

The Characteristics of Muslimpreneurs from the view of Muslim Scholars and Academician

Mohd. Faizal P.Rameli^{1,2}

Muhammad Ridhwan Ab. Aziz²

Kalsom Ab. Wahab²

Suhaida Mohd Amin³

¹ACIS, UiTM Melaka; ²FEM, Universiti Sains Islam Malaysia; ³FEA, Universiti Malaya

Abstract:

Entrepreneurship as a part of Islamic economics and businesses is related with the pursuit of opportunity beyond resources controlled. Islam always encourages Muslims to be an innovative and active entrepreneur. Conducting business ethically is an important matter that should be practiced by all entrepreneurs, especially for Muslimpreneurs. Therefore, many Muslimpreneurs become successful entrepreneurs today. A balanced combination between the elements of the spiritual and physical basis in the formulation of Islamic ethics known as *akhlak* or noble characters. The implementation of the ethical values based on the philosophy of *tawheed* will provide a universal measure of value system that should be followed by every human being. Therefore, the formation of Muslim entrepreneur's ethics is also based on the values of *akhlak*. This research aims to analyse the characteristic of Muslimpreneurs from the view of Muslim scholars and academicians. The methodology of this research is through qualitative research based on the interview with Muslim scholars and experts. The Muslimpreneurs characteristics are the combinations of various elements including faith and worship to Allah, good intention, *halalan thoyyiba*, trustworthy, consent to the others and etc. This research also concludes that Islam has given specific rules that should be followed by all Muslimpreneurs which derive from the text of al-Quran and al-Hadis.

Keywords: Entrepreneur Characteristics, Muslimpreneur, Islamic Entrepreneurship, Islamic Business Ethics, Islamic Ethics.

JEL classification: L26, L29

1 Introduction

Entrepreneurship as a part of Islamic economics and businesses is related with the pursuit of opportunity beyond resources controlled. Every business and entrepreneurial activities that are consistent with the Islamic teachings are considered as the worship to Allah SWT. All types of practices in accordance with Islamic guidelines and stipulations counted as good deeds and be rewarded by Allah SWT. Allah SWT says:

And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed. (Al-Nisā', 4:124)

Islam encourages all the Muslims to engage in the business activities. There are many hadis narrated on this subject, which is included:

It was narrated from Ismail bin 'Ubaid bin Rifā'ah, from his father, that his grandfather Rifā'ah said: "We went out with the Messenger of Allah SAW and the people were trade early in the morning. He called them: "O merchants!" and when they looked up and craned their necks, he said: "The merchants will be raised on the Day of Resurrection as immoral people, apart from those who fear Allah and act righteously and speak the truth (i.e. those who are honest)." (Narrated Ibnu Majah and Tirmidhi)¹

Sayyidina Abu Sa'ēd reported that the Prophet SAW said, "the truthful trustworthy merchant is with the Prophet (SAW) the True ones and the martyrs (on the Day of Resurrection)". (Narrated Ibn Umar)²

The businesses and entrepreneurial activities should be done in accordance with the guidelines predetermined in the syariah law just like the other religious duties (worship/*ibadah*) in Islam. Generally, there are several criteria that have been set as a guideline to make every work as *ibadah* such as halal employment, sincere intention, comply with the Shari'a in their jobs and do not ignore the specific worship to Allah (Yusuf Al-Qaradhawi, 1995).

The previous studies such as done by Bailey (1986), Cooper, Dunkelberg, & Woo (1988) and Perry (2001) have shown that the characteristics of entrepreneurs are associated with their performance in terms of success or failure of their ventures, which is weighed by looking at the business survival or growth. This study therefore looks into the characteristics of Muslim entrepreneurs from the Islamic perspective. This study attempts to analyze the views of Muslim scholars on the characteristics that should be practiced by every Muslimpreneurs.

¹ Ibnu Majah. 2007. Sunan Ibnu Majah, English Translation by Nasiruddin Al-Khattab. Riyadh: Maktabah Darussalam. Volume 3, Chapter on Business Transaction, Hadis no. 2146; Muhammad ibn 'Isa Al-Tirmidhi. 1937. *al-Jami' al-Sahih: Wa Huwa Sunan al-Tirmidhi* (Tab'ah 1). Misr: Mustafa al-Babi al-Halabi. Book of Buying and Selling, Chapter 4: Concerning Merchants and The Prophet's Name for Them, hadis no. 1212.

² Muhammad ibn 'Isa Al-Tirmidhi. 1937. *ibid.* Chapter 3: About warning against lying and false testimony, hadis no. 1213; Ibnu Majah. Op Cit. Hadis no. 2139.

2 Islam and Ethics

Ethics is derived from the Greek word '*ethos*' which evolved into '*ethique*' in French, '*ethice*' (Latin) and '*ethic*' in English (Judy Pearsall, 1999). Ethics includes the characters, behaviours, moral principles that influence the behaviours, and values that are trusted by individuals or groups (Noresah Baharom, 2000). Many authors define ethics as a set of values, norms and moral basis regarding behaviour and individual behaviour in a social group. It allows them to distinguish an action as right or wrong and as good or bad (James H. Donnelly Jr., 1998; Mote, Dave, & Heil, 2000; O'Neil, 1995).

The discussion on the Islamic ethics is a part of the framework of *akhlaq* (ethics of soul) discussion. *Akhlaq* is the most appropriate term to describe the ethics of a Muslim (Beekun, 1996). *Akhlaq* as a noble characters and ethics of soul usually refers to the character and characteristic, attributes, behaviour, and habits of human beings (Noresah Baharom, 2000). *Akhlaq* is embedded in the soul of every individual and reflected through their deeds. Abu Hamid Muhammad al-Ghazali (1990) and Ibn Miskawayh (1961) insist that *akhlaq* is a trait that embedded in the soul of an individual. Each individual deed occurs spontaneously due to the existence of these attributes.

Akhlaq which is the combination of balance between the spiritual and physical elements become primary basis in the formation of a Muslim ethic. The implementation of the ethical values that guided by the philosophy of *tawheed* will give the universal measurement of value system that should be followed by every human being. Thus, the formation of the Muslim entrepreneur ethics is also based on the values of *akhlaq*. Muslim entrepreneurs are bound to the concept of relationships with Allah (*habl min Allah*), relationships with other people (*habl min al-nas*) and the relationship with the environment either it is intrinsic or extrinsic in each of their behaviours and actions. These three relationships will produce the ethical values of Muslim entrepreneurs including piety (*taqwa*), compassion (*ihsan*), trust (*amanah*) and others.

3 Islam and Entrepreneurship

There are various definitions have been put forward about the entrepreneur. Its includes the individuals who are involved in an enterprise or new business (Nor 'Azzah Kamri, 2009), establishing a new business, be ready to encounter all the risks (Scarborough & Zimmerer, 2006) and find new ways to use resources optimally and create more job opportunities (Vesper, 1980).

A successful entrepreneur typically associated with some specific characteristics as an asset to their success. Many authors such as Hisrich & Peters (1995) has put the specific characteristics of successful entrepreneurs such as discipline, desire to succeed, action oriented, objective-oriented and have a high energy level.

Muslim scholars have also outlined a number of characteristics to be practiced by Muslim entrepreneurs. Among these are honesty, truth, justice, love of Allah is the priority, humble, *shura*, to avoid corruption (Beekun, 1996), knowledgeable, skills, compassionate, trustworthy, *istiqamah*, execution (Ibrahim Abu Bakar, 1997), generosity, and motivation to help others (Mushtaq Ahmad, 2001).

Muslim entrepreneurs are bound by the ethics and the spirit of Islamic rules in the exercise of their entrepreneurial activities. They have the ability to carry out their business properly, transparently and fairly by stay away from all the prohibition as prescribed in Islam (Mohammad Noorizzuddin Nooh & Hisham Sabri, 2005). This makes them different from the other entrepreneurs, whether Muslim or non-Muslim.

The holistic characteristics of Muslim entrepreneurs has inculcated rule of metaphysics which are abstract like sin, merit, hell and heaven that becomes the trigger to human's behaviour in structuring entrepreneurial development (Mohd Faizal P.Rameli, Muhammad Ridhwan & Kalsom, 2013a). Thus, every Muslim entrepreneur who are involved in entrepreneurial activities, perceives an opportunity and creates an organisation to pursue it based on Islamic principles should be known as Muslimpreneurs (Mohd Faizal P.Rameli, Muhammad Ridhwan & Kalsom, 2013b) rather than only known as Muslim entrepreneurs.

4 Methodology

The data used for this research were gathered through qualitative approach. A series of semi structured interviews were carried out with the Muslim scholar and academician to document their views towards the characteristic of Muslimpreneurs. A few Muslim scholars and academicians have been contacted to get their consent in participating with this study. This study does not have limitations number of the participants and a series of interviews that must be conducted. The data collection process will be discontinued after it has reached the saturated point.

A series of semi-structured interviews were carried out with the participants focusing on the characteristics and the ethical values that should be adopted by all the Muslimpreneurs. All the interviews were held at the participant's offices. A series of semi-structured interviews was carried out based on three themes, namely (1) ethics, moral and *akhlaq*, (2) Business Ethics and Islamic Business Ethics, and (3) Islamic Business Ethics in four business functions. All the interviews sessions were tape-recorded with the permission of the respondents and later manually transcribed before going through the coding and descriptive analysis process.

5 Qualitative Data Analysis

The objective of Islam is based on the concepts of *tawheed* (unity), *khilafah* (trusteeship), and *'Ibadah* (worship). Islam operates within these concepts through the elements of *'adl* (social justice) and *istislah* (public interest). These concepts when translated into values shows that Islamic system has integrate facts and values and then, institutionalize a system of knowledge based on accountability and social responsibility.

This part will be focusing on the analysis of Muslimpreneurs characteristic based on the views of Muslim scholar and academician which are obtained through a series of interviews that have been conducted.

5.1 Ethics, moral and *akhlaq*

All the respondents generally explained that *akhlaq* is about the behaviour, attitude and human gestures. By referring to the opinion of Imam al-Ghazali, they explained that *akhlaq* is essentially comes from the heart and it is expressed by the human body (*al-Jawarih*). The sources of *akhlaq* are the al-Qur'an and the al-Sunnah, which means, it is a revelation

(wahyu) from Allah SWT. While the ethics and moral both actually based on western society. In short, ethics is the principles of values, and morality is the practices of the values.

Ethics and morals are based on western society. People are free to use their minds to determine the value of each of the acts and actions. Sometimes, there are actions that wrong in view of ethics, but it is considered morally right. The decision to cohabitation before marriage is wrong on ethical views and it is also illegal (haram) in Islamic law. But it is considered morally right (permissible) by Western society. They even have considered them as not wrong as well as drinking alcohol.

The respondents also stressed that terminology *akhlaq* is more accurate in discussing about Islamic ethics because it is so extensive, holistic, and also incorporates the element of intrinsic and extrinsic. However, the tendency of authors to use ethics as a term is not wrong and it is acceptable. It was seen as an appropriate approach based on the world situation today. It is also seen as more universal than the terms of *akhlaq* that is often misunderstood as a religious (Islamic) term.

The discussion about the ethics, moral and *akhlaq* is all about the characteristics of good and bad and the permissible and not permissible actions. The main difference between all these terms is the sources in determining such values of action. The practice of ethics and moral without values of *akhlaq* will produce an ethical person in its organization since they are bound to adhere to the ethics and rules laid down. At the same time, it does not guarantee that they will remain ethically when they are beyond their organization or business entity. However, the values of *akhlaq* possessed by each individual will be adopted at all times and conditions as it are temperament and original nature of their behaviour and it has been a part of themselves.

Just as a communism that will constitute its followers to practice the doctrine of communism in their life, Islam also emphasizes the importance of education among the Muslims in shaping their *akhlaq*. The strength of Islamic education will affect the practicing of *akhlaq* among the Muslims including the muslimpreneurs.

5.2 Business Ethics and Islamic Business Ethics

The discussion of Islamic Business Ethics is actually refers to the theory of *akhlaq* in business context. In fact, it is more appropriate to be called as the *akhlaq* principles. Islam as a system of life is based on the principles stated in al-Qur'an and al-Sunnah rather than the theories that would normally be disputed. Additionally, there are various theories about the business such as Theory of utility, Theory of satisfaction and etc. which should be coordinated with the principles of *akhlaq*.

Generally, Islamic Business Ethics and Business Ethics are not much different. It may be different in spirit and soul only. The Spirit and the soul of Islam is only exists on the Muslim entrepreneurs who are committed to practice the Islamic way of life. In summary, the Muslim entrepreneurs who had practice the ethics absolutely because it is an ethics then it will be just a business ethics. However, if ethics is practiced because of the awareness of Islam it will be called as Islamic Business Ethics.

Thus, the intention is important. The intention will define the purpose of the action and how they acted. The practice is not just to follow the rules; otherwise it is done because of Islam.

With the right intentions and the right practice, the activities that would become the worship to Allah SWT. This is a big difference between Islamic Business Ethics and Business Ethics. Therefore, the respondents have listed a few examples of intentions that can use as a guideline by the Muslimpreneurs particularly at the early stage of their businesses. Among these are, the economic necessity, be more creative and independent, being unemployment, to help others, to participate in the economic development, to spread the word of Allah and to create employment.

The basic framework of Islamic business ethics consists of *taqwa* (piety) and *'ibadah* (worship) to Allah SWT. From this basic framework, there are other elements that will complement the characteristics of Muslimpreneurs. The *taqwa* (faith) to Allah SWT can be realized through the implementation of mandatory and voluntary worship both of *fardhu ain* (personal) and *fardhu kifayah* (community). It includes prayer, fasting on Ramadan, *hajj* and *umrah* (pilgrimage), charity, *zakat* (alms), sunat prayers, and etc. The respondents also stressed the importance of *Halalan Thoyyiba*, cleanliness, environmental stewardship and establishing the Islamic brotherhood.

Apart from the *taqwa* and worship that has formed the basic framework of Islamic Business Ethics, it is also supported by some other values, including prioritizing the lawful, do not waste, adopting the high moral, trustworthy, concerned about the welfare, knowledgeable and concern to the community and environment. All the above discussions are shown in Figure 1 and Table 1 below.

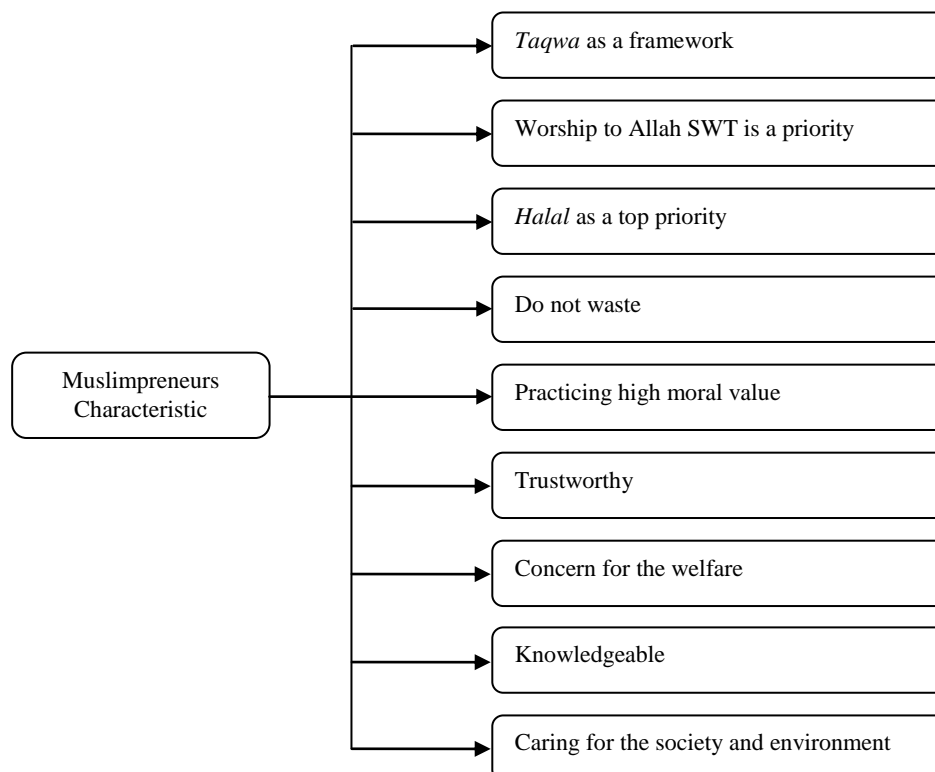


Figure 1: The Muslimpreneurs Characteristic

Table 1: The Muslimpreneurs Characteristics from the view of Muslim scholars and academician

The Characteristics	The Elements
Taqwa to Allah as a framework	The implementation of mandatory and voluntary worship both of <i>fardhu ain</i> (personal) and <i>fardhu kifayah</i> (community); the right intentions according to Islamic principles
Worship to Allah SWT is a priority	Prioritize the worship to Allah such a prayer, fasting on Ramadan, <i>haji</i> and <i>umrah</i> (pilgrimage), charity, <i>zakat</i> (alms), sunat prayers, and etc. rather than other works.
Halal as a top priority	choose a halal source, pure and clean; practice a halal procedures
Do not waste	use all the resources efficiently
Adopting the high moral	do not engage in any activities that are prohibited by Islam as usury, bribery, embezzlement, adultery, stealing, etc.
Trustworthy	including honesty, trust, keeping promises, punctuality etc.
Concern for the welfare	Help each other especially the poor, needy and hungry
Knowledgeable	Constantly seek for the new knowledge
Caring for the society and environment	The production do not harm the society and environment

Source: (Joni Tamkin, 2013; Nor ‘Azzah, 2013; Siti Rahmaniah, 2013).

5.3 Islamic Business Ethics in Four (4) Business Functions

The characteristics of Muslimpreneurs were described in detail based on their actions in dealing with their business activities. Essentially, the respondents agreed that the Islamic Business Ethics practices among the entrepreneurs can be clearly seen via the observation of the way how they conduct their business in four business functions.

a. Islamic Business Ethics in Productions

The production function in the Islamic economic system is controlled by the concept of *al-Rizq* as well as *halal* and *haram* sources of income. The term *al-Rizq* is applied to connote livelihoods and means of further production, which has been intimated by the Prophet Muhammad SAW and predetermined by Allah SWT (Joni Tamkin Borhan & Muhammad Ridhwan Ab. Aziz, 2009; Muhammad Ridhwan Ab. Aziz, 2011)

The discussions of the productions have covered the four key elements, namely, the type of product, the basic principles of the production, halal production and halal certification. In order to determine and selecting a product that will be produced, Muslimpreneurs should consider such factors as *Halalan Thoyyiba*, the benefits (*manfa‘at*), the value of worship, the viability and competitiveness.

The Muslimpreneurs also sought to ensure that all of their products are in compliance with the general principles of production in Islam. Among these are; pure and clean, meet the

concept of *maslahah* (public benefits), fulfill the *Maqasid Shari'ah* (Shari'ah objectives), based on *al-Awlawiyyat* (priority), and do not harm.

To produce the halal products, Muslimpreneurs should concentrate the using of *halal* resources and *halal* ingredients, applying *halal* work procedures such as not cheating; no usury practices and maintains cleanliness. The Muslimpreneurs must also comply with all the standards and regulations set by the authorities. To facilitate this process, they are encouraged to strive to obtain *Halal* certification. *Halal* certificate will help them to increase their consumer level of confidence, boost the ratings of products and companies, and they automatically also have the *shari'ah* compliance monitoring schedules.

b. Islamic Business Ethics in Marketing

Marketing is a business function that identifies consumer needs, determines target markets and applies products and services to serve these markets. It also involves promoting such products and services within the marketplace. Marketing is integral to the success of a business, large or small, with its primary focus on quality, consumer value and customer satisfaction (Meera Singh, 2012). A strategy commonly utilised is the "Marketing Mix". This tool is made up of four variables known as the "Four P's" (Product or Service, Place, Price and Promotion) of marketing. The marketing mix blends these variables together to produce the results it wants to achieve in its specific target market.

While, Islamic marketing ethics combines the principle of value maximisation with the principles of equity and justice for the welfare of the society. Islamic marketing ethics based on the principles of justice and equity in Islam differs from secular ethics in many ways (Saeed, Ahmad, & Mukhtar, 2001). Based on the differences between Islamic and conventional marketing, Muslim entrepreneurs are advised to use the concept of 5Ps compared to 4Ps. The 5Ps concept consists of Product or Service, Place, Price, Promotion and People (Abul Hassan, Abdelkader Chachi, & Salma Abdul Latiff, 2008).

In addition to the application of the 4Ps or 5Ps concept, Muslimpreneurs is also suggested to strive to obtain halal certificates for each of their products because it is have great benefits to continuity of their enterprises. Moreover, they are advised not to do the things that are prohibited in Islamic law such as implementing *bai' al-najash* and *bai' al-hasāt*, involved with usury (*riba'*) and corruption, monopoly and manipulation.

The advertising process should also be done by considering the elements of truth and transparency, the price is reasonable and not discriminatory, no elements of coercion and deception, using the model and ambassadors of products that comply with Islamic law.

In facing their business rivals, Muslimpreneurs should focus on improving the quality of the product and its benefits rather than to discredit their competitors' products. In the pursuit of increase sales revenue, they should always maintain the ethics and their good relations among the people.

c. Islamic Business Ethics in Financing

Islamic financing is as important as the production process itself to the Muslimpreneurs. It is due to the fact that Muslims are tied by Islamic principles in every aspect of their life. In this context, to gain *halal* income, every activity of a Muslim must be done in accordance with Shari'ah principles. Three major concerns of Islamic financing are it must be free from any

elements of interest (*riba*), uncertainties (*gharar*) and gambling (*maysir*). Prohibition of all these elements can be figured out in the text of Shari'ah.

The respondents indicated that the financial management of a business is about from where the sources are obtained and how it was expensed. All the financial resources of a business must be obtained by legitimate means according to the Islamic principles, as described previously. Among the important things that should be aware by each Muslimpreneurs is the capital for their business. In order to avoid them instead of using the capital from illicit (*haram*) sources, they are encouraged to use the capital gained through their own savings, family and relatives. They also can get a financial support from Islamic financial institutions or non-interest-based institutions.

In terms of expenditure of the business revenue, Islam have put at least two basic guidelines of expenses: (1) limited to the halal purposes, and (2) based on priorities (*al-Awlawiyyat*). Islam has outlined two forms of expenditure, namely the lawful (*Halal*) and illegal (*Haram*). The lawful expenditure consist of compulsory (*wajib*) and voluntary (*sunat*) expenses.

The compulsory expenses are the expenses which must be carried by each Muslimpreneurs without any exceptions. It is includes wages and salaries, the costs of management, Zakat, business debts, and etc. The voluntary expenditure lays with the discretion Muslimpreneurs. It covers a lot of things like salary increment, bonuses and gifts for employees. At the same time, the respondents also remind the Muslimpreneurs from getting involved with any prohibited and forbidden expenditure by Allah SWT. The unlawful (*haram*) expenses include the exultant and wasteful as stated in many verses of the al-Quran and al-Hadis.

d. Islamic Business Ethics in Human Resources

Employees are the most valuable asset of a company as they are the driving force of the companies. The relationship between employers and employees is in the category of *habluminannas*. Thus, Islam recommends that the relationship between employers and employees should be built upon the Islamic framework. Respondents are divided the Islamic human resource management in two situations, namely the relationship with employees and the employment.

The creation of a relationship with the employees must be based on Islam as al-Din. Through this approach, the employees will be treated as a trust (*amanah*) and the assets of the company. They are not treated as the solely labour. The Muslimpreneurs should also understand that sustenance (*Rizqi*) is a gift from God. It is a trust that must be shared fairly and equitably. They also be claimed to provide a fair deal and perform all their employees rights such as religious rights, employment, social and others.

In the employment point, the employees should be appointed based on their qualifications and capabilities and also the ability of the company. Therefore, they should be given a reasonable remuneration based on the matters mentioned above. Salary rate to be paid should also considers the other factors such as the poverty line, cost of living, and the minimum wage or the lower limit that can be given as a salary.

From the series of interviews that have been conducted, the respondents have attempted to link between the worship of Allah with the implementation of ethics among Muslim entrepreneur. The implementation of compulsory religious duties such as prayer, fasting and

zakat implies the existence of ethical values, particularly in the context of *hablumminallah*. In short, the implementation of all mandatory worship is a sign that a person is an ethical people. The main purpose of the creation of beings is to worship Allah. Allah SWT says:

And [tell them that] I have not created the invisible beings and men to any end other than that they may [know and] worship Me. (Al-Dzāriyāt, 51: 56)

The implementation of worship shows that *akhlaq* between man and Allah has existed. However, it should be done with sincerity (*ikhlas*), humility (*tawadhu'*), consistent (*istiqamah*), and comprehensive. To complete the formation process of the *akhlaq*, *Muslimpreneurs* should improve their relationships with other people (*hablumminannas*) and the environment. Therefore, they are advised to stay away from any behaviours and actions that against the Islamic values of ethics (*akhlaq*). All the discussion about the *Muslimpreneurs* characteristic in 4 business functions are summarized as showed in table 2 below.

Table 2: The Muslimpreneurs Characteristics in Four Business Functions

Business Functions	The Elements of the characteristics
Production	<ol style="list-style-type: none"> 1. type of products; comply with the concept of <i>halalan thayyiba</i>, useful and beneficial, has a value of worship to Allah, viable and competitive 2. fulfill the Islamic principles in production; <i>halalan thayyiba</i> (clean and pure); based on <i>maslahah</i>; comply with <i>Maqasid Shari'ah</i>; based on the concept of necessity and priority (<i>al-Awlawiyyat</i>); no harm or endanger 3. Produce the products ethically; use only the <i>halal</i> (lawful) resources, apply only the lawful works such as not cheating and not committed with bribery and usury; keep the cleanliness, get the Halal Certificate, comply with the procedures and the required standard
Marketing	<ol style="list-style-type: none"> 1. Do not engage with any transactions that is forbidden by Islam; such as <i>Bai' al-Najash</i>, the usury, not monopolize, not manipulative 2. Correct, clear and transparent advertisement; no victimization, fair price, do not force the customer, there is no element of uncertainty, do not cheat, using the models and brand ambassador that is allowed by Islam 3. The return of the product is allowed with appropriate reasons; apply the Islamic concept of <i>khiyar</i> 4. The business rivalry; enhance the quality of the products, expose the goodness of the products, do not vilify the competitors; keep the ethics and morals with others <p>The Muslimpreneurs should practice the concept of 4Ps or 5Ps in their business and at the same times must try hardly to get the Halal Certificated.</p>
Financial	<ol style="list-style-type: none"> 1. Comply with the basic principles of Islamic finance; lawful (<i>halal</i>), right intention in financial transaction, not involving the elements of <i>Riba'</i> (usury), <i>gharar</i> (uncertainty) and <i>maysir</i> (gambling) 2. The capital either from the own capital or from debt and equity; suggested to apply the <i>Qard al-Hasan</i> (benevolent loan), honest and trustworthy both to the individual and institutions 3. Expenses only for the halal purposes according to the principles of Daruriyyat, Hajiiyyat and Tahsiniyyat; prioritize the mandatory expenses such as labor costs, management cost,

	<i>zakat</i> , debts; miscellaneous expenditure that have been declared right such as bonuses and award to the employees; not engaged with the unlawful included for wastage, grandeur and pride in property
Human Resources	<ol style="list-style-type: none"> 1. Inauguration of workers, wages and salaries; the eligibility of workers, firm's ability, skill of workers, the ambience around, fair and equitable 2. The relationship; based on Islam as <i>al-Din</i> (the way of life), considers the employees as an asset rather than merely labor, believes that the sustenance and pleasure are the mandate from Allah; a fair relationships with the employee; execute the mandate and responsibilities to the employee <p>All Muslimpreneurs should build the relationships with their employees based on Islamic teachings</p>

Source: (Joni Tamkin, 2013; Nor 'Azzah, 2013; Siti Rahmaniah, 2013).

6 Conclusion

Ethics as stated in the above discussion is the guidelines of formation the ethical system among Muslimpreneurs. The ethical code of Islam is multidimensional, far reaching and comprehensive. Islamic ethical framework is repeatedly stressed throughout the al-Qur'an and al-Hadis and encompasses all spheres of life including business financial dealings and obligations. The fundamental codes of moral behaviour such as truthfulness, trustworthiness, generosity and leniency, adherence to business commitments and contracts, fair treatments of workers, avoidance of evil practices provide the general background of Islamic business ethics.

The implementations of Islamic business ethics among Muslimpreneurs make them look difference compare to the other Muslim entrepreneurs. Islamic business ethics as a part of worship to Allah SWT will creates a sincere, honest and faithful Muslimpreneurs. This will enable them to think and act solely for Allah's sake. The goal in Islamic ethics is to achieve *taqwa*, virtuous character, through practice of religious and moral virtues that are all based on a sense of right and wrong given as a trust to mankind.

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