

## The Islamic Perspective to Employee Green Behavior: a Preliminary Study

Siti Rohana Daud<sup>1</sup>, Mukhiffun Mukapit<sup>2</sup>, Nani Shuhada Sehat<sup>3</sup>, Jumaelya Jogeran<sup>4</sup>, Intan Liana Suhaime<sup>5</sup>, Khaizie Sazimah Ahmad<sup>6</sup>

1 Universiti Teknologi MARA, Melaka, sitirohanadaud@uitm.edu.my

2 Universiti Teknikal Malaysia Melaka, mukhiffun@utem.edu.my

3 Universiti Teknologi MARA, Melaka, nanis464@uitm.edu.my

### Abstract

This paper drives to explore and elaborate on the benefits of initiating green approach at workplace to enhance and improve healthier and greener working environment within the organizational context. Heightened global warming and the severity of climate change has placed the world in a predicament and the organization as a workplace may have its own contributing elements to these phenomena, thus this study focuses on ways to contribute for the betterment of our environment and at the same time enhance work performance by going green. The initiation of green approach at workplace is geared towards a sustainable and greener outcome based contribution, as a feature of the organization. Data were collected from several researchers whose work on green related studies and research have shown profound arguments and impact on the employees and their performance at workplace. The results of studies from the Islamic perspective and the related views, as well as other western research are found to uphold and express optimism towards the idea of implementing green initiation at workplace as it had shown significant outcome in individual employee's growth psychologically, emotionally and physically and also enhance the organizational performance, financially, technologically and in several other areas.

### ARTICLE INFORMATION

Received: 04 Mac 2020

Revised: 10 Mac 2020

Accepted: 27 Mac 2020

**Keywords:** *Green Behavior, Sustainability, Workplace, Islamic View*

## INTRODUCTION

Devastating environmental phenomena and the damage that cause all over the world like global warming, environmental pollution, extinction of flora and fauna species (Chen & Chai, 2010) have given awareness to the public about the importance of saving the environment. As a result, many practitioners and researchers are progressively discussing within their organizations, the benefits of green initiation and environmental sustainability such as encouraging green behavior or pro-environmental attitude among employees. In accordance to the matter, most organizations are establishing new environmental management practices (Jabbour & de Sousa Jabbour, 2016) to minimize the harmful impacts of their business activities on the environment.

Islam provides the basis and guidelines for one as a way of life. In this case, there is a very detailed concept of ethics and social behaviour that allows us to conclude that the concept of EGB has a significant role in Islam. Islam is a comprehensive way of life whose teachings

directly or indirectly cover, every possible human relationship including that with the environment (Islam, M.M; 2004). Human interaction in Islam is divided into three categories; interaction with Allah (the Creator), interaction with human beings (environmental entity of the same species) and interaction with the environment (entities other than human beings). This is a critical point that needs to be understood as the role of morality and ethics that have been enforced in Islam for over 1400 years while the EGB concept is still new to organizations today. Islam has brought this concept first by making the Quran as a green guide (Ashtankar, 2015). This paper highlights and explicates the Islamic view of EGB so as to be understood. This view will be explored to guide organizations that initiate IEGB among their employees.

## 2.0 RESEARCH OBJECTIVES

This paper is designed for the purposes of identifying Islamic Employees Green Behavior (IEGB), comparing IEGB with an established EGB model, and analyzing the importance of IEGB to organizations.

### 3.0 RESEARCH METHODOLOGY

The paper is conceptual and theoretical in nature. A simple research methodology has been used for this study to review the existing literatures related to the existing conceptual, theoretical and foundational framework of EGB in Western and Islamic models. The first part of the study will discuss the western or non Islamic perspectives of EGB while the second source is a discussion of the Islamic perspective of EGB. Both sources are essential in developing the conceptual theory of EGB. Two mainstream publications whose commentaries on Western and Islamic green behavior approach were briefly but critically analysed. The literatures provide comparative overview on the basic elements of the concept of EGB.

### 4.0 LITERATURE REVIEW

#### 4.1 Islamic Employees Green Behavior

Greening is described as an effective means to moderate the environment (Omer, 2008). Providing green jobs is linked to eco-friendly products and services and leads to work that provides for a sustainable economy and better environment. Llewellyn, Hendrix, and Golden (2008) describe a green job as one that 'tries to improve the environment as it simultaneously increases profitability and the branding of a business. While Green jobs are defined as those in the agriculture, research and development, manufacturing, administrative and service sectors that stress on protecting environmental quality (Hongtao, 2013).

Some jobs are just not green and it is up to the workers to make them so by working in a way that minimizes their negative impacts on the environment and it includes providing fuel that is less polluting, utilizing wind turbines for energy, or exploring ways to decrease energy consumption (M.S. Mansour et.al, 2017). The value of green jobs and a green economy lies in providing job opportunities that are beneficial to workers as well as in their ability to protect the environment (Ulrike, Lutz, & Edler, 2012).

Sheopuri and Sheopuri (2012) explained that the Islamic work ethics is an orientation that shapes and influences the involvement and participation of believers in the workplace. Islamic work ethics may be defined as the set of moral principles that distinguish what is right from what is wrong (Beekun, 1997) in the Islamic context. According to Rizk (2008), Islamic work ethics is an orientation towards work and approaches work as a virtue in humans lives. Islamic work ethics is originally based on the Qur'an, the teachings of the Prophet who denoted that hard work cause sins to be absolved and the legacy of the four Caliphs of Islam (Ali, 2005; Rizk, 2008).

Through the teaching of Islam, numerous environmental (green) sustainability elements are mentioned in different chapters in the Holy Quran and a lot from the teaching of our beloved Prophet Muhammad S.A.W (Umar & Khamidi, 2014). Islam as a broad religion

offers some rules for all people, including an employee. M.S. Mansour et.al (2017) stated that according to the Qur'an, 'not a single leaf falls but that He [God] knows it. And no grain is there within the darkness of the earth and no moist or dry [thing] but that it is [written] in a clear book'. (Al-An'am 6:59). The Qur'an directly or indirectly covers all issues. Based on Islamic faith, an employee is the most influential factor of production and it should be accorded the highest priority.

From the Islamic viewpoint, people must respect humans, animals, plants and the elements such as earth, soil, air and water. Islamic religious texts are replete with the importance of environmental health as a matter of fundamental human rights and how environmental degradation harms human rights (Amoli, 2002). Protecting the environment is a duty of all persons over the world and this is also stressed in Islamic values (Dien, 1997; Jenkins, 2014). Allah frequently mentions the importance of nature and environment and declares the duty of humans towards them and in fact, the main aim of green behaviour is protecting the environment, and it is stated under five sections in the Al-Quran stated in the succeeding paragraphs. (M.S. Mansour et al, 2017).

Man has been given dominion over the rest of the creation, Allah has granted humankind the care of all sources of life and of natural resources. The use of natural resources, according to Islam, is a sacred trust invested in mankind. Hence man should take every provision to ensure the interests and rights of other living beings, since he is the Khalifah (vicegerent) of Allah on earth (Muhammad,2004). Employees, capitals, equipment and raw materials are the main resources in our organization. As an efficient employee, we need to utilize all the resources we have. Allah has granted us with varied skills, capabilities and opportunities for us to use them effectively.

The first section is Environmental Right is Human and Universal Right. There are verses in Qur'an that stress on environment protection and consider environmental rights as belonging to all humans to use, and it applies to everyone at all times (Dien, 1997; Gorji, 1984). The second section is Limitation of Environmental Resource. Environmental resources are limited and have a limited lifespan. Therefore, controlling and managing these resources are a duty of humans. In other words, Allah created anything in proportion and in qualitative and quantitative amounts (Al-Rum: 41). As such, employees should preserve and protect nature and the environment for themselves and for the future generations. All Allah's blessings are created on limited measure for the use of all employees and, as such, managing the environment should be the main priority for them. The creation and provision of Green behaviours is an effective way of effecting this requirement.

The next section is Duty and Responsibility towards the Environment. Employees have responsibilities towards the blessings of Allah such as the

environment. They must protect them and prevent any harm to them, which in turn will preserve the rights of others. Employees must not only help to preserve the environment, they must also assist in developing the earth using appropriate environment-sustaining measures (M.S. Mansour et al, 2017). The last section is Preventing Water, Earth and Voice Pollution/Cleanliness. In the Islamic view, employees are compelled to protect their environment and keep them clean. According to Prophet Muhammad 'protect and honour the earth, for the earth is your mother'. Allah said that he created the earth as a cradle for humans (An-Naba: 6). Islam enjoins cleanliness and hygiene as the earth, water and air are essential components of the environmental cycle for living organisms. Therefore, these ingredients must be preserved and protected against pollution to ensure that this cycle is not damaged (M.S.Mansour et.al, 2017).

Being the trustee of nature, it is humans' sacred duty to conserve nature and protect the environment from degradation of any kind. Allah has created everything and nothing is created in vain (Muhammad, 2004). As Muslim employees, we should be more aware of the environment. We need to use all the equipment properly and avoid damaging them because, once it is damaged it will incur a cost to fix it.

Muhammad, (2004) stated that protecting the environment from harm of all kinds and preserving the nature is the philosophy of Islamic environmentalism. Being the trustees of nature, it is the duty of a human as well as that of employees to take care of environmental sustainability. Along with proper care of the environment, Islam also cautions not to be profligate .

Islam has created a bond between faith and cleanliness, rendering the latter as a part of creed (Muhammad, 2004). It is obvious that clearing the path means, in this context, the removal of material obstacles or solid waste which create a kind of pollution. The direct polluting activity by humans at the time is extended to indirect sources of pollution, such as through drains. The natural pollutants of the time are extended to include the chemical pollutants. Chemicals such as pesticides, insecticides, herbicides and etc are harmful to human health and much of these chemicals reach aquifers causing serious damages to both humans and marine organisms (Muhammad, 2004)

Hence, as an employee we must take the initiative to implement green behaviour in a workplace because it is one of the Islamic work ethics as mentioned in Al-Quran and Sunnah. As an employee, one needs to avoid any actions carried out onto the environment that causes harm on human rights. It means that choosing a particular act does not imply the possibility of losses (Archnet, 2014). This principle relates to the idea that those responsible for causing damage to properties and other parties must account for their actions, and even if the waste results from unconscious or unintentional actions, compensation should be made (Iqbal & Mirakhor, 2013). It means that if

anybody wastes public wealth such as earth, air, forests and water, they must compensate for their actions, and this concept is a strong underlying principle in Islam (M.S.Mansour et al, 2017). Saket (1997), opines that any jobs that benefit from the environment and any earth production must replace the loss to allow recovery of the environment.

As Muslims, if we work by adopting an environmentally friendly behaviour according to Islam by reducing wastage through proper handling of an equipment, taking care of cleanliness and decreasing the consumption of electricity, we will be able to help organizations to achieve their objectives and goals in a more effective manner.

#### 4.2 Employee Green Behavior Model: Comparison with Islamic View

Employee Green Behavior (EGB) defined as any measurable individual behavior that contributes to environmental sustainability goals in the work context. It can be an important component of organizational environmental sustainability (Ones and Dilchert; 2012). Action avoiding wastage like saving water and electricity, recycling paper, and practicing paperless work culture are considered as EGB. These practices can contribute to organizational environmental sustainability.

The Qur'an and the hadith have placed a serious emphasis on good behaviour in order to achieve short term (life) and long term (hereafter) goals. Mohamad Hisyam et al. (2010) argued that when an employee does work because it is the Lord's order (work as worship), then he will not do something contrary to the value of ethics. Employees who have an awareness of the work are worship to the Lord, will be very confident in the work, and they will be grateful to the reward in the hereafter. To achieve this, each employee is required to be inculcated with good values, not destroying and damaging nature and this is now emphasized in terms of green behavior .

Several studies conducted over the past few years have studied the antecedents of EGB, including individual-level predictors such as personality, affect, and motivation, as well as contextual predictors, such as organizational rules, climate, policies, and leadership behavior (Fielding, & Zacher, 2013; Norton, Zacher, & Ashkanasy, 2014).

While, Suzana (2017) stated that in Islam, ethics and spirituality, including environmental ethics, are guided based on the sources of divine revelation in the Quran and the authentic collection of hadith. Sustainability in the Islamic worldview recognises Allah as *al-Razzaq* or the Sustainer (Quran 51:58). The Quran further describes humankind as the *khalifah* or vicegerent of Allah on earth (Quran 2:30).

In fact, the terms of green behavior introduced now has already been recommended in Islam such as, no waste, as stated in the Qur'an (Quran 17:27).



*“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”*

According to Campbell and Wiemik (2015), EGB can be a part of any job performance dimension and also can be categorized either as required or discretionary, depending on the job nature. EGB in the workplace is normally more apparent and more controlled by organizational requirements and culture.

EGB practices adapted in the workplace can be identified with activities such as highlighting environmental interests, creating environmental programs and policies, lobbying and activism, and inspiring others

Based on Green Five Taxonomy Model that was developed by Ones and Dilchert (2012), this study seeks to compare it to the Islamic perspective. This model consists of Working Sustainably, Avoiding Harm, Conserving, Influencing Others, and Taking Initiative. These are used to identify employee green behavior.

Table 1: Green Five Taxonomy

Green Taxonomy	Explanation	Islamic View
Working Sustainably	Behaviors that facilitate work process and products be more sustainable.	Value of responsibility and mutual respect.
Avoiding Harm	Behaviours that help protect or repair ecosystems from the effects of industry and business (McConaughy, 2014).	Preserve and protect nature and environment.
Conserving	Behaviours related to helping preserve resources and reduce waste	Controlling and managing those resources
Influencing Others	Associated with educating, spreading knowledge and assisting others change their behaviours.	Da’wah: Sharing knowledge, educating, persuading people.
Taking Initiative	Encourage and promote environmentally friendly behaviours.	Da’wah: promoting the value of ethic in behaviour.

4.2.1 Working sustainably

Working sustainably represents behaviors that help work processes and products to be more sustainable and it includes four categories such as Choosing Responsible Alternatives, Changing How Work is Done, Creating Sustainable Products and Processes, and Embracing Innovation for Sustainability (Ones and

Dilchert, 2012). Islam recommended that it is the responsibility of every human being to preserve this environment as we have been entrusted through the hadith of the Prophet SAW which means:

*“The world is green and beautiful and the Lord has appointed you as its manager. He sees what you do.” (Muslim).*

Humans are assigned by Allah as Caliph to manage and administer the universe. *Amanah*, (trust) a concept that was introduced by Islam means something that should be preserved and cared for to get to that right to them. Kamar Oniah and Abdul Razak (2011) suggested that the two best features of employees are integrity and trust (*amanah*). Trust is the key principal for the creation of peaceful conditions and stability in the community, because trust is the foundation of moral and ethics in the *muamalah* and social interaction. As long as environmental science theories and ideologies are applied based on the concept of stewardship (*khilafah*) that have responsibilities (*amanah*) assigned by Allah, it is definitely leading to sustainable environmental management and conservation (Mamat, M.N, et.al; 2009).

4.2.2 Avoiding harm

Avoiding harm includes three categories and it is bipolar. Preventing Pollution, monitoring environmental impact, strengthening ecosystems are the three categories of avoiding harm. Islam recommends that all human beings are good in the environment to ensure a good ecosystem for a harmonious life. Islamic Order also states the importance of always doing good and loving animals who are the creatures of Allah, who may be with such good deeds, Allah graced forgive his sins (Afgani, Y., et.al ;2015). Islam also recommends moderation in all acts and practices. This is in line with prophetic tradition which is:

*“Be moderate and stand firm in trouble that falls to the lot of a muslim (as that) is an expiation for him; even stumbling on the path or the pricking of a thorn (are an expiation for him).”*

(Narrated by Bukhari dan Muslim)

Even the Prophet himself stated that the best practice of all is in moderation. The same must be applied to environmental conservation, as unreasonable excess and obsess will bring more harm rather to the objectives.

4.2.3 Conserving

Conserving includes four categories of Reducing Use, Reusing, Repurposing, and Recycling and it reflects the behaviors related to helping to preserve resources and reduce waste (Ones and Dilchert, 2012). According to

Islam, wastage is something that can lead to harm to those with property and society where they live. As stated by Nik Hasan, N.M (2009), Waste and erroneous use of resources available is an act that can be regarded as economic injustices. Resources must be used in the right

way to ensure a balance in the environment. Even in ritual usage, the resources cannot be wasted so. As narrated in hadith:

*The prophet passed one day by Sa'd ibn Abi Waqas while he was performing wudu' (ablution). The prophet asked Sa'd, "Why is this wastage?" Sa'd replied, "Is the wastage in wudu' also?". The prophet said, "Yes, even if you are at a flowing river." (Ahmad and authenticated by Ahmad Syakir).*

Each individual in society should manage the natural resources prudently and thoroughly to prevent the loss of natural resources in a controlled manner. This is to be applied to all employees in the organization to enable natural sustainability.

#### 4.2.4 Influencing others

Influencing others according to McConnaughy (2014), explains how employees can influence each other to engage in environmental behaviors. Ones and Dilchert (2012) found that it is the only category that is recognizably social, and the influence can spread to other stakeholders in the organization. Influencing others involve two subcategories which are encouraging and supporting.

Islam is indeed encouraging humans to influence others to do good things, and leave the bad things. This effort has been undertaken by our prophet as stated as *da'wah* before and it is in line with the Word of Allah:

*"You are indeed the best community that has ever been brought forth for (the good of) mankind: you enjoin the doing of what is right and forbid the doing of what is wrong,..." (Ali Imran: 110).*

Whatever the acts and practice that gives benefits life should always be reminded to others so that they are used to do things. Always remind and remember are important practices in Islam.

#### 4.2.5 Taking initiative

The fifth category is taking initiative which is related to how individuals encourage and promote environmentally friendly behavior by putting environmental interests first, introducing programs and policies, and lobbying activism (Ones and Dilchert, 2012).

Encourage and promote good practice is also highlighted in Islam and it is considered as *da'wah*. Social and general welfare should be given a priority more than personal interests or minority entities. Furthermore, in fighting for the rights specified for environmental entities, especially humans as the administrators or managers, the values of responsibility should come before the rights.

Initiative of Ones and Dilchert (2012) who created the "green Five Taxonomy" has been announced as the nomenclature of EGB because it indicates the

breadth of possible EGBs (McConnaughy, 2014; Norton et al., 2015; Wiernik, Dilchert and Ones, 2016).

Bissing-Olson et al. (2013) suggested EGB that is directly related to job descriptions and task-related refers to individuals completing their tasks in environmentally concerned methods as required by EGB. Voluntary EGB as a proactive action is concerned with the effort and initiatives taken by employees that go beyond the sphere of their work environment. This approach also proposes that there are different levels of employee involvement with EGB. Some employees may just do what is perceived necessary for his work and task, while others extend beyond what is required and involve in more proactive EGB. The difference between choosing one, both or neither behavior may be related to the motivation to involve in EGB (Felipe, 2012).

## 5.0 IMPORTANCE OF ISLAMIC EMPLOYEES GREEN BEHAVIOR

Requiring employees to practice green behavior towards the implementation of their task can help the organization achieve its goals. Employees with high spirit and positive work behaviour are key assets to corporations. Effectiveness of applying Islamic values and environmental knowledge in daily job activities build strong image to an organization. Hence, its important to attract and retain such employees.

Through a quick glance, the Holy Quran highlighted the importance and dignity of the environment; where most of the chapters of the Holy Quran are named after natural phenomena (cow, honey, thunder, star etc.) and even God has sworn by some of these phenomena ( for example, I swore by the Sun (91:1) or I swore by the Earth (91:6). Therefore, religious value positively affect green behaviour among Islamic employees in every single activity they do.

Islam as the most complete religion has provided comprehensive guidelines for all the domains of human life. A study from Siyavooshi, M., et.al, (2018), confirms previous studies about the influence of religion, as an important component of green behaviour. The lack of awareness of religious orders regarding environmental protection could be one of the reasons for neglecting green behaviour. Parallel to this, Islam plays an important role in preserving the environment as stated in Islam, though the appropriate antecedents that are able to lead towards workplace practicing environmental behaviour are still lacking (Faiq Aziz & Nomahaza Mahadi & Jihad Mohammad, 2018).

The role of management is to create awareness among employees and strategize to improve green behaviour and corporate social responsibility at the level of organizations in competitive world (Iqbal Q, Hassan, S., Akhtar, S. and Khan, S. (2018).

Many companies set their goals related to environmental sustainability. It has become increasingly important and it may benefit economic performance

(Babiak & Trendafilova, 2011). This finding is in line with Chiu et al. (2017) who found that reducing

pollution as an environmental action lead to economic benefits, which are in alignment with shareholder and stakeholder interests. Norton, et.al (2015) also suggested that organization practitioners focus on EGB as an additional form of employee behavior that may contribute to overall job performance. This means that appraisal guideline in performance appraisal system is made clearer by managers knowing the types of employee behaviors. The behavior that is valued and rewarded by managers can assist organizations reach their goals.

Flannery and May (2000) found in their study that the ethical climate can facilitate ethical judgments of decision makers. To ensure that the organization has an image that cares about environmental care, the practice of green behaviour should be encouraged among employees. As such, it conveys a message to his survivors that the organization is an environmentally friendly organization and it can be used by all.

Besides that, organizations are expected to take responsibility for environmental management, globally. The promotion of economic growth will demand more resources and will contribute to environmental pollution. Hence, to further avoid environmental deterioration, organizations may plan sustainable development and facilitate environmental growth through adopting environmental management interventions such as positive relations with employer branding, public image, marketing opportunities and creates competitive advantages (Khanna and Anton, 2002).

The application of green behaviour among workers is an initiative to address various environmental problems in a more comprehensive and balanced environment. It is one of the means of human development where each employee is responsible for each of their actions and will thus encourage a harmonious work culture to an organization (Othman, M.Y, 2010). Harmony is important to produce motivated and productive workers. It is certainly beneficial to the organization.

## 5.0 CONCLUSION AND RECOMMENDATION

The practice and effort comprise several organizational imperative elements to be complied and blended with, along with the green sustainable needs. This approach has been seen crucial and significant as it does not only serve the environmental upkeep but also appropriately preserves the developmental gesture, motivational core, performance achievement and psychological aspects of the individual working within the organization. Acculturation of the orthodox work virtual and the new green approach at workplace may be cultivated by organizational policies made especially to

nurture the green practice or behavior into a compliant organizational culture. Green approach is a profound intervention supported not only by the western researchers but most importantly by the Islamic teachings stated clearly in the Holy Quran in several verses. The Islamic Perspectives on Green Behavior are evidently

repeatedly mentioned in the concerns of Green Behavior such as stated in the Holy Quran in verses (17:27) which stated that whoever perform a wasteful compliance of resources are considered as an ungrateful person and as brotherly to the Satan. The Muslim are reminded strongly that the Satan is the obvious and stern enemy. This strong statement indicates how Islamic perspective on supporting and upholding the Green Behaviour and Green implementations is not only at work place but also in life and are to be taken seriously.

The Sunnah of the beloved Prophet Muhammad s.a.w, as narrated by Muslim which stated that Allah s.w.t had appointed man to manage the world as it is, green and beautiful as these are the point of facts and evidence of encouragement given by Allah to ensure that humans should preserve and promote green elements along anywhere, anytime. Furthermore Imam Ahmad also had mentioned that the beloved Prophet Muhammad s.a.w. restrict the Muslims to waste any natural resources such as water even when taking ablution before prayers. These green behaviors and practices if were taken into practice within the organizational and working environment context, surely it would contribute towards a tremendous impact on several areas of organizational improvement.

Standard requirements or guidelines are needed in the implementation process. It may be in terms of certain policies or standard management & procedures of utility and energy use, guidelines on the aspect of use, recycle, reuse of renewable workplace amenities that aid towards the green concept which in the end minimizes waste, pollution, or any harmful results. According to Babiak & Trendafilova (2011), this effort has proven to be a rewarding impact and effective if companies can manage and arrange their company goals in association with the approach of having environmental sustainability emphasized along the process, as this is seen not only to benefit the company but provides an impact in the overall organizational performance economically.

Chiu et al.'s (2017) study supported that the impact is not only in terms of the organizational basis but beyond that as pollution, and waste will be more manageable and controllable which will eventually boost energy savings that could again benefit the stakeholders and shareholders handsomely. The impacts are truly beyond the economic benefits only in that it also alters the human behavior, culture and personal qualities to be more responsible, appropriate, accountable and gentlemanly.

Green approach at workplace has shown tremendous collective achievement in areas that compliment greatly towards the employee psychological,



spiritual, and physical wellbeing that could project greater work experience and performance which in the end benefit the organizational growth, at the same time sustaining, protecting the perseverance of our nature upkeep and care as well. The Islamic perspective has adhered to several stand against any mistreatment that would lead to any non-green compliance nature by man as it is clearly unbeneficial and irresponsible. The

Islamic views and perspective in the effort to gain any neither individual nor organizational performance are not only by the materialistic basis only, but also through the achievements in the success of modifying the individual character positively hence benefits and profits whoever is in business with them. In this case, an employee with such qualities would profit any company that hired him. In this study, companies with a go green character and working environment have been found to have the advantage to sustain and progress more charmingly and rewardingly than the company that does not have it in practice.

#### References:

- Abdi, M. F., Nor, S. F. D. W. M., & Radzi, N. Z. M. (2014). The impact of Islamic work ethics on job performance and organizational commitment. Proceedings of 5th Asia-Pacific Business Research Conference.
- Afgani, Y., et.al (2015). Islam dan kepercayaan orang asli: satu analisa perbandingan ke atas aspek taboo dan implikasinya. Proceedings of ICIC2015 – International Conference on Empowering Islamic Civilization in the 21st Century
- Ali, A., & Al-Owaidan, A. (2008). Islamic work ethic: a critical review, cross cultural management. *An International Journal*, (15), 1.
- Ali, J.A. (1988). Scaling an Islamic work ethic. *The Journal of Social Psychology*, (128), 5.
- Ali, J.A. (2005). *Islamic Perspectives on Management and Organization*. UK: Edward Elgar Publishing.
- Amoli, A. J. (2002). *Human Expectation of Religion*. Qom: Asra Publications.
- Archnet, I. J. A. R. (2014). The generative nature of Islamic rules for the built environment. *International Journal of Architectural Research*, (4).
- Arouja, F. F. D. A. (2012). Do I look good in green? a conceptual framework integrating employee green behavior, impression management, and social norms. *Amazon, Organizations and Sustainability*, (6), 2.
- Atshankar, O.M (2015). Islamic perspectives on environmental protection. *International Journal of Applied Research 2016*; 2(1): 438-441.
- Babik, K., & Trendafilova, S. (2011). CSR and environmental responsibility: motives and pressures to adopt green management practices. *Corporate Social Responsibility and Environment Management*, (18), 1.
- Beekun, R. (1997). *Islamic Business Ethics*. Virginia, U.S.A: IIIT, Herndon
- Bissing-Olson, M. J., et al. (2013). Relationships between daily affect and pro-environmental behavior at work: The moderating role of pro-environmental attitude. *Journal of Organizational Behavior*, (34), 2.
- Boiral, O., & Paillé, P. (2015). Leading by example: a model of organizational citizenship behavior for the environment. *Business Strategy and the Environment*, (24), 6.
- Borman, W. C., & Motowidlo, S. J. (1997). Task performance and contextual performance: The meaning for personnel selection research. *Human Performance*, (10), 2.
- Campbell, J. P., & Wiernik, B. M. (2015). The modeling and assessment of work performance. *Annu. Rev. Organ. Psychol. Organ. Behav.*, (2).
- Chen, T.B., & Chai, L.T. (2010). Attitude towards the environment and green products: consumers' perspective. *Management Science and Engineering*, (4), 2.
- Cherrington, D. (1980). *The Work Ethic: Working Values and Values That Work*. New York: AMACOM.
- Chiappetta, C.J. et al. (2016). Green human resource management and green supply chain management: linking two emerging agendas. *Journal of Cleaner Production*, (112), 3.
- Dien, M. I. (1997). Islam and the environment: theory and practice. *Journal of Beliefs & Values*, (18), 1.
- Fielding, K. S., & Zacher, H. (2013). Relationships between daily affect and pro-environmental behavior at work: The moderating role of pro-environmental attitude. *Journal of Organizational Behavior*, (34), 2.
- Flannery, B. L., & May, D. R. (2000). Environmental ethical decision making in the U.S. metal-finishing industry. *Academy of Management Journal*, (43) 4.
- Gorji, A. (1984). Islam and environment. *Journal of Nour e Elm*. V (4).
- Iqbal, Z., & Mirakhor A. (2013). Islam's Perspective on Financial Inclusion. *Economic Development and Islamic Finance*.
- Islam And Sustainable Consumption (2017). *Ikim Views*, The Star. Retrieved on 26th October 2019, from <https://www.thestar.com.my/opinion/columnists/ikim-views/2017/05/09/islam-and-sustainable-consumption-if-we-recognise-that-the-ecological-crisis-is-a-reflection-of-a-sp/>
- Islam, M.M (2004). Towards a green earth: an Islamic perspective. *Asian Affairs*, Vol. 26, No. 4 : 44-89.
- Jabbour, C. J. C., & Jabbour, D. S. (2016). Green human resource management and green supply chain management: linking two emerging agendas. *Journal of Cleaner Production*, (112), 3.
- Jenkins W. (2014). Islamic law and environmental ethics: How Jurisprudence (Usul-Al-Fiqh) Mobilizes Practical Reform. Retrieved 7 July 2014, from <http://www.academia.edu>
- Kamar Oniah & Abdul Razak. (2012). Managerial ethics of public administrators from the Qur'anic perspective. Dlm. Khaliq Ahmad, Rafikul Islam & Yusof Ismail (pnyt.). *Issues in Islamic management: Theories and practices*. Cet. Ke-2. Batu Caves: IIUM Press.
- Kaptein, M., & Schwartz, M. S. (2008). The effectiveness of business codes: A critical examination of existing studies and the development of an integrated research model. *Journal of Business Ethics*, (77), 2.
- Khanna, M. & Anton, W.R.Q. (2002). What is driving corporate environmentalism: opportunity or threat? *Corporate Environmental Strategy 2002*, 9(4):409-417.
- Lanfranchi, J., & Pekovic, S. (2014). How green is my firm? Workers' attitudes and behaviors towards job in environmentally related firms. *Ecological Economics*, (100), 16-29.
- Lehr, U., Lutz, C., & Edler, D. (2012). Green jobs? Economic impacts of renewable energy in Germany. *Energy Policy*, (47).

- Llewellyn, A. B., Hendrix, J. P., & Golden, K. C. (2008). *Green jobs: A guide to eco-friendly employment*. Avon: Adams Media Publications Company.
- Mansour, M. S., et al. (2017). Shari'ah perspective on green jobs and environmental ethics. *Ethics, Policy & Environment*, (20), 1.
- Mcconnaughy, J. C. (2014). Development of an Employee Green Behavior Descriptive Norms Scale. Electronic Theses, Projects, And Dissertations. Retrieved 28 October 2019, from <https://scholarworks.lib.csusb.edu/etd/83>
- Mohamad Hisyam, Muhammad Syahir & Mohd. Amir. (2010). *Membangun individu bagi organisasi*. Sintok: Penerbit UUM
- Nasr, S.H. (1984), Islamic work ethics. *Hamdard Islamicus*, (7), 4.
- Norton, T. A., Parker, S. L., Zacher, H., & Ashkanasy, N. M. (2015). Employee green behavior: a theoretical framework, multilevel review, and future research agenda. *Organ. Environ.* 28, (1).
- Norton, T. A., Parker, S. L., Zacher, H., & Ashkanasy, N. M. (2014). Organisational sustainability policies and employee green behaviour: The mediating role of work climate perceptions. *Journal of Environmental Psychology*, (38).
- Omer, A. M. (2008). Energy, environment and sustainable development. *Renewable and Sustainable Energy Reviews*, (12), 9.
- Ones, D. S., & Dilchert, S. (2012). Environmental sustainability at work: a call to action. *Industrial and Organizational Psychology*, (5), 4.
- Othman, M.Y (2010). Media dan isu alam sekitar. *Jurnal Hadhari* 2 (2) (2010) 1-17.
- Ragab Rizk, R. (2008). Back to basics: an islamic perspective on business and work ethics. *Social Responsibility Journal*, (4), 1/2.
- Wiernik, B. M., Dilchert, S., & Ones, D. S. (2016). Age and employee green behaviors: a meta-analysis. *Frontiers in Psychology*, (7), 194.
- Yi, H. (2013). Clean energy policies and green jobs: an evaluation of green jobs in U.S. metropolitan areas. *Energy Policy*, (68).
- Zibarras, L., & Ballinger, C. (2011). Promoting Environmental Behaviour in the Workplace: A survey of UK organizations. In Bartlett, D. (Ed.), *Going green: The psychology of sustainability in the workplace* (p. 84–90). Leicester, England: The British Psychological Society.