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# Islamic Business Ethics and Social Entrepreneur (1)

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Ethical values are emphasized in all aspects of human life by Islam. This includes ethical issues of business and administrative which should be hand in hand with Islam as a comprehensive way of life. In the business context, ethics offer valuable support and guidance for businesses to achieve their goals. In Islam, ethics is known as akhlaq, which goes along side with other core principles such as ikhlas, zuhud, tawakkal, amanah, siddiq, and 'adl, akhlaq, it guides an individual to always do good and avoid evil. From a business standpoint, the goal is not just to acquire wealth but also to bring about a just in socioeconomic order through the practices of Islamic business ethics and, ultimately, to please God.

There are abundant papers discussing the matter of business ethics. Only a few, however, discuss on Islamic business ethics. In contrast to conventional business ethics, Islamic business ethics has yet to go through a rapid development that can be translated into a progression or distinct independent discipline. In the setting of social enterprise, moral emphasis is differentiated social enterprise from conventional business entities and in this social context, it extends to environmental and social action organizations. This takes into consideration moral ideals and greater elevation of ethical values to be more acceptable than in other forms of for-profit businesses. However, in the narrative of social enterprise or social entrepreneurship conceptualization, these are given little recognition as well as in the academic research field.

Islamic business ethics remain constant over time due to its credible sources that derive from Al Quran and As Sunnah even though methods and tools of its practicality may differ over time. The main challenge facing any ethical system is the application. The setting of the environment to apply this business ethics remains a challenge to entrepreneurs since there is a need to adapt between the traditional and contemporary mechanisms of its applications. This has created issues in terms of its effectiveness and practicality. Furthermore, existing studies tend to be narrative in nature, and it has led to discrepancies between these two states, prescriptive and application.

People may have different context of the sources and elements of morality, but everyone has agreed that it is the highest priority for all to practice certain moral values. Indeed, morality and ethical values are worldwide subjects preached either based on individual perspective, experience, or religion influence. The issue is thus not a lack of moral ideals; rather, it is a disparity between what is preached and what is practiced.

As Islam is the way of life, it is obligatory for Muslims to follow its teachings and guidance. Allah has provided Muslims with complete and perfect guidance in the Al Quran. There are also numerous perfect examples and noble characters that Muslims can learn from and emulate, as demonstrated by His messenger, Muhammad PBUH. Having said that, since this study base its concept on these two sources, Al Quran and As Sunnah, there is no doubt that this study will contribute significantly to the development of true Islamic business ethics among Muslim social entrepreneurs, which is currently limited. It will eventually impact positively to the value of management of Islamic charity centers that are meant to serve the community and able to help to achieve vision and mission aimed efficiently. This directly contributes to overall country well-being. The findings also may be useful and provide some directions and insights for future research agenda, as well as for enriching the literature and body of knowledge.

....to be continued

\* merupakan pandangan peribadi penulis"

