

The religious and social reference of the worker and its role in the rational functioning of the institution

المرجعية الدينية والاجتماعية ودورها في التسيير العقلاني للمؤسسة

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الملخص:

يعتبر موضوع المرجعية الدينية والاجتماعية وعلاقتها بالسلوك التنظيمي للعاملين على الخصوص وبالتسيير العقلاني للمؤسسة عموما من المواضيع الهامة التي حظي باهتمام العديد من الباحثين والعلماء في مختلف الدراسات السوسولوجية، إذ حاولنا من خلال هذا المقال تكوين صورة تتسم بالوضوح لموضوع المرجعية الدينية والاجتماعية وعلاقتها بالسلوك التنظيمي، حيث أن تفشي السلوكات السلبية داخل المؤسسات الجزائرية أثار انتباهي للبحث عن السبب الذي يقف وراء ذلك لأن هذا الموضوع له أهمية بالغة في فهم وتفسير الأفعال التي تصدر عن العاملين، وبالتالي التعرف على طبيعة القيم التي يحملها الفرد ويجسدها داخل المؤسسة، ذلك أن تعارض قيم الفرد مع قيمها سوف يعرقل عملها ويضعف من تحقيق أهدافها ويهدد استقرارها. مع العلم أن قيم الانضباط والصرامة في الجدية والمنافسة التي تعمل بها المجتمعات المتقدمة مثل اليابان والالمان عادة ما تكون وراء نجاحهم، فطبيعة المجهود الذي يبذله الشخص في منصب عمله هو نتيجة تفاعلات بين الفرد وبيئته وبمعنى اخر نتيجة التركيبة الذهنية السائدة.

الكلمات المفتاحية: المرجعية الدينية والاجتماعية، القيم الدينية، القيم الاجتماعية، السلوك التنظيمي، المؤسسة الجزائرية، التسيير العقلاني للمؤسسة.

Abstract:

The issue of religious and social authority and its relationship to the organisational behaviour of employees in particular and to the rational management of the institution in general is considered one of the important topics that have attracted the attention of many researchers and scholars in various sociological studies. We have tried through this article to form a clear picture of the issue of religious and social authority and its relationship to organisational behaviour, as the prevalence of negative behaviours within the Algerian institutions aroused my attention to search for the reason behind this because this topic is of great importance in understanding and interpreting the actions that emanate from the workers, thus, identifying the nature of the values that the individual holds and embodies them within the institution, so that it opposes an individual's values with it's values will hinder it's work, weaken the achievement of it's goals, and threaten it's stability. Knowing that the values of discipline and rigor in the seriousness and competition in which developed societies such as Japan and the Germans operate are usually behind their success. The nature of the

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effort that a person makes in his work is the result of interactions between the individual and his environment, and in other words, the result of the prevailing mental structure.

Key words: Religious and social reference, Religious values, Social values, Organisational behaviour, Algerian institution, Rational management of the institution.

Introduction:

Undoubtedly, the reference of values is an important factor in various organisations, many may overlook its study and knowledge of its impact on the functioning, and given that the Algerian society is a distinct society from others because it has a culture of its own, which is what stands out the existence of a special reference to his culture derived from the Arab-Islamic culture. This is what makes the reference to the values within his organisations somewhat different from the reference to the values existing in the cultures of other societies.

Although the management of Algerian institutions, depending on the nature of their activities, is affected by several factors, such as political factors (the political system, justice, equality, power) and organisational factors (such as organisation of work, leadership style, decision-making, bureaucratic behaviour, communication system, and incentives), the reality of the crisis lies In reference to the religious and social values of work, That is, it is a crisis of perception of the concept of work, because work as a social value is the origin and management is only a branch as it is termed in sociology, and therefore when the reference to the religious and social values of work for the worker is shaken, the values of management are shaken accordingly, which in turn is reflected in organisational performance and behaviour for workers. This is what makes Algerian institutions today facing these negative manifestations of management, such as indifference and negligence at work, bureaucratic behaviour in the negative sense, lack of professional conscience, lack of discipline, lack of mastery, fraud, bribery, nepotism, and serving personal interest at the expense of the public interest. Therefore, this research came to present a problem through which we try to find out how religiously and socially acquired work values affect the organisational behaviour of workers within the Algerian institution, which in turn is reflected in its rational management, as these religious and social values constitute a reference basis for his positive and negative behaviour towards his institution.

Before addressing the knowledge of these values, we will work to define some of the concepts that have to do with our topic so that we can discuss the reference of religious and social values and its role in devoting the values of work in the Algerian institution for its rational course, leading to some repercussions of the value contradiction of the worker on the Algerian institution, to suggest later a model for some mechanisms that help to achieve the goal of compatibility between the reference of personal values and the organisational values of the workers of the institution.

First: Determining concepts related to the subject of the study:

1. What is meant by the concept of reference values:

It is related to the ideas, beliefs and philosophy that individuals share and leads their behaviours to achieve harmony that reflects the efficiency of the institution that will create a basic value that contributes to the mobilisation of all energies at all levels. WATERMAN AND PETER Consider it the foundation of lasting and continuous success, while MAURIES THEVENET is considered a reference of values those that allow all individuals to evaluate things or judge them and influence them, and also arise from the lived experiences of the individual in the groups to which he belongs, and values contribute to directing and interpreting the organisational behaviour of the individual and the group, and in this way we can distinguish between the “reference of the values of individuals and the values of organisation, so the first It means the intellectual formation or the mental composition of individuals. The second, which is the values of organisation, includes the organisational and behavioural aspects of institutions and the rules, instructions and laws they adopt. ⁽²⁾ It is the most important because it is related to the organisation and management, where organisational values guide the behaviour of workers in the work environment, within the different organisational circumstances, and among these values are equality between workers, attention to time management, interest in performance and respect for others ⁽³⁾ and accordingly it can be said that the reference values It is a set of perceptions, beliefs, principles and ideas that an individual acquires through his interaction with the environment.

2. The concept of religious values:

Its origin is the heavenly teachings, and it has a strong influence on the souls of individuals, printing their opinions, shaping their attitudes, and embodying their behaviour with distinct moral values. The term “value” emerged in the Holy Qur’an, especially in Surat Al-Bayyinah, through the words of Allah Almighty “in it are valuable books” ⁽⁴⁾ and also “that is the religion of value” ⁽⁵⁾ which means books of importance and benefit to people, and that Islam is a great religion directed to a nation of importance and righteousness And an amount to perform a pure Muhammadan message... The value in Islam is that great matter that human beings prefer to emulate, follow and take seriously, and without it everything is trivial, invaluable and reprehensible that has nothing more important than corruption and dissolution... And the value of work, perseverance, success and attainment Goals... are all among the virtuous human values that Islam urged them to and commanded us to take into account them inwardly and outwardly...

3. The concept of social values:

Are those facts that express the social structure in any society, as they are an existing reality that represents one of the standards of social behaviour. To take the form of principles and controls that determine the behaviour of individuals and groups ethically, psychologically and historically ⁽⁶⁾. Therefore, they are the sum of the standards set by the individual to influence phenomena and social processes... and the preferred forms of behaviour among people that direct feelings, thinking, action and

choice. Also, social values have a prominent role in driving human behaviour towards the fields of study or work... and that the individual does not achieve success or excellence if he finds a conflict and conflict between his values and those values required by his professional environment. Organisational behaviour: It is meant as a set of behaviours and actions that the individual performs within his work environment, such as the behaviour of loyalty and discipline, and these behaviours reflect the values that the individual carries as religious, social and ethical values towards work, which are considered the frame of reference in interpreting these behaviours.

4. Work values:

It is defined as a set of controls or foundations that are considered as behavioural guidelines that determine the behaviour of the individual within his work or in relation to the professional activity he practices., where it controls his activities and actions, and acquires these values such as cooperation, workmanship and seriousness through his socialisation that he acquired in his life to become the value system of the worker.

5. The concept of the Algerian institution:

The institution is defined as an organized group at a high level with formally established goals, rules and regulations, and a set of specific roles. It is also a place where the work of human resources is organised and where human activities interact to influence nature and primary resources to obtain necessary results ⁽⁷⁾. It is also “the facility, factory, front, or office ... , where a person or several persons work for the same authority.” , the manager, the employer or the company...” ⁽⁸⁾

Both definitions include characteristics that can be summarised as follows:

- It is open to formal and informal communication.
- It is purposeful and requires clear and realistic strategies.
- It is dynamic, vital, continuous development and order .
- It is subject to the environment when making decisions .

Second: The reference of religious and social values and their role in consolidating the values of work in the Algerian institution towards its rational management:

Most Algerian institutions know weakness and inability to achieve the goals entrusted to them, and this deficit is reflected in their profitability in quantity and quality. Efforts to identify the causes of this in order to address them have remained focused on material and technological aspects, despite the fact that they possess important financial and technological resources, which makes us search and wonder about other factors that affect the formation of this situation. Perhaps the human aspect, which has been approached from an ideological angle, is a factor that needs to be taken care of by research. Knowing that the values of discipline and rigor in seriousness and respect for working time and the nature of the effort made by the

worker in his work position is the result of interactions between the worker and his environment, in other words, as a result of the mental structure or intellectual structure of the prevailing individual. The economic, social, political and cultural changes experienced by Algerian society and the organisational practices that followed the institution undoubtedly contributed to the formation of a combination of ideas and attitudes towards work and thus led to a certain type of achievement and profitability that is often characterised by weakness and disability ⁽⁹⁾.

The organizational behaviour of workers at work, whether they are work or managers required by several factors related to the background or the religious and social reference framework and the values of work that arise and change by the institutions of society and their nature, something agreed and recognised is that most workers differ in their organisational behaviour at work, they may miss the degree of their enthusiasm and desire to work, some of them make a great effort to accomplish the work and some of them are satisfied with ordinary things and some of them are negligent to the point of negligence and idleness, and of course it is in the interest of the institution to identify the background of these cases and treat them. If the studies on the value reference are considered the engine and guide for behaviour at work, it becomes necessary to identify the values of work supported by him and the values that are not supported for the performance of work and deviated from it.⁽¹⁰⁾ Accordingly, some of the work values supported to motivate work will be identified through the reference of religious and social values of Algerian society.

1. Work Status:

Work still has not occupied the proper place in our cultural and social values for the management of the institution. This is evident to us through the wide indicators of negligence and indifference in the performance of work and the implementation of tasks among various segments of society. While work occupies an important place in Islam, the proof of this is that the word work and its derivatives appear in the Quran more than three hundred and thirty times. This is a clear indication of the place that work occupies in Islam. ⁽¹¹⁾

2. Linking work to faith:

In this area, we find Islam linking the issue of work with the issue of faith for the words of Allah Almighty 'those who believe and do good deeds' ⁽¹²⁾ and his saying 'but those who believe and do good' ⁽¹³⁾ 'except those who repent and believe and do good' ⁽¹⁴⁾, and what the Prophet (peace and blessings of Allah be upon him) came from the saying 'faith is what is revered in the heart and sincerity of work' and this link between work and faith as an indicator and a clear indication of the status of work on the one hand and the need to link work with faith on the other hand. As the prophet peace and blessings be upon him said 'no faith is accepted without work, and no work without faith'.

3. Perfection of work:

It is noticeable that most Algerian institutions suffer from perfectionism and dedication to work. Therefore, the Messenger, May Allah prayers and peace be upon him, says, "Allah loves if one of you does a job to do it well, because work is worship, and because the worker is entrusted with his work, and the worker's faith will not be valid." Without memorising his work and performing it perfectly, as a trust in his neck, due to the words of the Messenger, May Allah prayers and peace be upon him, "The believer is the one whom people entrust with their money and their lives." In this the Islamic religion urged mastery of work, sincerity and devotion to it, and avoiding manifestations of fraud and negligence in its performance .¹⁵

4. Work is a criterion for reward and punishment:

Islam has made work the criterion for reward and punishment for the Almighty's saying, "Whoever does an atom weight for good will see it, and whoever does an atom weight for evil will see it"⁽¹⁶⁾, and his saying "and that a person will have nothing but what he strives for, and that his effort will be seen, then he will be rewarded with the fullest reward"⁽¹⁷⁾, and also "For your Lord, let us ask them all about what they used to do"⁽¹⁸⁾ and by returning to the social reality and projecting it on the Algerian reality In general, and the Algerian institutions in particular, we notice that the most capable, most persistent, effortful, and sincere in their work do not receive a material or moral reward commensurate with their qualifications. Rather, they are often marginalised and isolated in a smart and courtly bureaucratic manner, while the least efficient, persistent, and effortless who may cause laxity and disruption of the institution's tasks. We find him receiving material and moral rewards, and this is an indication that there is a defect in our cultural and social concepts and perceptions of work values.

5. Work is the origin of value:

The Islamic concept of work is the origin of value, different from the Western concept that makes material the main factor in giving consideration and social status to its owner. These values are rejected, but a person obtains his social value through work, according to the Almighty's saying: "And neither your wealth nor your children are such that they bring you nearer to Us."⁽¹⁹⁾ If we go back to our cultural values, we will find that the social value of the individual is acquired either through power or through prestige or through money, while we find these values in Islam are all rejected, but a person obtains his social value through work and effort.

6. Management is a trust and a responsibility:

Management or supervision in the Islamic concept is a trust and a responsibility. For the Almighty said, "We offered the trust to the heavens, the earth, and the mountains, but they refused to carry it and feared it. And man carried it, for he was unjust and ignorant"⁽²⁰⁾ and as a responsibility for the words of the Messenger, May Allah prayers and peace be upon him, "Each of you is a shepherd and each of you is responsible for his flock." But by looking at the reality of our Algerian institution, we often find that its benefactors view the management process as an opportunity to serve

the personal or regional interest to achieve their own goals at the expense of the public interest.

7. Time Value:

The meditator in the Arab-Islamic heritage finds many verses, hadiths, sayings and proverbs that give special importance to time, and Allah has sworn by it in many verses, Allah Almighty said, 'and the age that man has lost' ⁽²¹⁾, and the Almighty said, 'and the night if it clouds and the day if it manifests', ⁽²²⁾ as Allah Almighty said (and dawn and ten nights ⁽²³⁾ and other verses as well as many hadiths clarify this: On the authority of Muadh bin Jabal, may Allah be pleased with him, he said: "The feet of a servant will not move on the Day of Resurrection until he is asked about four things: about his life and how he spent it, about his youth and how he wore it out, about his money from where he earned it and on what he spent it, and about his knowledge and what he did with it."

It was narrated that Ibn 'Abbaas (may Allah be pleased with him) said: "The Messenger of Allah (peace and blessings of Allah be upon him) said: "There are two blessings that many people lose: health and free time." And on the authority of Anas, may Allah be pleased with him, who said: The Messenger of Allah, May Allah prayers and peace be upon him, said: "If the Hour established and one of you has a sapling in his hand, then if he is able not to stand until he has planted it, then let him do it."

The verses and hadiths referring to the importance of time, especially we find popular proverbs, in turn, expressing the importance of time with the following examples: "Time is like a sword, if you do not cut it, it will cut you." "Time is life." "Do not postpone today's work until tomorrow.

However, at the level of practice in various Algerian institutions, we find the circumvention of time and we find the opposite of these concepts and these magical sayings and phrases that come out as an expression that justifies this contradiction, which is 'Allah is overcoming' Wash Ander 'If you were in my place, what would you do...' and above all, why my livelihood is the livelihood of your government' ⁽²⁴⁾

The conclusion from this is that time or time is the least valuable thing due to its abundance and availability constantly, and there are many expressions indicating this meaning such as "you have to be patient" and "you have ample time" "time is all yours" "you don't have to" which all mean in their meaning negative values other than Supported for the success, achievement and mastery of work at the level of Algerian institutions.

This negative trend of time is detrimental to the management of Algerian institutions, whatever the nature of their activities, whether they are production or services and their objectives. Rather, work in the field of institutions requires discipline in time to complete the work according to the specified time.

Third: some Implications of the worker's value contradiction on the Algerian institution:

There is no doubt that the rapid and successive changes that the world is going through today have caused a rift in the reference of religious and social values in our Arab societies, especially Algerian society, that reference established through distant historical periods, so that we are facing today a reference of Western values that do not agree with our customs, traditions and cultural morals derived from the teachings of the Islamic religion. Perhaps the most prominent of these negative values:

- 1- The spread of the spirit of indifference to the public interest.
- 2- The spread of corruption in its various forms, social, moral, economic, and political.
- 3- Mediation, nepotism and bribery.
- 4- Dependence and lack of effective participation in various community issues.
- 5- Freedom from religious and moral standards and imitation of Western societies.
- 6- Exaggeration in various manifestations of behaviour, especially religious behaviour.
- 7- The spread of the spirit of division and sectarianism and rallying around special interest groups.
- 8- The emergence of values of negativity, isolationism, and alienation from the institution. ⁽²⁵⁾
- 9- Absence of evaluation and follow-up.
- 10- Killing innovative thinking and initiative.
- 11- Absence of the principle of entitlement and reward through which human behaviour can be moved positively or negatively.
- 12- Subconscious coping with what is happening as well as compulsive coping, constant anxiety and loss of self-confidence.
- 13- Not linking satisfying needs with performance. ⁽²⁶⁾

'Weak false values at the level of individuals and institutions can be realised from the lack of motivation manifested in low profitability, inefficiency, absences, irregularity, apathy, lack of mastery and sincerity... While at the level of institutions, it can be identified through poor management or irrational management manifested in the absence of principles, unpredictability, slowness in making decisions continuously or issuing decisions repeatedly, control over competencies, absence of personal relationships, effectiveness of informal organisations, rigidity in operations... ⁽²⁷⁾

One of the factors that encouraged the employment of some practices harmful to the institutions of Algerian society, including what is due to the self-composition and intended psychological that governs the behaviour of the individual and his actions, and form and determine his outlook on life in general, as can be traced back to the sum of values, ideas and traditions inherited in society, helped the external environment to exist and continue, it was an example of the general policy of the state on the social structure in society negative repercussions,

Trends such as trust and indifference have emerged, such as the prevalence of the phenomenon of irregularity and interest with the rejection of change, attention to appearance and lack of responsibility, the absence of commitment and lack of belief in moral values such as loyalty, belonging, honesty, cooperation, discipline and regularity at work, evasion of responsibility, multiple waste of time and the absence of behavioural norms, the decline of rational mentality and the crisis of dialogue, trust and nepotism, lack of accountability, courtesy and kindness, circumvention and evasion, the policy of withdrawal and isolation ... This policy has affected the values and culture of society and, by extension, institutions. The Algerian worker adapted to the situations that emphasised the addiction to negativity in the absence of evaluation and that he is not treated according to the results he obtains, so he does not care about the results of others, as he is satisfied with the physical presence of the institution and is associated with the position without the institution, he looks at what it offers him and does not care about what he must offer it. ⁽²⁸⁾

The contradiction of values with different negative manifestations can be mitigated through a set of interventions and procedures, which can be summarised as follows:

Fourth: The proposed model for some mechanisms that help achieve the goal of compatibility between the reference of personal values and the organisational values of the institution's workers

There is no way to survive and continue in light of local and international transformations except by changing the behaviours of individuals, their attitudes and values towards time, mastery, system, authority, institution, leaders themselves, and quitting the confusion between human and personal relations and the interests and objectives of the institution, with an emphasis on the importance of continuous evaluation. This requires finding practical steps to bring about cultural change within the public institution, and accordingly, this model has been proposed for some mechanisms that help to transform it into realistic applications that achieve the goal of compatibility between personal values and organisational values for the institution's workers, and the most prominent mechanisms proposed for application are the following:

1. Reconsider the values of motivation currently in institutions, whatever the nature of their activity, in proportion to the needs of workers, as their development will lead to achieving value compatibility and job satisfaction to ensure their rational functioning and their absence or ignoring may lead to opposition to workers.

2. Holding workshops at the institutional level aimed at explaining and clarifying the detailed objectives of the institution and possible methods to achieve them so that workers can readjust their personal values in light of those goals to ensure that they do not conflict.
3. Activating meetings between the heads of departments and the management of the institution to bring together views regarding organisational values and the extent to which they achieve the demands and needs of workers and members of the labor body affect their individual needs and try to achieve them, and this step is very important to remove the conflict between organisational values and personal values of workers.
4. Work on issuing annual bulletins and brochures that include the administrative guide for the work of each of the heads and directors of departments and workers, provided that it includes an explanation of the objectives of the institution and its future ambitions and the values it contains for its rational management.
5. Identify points of difference and conflict between organisational values and personal values and work to develop plans and strategies to ensure the removal of this conflict or mitigate its impact on the organisational behaviour of workers.
6. The need to intensify conferences, seminars and lectures that discuss the topics of reference of personal and organisational values and diagnose the conflicts between them because of their impact on solving problems and achieving the required value consensus, and also in order to identify the experiences of leading institutions to emulate.
- 7- The contribution of administrative leaders with the patterns of positive behaviour desired and required as role models and ideals in the institution, and to learn something important is how to love and evaluate employees and look at them as an important human resource in achieving the rational management of the institution.
- 8- Develop an effective communication system based on digitisation to facilitate the movement of ideas and practices in a way that enriches and develops the culture of the institution.
- 9- Valuing and activating the systems of selection, appointment, training, promotion, performance evaluation and incentives as the main pillars for planting discipline, order and responsibility, developing the spirit of commitment, belonging and loyalty, and taming them to creativity, innovation, expressing opinions, self-censorship and teamwork ⁽²⁹⁾

Conclusion:

An observer of the behaviour of the worker within the Algerian institution finds that these behaviours carry with them many social and cultural connotations, the most important of which are those related to imported values and contradict the value and ideological system of Algerian society. Therefore, specialists and workers in the field of science and knowledge must work to correct misconceptions of the values of work in perception and practice, and work to deepen the status of work in our society and highlight its most importance and role in the life of the individual and society. And contribute to the development of field applications of Islamic and social values to work in our institution, regardless of the nature of its activity. Because knowing the reference of values helps to determine what the institution is and the direction in which it wants to move, and thus this management allows thinking about the organizational reconstruction of the institution and reconsidering the methods of leadership and control so that they are appropriate and consistent with the requirements of the personality of the Algerian worker.

Consequently, there is an omission in this matter, which would significantly affect the efficiency and effectiveness of the institution. Perhaps this is the reason that led to the failure of many attempts to transfer successful management systems from one society to another, relying mainly on the general principles of organisation and management without paying attention to religious and social factors as a reference within which these institutions operate, and on this we can say that the study of the religious and social reference in the institution and the value system produced by interaction is the absent dimension in research on the development and modernisation of institutions in our Algerian society.

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