Incorporating Islamic Management Principles in Building an Ethical Organizational Culture to Prevent Discrimination at Workplace on Basis of Female Gender

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ABSTRACT
This article discusses the extent of job discrimination on women workers in Malaysia workplace. In the issue of women discrimination at workplace, the recent statistic provided by the Convention on the Elimination of All Forms of Discrimination Against Women’s (CEDAW) reported that in 2010, only 46.1% of women in Malaysia can be categorized as part of the nation’s labor force. This is significantly lower when compared with the involvement of men in the workforce which is 78.7% (CEDAW, 2012). In analyzing the issue of discrimination this article aims to answer three areas of discussions. First, this article presents key Islamic Management principles that could be applied in building ethical organizational culture to overcome discrimination at workplace. Secondly, this article discusses some situations/conditions of gender discrimination during the moments of hire, on-the-job, and during evaluation or promotion. Thirdly, this article also discusses how Islamic Management key principles could prevent and control the issues of discrimination. Based on the previous researches as well as specific cases in Malaysia workplace, this article argues that Islamic Management which is derived from the Quran and Hadith contains powerful and specific principles as well as methods to assure ethical culture in organizations. The key principles could be applied by organizations in Malaysia or elsewhere to overcome the problems of job discrimination on women workers.

INTRODUCTION
This study will examine the significant impact of Islamic Management on building an ethical organizational culture throughout the organization’s policies, practices and work behavior since Islamic management has received growing attention from researchers in the past (Bourma et al., 2003; Branine & Pollard, 2010). As a result of globalization and change in the work demographic, it has become one of the responsibilities of a company to practice fair treatment and equal employment opportunity. In the case of Malaysia, more females have become part of the workforce. Global companies in around the world hire people with different cultural and language skills. They realize that it is necessary to maintain a diverse workforce to tap the changing demographic in their country and abroad (Dessler & Chwee, 2009). In this study, theory of prejudice has been identified as a leading exponent for the issue of women discrimination at workplace.

The Theory of Prejudice:
Discrimination issue is much related with prejudice. According to Abrams (2010), prejudice is a bias which devalues people because of their perceived membership of a social group. The social psychology literature highlights four areas of prejudice including:

2.1 The intergroup context:
The intergroup context refers to the way that people in different social groups view members of other groups. These views may relate to power differences, the precise nature of differences, and whether group members feel threatened by others. These intergroup perceptions provide the context within which people develop their attitudes and prejudices.
2.2 The psychological bases for prejudice:
This includes people’s key values; how they see themselves and others; their feelings towards social identity or social norms that differentiate whether a person belongs or does not belong to a specific social group. In these circumstances prejudice usually happens in such situations where groups with differences key values or they see themselves as different from others.

2.3 Manifestations of prejudice:
Prejudice can also be defined through stereotypes. Stereotypes can be positive or negative and can be attributed to the fear that other groups may pose a threat. Different stereotypes will evoke different emotional responses. In fact, the use of language, behavior, emotional reaction or different media image can also have reflected on prejudice.

2.4 The effect of experience:
This section has several dimensions. First, the experience varies between individuals on the level of prejudice. For example, young people have different prejudices against older people and vice versa. Secondly, contact between the groups is likely to increase mutual understanding, though it needs to be close and meaningful contact. The third factor is the extent to which people want to avoid being prejudiced. This is the result of personal values, a desire to avoid disapproval, and wider social norms. Each of these offers a means for potentially preventing the expression of prejudice and discriminatory behavior.

Based on the above explanation, it is clear that the occurrence of prejudice could be due to different views of one group against the other, the values that differ between groups, stereotypes; includes the use of language, behavior and emotional reaction, and also the effect of the experience that distinguishes the individual chooses to be prejudiced or not.

3. Discrimination against Female Gender at Workplace:
Discrimination in the workplace is taking place in this country and it should be avoided. Some people might be one of the victims of the discrimination in the workplace but they don’t realize it or they don’t know if there any distribution channel that can help them to solve the problems (Crowley, 2013). Prejudice and discrimination can affect people’s opportunities, their social resources, self-worth and motivation, and their engagement with wider society (Abrams, 2010). This study will help to create a better opportunity and workplace for all regardless of their gender.

Discrimination against women in the workplace could start from the moment of the interview, for example if the hiring manager will ask a woman “How do you combine your career with being a wife and a mother?” where they wouldn’t ask the same question to a man (Marina Mahathir, 2013). In a research conducted by Lawrence & Weber (2014), women entered the labor force for the same reasons as men. They need a source of income to support themselves and their families. A working woman is more stable in terms of psychology, freedom, and security. The surge in a cost of living has resulted in an increase in a family financial pressures which this situation has forced women to work to help ease their family financial burden and to insure the family members would have what they need. This is including the children's schooling, medical care, and to support their ageing parents. In addition, the weaknesses in the retirement plans or health care programs also require women, as well as men, to save, invest, and plan for the future. Whereas in the event of divorce, women can no longer rely on their ex-husband to earn a living.

Professional women are entering the workforce at the same rate as men. However women are also scarce on corporate board. In Fortune’s 2011 list of the largest U.S companies, women hold only 12 of the 500 CEO positions, down from a peak of 20 in 2006 (Mondy & Mondy, 2014). Meanwhile, around the world, a study conducted in nearly 4,000 companies found that only 10 percent of the directors were women. There is also some argument that saying the lack of diversity on the board of directors in the most companies have contributed to the financial crisis that began in 2008. The research done by Catalyst found that companies with three or more female directors have more significant returns on equity in comparison to the companies with no women directors (Lawrence & Weber, 2014).

On the other hand, Mondy & Mondy (2014) has said, the lack of professional women in the corporate world does not mean they are leaving the business world. In fact they have made a career of their own and they make sure it is balanced between the work and life in their own terms. As for the result, the companies are losing this professional talent as they can be an important investment to the company. However, at the same time, numerous companies are willing to do anything to ensure that these professional women stay in their company.

Malaysia is ranked 102 out of 136 countries in gender equality based on the recent index published by the World Economic Forum (WEF). This index measures gender equality in four areas namely health, education, economic, and politic, covering 90% of the world’s population. Malaysia’s ranking in the index has steadily slipped from 72 in 2006 when the report was launched. The 2013 Global Gender Gap Index placed Philippines
5th in the world above Singapore at 58, Thailand at 65, Laos at 60, Vietnam at 73, Brunei 88 and Indonesia at 95 (Maierbrugger, 2013).

In 1991, Beatrice Fernandez, a former airline stewardess, was terminated by her employer: Malaysia Airlines, because she became pregnant and refused to resign from the company. Furthermore, in 2009, an untrained relief teacher (GSTT), Norfadilla Ahmad Saikin, won the case against the Ministry of Education and Government of Malaysia in the pregnancy discrimination case. In this case, Norfadilla, took the Government of Malaysia to seek a declaration that pregnancy cannot be used as an excuse not to employ a person as an untrained relief teacher (GSTT) and the cancellation of the memo on her placement to be declared illegal and unconstitutional (Malaysian Bar, 2005). On the other situation, the Malaysian Bar has urged the Government of Malaysia to enact specific anti-gender discrimination laws which would further promote and protect gender equality in this country. As for the case of Noorfadila Ahmad Saikin, the court relied on CEDAW (Committee on the Elimination of Discrimination against Women) in clarifying what was meant by the terms “equality” and “gender discrimination” (Lai, 2013).

What is notable here is that these mothers did not immediately drop out of the labor market, sue their employers, or deploy some other extreme reaction when faced with such treatment. Instead, they employed a set of intermediate responses that helped them negotiate their day-to-day relationships with their employers. Ultimately, they utilized three short-run coping strategies: ambivalence, endurance, and confrontation. Many mothers were ambivalent across the three points of discrimination; they were unsure as to whether or not something unfair was happening to them. This lack of certitude undoubtedly transferred power to their potential employers in legitimizing discrimination”. (Crowley, 2013)

All statements stated above are the facts that show that this research needs to be conducted to analyze the problems of discrimination in this country. This research is expected in providing the relevant information about how serious the workplace discrimination in case of women has happened in Malaysia. As the solution, the Islamic Managerial Model will be proposed to help in preventing this issue more efficiently by implementing the Islamic Management key principles into organization culture. According to Stainback, Ratliff, Roscigno & Tech (2013), workplace culture is an important predictor of the subjective experience of workplace sex discrimination; where they has found that workplace discrimination is minimized in more supportive workplace environments. On the other hand, western management is based on materialistic gains, achievements and expectations of executives, workers and staffs of an organization in this world. They do not encompass their expectations, achievement and gains in the world hereafter. Nonetheless, Islamic management brings within its purview the expectations, achievement and gains in this materialistic world as well as those of the world hereafter (Ather et al., 2011). Therefore, Islamic Management is the best solution in averting discrimination as at present; human resources management practices and assumptions are heavily influenced by the western culture. However this does not mean that this research is denying the credibility of western management, but this study has confidence in Islamic Management to have distinct guidelines regarding discrimination. Since Islam is the complete code of life (Holy Quran) Islamic management could occupy a very significant role in organizations (Ather et al., 2011). Moreover, according to Naceur Jabnoun (2012), the primary concern of Islamic Management is not to debate what is halal (permitted) and what is haram (forbidden). The major concern of Islamic perspective is to provide new ways and means of problem-solving and better allocation of the resources that Allah made subservient to humankind. Therefore, Islamic Management would provide perfect guidelines and instructions for the success of humankind.

In addition, this study also is expected to bring awareness to all levels of management within the organization about the importance of ethical organizational culture and management in accordance with Islam. It is important for an organization to undertake an ethical organizational culture to overcome discrimination in workplace. This study also aims to reduce discrimination in the workplace not only from external factors but also includes the internal factors of an organization.

4. Ethical Organization Culture:

Every human being is different from each other in many ways. Every person carries their own uniqueness, as well as every employee in a company. Diversity in the workplace refers to the diversity of human characteristics that distinguish them from each other. These include age, race, gender, physical abilities, and religion. Therefore, to manage diversity in the workplace poses a new challenge to an organization along with their duty to practice equal treatment of employees. Discrimination in the workplace is prohibited in all employment practices. This includes hiring, promotion, job classification and assignment, compensation, and other conditions of work. For example, women and men must receive equal pay for performing equal work, and employers may not discriminate on the basis of pregnancy (Lawrence & Weber, 2014).

This research believes that ethical organizational culture is the solution to prevent discrimination at workplace. According to Greenberg (2011), ethical organizational culture is used to define as a set of attitudes, behavioral norms, and expectations about what constitutes “doing the right thing” inside an organization. In other words, a strong company’s ethical culture will influences employee’s decisions about how to make
decisions, how to treat others, and generally how to behave in ways that are considered appropriate. Companies with strong organizational culture also will help guide employees in doing what society considers right as applied to the activities of an organization (Greenberg, 2011).

In order to become ethical, organization must draw ideas about what is proper behavior from the same sources as everyone else in the society. Organization should not try to make up its own definitions of what is right and wrong. Moreover, employees and managers may believe at times that they are permitted or even encouraged to apply special or weaker ethical rules to organization, but society does not overlook or permit such an exception (Lawrence & Weber, 2014).

5. Islamic Perspective in Equality:

Islam is not a human theory; it is a religion that based on revelation, self-dependent, based on unchangeable foundation. Islam as a religion does not borrow anything outside of its elements. Islamic ethical system is the system that does not neglect the motives and the causes of ethical actions, conditions the goodness of the intention, allows individual freedom, disapproves the negligence of the minority or any single member of the society, encourages open co-operative style ethics rather than self-oriented or egoism approach and calls humankind to practice tazkiyatu al-nafs (purification of soul). (Abdulrazak Abdullahi Hashi, 2004, p.33)

In this discrimination issues, it may be associated with the concept of unity shown in the concept of faith in Islam. It incorporates all aspects of a Muslim’s life, including economic, political, religious, and social as well as stressing the idea of consistency and order in its entirety. In Islam, everything that belongs to someone in the world is actually belongs to Allah. Therefore, a manager cannot be biased in his thinking and behavior. His vision should be wise, and his services are not restricted to any particular field or group. Any thoughts of racism or caste system should not be in line with his thinking. Therefore, a Muslim organization will not discriminate against employees, suppliers, purchasers, or any other interested parties on the basis of race, color, gender, or religion. This is in line with God’s purpose for creating human beings; (1) Be coerced to unethical practices, as he only has a fear of Allah and love. (2) Retain wealth avariciously. The concept of trust or confidence is very important for a Muslim to know that anything in the world is only temporary; therefore it must be used wisely (Abdulrazak Abdullahi Hashi, 2004).

In the Prophet Muhammad’s (p.b.u.h.) last sermon, “All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over white except by piety and good action”. It is understood that in Islam, each organization shall be conducted in an honest and truthful manner.

6. Islamic Management Key Principles in Building and Ethical Organization Culture:

According to Khaliq Ahmad and Rodrigue Fontaine (2011), in over the last ten years, they are many Muslim leaders, entrepreneurs and managers in Malaysia successfully applying the Quran and the Sunnah to their business organizations. In organization, Islam stresses cooperation and the sense of collectiveness among the employees, as in fact, the religion cannot be practiced in isolation. The collective efforts of people in a work situation should be aimed at achieving a certain goal, since organizations are composed of very distinct people, who are each of unique character and contribute in a particular way based on cultural diversity.

The early Muslim owed their success to the Islamic culture that facilitated the role of leaders and ensured efficiency with simple systems and structures. The pre-Islamic culture included some elements that were compatible with Islam and others which were totally contradictory to it. Islam abrogated the negative components of the pre-existing cultural values and replaced them with new ones. The culture change that accompanied the inception of Islam resulted in a complete, coherent and pure set of values. In this case, the culture of the Companions of the Prophet Muhammad p.b.u.h was the strongest factor behind their success. These Companions possessed many positive values even before embracing Islam (Naceur Jabnoun, 2012).

In order to create an ethical organization culture that provides a fair treatment to all employees, Islamic Management principles would become the best method in realizing it. Since there is very limited literature on the Islamic Management and organizational culture, this research will choose and focus on specific Islamic management’s values based on the study of existing research with the objective to reduce discrimination at workplace.

The principles of work ethics and management derive from the Holy Quran, the saying and practice of Prophet Muhammad p.b.u.h. Many verses in the Quran explained about justice and honesty in trade, as well as courtesy and fairness in employment. Together there are many values and norms that managers should follow to in Islam as regards to the practice in the organization (Mohammad Branine & Pollard, 2010). Therefore in this study, the main principles of Islamic management with the significant roles and insinuations for the practice in developing ethical organizational culture to prevent discrimination are as follows. In addition, Table 1 depicts the sources of the main principles of Islamic Management from the Quran and Hadiths.
6.1 Unity of Purpose (Niyat):

In Islam, every act should be accompanied by intentions. Worshipping Allah means that all actions should be for the sake of Allah (Naceur Jabnoun, 2012). The implications of Niyat in the organization means that for example, employees should not be punished for making unintentional mistakes and should be rewarded or punished for their intended objectives, ideas, plan and strategies rather than just for the outcomes of their actions which may be affected by external factors beyond their control (Branine & Pollard, 2010). On the other hand, unity of purpose can be reinforced at the organization level through awareness, training and clarification of the dimension of worship (Naceur Jabnoun, 2012).

6.2 Belief in the Hereafter, Reward, and Punishment (Taqwa):

The form of belief in the hereafter, as well as in reward and punishment will create an attitude of self-control. By believing in the hereafter will motivated employees do righteous deeds and to avoid wrongdoing. Moreover, belief in reward and punishment can be reinforced through the pillars of Islam, good deeds and also having an Islamic code of ethics will also help in this regard (Naceur Jabnoun, 2012). On the other hand, Taqwa leads to steadfastness in seeking truth and justice because people fear no one but God (Branine & Pollard, 2010).

6.3 Responsibility & Accountability:

Responsibility and accountability will determine self-control and honesty. As a human being, everyone has choice, free will and freedom of action and therefore is responsible and accountable for all actions (Sulaiman, Sabian, & Othman, 2013). Meanwhile, responsibility is enhanced when people appreciate the dignity of humankind (Naceur Jabnoun, 2012).

6.4 Justice (Adl):

Justice is a virtue that every person should develop regardless of whether he/she is a leader or a subordinate (Wilson, 2006; Branine & Pollard, 2010). All people are equal regardless of their sex, color, race, wealth, prestige, profession, status and knowledge. What truly counts is their action and deeds (Branine & Pollard, 2010). Naceur Jabnoun (2012) has mentioned, “If we are not fair in our recruitment, we send better job candidates to our competitors and if we are not fair towards our employees, we fail to retain them”.

6.5 Trustworthiness (Amana):

The concept of trust is a core value governing social relationships, as every person is held accountable for his/her doings in the community. Trust leads to consultation and delegation of authority to employees (Tayeb, 1997; Branine & Pollard, 2010). Trust is enhanced in the presence of values like responsibility, diligence, forgiveness and respect. Training people to trust and be trustworthy is also needed. Applying accountability and transparency without any room for suspicion can also reinforce trust (Naceur Jabnoun, 2012).

6.6 Sincerity and Keeping Promises (Ekhlas):

Keeping promises is a moral obligation for every Muslim (Abuznaid, 2006; Branine & Pollard, 2010). By infuses trust and confidence in an organization, it will help to creates a culture of trustfulness and cooperation between employees and employers (Branine & Pollard, 2010).

Table 1: The Main Principles of Islamic Management System and its Sources from Quran and Hadiths.

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<thead>
<tr>
<th>Islamic Management Key Principles</th>
<th>Sources from Quran, and Hadiths</th>
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<tbody>
<tr>
<td>1. Unity of Purpose – Niyat</td>
<td>…Allah has not made for any man two hearts in his interior…” (Quran 33:4)</td>
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<td></td>
<td>“God does not change the condition of people unless they change what is in their heart”. (Quran 13:11)</td>
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<tr>
<td>2. Belief in the Hereafter, Reward, and Punishment – Taqwa</td>
<td>“Say, [O believers]: We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ismail and Isaac and Jacob and the descendants and what was given to Moses and Jesus and what was given to prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him”. (Quran 2:126)</td>
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<td></td>
<td>Taqwa is a self-accountable characteristic which shapes the behavior of</td>
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an individual, either manager or subordinate, in a way so that he/she may honestly perform his duties and accomplish the tasks assigned to him/her (Zaman, Afridi, & Saleem, 2013).

3. Responsibility & Accountability
   The human being has choice, free will and freedom of action and therefore is responsible and accountable for all actions (Sulaiman et al., 2013).
   Responsibility and accountability are very important attributes, which determine self-control and honesty. These two attributes stem from belief in the hereafter as well as in reward and punishment (Naceur Jabnoun, 2012).
   The Prophet Muhammad p.b.u.h. said: “Behold! Each one of you is guardian, and each one of you will be asked about his subjects. A leader is a guardian over the people, and he will be asked about his subjects; a man is a guardian over the members of his household, and he will be asked about his subjects; a woman is a guardian over the members of the households of the husband and his children…Behold! Each one of you is a guardian, and each one of you will be asked about his subjects” (Bukhari).
   This hadith indicates that Muslim cannot pass blame to others.

4. Justice – Adl
   Justice is a very natural outcome of caring, loving, merciful, and sharing behavior. Justice requires purifying the soul and training it to control its hatred and greed. Transparency needs to be fully adopted because darkness and secrecy simply provide the right environment for injustice (Naceur Jabnoun, 2012).
   In Islam, justice is never to be affected by personal interests and other considerations. Justice is also to protect people’s freedom and equality (Branine & Pollard, 2010).
   Islam teaches the lesson of justice without personal interests and likeness. It should be free of prejudice. There is no restriction of beliefs in Islam and everyone should practice his/her belief freely (Zaman, Afridi, & Saleem, 2013).
   As stated in the Holy Quran (5:8):
   “O you who believe! Stand out firmly for God as witnesses to fair dealing and let not the hatred of others to you make you inerve to wrong and depart from justice…”
   “Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” (Quran 16:90)

5. Trustworthiness – Amana
   Trust is the core value of operating a social relationship and by this everyone is accountable for his actions and deeds (Zaman, Afridi, & Saleem, 2013).
   Trust is essential for any business transaction. If there is no trust at all, no business transaction can ever take place, irrespective of the effort we put into closing the loopholes (Naceur Jabnoun, 2012).
   The leader is “ameen” or a trustee, who should respect the trust bestowed on him/her by their superiors and subordinates. An organization is a trust of those who own it and to those who work on it (Branine & Pollard, 2010).
   The Prophet, peace and blessings be upon him, is reported to have said:
   “A leader who is suspicious of his people will lead them to mischief.” (Abu Dawood).
   “O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other…” (Quran 49:12)

6. Sincerity and Keeping Promises – Ekhlas
   Sincerity and keeping promise are the important principles of Islamic Management. One should fulfill his or her moral obligations with sincerity and should keep the promises (Zaman, Afridi, & Saleem, 2013).
   Sincerity will infuses trust and confidence in an organization and creates a culture of trustfulness and cooperation between employees and employers (Branine & Pollard, 2010).
   “O you who believe! Fulfill (all) obligations” (Quran 3:1).

From the six Islamic Management principles, it is clear that these principles would become the advantages and a new solution for a company to resolve the issue of discrimination by implementing it to develop an ethical organizational culture.

Based on figure 1, this research aims to investigate gender workplace discrimination in Malaysia under the categories of moments of hire, on-the-job, and during evaluation or promotion. Employees should sensing either there is a discrimination occurring in the organization under these three main categories. For instance, for discrimination against women in the workplace; discrimination could start from the moment of hiring, for example mothers has been asked in the interview about their plans to have children... (Crowley, 2013). Secondly, for on-the-job issues, some women might face discrimination in the particular structure of work imposed by employers and the nature of tasks that employers gave to them as women (Crowley, 2013). For the third category, according to Crowley (2013), women also experienced discrimination during evaluation or to be considering for promotions in their job. This issue could
be divided into two themes which employers is setting an impossible standard for advancement or ignoring women altogether when their achievements and prospects were considered.

Accordingly, this study will focus on the questions that will lead to the acquisition of information about discrimination in the workplace against women and race under these three categories.

Conclusion:
This research has highlighted two main issues. First, to reveal women’s workplace discrimination in Malaysia specifically in Government-linked companies (GLC’s). This research examined the extent that women discrimination has taken place under the categories of moments of hire, on-the-job and during evaluation or promotion. Secondly, this study focused on Islamic Management principles as the best way to control the discrimination and prejudice that occurs in the workplace by implementing the Islamic Management key principles into organizational culture. Also from it principles, Islamic Management will assist in creating an organization that has the more business advantage, including penetration of new markets, improved employee morale, a wider pool of talent from which to recruit, reduced exposure to legal challenges, and reputation benefits.

Malaysian women have enjoyed equal opportunities with men in access to employment. The contribution and the role of women in Malaysia in the field of development, families, and communities cannot be disputed. Women now have become a major contributor towards the economic and national development. Moreover, the presence of different races and different cultures in this country has led to the positive aspects of living societies. However, the issue of gender inequality is still happening in this country, including in the areas of labor. The issues involved include the attitude towards gender; prejudice and stereotypes.

Meanwhile culture is the spirit of any society or organization. It is a system of shared values and belief that produce norms of behavior (Smircich, 1983: Naceur Jabnoun, 2012). The early Muslims owed their success to the Islamic culture that facilitated the role of leaders and ensured efficiency with simple systems and structures (Naceur Jabnoun, 2012). Moreover, organizations are composed of different people who are unique in many respects and this situation will reflected into the organization’s uniqueness. Organizations with strong cultures are seen as more successful. In fact, some scholars argued that the difference between a successful and not-so-successful organization depending with the values and principles that underlie the organization (Denison, 1990; Naceur Jabnoun, 2012).

Islamic Management key principles would be the simultaneous influence and solution in creating an ethical organizational culture in preventing discrimination at the workplace against women. This research aims for managers to use Islamic Management key principles as the best method to prevent discrimination. Islamic Management act as a medium for the manager to get optimal guideline to fulfill the responsibility to promote equal employment opportunities for all individuals in regards of their gender or race. It is hoped that from this study that the managers will use Islamic Management in building an ethical organizational culture to eradicate discrimination in this country.

This research aimed to investigate the relevancy of Islamic Management key principles in building an ethical culture to tackling the issue of discrimination against female gender at workplace. From its 6 key principles namely (1) Niyat, (2) Taqwa, (3) Responsibility & Accountability, (4) Adl, (5) Amana, and (6) Ekhlas, it is hoped that organizations, policy makers, and researcher various avenues would use the important dimensions of these key principles and presents an ethical and a fair treatment organization.

REFERENCES


