Islamic foundations of sustainable employee behavior: Evidence from the Noble Quranic verses and Hadith

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Abstract

Islam is a comprehensive religion, and the need for its teachings increases with the increase in human problems. In this era, the need for organizations to face the challenge of sustainability increases, seeking to enable the behavior of employees to become a sustainable behavior that contributes to its sustainability. This research aims to explore the Islamic foundations in the sustainable behavior of employees. The literature attached the sustainability of behavior with environmental, psychological, and spiritual but did not relate them to the Islamic foundations that emphasize fixed pillars for establishing sustainable behavior. In this study, we follow the descriptive-analytical approach and explore these pillars through the noble Quranic verses and the authentic Hadiths. The study suggests that the establishment of sustainable behavior is based on a tripartite link between Islamic behavior in the working environment, behavior in the personal surroundings, and behavioral training. So that it creates a homogeneity of the individual's behavior, and where the same behavior is required of him is the same in the workplace and the personal surroundings, so the focus is on avoiding hypocrisy and affirming truthfulness and Reinforcing and directing behavior through training in this behavior to ensure its steadiness and sustainability. We aspire to make a systematic change in behavior management for sustainability, and this research paper contributes to developing the behavioral view of employees and addressing their problems for sustainable behavior.

Keywords: Islamic behavior, Organizational Behavior, homogeneous behavior, hypocrisy, dissemblance, truthfulness, Sincerity, behavioral training, sustainable behavior.

1.0 Introduction

Organizations and institutions in all their forms face sizeable pressure in meeting the challenge of sustainability, and in keeping pace with this, they turn to their employees to enable their sustainable behavior. Behavior is one of the significant elements in strengthening the productivity of organizations and in their development and long-term continuity. The need for proper behavior and to reinforce it with solid foundations to be sustainable has become indispensable in contemporary reality.

Sustainability is one of the challenges that constitute a struggle in organizations (George et al., 2016) due to the need for the participation of employees, who in turn contribute to this conflict because of their lack of commitment(Kim et al. 2017), which emphasizes the need to change employee's behavior to comply with the goals of sustainability (Aguilera et al., 2021; Saunila et al., 2021; Ones & Dilchert, 2012), this change needs Support from the institution (Norton et al., 2015), as improving training programs positively affects the behavior of employees (Celestine & Yeo, 2021; Petelczyc et al., 2018), principally

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when they contribute to their personal development so that their commitment increases as one of the training outcomes (Machado, 2018).

In the relevant literature, the researchers examined the ways and methods that organizations can follow to contribute to changing employee behavior. Some researchers have found gamification and the involvement of workers in game design as a way to encourage sustainable behavior (Krath & Morschheuser, 2022; Krath, 2021); Others linked sustainable behavior with environmental and psychological theories (Tiwari, 2016; Corral-Verdugo et al., 2011).

Some also discussed the transition to sustainable behavior through vital sectors (Mammarella, 2021; Bodenheimer, 2018), while others discussed the impact of religion on sustainable behaviors through beliefs of stewardship and dominion (Shin & Preston, 2021; Leary et al., 2016). Some researchers have found that the relationship between religion and its impact on sustainable social behaviors is ambiguous and complicated (Agudeloa & Cortes-Gómez, 2021; Ives & Kidwell, 2019), Some studies have indicated that sustainable behavior can be achieved through spiritual practices (Ulluwishewa, 2019; Rezapouraghdam et al., 2019; Dhiman & Marques, 2016), and participants in institutions have to take responsibility for their conduct (De Jongh, 2017).

Previous studies dealt with many means and variables that contribute to directing employee behavior toward sustainability. There is still a lack of knowledge and discussion of the firm foundations of behavior to achieve sustainability. Although organizations manage and control the behavior of employees and also work on developing a future strategy for the development of their behavior (Al-Qāḍī, 2015), the reality of the company may conflict with its statements of its behavioral values that aim at attracting customers, be merely written principles to polish the company's external reputation (Najm, 2006).

The employee's commitment to the code of conduct that forces him to create behavior that contradicts his reality results in a discrepancy in his behavior in his working environment with his behavior in his surroundings, where it is noticed that the apparent contradiction is inward, and this is the essence of dissemblance (Nifāq نفاق) and hypocrisy (Riyā'رياء), both of which are showing other than what is inward (Ibn Mifleḥ, 1999), and that lying in the speech, improves and strengthens hypocrisy and guides its owner to immorality (Al-'Akbarī, 1994).

On the other hand, the noble verses and the reliable Hadiths show us the importance of the values of truthfulness and sincerity to avoid hypocrisy and dissemblance and to maintain homogeneity of behavior in all environments so that there is no moral schizophrenia that leads to the so-called hypocrisy, whose dire consequences Islam has emphasized. Also, the steadiness of Islamic behavior has its methods supported by training that directs, modifies, enhances, and develops behavior. The noble verses excelled in treatment through a series of commands and instructions. They brought about positive changes in people's behavior, making them enthusiastic about doing good and inclined to righteousness (Rao et al., 2021).

In this research, we explore the foundations on which employees' behavior is based to be sustainable. We textually prove the set of pillars referred to by the study of Mahdi & Marni (2021), which was derived from the system and principles of Islamic behavior we build on them through the evidence that we searched in the Qur'anic verses and the Prophetic Hadith. We look to the sustainability of the behavior through the commitment to these pillars. The importance of this research indicates the addition of a new research contribution to the topics of Islamic civilization and Supports a veritable understanding of the valuable principles of Islam. This study also contributes to establishing a systematic change in planning to manage behavior with a view to its sustainability and the development of sustainable behavior theory.

2.0 Methodology

The descriptive-analytical approach was used, and some noble Qur'anic verses, the noble Prophetic Hadiths, and some related duties of worship were used to explore the general principles imposed by Islam in human behavior and its approach to employee behavior and steadiness in this behavior; The Holy Qur'an was electronically searched for verses bearing the word (Nifāq نفاق) and (Munāfiqīn منافقين) and explored the characteristics and behavior of hypocrites and dissemblers, and analyzed in terms of emphasizing the negative behavior of hypocrisy and its degeneration. The verses were presented in

translation from the version of Al-Hilāli and Khān (2017). In the same way, we explored the characteristics and behavior of truthful people and emphasized the positivity and superiority of this behavior. We also discussed the Hadiths that refer to the variables of this study.

To achieve the goal of the research was divided into three sections, where the first topic presents an overview of organizational and Islamic behavior, and the second topic reveals the homogeneity of Islamic behavior that unifies the pattern of behavior at work and in the personal surroundings. The third topic was devoted to the issue of steadiness, enhancement, and development of Islamic behavior, which took us to address the issue of behavioral training by clarifying the   training job in the organizational context and training in Islamic behavior. The following chart shows the study proposal for the foundations of sustainable Islamic behavior based on homogeneous behavior in the working environment, behavior in the personal surroundings, and the stability and steadiness of this behavior through continuous training and reinforcement.

Figure 1. Foundations of sustainable Islamic behavior
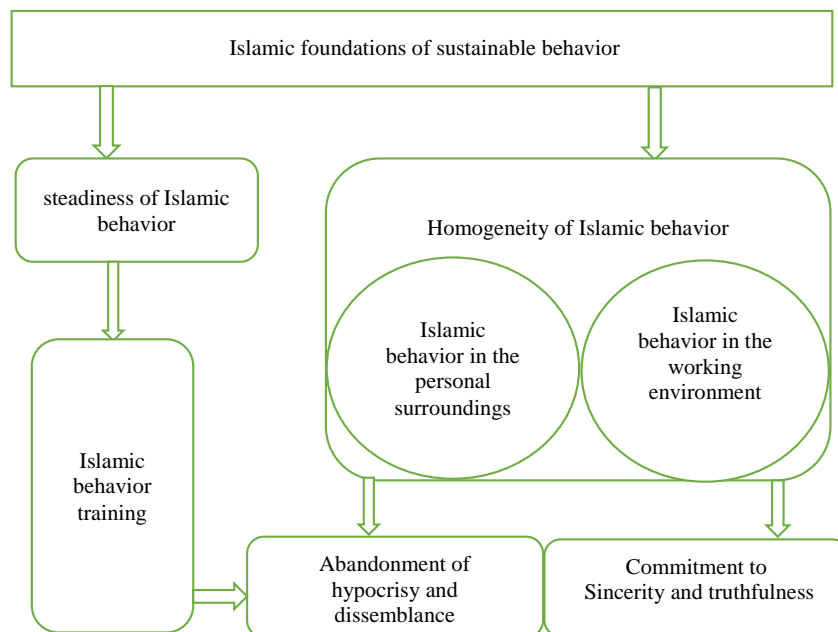
3.0 Overview of Organizational Behavior and Islamic Behavior

Behavior is called the science of ethics (Ṣalībā, 1994), but it differs from morality in terms of definition. Creation is a well-established state in the soul related to the person's interior, not something external outwardly. As for behavior, it is the outward appearance of creation that we judge by its continuity of creation (Saʿd ad-dīn, 2002), researchers are interested in studying human behavior in several fields as an indicator of many aspects in human society, and the issue of behavior has attracted the attention of those concerned with human resources because of its strong connection with this field. It is considered the main factor for determining the efficiency of the administration and its ability to achieve its objectives (Al-Silmī, n.d). There are numerous studies concerned with organizational behavior that expresses the behavior of individuals in organizations (Al-Ḥaj, 2008), where employees interact as individuals and groups aiming at increasing their productivity (ʿAbdul Bāqī, 2000) and where business is affected by their behavior through a set of integrated psychological factors (Gutiérrez-Broncano et al., 2020).

Islamic behavior falls under the characteristics of the behavior that Allah Almighty commanded man to do in a manner that proceeds from the Islamic morals that govern him, which are the noble morals that our Noble Messenger was sent to complete. Al-Ghāmidī asserts that human morality, whether it falls under innate or acquired morality, is the title of nations, the basis of civilization, and the base of development

(Al-Ghāmidī, 2010). Therefore, the first goal of the message was to complete good morals and consolidate the virtues (Al-Ghazālī, 1987).

Islamic behavior is the path of truth (Al-Tirmidhī, 2007); Islam encourages the behavior of noble morals to preserve the pathway of individuals and society ('Ijyān, 1997). Ethical behavior in Islam represents the spirit of Islam, its system, and its truth extending from the divine revelation (Maḥjūb, 2006), whereby it calls on man to move from the circle of instinctive behavior to human behavior (Jad'ān, 1979). Human behavior is consistent with the moral system in Islam by reflecting the practice of morals ('Abdul-Latīf, 1987), linked to controls established by Islam to be productive and immune against corruption, as much as work is associated with standards, sincerity, and perfection, the more it is a source of value and a criterion for differentiation among people (Al-'Akāylah, 1986).

The weakness of the spiritual side leads to the loss of morals (Baines, 2002), for this reason, the study of morals helps in rationalizing human behavior and directing it towards moral values and works on strengthening the will to do good and to follow the right path, and this is what made Islam pay great attention to moral values (Sa'd ad-dīn, 2002). Therefore, it was necessary to benefit from the Islamic point of view, from what Islam referred to in the matter of ethics and business ethics (Zaghab, 2015). The distinction of the Islamic religion is that it constitutes an integrated life system by following the divine approach in its beliefs, worship, and dealings. So Moral Thought Islamic defines the patterns of human behavior in this life toward the Almighty God in devotion or towards oneself or others (Al-'Allām, 2019).

4.0 Homogeneity of Islamic behavior

The Islamic moral doctrine is characterized by comprehensiveness so that man acquires moral values in all his relationships and activities, whether related to society, the family, or Allah Almighty. The Islamic moral doctrine has achieved internal harmony between the various matters and has organized all human actions into one course directing them in a specific direction (Miṣbaḥ, 2002).

The principle is for a Muslim to have good morals, whether a worker or a non-worker. However, there are unusual moral demands that obligate a person in an assured capacity according to his work and his role in life, provided that these ethics are linked to the comprehensive concept of morality, so that the employee does not get into a state of moral schizophrenia to achieve his interest. When an employee practices ethics in his work environment that contradict his ethics outside work, thus turning work ethics into mere utilitarian behavior (Al-Ghāmidī, 2010), the worker is controlled by his desires that drain his energy and make his behavior irregular and permanently tense at work and home (Qari, 2020).

It will become evident to us the importance of homogeneity in the individual's behavior by avoiding hypocrisy and Riyā'. The morals required in the personal surroundings are the same as those in demand to be dealt with in the scope of work. The infraction of this commitment exposes the person to a state of moral disorder and classifies him with hypocrites and dissemblers. What did the Messenger of God, may God's prayers and peace be upon him, advise us? What does the Holy Qur'an tell us about dissemblance, hypocrisy, truthfulness, and sincerity?

4.1 dissemblance and hypocrisy

Hypocrisy is an incurable disease hidden from people, fills the person and does not feel it, so he claims to be a reformer, but he is a spoiler (Ibn Al-Qaym, 2010) when he does a deed showing that good intends while he wants to achieve an improper purpose, he can obtain this purpose by deception (Ibn Rajab, 2002). The hypocrite is the one who shows other than what he conceals (Zīdān, 1976), and truthfulness becomes the characteristic that distinguishes the believer from the hypocrite (Ibn Taymiyyah, 2005).

The Messenger of Allah warned against the danger of hypocrisy:

"إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى أَمَّتِي كُلُّ مُنَافِقٍ عَلِيمِ اللِّسَانِ"

"The thing I fear most for my nation is every hypocrite who knows the tongue" (Ibn Ḥanbal, 2009: 69). They are the people who are open-minded with knowledge, but they are ignorant of the heart, causing people to fall into error because of their tongue (Al-Manāwī, 2018).

We note through noble verses the terrifying classification of hypocrisy and hypocrites. The noble verses show the negative behavior of hypocrisy through the fate of the hypocrites that Allah Almighty has prepared for them. They will have the utmost degree of tormen in Hellfire as a reward for their hypocrisy. Among the noble verses that confirm the fate of the hypocrites:

"بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا"

"Give to the hypocrites the tidings that there is for them a painful torment" [An-Nisā': 138].

"إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا"

"Verily, the hyprocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them" [An-Nisā': 145].

"وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُقِيمٌ"

"Allâh has promised the hypocrites, men and woman, and the disbelievers, the Fire of Hell; therein shall they abide. It will suffice them. Allâh has cursed them and for them is the lasting torment" [At-Taubah :68].

"وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ
"وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا"

"And that He may punish the Munâfiqûn (hypocrites), men and women, and also the Mushrikûn men and women, who think evil thoughts about Allâh: for them is a disgraceful torment. And the Anger of Allâh is upon them, and He has cursed them and prepared Hell for them – and worst indeed is that destination" [Al-Fatḥ: 6]. Allah Almighty also said:

"لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا"

"That Allâh may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them (in Mercy). Verily, Alläh Oft-Forgiving, Most Merciful" [Al-Aḥzāb: 24].

"لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا"

"So that Allah will punish the hypocrites, men and women, and the men and women who are Al-Mushrikûn. And Allâh will pardon (accept the repentance of) the true believers of the Islâmic Monotheism, men and women. And Allâh is Ever Oft-Forgiving, Most Merciful" [Al-Aḥzāb: 73].

Allah Almighty confirms in these verses His ideal attributes related to His forgiveness and mercy, yet Allah Almighty gets angry and expels from His mercy and practices His torment for those who behave in hypocrisy and their fate is Hell; also Allah Almighty made His supreme testimony in exchange for the testimony of the lower hypocrites, and this method reinforces the view of the degraded behavior of hypocrisy, as it is the exact opposite of the supreme word of God. Allah Almighty said:

"إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ"

"When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allâh. "Allâh knows that you are indeed His Messenger, and Allâh bears witness that the hypocrites are liars indeed" [Al-Munāfiqūn: 1].

No matter how much the hypocrites try to hide their truth, Allah knows them, and they are exposed

before Allah Almighty:

$$\text{"وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ"}$$

"Verily, Allâh knows those who believe, and verily, He knows the hypocrites" [Al-'Ankabūt: 11]. Hypocrites are disingenuous and hypocritical even in their prayers, in the noble verse:

$$\text{"إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا"}$$

"Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but littl." [An-Nisā': 142].

Female hypocrites are not different from male hypocrites. They are distinguished by refraining from doing good deeds with their money. this is confirmed by the noble verse:

$$\text{" الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ}$$
$$\text{الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ"}$$

"The hypocrites, men and woman, are one from another; they enjoin Al-Munkar, and forbid from AL-Ma'ruf, and they close their hands. They have forgotten Allâh, so He has forgotten them. Verily, the hypocrites are the Fâsiqûn" [At-Taubah: 67].

Hypocrisy is merely attending sessions in which there is mockery and refusal of the right. Such sessions should be avoided; Otherwise, the participant will have the same characteristics as the hypocrites. Allah Almighty said:

$$\text{" وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ}$$
$$\text{إِذًا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا"}$$

"And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allâh will collect the hypocrites and disbelievers all together in Hell" [An-Nisā': 140].

As for the manifestations of hypocrisy in the behavior of the hypocrites, they are clarified by the noble Quranic verses:

$$\text{"هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُّوا وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ"}$$

"They are the ones who say: "Spend not on those who are with Allâh's Messenger, until they desert him." And to Allâh belong the treasures of the heavens and the earth, but the hypocrites comprehend not" [Al-Munāfiqūn: 7].

They try to prevent people from getting their livelihood to oblige them to turn away from the truth, but they ignore that the fate of all blessings is in the hands of Allah Almighty, whether they are on earth or in heaven. Allah Almighty also said:

$$\text{"يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ"}$$

"They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdûllah bin Ubai bin Salûl, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allâh's Messenger)." But

honour, power and glory belong to Allâh, and to His Messenger, and to the believers, but the hypocrites know not" [Al-Munāfiqūn: 8].

Hypocrites talk about pride and humiliation. They refer to the possibility of violating dignity. It seems that the hypocrites manipulate people through the culture and mentality of these people and exploit it to influence fateful decisions.

As for the hypocrites' dialogue with others, Allah Almighty said:

"وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا"

"And when it is said to them: "Come to what Allâh has sent down and to the Messenger Muhammad," you see the hypocrites turn away from you with aversion" [An-Nisā': 61].

This is evidence that the hypocrites escape from the word of truth and do not accept dialogue with others in a way that serves the interests of others. Because of the many manipulations of the hypocrites, they made people scatter because they disagreed about them, so Some of them consider them believers, and others consider them misguided. This is evident in the Almighty's saying:

"فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا"

"Then what is the matter with you that you are divided into two parties about the hypocrites? Allâh has cast them back (to disbelie) because of what they have earned. De you want te guide him whom Allâh has made to go astray? And he whom Allâh has made to go astray, you will never find for him any way (of guidance)" [An-Nisā': 88].

The characteristics and behavior of the hypocrites are made clear to us through their ability to conceal their truth. They are liars, participate in sessions of falsehood as soon as present, and are hypocritical even in their prayers, and they do not give up their money to do good. Hypocrisy does not infect a specific gender; it is an attribute of women and men. They prevent people from making a living to pressure them and show themselves the opposite of who they are, they take advantage of people's concepts to influence their decisions, and they refuse to dialogue with others to avoid serving them. They create strife between people by creating disagreement about their reality as hypocrites or believers. The fate hypocrites who insist on hypocrisy will be destined to the wrath of Allah Almighty, expulsion from His mercy, and Hellfire, wherein they will abide forever in constant painful torment.

Through these noble verses, we extract the danger of hypocritical behavior and the necessity to stay away from any act that involves hypocrisy, as its result is dire in the present and the future, as it is destructive for human relations that are of great importance in creating sustainable positive behavior.

4.1 Sincerity and truthfulness

Sincerity is the abandonment of hypocrisy (Al-Riyā(الرياء , which is considered minor polytheism. (Al-Shawkānī, 1986). Sincerity has three pillars: truth, origin, and perfection, and its origin is the intention since it contains sincerity, and its reality is the negation of defects from the intent, and its perfection is sincerity (Al-Ghazālī, 2003), the intention is a determination of the heart (Al-Tirmidhī, n.d), Acceptance of deeds is linked to a sincere and honest intention towards Allah Almighty, works are good in the goodness of the intent, and they are ruined in their ruin. The phrase: "only making your religion sincere to him" is mentioned in several Qur'anic verses "مُخْلِصِينَ لَهُ الدِّينَ" (Al-A'rāf, 29; Yūnus, 22; Al-'Ankabūt, 65; Luqmān, 32; Ghāfir, 14; Ghāfir, 65; Albayyinah, 5), and this confirms the importance of devotion to God alone.

In the noble Hadith:

"إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى"

Actions are only by intentions, and every person will have only what he intended (Al-Bukhārī, 2018: 2).

"إِنَّ اللَّهَ لَا يَقْبَلُ مِنَ العَمَلِ إِلَّا مَا كَانَ له خَالِصًا وَابْتُغِيَ بِهِ وَجْهُهُ"

God does not accept deeds except that which is purely for Him and for which he seeks His Face (Al-Nisā'ī, 2018: 510), All actions are rejected if they are not followed by sincerity and proper intent.

Allah Almighty said:

"فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا"

"So, whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord" [Al- Kahf: 110]. Al-Māwardī said in the interpretation of this noble verse that all the interpreters unanimously agreed that the meaning is not indulged in hypocrisy (Al-Shawkānī, 2016).

Islam has stressed that work should be done purely for God Almighty. And avoids hypocrisy as it is polytheism with Allah Almighty, which was confirmed by the words of the Messenger of Allah:

"مَنْ صَلَّى يُرَائِي فَقَدْ أَشْرَكَ ومَنْ صَامَ يُرَائِي فَقَدْ أَشْرَكَ، وَمَنْ تَصَدَّقَ يُرَائِي فَقَدْ أَشْرَكَ "

Whoever prays hypocritically has committed polytheism, whoever fasts hypocritically has committed polytheism, and whoever gives charity hypocritically has committed polytheism (Ibn Ḥanbal, 1999: 864). hypocrisy (Riyā' (الرياء) is one of the major sins that nullify worship and deprive its owner of attaining happiness (Sankalī, 2015).

Therefore, Islam urges to stay away from hypocrisy (Riyā') in all its manifestations, for it is polytheism, and a little of it is also polytheism. In the noble Hadith:

"إِنَّ يَسِيرُ الرِّيَاءِ شِرْكٌ"

A little hypocrisy (Riyā') is polytheism (shirk) (Ibn Mājah, 2009: 126), the Messenger of Allah also said:

"إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ الشِّرْكُ الأَصْغَرُ" قَالُوا: يَا رَسُولَ اللهِ ومَا الشِّرْكُ الأَصْغَرُ؟ قَالَ: "الرِّيَاء"

Indeed, what I fear most for you is the minor polytheism (shirk). They said: O Messenger of Allah, what is the minor polytheism? He said: Hypocrisy (Riyā') (Ibn Ḥanbal, 2001: 43), And said:

"قَدْ أَفْلَحَ مَنْ أَخْلَصَ قَلْبَهُ لِلإِيمَانِ، وَجَعَلَ قَلْبَهُ سَلِيمًا، وَلِسانَهُ صَادِقًا، وَنَفْسَهُ مُطْمَئِنَّةً وَخَلِيقَتِهِ مُسْتَقِيمَةً"

He has succeeded whoever purifies his heart by faith, makes his heart sound, his tongue honest, and his soul calmed and his morals straight (Ibn Ḥanbal, 1999: 239).

Success in the Islamic foundations is linked to sincerity, which in turn results from a sound heart, an honest tongue, and an upright soul; There is no real success without truthfulness, and there is no sincerity without the integrity of the heart, fidelity of the tongue and integrity of the soul.

As for truthfulness, it is the complete correspondence of the verbal ratio of reality, and lying is the lack of conformity, as every speech bears truthfulness or falsity, where truthfulness combines the characteristics of faith (Al-Sha'rāwī, n.d). Islam has instructed people to deal honestly with one another. The Messenger of Allah also said:

"دَعْ مَا يُرِيبُكَ إلى مَا لاَ يُرِيبُكَ، فإِنَّ الصّدقَ طمأنينةٌ، وإِنَّ الكَذِبَ ريبةٌ"

Leave what you suspect, and hold on to what you trust, for truthfulness is reassurance, and lying is distrust (Ibn Ḥanbal, 1999: 249). Hence the adherence to truthfulness in every matter and every case, and linking it to the character of a Muslim so that it becomes a fixed characteristic in his behavior. The building of a society in Islam was based on fighting suspicions and rejecting rumors, and sincerity of speech.

While Lying is pure vice, there is no excuse for those who adopt lying as a moral and live by it by deceiving people. They asked Allah's Messenger

"أَيَكُونُ المؤْمِنُ جبَانًا؟ قَالَ: "نَعَمْ"، فَقِيلَ لَهُ: أَيَكُونُ المؤْمِنُ بَخِيلًا؟ قَالَ: "نَعَمْ"، فَقِيلَ لَهُ: أَيَكُونُ المؤْمِنُ كَذَّابًا؟ فَقَالَ: لا"

Can a believer be a coward? He said: "Yes." It was said to him: Is a believer a miser? He said: "Yes." It was said to him: Is a believer a liar? He said: "No" (Mālik, 2016: 419). Islam advised inculcating the virtue of truthfulness in children, as parents raise their children to sanctify truthfulness, refrain from lying and consider it a great sin (Al-Ghazālī, 1987). A person who speaks to people as the truth and makes them believe him when he is a liar, Islam considers a great traitor. In the noble Hadith:

"كَبُرَتْ خِيَانَةً أَنْ تُحَدِّثَ أَخَاكَ حَدِيثًا هُوَ لَكَ بِهِ مُصَدِّقٌ، وَأَنْتَ لَهُ بِهِ كَاذِبٌ"

Every false talk that people think is true is a great betrayal (Abū Dawūd, 2015: 418).

It becomes clear that truthfulness is associated with the piousness of Allah Almighty. It is well-known that piousness is of the faith. Any person does not reach the degree of piousness except after steadfastness in faith and good deeds and after many trials that do not discourage him from doing good deeds but rather increase him in faith and piousness (At-Turābī, 2017). this is an indication of the greatness of truthfulness.

Allah Almighty said:

"وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ"

"And he who has brought the truth and (those who) believed therein, those are Al-Muttaqûn" [Az-Zumar: 33]. In another noble verse:

"يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ"

"O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds)" [At-Taubah: 119].

This is an order from Allah Almighty for everyone who considers himself a believer to reform himself to be among the truthful. While it is clear that the fate of the hypocrites is Hell-fire, it becomes clear that the destiny of the truthful is a pleasure and great reward, also Paradise for eternity, so truthfulness is the opposite of hypocrisy. Allah Almighty also said:

"قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ "

"ذَلِكَ الْفَوْزُ الْعَظِيمُ"

Allâh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) – they shall abide therein forever. Allâh is pleased with them and they with Him. That is the great success (Paradise)" [Al-Mā'idah: 119].

It is clear from the noble verses the importance of following the behavior of truthfulness and sincerity at behavior, and considering every behavior that contradicts them as treason, as Allah Almighty encouraged this behavior and commanded people to follow it and link it to success in the present and the future, which will produce a homogeneous behavior for the individual that does not differ in his work from his surroundings, this will create reassurance that contributes to the sustainability of this behavior.

5.0 The Training process and behavioral training

5.1 Training in an organizational context

The training aims to achieve the desired level of quality by ensuring that tasks are implemented, which makes it imperative for the organization to choose the suitable training that contributes to responding to challenges (Machado, 2018). Organizations have begun to develop programs that aim to develop and improve them in the long term and meet the requirements of total quality that will provide the best services to customers, achieve their satisfaction, focus on the consumer, involve individuals, and appoint distinguished people with high-quality characteristics (Al-Ḥarīrī, 2018).

The concept of the training process is related to an activity designed to improve performance. It is a set of situations in which it is used to provide individuals with skills that help them perform a specific job, whether in the current period of training or the future, and this is by developing and forming habits that suit their work and give them skills and knowledge and works to change their attitudes, taking into account the interest of the individual and the interest of the organization and the interest of the society to which the organization belongs (Jamīl, 2016).

Training helps organizations achieve self-sufficiency, as it is of the most important goal of training is to obtain a qualified cadre when needed at the right time, as it is necessary to find effective mechanisms for transferring knowledge and achieving the required return from training programs that must contribute to filling the shortfall caused by the absence of educational qualification (Abū ʿAssāf & Al-Mirʿī, 2019).

5.2 Training in Islamic behavior

Behavioral training is a method of behavior modification, that is, the use of behavior changes methods and techniques to improve the behavior of the individual and deliberately changing undesirable behavior, using multiple procedures to change environmental and social conditions, and improving the skills of the individual and abilities to develop his ability to self-control and develop (ʿAbdul-Muʿtī et al., 2018). Reforming oneself and striving in it, choosing obedience and virtue, and refraining from corruption and vice, is the proper basis for correcting human behavior and all actions. They do a great disservice to a person by committing evil deeds, and there is no guarantee of good treatment as long as a person's relationship with himself is bad (Sayyid Aḥmad, 1998).

In the human soul, a readiness to acquire an amount of every moral virtue makes him ready to correct his morals and achieve a behavioral habit, as it is imperative for the individual to practice practical and applied training, even with self-compulsion in the beginning, this training acquires the moral habit, as religious orders and prohibitions that are related to morals are based on this ability (Al-Maidānī, 1999). Al-Maidānī (1999) affirms psychological skills are acquired through psychological training, and many moral virtues are acquired through repeated practical training; Islam has relied on a method of Practical Training for Muslims to obtain moral virtues, as the life of the Prophet with his companions was based on practical training and practical practice.

The first program in the training of a Muslim includes Tashahhud (التَّشهُّد), prayer, zakat, fasting, and pilgrimage, which are the components on which the personality grows, and the source from which habits arise to make the individual divine, righteous, a caller to goodness. Islam confirms the importance of preparation and prior preparation, as the importance of training oneself and the group through repetition and a commitment to this repetition of religious duties. The call to prayer is repeated five times regularly, and rituals are performed publicly to emphasize and establish prayer for all those present and repeating the prayer and heading to the one Qibla (Quṭub, 2013).

In the ritual of pilgrimage (Al-Ḥajj, الحج), the Muslim is trained to abandon worldly matters and their adornments, so he purifies himself and frees himself from arrogance and vanity and inclines to humility and humanity, all people in pilgrimage are equal without discrimination of one person or people (Laʿzūzī, 2006). Fasting is training for endurance and altruism (Quṭub, 2013), and fasting is a training in patience and in acquiring moral values that will become habits for life (Al-Yaḥṣabī, 2007), just as fasting is a training for righteousness, which contributes to an increase in good deeds and avoiding bad deeds (Kāfī, 2012).

Islam has provided man with values as antidotes that treat behavioral injuries that may be afflicted by

it. Man can be affected and can influence others, so in his quest for human perfection, Islam protects this ability to preserve human nature intact (Al-Sāyiḥ, 1988).

As for the position of Islam in dealing with human behavior, its limits are drawn through all the divine commands and prohibitions that are the reference upon which human behavior is based, whether in its manner that is manifested in worship and personal status or by clarifying the general principles and basic rules on which everything that has not been specified how should be based. The divine determination of human behavior is a matter of mercy, goodness, and happiness for humans ('Abdul-Mājid al-Najjār, 1980).

Hence, educating Muslims on a permanent sense of the divine presence in all actions is an achievement of absolute obedience to Allah Almighty (Al-Sāyiḥ, 1988). the noble verses encourage man to straighten his behavior and not follow his whims, where paradise will be his reward. The Almighty said:

"وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى * فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى"

"But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode" [An-Nāziʿāt: 40-41].

Restraint himself from al-Hawa is to deter it from the temperament of anger and sensuality (Al-Andalusī, 2014); Islam has emphasized the subject of self-censorship and the correction of behavioral error so that the individual does not get used to wrong behavior. One of the biggest moral damages is getting used to behavioral errors, which kills the religious or moral scruples in the heart ('Amūr, 2013)

6.0 Conclusion

In conclusion, it seems that the importance of adhering to Islamic behavior and studying its impact is based on those foundations that provide societies with all that is good for them in the present and future and that Islam is a religion characterized by comprehensiveness at any place and any time. Therefore, whoever wants to follow this path, must abide by the concepts and foundations contained in it, the parts of which are consistent with its overall framework, to produce the proper behavior that is consistent with its faith principles, linked to goals that raise it to the highest ranks in this world and the hereafter alike.

The inclusion of Islamic behavior for all behaviors makes it related to organizational behavior, as it expresses the behavior of individuals in the working environment, and where it is governed by ethical controls that are consistent with Islam's obligation for individuals to Islamic behavior in the working environment and outside, as there must be an impact of these behaviors on the worker himself and thus is reflected on the organization in a general way. Work from the perspective of Islam represents an important goal and a high value to Allah Almighty, and this is what made its connection with the noble morals closely.

It seems that the behavior of the individual who follows Islamic morals is steadfast whenever it is homogeneous with the behavior of the individual in his surroundings as well, and not only in the working environment, and this is what the Islamic religion commands, as in line with Pappas (2015) who concluded that individual behaviors homogeneous with sustainability-related values contribute to societal sustainability. Islam encourages the values of truthfulness and sincerity, emphasizing their importance, and it prohibits hypocrisy and dissemblance, as it warns of their negative consequences for individuals and societies; This corresponds to the necessity of Homogeneity of behavior.

Islam also encouraged self-training to remain firm on the behavior of virtuous morals, stay away from all bad manners, and acquire virtues and good habits. This is what contributes to the permanence of this behavior and its reinforcement among employees, and thus the permanence of its effectiveness and impact in achieving the goals of the organization.

Therefore, organizations interested in improving their performance are recommended to include in their strategy training their human resources on Islamic behavior, to ensure behavior's steadiness and its acquisition of sustainability, also Focusing on programs that direct the employee to train himself on Islamic behavior, and enable him to believe in his job and act according to his conviction. We also recommend future researcher's research that explores the quality of behavioral training programs, and training methods that contribute to the homogeneity and steadiness of behavior and thus its sustainability.

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