



## Ethical Challenges of Development in Organization from Islam Perspective

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### Abstract

The ethical challenges of development in organizations from the perspective of Islam are complex, persistent, and emerging issues that each society and organization must seek to understand, analyze, and explain in accordance with their culture, values, and ethical standards. This article, using thematic analysis research methodology, attempts to identify the ethical challenges of development in organizations from an Islamic perspective. After extensive examination of Islamic sources, the researcher has determined that the ethical challenges of development in organizations from an Islamic perspective can be categorized under more than 120 fundamental themes at three levels: belief, behavior, and organizational structure. These challenges are identified as anti-development themes. Challenges at the belief level include fatalism, condemnation of worldly life, asceticism, contentment, patience, acceptance and submission, superstition, nostalgia, ancestor worship, and rigid traditionalism. Anti-development behaviors include dogmatism, violence, sectarianism, political movements, internal discord, fragmentation, tribalism, apathy, negligence, and resistance to modernization. Anti-development structures consist of authoritarianism, totalitarianism, and centralized governance. The most significant challenges contributing to the lack of development and progress in organizations and societies are: at the belief level -condemnation of worldly life, fatalism, superstition, nostalgia, and rigid traditionalism; at the behavioral level -dogmatism, violence, negligence, resistance to modernization, and tribalism; and at the structural level -authoritarianism, totalitarianism, and centralized governance, which have played a major role in the underdevelopment of organizations in Islamic countries.

**Keywords:** *Development; Organizational Development; Development Ethics; Ethical Challenges of Development; Islam*

### 1. Introduction

Development studies evolved into a dominant discourse approximately four decades after their initial conception. Initially, development theorists assigned a subsidiary role to development ethics, failing to acknowledge its significance. However, the emergence of costly challenges alongside new

ethical dilemmas made the consideration of development ethics unavoidable, eventually leading to its recognition as an independent academic discipline. Historically, economic development was primarily associated with factors such as capital, labor, technology, and human resources. It was assumed that increasing one or more of these production elements would suffice to drive economic growth. However, over time, organizations recognized that despite the augmentation of production factors, expected efficiency levels were not met. This realization shifted the focus toward the strategic organization of production resources. Consequently, organizational development gained prominence, becoming a fundamental managerial responsibility and a key driver of economic progress. In essence, economic growth and sustainable development stem from enhanced organizational efficiency and productivity (Mohammad Zadeh, Abbas, 2002: 2). Development reflects the cultural identity of a society, enabling its members to construct a more adaptive and sustainable organizational framework based on their unique methodologies and capabilities.

**Theories and Models of Development and Underdevelopment in the Third World** In addition to scientific components, the theories and models of development and underdevelopment in the Third World include ethical or value-based dimensions. The concept of development ethics refers to the normative or ethical evaluation of development goals and methods. The primary function of development ethics is to humanize development decisions and actions, ensuring that the painful changes implemented under the guise of development do not lead to anti-development. A development program must safeguard against unintended negative consequences arising from development initiatives. Development ethics links pluralistic solutions to development challenges with their policy implications (De Crocker, 1997: 340). In essence, development ethics, through detailed and phenomenological studies of values, assesses the ethical costs associated with various practical approaches. The ethical challenges of development pertain to the managerial complexities of society at various levels, including theoretical, political, policymaking, cultural, administrative, and international dimensions.

**Sustainable Development and the Role of Organizations in Social Cohesion from a Management Perspective** Sustainable development requires social cohesion, macro-level decision-making, and adherence to development ethics principles. A fundamental component of development ethics is ensuring that religious and ethnic minorities are not only included in development programs but also actively participate in decision-making and implementation processes, thereby enhancing organizational commitment and a sense of belonging to the development structure. Administrative and social frameworks must be designed in a way that enables individuals and groups to maximize their growth and productivity within the organizational environment. The discourse on organizations and development is pivotal in management studies, as organizations serve as drivers of social transformation. Development extends beyond economic dimensions, encompassing political, cultural, social, educational, and managerial sectors (Hariri Akbari, Mohammad, 2008: 113).

This study aims to address two fundamental questions within its scope:

1. What ethical challenges hinder organizational development?
2. From an Islamic perspective, what challenges within organizations impede development?

Accordingly, the primary questions encountered at the initial stage include:

1. What ethical challenges prevent organizational development in Third World countries?
2. Can these challenges be localized? In other words, what ethical obstacles specific to Islamic countries, considering their economic growth levels, hinder their progress?

A crucial step in Islamic discourse is to determine whether an organization can recognize ethical challenges to development, localize its path toward progress, and overcome these obstacles. This study endeavors to fulfill that mission.

## **2. Theoretical Literature on Ethical Challenges in Development**

From a theoretical perspective, ethical challenges in development originate from two fundamental domains: development theories and development ethics. Below is a brief introduction to these concepts.

### **2.1 Development**

Development is not solely confined to economic growth but is primarily linked to institutional transformation. Consequently, economic capital alone cannot be regarded as the sole determinant of development; instead, social, cultural, symbolic, and ethical capital are equally essential for sustainable progress, as societies need enrichment in these dimensions as well (Nederveen Pieterse, John, 2016: 178).

Since the 1970s, development has been defined as the expansion of people's choices and human capacities (Sen, 1985). As a result, fundamental human needs such as health, literacy, education, and housing became key criteria in development evaluation. Consequently, people-centered development emerged as a dominant paradigm in the field of development studies.

### **2.2. Organizational Development**

In today's organizations, changes in operational methods are considered essential for progress. Organizational development serves as a framework for transitioning toward third-wave organizations, which emphasize adaptability and innovation. This process focuses on aligning organizational goals with individual aspirations, ultimately fostering growth and advancement within the organization.

According to Richard Beckhard, organizational development is a planned, top-down initiative executed at the entire organizational level, aimed at enhancing effectiveness and organizational well-being through interventions in organizational processes, utilizing behavioral sciences (Harvey, Donald F., 1998: 19).

Broadly speaking, organizational development involves intervention strategies that engage employees in improving work methods and achieving both individual and organizational goals. Furthermore, organizational development does not refer to random or superficial changes but encompasses systematic efforts beyond morale enhancement, focusing on sustainable strategic transformations.

### **2.3. Development Ethics**

Development ethics is a strategic process aimed at enhancing ethical standards and behaviors within organizations. This process involves various measures and activities designed to create an ethical environment, encourage ethical conduct, and reinforce moral values within the organization. The fundamental goal of organizational development ethics is to establish an ethical organizational culture, ensuring that all members collectively adhere to its principles (Goulet, D. 1997: 165).

Key Factors and Stages of Organizational Ethics Development:

1. Values and Ethics: Establishing a shared framework for defining organizational values and ethical principles is essential. These must be accepted and upheld by all members.

2. **Ethical Leadership:** Leaders must act as role models for ethical behavior, fostering a safe and motivational environment that promotes ethical values.
3. **Education and Awareness:** Conducting training programs on ethics and ethical behavior helps employees understand ethical concepts and implement practical solutions in their roles.
4. **Ethical Policies and Procedures:** Developing and implementing ethical policies and procedures is crucial. These should include clear guidelines for ethical behavior (Crocker, 1991: 457-460).
5. **Evaluation and Feedback:** Establishing a systematic assessment framework to review ethical behavior and ensure employee satisfaction with the ethical culture contributes to the improvement of ethical development processes.
6. **Collaboration and Participation:** Strengthening organizational ethics requires collective effort, ensuring that all members actively contribute to ethical decision-making and policy implementation.

## 2.4. Concept of Challenge

In Amid Dictionary, a challenge is defined as a situation requiring resolution (Amid, 1998: 720). The Cambridge Dictionary describes a challenge as a condition that necessitates significant mental or physical effort for success and serves as a test of an individual's abilities (Cambridge Dictionary, 2020: 1). While Dehkhoda does not explicitly define "challenge," he describes "obstacle" as something that prevents or hinders progress (Dehkhoda, 1998: 33). Similarly, in the Cambridge Dictionary, an obstacle is defined as something that obstructs movement or advancement (Ibid). Ultimately, a challenge refers to a new condition or circumstance that affects the future trajectory of society and complicates its stability (Zoulam, 2005: 37).

## 2.5. Development Challenges

E. F. Schumacher, a development scholar, argues that wisdom and sustainability are the core principles of development economics, as unlimited growth is inherently impossible. He identifies dual economies in the Third World as a major challenge, leading to mass migration and widespread unemployment. Schumacher describes this phenomenon as "mutual poisoning", meaning that industrial development in urban areas undermines rural economies, pushing rural populations toward cities, thereby increasing instability and disorder (Schumacher, 1999: 128-130).

The history of development ethics dates back to the 1940s, when political activists and social critics such as Gandhi, Raoul Prebisch, and Frantz Fanon challenged colonial development models. Denis Goulet, in the 1960s, emphasized the need to redefine and demystify development, incorporating ethical considerations into the discourse. Peter Berger, in his book *Pyramids of Sacrifice: Political Ethics and Social Change* (1974), explored the interconnection between Third World development and political ethics.

Between 1979 and 1980, a group of 100 development scholars and experts from Asia participated in seminars that ultimately led to the publication of the book *Ethical Dilemmas of Development in Asia*. Godfrey Gunatilleke, the editor of this book, introduced a normative framework for analyzing development dilemmas, emphasizing that this framework stems from the moral aspirations of cultural and religious traditions in Asian societies.

In 1980, Mario Bunge, an Argentine philosopher, published the book *Science and Development*, in which he criticized one-dimensional perceptions of development and proposed a genuine and sustainable development model that simultaneously considers biological, economic, political, and cultural dimensions.

In September 1986, the 17th Waigani Seminar at Papua New Guinea University was dedicated to the theme of development ethics, focusing on the development crisis in the Pacific region. This crisis led to increased interest in reviving new ethical perspectives.

Onora O'Neill, a British social philosopher, stressed the importance of addressing essential needs in development ethics, while Nigel Dower, another British philosopher, highlighted the necessity of a comprehensive understanding of well-being and John Rawls' theory of justice in the context of relations between wealthy and poor nations.

### ***3. Empirical Background of Ethical Challenges in Development***

The International Development Ethics Association (IDEA) was established in 1984 as a research group focused on development ethics. In June 1987, it officially adopted the name IDEA. This association supported the first international conference on ethics and development at the University of Costa Rica. The second IDEA conference, held from July 3 to July 9, 1989, in Mérida, Mexico, brought together 100 philosophers and development experts from 15 countries to analyze the economic crisis, ethics, and alternative development models.

Numerous scholarly articles have been published on ethical challenges in development, including:

- *Cultural Challenges of Development Management in Iran: A Mixed-Method Study* (2016) by Hassan Danaeifard and colleagues, which classifies cultural challenges in Iran's development management.
- *Political Development and Modern Politics: Risks and Challenges of Political Development in Contemporary Iran* (2014) by Khosrow Vafaei, discussing obstacles to Iran's political development.
- *An Analysis of the Interactions Between Development Economics and Ethics* (2010) by Mahmoud Motavasseli and Hamid Padash, examining the ethical dimensions of economic development.

Several theses have explored ethical challenges in development, particularly in urban planning, cultural growth, and economic sectors. Among them:

- *Analysis of Ethical Challenges and Development of a Decision-Making Framework for Urban Managers in Urban Development Projects* (2016) by Mehdi Hosseini Dehaqani, which examines the lack of ethical considerations in urban decision-making.
- *Contemporary Cultural Development of Afghanistan with an Islamic Approach* (2012) by Yasin Basirat, addressing cultural progress within an Islamic framework.
- *Obstacles to Social Development in Afghanistan (with a Religious Approach)* (2012) by Mohammad Nasim Jafari, studying the religious factors affecting social development.
- *The Impact of Ethics on Agricultural Development* (2013) by Sediqeh Mir Talebi, investigating the role of ethics in agricultural growth.
- *The Role of Ethics in Economic Development* (2012) by Seyed Hadi Jafari, exploring ethical considerations in economic progress.

While no book was found specifically addressing ethical challenges in development, numerous works discuss development challenges and organizational transformation. Some notable books include:

- *Challenges of Political Development* (2003) by Abdolali Ghavam, exploring the difficulties of political progress.
- *The Dance of Change: The Challenges of Sustaining Momentum in Learning Organizations* (2007) by Peter Senge and colleagues, discussing organizational learning and transformation.
- *Development Management* (2008) by Mohammad Hariri Akbari, examining management approaches to development.

Additional key sources include:

- *Development Management: Organizational Transformation as a Development Strategy* (2000) by Abbas Mohammad Zadeh, exploring the role of organizations in development.
- *Economic Development with a Regional, Institutional, and Historical Approach* (2011) by Grubowski and colleagues, translated into Persian, covering economic development theories.
- *An Empirical Approach to Organizational Development (Change Management)* (1998) by Donald F. Harvey and Donald R. Brown, focusing on organizational transformation strategies.
- *Institutions and Economic Growth: A Collection of Articles* (2011), translated by Dr. Mehdi Taghavi and Hossein Mohammadi, addressing institutional impacts on development.
- *Barriers to Professional Ethics Growth in Organizations* (2007) by Ahad Faramarz Qaramaleki, analyzing ethical obstacles in organizations.

Other relevant books include:

- *The Philosophy of Ethics* (2004) by Williams Bernard, discussing ethical foundations.
- *Development Management* (2010) by Dr. Seyed Mehdi Alvani and colleagues, examining management principles in development.
- *Ethical Dilemmas of Development in Asia and Organizational Ethics* (2009) by Ahad Faramarz Qaramaleki, providing perspectives on ethical decision-making in organizations.

Research on organizational development challenges has identified six key dimensions:

1. Challenges in Organizational Leadership
2. Challenges in Organizational Development Vision
3. Challenges in Organizational Communication
4. Challenges in Organizational Human Resources
5. Challenges in Organizational Structure
6. Challenges in Organizational Social Responsibility (Gasper, D., 2004: 124).

A structured framework for analyzing these challenges is presented in the following table (Qanbariha, Khadijeh, 2022: 184). These challenges can be categorized into six broader organizational obstacles:

Comprehensive Themes	Challenges	Core Themes
<b>Leadership Challenges</b>	Employee resistance	User resistance, negative attitude toward technology, feelings of inadequacy in technology application.
<b>Vision Challenges</b>	Neglecting interpersonal relationships	Weak verbal and visual communication, increased in-person barriers.
<b>Communication Challenges</b>	Organizational communication and information barriers	Lack of policy revision in organizational communication, vague operational procedures, high information volume, lack of adequate infrastructure and equipment.
<b>Human Resources Challenges</b>	Unclear job qualification criteria	Changing job qualifications, evolving job roles and descriptions, lack of precision in job definitions.
<b>Structural Challenges</b>	Weak security structures	Inadequate technology, leakage of confidential information.
<b>Accountability Challenges</b>	Misalignment of values and beliefs	Organizational misalignment, lack of technological mindset, presence of traditional values, unfamiliarity with IT advancements, lack of compatibility between technologies and organizational values, poor alignment of IT applications.

#### Rademander's Four Key Challenges to Organizational Development (1968)

##### (A) Lack of Tools and Skills:

- Shortage of trained employees.
- Waste of limited managerial talent.
- Rapid turnover in individual roles.
- Deficiency in basic administrative skills.
- Unreliable statistical data.
- Limited government capacity for tax collection.

##### (B) Structural Issues:

- Weak inter-organizational coordination.
- Poor alignment of influential powers.
- Location of decision-making authority within the organization.
- Excessive centralization.
- Lack of coordination between financial systems and planning mechanisms.

##### (C) Political Problems:

- Political interference in managerial duties.
- Issues related to political participation.

**(D) Cultural and Ideological Barriers:**

- Conservative bureaucratic structures.
- Resistance to change and preference for maintaining the status quo.
- Authoritarian leadership styles in managerial relationships.

(Source: Danaeifard, Hassan; Khaef Elahi, Ahmad Ali; Sarbaz Kol Tepe, Farhad, 2017: 1-12)

In 2006, Dastidar categorized organizational development challenges into the following factors:

**(A) Nature of Actors and Their Related Challenges:**

- Civil society
- Government
- Market

**(B) Relationships Between Actors and Their Underlying Challenges:**

- Civil society and government
- Market and government
- Market and civil society

**4. Research Method**

Thematic analysis is a qualitative research method used to identify, analyze, and report patterns within textual data. This approach transforms scattered and diverse data into rich and detailed information (Braun & Clark, 2006: 89). Rather than being a standalone method, thematic analysis can be applied across various qualitative research methodologies. This study follows a structured process to extract ethical development challenges in organizations from an Islamic perspective. After selecting thematic analysis as the research method, the following steps were undertaken to identify key ethical challenges in organizational development:

**4.1. Identification of Core Themes**

Recognizing organizational development challenges is a crucial step in understanding ethical development obstacles from an Islamic viewpoint, as it helps design a relevant framework for these challenges.

Initially, identifying development challenges that contribute to the socio-economic stagnation of Muslim communities was necessary. The core themes of these challenges were extracted from both Muslim and non-Muslim scholars' perspectives. Subsequently, a detailed examination of Islamic texts (Qur'anic verses and hadiths) led to the coding of related concepts, resulting in the identification of over 400 codes representing ethical challenges in development.

Finally, through further analysis of Islamic sources, more than 30 ethical development indicators aligned with Islamic principles were identified.



## 4.2. Identification of Organizing Themes

After extracting basic themes from Islamic scriptures (Qur'anic verses and hadiths), these themes were analyzed and examined to identify the key components of ethical development challenges and establish a foundation for the emergence of organizing themes. During the analysis of basic themes and related information, new interconnected themes emerged, forming a structured conceptual framework for ethical development challenges in organizations. The extracted concepts from core themes led to the formation of over 15 new organizing themes, which were systematized into development ethics indicators. Organizing these fundamental concepts facilitated the pathway toward comprehensive themes, making them accessible for further exploration.

## 4.3. Identification of Comprehensive Themes

Reaching comprehensive themes represents the final phase of thematic analysis and theme networking. In this stage, the dimensions and steps of the conceptual model are structured and, following data analysis, the research model is designed. In the present study, after identifying organizing themes, the comprehensive themes were recognized as the stages of ethical development challenges within organizations. Based on organizational cultural layers, the comprehensive themes were categorized into three core dimensions: Fundamental Beliefs; Behavioral Patterns; Organizational Structure. The organizational challenge framework and solutions were integrated into the conceptual model using existing literature on development ethics.

## 5. Analysis of Research Findings

Underdeveloped countries, particularly Islamic nations, face numerous cultural and ethical challenges that weaken political, economic, and social stability, contributing to societal decline. Cultural and ideological challenges in Islamic societies are identified as the primary sources of ethical development obstacles, particularly organizational development challenges. Martyr Morteza Motahari examined the cultural factors behind the decline of Muslim civilizations, refuting Orientalist claims regarding the deterioration of Islamic civilization and responding to their arguments. This research suggests that Orientalist perspectives, regardless of their accuracy, can independently contribute to societal regression, acting as barriers to development. As a result, these cultural factors were systematically analyzed. Certain themes, such as the Shiite concept of awaiting the savior (Imam Mahdi), are misinterpreted, as anticipation for divine intervention energizes and motivates Shiites toward change rather than passivity. Motahari categorized cultural factors into two groups:

a. Factors identified by Orientalists as causes of Muslim underdevelopment, including:

- Predestination and fate
- Focus on the afterlife and devaluation of worldly affairs
- Belief in intercession
- Doctrine of Taqiyya (religious dissimulation)
- Anticipation of salvation (Awaiting the Mahdi)
- Asceticism, contentment, patience, resignation, submission, and reliance on divine will

b. Factors Motahari identified as primary ethical development challenges, including: Religious misinterpretation; Sectarianism

Internal conflicts; Rigid traditionalism (fundamentalism).

The research findings indicate that ethical development challenges within organizations exist at three levels: Beliefs; Behavioral patterns and Organizational structure.

Table 1: Beliefs and Convictions

Row	Core Concepts	Sample Data
1	<b>Predestination (Qadar &amp; Qadha)</b>	Fatalistic interpretation suggesting humans have no control over their destiny; contemporary Islamic theological schools reject determinism. Exegesis by Allameh Tabatabai negates a fatalistic view and aligns destiny with causality principles. Relevant Quranic verses: Al Imran 3:154, Hadid 57:22, An'am 6:59.
2	<b>Condemnation of Worldly Life</b>	The Quran praises worldly life as much as it warns against excessive attachment to it. Avoiding worldly engagement leads to a disregard for development. Relevant Quranic verses: Kahf 18:7, Hadid 57:20, An'am 6:32.
3	<b>Belief in Intercession (Shafa'ah)</b>	Intercession in the Quran is categorized into four types, some denying intercession and others permitting it under divine permission. It does not inherently contradict development principles. Relevant Quranic verses: Baqarah 2:254, 2:255, Sajdah 32:4.
4	<b>Dissimulation (Taqiyya)</b>	Taqiyya does not contradict development; rather, it ensures organizational protection and asset security. Quranic reference: Al Imran 3:28.
5	<b>Expectation of Divine Rescue (Intizar al-Faraj)</b>	Expectation and movement complement each other -waiting for salvation motivates action rather than passivity. Relevant Quranic verses: Taha 20:135, Noor 24:55.
6	<b>Asceticism (Zuhd)</b>	Asceticism in Islam does not imply rejection of worldly life but rather a detachment from harmful indulgences. Relevant references: Yusuf 12:20, Bihar al-Anwar Vol. 73.
7	<b>Contentment (Qana'at)</b>	Defined as controlling greed, which catalyzes development by enhancing risk-taking and competition. Quranic reference: Nahl 16:97.
8	<b>Patience (Sabr)</b>	Patience as resilience in hardships aligns with development rather than passivity. Quranic reference: Baqarah 2:153.
9	<b>Submission (Rida &amp; Taslim)</b>	Submission brings stability and inner peace, promoting organizational well-being. Quranic reference: Ma'idah 5:119.
10	<b>Reliance on God (Tawakkul)</b>	Does not deny human agency but rather affirms divine influence alongside human effort. Quranic reference: Ma'idah 5:23.
11	<b>Superstition (Khurafat)</b>	Islam condemns superstition, as it undermines rationality and obstructs development. Quranic reference: Anbiya 21:67.
12	<b>Past-Oriented Thinking (Nostalgia)</b>	Quran disapproves of blind adherence to traditions without rational justification. Quranic reference: Baqarah 2:170.
13	<b>Ancestor Worship (Taqlid Abaa)</b>	Validity of following ancestors is contingent on alignment with reason and verified traditions. Quranic reference: Mu'minun 23:24.
14	<b>Rigid Traditionalism (Tajahhum &amp; Ta'assub)</b>	Islamic thought rejects rigid, unquestioning adherence to doctrines impeding progress. Quranic reference: Zukhruf 43:24.

Table 2: Behavioral Dimension

Row	Concepts	Sample Data
1	<b>Avoidance of Work (Neglecting Responsibilities)</b>	Islam praises work and condemns laziness. Neglecting work leads to misery, distancing from God, poverty, and diminished

		intellect. Quranic reference: Mu'minun 23:100.
2	<b>Religious Sectarianism</b>	Multiple Quranic verses equate sectarianism with polytheism. Allameh Tabatabai argues that sectarianism aligns personal desires with divine will, making it a form of idolatry. Quranic reference: An'am 6:153.
3	<b>Political Movements</b>	The Quran categorizes infiltration movements into hypocrites (worse than disbelievers) and external enemies. References: Muhammad 47:30, Ma'idah 5:82.
4	<b>Internal Disputes Among Muslims</b>	Islamic solutions to conflict resolution, including dignity preservation, rejection of unjust tribalism, and prohibition of treachery. Quranic reference: Hujurat 49:13.
5	<b>Anti-modernism (Rejection of Progress)</b>	Islam differentiates between technological modernization and cultural modernization, opposing mere Westernization but supporting internal transformation. Quranic reference: Anfal 8:24.
6	<b>Religious Interpretation (Misunderstanding Islam)</b>	Imam Ali identifies three criteria for evaluating religious understanding: 1) Clear Quranic teachings, 2) Prophetic tradition, 3) Ahlul Bayt's teachings. Quranic reference: Nahj al-Balagha, Sermon 18.
7	<b>Dogmatism (Rigid Thinking)</b>	Quran rejects absolute religious certainty, encouraging rational inquiry instead. Quranic reference: Al Imran 3:7.
8	<b>Violence</b>	Quran identifies individual, familial, and governmental violence, with Pharaoh being the epitome of oppressive rule. Quranic reference: Qasas 28:4.
9	<b>Social Fragmentation (Division and Divergence)</b>	Islam rejects isolationism and extremist divisions, promoting collective effort. Quranic reference: Shura 42:14.
10	<b>Tribalism &amp; Racism</b>	Quran condemns racism and superiority complexes, discouraging such mentalities as obstacles to truth. Quranic reference: Shu'ara 26:198-199.
11	<b>Inactivity &amp; Passivity (Sufism Misinterpretation)</b>	Quran warns against lethargy and passivity, linking inactivity to hypocrisy and insincere religiosity. Quranic reference: Nisa 4:142.
12	<b>Negligence (Lack of Seriousness in Organizational Commitments)</b>	Quran permits leniency in personal beliefs but does not tolerate neglect in divine or organizational duties. Quranic reference: Ma'un 107:5.

**Table 3: Structural Dimension**

Row	Core Themes	Sample Data
1	<b>Autocracy (Istibdad)</b>	Autocracy refers to arbitrary decision-making without considering others' views. While the Quran does not use the term explicitly, words like tyranny (Tughyan), oppression (Zulm), arrogance (Ulu), and desire-driven authority (Hawa) are employed. The Quran attributes autocracy to self-centeredness, making it fundamentally incompatible with development. References: Alaq 96:6-7, Shu'ara 26:29, Taha 20:24, Qasas 28:4, Zukhruf 43:51.
2	<b>Totalitarianism</b>	Defined as absolute control over political and social systems, including global reach, forced participation, suppression of associations, violence, unpredictability, and singular objectives. Organizations with such characteristics are entirely opposed to development. While the Quran does not explicitly mention "totalitarianism," it presents Pharaoh's rule as a prime example of absolute authoritarian governance, where he claimed sole sovereignty over Egypt. References: Zukhruf 43:51, Qasas 28:38, Shu'ara

		26:29.
3	<b>Centralized Structure</b>	Islamic history includes both centralized and decentralized governance models. Imam Ali's administrative system balanced central authority with localized governance. Quranic references emphasize delegation of responsibilities to competent individuals, promoting decentralized systems for justice, accountability, and proper governance. References: Ma'idah 5:52, Nisa 4:58.

**Table 4: Organizing Themes and Core Components**

<b>Organizing Themes (Components)</b>	<b>Core Themes (Indicators)</b>
<b>Development Challenges (Beliefs)</b>	Predestination (Qadar & Qadha), condemnation of worldly life, intercession (Shafa'ah), dissimulation (Taqiyya), expectation of salvation (Intizar al-Faraj), asceticism (Zuhd), contentment (Qana'at), patience (Sabr), submission (Rida & Taslim), reliance on God (Tawakkul), superstition (Khurafat), nostalgia (Past-Oriented Thinking), ancestor worship (Taqlid Abaa).
<b>Development Challenges (Behavior)</b>	Avoidance of work, rejection of modernization, misinterpretation of religious teachings, dogmatism, violence, social fragmentation, sectarianism, political movements, internal disputes, tribalism, inactivity & passivity, negligence.
<b>Development Challenges (Structure)</b>	Autocracy, totalitarianism, centralized organizational structures.

This structured table categorizes ethical development challenges into three primaries.

**Table 5: Comprehensive, Organizing, and Core Themes**

<b>Comprehensive Themes</b>	<b>Organizing Themes</b>	<b>Core Themes</b>
<b>Development Challenges (Beliefs, Behavior, Structure)</b>	<b>Anti-development beliefs</b>	Predestination (Qadar & Qadha), condemnation of worldly life, contentment (Qana'at), patience (Sabr), reliance on God (Tawakkul), superstition (Khurafat), nostalgia (Past-Oriented Thinking), ancestor worship (Taqlid Abaa), rigidity (Tahajjum), asceticism (Zuhd).
	<b>Anti-development behaviors</b>	Avoidance of work, rejection of modernization, dogmatism, violence, fragmentation, tribalism, inactivity & passivity, negligence, sectarianism, political movements, internal disputes.
	<b>Anti-development structures</b>	Autocracy, totalitarianism, centralized organization.

## 6. Conclusion

Development is more than a technical process; it is an ideology. This is why post-development theorists critique Eurocentrism in ideology rather than European technology. A thorough analysis of Islamic sources suggests that with a refined and updated interpretation of Islam; it is possible to achieve basic social harmony and ensure citizen satisfaction regarding their rights and freedoms.

If we seek to understand ethical challenges in organizations from an Islamic perspective, our first step should be to clarify the relationship between institutions, freedom, and justice. The next step involves reforming organizational beliefs, behaviors, and structures to align with development goals. Development scholars have categorized ethical development challenges in organizations into six levels: Theoretical; Policy-making; Political; International; Cultural and Administrative.

Most researchers neglect the soft dimensions of development -namely, beliefs, behaviors, and organizational structures -or assign them minimal importance. Similarly, Islamic management scholars have focused primarily on Islamic organizational teachings, often discussing ethical principles in the framework of Islamic management, yet overlooking the role of organizational structures in success. This explains why Islamic nations lack internationally competitive organizations.

The degree of alignment between beliefs, behaviors, and structures determines organizational development. In essence, the more organizational components are structured toward development goals, the faster progress occurs. Human resources play a central role in organizational efficiency, but people are complex beings with diverse beliefs and behaviors. Thus, the key to guiding organizations toward development lies in empowering human resources, particularly by enhancing their ideological and behavioral capabilities. Finally, Islamic scholars identify two interpretations of governance and freedom in Islam:

1. Priority of the individual and freedom
2. Priority of the state, placing government above freedom

Accepting the second perspective leads to intense organizational centralization, which ultimately results in corruption and decline. The only way to overcome ethical development challenges in Islamic organizations is to adopt the first interpretation -prioritizing individual freedom over state control. Based on an extensive review of Islamic sources, the following ethical development challenges hinder organizational growth: Structural centralization; Dogmatic beliefs; Behavioral stagnation and Weak alignment between values and development strategies. Table: Ethical Challenges Hindering Organizational Development Based on Islamic Sources.

Dimension	Indicators
<b>Beliefs</b> (Anti-development beliefs)	Predestination (Qadar & Qadha), contentment (Qana'at), patience (Sabr), reliance on God (Tawakkul), asceticism (Zuhd), condemnation of worldly life, rigidity (Tahajjum), superstition (Khurafat), nostalgia (Past-Oriented Thinking), ancestor worship (Taqlid Abaa), tribalism (Qawm-Gara'i), resistance to action.
<b>Behavior</b> (Anti-development behaviors)	Inactivity & passivity, rejection of modernization, dogmatism, negligence, sectarianism, political movements, internal disputes, violence, fragmentation.
<b>Structure</b> (Anti-development structures)	Autocracy, totalitarianism, centralized organization.
<b>Organizing Themes</b>	Anti-development beliefs, anti-development behaviors, anti-development structures.

This table categorizes ethical challenges affecting organizational development based on Islamic perspectives, emphasizing beliefs, behaviors, and structural barriers.

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