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# A Culture of Honesty (Shiddiq) and Shame (Haya') in Organisational Financial Management and Accounting Practices: An Empirical Qualitative Approach

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**Abstract:** This study explores the impact of the Islamic values of honesty (siddiq) and shame (haya') on organizational financial management through a descriptive qualitative approach. Financial management is pivotal to an organization's operations, and incorporating Islamic values can enhance integrity and transparency in financial practices. This paper investigates how these values influence financial management by analyzing in-depth interviews with organizational board members responsible for finance. Findings reveal that honesty is integral to financial transparency and accuracy, aligning with the concept of integrity in organizational culture. Shame serves as an ethical mechanism to prevent fraudulent behavior, driven by a strong sense of moral and spiritual accountability. The study underscores that a culture of honesty and shame fosters responsible financial management, though challenges such as external pressures and lack of oversight may undermine these values. The research contributes to understanding how Islamic ethical principles can reinforce positive financial practices within organizations.

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## INTRODUCTION

Financial management is at the core of an organisation's overall operations (Bisogno & Donatella, 2022), especially when the organisation's financial management is based on religious values (Syadali et al., 2023). In the Islamic view, financial management procedures are not only a means to achieve material goals

but also a means to get closer to God and live a spiritually meaningful life (Jan et al., 2021). Therefore, in the context of organisational financial management, the values underlying Islamic teachings play a very important role in determining the approaches and practices adopted (Ghلامallah et al., 2021). The culture of honesty and shame in Islam is a concept rich in meaning and implications in various aspects of life (Rahmat & Yahya, 2021). The concept of honesty (*siddiq*) teaches the importance of honesty and truth in all aspects of life, such as honesty in financial management (Murphy et al., 2020). Honesty is not only related to how to provide proper reports in accounting but also about how to achieve comprehensive integrity in every financial action and decision (Karpoff, 2021). Meanwhile, the concept of shame (*haya'*) teaches about shame or good self-awareness so that it can encourage individuals to avoid immoral behaviour that can hurt others (Chairani et al., 2021). In the context of organisational financial management, shame can prevent unethical practices of corruption, fraud or financial manipulation (Abraham et al., 2020).

By grounding financial management practices in the Islamic values of honesty (*sidq*) and shame (*hayā'*), organisations can foster a strong ethical culture and character. Such a culture encourages all members to act with integrity and transparency, promoting a heightened moral awareness in financial decision-making decision (Abraham et al., 2020; Anwar, 2024; Karpoff, 2021). However, while Islamic teachings place strong emphasis on these values, real-world implementation within organisational settings remains difficult. Factors such as external pressure to achieve financial performance targets, individual ambition that conflicts with ethical norms, and a lack of oversight and accountability mechanisms can undermine efforts to sustain a culture grounded in honesty and shame.

Despite the increasing discourse on Islamic ethics in business, there remains a significant gap in the literature regarding how the cultural values of honesty and shame are practically internalised and influence financial management practices within organisations. Most existing studies focus either on broad Islamic business ethics or compliance mechanisms, but few provide an in-depth examination of how these specific values function in real organisational contexts. This study seeks to address that gap by exploring the lived experiences, challenges, and organisational responses related to the implementation of honesty and shame in financial decision-making processes.

To achieve this objective, the research adopts a descriptive qualitative approach, enabling a nuanced exploration of how honesty and shame are perceived, practiced, and embedded in the financial management culture of organisations. Through in-depth analysis of literature and case insights, this study aims to generate a deeper understanding of how Islamic ethical values can be integrated into financial practices and what conditions support or hinder their effectiveness in organisational life.

## LITERATURE REVIEW

### Organisational Culture

Organisational culture refers to the collection of values, norms, beliefs and practices that shape the way individuals interact and work within an organisation (Isensee et al., 2020). This culture encompasses various aspects, from symbols, rituals, to policies and procedures that exist within the organisation (Anning-Dorson, 2021). Organisational culture plays a key role in shaping organisational identity as well as influencing the behaviour and decision-making of individuals within the organisation (Anwar, 2023b; Lam et al., 2021). One of the most well-known experts in studying organisational culture is Edgar Schein. According to Schein (2020), organisational culture consists of three levels: artefacts, declared values, and basic assumptions. Artefacts are the directly observable aspects of organisational culture, such as symbols, structures, and the language used. Declared values are values that are overtly expressed through organisational policies and rules. While basic assumptions are the beliefs and understandings that underlie behaviour and decisions in the organisation, although they are not always explicitly expressed.

A strong and positive organisational culture can provide a solid foundation for effective financial management (Firestone & Firestone, 2020). Organisations with a culture oriented towards integrity, transparency and social responsibility tend to have better financial management practices (Pathiranaage et al., 2020). Conversely, a corrupt or unethical organisational culture can lead to financial misconduct, financial statement manipulation and other illegal practices (Tacconi & Williams, 2020). Research has

shown that a strong positive organisational culture correlates with better organisational performance and higher levels of employee satisfaction (Paais & Pattiruhu, 2020). A culture that promotes collaboration, innovation and fairness can also increase employee motivation and engagement, which in turn can have a positive impact on an organisation's financial management (Sabuhari et al., 2020). Thus, understanding and strengthening a positive organisational culture can be key to achieving sustainable and responsible financial management (Anning-Dorson, 2021). Concrete actions can be taken to build a healthy organisational culture, including reinforcing desired values, paying attention to the recruitment and selection of employees who fit the organisational culture, and promoting open communication and collaboration across all levels of the organisation (Firestone & Firestone, 2020). By doing so, organisations can create an enabling environment for sound financial management practices and ensure their long-term success.

### **The Culture of Honesty and Shame in Islam**

The culture of honesty and shame in Islam has an important depth of meaning in regulating individual behaviour in various aspects of life (Hertwig & Mazar, 2022; Parrott, 2017). The concept of honesty (*siddiq*) emphasises the importance of honesty, truthfulness and consistency in behaviour and speech (Akhter, 2020). The Prophet Muhammad was recognised as "*Al-Amin*" or an honest and trustworthy person by his community before he was appointed as an Apostle (Aldouri, 2019). *Siddiq* also includes honesty in financial reporting and asset management, which are important aspects of an organisation's financial management (Ladewi, 2014). The concept of shame (*haya'*) in Islam teaches about good self-awareness and healthy shame (Katz, 2014). *Haya'* encourages individuals to avoid immoral and harmful behaviour even when no one is watching (Sawai et al., 2020). This includes avoidance of unethical practices in financial management, such as corruption, fraud, or manipulation of financial statements. Shame also strengthens individuals' sense of responsibility for their actions and decisions in financial management as they are aware of the moral consequences of their behaviour (Maulida & Bayunitri, 2021).

In the Islamic religion, *siddiq* and *haya'* are not just moral principles, but also an integral part of faith and worship (Akhter, 2020; Anwar & Sudoto, 2023). Honesty and good self-awareness are considered a form of obedience to Allah SWT and love for Him (Aldouri, 2019). Therefore, the practice of a culture of honesty and shame in everyday life, including in financial management, is part of worship and a form of devotion to Allah SWT (Abraham et al., 2020; Usmani, 2021). The culture of honesty and shame in Islam creates an environment where every individual feels morally and ethically responsible in every action and decision they make (Rahmat & Yahya, 2021). This has significant implications in organisational financial management, where integrity, transparency and social responsibility are essential (Rezaeian, 2021). Organisations that embrace a culture of honesty and shame tend to have better financial management practices, as individuals feel compelled to act with honesty and avoid unethical behaviour (Maulida & Bayunitri, 2021). However, real challenges often arise in implementing and sustaining a culture of honesty and shame in the context of organisational financial management (Sulitzeanu-Kenan et al., 2022). Factors such as pressure to achieve financial targets, unscrupulous individual ambitions, and a lack of oversight and accountability can hinder efforts to build such a culture in line with Islamic values.

### **Organisational Financial Management**

Organisational financial management is a complex process that involves planning, controlling, and monitoring the use of an organisation's financial resources (Kembauw et al., 2020). The purpose of organisational financial management is to ensure that organisations have sufficient financial resources to achieve their objectives over the long term, as well as to ensure compliance with applicable regulations and policies (Ayodeji et al., 2021). One important aspect of organisational financial management is careful and rigorous financial planning (Grundy et al., 2022). This involves setting short-term and long-term financial goals, as well as developing strategies to achieve those goals (Kembauw et al., 2020). Effective financial planning enables organisations to allocate their financial resources efficiently and anticipate future financial needs (Chofreh et al., 2020).

Cash flow management is another important part of an organisation's financial management (Lima et al., 2021). It involves managing the inflow and outflow of an organisation's money to ensure the

availability of sufficient funds to meet current and future financial obligations (Ayodeji et al., 2021). Efficient cash flow management helps organisations to avoid liquidity problems and minimise the risk of bankruptcy (Monazzam & Crawford, 2024). Accounting is another component of an organisation's financial management (Grundy et al., 2022). It involves recording and reporting the financial transactions of the organisation in an accurate and timely manner (Maulida & Bayunitri, 2021). Good accounting provides the necessary information for the organisation's management to take sound financial decisions and meet reporting obligations to interested parties, such as shareholders, lenders, and authorities (Firestone & Firestone, 2020; Karpoff, 2021). Financial reporting is an important process in the financial management of an organisation. It involves the preparation of clear, accurate, and detailed financial statements about the organisation's financial performance (Kembauw et al., 2020). These financial statements include the balance sheet, income statement, and cash flow statement, as well as additional notes necessary to explain the financial position and operating performance of the organisation (Monazzam & Crawford, 2024).

In addition, internal control is an important part of an organisation's financial management (Klius et al., 2020). It involves implementing internal procedures and controls to ensure that the organisation's assets are protected from misuse and fraud, and to ensure that the organisation's financial operations are efficient and effective (Pejic-Bach et al., 2020). Good internal controls help organisations to identify and address financial risks in a timely manner (Shodimukhamedovich & Kutbidinovich, 2022). Effective financial management of an organisation involves integrity, transparency, accountability and responsibility (Klius et al., 2020). Integrity refers to honesty and truthfulness in financial reporting and management of organisational assets. Transparency requires the organisation to provide clear and accurate information to all interested parties (Kembauw et al., 2020). Accountability ensures that individuals within the organisation are responsible for their actions and decisions in financial management (Firestone & Firestone, 2020). Finally, responsibility refers to an organisation's obligation to act ethically and be mindful of the social impact of their financial decisions.

In the context of Islamic values, the financial management of organisations should also pay attention to moral and ethical aspects (Anwar, 2022; Usmani, 2021). Principles such as honesty, fairness and social responsibility should be key considerations in every financial decision made by the organisation. By strengthening organisational culture in accordance with Islamic values, organisations can create an enabling environment for good, responsible and sustainable financial management practices.

## **METHODS**

This research used a descriptive qualitative approach (Liamputtong, 2020) to gain an in-depth understanding that the culture of honesty and shame in Islam can enhance organisational financial management. The qualitative approach was chosen because it allows researchers to explore the complexity of the phenomenon in depth, while the descriptive approach allows researchers to describe the characteristics, patterns, and processes that occur in the context of organisational financial management (Denny & Weckesser, 2022). The data for this study was collected through face-to-face interviews with organisational board members responsible for finance.

This study involved twelve key informants selected purposively based on their relevance and insight into the financial management practices within Islamic student organisations. The informants represent diverse roles, ranging from active organisational managers to advisors and subject-matter experts, ensuring a rich, contextual understanding of the internalisation of Islamic values in financial governance. Their profiles are as follows:

1. Alfainnor. Active board member of a student organisation with direct involvement in financial activities.
2. Alfin Khairun. Member of a student organisation, regularly participating in financial decision-making processes.
3. Firman Syahroni. Serving as a financial manager in a student organisation, with experience in reporting and budgeting.
4. Moh. Rizal Efendi. Former student leader (demissioner) who previously handled organisational finances.

5. Muhammad Farhan. Current financial administrator within a student organisation.
6. Ummul Falahah. Responsible for bookkeeping and fund allocation in a student organisation.
7. Nurul Hidayat. Demissioner with prior responsibility for financial documentation and reporting.
8. Ruswandi. A government appointed financial management analyst with expertise in regulatory compliance and ethical finance.
9. Fahrur Rozi. University lecturer and advisor to student organisations, providing guidance on leadership and financial ethics.
10. Wawan Kurniawan. Former student leader with hands, on experience managing organisational finances.
11. Khotibul Umam. Lecturer and long serving advisor for Islamic student organisations, specialising in ethics based leadership.
12. Ridan Muhtadi. Financial management expert and scholar, focusing on ethical and spiritual dimensions of organisational finance.

These informants were chosen to capture diverse perspectives from the grassroots implementation of financial practices by student leaders, to oversight by academic advisors, and strategic reflections by financial experts. Their combined insights enriched the thematic analysis and grounded the findings within both practical and normative Islamic frameworks. The main instrument used in this study was an interview guideline developed based on the research conceptual framework. The interview guideline includes structured questions designed to explore key informants' understanding of how a culture of honesty and shame in Islam affects organisational financial management, as well as key informants' perceptions of the importance of integrity in financial management, their experiences in dealing with ethical dilemmas in the context of organisational finance, and the practices they undertake to promote a culture of honesty and shame in their organisations. The collected data is analysed using a qualitative approach. The analysis will thematize the data to identify patterns, themes, and relationships between concepts emerging from the interviews (Hennink et al., 2020).

## RESULTS AND DISCUSSION

This research aims to understand how the culture of honesty and shame from an Islamic perspective influences financial management in organizations. The study was conducted through in-depth interviews with 12 organizational managers responsible for financial management as listed in the method. The results of the interviews were analyzed by correlating them with relevant literature, including concepts of organizational culture, Islamic values of honesty and shame, and principles of organizational financial management. The findings are presented below, linked with related literature.

### 1. Understanding the Importance of Honesty in Managing Organizational Finances

All respondents had a similar understanding of honesty in financial management, which is transparency and accuracy in financial reporting (Kamaruddin & Auzair, 2023). Alfin Khairun stated, "*Honesty in managing finances means the management must be open and truthful, with nothing exaggerated.*" This view aligns with the concept of integrity in organizational culture literature, which emphasizes that honesty is a key element in ensuring the sustainability and accountability of organizational management (Anwar, 2023a; Lam et al., 2021). According to Islamic literature on honesty, transparency is an essential part of business ethics taught in Islam (Akhter, 2020). Al-Ghazali, in his writings, stated that one must be honest in every action, including financial management, as every action will be accounted for before Allah (Parrott, 2017). Alfinor's statement, "*Honesty in managing organizational finances is transparency in everything, no matter how small,*" underscores this, as transparency is a key component in maintaining financial accountability. Honesty as a form of integrity is also reinforced by Firman Syahroni, who said, "*Honesty in managing organizational finances means performing transparency in everything, no matter how small.*" This shows that every detail in financial management should be reported openly without adding or omitting actual information.

Another informant, Moh. Rizal Efendi, emphasized that honest financial reporting builds trust within the organization, saying, *"If we are honest and open in financial matters, our team feels safe and confident in the leadership."* Similarly, Firman Syahroni stated, *"Honesty is not just about numbers, but about responsibility. We must feel accountable for every decision made with the organization's funds."* Nurul Hidayat added, *"There should be no hidden agendas or unexplained spending. Everything must be traceable and justified."* Meanwhile, Ummul Falahah highlighted the ethical dimension, saying, *"Financial transparency reflects our moral values. It's how we show respect to those who entrust us with these responsibilities."*

In addition, Wawan Kurniawan noted, *"When financial records are shared regularly with members, it prevents suspicion and strengthens cooperation."* This idea was echoed by Alfinnorr, who commented, *"We conduct open monthly reporting not only because it's required but because it's the right thing to do. Everyone should know where the money goes."* These views further support the notion that honesty in financial management strengthens internal cohesion and fosters a culture of mutual respect. According to relevant literature, transparent financial management not only supports effective organizational operations but also maintains the trust of organizational members and stakeholders (Shodimukhamedovich & Kutbidinovich, 2022).

## 2. Understanding the Importance of Shame in Managing Organizational Finances

The concept of shame in managing organizational finances is also understood as avoiding fraudulent actions that harm others (Katz, 2014). Alfin Khairun explained, *"Shame is feeling uncomfortable or low due to doing something wrong."* In the context of Islamic culture, shame (haya') is an important trait that keeps individuals from committing sins or unethical actions (Abraham et al., 2020). This is consistent with Alfinor's view that *"Shame in managing finances is when committing fraud that harms others."* In Islamic literature, shame serves as a self-control mechanism that acts as a barrier to fraud or deviation. Al-Ghazali wrote that shame reflects an individual's awareness of Allah's surveillance, making them reluctant to engage in actions that could harm others (Katz, 2014). Firman Syahroni also emphasizes this by stating, *"Shame arises when we commit fraud that harms others."* In organizational financial management, this sense of shame acts as an ethical mechanism to prevent fraud and deceit. The importance of shame as an internal moral control is also affirmed by Moh. Rizal Efendi, who stated that *"Shame is when we commit fraud, and it harms others."*

Ummul Falahah added, *"If someone still has shame, they won't dare misuse organizational funds because they know it's a betrayal of trust."* Wawan Kurniawan expressed a similar sentiment, noting, *"Shame comes from the heart—if we feel it strongly, we will hesitate to do anything that could harm the organization or its people."* Siti Kholifah also shared, *"For me, shame is a sign of faith. When we fear being exposed for wrongdoing, it keeps us grounded and careful in our actions."* Ridan Muhtadi explained, *"Shame functions like an internal alarm. Before we even think of manipulating finances, it reminds us of the consequences, both morally and spiritually."*

This understanding reflects literature discussing the relationship between individual morality and responsibility in organizational contexts. In a well-functioning organizational culture, moral integrity like shame plays a crucial role in maintaining ethics and good governance.

## 3. Feeling of Shame When Committing Fraud

When asked about the feeling of shame when committing fraud, respondents generally responded that they felt shame not only towards themselves but also towards Allah. Alfin Khairun mentioned, *"If there is fraud, the primary shame is towards Allah and oneself."* This shows a strong understanding that from an Islamic perspective, honesty and justice are not only measured by human standards but also by one's spiritual relationship with God. Relevant literature also indicates that in Islamic ethics, all actions will be

accounted for before Allah, so shame towards Allah is the most effective self-control (Katz, 2014). Alfinor added, *"When committing fraud, I feel ashamed before Allah, myself, and fellow beings."* This statement emphasizes the importance of the spiritual dimension in preventing fraudulent actions in financial management. Firman Syahroni and Moh. Rizal Efendi have similar views, stating that the feeling of shame when committing fraud is not only related to oneself and others but also to Allah.

Muhammad Farhan echoed this sentiment by saying, *"Shame, for me, is the fear of standing before Allah and being held accountable for my actions. It's not just about losing respect from others, but knowing that Allah sees everything."* Alfainnor remarked, *"When I reflect on my actions, I think of the day of judgment. If I commit fraud, it's not only the loss of trust in my community, but also the severe consequences before Allah."* Moh. Rizal Efendi highlighted the dual nature of shame, saying, *"Shame is when I am not only ashamed of my actions in front of others but also in front of Allah, knowing that I have betrayed the trust He has given me."*

This further reinforces the concept of moral accountability in Islam, where every action, including financial matters, has spiritual consequences that must be accounted for before Allah. As these responses suggest, the ethical framework in Islamic finance management is deeply rooted in personal morality, spiritual awareness, and a constant reflection on the afterlife, making shame a potent mechanism to prevent unethical behavior.

#### 4. Views on Fraud in Organizations and Whether It Is a Sin

All respondents agreed that committing fraud in financial management is a sinful act because it can harm others (Maulida & Bayunitri, 2021). Alfin Khairun stated that *fraud "is certainly sinful because it is dishonest, even if the money is not kept for oneself."* This indicates that honesty is an absolute obligation in Islam, and any deviation, even if minor, is still considered a moral violation. Literature on fraud in financial management supports this view (Karpoff, 2021). According to Pejic-Bach et al. (2020), fraud or deceit in organizations not only undermines organizational integrity but also contradicts fundamental Islamic principles. This is consistent with Alfinor's statement that *"It is sinful because it harms at least one party."* In financial management, sin is not only viewed from a legal perspective but also from a religious ethical standpoint. The views of Firman Syahroni, Moh. Rizal Efendi, and Muhammad Farhan are also consistent with literature emphasizing that fraud harms others and is therefore contrary to Islamic teachings.

Fahrur Rozi added, *"Fraud is not just a violation of trust but a sin that affects everyone involved. Even if the money is not personally taken, the impact on others makes it wrong."* Ridan Muhtadi emphasized the moral dimension, saying, *"In Islam, even a small act of fraud is seen as a betrayal, not just of legal rules, but of the values of justice and fairness that guide our lives."* Ummul Falahah shared a similar view, stating, *"Fraud harms people, and in Islam, causing harm to others is a great sin. It's not just about the law; it's about doing what's right in the eyes of Allah."* Firman Syahroni further reinforced this idea by stating, *"When I think of fraud, I don't just see it as a violation of rules but as a moral failing that has spiritual consequences."*

These responses align with the broader literature, which asserts that the ethical principles embedded in Islam frame fraud not only as a legal violation but as a breach of moral integrity that impacts both the individual and society. In this context, the concept of sin encompasses not only legal violations but also breaches of the moral values upheld in Islam, where causing harm to others through deceit is seen as a serious violation of one's duties toward both fellow human beings and Allah.

#### 5. Honesty in Organizational Financial Management

Honesty in financial management is considered an obligation by all respondents. Alfin Khairun stated, *"I have been honest in financial management because prices have not been inflated."* This shows that transparency in budget management, such as setting prices or using funds, is seen as part of honesty. In literature on organizational financial management, honesty is a fundamental pillar in achieving

accountability and integrity (Sulitzeanu-Kenan et al., 2022). According to Alfinor, *"I have been honest because of shame before Allah, myself, and those around me."* This indicates that the motivation for honesty comes not only from formal obligations but also from religious and social awareness.

Honesty applied in financial management also includes accurate and transparent record-keeping, as explained by Ummul Falahah, *"I have been honest because I record according to what happens and do not harm others."* This is consistent with literature stating that honesty in financial management involves accurate and complete reporting, which not only benefits the organization but also maintains stakeholder trust (Akhter, 2020; Kembauw et al., 2020). Similarly, Khotibul Umam expressed, *"Honesty in financial matters is about making sure every transaction is documented truthfully, and nothing is concealed."* He further emphasized, *"The foundation of trust is built on truthful records and clear communication about where funds go."*

Ridan Muhtadi added, *"I see honesty as a responsibility. It's about making sure we are faithful to the resources given to us, even if no one is watching."* Ruswandi highlighted, *"For me, honesty in managing finances means ensuring that everything is accounted for properly, and there are no hidden costs or unexplained funds."* These responses reflect a shared belief that honesty is not only an ethical responsibility but also a practice that nurtures trust and transparency within the organization.

The results of the interviews show alignment between respondents' understanding of Islamic culture of honesty and shame and the relevant literature. Honesty is viewed as an integral part of good financial management, with transparency being a key factor in maintaining accountability. Meanwhile, shame serves as a self-control mechanism to prevent fraudulent actions, which is also emphasized in Islamic literature and organizational ethics.

The results of this study highlight that honesty and shame function as internal moral controls that play a central role in shaping ethical behavior in organizational financial management. The respondents' consistent emphasis on honesty motivated by personal integrity, religious beliefs, and social accountability indicates that ethical financial practices are deeply influenced by internalized values rather than solely by external regulations. This has significant implications for organizational governance, suggesting that ethics training and financial oversight should integrate moral and spiritual dimensions, particularly in contexts with strong religious or cultural foundations like Islam. The role of shame, particularly shame before Allah, underscores the importance of spiritual accountability as a deterrent against fraud and mismanagement. Therefore, organizations should not only focus on technical financial controls but also foster a values-based culture that promotes transparency, spiritual responsibility, and collective trust. This approach can strengthen internal governance, improve stakeholder confidence, and ensure long-term sustainability through ethically grounded financial practices.

## CONCLUSION

This research reveals that shiddiq and haya' are not merely religious ideals but practical values enacted by financial managers in Islamic organisations. Honesty facilitates transparency, while shame provides moral restraint against unethical acts. Participants' commitment to these values stems from religious devotion and the belief in divine accountability. Despite organisational and external pressures, these values help shape ethical financial governance. Continuous education and leadership rooted in Islamic ethics are essential to institutionalise these values and overcome implementation challenges.

The study affirms the role of Islamic ethics as a cornerstone of sustainable and trustworthy financial management. The integration of Islamic values of integrity, honesty and social responsibility in organisational financial management practices is crucial to ensure that financial decisions are taken with due regard to the moral and ethical values inherited by Islam. Through interviews with organisational officers responsible for finance, this study highlights that the Islamic culture of honesty and shame plays an important role in financial decision-making.

The results of this study are consistent with findings in the literature suggesting that organisations that embrace a culture of honesty and shame tend to have better financial management practices. A holistic approach, such as education and training on Islamic values, is recognised as an important step in building an organisational culture that is in line with Islamic values. Nonetheless, the study also highlighted several challenges in implementing a culture of honesty and shame in organisational management, including pressure to achieve financial targets, unscrupulous individual ambitions, and lack of awareness about Islamic values. To overcome these challenges, sustained efforts are needed to increase understanding and awareness of Islamic values in the context of organisational financial management.

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