

Professional Ethics in the Commodity Economy

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Abstract: Research on professional ethics in the conditions of commodity economy aims to clarify the systematic transformation of natural functions into social tasks, thereby clarifying the moral life governed by standards and measured by money; profession is the object of life. The content of the article uses the methodology of humanistic and social philosophy, and combines qualitative methods in the study of moral life, in which humans are both the subject and the object of morality. The result has clarified the object of morality, which is the truth of life. However, the truth of life is standardized and measured by money, causing the truth to be distorted. Profession is joy, the mission of life, the truth, creativity, and freedom in profession, but working for money is suffering; that is, forced labor. The conclusion is that the right to own life in all species is the instinct of survival. Property rights make each individual a product of the family, religion, state, economic unit, and professional organization. Standards are the measure of occupation, and social status in the division of labor becomes the appropriation of money from each other, giving rise to class morality. The struggle is not to abolish humans but to abolish everything that is not human for sustainable development in a commodity economy.

Keywords: *Ethics, Freedom, Money, Profession, Species.*

1. Introduction

In the context of economic globalization, professional ethics is facing many new challenges and opportunities. The diversification of values, the importance of social responsibility, the rapid development of technology, and the role of ethical leadership are prominent issues. With cultural diversity and global integration, ethical values at work are becoming more diverse, requiring organizations to build a corporate culture based on respect, tolerance, and shared core values. In addition, social responsibility is increasingly considered an essential factor in evaluating the success of a business. Businesses aim for profit and need to pay attention to the impact of business activities on the environment and the community. Technology development raises new ethical questions, such as privacy and ethics in artificial intelligence. Leaders play an essential role in shaping the ethical culture of the organization. Ethical leadership creates a positive work environment, fosters creativity, and increases employee loyalty. Professional ethics need to be constantly updated to meet these challenges. Traditional ethical theories need to be adapted to the modern context. Organizations must develop and implement specific codes of ethics and strengthen ethics education for employees. Creating forums for discussing and sharing views on ethical issues is essential.

2. Theoretical overview of essential concepts: Species, ethics, freedom, profession, money

Professional ethics, a seemingly simple concept, is becoming the focus of many heated debates in modern society. The rapid development of technology, globalization, and socio-economic fluctuations have posed new challenges to ethics in the workplace. Professional ethics plays a vital role in analyzing, evaluating, and guiding human behavior in the workplace. It helps each person answer questions such as: What is right and wrong in a specific professional situation? How do we balance personal interests with the common good? What is the role of ethics in business decision-making? Although limited by practice, philosophy always aims at timeless truths. Reason, the sharp tool of philosophy, sometimes becomes too strict, making philosophy distant from life. Postmodernism, with its skepticism about reason, reflects human frustration with modernity, but its overemphasis on the individual leads to isolation. Ultimately, all philosophies must aim at human development. Conflicts between philosophical views, if not resolved wisely, can become dangerous weapons, threatening the survival of humanity.

Marxist philosophy affirms that science is a tool for humans to transform the world and serve humanity. Natural science and social science have a close relationship and develop together. However, capitalism often exploits science to serve the ruling class's interests. "Democracy is a form of government as a species concept. Monarchy is only one form of government and a bad one at that" (Karl **et al.**, 2002, p. 349). The concept of "species" is often used to distinguish different human communities based on historical, social, and cultural factors. In nature, species are distinguished based on reproductive ability and biological characteristics. However, in human society, the distinction into social "species" is based on social factors such as occupation, class, religion, and culture. The division of labor, especially the separation between manual and verbal labor, has created social groups with different interests and value systems. Each social group, with its own rules and norms, can be considered an independent social "species". The diversity of these social "species" has created the complexity and development dynamics of human society and is also the source of many conflicts and inequalities. Instead of universal principles, ethical theories are often deeply rooted in the social context and serve the interests of powerful groups. Political economy has shown that value systems and moral norms are often established to protect and reinforce existing relations of production, which means that what is considered "right" and "wrong" in morality often changes over time and space, depending on social structures and the distribution of economic power. Theories are no longer the science of morality, but political economy is the science of morality. Between species, they are interdependent, but for Karl Marx, "Political economy remains the truly moral science, the most moral of all sciences. Its basic thesis is self-denial, the renunciation of life and all human needs" (Karl **et al.**, 2000, p. 188).

Marx had a profound analysis of freedom, asserting that freedom is not just an abstract concept but a multifaceted reality, including many concrete rights such as freedom of occupation, property rights, and religious rights. In any form, freedom reflects human autonomy, the ability to decide one's life. Interestingly, even those who oppose freedom cannot escape its practice. This paradoxical fact shows that freedom is an indispensable part of human nature. Each individual is a member of society; individual freedom must be understood as community freedom. Freedom of occupation is not simply the right to choose a career but also to develop oneself and contribute to society. "Professional freedom is simply professional freedom, and no other freedom, because in this freedom the nature of the profession is formed without hindrance, according to the inner principle of its life" (Karl **et al.**, 2002, p. 113). Therefore, Marx's view of freedom is comprehensive and humanistic. It emphasizes the importance of individual freedom and points out that freedom must be exercised in a democratic society and that occupations must be equal.

Marx pointed out an alarming fact: money, a tool for serving human life, has become its master. In capitalist society, the desire to own and accumulate wealth of individuals has turned people into slaves of money. Every aspect of life, from primary material needs to social relationships, is dominated by money. Money is a means of exchanging and measuring the value of people and relationships, turning people into money-making machines. "In credit relations, it is not money that man eliminates, but the man

himself is transformed into money, or money is acquired, in man, in his body" (Karl et al., 2000, p. 37). The dominance of money in capitalist society has led to a profoundly unjust system. Private ownership and the exploitation of profits have created a widening gap between the rich and the poor, threatening the stability of society. People are seen as a means to profit rather than as an end in themselves. In capitalist society, money has become the measure of human value and a tool to consolidate the bourgeoisie's power. Private ownership of the means of production has created a deep gap between the rich and the poor, turning workers into slaves of money. Instead of protecting justice, the law serves the ruling class's interests, maintaining social inequality. Justice is not the result of natural laws but the product of social relations of production.

3. Methodology

The topic of professional ethics in the conditions of a commodity economy is approached by social philosophy and humanities, taking people and real society as research objects. People are the subjects who satisfy their abilities and needs. Each individual has the abilities and needs of others, which is the characteristic of communication between people. Correct communication between people is achieved through all products perceived, created, and produced in society. Society exchanges and sells goods measured by standards and money. At the same time, the author also uses qualitative, analytical, and synthetic methods, as well as the inversion method. Using the inversion method, the author points out the mutual conversion between cause and effect, necessity and freedom, ability and need, means and purpose, subject and product, especially the problem of human ownership according to standards and money in social life, causing good and evil to appear.

4. Discussion

4.1. *Life is the Object of Morality*

Life is a complex and interconnected web in which every living thing plays an important role. From single-celled organisms to large mammals, all exist in a balanced ecosystem. Each species, large or small, has its role, and together, they create the planet's biodiversity. The law of survival in nature is a never-ending cycle. Organisms eat other organisms to survive and, at the same time, become food for other species. This balance ensures the stability of the ecosystem. However, human intervention and environmental factors can disrupt this balance, leading to the extinction of many species and causing serious consequences. Adaptability is an essential factor for species to survive and develop. However, too fierce competition can lead to negative behaviors, threatening the existence of many species. To protect biodiversity and ensure a sustainable future, we need to understand the laws of nature better and take practical actions to protect the environment.

Good and evil only appear in the same species; the same species compete for survival, causing the difference between good and evil to appear. The most obvious difference between good and evil in species is the existence of animals that do not eat their kind. Species in nature have morality because they distinguish between good and evil for their species. Evil is to make their species perish, while good is to exist and maintain their species. Humans are different from other species; animals live by possessing the outside world, while humans live by their products. Each individual who lives by his products is a creative subject. When expressed through many different themes and products, personal creativity is a mark that affirms each person's existence and is a bridge, contributing to enriching and diversifying life. Creative products are not only material but also messages and spiritual values, spreading and inspiring the community. As free subjects, everyone has the right to create and express themselves. However, freedom always goes hand in hand with responsibility. Creators are responsible for using their talents to create positive values for society, contributing to building a better world. Therefore, "human history is freedom; outside of it, there is nothing." (Luciano et al. (2024), P.54). Humans are created to live together, that is, to have each other's abilities and needs. Mutual satisfaction between humans is reasonable, but not satisfying each other is suffering and coercion, and taking over each other's lives is evil. When humans put personal interests above the common good, the distinction

between good and evil becomes clear. Actions that harm other people and the living environment are manifestations of evil. Overexploitation of natural resources and cruelty to animals have raised questions about human morality and responsibility for the balance of the natural world.

Every item in life has a specific value and contributes to human comfort. However, each person needs to use them reasonably and sustainably. Humans are an indispensable part of the ecosystem. All living things have the right to exist and develop. Each person needs to live in harmony with nature and protect the environment. Consumption includes the search for satisfaction of needs and the desire to express more. "Consumption is related to both a search for the satisfaction of needs and more expressive desires" (Cucato et al., M. C. O., 2022, P. 1-17). The object of each other is not only skin color, race, and customs but also the division of functions, tasks, social status, and living standards. Learning to live together is solidarity from natural conditions and social circumstances. Diversity in lifestyle creates richness and diversity in society. However, differences in lifestyle can also lead to conflicts and misunderstandings. Ethics is the result of social interaction, formed from the shared values and norms of the community.

Each individual has a role in contributing to developing this system of moral values. People must maximize their abilities and meet their basic and spiritual needs for a meaningful life. Everyone knows that loving oneself is the foundation for loving and caring for others. People will be motivated to help those around them when they understand their value. The division of labor and occupational discrimination contribute to the diversity and richness of society. However, it can also lead to inequality and injustice. Lying is an unethical behavior that can have severe consequences for social relationships. "From the beginning, he was a murderer. It did not stand for the truth because the truth was not in it. When he lies, he speaks according to his nature because he is a liar and the father of lies" (Matthew et al., 8,44). Different standards regulate different occupations and job positions. Different standards are the survival habits of different species. Families, religions, states, companies, banks, different ways of life, and occupations are each other's survival objects. Different occupations are all human beings. Therefore, humans are each other's survival objects, causing good and evil to appear. Giving each other life is good; depriving each other of life is terrible. In communication, humans achieve accurate material and spiritual freedom, allowing each individual to develop comprehensively.

Standards of good and evil often vary depending on culture, society, and the individual. What is considered good in one situation may be considered wrong in another. Both exist in every person and society. Good promotes cooperation and development, while evil leads to conflict and division. Ethics is a guideline to distinguish between good and evil. Ethics is not a set of rigid rules but a process of searching for truth and justice. When each person lives an honest and kind life, each person will reduce conflicts and misunderstandings, thereby contributing to building a peaceful and happy society. Creativity can be a driving force for human progress, but it can also be used for evil. How creativity is used depends on people's ethics and sense of responsibility. "However, all and every one of these milestones remain within the ethical and political dimensions, without a binding character" (Masseno, M. D., 2022, P.10). Therefore, public service and practical ethics are different, transforming each other in distinguishing moral life, making ethics have a class character. The ethics of the progressive class take truth, reality, objective principles, comprehensiveness, development, concrete history, and practice as the yardstick. Truth is ethics. The ethics of the progressive class is different from those of the conservative class.

Sometimes, people are so absorbed in pursuing the goal that they forget the means; conversely, the line between good and evil becomes blurred when the means become the end. When morality is used to achieve personal goals, it loses value and becomes a form of error. In modern society, money plays an important role but is not the only measure of happiness. Every community has its system of values and moral standards. Family, religion, and state are typical examples. Humans are not just members of a species but also independent individuals. However, how each individual can integrate into the community while maintaining his or her identity is always a big question. Balancing the adherence to

social norms and expressing oneself is a challenge. "It is possible that although personal suffering may reduce the ability to act prosocially, its impact on moral reasoning may vary" (Surdel et al., 2019, p.22).

Ethics exists not only in humans but also in species in general, that is, protecting biodiversity in the process of globalization. The life of one's species is good; not protecting the existence of other species is terrible. Protecting the life of other species is protecting the life of species in general, which is good, and not protecting the life of other species in general is terrible. The existence and maintenance of each species is the premise and object of ethics. Professional ethics is reflected in the value and meaning of each individual's life. However, it is still necessary to remember that its primary function is the existence and maintenance of species, a characteristic that does not change throughout a person's life. "These features are more secure to use and unique for every person that does not change in one's lifetime" (Rahman et al., 2018, p.90).

Professional ethics help each individual to get a job position and live honestly with his fellow human beings. Professional and life ethics resonate as a wake-up call in a changing world, reminding us of the core values of justice, solidarity, and cooperation, providing information and learning, and facilitating the exchange of ideas. Therefore, it is argued that: "Sociality creates an environment supportive of collaboration and idea exchange, while open communication facilitates smooth information flow" (Sutrisno., 2024, p.67). Working together is the guiding principle and the fundamental solution to the complex problems of humanity in the context of a commodity economy.

4.2. Professional Ethics

Every social system, such as family, religion, state, company, or bank, has values, rules, and goals that shape how people live and behave. Cultural, social, and historical diversity creates different lifestyles and occupations. Racism based on skin color and physical characteristics is a misconception that has had severe consequences throughout history; different races have become competitors but also partners. Human behavior is determined by instinct and is greatly influenced by cultural, social, and educational needs. Therefore, defining morality is very important; it shows that differences in living habits are the essence of differences between individuals. People often have competitive and cooperative behavior in social interactions when performing natural functions and social tasks.

Building a fair society where everyone can thrive is essential. Despite cultural, social, and individual differences, all people are part of humanity and share fundamental values such as love, compassion, and respect, which shows that "they came to you in sheep's clothing; but inside, they are ferocious wolves greedy for prey" (Matthew et al. 7:15). Feeling loved and belonging is a basic human need. People feel happy and secure when they are part of a community, especially at work. However, being too focused on a particular career area can leave individuals feeling isolated in other aspects of their lives. People often assume multiple roles, like family members, co-workers, and friends. Conflict between these roles can cause stress and inner conflict.

Happiness is a relative concept that depends on many cultural, social, and individual factors. Each community, from the family to the larger society, has its own rules and roles. The division of labor creates many different occupations, contributing to the development of the community. Protecting group interests is a natural human instinct, along with competition for resources. However, competition is not only harmful but also a driving force for progress and innovation. The diversity of social groups and occupations enriches human life. Each occupation carries its values and ethics, reflecting the complexity and diversity of society.

Every social interaction, from commercial activities to cooperation, reflects the interdependence between individuals, groups, and society. Everyone contributes to this social ecosystem. An individual's success depends not only on his or her efforts but also on the community's support. Similarly, the development of society depends on the contribution of each member. However, too fierce competition and putting personal interests first can have negative consequences. Everyone should remember that cooperation and sharing are the foundation for a better society. Every social group has its values and norms, from family to company. Family values affection and tradition, religion aims at enlightenment

and dedication, the state focuses on law and justice, and businesses focus on efficiency and profit. Everyone fulfills their responsibilities to society well, demonstrating professional ethics. The diversity of work ethics enriches society, but at the same time, it also poses a challenge in finding a common standard. Using rigid standards to evaluate and classify work has unintentionally created inequality and reduced joy in work. Therefore, society needs support mechanisms to increase job satisfaction and reduce stress. "Social support also helps increase the feeling of leisure satisfaction and reduce leisure boredom and job stress" (Homoud et al., 2024, p.159).

Some jobs are more respected than others, leading to differences in income and social status, which reduces the motivation of those who do low-value jobs and creates injustice. People must find a balance between achieving success and living a meaningful life. Although each social group has different roles and responsibilities, everyone has similar needs and aspirations. However, cultural, religious, and economic differences have created diverse norms and lifestyles, both opportunities for people to learn from each other and sources of conflict and disagreement in work, career, and job positions. Imposing one norm on another can lead to undesirable consequences. Everyone needs to find a way for different norms to coexist and complement each other, creating cooperation and resonance in professional ethics in labor. Every individual has the freedom to choose his or her lifestyle, that is, a career that suits his or her abilities and needs. "Human freedom is an inevitable natural development process. Freedom is the basis to liberate people from the slavery of instinct. Returning to social responsibility, fellow human beings are responsible for liberating people" (Quoc et al., 2024, p.4980). Forcing someone to pursue a particular occupation is a violation of their freedom. People must respect the differences and occupational diversity of individuals and social groups.

Career competition is the driving force behind social development, but unhealthy competition, primarily when not based on natural ability, can have many negative consequences. The race for status and career has increased stress, leading to many social problems such as psychological pressure, discrimination, and injustice. Judging success based on rigid standards can distort the value of each individual and limit the diversity of forms of work. The rapid development of artificial intelligence poses new challenges to the labor market, requiring people to learn and adapt continuously. However, people are competitive individuals and are social and creative creatures. Each person has their values and contributes to the community's overall development. Success is not only measured by social position or income but also by meaningful contributions to life. The diversity of occupations and social roles enriches life and creates a dynamic society. Therefore, there is a view: "Human life varies greatly due to its inherent need for continual production rather than being static. The creativity of life is what gives human beings their innate human essence" (Phuoc, 2024, p.1183).

Mutual support for development expands opportunities for each individual and contributes to building a solid community. Competition is an indispensable part of life, but unhealthy competition, especially when personal interests are placed above the common good, can cause many negative consequences. Good and evil in a profession are often relative and change over time, culture, and specific circumstances. The diversity of values makes it difficult to distinguish between good and evil. Each profession is like an essential link in the social system, influencing each other and creating the smooth operation of the whole machine. The diversity and richness of professions are factors that ensure the stability and sustainable development of society. However, discrimination and unhealthy competition between professions can cause many injustices, increase social inequality, and cause many consequences. Unfair employment and income distribution will erode solidarity and cause social instability. Everyone has the right to work and enjoy the fruits of their labor. Every profession should aim at the sustainable development of society and people. Economic activities that do not benefit the community and the environment should be condemned by society. To ensure sustainable development, everyone must balance their interests, promote their profession, and protect the environment. Emphasizing the role of law in environmental protection is an essential step towards building a sustainable and prosperous society. Economic development cannot go against environmental protection. Overexploitation of natural resources will lead to environmental degradation and threaten human survival. People must find

a solution to balance economic development and environmental protection, which also requires professional ethics.

4.3. Labor Goods

In the market economy, labor, occupations, and job positions become commodities bought, sold, exchanged, and produced like other commodities. The production and exchange of occupations and job positions follow the laws of supply and demand, value, and prices typical of the market. Labor, especially occupations, brings income to workers when they sell their labor in exchange for wages. In contrast, labor buyers (enterprises) seek profits by exchanging jobs. Both buyers and sellers are affected by market rules and factors such as the social division of labor. Different occupations are evaluated and distinguished through different standards. These standards can be quantified by specific indicators such as salary levels, requirements for qualifications, and experience, which are clearly shown through charts and statistics. However, in addition to quantitative factors, lifestyle and social status also play an essential role in assessing the value of a profession. Money plays a central role in measuring the value of goods and services, including labor. The amount of money available directly affects the standard of living and the consumption capacity of individuals and nations. Even abstract concepts such as prestige, honor, and even crime can be valued in terms of money. In modern society, the purchase and sale of labor and professions with money has become a reality, raising questions about professional ethics and the actual value of human beings. When everything can be measured in money, are humans becoming a commodity? Reality shows that "cheating, extortion, threats, blackmail, violence, to solve and exploit the victim are the crimes that are most often resorted to when dealing with people" (Capcha et al., V., 2022, P.10).

Humans are both the creators of life and the subjects governed by life. Individuals constantly strive to create and protect life for themselves and the community. However, at the same time, each individual is also a product of society, governed by many factors, including money. Money is a means to meet material needs and profoundly impacts each person's life, turning each person into a part of the social system. Each person needs to constantly improve their qualifications and expertise to meet the requirements of work and society and adapt to modern life. Money is an asset that needs to be owned and a tool that needs to be managed effectively. Therefore, "They found that the occurrence of the agency problem is due to the separation of ownership and management functions" (Jahja et al., 2024, p.184). The ownership of property, especially money, has become an essential measure of wealth and power and even affects the perception of morality in modern society. The deepening polarization between rich and poor and the opposition between ideologies, religions, and political regimes has created a clear line between good and evil, right and wrong.

Wealthy families are often admired and respected by society, while low-income families face many hardships and inequalities. Different religions and ideologies often compete to assert their rightness, leading to opposition and conflict. Similar situations occur between countries with different political regimes. A potential solution is a decentralized governance model that puts the community at the center. This model not only has the potential to replace traditional hierarchies but also promotes direct democracy, empowers people, and creates innovative solutions appropriate to local conditions. "The model of decentralized, community-focused government model could replace hierarchical systems, prioritizing local needs and direct democracy" (Michael et al., (2024), P.8). Each individual not only educates and improves his/her qualifications, but each species also trains and produces business occupations. Traditional occupations meet the family's standards; religious occupations meet the requirements of religious law; state occupations require professional qualifications; management occupations and business and banking occupations require their standards.

Family, religious, state, corporate, and banking occupations have a supportive and complementary relationship. They result from the social division of labor based on each individual's capacities and needs. The diversity of occupations is the richness of human society. All occupations are life's mission; each lives true to himself; it inspires creativity in labor and freedom in occupation. However, the

difference in needs and abilities of each person leads to the differentiation in income levels and quality of life, creating social inequality. Occupations with high demand and the ability to meet will thrive and bring good income.

On the contrary, occupations no longer suitable for social needs will gradually decline and be eliminated. In market conditions, fierce competition makes high-income jobs vulnerable to counterfeiting, imitation, and poor-quality goods, including poor-quality labor and fraudulent professional activities. This phenomenon occurs not only in the economic field but also in other fields such as family, religion, state, company, and bank. Deception and fraud weaken organizations and cause many social consequences. Career is no longer a life mission, labor is no longer joy, money is the source of all forms of labor, and careers are deformed by money. When performing professional duties, there is deception and suffering; only when receiving money is there joy and happiness. Money is the ability and individual need that makes life have the instinct of money. The root cause of this problem is the mismatch between the individual's ability and needs and the requirements of society. There must be a change in each person's thinking and actions; at the same time, appropriate social policies must be implemented to promote sustainable development to solve this problem. "Thus, morality in the understanding of modern Marxists is a set of ideas accepted in society, regarding good and bad, good and evil, through the prism of class interests and contradictions" (Zholaman *et al.*, 2024, p.1100).

Differences in occupation and income levels have created a significant gap between the rich and the poor, leading to inequality in access to education, employment opportunities, and social services. People with high incomes often have more choices in life, while those with low incomes face many difficulties and limitations. In a market economy, labor becomes a commodity to be bought and sold, which raises many issues about human values and fairness in labor relations. Differences in workers' attitudes towards work also partly reflect these inequalities. Therefore, there is a view that: "changes in workers' attitudes may only occur when an organization induces something based on their expectations" (Renecynth *et al.*, 2023, p. 250). Many people have lost their work ethics in modern society, where money is increasingly valued. Considering money as life's sole purpose can lead to unethical occupations and dishonest behavior. Dishonesty at work not only damages personal reputation but also erodes social relationships.

Especially in the context of the rapid development of automation and artificial intelligence, the labor market is undergoing profound changes. Everyone needs to learn and improve their skills to adapt to these changes. However, competitive pressure and the top priority of profit may make some people willing to trade off professional ethics to achieve their financial goals. Money is a tool of exchange, a means of payment with value guaranteed by the state. It plays a vital role in promoting socio-economic development and is a tool to implement the state's socio-economic policies. Countries' foreign policies often focus on protecting the value of the national currency and promoting trade and investment, thereby protecting the country's economic interests. The power and influence of money are undeniable. However, money is not the only factor determining an individual's or a country's success. Money can facilitate both good and bad actions. Money is one of the essential indicators used to measure economic development, but it is not the only measure of social development. The development of technology, especially artificial intelligence, is profoundly changing the nature of work and posing new challenges to the labor market. The current situation is "the emergency was reinforced by the adoption of plans to promote sustainable development and the eradication of poverty, further reinforcing the prior definition of means for reducing disaster risks, to in fact protect people" (Ferrari *et al.*, 2023 pp. 1-17).

Money and career are closely related and influence each other. Money is not only a means to create a specific lifestyle but is also influenced by each person's lifestyle. Economic pressure and social changes have profoundly changed traditional values, especially in the family. The gap between rich and poor is increasing, creating a stratified, unequal society, leading to discrimination between individuals. People are prone to inconsistent behavior in a society of conflicts between individuals and society. Money, a tool for life, has become an excessively pursued goal. Wealth inequality has eroded solidarity and caused severe social consequences. The concept of value has been turned upside down when standards and

money have become the measure of human success. Private property becomes a tool for dividing society into classes, creating an unjust system, an inevitable consequence of a capitalist society based on profit. Therefore, goods, “it is its dynamic capabilities that act as the bridge, turning market insights and entrepreneurial spirit into real business success” (Cahaya *et al.*, 2024, p.205).

One of the leading causes of social inequality is the uneven distribution of wealth and the excessive concentration of ownership. Inequality in property ownership creates a vicious cycle where the wealthy, with their power and privilege, easily set rules that benefit their group, further widening the gap between the rich and the poor. The common goal of society is to improve people's lives, increase economic growth, and ensure sustainable development. However, focusing too much on economic growth and short-term profits can increase inequality, leading to excessive concentration in specific industries, causing unemployment, overwork in other industries, and limiting the development of new industries. Therefore, there must be a balance between economic growth and social equity. Building a just society requires economic development and appropriate policies to redistribute wealth, create equal opportunities for everyone, and protect the rights of disadvantaged groups. There is a view that: "where their mutual objective is to improve the business practices and, in return, boost revenues and obtain favor from investors, customers, and regulators while upkeeping the environment and supporting communities" (Ismail *et al.*, 2024 p.238).

Meanwhile, the poor, lacking property, are forced to sell their labor to survive, becoming increasingly dependent on the rich. The law, considered a tool to protect justice and ensure democracy and freedom, is often used to protect the interests of those with power and property. Accordingly, human freedom is reduced to the freedom to buy and sell labor, that is, the freedom to appropriate the labor of people with low incomes recognized and protected by law, creating an unjust legal system that reinforces and exacerbates social inequality. "Policy innovations are identified as critical for translating legal principles into practical, effective, and sustainable actions" (Mohammed *et al.*, 2023, p.892). All occupations are done by people regardless of how much or how little money they make. It is unethical for a group of people to force another group of people into a particular job. Proper work ethics is when different occupations coexist harmoniously, respecting and protecting each other. Money is just a tool of exchange in purchasing and selling labor. Exploring and discriminating against each other is unethical based on differences between occupations. Occupations built on injustice, which make people indifferent and selfish, will sooner or later be replaced by automation technologies such as robots and artificial intelligence.

5. Summary of Main Research Results

Through discussion, the resulting content is:

First, all forms of life are good and equal. Life has value. The existence of one species is the goal of another species. There is no distinction between good and evil between different species in nature. Therefore, protecting life in general is good, but not protecting the life of one species is evil.

Second, the existence of a species is instinctive. Individuals have the responsibility to protect and maintain their species. Good is to protect the existence of a species. Evil is to oppose the same species; good and evil appear. Each individual carries on himself a professional life mission: joy and happiness.

Third, the difference in standards will become the profession of different species. Family, religion, state, corporation, and bank are all subjects of each other; they do not distinguish between good and evil. All professions are noble and equal; therefore, having a job and fulfilling a professional mission are joys. Fourth, forced labor is a profession not for truth, creativity, and freedom. Working is suffering, and receiving money is joy. In a commodity economy, there is no happiness in a working life. Therefore, happiness is found in a money life.

6. Conclusion

Through the discussion and results of the content, the following conclusions can be drawn:

First, professional ethics does not seek the meaning of the first cause or the value of the final result. However, it regards the existence and maintenance of the species as a profession for survival.

Second, the corresponding amount of money depends on different standards, species, occupations, statuses, and living standards. They are different species, but they all have the instinct to make money. Owning each other's money creates good and evil, dividing society into rich and poor.

Third, if people do not know how to serve each other, money will be given to those who love and help each other. In a commodity economy, happiness is found in money life; outside of money life, it is a helpless, unhappy, miserable life.

Fourth, the lives of the rich and the poor are different, with different abilities and needs, and class distinctions appear. Class struggle in its various forms is not the abolition of man but of everything that is not human.

7. Limitations, Implications, and Future Research Directions

The content of professional ethics in the conditions of commodity economy is presented systematically, from the analysis of the life of species that are the objects of ethics to the presentation of professional ethics and the clarification of labor goods. However, certain limitations, such as the author's subjective opinions and personal arguments, inevitably exist. Professional ethics is the purpose of life, becomes a means of making money, and makes people discriminated against; therefore, having different jobs and occupations is suitable for social life. However, when using money as a measure of occupation, the difference in income and enjoyment becomes discrimination against people. On that basis, the content continues to be developed and researched on the issue of human evolution in the process of differentiation into different species.

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