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A PRELIMINARY STUDY FOR WORKER-DRIVEN SOCIAL RESPONSIBILITY CONCEPT FROM AN ISLAMIC PERSPECTIVE

MOHD SYAKIR MOHD ROSDI^{1*}
ABRAHEM MOHMED A ANBEA¹

¹Center for Islamic Development Management Studies (ISDEV),
11800 Universiti Sains Malaysia,
Pulau Pinang.

*Corresponding Author: mohdsyakir@usm.my

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Abstract

Islamic literature mentions the need for administrative sciences that are consistent with Islamic organisational thought. Many Muslim specialists and researchers admit that the adoption of Western methods by Islamic countries represents a significant challenge since business in the Islamic world has its perspective and the quest is to achieve the objectives of Sharia in every aspect of its business. The scope of Employee-Driven of Social Responsibility (WSR) activities is still undetermined and there are no criteria for measuring the impact of these organisational activities especially in Islamic countries. Simultaneously, Islamic administrative thought sets firm foundations and criteria and tightens them when recruiting employees, especially for public jobs since social responsibility is an asset to Islam. Therefore, this study needs to identify the WSR in Islamic perspective. A qualitative approach was used, while the inductive approach was used to collect data from previous literature. Data collections would be analysis by content analysis method. Yield of this study showed that several defines and methods of the possibility of establishing employment policies that enhance social responsibility according to the WSR model from an Islamic perspective. It will contribute cognitively towards building an understanding for a new social responsibility model represented by WSR in Islamic perspective. Other contributions are promoting the transition of Islamic literature from theory and theoretical research to application and applied studies that accelerate the practice of Islamic characteristics in social responsibility by promoting these concepts to various organisations.

Keywords: Worker-Driven Social Responsibility, Islamic Social Responsibility, Islamic Perspective

Abstrak

Sumber-sumber Islam menyebut tentang perlunya ilmu pentadbiran yang selaras dengan pemikiran pengorganisasian dalam Islam. Ramai pakar dan penyelidik Muslim mengakui bahawa

penggunaan kaedah Barat oleh negara-negara Islam merupakan cabaran yang besar kerana perniagaan di dunia Islam mempunyai perspektifnya tersendiri sehingga perlu berusaha untuk mencapai objektif Syariah dalam setiap aspek perniagaannya. Begitu juga, skop Tanggungjawab Sosial Pekerja (TSP) masih belum ditentukan dan tiada kriteria untuk mengukur kesannya di negara-negara Islam. Sedangkan, pemikiran pentadbiran Islam sudah pun mempunyai asas dan kriteria yang kukuh dalam merekrut pekerja, terutama untuk pekerjaan awam kerana tanggungjawab sosial adalah sesuatu yang berharga kepada Islam. Disebabkan isu-isu tersebut, kajian ini perlu dilakukan untuk mengenal pasti TSP dalam perspektif Islam. Secara umum, kajian ini menggunakan pendekatan kualitatif. Secara khusus ia menggunakan pendekatan induktif yang sesuai digunakan untuk mengumpul data daripada bahan-bahan terdahulu. Data-data yang terkumpul akan dianalisis melalui kaedah analisis kandungan. Hasil analisis ini menemukan beberapa definisi dan kaedah dasar pekerjaan yang meningkatkan tanggungjawab sosial mengikut model TSP dari perspektif Islam. Sumbangan lain ialah menggalakkan peralihan penyelidikan secara teori kepada kajian aplikasi dan penerapan yang mempercepatkan amalan ciri-ciri Islam dalam tanggungjawab sosial dengan mempromosikan konsep TSP kepada pelbagai organisasi.

Kata kunci: Tanggungjawab Sosial Pekerja, Tanggungjawab Sosial Islam, Perspektif Islam

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INTRODUCTION

Social responsibility is related to individual and social progress, as it is one of the pillars necessary for community life. In fact, the true value of an individual in society is measured by the extent to which he bears responsibility towards himself as well as others. Therefore, it is necessary to spread awareness of its importance and consolidate it among individuals and organisations (Shabab al-Shamilan, 2018). Social responsibility is a commitment that is not specific to business organisations only, but also to every individual whose actions affect the environment. This would help improve services and social activities that maintain a balance between various fields, whether religious, economic, social, or political and to contribute towards overcoming problems faced by the country, such as unemployment, poverty, lack of infrastructure, housing and environmental sustainability (Amer, 2019).

Management and economic scholars differ in their concept of social responsibility. However, Carroll believes that there are four levels of total social responsibility in an organisation, starting with an efficient economic performance. This must be done in light of the commitment to current legislation under which the organisation operates, which is the second level of social responsibility. The third level represents the organisation's interest in its moral obligation to the society in which it operates, as ethical practices must be observed in its dealings with its employees and clients. The fourth level is represented by discretionary social responsibilities. This refers to the extent to which the organisation realises and appreciates the requirements of its environment, working for participation, providing employment opportunities, charitable financing of programs and others (al-Serafy, 2007).

At present, the organisation's social responsibility is considered one of the important topics that have raised and continues to raise controversy in academic circles, as well as for employees in various organisations. Asbed dan Hitov (2017) stated that after governments had abandoned many of their service and economic roles, organisations and administrations faced challenges in addressing the ongoing labour rights crisis because they do not consider the workers themselves in their course of actions. This prompted several workers and their organisations to formulate effective solutions that ensure real and verifiable protection of human rights in corporate supply chains, known as Worker-Driven Social Responsibility (WSR) (2017) WSR Network. WSR has been proven to eliminate long-standing abuses and change workers' lives for the better. In light of the study by Jang and Ardichviliet (2020), the human resources department is responsible for promoting social responsibility towards their employees as well as the whole organisation. Sumantri (2020) also demonstrated similar findings. Although practicing social responsibility has numerous benefits such as a building a good reputation, facilities and enhancing worker productivity, however, these benefits that first organisations get help from it then the society to contribute to sustainable development, the scope of WSR activities remains undetermined. There are no criteria used for measuring the impact of employee-driven social responsibility activities (Grigoris, 2016).

Similarly, financing social responsibility in administrative organisations, failure to allocate a special budget for social responsibility programs, and department that specifically focus on social responsibility are important challenges faced by most organisations in Islamic countries. The absence of a separate WSR department in an Islamic organisation means that the organisation lacks the autonomy to implement its own WSR programmes. In addition, many departments in organisations ignore the importance of effective training that enables workers to monitor their rights (Gladstone, 2020).

Hence, it has become necessary to propagate the social responsibility culture and instil it in every worker or employee in government organisations. Based on this point of view, this study proposes the use of the WSR model, which is directly related to the care and rights of social responsibility, according to the five dimensions described earlier (Loury, 2020). These include codes of conduct established by workers, education sessions, a third-party watchdog, economic aid and relief, and a binding legal agreement.

This study reveals the diversity of WSR concepts from the Islamic administrative perspective and its impact on these concepts to provide a conceptual map for mobility and planning or further research. By building a set of perceptions that focus specifically on the relationship between WSR and human resource management from an Islamic Sharia perspective. Hence, this study intends to address the following research question: What are the main themes and methods in the literature on WSR, and how should future research continue to expand this important area of research?

RESEARCH METHODOLOGY

This study used the inductive and descriptive methods as these methods are suitability for this study, as suggested by Majdoub and Khaira (2017). This method has an objective and systematic analysis, through which we collect the present facts related to a set of circumstances or phenomena related to WSR and analyse it from an Islamic perspective by reviewing and examining issues and topics and then diligently analysing and extracting scientific results from them and giving the appropriate interpretation. The possibility of predicting the phenomenon's future and ensuing activities contributes to achieving its goals. This current study also found a scarcity of studies that combine the relevant variables in this study. Therefore, this study turned to secondary sources for addressing the theoretical framework of the study, which is represented in the relevant modern Arab and foreign books, periodicals and articles, governmental and non-governmental reports, master and doctoral theses related to the subject matter as well as surfing Internet websites. These references were distributed across different fields concerning social responsibility towards workers and analysed from an Islamic perspective. According to the Islamic system, this study can help identify essential and useful indicators concerning factors that hinder the commitment to social responsibility towards workers. This study will resort to these sources if there is difficulty in obtaining data from its primary sources. In this case, this study depends on getting the information required for the study on data that he did not contribute to processing and classifying, but instead transferring it from published secondary sources. Data from secondary sources are considered less accurate compared to data from primary sources. According to Majdoub and Khaira (2017), the method appropriate for this study is the content analysis method.

BACKGROUND OF STUDIES

There have five themes on background of studies. First, global compact for social responsibility. Second, advantages corporate commitment to social responsibility towards employees. Third, success factors for social responsibility towards employees. Fourth, the nature of social responsibility towards workers in Arab countries. Fifth, the nature of social responsibility towards workers in the Islamic world. The discussions as a detail below:

First: Global Compact for Social Responsibility

According to Al-Sharif (2016), the Global Compact for Social Responsibility is an international initiative issued in 1999, in which the United Nations called on companies to build a spirit of corporate citizenship, increase their contribution to address the challenges of globalisation, and voluntarily participate in sustainable development initiatives. The 11 principles of the Global Compact were divided for the social responsibility practiced by institutions and companies were categorised into four groups as details in Table 1.

Table 1:

11 Principles of Global Compact for Social Responsibility (al-Shariff, 2016)

<i>Global Compact for Social Responsibility</i>	Principles
<i>Human rights</i>	<ul style="list-style-type: none"> ✓ Support the protection and respect of internationally proclaimed human rights. ✓ Ensure not to participate in human rights violations.
<i>Work Standards</i>	<ul style="list-style-type: none"> ✓ Respect for freedom of association and the effective recognition of the right to. ✓ collective bargaining. ✓ Elimination of all forms of forced and compulsory labour. ✓ Elimination of child labour. ✓ Elimination of discrimination in the field of employment and professions.
<i>Preservation of the environment</i>	<ul style="list-style-type: none"> ✓ Encourage a precautionary approach to all environmental challenges. ✓ Undertake initiatives to expand responsibility for the environment. ✓ Encourage the development and dissemination of environmental-friendly technology.
<i>Anti-Corruption</i>	<ul style="list-style-type: none"> ✓ Combat all forms of corruption, including extortion and bribery.

Second: Advantages Corporate Commitment to Social Responsibility Towards Employees

Many studies have focused on the advantages of an institution’s commitment to social responsibility towards employees, as it is a new concept in management science, which is in the following forms mentioned by Al-Sharif (2016) as details:

- i. Giving a good impression about the company, which is reflected in the performance efficiency.
- ii. Improving the institution’s reputation, which is based on efficient performance, success in providing services, mutual trust between companies, institutions and stakeholders, the company’s level of transparency during transactions, and the extent of environmental considerations and interest in human investment. The company’s commitment to its social responsibility dramatically contributes towards improving its reputation in the form of:
- iii. Reconciliation of the company in providing service to customers.
- iv. Availability of mutual trust between companies, institutions and their customers
- v. Attracting the most efficient human resources, where the company’s commitment to its

social responsibility is an element of attraction for the human resources.

- vi. Building a strong relationship with governments to help solve problems or legal disputes that companies might encounter conducting their economic activities.
- vii. Good management of social risk that results from companies conducting economic activities, especially in the context of globalisation. These risks are represented in environmental commitment, respect for labour laws and application of standards that represent a challenge for companies, especially small and medium companies.
- viii. Enhancing the company's ability to learn and innovate.

Third: Success Factors for Social Responsibility Towards Employees

Companies that wish to succeed in implementing their social responsibility, numerous factors must first be prepared and organised before launching these programs. Commitment to Islamic ethics and teachings related to the concept of social responsibility towards workers and restructuring legislation, laws, and regulations according to Islamic Sharia. This study also concluded as showed in Table 2.

Table 2:

Success Factors for Social Responsibility Towards Employees

Success Factors	Social Responsibility Towards Employees
Conviction & Confidence	The need for institutions and departments in all sectors to believe in the issue of social responsibility towards society, while organisational members should have the conviction and confidence. Starting from the owners of companies and directors of departments and human resources, right through their executive managers, up to their workers about the importance of this role. It is the duty of every company or establishment in the private or public sector towards the society it serves, although the company might not favour the community but it is still proud of its endeavours and considers it an obligation.
Clear Vision	The company defines a clear vision about the social role that it wants to adopt and the main issue that it will address and its initiative to the community instead of criticising and complaining about the existing negative situation.
Plan & do	For this activity to become a significant part

	<p>of the company's activities, the top management must play their role. The commercial activity is well planned and steps are set to be achieve it, just as plans for sales and other commercial activities are drawn up.</p>
<p>Full-Time Official</p>	<p>The company must allocate a full-time official for this activity and specify the required goals and plans. This full-time official is directly linked to senior management, has the necessary powers, as well as a major and effective role at the company level.</p>
<p>Involve small and limited goals</p>	<p>One of the biggest obstacles faced by companies wishing to launch social responsibility programs is their desire to do so through large projects. Therefore, the launch should initially involve small and limited goals that will eventually grow to become large projects and programs.</p>
<p>Announce after launch</p>	<p>Being cautious not to announce social programs until after their launch, as many of the announced social programs usually do not materialise due to the inability to implement them according to plan, which could contribute to the cessation of the program in the future.</p>
<p>Stand-Alone Programs</p>	<p>Interest in making these social programs stand-alone in the future and financially self-sufficient so that they continue to exist and not become a financial burden that the company may one day resort to dispensing with.</p>
<p>High Quality Performance</p>	<p>Ensure that these programs are presented with a distinguished, robust and high-quality performance. These programs are commercial entities that must be taken care of and presented in a distinct manner that contributes to serving the community and achieving its goals.</p>
<p>Cooperation & Coordination</p>	<p>Ensure that these social programs seek cooperation and coordination with existing programs and activities so as not to duplicate efforts and waste time, while at the same time</p>

Offer something to community

spend money in existing programs, as the need for social programs is huge and needs thousands of programs from companies.

Every small or large organisation or company can offer something to its community and to those around it. The importance is not in the size of the program being offered, but most importantly, these programs provide benefits to the community, whatever its size.

Fourth: The Nature of Social Responsibility Towards Workers in Arab Countries

A review of previous studies found that the social role of companies in Arab countries is gaining increasing importance. Many of these organisations seek social responsibility, taking into account the state of the society and the challenges it faces, especially when social responsibility has become a prerequisite for reducing poverty, conducting employment and training operations, raising human capabilities, and supporting the neediest of groups.

According to Hussein Elasrag (2018), there is still ambiguity and insufficient knowledge on the part of workers, organisations, companies and the Arab community as a whole about the social responsibility concept for institutions and companies and its dimensions. This also includes the extent of the implications of Islamic teachings on this positive humanitarian concept related to social responsibility and the extent of its development, effectiveness and benefits.

Fifth: The Nature of Social Responsibility Towards Workers in The Islamic World

The scope of WSR activities is still not defined in many institutions and departments in the Islamic world in general. There are no criteria for measuring the impact of WSR activities (Grigoris, 2016) as well as the financing and lack of allocations for social responsibility activities in administrative institutions. Another important challenge faced by most organisations in Islamic countries is the lack of organisations that have social responsibility departments. The absence of a separate WSR department in an Islamic organisation means that the organisation lacks the autonomy to implement its own WSR programmes. Thus, it has become necessary to spread the culture of social responsibility and instil it in every worker or employee in government institutions. According to Al-Subaie (2020), employees will not be convinced of the importance of practising and contributing towards social responsibility programs unless they have a sufficient share of this responsibility and realise its importance in their professional life.

According to this current study, there is a dearth of previous studies and research that focus on the WSR concept in administrations and institutions in Islamic countries in general and Libya, in particular, from the Islamic administrative perspective and its impact on these concepts. The Audit Bureau Report (2018) and Administrative Oversight Report (2019) concerning Libya indicates the existence of mismanagement in the country's financial and

material resources, which is considered a weakness and maybe a lack of social responsibility in its economic, moral and legal dimensions. It was also found that there were shortcomings in the development of human resources, lack of justice in promotions as well as in the disclosure of data and information.

Karima (2019) had confirmed this and suggested a study on the reality of social responsibility, volunteer work and interaction with community issues as well as global knowledge of its employees in Libya's educational institutions. This is according to the view that Islamic administrative thought has set firm fundamentals and criteria when selecting and hiring workers, especially for public jobs, and since social responsibility is an asset in Islam. Her study suggested the possibility of establishing employment policies that enhance social responsibility according to the WSR model and Islamic administrative legalisation in Libya's Ministry of Education.

THEORETICAL FRAMEWORK IN CONVENTIONAL PERSPECTIVES

WSR model has been discussed either in conventional theories or Islamic theories. Many of them were in conventional theories. In WSR research, there have three conventional theories. First, reasons or the emergence and growth of the social responsibility towards workers' concept. Second, social responsibility care and rights based on five dimensions. Third, theories that deal with the term social responsibility-behavioural theory.

First: Reasons or The Emergence and Growth of The Social Responsibility Towards Workers' Concept

Social responsibility in most organisations tends to view workers as passive recipients of management and corporate-led initiatives, with little regard for the role of unions. (Donaghey & Reinecke, 2018). As a result, institutional frameworks consistently fail to protect workers from dangerous, hard work conditions and even serious abuse, including forced labour, sexual harassment and rape. This situation is so difficult because those who suffer abuse are largely voiceless. Where collective negotiating rights exist and are enforced, unions can provide effective workplace protection.

But even where these rights exist in law, in practice they are ignored by millions of workers, while millions more are excluded from the legal right to unionise altogether.

Second: Social Responsibility Care and Rights Based on Five Dimensions

WSR was created to demand respect for labour and human rights as WSR has proven its ability to eliminate long-standing abuses and change workers' lives for the better continuously. Accordingly, this new paradigm has been increasingly widely recognised, and its support now become an ethical and practical imperative. This model is revolutionary because the solution comes from companies' supply chains that emerged from worker-led efforts, where workers have created their own solutions (Reinecke, & Donaghey, (2021)). Through this process, workers define their own rights under the official code of conduct. Then, using the pressure of workers, consumers and allies, they go straight to the top of the business and pressure them to

implement this program by signing a binding agreement law. Once this agreement is signed, companies are required to grant economic relief to their employers so that they have the means to honour the workers' clear demands set out in their Code of Conduct. To ensure its sustainable implementation, third party deliveries for lasting improvements, and based on legally binding commitments that place the responsibility for improving business conditions on global companies at the top of those supply chains.

Third: Two Theories That Deal with The Term Social Responsibility

Behavioural theory:

Julian Rotters believes that most types of behaviour are acquired from social situations and stem from needs that can only be satisfied with the help of others. It is the awareness of the successful behaviour that determines whether the person will continue to perform it or abandon it. Rotters emphasised that social learning fulfils the individual's six needs, namely affirmation of social status, protection accruing from the attachment, control, independence, love, kindness, physical comfort, and social learning, which develops the individual's desired social behaviour (Shukri, 2019).

Carl Rogers's self-theory:

Rogers believes that man is by nature a rational, social, positive and realistic being. Therefore, his response to environmental stimuli is determined by the treatment of phenomena (i.e., his emotional perceptions and experiences transformed into symbolic images). Moreover, his positive goals are relatively free from internal anxiety, and he works efficiently to manage his affairs and can assume responsibility in specific circumstances. Rogers linked the individual's self-realisation and bearing of his social responsibility so that he can work fruitfully to achieve his personality and identity in the society he lives in (Shukri, 2019).

ANALYZING OF DATA:

WORKER-DRIVEN SOCIAL RESPONSIBILITY FROM AN ISLAMIC PERSPECTIVE

This study dealt with the theoretical aspect of WSR analysed from an Islamic perspective. This study recommended the following:

- i. The need for a comprehensive and systematic research analysis linking WSR and human resource management.
- ii. The need for an administratively expanded view on WSR in different sectors, emphasising on institutions related to education.
- iii. Enhancing the transition of Islamic literature from theoretical research to applied studies that would accelerate the practice of Islamic characteristics in social responsibility. This can be achieved by spreading knowledge pertaining to these concepts to organisations

under research to develop a classification of social responsibility perspectives. The impact of applying WSR programs in employment policies will conclude by highlighting the importance and limitations of our endeavour.

From three recommendations, analysis of data from Islamic perspective can be getting from three views. First, the great Islamic history and social responsibility. Second, the fundamentals of corporate social responsibility in Islam. Third, social responsibility towards customers from an Islamic perspective.

First: The Great Islamic History and Social Responsibility

Undoubtedly, early Muslims, mainly the Prophet's (PBUH) Companions, were proud of the luminous pages of the honourable positions of Islam and Muslims, which testifies to a sense of social responsibility, especially when they sensed danger, at that time they would be on the heart of one man. This vibrant history is still talked about. One of the timeless examples in our history that represents the participation and responsibility of merchants towards their society is what Uthman bin Affan (may God be pleased with him) did (as narrated by Sahih al-Bukhari), the Prophet (PBUH) exhorted:

مَنْ يَشْتَرِي بَيْتَ رُومَةَ فَيَكُونُ دَلْوُهُ فِيهَا كَدِلَاءِ الْمُسْلِمِينَ؟ فَاشْتَرَاهَا عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ

Meanings: "Who would buy a Rumah well so that his bucket would be there as the buckets of the Muslims?"

So, Uthman, may God be pleased with him, bought it. In Sahih Bukhari, the section on the virtues of Uthman, may Allah be pleased with him, it is narrated that the Prophet peace be upon him exhorted:

مَنْ يَخْفِرُ بَيْتَ رُومَةَ فَلَهُ الْجَنَّةُ، فَخَفَرَهَا عُثْمَانُ

Meanings: "Who digging wells Rauma will go to paradise, Othman dig it", then the Prophet Mohammed (PBUH) exhorted:

مَنْ جَهَّزَ جَيْشَ الْعُسْرَةِ فَلَهُ الْجَنَّةُ، فَجَهَّزَهُ عُثْمَانُ

Meanings: "Who hath equipped army that went to paradise, Uthman equipped it".

It seems that the well of Rumah was first a well, and Uthman, may God be pleased with him, dug a well in it, or perhaps the spring was running into a well, so he expanded it or widened it and attributed it to him. The truth is that goodness is inexhaustible, and it will remain in the nation of the Prophet Muhammad, PBUH. Although, the acts of businessmen in society and their institutional role in serving their society are not evident, they still receive the greatest grace and blessings from Allah The Almighty, and the widening circle of their deeds are still under observation.

Second: Islamic Concept on The Basics of Corporate Social Responsibility in Islam

For the group to succeed and achieve its goals and purpose, social responsibility in Islam is based on eight foundations are (1) faith, (2) equity and moderation, (3) obedience, (4) the right of other, (5) not to delay rights, (6) the worker's right to freedom, (7) mercy and (8) cooperation. Descriptions on the eight fundamentals as a detail:

1. Faith:

Belief in Allah The Almighty and the consolidation of that faith in the heart of a Muslim pushes him to act in accordance with this faith. At the forefront of this comes the vigilance of conscience, which is the basis for urging the believer to work in pursuit of Allah's pleasure, so his sense of social responsibility is the fruits of Islamic education. Then it is confirmed and nurtured in the soul of the believer by the orthodox religious legislation. This includes the imposition of his incentives of faith and divine values, especially that Allah The Almighty leaves the door open for those who want to increase the blessings and grace of Allah, as exhorted by Allah The Almighty:

قُلْ إِنَّ رَبِّيَ يُبْسِطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۗ وَهُوَ خَيْرُ الرَّازِقِينَ

“Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] – He will compensate it; and He is the best of providers” (Surat Saba, 34: 39).

Then the person will feel the fervour of faith and the greatness of Allah bestowed onto him.

2. Equity and moderation:

Islam often calls for moderation, making the religion a Hanif middle ground. Therefore, Islam desires to deal with justice, while it forbids injustice, tyranny and perjury, ordering Muslims to practice moderation in all things and to increase it in matters of good. This is mentioned in the following verse.

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

“So fear Allah as much as ye can; listen and obey and spend in charity for the benefit of your own soul and those saved from the covetousness of their own souls, - they are the ones that achieve prosperity” (Surat Al-Taghabun, 64 :16).

HE (Allah SWT) also exhorted as follows:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

“And hasten to forgiveness from your Lord, and a garden as wide as the heavens and the earth, prepared for righteous people” (Surat Al Imran, 3 :133).

Islam also takes into account the material and spiritual aspects, as well as the balance of equity in these aspects. Islam does not emphasise or dominate the spiritual aspect, nor does spirituality prevail over material things, but rather it strikes a balance between the two in order to elevate the human body and soul together.

3. Obedience:

When Allah The Almighty commanded obedience to HIM and His Messenger, PBUH, He commanded obedience to the guardian, and this refers to a "social responsibility" that leads to goodness for the society and the success of its affair. The Almighty exhorted as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ ۚ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

[سورة النساء: 4 , الآية : ٥٩]

“O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result” (Surat An-Nisa, 4: 59).

4. The rights of others:

A true religion is keen on preserving the rights of others, and not to usurp people’s money unjustly. Allah, Glory be to Him, Praise be on him, exhorted:

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ۖ قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۚ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۗ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ

“And to [the people of] Madyan [We sent] their brother Shu’ayb. He said, “O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. So fulfill the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers” (Surat

Al-A'raf, 7 :85).

5. Not to delay rights:

Islam foresees the diseases of the human soul, and man's greed for usurping the rights of others; so it strictly forbids delaying rights, and even alms and zakat. As the Messenger of Allah, PBUH, exhorted:

يقول النبي ﷺ: يقول الله: ثلاثة أنا خصمهم يوم القيامة، ومن كنت خصمه خصمته، رجل أعطى بي ثم غدر، ورجل باع حراً فأكل ثمنه، ورجل استأجر أجيراً فاستوفى منه ولم يعطه أجره. (صحيح البخاري، رقم: 2227)

Abu Hurairah (May Allah be pleased with him) reported: The Prophet (ﷺ) said, "Allah, the Exalted, says: 'I will contend on the Day of Resurrection against three (types of) people: One who makes a covenant in My Name and then breaks it; one who sells a free man as a slave and devours his price; and one who hires a workman and having taken full work from him, does not pay him his wages'" (Riwayat Al-Bukhari, Sahih Al-Bukhari, No: 2227).

6. The worker's right to freedom:

Islam does not enslave the minds of people and their ideas. It also does not allow the enslavement of their bodies; rather, Islam calls for the respect of workers' freedoms and minds within the framework of the principle of Shura, as exhorted by Allah The Almighty as follows:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ
 "And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend" (Surat Al-Shura, 42 :38).

7. Mercy:

The origin of social responsibility in Islam is based on mercy, capacity and facilitation, which must include work relationships, by avoiding everything that jeopardises the worker's health or deprives him of the right for necessary rest, while not assigning the worker what he is unable to do, in accordance with the exhortation of Allah Almighty:

وَمَا أُرِيدُ أَنْ أَمْسُقَ عَلَيْكَ ۖ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ
 "And I don't want to be hard on you, Allah willing, you will find me among the righteous" (Surat Al-Qasas, 28 :27).

8. Cooperation:

This concept refers to social interdependence and interdependence, which strengthens and unites society. This is highlighted in the following verse:

وتعاونوا على البر والتقوى، ولا تعاونوا على الإثم والعدوان

“And cooperate in righteousness and piety, and do not cooperate in sin and aggression” (Surat Al-Ma’idah, 5: 2).

This noble principle will help direct social responsibility that should exist in our society and institutions.

Third: Social Responsibility Towards Customers from an Islamic Perspective

The difference between Islam and most other religions is that it is a religion that is not content with merely establishing acts of worship and abandoning the needs of society to its rulers. Instead, Islam has established an individual’s behaviour, relationship, rights, and obligations toward members of his family, the nation, and other nations. The reformation of society is the main goal of Islam (Jusoh, Ibrahim, & Napiyah, 2015 and Elasrag, 2015). Social responsibility towards employees, WSR, and work ethics have a lot in common with Islamic principles, and it is an authentic culture in Islam. The Prophet Muhammad, PBUH, urged this by exhorting as follows:

كلكم راعٍ وكلكم مسؤول عن رعيته

Meanings: “You are all a shepherd and you are all responsible for your flock”
(Narrated by Ahmad, Musnad Ahmad, Number of Hadith: 7/138).

Responsibility in Islam means that a Muslim is responsible for everything that the Sharia has authorised him to do or the ability to utilise it in any way, either individually or collectively. However, most WSR activities are mainly based on Western principles (Di Bella & Al-Fayoumi, 2016), which makes it difficult for Muslim organisations to conduct their WSR activities in international locations. Islamic literature indicates the need for administrative sciences consistent with Islamic administrative thought (Al Samani et al., 2015; Othman, 2017).

Numerous Muslim specialists and researchers acknowledge that the application of Western methods in Islamic countries represents a significant challenge because business in the Islamic world has its own perspective, and it strives to realise the objectives of Sharia in every aspect of business. For example, it urges honesty and sincerity while abstaining from any form of fraud in business transactions, and these are all well-established Islamic principles that are taught to children, generation after generation. Major Islamic legislative sources (Qur’an and Sunnah) consolidate these values and exalt them from the principles of orthodox religions. In this regard, Allah The Almighty exhorted:

فأوفوا الكيل والميزان ولا تبخسوا الناس أشياءهم ولا تفسدوا في الأرض بعد إصلاحها ذلكم
خير لكم إن كنتم مؤمنينا

“And do not deprive people of their things, and do not corrupt the earth after it has been reformed, that is better for you if you are believers” (Surat Al-A'raf: 7 :85).

The honourable Sunnah follows the right path, as evident in the exhortation of the Messenger of the Ummah, PBUH, meaning:

(مَنْ غَشَّنَا فَلَيْسَ مِنَّا)

Meanings: “He who deceives us is not one of us” (Narrated by Muslim, Sahih Muslim, Number of Hadith: 69/1).

Islam endeavours to seek good products and professional work performance, so the Prophet (PBUH) referred to that by exhorting:

إِنَّ اللَّهَ يُحِبُّ إِذَا عَمَلَ أَحَدُكُمْ عَمَلًا أَنْ يَتَّقَنَهُ

Meanings: “Allah loves someone who when works, he performs it in perfect manner (itqan)” (Narrated by al-Tabrani, Kitab Tabrani, Number of Hadith: 891).

Islam also forbids Gharar as it refers to sales that involve the element of risk, gambling, or doubtful outcomes, price, appraisals or terms. *Najsh* means to offer a high price for something without having the intention to buy it but just to cheat someone else who really wants to buy it, which basically refers to a form of deception. Whereas, *Manabudah* mean that the buyer has to accept the goods before he has the chance to examine it, while *Mulamasa* means touching a piece of cloth without examining it, i.e., the buyer was just supposed to touch the cloth to strike the bargain. Both these forms of transactions are prohibited because in either case the purchaser has no opportunity to examine the goods sold to him, and the bargain is likely to prove undue disadvantage to one side. This advocates the precedence of Islam when preserving rights and ensuring the safety of work, products and content. In order to regulate the relationship between the seller and the buyer, the Messenger of Allah, may PBUH, established the Hisbah system (reckoning system), which refers to enjoining what is right, and forbidding what is wrong.

The Hisbah system relates to more than fifty industries, each having specifications that the owner must abide by, and is subject to continuous monitoring of the reckoner. Undoubtedly, the Hisbah system, which the Islamic State approved during the time of the Noble Messenger, PBUH, was legislated for a noble purpose, namely to regulate and evaluate the relationship between a seller and a buyer. According to the conditions of trade mentioned above, the importance of social responsibility and the need to propagate its culture to generate conviction in private sector establishments have been clearly depicted.

CONCLUSION

This study concludes that WSR from Islamic perspective can be getting from three views. First, the great Islamic history and social responsibility. Second, the fundamentals of corporate social responsibility in Islam. Third, social responsibility towards customers from an Islamic perspective. Therefore, social responsibility is one of the modern administrative concepts that serves the interest of society by consolidating human relations to raise an institution's status, achieve its goals, create a good image for it, improve the standard of living and raise the welfare of the individual and society. Therefore, the organisation should be prudent and promote this concept. This study also found that the institution's social responsibility represents how it must endeavour to integrate economic and social concerns into decisions concerning the application of best practices that benefit the institution. From an Islamic perspective, respect for individuals and commitment to the cooperation and solidarity concepts regulate the relations between the employer, workers and society. Therefore, attention to workers is an integral part of social responsibility practices, as a lack of attention is usually due to arbitrary exploitation, poor working conditions and profiteering at the expense of their needs and requirements.

Thus, the traditional view of the institution towards workers has changed because workers have become a vital component of the institution and an interested party; hence taking care of their affairs, interests, social well-being and psychological stability, as well as providing security, safety, health and social care and a cultural environment for them and their families has gained crucial importance. Other advantages they receive are a level of confidence and belonging that contributes towards developing their technical and productive capabilities and gaining their loyalty and trust. However, this study also found that there is an apparent shortcoming in studying and linking the concepts of WSR from an Islamic perspective in service institutions in most Islamic countries around the world.

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