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# Navigating Organizational Change: Muslim Women and the Ethics of Remote Work in a Post-Pandemic World

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## Abstract

The rapid normalization of remote and flexible work following the COVID-19 pandemic constitutes one of the most significant organizational transformations of the contemporary era. Initially introduced as a crisis-driven response to discontinuous change, remote work has increasingly become embedded as a permanent feature of organizational strategy and design. While much of the existing literature frames this shift in terms of efficiency, flexibility, and productivity, the ethical dimensions of remote work—and the uneven ways in which it is experienced—remain insufficiently theorized. In particular, the lived experiences of Muslim women remain largely absent from mainstream organizational change scholarship.

This paper examines remote work as an ethical and organizational phenomenon through the intersecting lenses of organizational change theory, trust in remote and virtual teams, and Islamic ethical philosophy. Drawing on established models of discontinuous and planned change (By, 2005; Armenakis & Bedeian, 1999) and on a trust-based framework for remote work (Soomar, 2020), the paper argues that trust constitutes both the structural and moral foundation of sustainable remote work. Islamic ethical principles—particularly *amānah* (trust), *ʿadl* (justice), *mīzān* (balance), *shūrā* (consultation), *niyyah* (intention), *karāmah* (human dignity), and *maqāṣid al-sharīʿah* (higher objectives of Islamic law)—are mobilized not as cultural accommodations, but as normative frameworks that challenge dominant organizational logics.

By centering Muslim women's lived experiences, this paper contributes to organizational change scholarship, Islamic ethics, and the emerging discourse on the future of work. It offers a spiritually grounded, ethically robust, and culturally responsive framework for understanding remote work as a form of planned organizational change that must be evaluated not only by outcomes, but by moral process and human impact.

## 1. Introduction

The COVID-19 pandemic precipitated one of the most rapid and far-reaching transformations in organizational history. Within weeks, organizations across industries were compelled to abandon deeply entrenched assumptions about physical co-location, supervision, and productivity, transitioning instead to remote and flexible work arrangements. Organizational change scholars characterize such shifts as *discontinuous change*: abrupt, externally imposed, crisis-driven, and temporally compressed (By, 2005; Senior, 2002). Unlike incremental or emergent change, discontinuous change leaves little opportunity for employee participation, reflection, or ethical deliberation.

As the immediate crisis subsided, many organizations began to normalize and institutionalize remote work, reframing it as a long-term or permanent feature of organizational design. This transition reflects a shift toward *planned change*, understood as a deliberate, future-oriented process that seeks to align structures, culture, systems, and people with strategic objectives (Armenakis & Bedeian, 1999). Yet while planned change is often presented as rational and methodical, it is never ethically neutral.

Dominant organizational narratives surrounding remote work emphasize flexibility, autonomy, and efficiency. However, these narratives frequently obscure the moral, cultural, and religious dimensions of work. For Muslim women, remote work is not merely a logistical shift; it is a transformation that intersects with religious obligations, gendered expectations, family structures, and ethical commitments. This paper argues that ignoring these dimensions risks reproducing inequity under the guise of progress.

## 2. Methodological Approach and Author Positionality

This paper adopts a conceptual and normative methodology**,** integrating organizational change theory, trust scholarship, and Islamic ethical philosophy. Rather than presenting empirical data in the positivist sense, the paper draws on *theoretical synthesis*, *ethical analysis*, and *lived experience* as legitimate sources of knowledge.

The author's positionality as a Muslim woman, organizational change practitioner, and scholar informs the analysis, and has factored in the authors previous contributions and publications on this topic. Islamic epistemology recognizes situated knowledge (*ʿilm*) and moral accountability in knowledge production. This reflexive stance aligns with feminist and decolonial methodologies that challenge claims of neutrality in organizational research.

By foregrounding Muslim women's experiences, the paper treats marginality not as deviation, but as epistemic vantage—revealing ethical blind spots in dominant organizational paradigms.

## 3. Organizational Change: From Discontinuous Shock to Planned Transformation

*3.1 Discontinuous Change and Employee Sensemaking*

Discontinuous change disrupts not only organizational routines but also employee identities, assumptions, and moral frameworks. By (2005) emphasizes that such change is often imposed with minimal consultation, requiring employees to rapidly reinterpret their roles and responsibilities. Sensemaking—the process through which individuals construct meaning in ambiguous contexts—becomes central (Weick, 1995).

Soomar (2021) highlights that during periods of rapid remote transition, employees' sensemaking is shaped by prior beliefs, cultural narratives, and lived experience. For Muslim

women, this includes religious ethics, communal obligations, and moral conceptions of work as *ʿibādah* (worship). Organizational narratives that frame remote work purely in instrumental terms often fail to resonate with these deeper interpretive frames.

### *3.2 Planned Change and the Risk of Ethical Blindness*

Planned change is frequently associated with greater intentionality and foresight, yet it can also entrench dominant norms if not critically examined. As organizations move to formalize remote work policies, they risk embedding secular, Western, and masculinized assumptions about availability, visibility, and leadership into digital systems.

Without ethical grounding, planned change may stabilize inequity rather than address it. This is particularly salient for Muslim women, whose religious practices (e.g., prayer, fasting, modesty) and domestic responsibilities are often rendered invisible within organizational planning processes.

## 4. Trust as the Structural Core of Remote Work

### *4.1 Trust in Remote and Virtual Teams*

Trust has long been recognized as foundational to effective teamwork, but its importance is magnified in remote and virtual contexts (Breuer et al., 2016; Greenberg et al., 2007). Physical absence necessitates reliance on trust to coordinate work, share knowledge, and sustain engagement.

Soomar (2020) proposes a comprehensive framework for understanding trust in remote and virtual teams, identifying three interdependent domains:

1. **Foundational trust**, shaped by communication quality, transparency, and ethical culture;

2. **Organizational trust**, embedded in systems, policies, technologies, and performance management;
3. **Individual trust**, enacted through leadership behavior and manager–employee relationships.

This framework is particularly relevant when examining the experiences of Muslim women, as trust deficits often emerge not at the individual level alone, but through organizational systems that privilege surveillance over accountability and control over care.

*4.2 Surveillance, Control, and Moral Injury*

The proliferation of digital monitoring tools in remote work environments reflects a crisis of trust. From an organizational perspective, surveillance may be justified as a means of ensuring productivity. From an Islamic ethical perspective, however, such practices raise serious moral concerns.

Islamic ethics emphasize *niyyah* (intention) and *amānah* (trustworthiness) over constant oversight. Excessive surveillance undermines *karāmah* (human dignity) and signals institutional mistrust, eroding affective and moral trust over time.

## 5. Islamic Ethical Foundations of Work and Trust

*5.1 Amānah (Trust)*

Trust (*amānah*) occupies a central position in Islamic moral philosophy. The Qur'an states:

**إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنسَانُ**

*Innā ʿaraḍnā al-amānata ʿalā al-samāwāti wa al-arḍi wa al-jibāli fa-abayna an yaḥmilnahā wa ashfaqna minhā wa ḥamalahā al-insān*

*"Indeed, We offered the Trust to the heavens and the earth and the mountains, but they declined to bear it… and humankind undertook it." (Qur'an 33:72)*

Trust is thus framed as a profound moral responsibility. Qur'an 4:58 further commands:

**إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا**

*"Indeed, Allah commands you to render trusts to whom they are due."*

Applied to organizations, *amānah* extends beyond individual honesty to institutional responsibility for ethical systems, fair policies, and humane working conditions.

*5.2 Justice (ʿAdl) and Balance (Mīzān)*

Justice is a recurring Qur'anic imperative:

**يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ**

"*O you who believe, stand firmly for justice*." (Qur'an 4:135)

Balance (*mīzān*) is described as a cosmic principle:

**وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ**

"*And the heavens He raised and established the balance*." (Qur'an 55:7–9)

In organizational terms, these principles demand fair treatment, proportional expectations, and respect for human limits—challenging cultures of overwork and constant availability.

*5.3 Maqāṣid al-Sharīʿah and Human Dignity*

Classical and contemporary scholars (e.g., Kamali; Chapra) articulate *maqāṣid al-sharīʿah* as the protection of faith, life, intellect, dignity, and wealth. Remote work arrangements that undermine

mental health, spiritual practice, or dignity violate these objectives, regardless of efficiency gains.

## 6. Lived Realities of Muslim Women in Remote Work

The ethical implications of remote work cannot be fully understood without attention to lived experience. Muslim women's engagement with remote work unfolds at the intersection of organizational systems, religious ethics, gendered expectations, and domestic realities. These intersections reveal how ostensibly neutral remote work practices often reproduce structural inequities in digital form.

*6.1 Modesty, Visibility, and the Moral Politics of Digital Presence*

Video-mediated work has become a dominant mode of organizational interaction, yet it introduces ethical tensions for Muslim women whose commitments to modesty (*ḥayāʾ*) and privacy are shaped by religious norms. Mandatory camera-on policies implicitly equate visibility with engagement, trustworthiness, and professionalism. Such assumptions privilege Western, secular norms of embodiment and self-presentation while marginalizing alternative moral frameworks.

From an Islamic ethical perspective, modesty is not a withdrawal from public life but a moral orientation toward dignity (*karāmah*) and intentional self-presentation. Qur'anic injunctions regarding modesty (e.g., Qur'an 24:30–31) situate bodily exposure within an ethical economy of respect and restraint. When organizations fail to recognize this, Muslim women may be forced into a false choice between professional legitimacy and religious integrity.

Within Soomar's (2020) trust framework, this tension manifests across all three trust domains:

- **Foundational trust** is eroded when communication norms invalidate religious choices.

- **Organizational trust** is weakened when policies implicitly penalize camera-off participation.
- **Individual trust** deepens when leaders demonstrate sensitivity rather than exception-making.

*6.2 Domestic Labour, Caregiving, and the Ethics of Invisible Work*

Remote work collapses spatial boundaries between paid employment and unpaid domestic labour. Feminist scholarship has long demonstrated that women disproportionately absorb caregiving and household responsibilities; for Muslim women, these responsibilities are often further intensified by cultural and communal expectations.

Islamic ethics explicitly recognize caregiving as morally significant labour. Acts of care are framed as *ʿibādah* (worship) when undertaken with righteous intention (*niyyah*). However, organizational performance metrics rarely acknowledge this moral economy. Productivity frameworks that assume uninterrupted availability disregard the ethical legitimacy of caregiving labour, creating moral strain and cognitive dissonance.

Planned organizational change that ignores these realities risks violating the principle of *ʿadl* (justice). Qur'an 4:135 demands justice even when it challenges dominant interests, suggesting that equitable remote work design must actively counter structural disadvantage rather than merely offering formal flexibility.

*6.3 Religious Practice, Temporality, and Rhythms of Work*

Islam structures daily life around acts of worship that punctuate time—five daily prayers, weekly congregational prayer (*Jumuʿah*), and annual rhythms such as Ramadan. These temporal rhythms

challenge dominant organizational assumptions about linear productivity and standardized schedules.

Remote work can either accommodate or constrain religious practice. When organizations normalize prayer breaks and flexible scheduling, they enact *amānah* (trust) and *mīzān* (balance). When they do not, Muslim women experience moral injury—a form of ethical distress arising when individuals are compelled to act against deeply held values.

Qur'anic ethics emphasize balance as a universal principle:

**وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ • أَلَّا تَطْغَوْا فِي الْمِيزَانِ**

*Wa al-samāʾa rafaʿahā wa waḍaʿa al-mīzān • allā taṭghaw fī al-mīzān*

"*And the heaven He raised and established the balance—so that you may not transgress within the balance*."

(Qur'an 55:7–8)

*6.4 Professional Identity, Bias, and Digital Marginalization*

Muslim women frequently navigate stereotypes concerning assertiveness, leadership, and competence. Remote work environments, which reduce informal visibility and relational proximity, can amplify these biases. Leadership norms grounded in constant availability, performative confidence, or Western communication styles disadvantage those whose ethical orientation emphasizes humility, restraint, and collective responsibility.

Within Soomar's (2020) framework, this highlights the importance of affective trust, which is difficult to cultivate in virtual spaces without intentional relational investment. Without such

investment, Muslim women may be perceived as disengaged or less committed, reinforcing inequitable career outcomes.

### *6.5 Muslim Women in Muslim-Majority and Muslim-Minority Contexts: A Comparative Ethical Analysis*

The ethical implications of remote work for Muslim women cannot be understood as uniform across contexts. Muslim women's experiences are shaped by whether they operate within Muslim-majority societies—where Islamic norms may be culturally dominant—or Muslim-minority contexts, where religious practice is often rendered invisible or treated as exceptional. While both contexts present opportunities and constraints, the ethical tensions they generate differ in important ways.

#### *6.5.1 Muslim-Majority Contexts: Normalization Without Justice*

In Muslim-majority contexts, Islamic practices such as prayer, fasting during Ramadan, and modest dress are often socially normalized. Remote work in these settings can offer practical benefits, including greater flexibility for family responsibilities and religious observance. However, normalization does not necessarily translate into justice (*ʿadl*).

Patriarchal organizational cultures frequently persist, even when religious language is invoked. Remote work may inadvertently intensify gendered expectations by reinforcing assumptions that women will absorb domestic labour when working from home. In such contexts, Islamic ethics are sometimes selectively mobilized to justify traditional gender roles rather than to uphold justice, dignity (*karāmah*), and balance (*mīzān*).

From an Islamic ethical perspective, this instrumentalization of religion contradicts the Qur'anic demand for justice even when it challenges dominant social arrangements:

**يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ**

*Yā ayyuhā alladhīna āmanū kūnū qawwāmīna bil-qisṭ shuhadāʾa lillāh*

"*O you who believe! Stand firmly for justice, as witnesses for Allah."*

(Qur'an 4:135)

Remote work policies in Muslim-majority contexts that fail to redistribute care responsibilities or challenge gendered assumptions thus violate *ʿadl*, even when framed as culturally or religiously appropriate.

*6.5.2 Muslim-Minority Contexts: Accommodation, Surveillance, and Moral Strain*

In Muslim-minority contexts, Muslim women often navigate organizational environments structured around secular norms that treat religion as a private matter. Remote work may initially appear liberating, offering autonomy over dress, prayer, and scheduling. However, this apparent flexibility is often accompanied by increased invisibility and heightened surveillance.

Religious accommodation frameworks in minority contexts tend to position Islamic practice as an exception rather than a legitimate moral system. Prayer breaks, fasting-related adjustments, or camera-off participation are framed as accommodations rather than ethical entitlements. This framing subtly undermines trust by signaling that Muslim women's needs exist outside organizational norms.

Within Soomar's (2020) trust framework, this dynamic undermines:

- **Foundational trust**, by signaling that inclusion is conditional;
- **Organizational trust**, by embedding bias into policies;
- **Affective trust**, by discouraging relational authenticity.

Islamic ethics challenge this conditionality by framing religious practice as integral to human dignity (*karāmah*) and moral agency, not as a discretionary preference.

#### *6.5.3 Ethical Convergence and Divergence Across Contexts*

Despite contextual differences, Muslim women in both majority and minority settings confront a shared ethical dilemma: remote work can either reinforce structural inequities or serve as a site of moral re-imagining. Islamic ethics offer a trans-contextual framework—grounded in *amānah*, *ʿadl*, and *mīzān*—through which organizational practices can be evaluated beyond cultural relativism.

## 7. Surveillance Technologies, Trust, and Islamic Ethics

### *7.1 The Rise of Digital Surveillance in Remote Work*

As organizations transitioned to remote work, many introduced digital monitoring technologies to replicate managerial oversight. These tools include activity trackers, keystroke logging, webcam monitoring, and algorithmic productivity scoring. While justified as mechanisms of accountability, such technologies often signal institutional mistrust.

From an organizational change perspective, surveillance-heavy approaches reflect a failure to transition from crisis-driven control to trust-based planned change (Soomar, 2021). Rather than recalibrating managerial assumptions, organizations often reproduce pre-pandemic control logics through digital means.

### *7.2 Trust Erosion and Moral Consequences*

Trust scholarship consistently demonstrates that excessive monitoring undermines psychological safety, intrinsic motivation, and affective trust (Breuer et al., 2016). Within Soomar's (2020) framework, surveillance weakens all three trust domains by:

- Undermining transparent communication;
- Embedding mistrust in organizational systems;
- Damaging leader–employee relationships.

For Muslim women, the moral consequences are amplified. Surveillance technologies intrude into private domestic spaces, blurring ethical boundaries between work and home. This intrusion disproportionately affects women who are managing caregiving, prayer, or modesty concerns within the same space.

*7.3 Islamic Ethical Critique of Surveillance*

Islamic ethics offer a principled critique of surveillance grounded in dignity (*karāmah*), intention (*niyyah*), and accountability (*amānah*). The Qur'an explicitly warns against intrusive monitoring of others:

**وَلَا تَجَسَّسُوا**

*Wa lā tajassasū*

"*And do not spy on one another*."

(Qur'an 49:12)

This verse is particularly salient in the context of digital surveillance. While organizations may justify monitoring in the name of efficiency, Islamic ethics distinguish between legitimate accountability and invasive suspicion. Accountability (*muḥāsabah*) is rooted in moral responsibility, not coercive oversight.

Moreover, Islamic moral philosophy emphasizes that actions are judged by intention:

**إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ**

*Innamā al-aʿmālu bil-niyyāt*

"*Actions are judged by intentions*."

(Hadith, Bukhari & Muslim)

Surveillance-driven management models implicitly reject this ethical premise by privileging observable behavior over moral agency.

*7.4 Surveillance as Ethical Failure in Planned Change*

From the perspective of planned organizational change, reliance on surveillance represents an ethical failure to re-imagine work relationships. Rather than cultivating trust as a capability (Soomar, 2020), organizations default to technological control. This undermines long-term engagement and contradicts the Islamic principle of *khilāfah*—human stewardship grounded in responsibility rather than domination.

*7.5 Toward Trust-Centered, Non-Surveillant Design*

An Islamic ethical approach to remote work rejects surveillance as a default mechanism and instead emphasizes:

- Clear expectations and role clarity;
- Outcome-based accountability;
- Relational trust built through consistent leadership behavior.

Such an approach aligns with both trust scholarship and Islamic moral reasoning, demonstrating that ethical restraint is not incompatible with organizational effectiveness.

## 8. Recommendations: Toward an Ethical Governance Framework for Remote Work

The analysis presented in this paper demonstrates that remote work is not ethically neutral. Rather, it represents a profound reconfiguration of organizational power, accountability, and moral responsibility. As such, ethical remote work requires more than ad hoc accommodations or individual managerial discretion; it requires ethical governance—the intentional alignment of organizational systems, leadership practices, and cultural narratives with moral principles.

Drawing on trust scholarship (Soomar, 2020), organizational change theory (Soomar, 2021; By, 2005), and Islamic ethical philosophy, this section proposes a multi-level ethical governance framework for remote work.

### *8.1 Ethical Principles as Design Foundations (Normative Level)*

At the most fundamental level, organizations must articulate ethical principles that guide remote work design. Islamic ethics offers a coherent normative foundation that complements organizational theory:

- **Amānah (Trust):** Organizations are moral trustees of employee wellbeing, dignity, and time—not merely purchasers of labor.
- ʿ**Adl (Justice):** Policies must be evaluated for distributive, procedural, and relational justice, including indirect and structural effects.
- **Mīzān (Balance):** Organizational expectations must respect human limits and non-work obligations.
- **Shūrā (Consultation):** Legitimate authority emerges through participatory decision-making.

- **Karāmah (Human Dignity):** Employees must never be reduced to data points, outputs, or monitored bodies.

These principles should be made explicit in organizational values, codes of conduct, and change narratives rather than remaining implicit or symbolic.

*8.2 Organizational Systems and Policy Design (Structural Level)*

8.2.1 Performance Management and Evaluation

Organizations should move decisively away from presence-based and visibility-based performance metrics. Such metrics privilege constant availability and penalize those whose ethical commitments structure time differently.

Instead, performance systems should:

- Emphasize role clarity and outcome-based accountability
- Allow for non-linear work rhythms
- Recognize relational, caregiving, and ethical labor as contributors to organizational health

From an Islamic ethical perspective, this aligns with the principle that accountability (*muḥāsabah*) is rooted in responsibility, not surveillance.

8.2.2 Technology Governance and Surveillance

Organizations must establish explicit ethical limits on digital monitoring technologies.

Ethical governance requires:

- Transparency about data collection and usage
- Proportionality in monitoring practices

- Clear justification grounded in necessity rather than mistrust
- Employee consent and avenues for contestation

Surveillance should never be normalized as a default condition of remote work.

*8.3 Leadership and Change Practice (Relational Level)*

8.3.1 Trust-Centered Leadership

Leadership behavior is decisive in shaping trust during planned change (Soomar, 2021). Leaders must model trust as a practice, not a rhetorical commitment.

Trust-centered leadership includes:

- Consistency between stated values and enacted behavior
- Moral courage in resisting control-oriented norms
- Willingness to engage in ethical dialogue rather than technical compliance

Within Soomar's (2020) framework, leaders are key agents in translating organizational trust from abstract principle into lived experience.

8.3.2 Shūrā as Change Methodology

Rather than treating consultation as symbolic, organizations should institutionalize *shūrā* as a methodology for planned change. This includes:

- Co-design of remote work policies
- Inclusion of Muslim women and other marginalized groups in decision-making
- Recognition of dissent as ethical contribution rather than resistance

Consultation strengthens both trust and legitimacy, particularly during periods of structural transformation.

*8.4 Cultural Narratives and Sensemaking (Symbolic Level)*

Organizational change is sustained not only through systems but through stories. Dominant narratives that frame remote work as “flexibility” or “efficiency” often obscure ethical trade-offs.

Organizations should cultivate narratives that:

- Acknowledge moral complexity
- Legitimize diverse ways of working
- Reframe remote work as a collective ethical experiment rather than an individual privilege

Islamic ethics emphasizes intentionality (*niyyah*). Narratives that foreground intention encourage ethical reflection rather than performative compliance.

## 9. Discussion: Theoretical and Scholarly Contributions

This paper makes several original contributions across multiple fields of inquiry.

*9.1 Contribution to Organizational Change Scholarship*

First, the paper extends organizational change theory by foregrounding ethics as constitutive, rather than supplementary, to planned change. While existing models emphasize structure, process, and leadership, they often under-theorize moral responsibility.

By integrating Islamic ethical principles with theories of discontinuous and planned change, this paper demonstrates that ethical frameworks shape not only outcomes but the legitimacy and sustainability of change itself.

*9.2 Contribution to Trust Research*

Second, the paper deepens trust scholarship by situating trust within a moral epistemology. Soomar's (2020) framework conceptualizes trust as multi-level and dynamic; this paper extends that framework by demonstrating how trust is ethically grounded in values such as dignity, justice, and accountability.

This challenges instrumental approaches that treat trust as a means to productivity rather than as an ethical relationship.

*9.3 Contribution to Islamic Ethics and Contemporary Work*

Third, the paper contributes to Islamic ethics by applying classical principles—*amānah*, *ʿadl*, *mīzān*, *maqāṣid al-sharīʿah*—to contemporary organizational contexts. Rather than framing Islamic ethics as a system of personal piety, the paper positions it as a normative social theory capable of critiquing institutional power.

This responds to calls within Islamic scholarship to engage modern structures of governance, labor, and technology.

*9.4 Beyond Diversity and Inclusion Discourse*

Importantly, this paper moves beyond mainstream diversity and inclusion frameworks, which often rely on accommodation and representation. By contrast, this paper argues for ethical transformation—a rethinking of organizational assumptions about trust, control, and human value.

Muslim women are positioned not as beneficiaries of inclusion but as epistemic agents whose experiences illuminate ethical failures and possibilities in contemporary work.

## 10. Conclusion

Remote work represents a profound ethical reconfiguration of organizational life. Muslim women's experiences illuminate trust as both an organizational necessity and a moral obligation. By integrating organizational change theory, trust frameworks, and Islamic ethical philosophy, this paper advances a vision of remote work grounded in justice, dignity, balance, and spiritual accountability.

## 11. Implications for Future Research

This work opens several avenues for further research:

- Empirical studies examining trust, surveillance, and moral injury in remote work
- Comparative analyses across religious and cultural ethical systems
- Longitudinal studies of trust capability during planned organizational change
- Methodological innovation combining Islamic ethics with organizational research

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## Speaker Bio

Dr. Zaheera Soomar is an accomplished academic and executive leader, seamlessly integrating scholarship and business expertise across Energy, Start-Ups, Consulting, and the Public Sector. With over 20 years of international experience—primarily in the MENA region—she specializes in Education, ESG, business transformation, and sustainable growth. In addition, she supports muslim women globally through coaching and consulting on thriving professionally, centering ones life around Islamic principles, raising strong muslim children, and building shariah based wealth, through her organization Velvet Balance. Holding an MBA (2012) and a Doctorate in Business Administration (2024), her research delves into the Future of Work and Organizational Change, bridging theoretical insights with practical implementation. Her professional footprint spans 20+ countries, demonstrating a commitment to advancing responsible business practices and impactful organizational change. Dr Zaheera has also studied Islamic Governance, through University of Brunei, Shariah Inheritance and Wills, and is currently doing the 5-year Suhba Program through Madina Institute in Turkey, under the guidance of the honourable Sheikh Mokhtar Maghraoui. As a Board member, author and speaker, she constantly strives to centre Islam and Shariah and centre of the work she does, writes or speaks about.

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