



OPEN ACCESS

Al-Qālam القلم

P-ISSN: 2071-8683; E-ISSN: 2707-0077

Volume 30, Issue, 2, 2025

<http://alqalamjournalpu.com/>

Preserving employees' dignity at contemporary workplace: an Islamic perspective

Kashif Rathore

Professor, Institute of Administrative Sciences, University of the Punjab,
Lahore.

Salman Ahmad Khan Zaighum

Human Resource Practitioner & visiting faculty member at IBIT,
University of the Punjab, Lahore

Abstract

KEYWORDS:

Islamic perspective,
employees' dignity,
honor, workplace
security, compassion

Modern-day's fast-moving work life, where everyone seems to be running for meeting deadlines to display efficiency and enthusiasm, the dignity of employees, which ultimately results in their demoralization, disengagement and job burnout. Protection of employees' dignity at the workplace has become a challenge for contemporary organizations. This study explores the importance of preserving employees' dignity in the modern workplace from an Islamic perspective. It presents a theoretical model of a dignified workplace based on Islamic teachings, highlighting principles such as Employee Honor, Workplace Security, Compassion, Courteousness, and Employee Privacy. The study concludes that upholding these principles can boost organizational performance and has practical implications for organizations and policymakers.

Date of Publication:
30-12-2025



Introduction

'Dignity at workplace' has a fundamental role in employees' engagement, job satisfaction, self-esteem and their wellbeing, whereas its denial is directly related to the job burnout and the turnover intentions (Thomas & Lucas, 2019; Sayer, 2007). Undignified and disrespectful treatment of the workers may result into their suicidal behavior (Lucas, et al., 2013), a most alarming consequence indeed. Chartered Institute of Personnel and Development advocates that organizational leaders should have an unambiguous vision and insight of what a culture of dignity and respect is in practice (CIPD, 2019). Owing to the daunting challenges faced by the employees of the contemporary organizations vis-à-vis fragile nature of their dignity at workplace, an increasing number of organizational scholars are closely analyzing this challenging state of affairs (Bal, 2017; Islam, 2013; Thomas & Lucas, 2019).

Numerous scholars have highlighted multidimensional aspects of human dignity in Islamic perspective, like safeguarding human dignity during armed conflicts (Eshraghi & Farahzadi 2019); treatment of non- Muslims in Islamic society with respect and dignity (Elius, et al., 2019); its importance in relation with human development (Effendi, 2019); respecting others dignity to promote moderate Islam (Nurdin, et al., 2019); as an irrefutable natural right given to people by the God (Olayemi, et al., 2015); human bodily dignity in organ transplantation (Rashid, 2019) and likewise. Hitherto, very few studies available in the literature have been devoted in adopting a strategic approach towards valuing protection of employees' dignity at the modern workplace in Islamic perspective and proffering a comprehensive course of action to achieve that. To fill this understanding gap, this study is an effort to highlight the importance of preserving employees' dignity at contemporary workplace in the light of Islamic teachings, while presenting an effective organizational strategy and a theoretical model of a dignified workplace, guided by the universal principles of Islam:

“And Allah does advance in guidance those who seek guidance: and the things that endure, Good Deeds, are best in the sight of your Lord, as rewards, and best in respect of (their) eventual return “(Al- Qur’ān, 19:76).

Objective of the Study

The objective of this study is to explore the central sources of Islamic teachings of Holy Qur’ān and Sunnāh to formulate a feasible strategy to tackle the burning issue of preserving dignity at contemporary workplace and build such organizations which embrace the concept of employees' dignity in letter and spirit.

Method

This is “theoretical research” (Leong et al., 2014) that reflects on the vast source of knowledge and understanding accessible from the Holy Qur’ān, Sunnāh of the Holy Prophet Muhammad (peace and blessings of Allah be upon him), indeed whose life is an excellent role model for the whole of humanity (Al- Qur’ān, 33:21; Effendi, 2019) and the Islamic history. Major themes emerging through the content analysis were molded into a viable organizational strategy, resulting in a theoretical model for a dignified contemporary workplace.

Dignity at Workplace

‘Dignity at workplace’ may be defined as an employee’s feeling of his worth, significance, value, or esteem, derived from his or her position and being treated respectfully by others (Lucas, 2015). Dignity plays a central part of being a basic value, as well as an ultimate shape of the progression of civilizing organizational culture, workplace and interactions (Pless et al., 2017). United Nations’ Universal Declaration of Human Rights (UNDHR, 1949), explicitly spells out the importance of human dignity in its very first article, which says:

“All human beings are born free and equal in dignity and rights.”

Islamic Perspective on Dignity at Workplace

Islam keeps the human dignity at a very high place and describes human beings as “Ashraf-ul- Makhluqāt” i.e the best of all the creations. In Sūrah Iisrā, Almighty Allah says:

“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference” (Al-Qur’ān, 17:70).

Protection of the employees’ dignity is evident from the following Hadīth of Sahih al-Bukhari, narrating Al-Ma'rur as:

“At Ar-Rabadha I met Abu Dhar (may Allah be pleased with him) who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, "I abused a person by calling his mother with bad names." The Prophet said to me, 'O Abu Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance. Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask

them to do things beyond their capacity and if you do so, then help them.” (Sahih al-Bukhari, Book 2, *Hadīth*: 23).

The Companion of the Holy Prophet (peace and blessings of Allah be upon him) Abu Ad-Darda (may Allah be pleased with him), narrated him as saying that:

“Whoever protects his brother's honor, Allah protects his face from the Fire on the Day of Resurrection” (Jami' at-Tirmidhi, Book 27, *Hadīth*: 37).

The Companion of the Holy Prophet (peace and blessings of Allah be upon him) Abu Huraira (may Allah be pleased with him), narrated him as saying that:

“A believer is self-respecting, and Allah is extremely self-respecting” (Sahih Muslim, Book 50, *Hadīth*: 45).

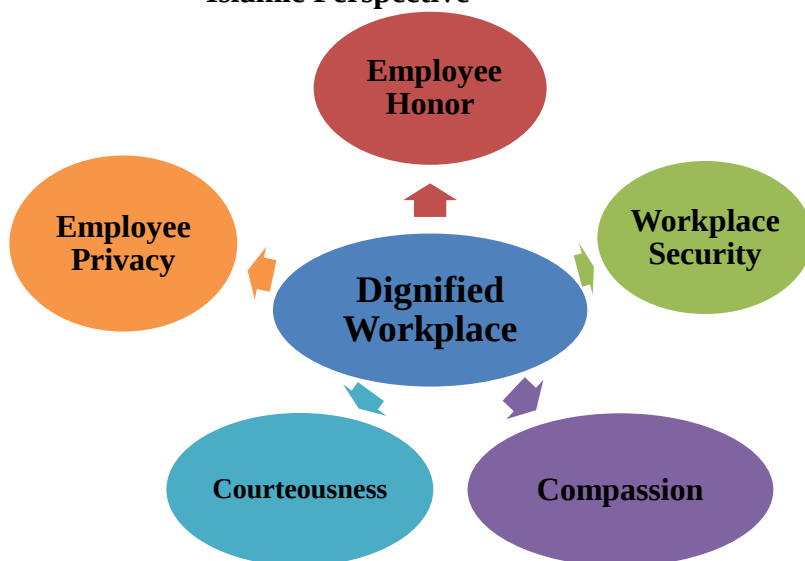
Islamic history has abundant references indicating leaders' pledge in preserving the honor of the led. It is worth mentioning that almost fourteen hundred years prior to the signing of the United Nations' Universal Declaration of Human Rights (UNDHR, 1949), second pious caliph of Islam, Omar bin Al-Khattab (may Allah be pleased with him) punished the son of Egypt's governor for beating a 'Qibti' (a local Egyptian) and strictly warned the governor in these words:

“Since when have you enslaved people? Whereas they were born free by their mothers” (Nu'mani, 1939, p. 332).

Preserving employees' dignity at workplace is certainly a true foundation to create a highly motivated, wholly engaged and fully satisfied workforce striving together to achieve organizational success and productivity. Holistic view of aforementioned themes leads to a viable strategy towards preserving employees' dignity at contemporary workplace, defined by the assertion of certain responsibilities by the organizational leaders. Figure 1 represents the suggested model of fundamental features of a dignified workplace in harmony with Islamic principles.

Islamic teachings equally cover all aspects of human beings lives, thus providing twenty four hours a day and seven days a week support and guidance for their personal as well as professional life. There is a rich source of guidance on preserving dignity at workplace in holy Qur'ān, Sunnāh and Islamic history. Major themes emerging from the content analysis in this context are presented in figure 1 as under:

Figure 1: Fundamental Features of a Dignified Workplace in an Islamic Perspective



Employee Honor

A cross-cultural comparison of organizations reveals that workplace bullying, harassment, intimidation and humiliation of employees has emerged as a global problem (Salin, et al., 2019) and elimination of disrespectful behavior improves the overall workplace culture (Spruce, 2019).

Islam strictly prohibits each other's degradation, defamation, insult, mistreatment, exploitation, backbiting, ridiculing or mockery and considers the offenders of such behavior as big sinners, worthy of no mercy. In Sûrah al-Hujurât, Almighty Allah says:

“O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How terrible is the defamation after having true faith. Those who do not repent are certainly unjust.” (Al-Qur’ân, 49:11).

It is narrated by Jabir ibn Abdullah and AbuTalhah ibn Sahl al-Ansari (may Allah be pleased with them) that the Prophet (peace and blessings of Allah be upon him) said:

“No Muslim will desert a Muslim in a place where his respect may be violated and his honor aspersed without Allah deserting him in a place here he wishes his help; and

no Muslim who will help a Muslim in a place where his honor may be aspersed and his respect violated without Allah helping him in a place where he wishes his help” (Sunan Abi Dawud, Book 43, *Hadīth*: 112).

The Companion of the holy Prophet (peace and blessings of Allah be upon him) Abu Huraira (may Allah be pleased with him) reported him as saying:

“..... A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. The piety is here, (and while saying so) he pointed towards his chest thrice. It is a serious evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honor” (Sahih Muslim, Book 45, *Hadīth*: 40)

The Companion of the holy Prophet (peace and blessings of Allah be upon him) Ibn-e-Abbas (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said:

“He is not one of us who does not have mercy upon our young, respect our elders, and command good and forbid evil” (Jami` at-Tirmidhi, Book 27, *Hadīth*: 27).

Workplace Security (Intolerance against offensive behavior)

Workplace security, also known as occupational security, refers to providing employees with a safe and secure environment in their occupational sectors. It also includes not making employees work beyond their capacities, as it will negatively impact their health, as well as providing them with protection against harassment, including both verbal and physical harassment (Rezvan, 2020). According to Shaharuddin (2013), Islam has given various rights to employees that promote workplace security, including providing them with a safe workplace, a healthy environment to work in, not behaving badly with workers, and ensuring that all the workers within the organization are not being exploited and their rights are not being violated.

Organizations cannot function without healthy and safe employees (Kapur, 2020). Diro (2025) emphasized that workplace security is equally crucial for both individuals and organizations. Establishing a safe and encouraging work environment, putting security policies and procedures into place, performing risk assessments, offering safety protocol training, and encouraging a respectful and professional attitude among staff members are all essential to effective workplace security. It includes safeguarding workers, property, and the workplace as a whole against hazards, dangers, or other

negative outcomes that could result from a variety of factors, one of which is workplace rudeness and aggressive attitudes (Lilly, 2017).

Encouraging workplace security and forming a corporate culture are largely dependent on competent leadership. According to Arar et al. (2023), the life of Prophet Muhammad (peace be upon him) provides an example of Islamic leadership, which is marked by humility, integrity, and empathy. It is contended that leaders who exhibit these attributes have the capacity to foster trust, encourage teamwork, and reduce security threats in their establishments, consequently establishing a favorable work atmosphere for everybody involved. According to Rehman (2021), In case, there is fraud against which the security of workers is threatened, Islam gives power to the state to step in and help them as the state must promote justice and protect the people. Says the Prophet Muhammad (peace be upon him): "Those who do not show mercy to mankind will not receive mercy from Allah" (Sahih al-Bukhari 7376).

Islamic ethics, which are firmly based in the values of justice, truthfulness, and equity, provide insightful counsel for guaranteeing workplace safety. Following Islamic principles, according to Othman (2016), not only fosters organizational integrity but also helps to develop employee trust.

The words of the Quran say, "O you who believe, do not allow the hatred of a people to stop you from being just. Instead, be witnesses in justice, continually standing firm for Allah." Maintaining justice is more akin to righteousness (Quran 5:8).

Islamic law expressly forbids workplace harassment in all its forms verbal, physical, and psychological. According to Asghari (2023), the protection of human dignity and the proscription of unfair behavior are highlighted in the Quranic injunctions and Prophetic traditions. The importance of educating people about Islamic teachings and putting strong anti-harassment policies in place are two ways that they emphasize how organizational leaders can effectively combat harassment.

The Islamic literature unequivocally endorses workplace security and emphasizes gender equality, respect for all and women's rights, even though many workplaces still tolerate harassment and discrimination based on gender in Islamic countries. The importance of encouraging women's empowerment and making sure that policies are gender-sensitive is highlighted in Turesky & Warner (2020) investigation of the relationship between gender dynamics and workplace security in Islamic societies. They support organizational changes that address structural impediments and encourage diversity to improve workplace safety for all workers.

The Quran stresses equal treatment for everyone:

“Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so” (Quran 34:35).

“Ummul-ul-Mu’mineen” (the mother of the believers) A’isha (may Allah be pleased with her) narrated that the holy Prophet (peace and blessings of Allah be upon him) said:

“There are some bad people who are respected for fear of their tongues” Sunan Abi Dawud, Book 43, *Hadīth*: 21).

In an “Agreed upon Hadīth” of Al- Bukhari and Muslim, the Companion of the holy Prophet (may Allah be pleased with him) Abu Musa Al-Ash'ari (may Allah be pleased with him) narrated him saying that, he asked the Messenger of Allah (may Allah be pleased with him): "Who is the most excellent among the Muslims?" He said:

“One from whose tongue and hands the other Muslims are secure” (Riyad as-Salihin, Book 18, *Hadīth*: 1512).

At the occasion of the Farewell Pilgrimage (Hajjat-ul-Wid’a), the holy Prophet (peace and blessings of Allah be upon him) said:

“Verily your blood, your property and your honor are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours. Verily! I have conveyed this message to you” (Abdullah, 2007; Yusuf & Ishola, 2018).

Unduly and unjustly harming someone is strictly prohibited and these commands grasp every moment of his or her conduct and behavior. It is thus obvious that guarding against violation of life, property and honor of an individual is a mandatory institutional responsibility whether one is at home, at marketplace or at the workplace.

A thorough framework for comprehending psychological safety (Amanah) in Islamic organizations is offered by Herijanto (2022). They contend that components of psychological safety include open communication, trust in management, and a welcoming workplace where staff members are at ease sharing their thoughts and opinions. They emphasize the importance of leaders in promoting psychological health and trust among staff members, which in turn enhances organizational performance and employee satisfaction. Organizations can foster a culture that prioritizes the emotional well-being of their employees by synchronizing with Quranic principles and

Prophetic traditions. This approach can result in increased employee motivation, engagement, and resilience when faced with challenges.

"None of you truly believe until he wishes for his brother what he wishes for himself," said the Prophet Muhammad (peace be upon him) (Sahih al-Bukhari 13).

Compassion

The primary word for compassion in Islamic texts is "Rahma," signifying God's mercy and encompassing its extension to humanity. Other terms like "Ihsan" (benevolence) and "Adl" (justice) are also linked to compassionate behavior. The concept of compassion from the Islamic perspective covers all creatures, including the fauna, the flora and the nonliving. God informs us that He sent His Messenger Mohammad only as a Mercy to the entire World (Surat Al Anbiya 21, verse 107)

Islamic literature delves into the qualities characterizing compassion, including empathy, forgiveness, love, and generosity. It emphasizes the internal state of sincere concern alongside outward acts of care. Divine Example: God's compassion ("Rahman" and "Rahim") serves as the ultimate model for believers. The Quran portrays God as endlessly merciful, forgiving, and providing for all creation. Manifestations of Compassion: Individual Acts: The Islamic framework encourages acts of compassion towards various individuals, including family, neighbors, the poor, the vulnerable and even animals. Practices like zakat (obligatory charity), sadaqah (voluntary charity), and helping others in need are emphasized.

Compassion is not merely an optional virtue but a central religious duty in Islam. Fulfilling this duty brings abundant rewards and blessings from God. Towards building a Flourishing Community, Compassion is recognized as the foundation for a just and harmonious society. It fosters positive social interactions, reduces conflict, and creates an environment conducive to well-being. Path towards Spiritual Attainment for practicing compassion is seen as a path to spiritual growth and attaining closeness to God. It cultivates humility, kindness, and other traits admired in Islamic tradition.

Delving into specific practices that cultivate compassion, like regular remembrance of God (dhikr) and performing acts of service (ibadah). The Quran teaches Muslims to be kind and caring to everyone. Examine teachings on specific groups needing compassion, such as orphans, widows, and refugees, and the corresponding practices like sponsoring orphans (kafalah) and offering hospitality (qiyam). Investigate different Islamic schools of thought and their interpretations of key passages related to compassion, like the parable of the Merciful Servant. Analyzing the role of compassion in achieving justice and balancing individual rights with societal needs.

Compassion in Islam is a complete way of life, and the Holy Quran, Hadith, and Sunna guide us about how to conduct our business and daily matters of life in accordance with the instructions of Allah. Similarly Islam promotes workplace dignity. In the Holy Quran, the word compassion appears four times. The Quran teaches Muslims to be kind and caring to everyone. It says treat people well, help those in need and be friendly to others. Islam says “those who work for you are your brothers, what you wear you should make them also wear, what you eat you should serve before others too” this Hadith shows that worker should be regarded as a servant of God and not as a slave of the owner. Prophet Muhammad’s Saying: “Whoever is not merciful to people, Allah will not be merciful to him “(Sahih al-Bukhari). Respect and courtesy towards colleagues, superiors and clients are essential. Treating others with kindness and empathy fosters a positive work environment.

Compassion is a fundamental concept in Islam, shaping individual behavior, social interactions, and spiritual aspirations. Understanding its multifaceted nature and diverse manifestations provides valuable insights into Islamic values and their applications in contemporary life. There are many possible workplace dignities which must be considered while making policies, SOPs, rules and regulations etc. so that there is lack of conflicts between employees and management and also maintain self-respect of each individual, privacy, honor, compassion and courteousness etc.

In organizational life interpersonal relations occupy a primary place of importance and employees enjoying good relations amongst themselves experience higher satisfaction with their life, while strained relations at the workplace put their wellbeing at risk (DiFabio & Duradoni, 2019). Almighty Allah commands the believers to be affectionate and merciful with each other (Al-Qur’ān, 48:29).

Islam presents a concept of brotherhood and kindness with each other. In Sûrah Al-Hujrat, Almighty Allah says:

“The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy” (Al-Qur’ān, 49:12).

In Sûrah Al-Baqarah, Almighty Allah says:

“.....Treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practice regular charity.....” (Al-Qur’ān, 2:83) and “.....do good; truly, Allah loves Al-Muhsinin (the doers of good)” (Al-Qur’ān, 2:195).

Following Ahadīth (plural of Hadīth) of the holy Prophet (peace and blessings of Allah be upon him) emphasize the spirit of brotherhood and kindness amongst the believers:

“None of you will have faith till he likes for his brother what he likes for himself.” (Sahih Bukhari, Book 2, *Hadīth*: 13);

“Every good is charity. Indeed among the good is to meet your brother with a smiling face, and to pour what is left in your bucket into the vessel of your brother” (Jami` at-Tirmidhi, Book 27, *Hadīth*: 76);

“Neither nurture mutual hatred nor jealousy or enmity, and become as fellow brothers and servants of Allah. It is not lawful for a Muslim that he should keep his relations estranged with his brother beyond three days” (Sahih Bukhari, Book 73, *Hadīth*: 99; Sahih Muslim Book 45, *Hadīth*: 26).

“A Muslim is a brother of another Muslim. So he should neither oppress him nor hand him over to an oppressor. And whoever fulfilled the needs of his brother, Allah will fulfill his needs” (Sahih Bukhari, Book 85, *Hadīth*: 83).

“The Muslim is the one from (the harm of) whose tongue and hand (other) Muslims are safe, and the believer is the one with whom the people trust their blood and their wealth” (Jami` at-Tirmidhi, Book 40, *Hadīth* 22).

The above commands clearly guide human beings to be extremely kind and considerate with each other wherever they are, hence, authors argue that inculcating spirit of brotherhood and promoting kindness amongst organizational members is an effective strategy to preserve employees' dignity at workplace.

Courteousness

As per Collins dictionary (2019), courtesy is showing of politeness in one's attitude and behavior towards others and it is synonymous to good manners, civility, graciousness, consideration, refinement and decency. Apart from the wording used, most of the literature concur that incivility violates the workplace norms of respect and courtesy (McPherson & Buxton, 2019) Discourteous atmosphere at workplace is negatively linked with employees' job satisfaction and positively related with high turnover ratio and intent to leave (Taylor, et al., 2019).

Islamic literature emphasizes the importance of ethical conduct in all aspects of life, including professional settings. Quranic verses such as "And be moderate in your pace and lower your voice; indeed, the most disagreeable

of sounds is the voice of donkeys" (Quran 31:19) promote moderation and respectful communication, which are key components of workplace civility.

Hadiths also offer guidance on interpersonal conduct and leadership principles that are relevant to the workplace. For example, the Prophet Muhammad said, "The best among you are those who have the best manners and character" (Sahih al-Bukhari), highlighting the significance of exemplary behavior and character in leadership and interactions with others in professional settings.

Furthermore, Islamic teachings emphasize the importance of justice and fairness in all dealings, including those within the workplace. Quranic verses such as "O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives" (Quran 4:135) emphasize the obligation to uphold justice and fairness, even in challenging circumstances.

The Companion of the holy Prophet (peace and blessings of Allah be upon him) Anas bin Malik (may Allah be pleased with him) narrated that an older man came to talk to the Prophet, (peace and blessings of Allah be upon him) and the people were hesitant to make room for him. The Prophet (peace and blessings of Allah be upon him) said:

"He is not one of us who does not have mercy on our young and does not respect our elders" (Jami' at-Tirmidhi, Book 27, *Hadith*:25).

In an "Agreed upon *Hadith*" of Al- Bukhari and Muslim, the Companion of the holy Prophet (may Allah be pleased with him) Abu Hurairah (may Allah be pleased with him) narrated him saying that:

"It is also charity to utter a good word" (Riyad as-Salihin, Book 2, *Hadith*: 694).

In another "Agreed upon *Hadith*" of Al- Bukhari and Muslim Abdullah bin 'Amr bin Al-'as (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Four are the qualities which, when found in a person, make him a sheer hypocrite, and one who possesses one of them, possesses one characteristic of hypocrisy until he abandons it. These are: When he is entrusted with something, he betrays trust; when he speaks, he lies; when he promises, he acts treacherously; and when he argues, he behaves in a very imprudent, insulting manner" (Riyad as-Salihin, Book 2, *Hadith*: 690).

The Companion of the holy Prophet (peace and blessings of Allah be upon him) Abud-Darda (may Allah be pleased with him), narrated to him saying that:

“Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good manners. Allah hates one who utters foul or coarse language” (Jami` at-Tirmidhi, Book 1, *Hadīth*: 626).

Employee Privacy

Employee privacy has a long-term negative effect on organizational commitment (Jahagirdar and Bankar, 2020). Employee Privacy is defined as preservation of individual employees' respect and dignity against Negative Workplace Gossips (NWG) by ensuring careful design of surveillance system inculcating both downward and upward visibility to establish employees' trust in organizational justice on one side, while developing organizational trainings to foster self-accountability in employees against engagement in NWG on other, to channelize energies and efforts of employees positively toward organizational commitment

Employers monitor their workforce for a variety of reasons, including security concerns, protecting other workers' rights, and enhancing employee productivity workers in their workplace (Abdurrahimli, 2020). Negative workplace gossip (NWG) invades the privacy of workers and creates a sense of indifference among managers and coworkers. (Tian, et al., 2019). Li et al. (2022) suggests that NWG affects target behavior through perceptions and emotions.

Srivastava et al. (2023) demonstrates that there is a positive connection between quiet quitting and NWG, as employees who are exposed to it more frequently are more likely to engage in quiet quitting. Guo et al. (2021) found that addressing and even verifying NWG might help an organization significantly reduce dishonest behavior while also clearing the overall workplace aura. As spying and backbiting against individual's respect and dignity which is prohibited in Quran and Sunnah resemble to NWG, we have derived definition of “Employee Privacy” in contemporary context as follow: Surveillance at contemporary workplace has become a constant concern of employees; arguably it may have a positive role in crime protection, nevertheless its growing intensity is haunting employees' work life as it is prone to their manipulation (Tredinnick & Laybats 2019). Constant surveillance indicates lack of trust in employees and disrespecting them as a humans; a humiliation which causes resentment in them (Sayer, 2007). There is a need to balance the employees' right of privacy as matter of their dignity and their monitoring (Frayer, 2001).

Islam safeguards individuals' privacy and prohibits being suspicious about each other's private matters. Peeping into the others and spying on them is strictly prohibited. In Sûrah al-Hujurât, Almighty Allah says:

“O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you back bite other. Does one of you like to eat the flesh of his dead brother?” (49:12).

In Sûrah al-Nûr, Almighty Allah says:

“O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them, that is better for you, in order that you may remember” (Al-Qur’ân, 24:27).

Abu Huraira (may Allah be pleased with him) reported having heard Allah's Messenger (peace and blessings of Allah be upon him) said:

“He who peeped into the house of people without their consent, it is permissible for them to put out his eyes” (Sahih Muslim, Book 38, *Hadīth* :57).

Conclusion

In the current workplaces, the paper has explored the preservation of dignity of the employees within an Islamic view. The discussion focused on the five interconnected constructs, namely, employee honor, workplace security against offensive behavior, compassion, courteousness, and employee privacy that guided by the Quran, Sunnah and the Islamic tradition include a holistic construct of a dignified workplace.

Through the analysis, it is revealed that the Islamic teachings are very strong in protecting human dignity. The Qur'an states, that indeed, we have honored the children of Adam (Qur' Ain 17: 70) which points to the intrinsic worth of each human being. This, in the work place, translates to shielding workers against humiliation, injustice and offensive behaviour as was reaffirmed by the Prophet ﷺ who said, A Muslim is he, whose tongue and hand are safe in the hands of fellow Muslims (Shahtyi, 10). Empathy and politeness, in their turn, are deeply embedded in the Islamic ethics since the Qur'an tells the believers to speak kindly to people (Qur'ân 2:83) or the Prophet ﷺ states that the most beloved of people to Allah are those who are most beneficial to other people (al-Muajam al-Awsat, 5787). On the same note, invasion or spying is forbidden (Qur'ân 49:12) which emphasizes the need to respect the boundaries in the organizational life.

All these teachings emphasize the fact that maintaining the dignity of the employees is not only a moral principle but also a strategic requirement of harmony and performance in the organization. An organization that is

pervaded with such values fosters trust, interest, and efficiency of work, thus people and institutions are able to flourish. This study is hypothetical, but it gives a theoretical model that can be used by policymakers and practitioners to integrate Islamic ethics into the workplace culture. These constructs can be further affirmed in future empirical research that would determine whether they can be applicable in different organizational contexts. Finally, the concept of dignity at work as perceived by Islam provides an eternal guideline of constructing humane, respectable, and high-performing organizations.

References

- Abdullah, A. (2007). Prophet Muhammad's [pbuh] last sermon: a Final admonition. Retrieved from *Islamreligion.com*.
- Abdurrahimli, F. (2020). Big Boss is Watching You! The Right to Privacy of Employees in the Context of Workplace Surveillance. *The Right to Privacy of Employees in the Context of Workplace Surveillance (May 21, 2020)*.
- Arar, K., Sawalhi, R., DeCuir, A., & Amatullah, T. (2023). Islamic-based educational leadership, administration and management. *Islamic-Based Educational Leadership, Administration and Management*.
- Asghari, S. (2023). Understanding human dignity in Shi'i Islam: debates, challenges, and solutions for contemporary issues. *Religions*, 14(4), 505.
- Bal, P. M. (2017). Dignity in the workplace: New theoretical perspectives. Springer.
- Chartered Institute of Personnel and Development. (2019). *Harassment and bullying at work*. Retrieved from <https://www.cipd.co.uk/knowledge/fundamentals/emp-law/harassment/factsheet>. [Accessed 9 September 2019].
- Collins Dictionary. (2019). <https://www.collinsdictionary.com/dictionary/english/courtesy>. [Accessed 19 September 2019].
- Di Fabio, A., & Duradoni, M. (2019). Fighting Incivility in the Workplace for Women and for all Workers: the Challenge of Primary Prevention. *Frontiers in psychology*, 10, 1805.
- Diro, A., Kaisar, S., Saini, A., Fatima, S., Hiep, P. C., & Erba, F. (2025). Workplace security and privacy implications in the GenAI age: A survey. *Journal of Information Security and Applications*, 89, 103960.
- Effendi, Y. (2019). Societal Security and Human Development: An Indonesian-Islam Perspective. *Journal of Islamic Civilization*, 1(1), 17-29.
- Elius, M., Khan, I., Nor, M. R. B. M., Yusoff, M. Y. Z. B. M., & Noordin, K. B. (2019). Islam as a Religion of Tolerance and Dialogue: A Critical Appraisal. *Journal for the Study of Religions and Ideologies*, 18(52), 96-109.

- Eshraghi, M., & Farahzadi, R. (2019). The study of theoretical foundations and the concept of human dignity in Islam. *Religación. Revista de Ciencias Sociales y Humanidades*, 4(17).
- Fraye, C. E. (2001). Employee Privacy and Internet Monitoring: Balancing Worker's Rights and Dignity with Legitimate Management Interests. *Bus. Law.*, 57, 857.
- Guo, G., Cheng, B., Tian, J., Ma, J., & Gong, C. (2022). Effects of negative workplace gossip on unethical work behavior in the hospitality industry: the roles of moral disengagement and self-construal. *Journal of Hospitality Marketing & Management*, 31(3), 290-310.
- Herijanto, H. (2022). Al amanah in al qur'an vs trust: a comparative study. *International Journal of Ethics and Systems*, 38(4), 549-575.
- Islam, G. (2013). Recognizing employees: reification, dignity and promoting care in management. *Cross Cultural Management: An International Journal*, 20(2), 235-250.
- Jahagirdar, R., & Bankar, S. (2020). Employees perception of workplace monitoring and surveillance. *PEOPLE: International Journal of Social Sciences*, 6(1), 474-486.
- Kapur, R. (2020). Health and Safety of Employees in Organizations.
- Leong, F. T., Comas-Díaz, L. E., Nagayama Hall, G. C., McLoyd, V. C., & Trimble, J. E. (2014). *APA handbook of multicultural psychology, Vol. 1: Theory and research* (pp. xxvii-552). American Psychological Association.
- Lilly, J. D. (2017). What happened to civility? Understanding rude behavior through the lens of organizational justice. *Business horizons*, 60(5), 707-714.
- LI, L., WEI, X., & CHENG, D. (2022). The effect of negative workplace gossip on the targets' behaviors: A meta-analysis based on the cognitive-affective personality system theory. *Advances in Psychological Science*, 30(12), 2681.
- Lucas, K., Kang, D., & Li, Z. (2013). Workplace dignity in a total institution: Examining the experiences of Foxconn's migrant workforce. *Journal of business ethics*, 114(1), 91-106.
- McPherson, P., & Buxton, T. (2019, May). In their own words: Nurses countering workplace incivility. *Nursing forum*.
- Nurdin, A. A., Anwar, R., Rostandi, U. D., & Qodim, H. (2019, March). Promoting Moderate Islam Through Educational Institution (The case of faculty of Ushuluddin, UIN Bandung). *Social and Humaniora Research Symposium (SoRes 2018)*. Atlantis Press.
- Olayemi, A. A. M., Hamzah Alabi, A., & Hidayah Buang, A. (2015). Islamic Human Rights Law: a critical evaluation of UIDHR & CDHRI in context of UDHR. *Journal of Islam, Law and Judiciary*, 1(3), 27-36.

- Othman, K. (2016). Work Ethics and Quality Workplace: An Observation from the Conventional and Islamic Application.
- Pless, N. M., Maak, T., & Harris, H. (2017). Art, ethics and the promotion of human dignity. *Journal of Business Ethics*, 144(2), 223-232.
- Rahman, M. M. (2021). Political and Legal System of Islam. *System*, 1(1).
- Rashid, R. (2019). Islamic Descriptions of Human Bodily Dignity in the Dead. *Ethics*, 1(1).
- Rezvan, M., Shekarpour, S., Alshargi, F., Thirunarayan, K., Shalin, V. L., & Sheth, A. (2020). Analyzing and learning the language for different types of harassment. *Plos one*, 15(3), e0227330.
- Salin, D., Cowan, R., Adewumi, O., Apospori, E., Bochantin, J., D'Cruz, P., & İşik, I. (2019). Workplace bullying across the globe: A cross-cultural comparison. *Personnel Review*, 48(1), 204-219.
- Sayer, A. (2007). Dignity at work: Broadening the agenda. *Organization*, 14(4), 565-581.
- Shaharuddin, R. R. R., Mutalib, L. A., & Hashim, H. (2013). The concept of rights and protection to employees: A comparative overview. *International Journal of Islamic Thought*, 4, 58.
- Srivastava, S., Saxena, A., Kapoor, V., & Qadir, A. (2024). Sailing through silence: exploring how negative gossip leaves breeding grounds for quiet quitting in the workplace. *International Journal of Conflict Management*, 35(4), 733-755.
- Spruce, L. (2019). Back to basics: preventing workplace bullying. *AORN journal*, 110(3), 288-297.
- Taylor, H., Harle, C. A., Johnson, S. M., & Menachemi, N. (2019). Workplace incivility experienced by Health Administration faculty. *Journal of Health Administration Education*, 36(2), 191-216.
- Thomas, B., & Lucas, K. (2019). Development and Validation of the Workplace Dignity Scale. *Group & Organization Management*, 44(1), 72–111.
- Tian, Q. T., Song, Y., Kwan, H. K., & Li, X. (2019). Workplace gossip and frontline employees' proactive Service Performance. *The Service Industries Journal*, 39(1), 25-42.
- Turesky, M., & Warner, M. E. (2020). Gender dynamics in the planning workplace: The importance of women in management. *Journal of the American Planning Association*, 86(2), 157-170.
- United Nations. General Assembly. (1949). *Universal declaration of human rights* (Vol. 3381). Department of State, United States of America.

Yusuf, A. A., & Ishola, A. S. (2018). The Farewell Address of Prophet Muhammad: a Universal Declaration of Human Rights. *Malaysian Journal of Shariah and Law*, 6(3), 11-21.

Internet Resources Consulted

<http://corpus.quran.com>

<http://sahih-bukhari.com>

<http://sahihmuslim.com>

<https://sunnah.com>

<https://quran.com>

<https://www.cipd.co.uk>

<https://www.collinsdictionary.com>

<http://www.hadithcollection.com>

<https://www.quranexplorer.com>