

BUSINESS ETHICS AND PRACTICES IN THE ISLAMIC ECONOMY

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Abstract

Looking at the historical development of business ethics shows that it evolved parallel to the development of humanity. Business ethics in social, and political areas are largely affected by changes in economic and management areas. The development of moral principles among the primary factors play an important role in business which comes from religious beliefs and values. Almost all religions and moral principles have revealed a number of provisions about business life application of these principles and these principles are important influences in shaping economics that life has created. Religious and moral foundations of the Islamic economy rule in the field of economics and economics to Firstly, it comes the prohibition of interest in Islam economy. Islam has banned the types of earnings which are incompatible with truth and goodness. As an example we can show the prohibition of immoral and improper behavior such as trafficking, bribery, gambling, theft, etc. In this article, business ethics-driven economy and its results are described.

Keywords: Islam Economy, Business Ethics, Virtuous Person.

I. Introduction

The concept of morality, has been among the people since the date of the first period. Man is a social being. Many people in the community and have a social presence is required to live together. People in public life have contributed to the emergence of ethics cases. People need to behave as they deceive each other based on mutual business and trade ethics. The purpose of morality is to help ensure the people's happiness. Morality, time varies according to the structure of society and culture.

Moral concepts, which first became the subject of philosophy and religion, and later entered the field of psychology science. Morality is the foundation of all society. According to Freud, personality development, moral development occurs with emotional development.

Definition of Ethics;

A general way of life,

A group of conduct,

The code of conduct and way of life

It is used in three ways to express

Moral values improves the ability of people to engage in virtuous behavior and helps to gain balanced and healthy personality. All acts and actions that make daily life of the people, arises from the thoughts and behaviors of moral values. Also moral values, from people desperate and will be barred from resorting to violence to gain power in society has an attitude will lead to goodness (Ozen, 2011).

II. Business Ethics Working Life

The importance of business ethics in working life is increasing with each passing day. Customers of the company acts according to the exchange of business ethics is an issue more preferred. Companies have begun to pay more attention to business ethics in order to satisfy the customers.

Removal of accuracy and fairness in the forefront of business ethics and trust in the people business relationship in this context is defined as the treatment. It defined as the implementation of public morality in business. Another definition adopted by the people in a particular community or group and is believed to be expressed as to cover the code of conduct. Companies working according to ethics as compelling reasons to act the following reasons include: national or international market due to globalization and the importance of human morality and behavior have begun to attach importance to business ethics,

- Business ethics is a direct relationship between human relations,
- Business ethics and the social responsibility of business profitability policies to take part as an intermediary,
- Vendors of business ethics practices in relation to the company, consumers, employees, managers and so on. it concerns very closely,
- To have the confidence of business ethics and behave accordingly.

To be successful in business in business for the reasons stated above, give importance to business ethics. Business ethics and reduced uncertainty in business and the development of trust in business relationships is exacerbated (Gok, 2008)

Business ethics are in a close relationship with the social and cultural values. Culture, the beliefs of people in a society, tradition can be described as defining the core values of life. Cultural factors of value judgment of society, mindset, way of life, political, legal and economic structure affects closely. Business ethics is composed influenced by them (Coskun, 2012)

Many studies have been made about the cultural differences in work ethic. having different culture United States, China, the research on Jamaica and Pakistan are on business ethics and practices has been observed that there are differences in business ethics and practices in these countries. Country of economic, that impact on the work ethic of the political and social structure has emerged results. For example, bribes or license violations in these countries is less than that observed with the differences on issues such as business ethics in issues such as environmental pollution and give importance to quality has emerged very different results (Tabish, 2009) differences in studies on the effects of cultural differences between the US and Russia work ethic has been questioned whether. on the moral values of cultural differences clearly it has been shown to act (Beek, Stedham, Yamamura, Barghouti, 2003).

China and research on Vietnam's Confucian both countries and has been shown to be greatly influenced by Marxism. China and Vietnam to Korea and from Japan were found to be culturally very different. The influence of Marxism in dealings with both countries are decisive. In these countries, it has been observed that the decisive influence of cultural and moral values (Warner 2013).

Saudi Arabia, Oman and the studies on the effects of business ethics Kuwait has concluded that it is important that cultural differences (Khatip-Robertson- Stanton-Vitelli, 2002). On with the work ethic in India it is the clear difference was observed in comparison with Western countries (Kanagasabapath, 2007).

It conducted a research on the world's top five hundred companies. It examined the reliability of the company with the moral behavior of this company and it has been concluded to be directly proportional to each other. The moral importance of the rule has been determined that the company increased reliability. Therefore, this case is the result of the positive impact of the sales volume of the company (Neville B., Bell S. J and Menguc B., 2005).

III. Relation Of Business Ethics And Religious

Religions also affected in a big way in the formation of business ethics and business life. also it has a very close relationship between religion and morality. Religion and morality is largely in connection with each other. Religious morality that supports and encourages ethical. The expanded relationship between their religious and moral concepts and behavior must benefit from each other. Religion is a prerequisite for morality. So, no religion without morality (Gervais, 2012, 2014, 2014b). In addition, immorality and atheism strongly interrelated showed that (Gervais, 2013).

Religion has an important impact in terms of moral principles at work in society. In business regulatory and protective makes an impact occurs (Ruhe, 2008) of religion and morality close thought to be a prerequisite in relation to religious morality according to Laura Schlessinger research and thought there can be no religion without morality Americans is accepted by more than half (McKay R. & Whitehouse H., 2014, p.1).

According to Kant it is that moral people, people with respect and respect each other are connected to each other. Fundamental commandment of ethics is another treat people humanely. The ultimate aim should be achieved by the blood to a moral existence is the highest happiness and highest good. It is therefore morally obliged to accept the existence of God (Oktem, 2007).

In his work, Max Weber's *The Protestant Ethic and the Spirit of Capitalism* refers to the relationship between economic life and religion. The love of God, people are told it should take maximum advantage of worldly blessings instead of running away from the world to become servants of the elite. Protestants were reported to be an important duty imposed by God to the people's work ethics (Torun, 2002). brought significant cultural solutions morally Social religions. All religions and all cultural variants, they want to make ethical people. In this sense, and in terms of being ethical it is located many explanations (Norenza, 2014).

IV. Work Ethics and Practices in Islamic Economics

Islam comes in truth should have one of the most important foundations of a person. People in the profession, in charge of affairs, every time, anywhere, no matter what position they should be right in the office and in the Qur'an passes. Speaking of various prophets in the Qur'an, especially their "very truthful to occur" it is taken care of. Was asked by the people of the Islamic prophet describing Islam should always be straight. Quran: 11 / Hud, 112. 19 / Maryam, 56. 42 / Şuara, 56 9 / Repentance, 7.

One of the most important duties in Islam as the state s, trade and control of tricks in the arts industry and to punish the culprits. Even with cheating by Islamic scholars commercial and industrial property describes it should be destroyed as punishment. These goods are also opinions about the poor should be given free of charge. (Sakf to M. F., 2014) There are two main sources of Islamic morality. First Holy Koran, and the second Prophet 's words and behavior are circumsised.

Islamic religious rules on the determination of Economics has a very important place. The importance of interest rates in the economy in the capitalist system is quite large. However, interest is forbidden in Islam and the economy operates within a system of non-economic interest.

The economic definition of Islamic economics is expressed in more different from the definition in the capitalist economic system. According to the Islamic economy "economics" met the needs of the people as a consequence of using available resources equitably is happy to live in civilization, art bazaar (Nursi, 2013 to 84, 43, 48). In fact, happiness is a valid case for the two world not only for the happiness of life in the Islamic world economy and welfare Dareyn he passes. The cases considered scarce resources in the capitalist system is not scarce resources in the Islamic economy, which creates plenty of food every spring God and not just people of the resources in the world, all living needs are described as will suffice. In this context, the Islamic economy market in the economics of human civilization as a branch of science is to explain the working people to live happily using the resources given by God the best way.

Business and nicely done most of the work to be done among the trade life and principles of the study of Islam to be produced. The work is a robust, high quality and the best way done, without cheating and dishonesty in the study also reported verses and hadiths that absolutely must be avoided. In the Qur'an, (Qur'an 195), "learn the way of Allah consumables. Perform your job well. Allah loves those who do good work. " again Muslim workers, from work, from making the most beautiful way, is liable for the defect and to avoid the sound. In the Qur'an (Surah An-Nahl 93) "you Make what you will of course be responsible. The Prophet said, "When one of you makes your job Allah loves the sound and make it nice and he was encouraged to produce robust quality of service (Sakf to M. F., 2014).

Islam encourages always work. We can give the following examples in this regard. People mentioning the miracles of the prophets in the Qur'an benefit by encouraging them to do similar work is encouraging. Indeed, they meet many people have also tried to reach the techniques mentioned in the miracles of the prophets. For example, the prophet Noah's Ark on the water by large ships can be done, without mentioning the prophet Idris, iron and copper are also encouraged various instruments could be made by dissolving the Koran. Again Quran Solomon referring to the prophets, then the sultan explained to be a very remote place by irradiation of the throne, sounds, images and even could be made of the transfer of goods and people are encouraged to try to engage them. Moses spoke of the prophet describes the extraction of water from the ground with a baton.

Indeed, water is extracted from the ground by drilling machines. This miracle can such people be removed from the ground water and encourages people that have to work on them. Chapture Nur in the Koran without the fire of celestial light encourages people referring to the presence of electricity will be lit (Said Nursi, 2014).

Religious and moral foundations of Islamic economics to determine the economic rules in the field of economics and directs. Chief among these comes the prohibition of interest in Islam economy. Winning with interest without contributing to production, at the expense of poor consumers, it has been living in self-interest and caring in abundance. Interest income, working without an income without labor and production and trade. That is a type of income earned money from money. Consumers are also exploited by interest. Because interest in entering the production costs, trade, and industrial production is increasing costs in exchange. There are risks instead of dividends and interest in the Islamic economy. In the capitalist system is the human homo economicus'. think of their own interests. It will do everything in order to achieve this. However, the source of all revolutions and upstream of all low morality arises from two words:

The first of these words: I am satiated events, what to me someone dies of hunger.

The second word; I'm trying to eat you.

Rich and poor live in balance in community life comfortable environment. It is the basis of the balance sheet rich in mercy and compassion, reverence and obedience in the poor. First word rich layer of persecution, immorality, has led to ruthlessness. The second word, poor hatred and envy of, eliminate the comfortable people has revealed the French Revolution. Despite all the efforts of civilization as peace can not settle these two layers, these two people are unable to treat the wound. The Islamic eliminates the first word zakat treats. The second word is also done by removing the interest of the economy. You shut the door says the fight to close the door to interest (Nursi, 2013, s.136).

The scarcity of resources explains why the early payment of interest is shown in the capitalist system. for use in the production of capital will have to be abandoned production of another variety. In the capitalist system is 'homo economicus' people. Just think about yourself. But when he opened other people in the Islamic economy it is the real Muslim can not promise full command of one of the prophets. So, be sure to help the poor. This will be with the zakat and charity. Interest will definitely not be.

Islam is given to the share of capital in production in the economy. Islam, regardless of the contribution is opposed to the fixed income brought about by capital. Because resources are not abundant enough in Islamic economics, total resources will be allocated according to entrepreneurs and investment projects according to their degree of profitability. Islam has been banned in all kinds of ways to earn incompatible with truth and goodness. Examples include trafficking, bribery, gambling, theft, etc. not suitable for immoral behavior and honesty as is strictly prohibited.

Conclusion

Morality has become a phenomenon in human life involved in every era. Business ethics is also determined in accordance with the rules of public morality. If the commitment to business ethics of the success of the company is also increasing the extent of it. In studies in business ethics, honesty, respect, concepts such as equality, also confirmed this. The influence of religion on Islamic ethics in Islamic economy is seen very clearly. Islam by banning the practice and the presence of particular interest instead of profit and loss participation in the application is considered to be the first examples in this regard. entrepreneurs in the Islamic economy is assessed according to the degree of profitability of investment projects. Dividends instead of interest is the application in question. Working to earn money from gambling, trafficking is strictly prohibited in Islam. The presence of religious and moral values of the Islamic economy and Islamic economy is extremely effective is applied on these values.

Biography

Hasan Bulent Kantarci is an Associate Professor at the Kocaeli University, Faculty of Economics and Administrative Sciences, department of economics, in Turkey. He teaches public finance and tax law. He graduated from Uludag University, Faculty of Economics and Administrative Sciences. In 1989, he learned German at the Geothe Institute in Vienna. He researched his master's degree thesis at the University of Vienna and University of Cologne in 1990-1991. And he started his doctorate at the University of Berlin Humboldt University 1992-1993, continued at the Vienna University of Economics and Business in 1993-1994, and completed at Uludag University. For post-doctoral research, in 1997, he went to the State University of New York at Stony Brook. Then, he taught public finance and tax law at the Gaziosmanpasa University in Turkey. In 2000 and 2001, he visited St John's University in New York.

His research area was public finance and tax law. He attended many conferences in in Hawaii, in San Francisco, New York, in Detroit, in Orlando, in Cambridge, in Portugal, in Riyad, in Dubai, in Biskek, in Istanbul, etc.

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