
**HUMAN RESOURCE MANAGEMENT IN COOPERATIVE ORGANIZATION:
ISLAMIC AND SOCIOLOGICAL EXPOSITIONS.**

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Abstract

Anthropologically, it is conceived that the unique mode of sociations among mammals which human beings are classified, clearly depicts and distinguishes the advanced mental development of its kind as unparallel compared to other creatures. Yet, the intrigues emanating from these same developed mammals in the course of interactions is highly unprecedented. Therefore, the study examines Cooperative and Human Resources Management (HRM) within the array of Sociological/Islam perspectives. Objectively, the study appraises the contributions of Islam with sociological genres, an interdisciplinary contribution to peruse Cooperative and Human Resource Management as social discourses within academic realm. The paper's theoretical orientation is reinforced by the cardinals of Islam, supported by Structural-Functionalism, a sociological deductive diagnostic tool – acronyms as (AGIL), prepositions of Talcott Parsons. The methodology of the study derived mainly by the use of both highly relevant primary and secondary sources of data. The operational level, management behavior from the Islam perspective with emphasis on Cooperative and HRM was expressed within the ambit of its nine principles. The findings of the study revealed that, it is the duty of the management to ensure that employees and members' dividends for instance, are not only paid in full but be paid in due time. It is recommended that Cooperative and HRM could possibly take a clue from Islam ethics as guide, in order to maintain fairness and justice among parties involved. This is considered as essential ingredients to formidably strengthen human relationship and apparently achieve the feats of Sustainable Development Goals (SGDs -).

Keywords: Cooperative. Development, HRM, Islam,

Introduction

Cooperation is the best tools that may be used for rural and urban development and possibly an apparatus to meet the needs of the people in order to engendering development in all spheres of human life. Cooperatives have been described over the years as an instrument of social economic transformation (Lawal & Oludimu, 2012). Seidu (2006) expressed that Islam- cardinal principles are equally significant with human needs for prosperity and happiness in all affairs of life. The idea of cooperative can be learnt as transformed perspectives of management which Islam-principles also gives credence to, focusing on value-based changes in the patterns of transacting businesses, clients' expectation (muslim & non-muslim) alike in the society (Lawal & Oludimu, 2012). Moreover, the discourse *development* is a multiplicity social

concept which torches every aspect of human existence without any prejudices to race, coloration, ethics, clans, tribes, physiological compositions or and both material and non-material objects (Oduwale, 2023).

Therefore, Islam views on human resource is recognized as one of the essentials of Allah's (SWT) creatures. Islam stresses the importance of human resources over fourteen hundred years ago. At the present time, Muslim countries have abundant huge human resources and materials. Unfortunately, these resources remain undeveloped. The relevance of human resource development to economic growth only emerged as an important economic school of thought after the World War II. (Mohinuddin & Amin, 2011). Islam mode of Cooperative and HRM are basically conversion of conventional cooperative and HRM through an approach that is in line with the *Sharī'ah* (assertion of both the

Quran and Hadiths as verdict). Conceptually, establishment of Islam mode of cooperative and HRM is using the concept of *Shūrah mufawadoh* in which all parties involved contributes in the same portion as well as equally participate in managing the organization. Similarly, Parsons' positions stressed two concepts as significant in the explanation of functionalism and social change-values of the society: *differentiation* and *integration*. He stressed that in simple societies, social institutions are undifferentiated. That is, a single social institution performs many functions. For instance, the family performs the following activities in simple societies: reproductive, education, socialization, economic, recreational among others (Rao, 2014). As the society becomes more complex, a process of differentiation takes place where institutions like schools, hospitals, etc... takes over the functions of the family. Therefore, the new institutions are expectedly to be properly linked with the old ones by process integration. Suffices, the argument demonstrated that, there is the need for thorough integration irrespective of roles pairs between the (male/female-members of the society) in order to sustainably sustain the system.

Objectives of the Study:

The main objective of this study is to x-ray (evaluate) the contribution of Islam, Sociology and Management oriented as philosophies- a social discourse in academics. However, other objectives are:

- i. To outline the concept of cooperative HRM from both Islam and sociological perspective;
- ii. To assess the fundamental functions of cooperative HRM from both Islam and sociological perspective, and,
- iii. To identify the Islam and Sociological Principles of Ethics in cooperative and HRM.

Brief Literature Review:

Concept and Importance of Cooperative and Human Resource Management: The concept and importance of cooperative society is to identify common problems, otherwise construed as social problems sociologically which, is directly and indirectly affecting the generality members of the society and to resolve the problems by finding appropriate solutions. "Islam mode of cooperative refers to a system of organization wherein people voluntarily associate together as human beings on the basis of equality for promotion of economic interest

or person united voluntarily to meet their common economic, social needs and aspirations through a jointly owned and controlled activity that is consistent with the principles of the Shariah (Islamic rulings) and its practical application through the development of Islam understanding of economies" (Lawal & Saka, 2019). Islam cooperative practice is a framework which includes rules, laws and principles known as shariah which governs the Muslim ummah (society) and one of it applies is free interest rate.

Availability of other resources without human capacity rarely fulfill the objectives of any organizations. One of the most imperative in organizations is human resources, that is, people involved in the production and distribution of goods and services. Every organization needs resources such as manpower, money, material and machinery to function effectively and efficiently (Bature, 2019) added his voice to the discourse. Human resource is assumed as quintessential assets among all other resources of a company. It (human resource) lead and control all other resources for the effective operation of an organization or a company dimension in management (Lawal & Oludimu 2012). HRM is most important among all the branches of management for any organization or an institute. Simply, human resources management is a strategic and coherent approach to the management of an organization's most valued assets, the people working individually and collectively contribute to the accomplishments of its objectives (Armstrong, 2013).

Furtherance and logically, the renowned contributor to sociological paradigm – AGIL conceived by Talcott Parsons, that there is the need for systematic and systemic procedural stages of societal functions, which every society must pass through to be able to maintain stable and sustainably social existence. Concisely, Parsons put forward AGIL model for every vertebrate mammal. Thus;

(A) Adaptation – The system emphasized the need to cope and adjust with environmental needs. That is, one should be able to adapt oneself to the environment in which one lived for existence.

(B) Goal Attainment- Meaning, the system (society) itself should be able to spell out its main objectives. Interpretatively, one must have aspiration to achieve in life in order to appreciate the essence of living.

(C) Integration- The onus with the system to anchor, regulate the relation parts of the components of the system among the three functional essentials of the society. This will go a long way to checkmate/ regulate the modusi-oprandi in the course of human inter social relationship.

(D) Pattern maintenance- (L connotes "Latent functions"). The system needs to brace up by equipping, maintaining, and well-informed individuals, collectives the nature and nurture with both efficient and effective motivations in order to sustain the society.

The foregoing clearly demonstrated the significant contributions of the work of Talcott Parsons in examining cooperative and human resource management which emphasizes the consensus and order that exist in society, focusing stability and shared public values. Ultimately, the Holy Qur'an 30:26 says: "To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him". Actually, everything that exists in the heavens and on earth is directed or managed under the control of Allah who is the sovereign and supreme owner of all. In this regard, management principles stresses on the development of both the institution as well as individual. Simultaneously, the pursuance of individual objective is permissible as long as they do not come into conflict with the collective objectives of the community as a whole. while Islam styles of management is thus objective, rather than personality oriented (Aziz, 1987, & Jabnoun, 2001).

Methodology of the Study:

This study was mainly on the desk type of research. Both primary and secondary sources of data which are relevant to the study were consulted. The major sources of data are relevant research studies, deductive- theoretical expositions of Islam jurisprudence, management and sociological assertions.

Results:

The basis of dealing with and managing human beings in an organization lies well beyond the common perception concerning the human factor of production and its management from the Islam stronghold, (Sadeq, Khaliq, 2001, Lawal, & Saka, 2019). A human being has been termed as the vicegerent of God, and hence deserves an appropriate treatment. Thus, the operational level, management behavior from the Islam and sociological perspectives with

emphasis on HRM may be expressed in terms of at least the following **nine principles** (Mohinuddin & Amin 2011, Lawal, & Saka, 2019).

1.1 The principle of Shura (consultation): The Quran has indeed encouraged people to think and consult in matters of mutual interest. Consult with them in affairs..." (Al-Qur'an3: 159). The scheme of the *Shari'ah* encourages that management should try to create a working environment, which generates co-operative forces and encourages consultation in the decision-making process. *Ijma* as a source of Islam law is well recognized in Islam Jurisprudence. It has an important bearing in molding the management and administrative behaviour.

1.2 The principle of due benefit: A well-known *Hadith* of prophet (SAW) states that a worker's wage must be paid before his sweat dries {*Hadith*, IbnMajah}. This clearly demonstrates that the employee is an object of care and concern and the speed in the payment of wages conveys this message. On the other hand, an employee is also required to discharge his/her duties honestly and efficiently. Islam management is based on the non-exploitative relationship between labour and capital representing employees and employers respectively. It is the duty of the management to ensure that employees and members dividends are not only paid in full but be paid in due time.

1.3 The principle of dual responsibility: The pre-supposition of a reality beyond the temporal sphere is fundamental to the Muslim worldview system, which is to be given operational meanings in actual management system (Mohiuddin, 2004). Man is accountable for his action to his superior not only during his life but also to the creator both in the world and the hereafter,

1.4 The principle of efficient use of resources: Both the western capitalist management and Islam management are equally concerned with efficient use of resources in order to increase productivity and better utilization of both human and non-human resources. Managers could take note of this and should operate their companies in environment friendly manner. In Islam, individuals should utilize resources in such a way that it does not cause any damage or inconvenience to the people or the society in general. This is indeed a Qur'anic imperative.

1.5 The principle of Fulfilling the Contract: Cooperative society and HR manager should guarantee what is due to an employee, and members of the society should get from the

employee what is due to the enterprise as per the contract. The contracts between the employers and employees are to look after the interest of organization and the right of others in dealings. Allah says: "...and fulfill your contract..." (Al-Qur'an5:1).

1.6 The principle of Al-'adl (Justice and Fairness) This implies paying what is due to others and fair treatment with all parties concerned. Cooperative society and HR manager should practice justice and fairness in his dealings with the employees, members as well as the enterprise in both interpersonal and inter-group interests. This is the position of Qur'an 16 verse 90 when Allah says: "Allah commends you to do justice".

1.7 The principle of Amānah (Trusteeship): Islam principles emphasized that, power, wealth, and knowledge are *Amānah (Trust)* entrusted to man. Allah (SWT) says in the holy Qur'an that: " At a conceptual level, the management cannot be indifferent to his ultimate role as *Khalifah* or vicegerent of Allah. Being the trustee, he should not abuse his knowledge or misuse his power, position and privileges. Thus, a true believers should be utterly fair in the execution of his management function. Obviously, there should be complete absence of nepotism and favoritism. This indicates that all believers are entrusted to use their souls and goods as *Amānah*.

1.8 The principle of institutional loyalty: We must emphasize here that the authority of the management is recognized in Islam to ensure discipline and smooth functioning of the organization. It is quite proper to state that Islam management is based on the principle of institutional loyalty rather than personal loyalty. However, this requirement to obey the authority is not absolute but to the extent permitted by the *Shari'ah*. The employee is expected to do his job effectively, efficiently and honestly guided by the built-in system of reward and punishment.

1.9 The principle of public interest: Islamic management is objective oriented rather than personality oriented, because, the pursuance of individual objective is permissible as long as they do not come into conflict with the collective objectives of the community as a whole. Although management principles stress on the development of both the institution as well as individual (Lawal, and Saka, 2019). In many ways, in terms, of general management style, Cooperative HR managers are often referred to Islam values as discussed in the literature. However, after extensive interviews with the respondents, including the reviewing of cooperative and few organizations' documents when appropriate, eight key recurring themes are highlighted. Thus;

Table 1.0: The main themes

Themes
Human character preservation
Human intents preservation
Avoiding bribery
Finding institution partners with the same vision
Growing the organization without <i>riba</i> (interest)
Networking with peers and scholars
Personal religious and organizational development
Resolving Fiqh issues

Developed by the Researchers (2023)

The first feature from the above table is on human character preservation in cooperative and HRM from Islam view. This shows that there should not be any attack on the character of people in order to gain a promotion and cooperation. The cooperators should be safe from the tongues and hands of others. The Qur'an enjoys promotion and cooperation of human beings and also, the prophet (SAW) defined a Muslim as someone from whom other Muslims are safe from his tongue and his hand (*Sahihul Bukhari*). The second noted from the table is human intent preservation which is in

contrast with the *Hadith* that says "actions are judged by your intentions". The actions of cooperative HR managers should be conscious of every steps and decisions taken in carrying out tasks and responsibilities. Thirdly, emphasis on how to avoid bribe, is a perennial issue of discussion among Muslim cooperative HR managers. Having spent much time investigating this question, it seems that, it is possible to operate a business in Nigeria without having to give bribes. Although, it seems to vary from industry to industry. In fact, one respondent, who has been in business for over

10 years, stated that, "bribery is less common than it is portrayed in the press". Most Islam Cooperative societies will refuse to get involved in an industry in which bribery is endemic. Many Islam Cooperative HR managers stated their attitude towards bribery up-front in job selection and recruitment. As that knowledge is valuable to end-users, bribery is not necessary to sell the products or services. Their scope of activity is often much focused. HR managers who have little specialized cooperative business knowledge tend to use their connection, possibly through bribery, as their key organizational strategy. They tend to get involved in diverse and unrelated businesses. Fourthly, is finding institution partners with the same vision: the researcher has observed several horrific stories when various organizations have tried to work together. In practice, they have different perceptions about which Islam approach to organizational strategy to pursue; they have different perceptions about what is ethical and what is unethical in Islam and there are a lot of disappointments. As a consequence, many operate alone although a few have built reasonably large organizations. Yet, quite a few cooperative and organizational HR are willing to work together in theory, because, in practice it rarely seems to work. A fifth point is that Islam's strict prohibition of usury-based transactions (*riba*). The prohibition of usury (*riba*) is mentioned in four different chapters of the Holy Qur'an, viz: *Suratul-Baqarah* verses 275-79; *Surat Al- 'Imran* verse 130; *Suratu-n-Nisaa'* verse 161 and *Suratu-r-Ruum* verse 39. The revelation of the glorious Quran establishes a clear distinction between interest and trade, urging Muslims to take only the principal sum and to forgo even this sum if the borrower is unable to repay. The verses are stated as follows:

"Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with "Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein." Qur'an 2: 275

"Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever". Qur'an 2: 276

"Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve." Qur'an 2: 277

"O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers." Qur'an 2: 278

"And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal - [thus] you do no wrong, nor are you wronged." Qur'an 2: 279

The second revelation enjoins Muslims to stay clear of interest for the sake of their own welfare:

"O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful" Qur'an 3: 130

The third revelation condemns it, placing interest in juxtaposition with wrongful appropriation of property belonging to others:

"And [for] their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly. And we have prepared for the disbelievers among them a painful punishment." Qur'an 4: 161

The fourth revelation emphasizes that interest deprives wealth of God's blessings:

"And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in Zakah, desiring the countenance of Allah - those are the multipliers." Qur'an 30: 39

Many respondents stated that usury was, by far, the biggest obstacle. Although some Islam approach is available to managing human capital, most interviewees report have to focus on low-human capital or leveraging on a larger organization to get started without Islam approach and knowledge. A sixth feature, is the importance of personal networks in explaining the success of Islam cooperative HR managers. Most respondents have a reasonable network within their industry (i.e. they know everybody and they are known by everybody) within the general administration. Apart from such obvious business networks, respondents seem to have a strong religious network, often develop close friendships with scholars and being aware of which schools or orphanage needs human capital help in their area. The seventh issue is that of personal religious and organizational development of Islam cooperative HR managers. Typically, Islam cooperative society and HR managers' report attend regular religious classes. (*Tafsirul*

Qur'an, 'aqidah and Hadiith are popular topics) or, at the very minimum, listening to religious cassettes while driving. Apart from these continuous religious developments, there is a continuous effort to increase their understanding of organizational HRM, often struggling to keep up to speed with new technologies and new opportunities. Interestingly, few HR managers attach themselves to a political or religious group. They tend to be pragmatic and can work with anybody who is involved in a project that has clear-benefits for the society. The eight cardinal talked about the perception that many HR managers (Muslims and non-Muslims) and Islam and non-Islam cooperative societies know so much about Islam whether in matters of 'aqidah, Fiqh, Hadith or Tafsir - that they can only work with people who think like them. They are, in effect, looking for the perfect partner rather than developing less knowledgeable brothers. Being very bright, they could find holes in other people's arguments and could not establish a consensus. The concerned for conformity with Islamic Law and organization business operations. The danger is, if one has an interpretation that is too rigid, HR Managers would be involved in few business opportunities. If the interpretation is too lax, they will involve themselves in the doubtful and possibly in forbidden transactions. This concern over respecting what is Islamically correct leads to different positions on the issue of the Islam Scholar. Many respondents though reported not having problems. In recent years, Accordingly, Lawal, and Saka, (2019) noted that the fundamental law in Islam principle is that unfair deals or biased conventions that encompass gamble are not allowed. Islam seeks to establish a culture guided by fairness as well as justice (Holy Quran 2:239). Thus, cooperative and HRM concept has progressed on the grounds that direction for every established development in an Islam culture ought to originate from the doctrines of *Shari'ah*. The idea of Islam cooperative business and HRM guidelines and policies originate from the tradition of Islam firms in which address the needs of the Cooperative business community.

Functions of HRM from Islam Perspectives

Human resource management is based on so many functions and every function can be explained in Islam ethical perspective. Sometimes these discussions may be guided by indirect hints of Islamic principles. Now, some important functions of HRM according to the

Qur'an and Sunnah of the Holy Prophet Muhammad are being discussed below:

1.2.1 Recruitment: Recruitment is the process of searching prospective workers and stimulating them to apply for jobs in the organization (Tripatti, 1994). In recruitment, organization uses various means to attract applicants. The most commonly used instrument for this purpose is advertising. But what might go wrong with job advertisements? In many instances, companies deliver a message that only certain groups; race or gender will be preferred for a certain position although non-preferred ones can do the job with equal efficiency or even better. Sometimes, the qualifications of candidates are listed in the advertisement so as to suit a particular person that the HR manager is interested in. Such favoritism affects the interest of the enterprise and destroys the rights of the better candidates. The Islamic way of life does not allow favoritism in recruitment since this kind of unethical behavior violates the ethical principles of justice (*Al-'adl*), fulfillment of contract with the employer to look after the interest of organization (*Ifa al-'aqd*) and the right of others in dealings (*Huquuq al-'lbaad*).

1.2.2 Selection: Selection, as the name implies, involves picking for the hire a subset of workers from the total set of workers who have applied for a job (Tripatti, 1994). Different parameters are exercised in employee's selection in various organizations in the world. The pre-requisites of appointment in Islam are discussed above citing the instance of Hadrat Bilal exclusively. In connection to this the utterance of Prophet Shu'ayb's (AS) daughter regarding Prophet Musa (AS) mentioned in the Holy Qur'an, is also worth mentioning here. Observing the voluntary service of proving drinking water to the animals of the daughters of Prophet Shu'ayb (AS) by the exiled Prophet Musa (AS) at the well of Madyan the damsels reported to their father: "Said one of the damsels, "Oh father, engage Him on wages: truly the best of men for thee to employ is the (man) who is strong and trust" (Al-Qur'an 28:26). Other citations of the same kind are: Yusuf said: "set me over the store houses of the land; I am a good keeper, knowledgeable" (Al-Qur'an 12:55); "Indeed I have full strength for the purpose, and may be trusted" (Al-Qur'an 12:85).

In light of the above discussion following are the main qualities, which are recognized by Islam in the appointment of personnel (Mohiuddin, and Amin 2011).

honest, pious and acceptable as aristocrat to Allah (SWT);

proper wisdom and educational qualification;

- a. experience and efficiency; and,
- b. physical ability to work.

1.2.3 Retrenchment: Retrenchment may be the result of disciplinary action or lay-off. Bias for or against some employees may lead to unfair disciplinary measures involve undue dismissal of some employees. Besides, management of a company may decide to downsize the workforce during recession. But how ethical is the decision of retrenchment? The question arises that during recession, if a company reduces the workforce size to maintain its profitability, then can individuals survive in that hard period? While Islam allows resorting to disciplinary measures, if needed, it emphasizes justices, fairness and protection of rights of both the employees and employers in this, as revealed in the principles *Al- 'Adl* and *Huquq al- 'Ibad* (Khaliq, 2008).

1.2.4 Training and Development: Every organization should give its employees a chance to excel in their careers. An organization should provide training and other facilities for its employees so that they can gain additional skills and knowledge and thus they can be promoted to higher positions through the hierarchy of their services. It is a right as well as an obligation of the employees to equip them with adequate training. This process not only helps the employees to have a better carrier opportunity, but it also increases employee's productivity. Besides, the organization should provide a mechanism so those future leaders are available in time from within the organizational workforce. This can be done by providing appropriate training facilities. In Islam ethical system makes knowledge obligatory for all (every male and female) (*Hadith- Ibn Majah*) This knowledge is not limited to basic Islamic knowledge, but rather it is also obligatory to acquire knowledge and skill of profession that is necessary to fulfill one's contract with his/her employer. Thus, the emphasis is on dual qualities in the work force, the moral quality and the professional quality (professional knowledge).

1.2.5 Performance appraisal : Performance appraisal may be defined as any procedure that involves (1) Setting work standards, (2) Assessing the employee's actual performance relative to these standards; and, (3) Providing feedback to the employee with the aim of motivating that person to eliminate performance deficiencies or to continue to perform above par

(Dessler,1997). If any organization fails to use this instrument effectively and with fairness, there might arise serious frustration among employees. Many performance appraisals use subjective types of evaluative questions. Such a poor design may lead to unfair evaluation. A biased appraisal on the part of a MR Manager may lead to unfair treatment of some employees and to the dismissal in some cases and undue promotion in others. Clearly, this violates the ethical principles of justice and fairness (*Al-'Adl*), and peoples right (*Huquq al-'Ihad*) and hence unacceptable in Islam.

1.2.6 Compensation: It is the responsibility of any business organization to compensate its employees with appropriate remuneration. An ethical problem may arise when undue labor exploitation takes place to make unpaid gains. It may also arise through favoritism in pay and promotion. Islamic system requires a humanity (brotherhood) element in the fixation of compensation. An organization should arrange a compensation for its employees that lets them meet their basic needs in a standard of living that is comparable with the employer, subject to the maximum of the employees' contribution in output. Another significant contribution of Islam is in the area of compensation and wages. It directs to follow the principle of fair and timely compensation which meets the basic needs of the employee and adds to the standard of living. This required by the Islamic principles of ethics, namely, brotherhood and benevolence (*Al-Ikhwah* and *Al-Ihsan*) and fair compensation (*Al-Ijarah*). Besides, there may arise an issue of favoritism in pay and promotion. This will involve undue favor to some by violating the right of others. This goes against the Islamic principles related to people's right (*Huquuq al-'Ibaad*) and justice and fairness (*Al-'Adl*) and hence unacceptable in Islam (Khaliq, 2008).

1.2.7 Work Load and Stress: The level of stress and workload is another major area that human resource managers must take care of. They need to appreciate that an employee has a family and other social responsibility. Besides, an employee is a human being and not like a machine. So, an organization should not burden their employees with so heavy a workload that is beyond their usual norms of responsibilities unless they agree to do so willingly. They should be provided with an extra hand if they are required to do so and they should be compensated for this duty. Prophet Muhammad (SAW) said: "Do not impose an extra burden on your brothers, and if you need to do so, help

them out," (*Hadilh, Al-Bukhari*). Islamic history demonstrated how a superior should behave with his/her subordinates. For example, Prophet Musa (AS) worked for a long time under Shu'ayb (AS) for livelihood. During the time of appointment, Shu'ayb (AS) declared a term of contract to Musa (AS) as follows: "And I do not intend to put heavy burden on you. Allah willing, you will find me among the righteous people. He (Musa) replied; so be it (the contract) between me and you, whichever of the two terms I fulfill, (1 trust) I will not be wronged. Allah is witness of what we say (Al-Qur'an 28:27-28). Yet, the "human assets" are virtually never shown on the balance sheet as a distinct category, although a great deal of money is invested in the recruitment, selection, and training of people (Wehrich, Koontz, 1994 Robbins, 2004).

Responsibilities, Employers and Employees' Viewpoint: Responsibilities from the viewpoint of both in employers and employees to establish the rights of the workers and employers respectively are as follows: (Amin 1999 and Ajombadi 2019).

Employers Viewpoints

(a) Employers and Employees are brothers for each other. Whenever Prophet Muhammad (SAW) used to discuss the relationship between employers and employees, he used to say in an impassioned mode: "Those who are working under you are your brothers. Allah has placed them under your custody (*Hadith, Al-Bukhari*). The employer should behave well with the workers: In this occasion the Prophet (SAW) said: "You shall treat your subordinates kindly. Never cause them pain or hurt their feelings". The employers must behave well with their employees as their friends or representatives (Idubor, and Lawal, 2019).

(b) Tolerance and liberal attitude: Islam teach the employers to be tolerant and liberal. It encourages him/her to excuse the lapses and faults of the employees with gentle forgiveness. In this context Allah said: "It is a part of mercy of Allah that you deal gently with them. Where you sever of harsh-hearted, they would have broken away from about you. So, pass over (their faults) and ask for Allah's forgiveness from them" (Al-Qur'an3:159).

(c) Avoid the attitude of anger toward the workers: The employer should never show any aggressive attitude to the workers. The employer must have a relation of great love and affection with workers. Hadrat Anas (RA) served the holy Prophet (SAW) for many years. He states that: "One day the Prophet asked me

to do a work. I went out on that errand, but on the way, I joined in a game being played by some youths. All on sudden, the Prophet appeared there, but he did not show any anger to me, nor did he take me to task (*Hadith Al-Bukhari*)

(d) Profit sharing: In Islamic point of view, the workers have absolute right to share in the profits. In this regard Prophet said, "Give due share to the workers from their assets, earned by physical ability (*Hadith Al-Bukhari*).

(e) Avoid suspicion on other workers: The employer should not always try to find out the faults of their workers. In this context, Allah commends the Muslims in the holy Qur'an: "O you who believe avoid suspicion as much (as possible). For suspicion in some cases is a sin. And spy not each other; nor speak ill of each other behind their back..." (Al-Qur'an59:12).

The other responsibilities of the employers' (Which are discussed earlier) are:

Employees View Points

(a) Sincerity and devotion in work: Islam instructs a worker to regard the task that he has been upon himself as his own. It becomes obligatory to his part to perform it with all sincerity and devotion. The Prophet says: "When a worker does his work, he should do it with concentration and efficiency" (*Hadith-Miskaat*).

(b) Maintenance of honesty: An honest worker who serves both Allah and his employer doubly virtuous. In this connection the Prophet (SAW) has said: "Three types of people will be doubly rewarded, among them are those who devotedly serve both Allah and their masters" (*Hadith- Al-Bukhari and Muslim*).

(c) Avoidance of fraud: Workers always will have to give up fraud with their employers. Because it is regarded as a serious crime. Allah says in this connection: "contend no on behalf of such as betray their own souls; for Allah loves not one given to perfidy and sin" (Al-Qur'an 4:107).

(d) Avoiding false-hood: The workers are to maintain the similarity of his word with work. They will have to avoid false statements always. The Qur'an commends Muslims in this regard: "...but shun the abomination of idols. And shun the word that is false" (Al-Qur'an 22:30).

(e) Avoidance of stealing: The workers are always expected to be keeping their honesty and they must abstain from stealing. Allah says in this regard: "As to the thief, male or female, cut off his or her hands: A retribution for their deed and exemplary punishment from Allah" (Al-

Qur'an 5:38). The other responsibilities of the employees: (which are discussed earlier).

(f) Workers should be dependable and trustworthy with a sense of responsibility.

Conclusion

On a conclusive note, Cooperative and Human resource is the engine of growth that puts all other resources into action and gets things done including business and economic activities, while Islam teaches compatibility and peaceful co-existence between humans and instills a sense of understanding as regard what is right and what is not. Therefore, the cardinals of Islam teach the morals and values in order to firmly build the society. For instance, conducting cooperative and HRM practices such as recruitment, selection, training, performance appraisal, and motivation, the value-laden as portray in Islam is that the employers should be fair and take decisions in an unbiased manner base on Islam values. World religions present many good and universal values that are often common across belief systems. This would probably be true in most of the Islam principles of ethics in cooperative and HRM too. The essence of the Islam principles, which have been discussed in this paper, is justice and fairness to all as concerned, i.e., the cooperative members, employees, employers and the organizations, in order to produce a healthy, conducive and satisfying work environment, leading to optimum performance in all organizations.

Recommendations

In order to add more to the understanding of the position of the study, the paper encapsulate its major recommendations. Thus; The need to maintain fairness and justice in any organization, Islam principles regarding cooperative and HRM ensure guidance. Ethical values of employees in any organization can be enriched by Islam ethos of cooperative and HRM. This is greatly attuned in Industrial Sociology-one of the scopes of sociology which rest the pillars of work place on three essentials. The employers and associations, the employees and union, and the governmental agencies which regulate and ensure both standardization at work place (produce or and products) and quality of services at large to the society.

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