

# EXPLORATORY STUDY ON ISLAMIC MANNERS (ADAB), ISLAMIC ETHICS AND RELIGIOUS BEHAVIORS IN BUSINESS EDUCATION

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**Abstract-** This paper is attempts to discuss the concept of Islamic manners (adab), Islamic ethics and behaviors in Islamic Business perspectives. Based on library research, a few discussions about adab and its dimension are proposed. Such as intention, good manners, honest, responsible and objective oriented. In short, this paper is perhaps the primary source that discuss in detail on adab, Islamic ethics and religious behavior. Hence, the findings of the study could assist business parties on how to behave and discover the potential contribution for god blessings.

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**Keyword-** Adab, Islamic ethics , Islamic business

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## I. INTRODUCTION

The literature suggests that by using proper attitude, Islamic work ethics and Islamic manner lead to effective unsuccessful business transactions, failure in business, uncomfortable circumstances and bad inspiration from customer or client. Thus the study has theoretical significant primarily concerned with aspects of Islamic manner and Islamic work ethics. These two major variables are important and vital in any organization.

Imam Abu Hamid al-Ghazali stated that the process of education stream as the physical and spiritual aspect (tadib al-zahir wa al-batin) comprise of words, behavior, belief and personal intention. Although there are separate entities but they are significantly related as detrimental both individual self-worth and societal development.

In other words, al-Attas has been quite successful in inculcating adab in many of those who supposedly understand sincerity as a businessman. The Muslim's businessman should teach and be a personal example to others in term of knowledge, religion and scholarship, personal integrity, dignity and justice.

## II. LITERATURE REVIEWS

Adab is recognition and acknowledgment of the reality that knowledge and being are ordered hierarchically according to their various grades and degree of rank, and one's proper place in relation to that reality and one's physical, intellectual and spiritual capacities and potentials.

In this study as a predictor variable, it is a composite of the various structural norms of Adab and Islamic work ethics as being an existence. Adab (Islamic manner) :Adab, in the context of behavior, refers to prescribed Islamic etiquette: "refinement, good manners, morals, decorum, decency, humaneness". While interpretation of the scope and particulars of Adab may vary among different cultures, common among these interpretations is the regard for personal standing through the observation of certain codes of

behavior, to exhibit Adab would be to show "proper discrimination of correct order, behavior, and taste." Islam has rules of etiquette and an ethical code involving every aspect of life. Muslims refer to Adab as good manners, courtesy, respect, and appropriateness, covering acts such as entering or exiting a washroom, posture when sitting, and cleansing oneself. According to Sahih Bukhari, Muhammad refrained from using bad language; neither a Fahish nor a Mutafahish. He used to say "The best amongst you are those who have the best manners and character."

## III. DISCUSSION

### Islamic manners (ADAB)

The concept of Adab has a long history in the exploration of akhlaq in human behavior across human groups. Later, other social scientist applied the concept of Adab to be more limited aspects of patterns of behavior and thought within formal work or behavior in educational institutions or schools.

Adab in the natural world means the discipline of the practical intellect (akal) in dealing with the hierarchical program that characterizes the world of nature such that a person can make a proper judgment concerning the true values of things, as god signs, as sources of knowledge, and things useful for the spiritual and physical development means that one should put trees and stones, mountains, rivers, valleys and lakes, animals and their habitat in their proper places. Adab towards language means the recognition and acknowledgement of the rightful and proper place for every word in written or uttered sentence so as not to produce a dissonance in meaning, sound and concept.

Literature is called adabiyat in Islam precisely because it is seen as the keeper of civilization, the collector of the teachings and statements that educate the self and society with adab such that both are elevated to the rank of the cultured man (Insan Taadibi) and society. For the spiritual word, adab means the recognition and acknowledgment of

the degrees of perfection that characterize the world of spirit, the recognition and acknowledgment of the various spiritual stations based on acts of devotion and worship. The spiritual or rational self. Jurjani definition of Adab is equivalent to ma'rifah (which is a special kind of knowledge) which prevents its preceptor from all kinds of error. No wonder then, adab is also the spectacle of justice (adl) as it reflected by wisdom (hikmah). Therefore, by synthesizing the meaning of knowledge, of meaning and of adab, which includes the ultimate purpose, content and method of education.

Al-Attas(2010) consistently argued that the purpose of education in Islam which is reformative process is to produce a good human being insanadabi, not merely a good citizen of a secular nation state. He defines insanadabi as the one who is sincerely conscious of his responsibilities towards the true God, who understands and fulfills his obligations to himself and others in his society with justice, and who strives to improve every aspect of himself towards perfection as a man of adab(insanadabi).

Al-Ghazali(1952) in developing GhazalianAdab, the basic premise approach is clear : one should allow the experts to do what each does best. If they focus on expanding and rejuvenating their own disciplines in proficient ways that only they can do it competently, it will constantly update thosedisciplines simultaneously interacts with others through those experts then a sustainable, comprehensive worldwide and would be a natural outcome.

Based on the various definitions by the traditional and modernist's Muslim scholar reveal that adab is knowledge of acting in good manner in line with Islam perspectives and wisdom. The holy Quran has established the superiority of knowledge and urge human to learn and to educate himself and to continue to think over and study the entire best example of prophet Muhammad S.A.W.

According to al-Attaswho stated that adab knowledge in Islam enables human to grasp the right attitude or reality of the signs he observes (Hashim, 1996). Based on the fifth legal maxim Al-adahmuhakkmah and Muslim practices should be focused on demonstrating good manner in their daily life. Muslims achieve peace within their hearts individually and in their interaction with others by submitting themselves to Allah. Thus, Islam is the harmonious relationship established between both soul and the body.

### Islamic work ethic

The Prophet Mohammad emphasized that, hard work causes sins to be forgiven, and asserted that "work is a worship" (Ali, 1992: 507). In light of individual needs, Islam considers work as a virtue and an important factor that can help the members of society to create equilibrium in their social life (Nasser,

1984). IWE emphasized on fulfillment as a right way to achieve honored life (Ahmed, 1976).

Moreover, IWE views works as means to improve and advance self-interest and all society in every aspect (Ali, 2005). Furthermore, IWE places a great value upon work and involvement in entrepreneurship, and calls upon everyone to seek work and acquire the needed skills and knowledge (Al-Modaf, 2005). Consequently, IWE can be defined as a set of moral principles that distinguish what is right from what is wrong, what is good from what is bad in the Islamic context (Abuznaid, 2009; Beekun, 1997). IWE has played an essential role in the development of Islamic world since the time of Prophet Mohammad (saw) (Al-Modaf, 2005). For instances, it helps in preventing corruption and abuse of power, prevent cheating and deceit acts, leads to better care of employees and their rights, enhances effectiveness and efficiency, and creates integrity and produces better quality. Thus, it can be said that IWE is of a great importance for the development and prosperity of Muslim societies and their organizations (Ali, 2001; Ali & Al-Kazemi, 2007). In epitome, Islamic work ethics stressed all good behaviors that can help the organization and its workforce to prosper and sustain into the future such as justice, honesty, loyalty, generosity, charity, cooperation, creativity, innovativeness, dedication, and persistence and prohibited all bad deeds that can harm organization and its individuals such as cheating, stealing, vandalism, deceiving, and lying (Ali, 1988;)

Islam for example has its own concept of ethics that are derived from the Qur'an and sunnah. In a manner similar to Weberian Protestantism, Islam provides the ideological foundation for a variety of personal attributes that promote economic development (Ali, 1992). Indeed, Ali (2005) noted that the application of Islamic ethics brought the Muslims to the golden ages in the eighth until the fourteenth century.

However, not much is known about Islamic work ethics (IWE). To date, there are only a few researches that have looked at IWE (see Ali, 1988 and 1992; Yousef, 2000 and 2001; Rahman et al., 2006; and Ali and Al-Kazemi, 2007

Furthermore, Ahmad (1976, in Yousef, 2001) suggested that the Islamic work ethic stands not for the life denial but for the life fulfillment and regards business motives as one of the priorities of life.

### Religious Behaviors (akhlaq)

From the beginning, Allah SWT created man for the purpose of serving Him, and has been made His vicegerency on earth through the Divine Revelation. These are part of His signs as the creator. In relation to the above, Prophet Muhamad (SAW) is described as the Quran in practice. This description means that he epitomized the quranic ideals, principles and teaching at the highest degree of perfection. The prophet's eternal message then is practiced, and he used to constantly exhort the Muslim to follow it.

Hassan( 1992), altalib(1991) and Hussin ( 1986) suggested al-mathalirRasul as prophetic way as also **the best guideline for Muslim teacher. Allah SWTsays :**

Indeed in the Allah messenger (Muhammad) you have an excellent example to follow for him who hopes in (meeting with) Allah and the last day and remember Allah much.(Quran 33:21)

The messenger SAW possesses exalted standard of character and an excellent example to follow. Thus, Muslims in general are expected to excel in their manners and character and their leaders and teachers in particular.

In relation to the above, there are some attributes regarded as the most vital part of al-mathalirrosul that will be highlighted and discussed.

It is a matter of fact that, the main aim of a Muslim in this life in general, is to attain Allah 's pleasure ridha through obedience. Obedience to Allah SWT is the one's innermost feelings of His greatness, submission to his ordinance, adherence to his law and devotion for his sake. Hence, a Muslim teacher should look at his teaching duty as worship ibadatand a means to attain the pleasure of Allah. According to Ahmad Saqr (1990) worship ibadatmeans not only to pray, fast, gives almsand perform hajj but includes many other aspects of life such as eating, sleeping, studying, searching into the universe, scientific investigation, doing business, seeking knowledge and even sports activities.This of course includes earning money to nourish and sustain one's family.As long as the intention in these endeavors is the attainment of pleasure of Allah SWT, then it is a type of worship. IbnQayyim says to this effect: Every Muslim has to uphold ubudiyah in his pursuit of life, the magnitude of which may vary from person to person, depending on the position that he holds. A scholar's ubudiyah to Allah is to disseminate the teachings of Islam and expand the frontier of other useful sciences. A ruler's ubudiyah to Allah is to implement justice in society and an affluent person's ubudiyah to Allah is to fulfill the financial obligations that are attached to his wealth.Therefore, if a Muslim's objectives and hard work are purely for the pleasure of Allah SWT,then he is performing a religious act and this will be rewarded by Allah SWT.

## CONCLUSION

**Everyone is responsible for his or her act. Allah SWTsays:**

Every soul draws the need of its bodybut itself, no bearer of burdens can bear the burden of another. Your return in the end is towards Allah SWT. He will tell you the truth of the things wherein you're disputed. (Quran 6:164 )

The contents of the above verse urge Muslims to realize that every soul will be held in pledge for its deeds.Thus, one cannot shift his responsibility to others. Of course the redemption of such

responsibility, no doubt depends on the grace of Allah for which man should always and whole heartily strive through the right moral conduct. Marwan (2000) stresses that role of Adab is to help in establishing and maintaining healthy social relationship. As will be seen, among the necessary attributes of the ideal Muslim personality are honesty, respect for others, honour one word, restraint of anger, patience, modesty,kindness and etc. These virtues eliminate mistrust and create trust, the necessary foundation upon which alone sound relations can be built and developed.

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