

## **Types of Intellectual and Ethical Pollution and the Role of Islamic Business Ethics in Reducing Them**

**By**

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### **Abstract**

The study investigated the types of intellectual and moral pollution and the role of Islamic business ethics in reducing them. The problem of the study was represented in that the intellectual and moral pollution affects the human psyche, beliefs and behavior; it is more dangerous and harmful to the individual and community. The importance of the study is represented in that today there is urgent need to adhere to Islamic ethics to save humanity from the corruption caused by the materialistic positivist philosophies in many contemporary countries. The study aimed to identify the types of intellectual and moral pollution, to find out the causes that lead to the intellectual and moral pollution. The descriptive analytical approach was used to measure the relationship between the types of intellectual and moral pollution and Islamic business ethics through collecting primary and secondary data from previous literature (previous research and studies). A tool was prepared to conduct the study; a questionnaire was designed on an electronic link and directed to a random sample of students and teaching staff members to verify the following hypotheses: There is a statistically significant relationship between intellectual and moral pollution and the developments in communication means. There is a statistically significant relationship between adherence to Islamic business ethics and the reducing the types of intellectual and moral pollution. The study came up with the findings: Communication means waste time and prevent performing prayers and religious requirements. There is a statistically significant relationship between adherence to Islamic business ethics and reducing the types of intellectual and moral pollution. The researchers recommend the following: People should keep away from the developments in communication means because they lead to intellectual and moral pollution. People should save time and perform the prayers and religious requirements.

**Keywords:** pollution, business organizations, Islamic ethics.

### **Introduction**

Moral pollution is the most dangerous type of pollution at all. Intellectual behavior is considered the basic foundation on which any human activity is based, as it is the force that

regulates social life in its worshipping and dealing aspects. Therefore, if someone loses the straight moral behavior, that will be reflected negatively on his dealing. He may become the reason for the occurrence of any type of environmental pollution under the presence of moral values that man represents in his behavior with the environment and community. For instance, cleanness behavior habituates oneself not to throw whatever kinds of dirt into the wrong place, honesty makes someone upright and faithful and truthfulness does not allow man to lie all those are morals and civilized behavior.

Today, there is an urgent need to adhere to Islamic ethics in order to save humanity from the corruption caused by the positivist materialistic philosophies in many contemporary countries. This led many morals either to disappear or not to be adopted by many individuals in community. Therefore, people should not tolerate ethical pollution because of its negative impact on community as a whole.

### ***Problem of the Study***

Intellectual and moral pollution affects the human psyche, beliefs and behavior. It is more dangerous and harmful to individual and community. The problem of the study was represented in investigating the types of intellectual and moral pollution and the role of business ethics in reducing them.

### ***Questions of the Study***

The study attempts to answer the following questions:

1. What are the types of intellectual and moral pollution?
2. What are the causes of intellectual and moral pollution?
3. What are business ethics in Islam?
4. What is the role of Islamic business ethics in reducing the types of intellectual and moral pollution?

### ***Objectives of the study***

The study aims to:

1. Identify the types of intellectual and moral pollution.
2. Clarify the causes of intellectual and moral pollution.
3. Identify the role of means of communication on intellectual and moral pollution.
4. Identify the role of Islamic business ethics in reducing the types of intellectual and moral pollution.

### ***Hypotheses of the Study***

The study intends to verify the hypotheses:

1. There is a statistically significant relationship between intellectual and moral pollution and the developments in means of communication.
2. There is a statistically significant relationship between adherence to Islamic business ethics and the reduction of intellectual and moral pollution types.

## **Methodology of the Study**

### ***Method and Tools of the Study***

The descriptive analytical approach was adopted to measure the relationship between models of intellectual and moral pollution and business ethics in Islam by collecting primary

and secondary data from previous literature (previous research and studies). A questionnaire was designed as the tool of the study on an electronic link; it was addressed to a random sample of students, teaching staff members and business owners. The e-link was distributed to an experimental sample and to a number of specialized experts in order to benefit from their opinions and suggestions. The consistency, validity, and reliability of the questionnaire were verified by using Cronbach Scale.

#### ***A- Population of the Study***

The population of the study consisted of approximately ( ) including students, teaching staff members and business owners in Khamis Mushait city.

#### ***B- Sample of the Study***

The sample of the study was ( ); the questionnaire was distributed to a random sample of small enterprises as the sample of the study. A number of the ( ) distributed questionnaires were responded representing ( % ), of the study population who were ( ).

#### ***C- Sources of the Study Data***

Primary studies: They include the field study - the questionnaire.

Secondary studies: They include previous studies - books - magazines - blogs - the Internet.

#### ***D- Procedures of the Study***

Intellectual pollution - causes of intellectual and moral pollution.

#### ***8- Limitations of the Study***

Spatial limits: Khamis Mushait city.

Time limits: 2022/2023.

#### ***Previous Studies***

##### ***Study one***

Abdelhady (2020) conduct a study entitled: (Intellectual Pollution Among the Youth and Its Role of Individual in Dealing with It).

The study aimed to investigate the intellectual pollution among the youth and individual's role in dealing with it. The study findings: Unawareness, spread of destructive negative values, lack of fidelity and belongingness, ethical deviation and weak religious restraint are the main causes of the intellectual pollution.

##### ***Study two***

Abdelhady (2001) conducted a study entitled: (Business Ethics and Social Responsibility of an Organization).

The study aimed to investigate business ethics and social responsibility. The study findings: Ethical behavior protects business organizations. Ethical behavior is a legal behavior. Ethical problems appear because of the favoring personal interests over organization's interests or objectives.

##### ***Study three***

Nwahedah (2014) conducted a study entitled: (Regulations of Using Modern Communication Means).

The study aimed to identify the regulations of using modern communications means. The study findings: Using modern communication means is one of life requirements. Good using of modern communication means is useful for community. Weak control in Islamic libraries causes the intellectual and moral pollution and waste time.

#### ***Study four***

Alqaleeti (2005) conducted a study entitled: (The Phenomenon of Religious Extremism).

The study aimed to investigate the religious extremism, its reasons and solutions. The study finding: Religious extremism is a plague that appears in community and considered the most dangerous religious phenomenon.

## **Theoretical Framework**

### ***Linguistic and Terminological Definition of Pollution***

#### ***Linguistic and Terminological Meaning of Pollution***

Lisan al-Arab and al-Muheet defined pollution as follow: under the definition of the word “polluted”; if water or air is polluted that means it is mixed with harmful foreign substances. To pollute water means to muddy it.

Encyclopedia Britannica defined environmental pollution as: “the addition of any component or form of energy (for example: heat, sound, or radioactivity) to the environment at a rate faster than the environment can cope with, by dissipation, breakdown, or initiation of a new cycle, or storage in a harmful form.” The Holy Qur’an urged the Muslim to protect and maintain the environment; Islam considered that a religious duty. Allah Almighty commanded to deal with the environment as public property whose components and resources a Muslim must maintain.

Intellectual pollution means that someone’s principles, values, thoughts, and beliefs change negatively affecting his behavior in community. Since false ethics and principles affect the human soul, they cause imbalance in ideas, beliefs, and values, affect the individual’s behavior and social performance and lead to deviation from correct behavior.

### ***Reasons for Intellectual Pollution***

The high rate of illiteracy, low culture, low academic qualification and destruction of educational immunity are the main reasons for the intellectual pollution.

### ***Concept of Ethics***

Manners in language: Character and temperament or nature; a way of behaving that characterizes someone in his way of behavior and in his manners. It is an integrated organization of personality traits or behavioral tendencies that usually enables an individual to respond to custom and ethics of behavior which are the qualities necessary to build a community aware and able to overcome any dangers. Therefore when there is decline it creates many dangerous forms in community that cause crises which everyone fears. So, when honesty, respect and love of others disappear community inevitably delay (Al-Sahhah Taj Allugha & Sahhah Al-Arabiya, 1987: 405).

Manners as term: It is a well-established state of soul from which actions of good or evil come without the need for thought and deliberation. It is an integrated organization of personality traits or behavioral tendencies that enables an individual to respond to custom and ethics of behavior.

### ***Definition of Business Ethics in Islam***

Business ethics is the set of rules that define the correct and incorrect behavior. These ethical rules tell people when their behavior is acceptable and when it is rejected and wrong.

### ***Moral Rules***

Ethical rules govern people's behavior and tell them whether their actions are right or wrong. Regarding business ethics, it does not differ much from ethical rules that govern individuals' behavior in a community. Business ethics is that general ethical rules governing the behavior of business organizations (Abdelhady, 2001)

### ***Definition of Ethical Pollution***

It is the most dangerous type of pollution. It is a deviation from the noble morals that spreads chaos, corruption, crime, tyranny, and the dominance of stronger people over the weaker ones. It is also defined as bad manners; it is a well-established in the soul characteristic, from which bad deeds done easily and without the need for thought and vision, as it is one of the destructive things that destroy the doer (Al-Ghazali, page, 49).

### ***Types of Intellectual and Moral Pollution***

One's ethical pollution takes many forms and images such as harshness, rudeness, frowning of face, quick anger, exaggeration in blame and reprimand, arrogance, ridicule of others, backbiting, mistrust, lack of modesty and disparagement of Islam and bad manners. (So by mercy from Allah O Mohammed you were lenient. And if you had been rude "in speech" and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely upon Him) (Surat Al-Imran, 159).

Touchiness and rudeness: Some people are rude and speak only obscene words that carry harshness and severity.

Frowning face: That is of arrogance, as the lack of joviality means underestimating people.

Quick anger: It is a reprehensible behavior in the Sharia and mind, as it is a reason for the occurrence of undesirable things, because of anger, killing, divorce or speaking bad words to someone who does not deserve it may happen.

### ***The Most Important Models of Intellectual Pollution***

Extremism in religion: It means the excess in religion. Allah said, "Do not go to extremes in your religion other than what is right." It means do not go to excess. Also the Prophet, may Allah's prayers and peace be upon him, said: (Beware of the excess in religion, because those who were before you destroyed by the excess). Loving prophets and the righteous is right, but if changes to be excessive, it becomes a kind of heresy and polytheism, such as those who build their graves and domes, or call them for help. Extremism is a source of sedition, and its roots go back to the Khwarij. Extremism reasons include unawareness, lack of knowledge, dropping religious authority, emphasizing oneself and dark outlook. Education, qualification, dialogue, confrontation and fighting contribute to solving the problems of intellectual pollution (Sami, 2005: 45).

### ***Types of Moral Pollution***

Intellectual extremism linguistically and terminologically: Linguistically, it is standing at the extreme, far from the middle, and it is the opposite of mediation and moderation. It is an excess and staying away from the necessity.

Terminologically: It is the passing beyond the legal limit; it means the excess in the belief or sect.

### ***Causes of Extremism***

- 1- The wrong understanding of the Islamic teachings.
- 2- The false interpretation of the texts.
- 3- Poor self-confidence and the passiveness of persons who influence community individuals.
- 4- The stress associated with social problems.
- 5- Despair of life and easy recruiting extremists via social media.

Intellectual extremism can be eliminated through using opinion, thought, calm dialogue, and effective debate in order to convince minds.

Models of moral pollution emerged due to ethical problems based on personal interests and benefits and favoring them over the organized interest in addition to cultural and civilization differences. A study carried out in the United States of America investigating the types of moral pollution in business organizations, showed the following:

- 1- There were conflicts between seniors, subordinates and clients.
- 2- There was lack of honesty in advertisement and communication with senior management and customers and government units.
- 3- There were problems related to gifts and invitations to parties.

### ***Definition of Communication Means***

It is defined as the transfer of information, skills, and intellectual, emotional, and behavioral exchange between human beings. Or it is the process through which a specific message or group of messages is transmitted from a specific sender or source to a receiver.

### ***Negative Impact of Modern Communication Means***

Modern means of communication have brought the distant ones closer and distanced the close ones. People could communicate easily and enjoy spending long time. This may be a reason for preventing perform prayers and religious requirements, family disintegration, and destroying relations between individuals and groups. That negative view led to social deterioration. Some people and researchers do not agree and believe that is excess against a positive development of the human mind.

### ***The relationship between intellectual and moral pollution and globalization and the developments in of communication means***

Nawahdeh (n.d.) stated that the developments in communication means brought people closer together and made the world a small village. He further added that the communication means became as a necessity but in order to be used safely regulations are required to protect people from harm, corruption, tampering, and immorality and to bring benefits to community. Communication means should be used to call for goodness, security and safety, to warn of evil and its means, and to make people aware against moral corruption, intellectual pollution, wasting time, spreading lie, rumor and falsehood, abusing and infringing honor and other kinds of corruption.

### ***The Role of Business Ethics in Reducing Intellectual and Moral Pollution***

Ethics have an important role in reducing pollution types due to:

- 1- Ethical behavior protects business organizations, individuals and community from harm and abuse due to unethical behavior.
- 2- Social responsibility requires commitment to ethical behavior.
- 3- Ethical behavior is a legal behavior favored by community.

## Data Analysis and Results

### *Analysis of the Study Sample Demographic Information*

**Table (1): Gender**

	Frequency	Percent
Female	70	46.7%
Male	80	53.3%
<b>Female</b>	<b>58</b>	<b>100.0</b>

The table (1) above shows the gender distribution of the study sample; there were 70 with 46.7% females and 80 with 53.3% males. This indicates that most of the study sample was males.

**Table (2): Age**

	Frequency	Percent
From 20 years to less than 30 years	20	13.3%
From 30 years to less than 40 years	35	23.3%
From 40 years to less than 50 years	80	53.3%
51 years and above	15	10%
<b>Total</b>	<b>150</b>	<b>100.0</b>

The table (2) above shows the age distribution of the study sample; there were 20 with 13.3% their age between (20 - 30), 35 with 23.3% their age between (30-40), 80 with 53.3% their age between (40 -50) and 15 with 10% their age (51 years and above). This indicates that most of study sample their age was between (40-50).

**Table (3): Scientific Degree**

	Frequency	Percent
Professor	8	5.3%
Assistant Professor	72	48%
Associate Professor	50	33.4%
Lecturer	14	9.3%
Teaching Assistant	6	4%
<b>Total</b>	<b>150</b>	<b>100.0</b>

The table (3) above shows the scientific degree distribution of the study sample; there were 8 with 5.3% their scientific degree professor, 72 with 48% assistant professor, 50 with 33.4% associate professor, 14 with 9.3% lecturer and 6 with 4% their scientific degree was teaching assistant. This indicates that most of study sample individuals their scientific degree assistant professor.

**Table (4): Number of years in service**

	Frequency	Percent
(3 years and less)	24	16%
(From 4 to 6 years)	60	40%
(From 7 to 10 years)	30	20%
(More than 10 years)	36	24%
<b>Total</b>	<b>150</b>	<b>100.0</b>

The table (4) above shows the distribution of the study sample number of years in service; there were 24 with 16% their number of years in service (3 years and less), 60 with 40% (from 4 to 6 years), 30 with 20% (from 7 to 10 years) and 36 with 24% (More than 10 years). This indicates that most of study sample individuals their number of years in service (from 4 to 6 years).

**Table (5): Nationality**

	Frequency	Percent
Saudi	20	13.3%
Non-Saudi	130	86.7%
Total	150	100.0

The table (5) above shows the distribution of the study sample nationality; there were 20 with 13.3% Saudi, 130 with 86.7% non-Saudi. This indicates that most of the study sample individuals were non-Saudi.

## Analysis of the Questionnaire Statements

**Hypothesis one:** There is a statistically significant relationship between intellectual and moral pollution and developments in communication means.

**Table (6): Shows the frequency and percentage of the study sample respondents' answers for the statements of the hypothesis one**

Statement	Very highly	Highly	Moderately	Lowly	Very lowly
Communication means waste time.	64 42.7%	64 42.7%	19 12.7%		
Communication means prevents perform prayers and religious requirements.	29 19.3%	29 19.3%	19 12.7%	13 8.7%	
Communication means cause family disintegration.	33 22.0%	33 22.0%	21 14.0%	13 8.7%	
Communication means destroy relations between individuals and groups (social corruption).	25 16.7%	25 16.7%	25 16.7%		
Communication means spread lie, rumor and falsehood.	33 22.0%	33 22.0%	29 19.3%	20 13.3%	
Communication means cause abuse and infringement of honor.	40 26.7%	40 26.7%	2 1.3%		
Business ethics enhance ethical behavior of an individual and a group.	32 21.3%	32 21.3%	37 24.7%	13 8.7%	
Ethical behavior is characterized by integrity, immortality, justice and equality.	54 36.0%	54 36.0%	24 16.0%	9 6.0%	
Code of Ethical Conduct emphasizes that individual's behavior should be consistent with customs, norms and traditions recognized by professional groups.	32 21.3%	32 21.3%	28 18.7%	9 6.0%	

**Source:** Prepared by the researcher using SPSS 25



The table (6) above shows the following:

(42.7%) of the study sample respondents believe that communication means waste time to a very high degree, (44.7%) to a high degree, and (12.7%) to a moderate degree.

(19.3%) believe that communication means prevent perform prayers and religious requirements to a very high degree, (59.3%) to a high degree, (12.7%) to a moderate degree, and (8.7%) to a low degree.

(22.0%) believe that communication means cause family disintegration to a very high degree, (55.3%) to a high degree, (14.0%) to a moderate degree, and (8.7%) to a low degree.

(16.7%) believe that communication means destroy relations between individuals and groups (social corruption) to a very high degree, (66.7%) to a high degree, and (16.7%) to a moderate degree.

(22.0%) believe that communication means spread lie, rumor and falsehood to a very high degree, (45.3%) to a high degree, (19.3%) to a moderate degree, and (13.3%) to a low degree.

(26.7%) believe that communication means cause abuse to some people and infringement of honor to a very high degree, (72.0%) to a high degree, and (1.3%) to a moderate degree.

(21.3%) believe that business ethics enhance ethical behavior of individual and group to a very high degree, (45.3%) to a high degree, (24.7%) to a moderate degree, and (8.7%) to a low degree.

(36.0%) believe that ethical behavior is characterized by integrity, impartiality, justice and equality to a very high degree, (42.0%) to a high degree, (16.0%) to a moderate degree, and (6.0%) to a low degree.

(21.3%) believe that the Code of Ethical Behavior emphasizes that individual's behavior should be consistent with customs, norms and traditions recognized by professional groups to a very high degree, (54.0%) to a high degree, (18.7%) to a moderate degree, and (6.0%) to a low degree.

**Table (7):** Shows the mean, standard deviation and t-test for the hypothesis one: There is a statistically significant relationship between intellectual and moral pollution and developments in communication means.

No	Statement	T-test	Degree of Verification			
			Mean	SD	Sig.	Degree
1	Communication means waste time.	77.11	4.30	.683	.000	V. high
2	Communication means prevent performing prayers and religious requirements.	58.70	3.89	.812	.000	High
3	Communication means cause family disintegration.	57.08	3.91	.838	.000	High
4	Communication means destroy relations between individuals and groups (social corruption).	84.56	4.00	.579	.000	High
5	Communication means spread lie, rumor and falsehood.	48.67	3.76	.946	.000	High
6	Communication means cause abuse and infringement of honor.	111.7	4.25	.466	.000	V. high
7	Business ethics enhance ethical behavior of an individual and a group.	52.97	3.79	.877	.000	High
8	Ethical behavior is characterized by integrity, immortality, justice and equality.	57.37	4.08	.871	.000	High
9	Code of Ethical Conduct emphasizes that individual's behavior should be consistent with customs, norms and traditions recognized by professional groups.	60.01	3.91	.797	.000	High

**Source:** Prepared by the researcher using SPSS 25

Table (7) shows the statistical measures for the hypothesis: There is a statistically significant relationship between intellectual and moral pollution and developments in communication means.

The value of Chi-squared test for all statements is greater than its tabular value (3.67), with a probable value less than (0.05) for all statements, which is a significant value. This means there are statistically significant differences in the opinions of the study sample in favor of those who selected the answer (to a high degree). The difference between the highest and lowest standard deviation (.466 - 0.946) is less than (1), which indicates that the study sample responses were close and go to the positive direction. This confirms that the hypothesis is verified.

**Hypothesis two:** There is a statistically significant relationship between adherence to Islamic business ethics and the reduction of intellectual and moral pollution types.

**Table (8):** Shows the frequency and percentage of the study sample respondents' answers for the statements of the hypothesis two

Statement	Very highly	Highly	Moderately	Lowly	Very lowly
Business ethics maintain performing prayers and religious requirements thanks to Islamic business ethics.	23 15.3%	100 66.7%	27 18.0%		
Islamic business ethics reduce intellectual extremism through dialogue, discussion and persuading minds.	71 47.3%	73 48.7%	6 4.0%		
Islamic business ethics reduce extremism by education and qualification.	35 23.3%	76 50.7%	21 14.0%	18 12.0%	
Islamic business ethics reduce extremism through dialogue.	29 19.3%	62 41.3%	29 19.3%	30 20.0%	
Islamic business ethics reduce conflicts with superiors and subordinate clients.	27 18.0%	92 61.3%	31 20.7%		
Islamic business ethics enhance honesty and honesty in advertisements and communication with senior management, customers and government interests.	31 20.7%	68 45.3%	36 24.0%	13 8.7%	2 1.3%
Islamic business ethics enhance evaluating an organization and its mission in community.	57 38.0%	91 60.7%	2 1.3%		

**Source:** Prepared by the researcher using SPSS 25

The table (8) above shows the following:

(15.3%) of the study sample respondents believe that business ethics maintain performing prayers and religious requirements thanks to Islamic business ethics to a very high degree, (66.7%) to a high degree and (18.0%) to a moderate degree.

(47.3%) believe that Islamic business ethics reduce intellectual extremism through dialogue, discussion and persuading minds to a very high degree, (48.7%) to a high degree and (4.0%) to a moderate degree.

(23.3%) believe that Islamic business ethics reduce extremism by education and qualification to a very high degree, (50.7%) to a high degree, (14.0%) to a moderate degree and (12.0%) to a low degree.

(19.3%) believe that Islamic business ethics reduce extremism through dialogue to a very high degree, (41.3%) to a high degree, (19.3%) to a moderate degree and (20.0%) to a low degree.

18.0% believe that Islamic business ethics reduce conflicts with superiors and subordinate customers to a very high degree, (61.3%) to a high degree and (20.7%) to a moderate degree.

(20.7%) believe that Islamic business ethics enhance honesty and truthfulness in advertisements and communication with senior management, customers and government interests to a very high degree, (45.3%) to a high degree, (24.0%) to a moderate degree, (8.7%) to a low degree and (1.3%) to a very low degree.

(38.0%) believe that Islamic business ethics enhance the evaluation of an organization and its mission in community to very high degree, (60.7%) to a high degree and (1.3%) to a moderate degree.

**Table (9)** shows the mean, standard deviation and t-test for hypothesis two: There is a statistically significant relationship between adherence to Islamic business ethics and the reduction of intellectual and moral pollution types.

No	Statement	T-test	Degree of Verification			
			Mean	SD	Sig.	Degree
1	Business ethics maintain performing prayers and religious requirements thanks to Islamic business ethics.	84.09	3.97	.579	.000	V. high
2	Islamic business ethics reduce intellectual extremism through dialogue, discussion and persuading minds.	94.84	4.43	.572	.000	High
3	Islamic business ethics reduce extremism by education and qualification.	51.57	3.85	.915	.000	High
4	Islamic business ethics reduce extremism through dialogue.	43.36	3.60	1.017	.000	High
5	Islamic business ethics reduce conflicts with superiors and subordinate clients.	78.06	3.97	.623	.000	High
6	Islamic business ethics enhance honesty and honesty in advertisements and communication with senior management, customers and government interests.	49.62	3.75	.926	.000	V. high
7	Islamic business ethics enhance evaluating an organization and its mission in community.	104.7	4.37	.511	.000	High

The table (9) above shows the statistical measures of the hypothesis two: There is a statistically significant relationship between adherence to Islamic business ethics and the reduction of intellectual and moral pollution types. The value of Chi-squared test for all statements is greater than its tabular value (3.67), with a probable value less than (0.05) for all statements, which is a significant value. This means there are statistically significant differences in the opinions of the study sample in favor of those who selected the answer (to a high degree). The difference between the highest and lowest standard deviation (.511 - 1.017) is less than (1), which indicates that the study sample responses were close and go to the positive direction. This confirms that the hypothesis is verified.

Pearson correlation coefficient: between intellectual and moral pollution and the developments in communication means

**Table (10): Pearson correlation coefficient**

Intellectual and moral pollution	Developments in communication means
	.662

**Table (11): Correlations**

		Correlations	
		one	two
one	Pearson Correlation	1	.662**
	Sig. (2-tailed)		.000
	N	150	150
two	Pearson Correlation		1
	Sig. (2-tailed)	.000	
	N	150	150

\*\* . Correlation is significant at the 0.01 level (2-tailed).

Regression Equation: There is a statistically significant relationship between intellectual and moral pollution and developments in communication means

**Table (12): Regression equation**

	Coefficients of regression	T-test	P-value	Interpretation
B <sub>0</sub>	1.576	6.969	.000	Sig.
Developments in means B <sub>1</sub>	.606	10.741	.000	Sig.
Correlation coefficient (R)	.662			
Coefficient of determination (R <sup>2</sup> )	0.438			
(F) test	115.360		Sig.	
Model	$y_i = 1.576 + .606X_1$			

- 1- The results of the estimation showed that there is a direct correlation between the developments in communication means as an independent variable and the intellectual and moral pollution as a dependent variable; the value of the simple correlation coefficient was (.579).
- 2- The value of the coefficient of determination was 0.335; this value indicates that the developments in communication means contribute (33.5%) to the intellectual and moral pollution as a dependent variable.
- 3- The average of intellectual and moral pollution was 1.649 when there were no developments in communication means.
- 4- When the developments in communication means increase in one unit the intellectual and moral pollution increase.665.

According to what is stated above, it can be concluded that the hypothesis: There is a statistically significant relationship between the developments in communication means and the intellectual and moral pollution is verified.

**Table (13): ANOVA for hypothesis one**

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	13.764	8	1.720		
Within Groups	11.178	141	.079	21.702	.000
Total	24.942	149			

There is a statistically significant relationship between the intellectual and moral pollution and the developments in communication means.

The (F) value was 21.702, which is a great value; also the sig value was less than 0.05, this indicates that the hypothesis is verified.

**Table (13): ANOVA for hypothesis two**

		ANOVA <sup>a</sup>				
	Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	9.160	1	9.160		
	Residual	11.752	148	.079	115.360	.000 <sup>b</sup>
	Total	20.912	149			

There is a statistically significant relationship between adherence to Islamic business ethics and the reduction of the intellectual and moral pollution types. The (F) value was 115.360, which is a great value; also the sig value was less than 0.05, this indicates that the hypothesis is verified.

## Findings and Recommendations

The study came up with the following findings:

### Firstly: Findings

1. There is a statistically significant relationship between intellectual and moral pollution and the developments in communication means.
2. Communication means waste time and prevent performing prayers and religious requirements.
3. There is a statistically significant relationship between adherence to Islamic business ethics and the reduction of intellectual and moral pollution types.

### Secondly: Recommendations

The study recommends the following:

1. To stay away from the developments in communication means because it leads to intellectual and moral pollution.
2. To save time and perform the prayers and religious requirements.

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