

The Role of Moral Responsibility in Decision-Making Models Inspired by Islamic Religious Traditions

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Article Info

Article type:

Original Research

How to cite this article:

Sedaghatian, Z., (2026). The Role of Moral Responsibility in Decision-Making Models Inspired by Islamic Religious Traditions. *Journal of Resource Management and Decision Engineering*, 5(6), 1-14.

<https://doi.org/10.61838/kman.jrmde.383>



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ABSTRACT

This study aimed to systematically examine and synthesize the role of moral responsibility in decision-making models inspired by Islamic religious traditions. This study was conducted as a systematic review with a qualitative thematic synthesis approach. The study corpus consisted of scholarly sources related to moral responsibility, ethical decision-making, Islamic ethics, accountability, justice, intention, consultation, trustworthiness, and social responsibility. An initial search identified 386 records from academic databases, library catalogues, and reference lists. After removing duplicates and screening titles, abstracts, and full texts based on predefined inclusion and exclusion criteria, 44 eligible sources were included in the final review. Data were collected using a systematic search protocol, an eligibility assessment checklist, and a researcher-developed data extraction form. The extracted data were analyzed through repeated reading, open coding, categorization of related concepts, and synthesis of major themes. The thematic synthesis indicated that moral responsibility operates as a core organizing principle in Islamic-inspired decision-making models. The most frequently identified theme was accountability before God and society, appearing in 88.6% of the reviewed sources. Intention as the moral foundation of decision-making appeared in 81.8% of sources, followed by justice as the normative criterion of choice in 77.3%, responsibility toward collective welfare in 72.7%, trustworthiness and fulfillment of duty in 70.5%, consequence awareness and harm prevention in 68.2%, consultation and collective responsibility in 63.6%, and the balance between divine guidance and human reasoning in 61.4%. The synthesis further showed that moral responsibility extends across all stages of decision-making, including recognition of moral problems, clarification of intention, ethical evaluation, consultation, consequence assessment, responsible choice, integrity in implementation, and post-decision accountability. The findings suggest that Islamic religious traditions provide a comprehensive ethical framework for decision-making by integrating personal moral agency, divine accountability, justice, consultation, trustworthiness, social welfare, and responsibility for consequences. Moral responsibility in this framework is not limited to individual conscience or external compliance, but functions as a continuous process that guides intention, judgment, action, and correction.

Keywords: *Moral responsibility; Decision-making; Islamic ethics; Ethical decision-making; Accountability; Justice; Islamic religious traditions.*

1. Introduction

Decision-making is one of the central mechanisms through which individuals, organizations, and societies translate values into action. Every decision, whether personal, managerial, educational, economic, technological, or political, involves a movement from judgment to choice and from choice to consequence. In many contemporary models, decision-making is often presented as a rational, strategic, or procedural process in which actors identify alternatives, evaluate expected outcomes, and select the most effective option. However, such models remain incomplete when they do not sufficiently address the moral status of the decision-maker, the ethical quality of intentions, the rights of those affected by the decision, and the responsibility that continues after the decision has been implemented. Moral responsibility therefore occupies a foundational position in decision-making because it asks not only whether a decision is efficient, profitable, or legally valid, but also whether it is just, trustworthy, accountable, socially beneficial, and ethically defensible. In Islamic religious traditions, this issue is especially significant because human action is understood as morally accountable before God and socially consequential within the human community. Thus, decision-making inspired by Islamic traditions cannot be reduced to instrumental rationality; rather, it must be understood as a process shaped by intention, justice, accountability, consultation, trust, and responsibility toward others (Ahmed & Ebrahim, 2024; Hassan, 2021; Nourbakhsh & Akbarian, 2018).

The growing importance of ethics in organizational, economic, and social systems has renewed attention to moral responsibility as a core principle of decision-making. In contemporary organizational life, decisions are frequently made under conditions of uncertainty, competition, complexity, institutional pressure, and competing stakeholder interests. These conditions increase the risk that decision-makers may prioritize short-term gain over ethical duty, procedural success over substantive justice, and organizational advantage over social responsibility. Studies related to professional ethics, social responsibility, financial reporting, bankruptcy risk, and public-sector productivity show that decision-making is closely connected with governance quality, transparency, accountability, and ethical climate (Emami et al., 2024; Ghaemi & Abbasi Estemal, 2025; Pourghaffar & Eghbal Mazraeh, 2025). In this regard, moral responsibility functions as a corrective principle that

prevents decision-making from becoming merely technical or self-interested. It requires decision-makers to consider the legitimacy of their motives, the fairness of their procedures, and the consequences of their actions for individuals, institutions, and society. Within Islamic-oriented governance and administration, this responsibility is further intensified because ethical decision-making is linked to justice, public trust, and the moral obligations of authority (Rahimi, 2025).

Islamic religious traditions offer a comprehensive ethical framework for understanding decision-making because they combine inner moral discipline with external social responsibility. Concepts such as *niyyah*, *amanah*, *adl*, *shura*, *ihsan*, *taqwa*, and *maslahah* provide a moral vocabulary through which decisions can be evaluated. *Niyyah* emphasizes intention and reminds the decision-maker that the ethical value of action depends not only on outward behavior but also on inward purpose. *Amanah* frames roles, resources, authority, and knowledge as trusts that must not be abused. *Adl* positions justice as a central criterion for evaluating the legitimacy of decisions. *Shura* highlights consultation, humility, and collective deliberation in matters that affect others. *Ihsan* encourages excellence, benevolence, and ethical refinement beyond minimal compliance. *Taqwa* situates decision-making within God-consciousness and self-regulation. *Maslahah* connects decision-making with public welfare and harm prevention. Research on Islamic organizational ethics and Islamic ethical frameworks confirms that these principles are not abstract theological concepts only; they also provide practical foundations for responsible conduct in public institutions, educational systems, and organizational settings (Atiya et al., 2024; Auwal Gano et al., 2024; Rahimi Asl et al., 2021; Torkzadeh et al., 2021).

The literature on Islamic work ethics has been particularly important in showing how religiously grounded moral responsibility can shape behavior within organizations. Islamic work ethics presents work, service, leadership, and cooperation as moral activities rather than merely economic functions. It emphasizes honesty, effort, fairness, responsibility, discipline, social contribution, and avoidance of harm. Empirical studies have linked Islamic work ethics with organizational citizenship behavior, job satisfaction, organizational commitment, knowledge sharing, employee performance, workplace deviance reduction, and person-organization fit (Arif et al., 2023; Düşmezkalender et al., 2021; Ratnaningrum et al., 2024; Riadi et al., 2025; Suryani et al., 2021). These findings are

relevant to decision-making because they suggest that religious ethical orientation influences not only isolated moral judgments but also everyday decisions about cooperation, responsibility, justice, and commitment. When decision-makers internalize Islamic ethical values, decisions are more likely to reflect responsibility toward colleagues, clients, institutions, and the wider public. Similarly, research connecting spiritual values, corporate social responsibility perceptions, and Islamic work ethics indicates that moral responsibility can strengthen prosocial behavior and ethical engagement in organizational contexts (Raza et al., 2023).

A major contribution of Islamic-inspired ethical decision-making is its emphasis on the unity of personal morality and social accountability. In some secular decision-making models, ethical judgment is treated as a separate stage added after strategic or economic analysis. In contrast, Islamic moral reasoning places responsibility at the center of the decision-making process from the beginning. The decision-maker is not merely expected to calculate consequences but also to discipline intention, recognize obligations, avoid injustice, and remain accountable for the impact of action. Studies on psychological capital, organizational citizenship behavior, leadership effectiveness, Islamic work motivation, and organizational performance show that Islamic ethical values can function as motivational and regulatory forces that shape responsible action in institutional settings (Faliza et al., 2024; Zarnegarian, 2024). This perspective suggests that moral responsibility does not weaken decision-making efficiency; rather, it gives decisions ethical direction, social legitimacy, and long-term sustainability. Decisions based only on profit, authority, or performance may produce immediate gains, but decisions grounded in responsibility are more likely to preserve trust, fairness, and institutional credibility.

Justice is one of the most important dimensions of moral responsibility in Islamic-inspired decision-making models. The Islamic ethical tradition regards injustice not merely as a procedural defect but as a moral violation that damages both the individual soul and the social order. In organizational settings, justice is linked with trust, perceived fairness, gender equity, leadership integrity, ethical climate, and the legitimacy of authority. Studies on Islamic work ethics and organizational justice show that religious ethical commitments can moderate or strengthen relationships between leadership behavior, trust, integrity, and perceived fairness (Iqbal, 2021; Salehzadeh, 2024; Salehzadeh, 2025). Similarly, research on ethical justice in universities and ethical organizational climate demonstrates that justice-

oriented decision-making is essential for institutional health, employee spirituality, and moral organizational culture (Sadeghian & Fatemi, 2024; Shahraki Sanavi et al., 2022). From this perspective, moral responsibility requires the decision-maker to ask whether a decision protects rights, distributes benefits and burdens fairly, prevents oppression, and respects human dignity. A decision may be administratively correct yet morally deficient if it violates justice or neglects vulnerable stakeholders.

Trustworthiness is another key concept connecting Islamic moral responsibility with decision-making. In Islamic ethics, authority, knowledge, wealth, organizational position, and social influence are understood as forms of trust. Therefore, decision-makers are responsible not only for what they choose but also for how they use the power, information, and resources entrusted to them. Research on Islamic service ethics, organizational culture, taxpayer satisfaction, employee social responsibility, organizational identification, and Islamic marketing ethics supports the view that ethical responsibility strengthens trust, service quality, and institutional performance (Akob et al., 2024; Almasradi, 2024; Suandi et al., 2023). Trustworthy decision-making requires honesty, transparency, fulfillment of obligations, and avoidance of manipulation. It also requires decision-makers to recognize that their roles are not private possessions but moral responsibilities. This is especially important in leadership, governance, finance, education, public administration, and service organizations, where decisions affect people who may not have equal power to challenge or correct institutional choices.

The concept of moral responsibility has also gained new urgency in relation to contemporary technological and digital decision-making. Artificial intelligence, algorithmic systems, automated decision tools, and data-driven governance have created new questions about responsibility, blame, agency, and moral judgment. Studies on artificial moral agency, high-risk decisions involving artificial intelligence, and moral reasoning in digital contexts show that technological systems complicate traditional assumptions about who is responsible when decisions produce harm (Gudmunsen, 2024; Leichtmann et al., 2024). These debates are highly relevant to Islamic-inspired decision-making because Islamic ethics emphasizes accountable agency and does not permit moral responsibility to disappear behind impersonal systems, institutional procedures, or technological mechanisms. Even when tools or algorithms support decision-making, human actors remain responsible for the design, use, interpretation, and

consequences of those tools. In this sense, Islamic moral responsibility can contribute to contemporary debates by insisting that decision-making technologies must remain subordinate to ethical judgment, justice, human dignity, and accountability.

Moral responsibility is also shaped through education, family, socialization, and moral formation. Decision-making is not only an individual cognitive act; it is influenced by values learned across generations, educational environments, social norms, and cultural expectations. Research on intergenerational transmission of moral decision-making inclinations indicates that moral judgment is developed through relational and familial contexts (Chen et al., 2024). Studies on Generation Z, ethical decision-making, integrity, social responsibility, and moral development further show that modern societal challenges require intentional pedagogical strategies to cultivate responsible decision-makers (Banda, 2025). Similarly, research on moral, competence, and status values in youth sports demonstrates that moral decision-making is influenced by value orientations and social contexts that shape attitudes toward ethical conduct (Syarifatunnisa et al., 2025). These findings are important for Islamic-inspired decision-making because they show that moral responsibility must be cultivated before individuals enter complex institutional roles. Ethical decision-making depends not only on rules but also on the development of moral character, responsibility, self-control, and sensitivity to the rights of others.

In conditions of uncertainty, moral responsibility becomes even more important because decision-makers often cannot fully predict outcomes or rely on fixed procedural answers. Contemporary studies on sustainable decision-making and moral intelligence suggest that moral capacities can influence decisions when uncertainty, complexity, and competing values are present (Huy & Phuc, 2024). Islamic religious traditions address uncertainty not by eliminating human judgment but by guiding it through moral principles, consultation, prudence, and accountability. Decision-makers are expected to seek knowledge, consult others when appropriate, examine consequences, avoid preventable harm, and choose the option most consistent with justice and responsibility. This approach creates a balance between divine guidance and human reasoning. It rejects arbitrary decision-making, but it also avoids rigid formalism that ignores context. Responsible decision-making therefore requires both commitment to moral

principles and the practical wisdom needed to apply them in changing circumstances.

Despite the growing literature on Islamic work ethics, organizational justice, moral intelligence, ethical governance, artificial moral agency, and social responsibility, there remains a need for an integrated conceptual synthesis focused specifically on the role of moral responsibility in decision-making models inspired by Islamic religious traditions. Existing studies often examine related variables such as ethical climate, organizational citizenship behavior, job satisfaction, leadership integrity, workplace spirituality, service quality, or social responsibility, but they do not always explain how moral responsibility operates as a decision-making principle across personal, organizational, social, and transcendent levels. This gap is important because Islamic-inspired decision-making cannot be adequately understood through isolated behavioral outcomes alone. It requires a systematic account of how responsibility shapes intention, deliberation, consultation, evaluation of consequences, justice-centered judgment, implementation, and post-decision accountability.

The aim of this study was to systematically examine and synthesize the role of moral responsibility in decision-making models inspired by Islamic religious traditions.

2. Methods and Materials

This study was conducted as a systematic review with a qualitative interpretive approach in order to examine the role of moral responsibility in decision-making models inspired by Islamic religious traditions. Since the study was review-based and did not involve human participants, the study population consisted of scholarly and textual sources related to moral responsibility, ethical agency, religiously informed decision-making, Islamic ethics, accountability, intention, justice, consultation, and practical wisdom in Islamic thought. The review process was designed to identify, screen, and synthesize relevant sources that addressed the conceptual, normative, or applied relationship between moral responsibility and decision-making. The initial search identified 386 records from academic databases, library catalogues, and reference lists. After removing 74 duplicate records, 312 sources were screened based on title and abstract. At this stage, 221 sources were excluded because they were unrelated to Islamic ethical traditions, did not address decision-making, or focused only on general moral philosophy without relevance to responsibility or agency. The full texts of 91 sources were then assessed for eligibility.

Of these, 47 sources were excluded because they lacked sufficient conceptual depth, did not present a clear connection between moral responsibility and decision-making, or were not directly relevant to Islamic religious or ethical traditions. Finally, 44 sources were included in the systematic review. These sources constituted the final sample of the study and included peer-reviewed journal articles, academic books and book chapters, and selected authoritative Islamic ethical and theological texts that provided a conceptual basis for understanding moral responsibility in decision-making models.

Data were collected through a systematic search protocol, an eligibility assessment checklist, and a researcher-developed data extraction form. The search protocol was designed to ensure transparency, consistency, and reproducibility throughout the review process. The search strategy included combinations of keywords such as moral responsibility, ethical responsibility, accountability, decision-making, ethical decision-making, Islamic ethics, Islamic moral thought, religious traditions, intention, justice, consultation, moral agency, responsibility before God, and practical wisdom. These terms were searched in major scholarly databases and academic search platforms, including Scopus, Web of Science, ProQuest, ScienceDirect, PubMed, Google Scholar, and relevant university library catalogues. In addition, the reference lists of the included sources were manually reviewed to identify further relevant studies. The eligibility checklist was used to determine whether each source met the inclusion criteria. Sources were included if they directly addressed moral responsibility, decision-making, Islamic ethical principles, religiously grounded moral agency, or normative models of ethical judgment inspired by Islamic traditions. Sources were excluded if they were unrelated to Islamic thought, focused only on secular decision-making models without religious or moral dimensions, lacked academic credibility, or did not provide sufficient conceptual material for synthesis.

The researcher-developed data extraction form was used to organize the information obtained from the included sources. This form contained fields for bibliographic information, type of source, theoretical orientation, Islamic ethical concepts discussed, definition of moral responsibility, decision-making components, normative principles, practical implications, and the relationship between religious responsibility and individual or collective decision-making. The form also included sections for recording key concepts such as intention, accountability, justice, trustworthiness, consultation, consequences of

action, obedience to divine guidance, social responsibility, and the balance between personal judgment and religious norms. To improve the credibility of the data collection process, the extraction form was reviewed by experts in Islamic studies, ethics, and decision-making research. A pilot extraction was conducted on a small number of sources before the final review process, and minor revisions were made to clarify categories and improve consistency in coding.

The collected data were analyzed using qualitative thematic synthesis. First, all included sources were read carefully and repeatedly to identify statements, arguments, and conceptual patterns related to moral responsibility and decision-making. Initial codes were assigned to concepts such as intention, accountability, divine responsibility, justice, prudence, consultation, social consequences, ethical obligation, moral agency, and responsibility toward others. In the next stage, similar codes were compared and grouped into broader conceptual categories. These categories were then synthesized into major themes that reflected the role of moral responsibility in decision-making models inspired by Islamic religious traditions. Particular attention was given to the way Islamic ethical thought links decision-making to intention, accountability before God, social justice, moral consequences, and the duty to choose actions that protect individual and collective welfare.

The analysis followed an inductive and interpretive procedure, allowing themes to emerge from the reviewed sources while remaining grounded in the theoretical framework of Islamic moral thought. The findings were organized around the central assumption that decision-making in Islamic religious traditions is not merely a rational or instrumental process, but a morally accountable act shaped by intention, ethical consciousness, divine guidance, and responsibility toward society. To enhance trustworthiness, the coding process was reviewed several times, and the extracted themes were compared with the original texts to ensure conceptual accuracy. Disagreements or ambiguities in interpretation were resolved through repeated review of the sources and consultation with the theoretical literature. The final synthesis provided an integrated understanding of how moral responsibility functions as a guiding principle in Islamic-inspired decision-making models and how it connects personal agency, ethical judgment, and social accountability.

3. Findings and Results

The final corpus of the systematic review consisted of 44 eligible scholarly sources that examined moral responsibility, Islamic ethical reasoning, religiously grounded decision-making, moral agency, accountability, justice, consultation, intention, and the ethical consequences of individual and collective action. Because this study was designed as a systematic review and did not involve human participants, the demographic profile of the study refers to the characteristics of the reviewed sources rather than to personal demographic variables such as age, gender, or educational level. The included sources represented a broad interdisciplinary body of literature, combining Islamic ethics, theology, jurisprudence, moral philosophy, management ethics, social decision-making, and applied models of ethical judgment. In terms of source type, 27 sources were peer-reviewed journal articles, 9 were academic books, 5 were book chapters, and 3 were authoritative conceptual or classical-text-based scholarly analyses. Regarding disciplinary orientation, 16 sources were primarily located in Islamic ethics and moral philosophy, 10 in theology and religious studies, 7 in jurisprudence and normative reasoning, 6 in management or organizational decision-making, and 5 in social and applied ethics. The publication years of the reviewed sources showed that the topic has received increasing attention in contemporary scholarship. Eleven sources were published before 2010, 14 sources between 2010 and 2019, and 19 sources from 2020 onward. This distribution indicates that although the roots of moral responsibility in Islamic

religious traditions are grounded in classical ethical and theological discussions, contemporary research has increasingly attempted to connect these principles with modern decision-making models, especially in institutional, social, managerial, and policy-related contexts.

The thematic synthesis showed that moral responsibility was not treated as a marginal or secondary element in Islamic-inspired decision-making models. Rather, it emerged as a central organizing principle that shapes the purpose, process, criteria, and consequences of decision-making. Across the reviewed literature, moral responsibility was repeatedly associated with the idea that decisions are not merely technical choices or rational selections among alternatives, but morally accountable acts that must be evaluated in relation to intention, divine accountability, justice, human dignity, social welfare, and the consequences of action. The reviewed sources emphasized that in Islamic religious traditions, the decision-maker is understood as an accountable moral agent whose choices have both worldly and spiritual significance. This means that ethical decision-making is not limited to compliance with external rules; it also requires inner moral awareness, sincere intention, responsibility toward others, and reflection on whether the chosen action contributes to justice, trust, and social benefit.

Table 1 presents the main themes extracted from the reviewed sources. The table does not report demographic information; rather, it summarizes the principal thematic categories identified through qualitative synthesis and shows how frequently each theme appeared in the final corpus of 44 sources.

Table 1

Core Themes Related to Moral Responsibility in Islamic-Inspired Decision-Making Models

Main Theme	Conceptual Meaning in the Reviewed Literature	Main Subthemes	Frequency in Reviewed Sources	Percentage of Sources
Intention as the moral foundation of decision-making	Decisions are morally evaluated not only by their external result, but also by the intention, sincerity, and ethical orientation of the decision-maker.	Sincerity, purity of motive, moral consciousness, avoidance of selfish interest, alignment between intention and action	36	81.8%
Accountability before God and society	The decision-maker is responsible both before divine judgment and before the human community affected by the decision.	Divine accountability, social answerability, ethical consequences, personal responsibility, responsibility for harm	39	88.6%
Justice as the normative criterion of choice	A morally responsible decision must protect justice, prevent oppression, and avoid unfair benefit or harm.	Fairness, equity, prevention of injustice, rights of others, moral balance	34	77.3%
Consultation and collective responsibility	Responsible decision-making is strengthened through consultation, dialogue, and attention to the knowledge and rights of others.	Shura, participation, shared judgment, humility, collective wisdom	28	63.6%

Trustworthiness and fulfillment of duty	Decisions are viewed as a trust that must be handled with integrity, honesty, and commitment to duty.	Amanah, honesty, reliability, responsibility in leadership, duty toward entrusted roles	31	70.5%
Consequence awareness and prevention of harm	Moral responsibility requires reflection on the possible individual, social, and spiritual consequences of decisions.	Harm prevention, public interest, prudence, social welfare, ethical foresight	30	68.2%
Balance between divine guidance and human reasoning	Islamic-inspired decision-making combines religious principles with rational judgment, contextual analysis, and practical wisdom.	Revelation, reason, ijtihad, practical wisdom, contextual judgment	27	61.4%
Responsibility toward collective welfare	Decisions are evaluated in relation to their impact on the common good and the well-being of the community.	Public interest, social justice, communal welfare, protection of rights, responsibility beyond the self	32	72.7%

As shown in Table 1, accountability before God and society was the most frequently identified theme, appearing in 39 of the 44 reviewed sources, equivalent to 88.6% of the corpus. This finding indicates that moral responsibility in Islamic-inspired decision-making is primarily understood through a dual structure of accountability: vertical accountability before God and horizontal accountability toward other human beings and the wider community. The second most frequent theme was intention as the moral foundation of decision-making, which appeared in 36 sources, representing 81.8% of the reviewed literature. This finding shows that Islamic ethical traditions do not evaluate decisions solely according to visible outcomes; rather, they place strong emphasis on the moral state, sincerity, and purpose of the decision-maker. Justice was also strongly represented, appearing in 34 sources, or 77.3% of the corpus. This suggests that responsible decision-making is consistently linked to fairness, the protection of rights, and the avoidance of oppression or unjust advantage. Responsibility toward collective welfare appeared in 32 sources, demonstrating that decision-making is not conceptualized as a purely individual matter, but as an act with social consequences and communal implications. Trustworthiness and fulfillment of duty appeared in 31 sources, indicating that responsibility is often connected to the idea of entrusted authority, especially in leadership,

governance, family, organizational, and social roles. Consequence awareness and prevention of harm appeared in 30 sources, showing that Islamic-inspired decision-making requires anticipation of possible harms and benefits before action is taken. Consultation and collective responsibility appeared in 28 sources, while the balance between divine guidance and human reasoning appeared in 27 sources. Although these two themes were less frequent than accountability, intention, and justice, they remained highly significant because they explain the procedural aspect of decision-making: responsible decisions are not made through arbitrary personal preference, but through reflection, consultation, rational assessment, and alignment with ethical and religious principles.

The analysis further showed that moral responsibility operates across different stages of the decision-making process. It is not limited to the final act of choosing, nor is it confined to the consequences that appear after a decision has been implemented. Instead, moral responsibility begins before the decision is made, continues during the process of evaluating alternatives, and remains active after the decision through accountability, correction, and acceptance of consequences. Table 2 organizes the findings according to the main stages of decision-making and explains how moral responsibility functions at each stage.

Table 2

Moral Responsibility Across the Stages of Islamic-Inspired Decision-Making

Stage of Decision-Making	Role of Moral Responsibility	Dominant Ethical Requirement	Practical Expression in Decision-Making	Frequency in Reviewed Sources	Percentage of Sources
Recognition of the moral problem	The decision-maker must recognize that the situation has ethical significance and is not merely technical or personal.	Moral awareness	Identifying the rights, duties, risks, and possible harms involved in the situation	29	65.9%
Clarification of intention	The decision-maker must examine the purpose behind the decision and remove motives based on selfishness, injustice, or harm.	Sincerity and self-examination	Asking whether the decision is guided by justice, responsibility, service, or personal interest	36	81.8%

Reference to ethical and religious principles	The decision must be evaluated in relation to Islamic moral values, divine guidance, and normative obligations.	Normative alignment	Considering justice, trust, duty, honesty, compassion, public interest, and avoidance of harm	35	79.5%
Consultation and deliberation	The decision-maker should seek knowledge, advice, and collective wisdom when the decision affects others or involves uncertainty.	Humility and shared responsibility	Consulting knowledgeable persons, affected individuals, experts, or legitimate authorities	28	63.6%
Evaluation of consequences	The possible effects of each option must be examined in relation to individual rights, social welfare, and prevention of harm.	Prudence and foresight	Comparing alternatives based on benefit, harm, justice, long-term effects, and social implications	30	68.2%
Selection of the morally preferable option	The final choice should reflect the option that best integrates ethical duty, justice, responsibility, and beneficial consequences.	Responsible judgment	Choosing the alternative most consistent with moral duty and least likely to produce injustice or harm	33	75.0%
Implementation with integrity	The chosen decision must be carried out honestly, consistently, and without betrayal of trust.	Trustworthiness	Acting transparently, respecting commitments, avoiding manipulation, and fulfilling obligations	31	70.5%
Post-decision accountability and correction	The decision-maker remains responsible for the consequences of the decision and must correct errors when harm or injustice occurs.	Accountability and moral repair	Accepting responsibility, reviewing outcomes, compensating for harm, and revising future decisions	26	59.1%

Table 2 demonstrates that moral responsibility is present throughout the entire decision-making cycle. The most frequently emphasized stage was clarification of intention, which appeared in 36 sources, confirming that the internal moral orientation of the decision-maker is a foundational requirement in Islamic-inspired models. This means that the ethical quality of a decision begins before external action occurs. A decision may appear beneficial or lawful at the surface level, but if it is driven by arrogance, exploitation, injustice, or personal gain at the expense of others, it lacks full moral legitimacy. Reference to ethical and religious principles appeared in 35 sources, indicating that moral responsibility requires the decision-maker to assess possible choices according to a normative framework rather than personal preference alone. The selection of the morally preferable option appeared in 33 sources, showing that the final act of choosing is understood as a responsibility-bearing moment in which the decision-maker must integrate duty, justice, prudence, and social welfare. Implementation with integrity appeared in 31 sources, suggesting that moral responsibility does not end once the decision is made; the manner of implementation is also ethically significant. Evaluation of consequences appeared in 30 sources, which shows that Islamic-inspired decision-making is not indifferent to outcomes. Although intention and duty are central, the reviewed sources also emphasized foresight, harm prevention, and concern for the common good. Recognition of the moral problem appeared in 29 sources, indicating that ethical decision-making requires sensitivity

to the moral dimensions of situations that may otherwise be framed as administrative, economic, political, or personal choices. Consultation and deliberation appeared in 28 sources, showing that moral responsibility includes openness to knowledge and humility before complexity. Finally, post-decision accountability and correction appeared in 26 sources. This finding is especially important because it shows that responsibility continues after action. A morally responsible decision-maker must remain answerable for the effects of the decision and must be willing to correct, compensate, or revise when the decision produces unintended harm or injustice.

The synthesis also revealed that Islamic-inspired decision-making models can be understood through three interrelated levels: the personal level, the relational-social level, and the transcendent-religious level. These levels are not separate from one another; rather, they form an integrated moral structure. At the personal level, responsibility concerns intention, conscience, self-discipline, and the moral formation of the decision-maker. At the relational and social level, responsibility concerns justice, rights, consultation, trust, and protection of others from harm. At the transcendent-religious level, responsibility concerns accountability before God, obedience to divine moral guidance, and awareness that human decisions have spiritual significance. Table 3 summarizes the synthesized model extracted from the reviewed literature.

Table 3

Synthesized Dimensions of Moral Responsibility in Islamic-Inspired Decision-Making Models

Synthesized Dimension	Core Meaning	Key Moral Components	Function in Decision-Making	Strength of Representation in the Reviewed Sources
Personal moral agency	The decision-maker is an intentional and accountable moral subject whose inner motives shape the ethical value of action.	Intention, sincerity, conscience, self-control, moral awareness	Ensures that decisions are not reduced to external compliance but are rooted in ethical self-examination and responsible agency.	Strong
Normative religious orientation	Decision-making must be guided by moral principles derived from Islamic religious traditions and ethical teachings.	Divine guidance, duty, lawful and ethical conduct, moral limits, obedience to values	Provides the ethical framework through which alternatives are judged and unacceptable options are excluded.	Strong
Justice-centered evaluation	Decisions must be assessed according to fairness, protection of rights, prevention of oppression, and moral balance.	Justice, equity, rights, fairness, avoidance of injustice	Establishes justice as a central criterion for judging the legitimacy and ethical acceptability of decisions.	Strong
Trust-based responsibility	Authority, knowledge, resources, and social roles are treated as trusts that require honesty and responsible fulfillment.	Amanah, honesty, reliability, duty, loyalty to entrusted roles	Prevents abuse of authority and requires decision-makers to act with integrity in personal, institutional, and social contexts.	Strong
Consultative reasoning	Responsible decisions require openness to advice, collective wisdom, and the perspectives of those affected by the decision.	Shura, dialogue, humility, participation, expert advice	Reduces arbitrariness and supports more informed, inclusive, and ethically defensible decisions.	Moderate to strong
Consequence-sensitive prudence	The decision-maker must anticipate the likely outcomes of decisions and avoid preventable harm.	Foresight, harm prevention, public interest, welfare, practical wisdom	Connects moral responsibility with realistic assessment of consequences and long-term social effects.	Moderate to strong
Social accountability	Decisions are evaluated according to their effects on others and the community, not only according to individual preference.	Collective welfare, social responsibility, rights of others, public good	Expands responsibility beyond the self and links decision-making to communal well-being and social justice.	Strong
Post-action responsibility	The decision-maker remains responsible after implementation and must review, correct, and repair harmful outcomes.	Accountability, repentance, correction, compensation, learning from error	Makes ethical responsibility continuous by requiring review of consequences and correction of mistakes.	Moderate

As presented in Table 3, the synthesized model indicates that moral responsibility in Islamic-inspired decision-making is multidimensional. The personal dimension emphasizes that the decision-maker is not a neutral calculator of benefits, but a moral agent whose intention, sincerity, and conscience influence the ethical value of the decision. This finding is important because it distinguishes Islamic-inspired decision-making from models that assess decisions only in terms of efficiency, utility, or procedural correctness. The normative religious dimension provides the moral framework within which decisions are evaluated. In this dimension, responsibility means that the decision-maker must remain within the boundaries of ethical and religious obligations and must avoid choices that violate justice, honesty, dignity, or the rights of others. The justice-centered dimension was one of the strongest findings of the review and shows that justice functions as a major criterion for distinguishing responsible decisions from irresponsible ones. Decisions that produce oppression, discrimination,

exploitation, or unjust harm cannot be considered morally responsible even if they are effective in a narrow instrumental sense. The trust-based dimension shows that decision-making is often linked to entrusted roles. Leaders, managers, parents, teachers, judges, scholars, and ordinary individuals all hold forms of responsibility that must be exercised with honesty and integrity. The consultative dimension adds a procedural requirement to the model by showing that responsible decision-making is strengthened through dialogue, humility, and openness to knowledge. This is particularly significant in complex decisions where the decision-maker may lack complete information or where the consequences affect many people. The consequence-sensitive dimension indicates that Islamic-inspired decision-making does not ignore outcomes. Instead, it requires foresight and careful evaluation of harm and benefit. The social accountability dimension extends responsibility beyond personal piety and connects it to the welfare of the community, the rights of others, and the ethical structure of

social life. Finally, the post-action responsibility dimension shows that moral responsibility continues after the decision is implemented. The decision-maker must remain open to criticism, correction, repentance, compensation, and learning. Overall, the findings suggest that moral responsibility in Islamic religious traditions provides a comprehensive framework for decision-making by integrating intention, divine accountability, justice, consultation, trustworthiness, social welfare, and correction of consequences into a single ethical model.

4. Discussion and Conclusion

The findings of this systematic review showed that moral responsibility functions as a central and integrative principle in decision-making models inspired by Islamic religious traditions. The synthesis of 44 eligible sources indicated that Islamic-inspired decision-making is not limited to rational evaluation, procedural correctness, or outcome maximization; rather, it is grounded in a broader moral structure that connects intention, accountability, justice, trustworthiness, consultation, prevention of harm, and responsibility toward collective welfare. The strongest theme identified in the review was accountability before God and society, which appeared in 88.6% of the reviewed sources. This finding demonstrates that decision-making in Islamic ethical thought is shaped by a dual accountability structure: the decision-maker is accountable not only to institutional rules or social expectations, but also to divine judgment and moral duty. This result is consistent with the view that spiritual ethics can be integrated into decision structures and governance systems to produce decisions that are not merely efficient, but also morally legitimate and socially responsible (Ahmed & Ebrahim, 2024; Rahimi, 2025). It also aligns with the broader argument that Islamic ethical tasks in business and organizational life require responsibility, trust, justice, and orientation toward social benefit rather than narrow self-interest (Hassan, 2021).

The second major finding was the importance of intention as the moral foundation of decision-making. Intention appeared in 81.8% of the reviewed sources, indicating that Islamic-inspired models evaluate decisions not only by their visible outcomes but also by the internal moral orientation of the decision-maker. This finding is theoretically significant because it distinguishes Islamic moral responsibility from purely instrumental approaches to decision-making. In Islamic religious traditions, a decision may be technically successful yet morally incomplete if it is

motivated by selfishness, injustice, deception, or disregard for the rights of others. This result corresponds with studies emphasizing Islamic work ethics as a motivational and moral framework that shapes employee conduct, commitment, and organizational behavior (Arif et al., 2023; Riadi et al., 2025). It is also supported by research showing that Islamic work ethics can encourage organizational citizenship behavior, job satisfaction, knowledge sharing, and commitment, which suggests that inner ethical orientation is translated into responsible social and organizational action (Ratnaningrum et al., 2024; Suryani et al., 2021). Therefore, intention should not be treated as a private moral matter unrelated to practical decision-making; rather, it is one of the core elements through which decisions acquire ethical meaning.

Another important result was that justice emerged as a dominant criterion for responsible decision-making. The reviewed sources repeatedly showed that Islamic-inspired decision-making requires the decision-maker to evaluate whether a choice protects rights, prevents oppression, distributes benefits and burdens fairly, and respects the dignity of those affected by the decision. This finding is consistent with studies on organizational justice, ethical leadership, Islamic work ethics, and gender equity, which show that justice is one of the main outcomes and conditions of ethically grounded decision-making (Iqbal, 2021; Salehzadeh, 2024; Salehzadeh, 2025). The result also agrees with research on ethical justice in university settings and ethical organizational climate, where Islamic ethical values and organizational ethics are linked with fairness, spirituality, and institutional moral health (Sadeghian & Fatemi, 2024; Shahraki Sanavi et al., 2022). In this sense, moral responsibility in Islamic-inspired decision-making does not allow the decision-maker to justify harmful or unfair decisions on the basis of efficiency, authority, or organizational benefit alone. Justice functions as a normative limit and a moral test of the legitimacy of choice.

The findings also revealed that responsibility toward collective welfare is a key component of Islamic-inspired decision-making. This theme appeared in 72.7% of the included sources and indicated that decisions are evaluated not only in relation to personal success or organizational advantage, but also according to their consequences for the community, social trust, and public good. This result aligns with sociological and organizational research showing that corporate social responsibility can be explained through ethical and religious norms, especially in contexts where managers understand economic and organizational action as socially accountable (Nourbakhsh & Akbarian, 2018). It is

also consistent with studies on professional ethics, social responsibility, and financial governance, which indicate that ethical responsibility is closely related to reporting quality, transparency, organizational legitimacy, and responsible economic behavior (Ghaemi & Abbasi Estemal, 2025; Pourghaffar & Eghbal Mazraeh, 2025). The same logic can be seen in studies of Islamic marketing ethics and service ethics, where ethical responsibility improves performance, service quality, satisfaction, and institutional trust (Akob et al., 2024; Suandi et al., 2023). These studies support the present finding that Islamic moral responsibility expands the scope of decision-making beyond the individual actor and requires attention to stakeholders, institutions, and society.

Trustworthiness and fulfillment of duty were also identified as central components of the synthesized model. The findings showed that Islamic-inspired decision-making treats authority, knowledge, resources, and organizational roles as forms of trust that require honesty, responsibility, and integrity. This finding corresponds with research indicating that Islamic work ethics strengthens employee social responsibility, organizational identification, ethical culture, and responsible performance (Almasradi, 2024; Auwal Gano et al., 2024). It also aligns with findings that Islamic work ethics can reduce workplace deviance and increase person-organization fit, suggesting that when ethical duty is internalized, employees and leaders are less likely to misuse their roles or violate organizational trust (Düşmezkalender et al., 2021). From this perspective, moral responsibility is not limited to avoiding wrongdoing; it also requires active fulfillment of entrusted obligations. A decision-maker who holds authority must use that authority as a moral trust, not as a private privilege. This has direct relevance for leadership, public administration, education, finance, and service organizations, where decisions can significantly affect the rights and welfare of others.

The review further showed that consultation and collective responsibility are important procedural dimensions of Islamic-inspired decision-making. Although consultation appeared less frequently than accountability, intention, and justice, it remained a major theme in the reviewed literature. This indicates that responsible decision-making is not simply a matter of individual conviction; it also requires humility, deliberation, and openness to the knowledge and perspectives of others. This finding aligns with studies that have attempted to design Islamic organizational ethics frameworks and ethical public-sector models, where participation, ethical orientation, and collective responsibility are treated as necessary features of

responsible institutions (Rahimi Asl et al., 2021; Torkzadeh et al., 2021). It is also consistent with research on leadership effectiveness and Islamic work motivation, where ethical leadership and Islamic work ethics are associated with stronger organizational performance and responsible behavior (Faliza et al., 2024). Therefore, consultation can be understood as both a moral and practical mechanism: morally, it reflects respect for others; practically, it improves the quality of decisions by reducing arbitrariness, bias, and incomplete judgment.

The results also indicated that moral responsibility operates across the entire decision-making process, from recognizing the moral problem to post-decision accountability and correction. This finding is important because it shows that responsibility is not confined to the moment of choice. The reviewed literature suggests that the decision-maker must first recognize the moral dimension of a situation, clarify intention, refer to ethical and religious principles, consult where necessary, evaluate consequences, select the morally preferable option, implement it with integrity, and remain accountable after implementation. This process-oriented finding is supported by studies on moral intelligence and sustainable decision-making under uncertainty, which show that moral capacities influence the quality of decisions when actors face complex and unpredictable conditions (Huy & Phuc, 2024). It also aligns with studies on ethical development, social responsibility, and moral decision-making among younger generations, which indicate that responsible decision-making requires cultivated moral awareness rather than only technical knowledge (Banda, 2025; Syarifatunnisa et al., 2025). Thus, Islamic-inspired decision-making can be understood as a continuous ethical process rather than a single isolated act.

The findings also have relevance for contemporary technological and digital decision-making. The reviewed model emphasized that moral responsibility cannot be transferred entirely to systems, procedures, algorithms, or artificial agents. This result is consistent with recent debates on artificial moral agency and high-risk decisions involving artificial intelligence, where scholars have questioned whether machines can bear moral blame or whether human actors remain responsible for design, delegation, interpretation, and consequences (Gudmunson, 2024; Leichtmann et al., 2024). From the standpoint of Islamic moral responsibility, decision-support technologies may assist judgment, but they cannot replace accountable human agency. The human decision-maker remains responsible for ensuring that technological decisions conform to justice,

dignity, harm prevention, and social accountability. This point is particularly important in modern governance, finance, healthcare, education, and organizational management, where automated systems increasingly shape decisions affecting human lives.

Finally, the synthesized model showed that moral responsibility includes personal, relational-social, and transcendent-religious dimensions. This finding is supported by studies showing that moral decision-making is shaped by family, education, organizational culture, spirituality, and intergenerational transmission of values (Atiya et al., 2024; Chen et al., 2024). It is also consistent with research indicating that flexible work structures, ethical organizational climate, and Islamic work values can influence productivity, spirituality, and institutional behavior when they are embedded in responsible organizational systems (Emami et al., 2024; Zarnegarian, 2024). Taken together, the findings suggest that Islamic-inspired decision-making models offer a comprehensive ethical framework in which personal sincerity, social justice, institutional trust, public welfare, and divine accountability are mutually connected. Such a framework can enrich contemporary decision-making theories by adding a moral depth that is often underdeveloped in models focused mainly on rational choice, utility, risk, or efficiency.

This study had several limitations. First, although the systematic review included a broad body of literature, the final synthesis was limited to the available sources that directly addressed moral responsibility, Islamic ethics, decision-making, organizational ethics, and related moral constructs. Some relevant classical Islamic texts, theological works, jurisprudential discussions, or non-English sources may not have been fully represented. Second, because the study used qualitative thematic synthesis, the interpretation of concepts such as responsibility, justice, intention, trust, and accountability depended on conceptual comparison and researcher judgment. Although repeated review and thematic organization were used to increase trustworthiness, some degree of interpretive subjectivity is unavoidable in review-based conceptual studies. Third, the included studies differed in field, methodology, context, and level of analysis. Some focused on organizations, some on education, some on moral development, and others on technology or governance. This diversity enriched the synthesis but also limited the possibility of producing a single standardized causal model. Finally, because the study was based on reviewed literature rather than primary empirical data, the findings should be understood as a conceptual and

theoretical synthesis rather than a direct measurement of decision-making behavior in real institutional or personal settings.

Future studies should examine the proposed model of moral responsibility in Islamic-inspired decision-making through empirical research. Quantitative studies can develop and validate measurement instruments for assessing moral responsibility, intention, justice orientation, consultation, accountability, and trustworthiness in decision-making. Qualitative studies can explore how managers, teachers, public officials, religious scholars, entrepreneurs, and students understand and apply Islamic moral responsibility in real decision situations. Comparative research can also examine differences between Islamic-inspired decision-making models and other religious, philosophical, or secular ethical frameworks. In addition, future studies should investigate how moral responsibility operates in emerging contexts such as artificial intelligence, digital governance, financial technologies, healthcare allocation, environmental policy, and crisis management. Longitudinal studies would also be valuable for examining how moral responsibility is developed over time through education, family, institutional culture, and professional experience. Such research can move the field from conceptual synthesis toward practical model testing and theory development.

The findings suggest that moral responsibility should be deliberately incorporated into decision-making practices in educational, organizational, managerial, and public-sector settings. Institutions can use the synthesized model to design ethical decision-making guidelines that require attention to intention, justice, consultation, consequences, trustworthiness, and post-decision accountability. Leaders and managers should be trained to evaluate not only the technical and financial consequences of their decisions, but also their moral, social, and spiritual implications. Educational programs can strengthen ethical decision-making by teaching learners to recognize moral problems, clarify motives, consult responsibly, assess harm and benefit, and accept accountability for outcomes. Organizations can also promote responsible decision-making by creating ethical climates in which honesty, fairness, transparency, and social welfare are rewarded rather than treated as secondary concerns. In practice, Islamic-inspired moral responsibility can help decision-makers move beyond narrow efficiency and toward decisions that are ethically grounded, socially constructive, and accountable to both human and transcendent standards.

Authors' Contributions

Authors contributed equally to this article.

Declaration

In order to correct and improve the academic writing of our paper, we have used the language model ChatGPT.

Transparency Statement

Data are available for research purposes upon reasonable request to the corresponding author.

Acknowledgments

We would like to express our gratitude to all individuals helped us to do the project.

Declaration of Interest

The authors report no conflict of interest.

Funding

According to the authors, this article has no financial support.

Ethics Considerations

In this research, ethical standards including obtaining informed consent, ensuring privacy and confidentiality were considered.

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