condition), affective values (such as sense of belonging and status), and cognitive values (such as achievement, independence and interest in work).

McShane and Von Glinow (2009) proposed the MARS Model (Motivation, Ability, Role perceptions, and Situational factors) (Figure 1) to explain how values influence behaviour and work performance. Specifically, in this model, values is one of the individual variables which drive motivation and influence ability (knowledge and skill) and role perception, and ultimately influence behaviour and work performance. Based on this model, scholars in the field of organizational behaviour have theoretically recognized the role of values in influencing behaviour and outcome at the work place.

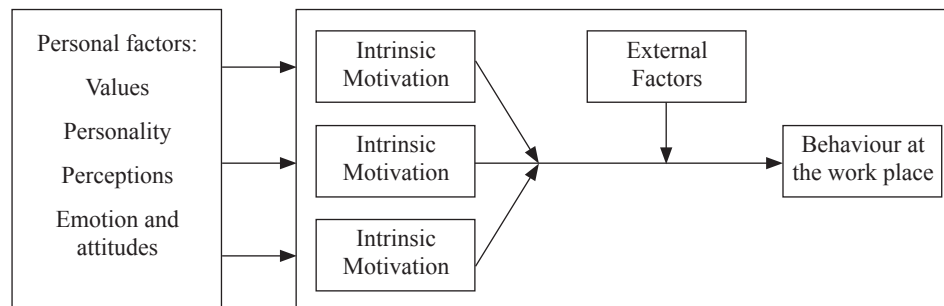


FIGURE 1. MARS individual behaviour model

Source: McShane and Von Glinow (2009)

Moreover, values plays an important role in controlling one's emotions (Briskin 1996), building one's personal relationships with others and maintaining one's good performance at the workplace (Goleman 1999). It also guides behaviour and motivates employees to collectively strive toward the same goal (McShane & Von Glinow 2009). Literature review has shown that even though researchers use different measurements for work values, their studies have produced almost similar results, i.e., work values is positively related to work behaviour in organizations. These values include job satisfaction,

pro-social behaviour (McNeely & Meglino 1994; Sidani & Jamali 2010), organization moral behaviour, organizational commitment (Liu & Cohen 2010; Ryan 2002), creative behaviour (Rice 2006) and innovative ability (Naresh & Raduan 2010). Several studies have shown that work values is related to employee's motivation, his or her job satisfaction and initiative (Pizam, Reichel & Neuman 1980; White 2006), and individual's success in their career (Adkins & Naumann 2001; Neal 1999); it also contributes toward developing one's emotional intelligence (Syed Najmuddin 2005).

WORK AND ORGANIZATIONAL VALUES

Scholars were also of the opinion that values in an organization could impact the organization's overall outcome (Meglino, Ravlin & Adkins 1989; Scott 2002; Wiener 1988). At the organizational level, collective work values of employees are related to organization's performance (Deal & Kennedy 1982) and strategies (Humble, Jackson & Thomson 1994). Previous empirical studies have also proven that the sharing of values in organizations could encourage workers' involvement in pro-social behaviour (O'Reilly & Chatman 1986), inclination towards ethical behaviour (Posner, Kouzes & Schmidt 1985), and loyalty to organizations (Meglino et al. 1989; O'Reilly, Chatman & Caldwell 1991).

Moreover, previous studies have found that the congruence of values between individuals and organizations could have a positive effect on both parties (Scott 2002). At the individual level, values congruence has been found to affect job satisfaction (Chatman 1991; Meglino et al. 1989), organizational commitment (Vancouver & Schmitt 1991), and work (Chatman 1991); it was also found to have a negative relationship with the desire to quit and employee turnover (Chatman 1991). In all, these could have a positive impact on the overall organization performance.

Additionally, according to Agle and Caldwell (1999), many researchers have shown the relationship between mutual values and organization's performance. Mutual values in organizations can foster common values which encourage interaction between workers at the work place and therefore improve work performance (Maierhofer, Griffin & Sheehan 2000). On the other hand, supervisors and managers' values have been proven to influence the performance of their subordinate and worker's behaviour in an organization (Adkins & Russell 1997; Maierhofer et al. 2000).

Generally, individual values, group values and organizational values are important elements in determining organization's performance. In turn, organization's performance is typically measured by its profitability. From the institutionalization theory perspective, the ability to make profit is determined by the degree which an organization's offerings and operations conform to the values and demands of its stakeholders and society in which it conducts its business. The closer the match, the more legitimate the organization becomes and the higher the possibility for the organization to be institutionalized in its environment; this ensures the business' sustainability and longevity. Hence, based on institutionalization theory, organizations will nurture values that serve their strategic imperative of generating profit and being institutionalized in its environment (Dacin, Goodstein & Scott 2002; Meyer & Rowan 1990; Suchman 1995).

In organizational context, most western researchers, such as Rokeach (1973), Ravlin and Meglino (1987), McDonald and Gandz (1991), Schwartz (1994), Crace and Brown (1995), and Jurkiewicz and Giacalone (2004),

viewed work values and organizational values as shared values, instrumental values, and basic values that are based on moral values. These values include forgiveness, helpfulness, honesty, trustworthiness, compassion, sense of responsibility, weariness, conscientiousness, fairness, dedication, integrity, self-control, discipline, sincerity and thankfulness.

While all studies on values points to similar results for both individual and organizational performance, researchers have proposed various definitions, measurements, and conceptualizations of values. These complex and differing definitions of values may result in a difficulty in understanding the concept of values itself. This is a critical issue that needs to be addressed given the importance of values in enhancing individual and organizational performance. More importantly, a lack of understanding of the concept of values might lead to management's inability to overcome organizational problems which are caused by the lack of positive values among individuals. Moreover, there is a critical lack of explanation of the foundations of values in existing literature. Next, we will discuss values from the Islamic perspective and tradition. As the Islamic perspective and tradition are based on absolute values, it would help us overcome the problems of different interpretations and achieve a congruence of values in all aspects of life, including personal life and life at work.

THE CONCEPT OF VALUES FROM THE ISLAMIC PERSPECTIVE

Islam is Ad-Din, a comprehensive way of life for mankind; it provides guidance for all aspects of human life based on the belief in oneness of God. Islam is a conviction and belief in Allah SWT as the Creator of the universe (Al-A'ali 2008; Beekun & Badawi 2005; Fathi Yakan 1983; Qardhawi 2010). It is this creed that guides human's thinking, soul, spirit, feelings, and behaviour to obey Allah SWT. Obedience to Allah gives man a sense of security, serenity, and well-being in this world and in the hereafter (Maududi 1985; Qardhawi 2010). Absolute faith and belief in Allah SWT are based on two authentic sources of Islamic principles and teachings, the Holy Quran and the Hadith. These absolute values in belief and conviction ultimately shape a Muslim's thinking, attitude, behaviour, and best practice at work (Sharifah Hayaati 2010). These are the values which catapulted the Muslims into the golden age between the eighth and fourteenth century (Ali 2005).

In the Islamic perspective, values are standards, measures or principles set by Allah SWT the Creator and serve as a term of reference in making a judgment, evaluation or decision regarding whether the particular matter is good or bad, and right or wrong (Beekun 1997; Faizi 2010). Islamic values are based on the principles and teachings that Islam is Ad'Din, a complete guide and a way of life. Muslims believe that the Quran contains words of Allah which was revealed to Prophet Muhammad (Peace be upon him), while the Hadith is the words,

conducts and approvals of Prophet Muhammad (Peace be upon him) which are guided by Allah. The fundamental Islamic principle holds that everything was created by Allah and that all creations must worship Him (Quran 51: 56; 17: 44).

Values system in Islam is integrated and includes social, moral, economic, political values as well as other values which guide the relationship among humans and between humans and God (Faizi 2010). Values in Islam include elements of spirituality which guide the Muslims in their endeavour to achieve their goals in life as vicegerents and in their worship of Allah SWT; they are sourced from divine revelation as dictated and required by God the Creator (see Rahman, Muhamad & Othman 2006). Values in Islam guide all affairs of the world and the hereafter (Qardhawi 2010).

Islam views humans as creatures with responsibility not only toward their God, but also towards themselves and others. In verse 95 Surah Maryam, Allah SWT says:

And everyone of them will come to Him alone on the Day of Resurrection (Quran 19: 95).

Whereas in verse 38 Surah Al-Muddaththir, He says:

Every person is a pledge for what he has earned (Quran 74: 38).

In verse 6 Surah At-Tahrim, Allah SWT says:

O you who believe! Protect yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not the commands they receive from Allah, but do that which they are commanded (Quran 66: 6).

These verses are proof that Muslims are expected to strive to do their best in all their efforts so as to please Allah SWT (see Kheder (2001) for more discussion).

Allah SWT has stated in verse 56 Surah Az-Zaariyat that the goal of life of a Muslim is:

And I created not the Jinn and mankind except that they should worship Me (Quran 51: 56).

Whereas in verse 2 Surah Al-Mulk Allah SWT says:

Who has created death and life that He may test you which of you is best in deed. And He is the Almighty, the Oft-Forgiving (Quran 67: 2).

Anyone who holds on to this principle of faith will always strive to do good as a way to gain the pleasure of Allah SWT and in the hope of getting reward in the hereafter. Allah SWT says in verse 105 Surah At-Taubah:

And say "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do (Quran 9: 105).

And in verse 7-8 Surah Az-Zalzalah, He says:

So, whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it (Quran 99: 7-8).

Worship (*ibadah*) in Islam includes everything that a person does in the course of his work to fulfil the needs in his life (Qardhawi 2010). Allah SWT says in verse 77 Surah Al-Qasas:

But seek, with that which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and be generous as Allah has been generous to you, and seek not mischief in the land. Verily, Allah likes not the mischief-makers (Quran 28: 77).

Conceptually, Islam views moral values (*akhlaq*) as values that are fundamental and the most important goal to be achieved in Islam (see Fathi Yakan 1983; Qardhawi 2010). In one of his hadith, the Prophet said:

I have been sent to perfect righteous and honourable manners (noble virtues).

(Narrated by Malik, Ahmad, Hakim, At-Tabarani and Bukhari in Al-Adab Al-Mufrad from Abu Hurairah, No. 273)

Islam has made values such as justice, goodness, love, shunning the forbidden, and being trustworthy as societal values which will bring a person closer to Allah SWT and hence pave his way to paradise (see Qardhawi 2010). In verse 2 Surah Al-Maidah, Allah SWT commanded the believer to have moral values and practice goodness:

O you who believe! Violate not the sanctity of the symbols of Allah, nor of the Sacred Month, nor of the Hady brought for sacrifice, nor the garlands, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihram, then hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid Al-Haram (at Makkah) lead you to transgression. Help you one another in Al-Birr and At-Taqwa, but do not help one another in sin and transgression. And have Taqwa of Allah. Verily, Allah is severe in punishment (Quran 5: 2).

In verse 7 Surah Surah Al-Baiyinah, Allah SWT says:

Verily, those who believe and do righteous good deeds, they are the best of creatures (Quran 98: 7).

In verse 21 Surah Al-Ahzab He says:

Indeed in the Messenger of Allah you have a good example to follow for him who hopes in Allah and the Last Day, and remembers Allah much (Quran 33: 21).

A believer always strives to practice the teaching of Rasulullah SAW as stated in this hadith:

Verily, Allah loves that if one does a job he perfects it (*Al-Bayhaqi*).

A person's moral values reflect his true faith and those moral values are the *deen* because there is no faith without good moral (see Fathi Yakan (1983), for further discussion). The Prophet SAW, when asked:

"What is Deen?" answered "Deen is good moral" (Narrated by Muhammad Ibn Nasr al-Maruzi).

Allah SWT says in verse 22 Surah An-Nur:

And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen, the poor, and those who left their homes for Allah's cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful (Quran 24: 22).

It is evident from these hadiths and verses of the Quran that Islam has provided clear guidelines, direction, and guidance regarding values; they include moral values in personal life, working life, organization and society. These moral values are integrative since they are not separated from values of faith in the Almighty God, and the spiritual values encompass the reward and reckoning in the hereafter. This is different from the western perspective which separate moral values from divine values and that moral responsibility is generally seen as social responsibility (Musak 1996) and not related with reward and reckoning on the day of judgment.

Additionally, researches done in the west focus on values in organization because of its contribution to organization's performance (Deal & Kennedy 1982), productivity, work satisfaction (Jehn 1994; Scott 2002), organizational commitment (Finegan 2000; Scott 2002) and management effectiveness (Chatman 1991; O'Reilly et al. 1991). Thus, the nurtured values purposely serve an organization's strategic imperative to generate profit and achieve institutionalization in the industry. This assures the legitimacy of the organization and the sustainability of its business (Dacin et al. 2002; Meyer & Rowan 1990; Suchman 1995).

On the contrary, Islam focuses on the education of values in personal life, social life, and organization for a more comprehensive reason. In addition to producing noble character (Fathi Yakan 1983), this Islamic value system, with its emphasis on cooperation would ultimately improve the quality of work and effective management practice in an organization (Wan Norhasniah 2012); it would also help individuals gain the pleasure and love of Allah SWT, His forgiveness, and good reward in the hereafter. It also helps the Muslims to shun negative values which are sinful and incurs the wrath of Allah (Qardhawi 2010). This is stated in verse 52 Surah An-Nur:

And whosoever obeys Allah and His Messenger, fears Allah and has Taqwa of Him, such are the successful (Quran 24: 52).

CONCEPT OF WORK AND WORK VALUES IN ISLAM

Work is conceptualized as a person's physical and mental efforts to earn an income in order to fulfil his needs (Al 'Assal & Abdul Karim 1984). Qardhawi (1997) defined work as a person's effort, ability, and tenacity, either individually or collectively, to generate wealth for the good of society. From the Islamic perspective, the concept of work is all encompassing since work is seen as worship (*ibadah*) (provided that the conduct does not contradict the shariah) and as long as the work is done to achieve benefits in this world and in the hereafter.

As discussed earlier, the concept of work values reflects a person's principle, belief and practice in reference to the guidelines agreed upon by others in the work place, as well as employers. This system of belief influences a person's behaviour and motivation in the achievement of organization's goals. In the Islamic perspective, work values is determined by religious values which is based on belief in Allah SWT. These work values include work ethics, such as patience, diligence, punctuality, mutual respect, good faith, compassion, and honesty, which must be practiced by every Muslims (Sharifah Hayaati 2010). In a nutshell, work values give emphasis to positive values that must be implemented at the work place, in addition to shunning negative values as taught in the Quran and Sunnah (Sharifah Hayaati 2010).

Islamic scholars view work values as Islamic work ethics, and most Islamic scholars refer to the Islamic Work Ethics (IWE) introduced by Ali (1992), Ali and Al-Kazemi (2007), and Yousef (1999, 2001). IWE was developed as an instrument and was built based upon Islamic values which reflect a person's positive attitude toward work in terms of self-respect, satisfaction, achievement, independence and moral responsibility (Ali 1992, 2005).

PROPOSED ISLAMIC MODEL FOR VALUES, WORK VALUES AND ORGANIZATIONAL VALUES

Western researches on values have also discussed basic values based on moral values. However, the Western perspective is different from the Islamic perspective since it is influenced, defined, and developed by society (Musak 1996); the source for values is the norms or regulations set by and agreed upon by a group of people (Hassan 1979) and is not fixed. On the other hand, the source of moral values in Islam is Allah SWT; these moral values were revealed through His Prophet and the values last forever (Tajul Arifin 1996). In other words, the Western basic value is not based upon creed/unity of God which upholds faith values as absolute. The core values in Islam are based upon the *tawhidic* principle, and a Muslim's faith in Allah plays a very important role in guiding his feelings, thinking, motivation, and behaviour. Strong faith shapes a person's tawhidic worldview and this in turn shapes his value system based on Islamic principles (Pahrol 2010). Hence, a believer's values are based upon the Islamic worldview in which life is seen as worship and a person's goal in life is to gain the pleasure of Allah SWT. This Islamic worldview also serves as guidance for entrepreneurs and managers in designing organizational values and in running an organization as well as in defining the organization's achievement. This situation, which facilitates value congruence between individuals and organizations, allows individuals and organizations to achieve their objectives without conflict. Based on the above discussion, we propose a model that describes the relationship between the concept of values, and work and organizational values, as well as how it impacts individuals, as shown in Figure 2.

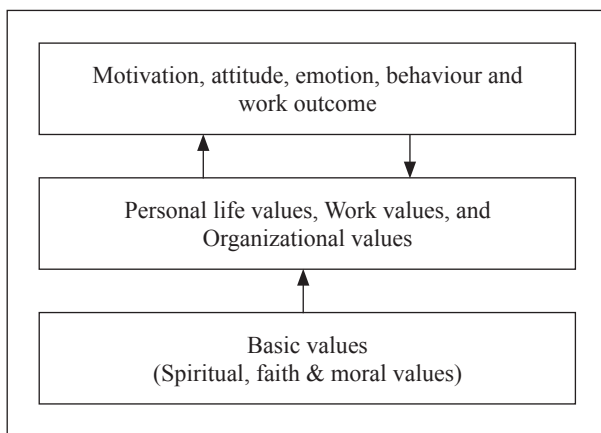


FIGURE 2. Relationship between basic value and work value and its impact on individual at the work place

Figure 2 shows the relationship between faith, spiritual values and moral values, which serve as core values for work, organizational and life values. These values, in turn, are the basics which shape individual's thinking, attitude, and behaviour, which ultimately influence outcome at the work place.

CONCLUSIONS AND IMPLICATIONS

This article contributes to the conceptual discussion regarding basic values, work values and organisational values from the western and Islamic perspectives. A review of existing literature showed that the western perspective dominates the concept of values, and most of them were built upon Rokeach's instrumental values. Even though Western research has identified the importance of moral values as the values which guide positive conducts that contributes to the effectiveness of organizations, the Islamic concept of values is more integrated and comprehensive because it is tied to faith and spiritual values which include matters of reward and reckoning in the hereafter.

In this regard, the Islamic perspective makes significant contribution to the theories of positive psychology in organization. The Islamic perspective not only emphasizes the importance of values in work and in life, it also gives emphasis to the underlying world views that explain one's values. Since Islamic values are built upon basic absolute values, the Islamic perspective encourages the mutuality of individual and organizational values, and thus contributes toward synergizing values congruence in organizations and in all aspects of life.

In terms of implications on organization management, a positive work values based on moral values should be nurtured to create a conducive and healthy environment. From an individual's perspective, virtues encourage motivation and initiative, foster positive attitude and effective relationship, and improve work performance.

In organizational context, nurturing virtues is crucial to ensure organization's long term survival and growth. More importantly, for a believer, nurturing virtue ensures the well-being of an individual in the hereafter and the blessings of Allah, the Lord of the universe.

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