

The Guidance of Moral Values towards the Consolidation of the Quality Management System according to the Islamic Perspective

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Abstract

It is GOD's revelation that has provided a sound, complete basis for humans in their worldly, daily affairs. The management system brought upon by the Islamic teaching has also given birth to a highly effective and efficient quality management system. It is irrefutable that the system, if applied to an individual, family, organisation or nation administered by the Qur'anic guidance will contribute to the success of the civilisation in this life and in the afterlife. Yet, what has become the point of debate is that the Westernised management system merely prioritises temporary, superficial or material benefit. This is of course different from the Islamic management system that makes constant reference to ALLAH; thus, it needs to be highlighted as the primary guidance, apart from integrating this sistem with scientific management knowledge for the handling of organisations. Therefore, this article seeks to establish several aspects of moral values in the management of administrative affairs, especially in regard to employees in Malaysia. The values involve the Tawhidic management concept, trustworthy and accountable leadership values, the implementation of justice and the principle of Shura (collective) management, as well as several suggestions of the more quality management system consolidation, through the perspective of Islam.

Key Words: Islamic Management System, Tawhidic Management Concept, Accountability, Justice, Shura Management

1. Introduction

Al-Qur'an serves mankind by being the main source of reference. It is a complete, all-inclusive Book, also it contains every single aspect that is made the guidance for human life both in this world and in the next world. ALLAH dictates: "And We have sent down to you (the Book) as clarification for all things and as guidance and mercy and good tidings for the Muslim" (An-Nahl: 89). Also elaborated by ALLAH meaning: "We have not neglected in a Register a thing" (Al-An'am: 38). Thus, it is a grand Miracle that will be under GOD's guardianship" (Al-Hijr: 9) that specifically embodies life, especially human that will manage their worldly affairs. Thus, a Qur'an-oriented management system with elaborations supplied by the Sunnah of the Prophet Muhammad^(pbuh) through the integration of the modern scientific knowledges will produce a system of management that boasts off excellence and quality. Subsequently, only appropriate scientific disciplines and those, which do not conflict with the Shara' that can become the basis to organise an excellent organisation that centralises on Islamic teaching (Ahmad Ibrahim, 1997).

Subsequently, this excellent concept of management has actually been mentioned by the Qur'an early on, through the objects of creation of ALLAH towards natural causes in such perfection and quality: *"You do not see in the creation of the Most Merciful any inconsistency. So return (your vision) to the Sky, do you see any breaks?"* (Al-Mulk: 3). In the verse, it points to the intricacies of nature that He has created, in the sky or the earth without flaw or imperfection. From this starting point, Islam, through the book of Qur'an and hadith of Rasulullah^(pbuh) suggests its followers to perform their duties the best way possible. This is because, quality attributes are a fragment of human life (Mohd Yusof, 2000). It is even created from excellent practices that stem from ongoing hardwork (*Istiqamah*) and with full of determination.

2. The Quality Management System ISO 9000

Before move on the discussion of quality management system from Islamic perspective, this part explains quality management system ISO 9000 first. ISO 9000 is a series of quality system standards (ISO, 2005). They were developed from the military standard, the Allied Quality Assurance Publications (AQAPs), and ISO 9000 was first published in 1987. The standards have been reviewed in 1994, 2000 and 2008 (Van der Wiele *et al.*, 2005 and ISO, 2009).

The Quality Management System (QMS) ISO 9000 describes the interactions of all processes in the organization in which the main activity is to identify customer requirements and ends with their satisfaction. Specifically, ISO 9001 describes QMS as the integration of major areas: management responsibility, resource management, product realization and measurement, analysis and improvement (Oakland, 2003). The ISO 9000:2000 standard promotes a process-based approach, which is based on the beliefs that its objective could be efficiently achieved when activities and related resources are thought of as a process (Bhuiyan & Bernardi, 2004). ISO 9001 Requirements consider a process as:

"...an activity using resources, and managed in order to enable the transformation of inputs into outputs"(ISO, 2000). In line with this, Tsim *et al.* (2002) define the process approach to management *"...as the application of a system of processes within an organization, together with the identification and interactions of these processes and their management"*.

The ISO 9000 requirements are as follows:

2.1 The Quality Management System

Seaver (2001) contends that there are two requirements in the QMS – general and documentation requirements. With regards to general requirements, ISO 9001:2000 contains the concept of Deming's cycle of continuous improvement – Plan, Do, Check, Act (PDCA) (Oakland, 2003). Bhuiyan and Alam (2004) explain that the PDCA consists of the following steps: define, develop and document each process; implement documented procedure; monitor implemented procedure; and improve the procedure. Meanwhile, regarding the documentation requirements, Seaver (2001) states that there are three documentation requirements in the quality management system; quality manual, control of documents and control of records.

2.2 Management Responsibility

The 'management responsibility' element comprises the requirements for developing and improving the quality system, listening to customers, formulating quality policy and planning, and defining responsibilities, authorities and communication processes to facilitate effective quality management (Biazzo & Bernardi, 2003).

2.3 Resource Management

The 'resource management' element comprises the requirements for managing both human and infrastructural resources in order to implement and improve the quality management system and to address customer satisfaction (Biazzo & Bernardi, 2003).

2.4 Product Realization

The 'product realization' element includes the specific requirements for the product realization process, which involves identifying customer requirements, reviewing product requirements, communicating with customers, designing and developing products, purchasing, producing (and/or delivering) services, and controlling measurement and monitoring devices (Biazzo & Bernardi, 2003).

2.5 Measurement, Analysis and Improvement

According to QMS Requirements (ISO, 2000) and Biazzo and Bernardi (2003), this part contains the requirements for monitoring information on customer satisfaction, measuring and monitoring products and processes, and managing internal audits, non-conformity detection and improvement actions. Seaver (2001) stresses statistical techniques in extracting key information and then evaluating the effectiveness of the QMS.

3. *Quality Management System According to the Islamic Perspective*

Indeed, Islamic teaching through the Holy Qur'an places great priority on quality management either in terms of the aspect of product manufacturing or in terms of providing services so that the total benefit to all parties involved can be contributed. In fact, Islam demands for its followers to perform their obligations well, with good, clear intention or aim in order to obtain ALLAH's mercy. Thus, The Prophet^(pbuh) has proposed that his followers start off any work with clear intentions, through a Hadith narrated by Imam Bukhari and Imam Muslim from 'Umar as he stated: "I heard Rasulullah^(pbuh) say: *"Indeed, all deeds begin from (depend on) intention, and he will be rewarded or punished according to what he intends"*.

Based on the meaning of the hadith, there is a clear illustration that every individual needs to have a visionary aim, so as to evoke honesty or sincerity - doing something because of ALLAH and His Messenger. Additionally, according to Covey (1990) and Morris (1994) the last intention or a clear vision serves to be a very important prerequisite to ensure that an action results in excellence, despite how long it might take. Not only that, excellent practices are rewarded by ALLAH and are also acts of worship when managed properly, that is based on the teachings of Qur'an and the Sunnah of Rasulullah^(pbuh). The notion of worshipping ALLAH has become the actual goal behind human creation (Ab. Mumin, 2006) as dictated by ALLAH: *"And I did not create the jinn and mankind except to worship (Me)" (Al-Zaariyat: 56)*.

If we look at modern systems or scientific knowledge, in relation to the organisational management, most will only concentrate on superficial, temporary or materialistic benefit (Fadzila Azni, 2010), or merely to satisfy economic lusts and the needs of the organisations (Shaharom TM, 1997; Ilhaamie, 2001). In actual fact, the success will be confined to the world, without having to lean on total success also the need to be in pursuit of GOD's mercy (Auni, 2010). Such a phenomenon strikes a different chord with the guidance of the Qur'an that places both the aspects on the same weight, and even stresses more achievement or satisfaction in the afterlife. In general, the Islam-oriented management system can be regarded as a system which governs human aspects of life sourced from comprehensive philosophies and the tenets of Islam to generate efficient and proper services or quality products (Ilhaamie, 2001). Therefore, this article will be discussing the main value aspects in the management of an organisation in the challenging global era, so that it will consistently meet the needs of the legislation as has been taught in the religion.

4. *The Values of Islamic Management*

The focus of writing in this article will be placed on several consequential values contained in the management system as suggested by Islam through the Holy Qur'an and Sunnah of the Prophet^(pbuh) to be understood and appreciated by every employee in an organisation. An organisation or a community will succeed in all aspects that it undertakes, if every player or member mutually practices good, quality moral values within themselves. This tallies with the fact that the norm of perfection or excellence strives to be a substantial component (Nor 'Azzah, 2002) that is very much required in one's life (Mohd. Yusof, 2000). Among the values of Islamic management that have been stressed include the concept of *Tawhidic* or the honest belief or faith to ALLAH and His Prophet^(pbuh), the inculcation of accountable leadership, common practice of justice for all and finally, internalise the principle of collective management (collective meeting) when addressing any issues that arise. All these four values will definitely produce the best consequence if they are practised consistently, by any one worker, in any organisation, through time.

4.1 *The Concept of Tawhidic Management*

An individual will not meet with success if he or she does not find in himself or herself the value of strong, undivided 'faith'. This pivotal tenet seeks to ensure that every practice is blessed by ALLAH. Therefore, the core or axis of the quality of a person relies very much on true belief or surrendering, those traits that are only dedicated to GOD (Abdul Ghafar et al., 2007).

All his duties or actions will continuously be connected to his level of belief or faith, and whether it is really genuine or otherwise. Therefore, the philosophy or concept delivered through the principle or value of *Tawhidic* has become the core to one's morale in the planning, scheduling, formulating, implementing as well as assessing certain management (Mohd Affandi, 1992). It is a clear illustration that this holistic concept of *Tawhidic* sees the marriage of materialism and spiritual aspects that is so much different from the series of philosophies not at all put forth by modern scientific knowledge (Nor 'Azzah, 2002).

Also, the *Tawhidic* philosophy also emphasise that every behaviour or action translated in terms of the intention, words or attitude, must be based on the faith towards GOD, known as *Habl min ALLAH* (a human's relationship with his Creator). Then, the aspect of man's relationship to another is also elaborated (*Habl min an-Nas*) or with other creatures, as well as his environment (Abdul Halim, 1987). Indeed, the man-to-man relationship (*Habl min an-Nas*) will prioritise on the cooperation and tolerance among themselves so that a product or service will be enhanced for the human's well-being in life. If these moral values are neglected, then surely the life of the organisation or community will be flawed and in time, move towards destruction (Ahmad Ibrahim, 1997; Ihaamie, 2000).

In relation to this, Ismail Raji al-Faruqi (1982) has explained that this concept of *Tawhidic* serves as: '*al-Tawhid is that which gives Islamic civilization its identity, which binds all its constituents together and thus makes them an integral organic body which we can civilization. In binding disparate elements together, the essence of civilization in this case, al-tawhid impresses them by its own model. Obviously, no commandment in Islam would hold without al-Tawhid. The whole religion itself, man's obligation to serve God, to fulfill its commandments and observe His prohibitions would fall to the ground the moment al-Tawhid is violated*'. Also, Mohd Affandi (1992) maintains that the paradigm of *Tawhidic* is established as: '*A methodology of knowledge based on the very existence of GOD al-Mighty and the Most Just and Forgiving also the Most Perfect and no one entity resembles Him, the Creator of all creatures*'.

Other than that, a quality management system of an organisation must be bound with *Tawhidic* because it serves as the substance of the Islamic teaching itself. If a worker in an organisation has a solidified value of *Tawhidic*, of course, he would carry out his obligations and mandate, the best way possible. High level of commitment towards this concept of *Tawhidic* should be able to yield some good, in the initiative of elevating the position of justice. All the team players in the organisation, irregardless of the management side, or the implementation officers, will have to make certain that justice and equality in the granting of rights belong to every one of the organisation's staff. This situation not only produces a level of satisfaction to employees and customers, but also the impact of widely disseminating the value of justice automatically invites a universal sense of happiness for all involved. Therefore, the implication of this concept towards an individual, whether he or she is a subordinate or a superior in an organisation, as asserted by Ihaamie (2000) can be divided into several implications, which are:

- (i) Every human will be more open and will have clear, long-term vision.
- (ii) Forming a pious individual with traits of *Tawaddu'* (being humble), down-to-earth and not having '*Ujub* (arrogance), always be thankful with the blessings granted by ALLAH.
- (iii) Producing workers who are incorruptible and with high integrity, hardworking, efficacious and disciplined.
- (iv) Having traits of *Tawakkal* (surrendering), not easily giving up when being in difficulty as one believes in the notion of *Qada'* (implementation) and *Qadar* (destiny) of ALLAH.
- (v) Having patience also high determination in oneself.
- (vi) Having *redha*, not being envious or jealous with others.
- (vii) Having the obedience and loyalty to the laws and regulations that have been determined by the Qur'an and Sunnah of Rasulullah^(pbuh).

4.2 Accountability as Management Values

The next value proposed in Islamic quality management system is a must-have in every organisational leadership. If a leader does not appear to have moral values, certainly it will affect the survivability of the organisation. In fact, the leadership concept in Islam stands out as the most important issue or topic, especially to ensure that the management of social, economic, political or administration aspects will be running smoothly.

The stress on the leadership value that leads to quality management must have been discussed a great deal by Western and Eastern scholars such as Deming, Juran, Crosby and Masaaki Imai (Mumtaz Begam & Mohammed Sani, 2009) also Muslim intellectuals, especially when appointing one as the leader of an organisation.

Here, Prophet^(pbuh) did assert that every individual is actually a leader to others through the Hadith narrated by Ibn 'Umar from Rasulullah^(pbuh) as he said: The Prophet had spoken these words: *"You are all leaders and you have the responsibilities towards whatever that you lead. A ruler is a leader and he is responsible towards his people. A husband is a leader to his family and is responsible towards them. Meanwhile, a wife is a leader of the household, husband, and her children and is responsible towards them, the keeper of his master's assets is also held accountable towards everything and everyone under his care. Remember, you are all leaders and you have the responsibility over everything and everyone that you lead"*.

Indeed, leadership is not the most special thing one can have, but it remains to be the heaviest mandate (YaPIEM Management Panel, 2010) definable as a process that involves a manager who is being all-out, to obtain voluntary participation from his subordinates so that the objectives intended will be achieved (Siti Arni, 2001). In fact, leadership necessitates knowledge, justice, efficacy, brevity, patience, honesty, determination, good morale, forgiveness, health and physical and mental well-being, and finally wisdom. All of these values are regarded as among the main conditions for one to become a leader (Mohd. Affandi, 1985).

Following Mumtaz Begam and Mohammed Sani (2009), leaders in Islam must fulfil two important criteria: The first is, the individual who governs with the rights that are granted by GOD towards him (obeying ALLAH and His Prophet^(pbuh)), the second is someone who is respectable as dictated in the Qur'an meaning: *"O you who believe, obey ALLAH and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to ALLAH and the Messenger, if you believe in ALLAH and the Last Day. This is best and more suitable to (achieve) the end"* (An-Nisa': 59).

Not only that, a leader needs to form a two-way cooperation between certain parties as they are in need of each other. Additionally, the leader is capable of creating a conducive working environment, also able to form some kind of cooperation between the players of the organisation, and this will produce cooperative and collective working environment in return (Berita Harian, 2nd July, 2011). Conversely, if a leader adopts an autocratic nature, not willing to listen to the whining of the customers, not putting the subordinates' needs first, not being trustworthy (*khianah*) and always being cruel, then of course the organisation will become problematic.

Thus, the main value that needs to be adopted in a leader is the trait of being trustworthy and highly accountable. Leaders must have this sense of incorruptibility in performing their duties, whether through his or her words, which is evident in them being honest by being true to his or her promises, and also through actions, which is by fulfilling their obligations to their subordinates who are in need of help and assistance. Meanwhile, the concept of accountability as elaborated by Siti Arni (2001) means that the individual who is given the responsibility must fulfill it the best way he or she can, and they need to look into any problems that may emerge as the effect from the implementation of the duties. Based on Islam, the concept of accountability serves as a duty that needs to be shouldered by an individual and all his or her actions will be questioned before ALLAH in the Judgement Day. Therefore, this sense of accountability or responsibility is in tandem with the dictation of ALLAH: *"So he who does an atom's weight of good will see it. And he who does an atom's weight of evil will see it"* (Al-Zalzazah: 7-8).

Every leader must also instil other moral values in himself, and display quality leadership elements through demonstrating a good example to others. This is explained by the fact that leaders with this kind of ethics and value can easily win the trust and loyalty from followers, as well as being respected by his or her workers (Siti Arni, 2001). The elaboration above clearly shows that the leadership concept emphasised by modern scientific knowledge from the West only concentrates on the aspect of reaching the objective in an organisation, or merely a capacity to influence someone to do something. In the meantime, the teaching of Qur'an and Sunnah in detailing the concept of leadership is far overriding the role, as it looks from a more extensive viewpoint by stating that human as the Caliphs of ALLAH carry with them three major duties (Mohd. Affandi, 1985) or human as the manager and leader. As a manager, one really needs to make sure that the final goal for mankind is by reaching absolute success. Meanwhile, as an administrator, he needs to ensure that all his people or subordinates are managed fairly and equally, without oppression, and without any waste being committed.

The final role as a leader is the concern to guide his subordinates towards absolute success, also leading them away from everything deviant. All these three roles are not able to be implemented except with good knowledge that can differentiate the right from wrong.

4.3 The Implementation of Justice ('Adalah)

As quoted from an established Islamic scholar, Ibn Taymiyyah (2000) through his book *'al-Siyasah al-Syar'iyyah fi Islah al-Rai wal Ra'iyyah'* he put forth the idea that the principle of Islamic management should be based on ALLAH's dictations in the Qur'an meaning: *"Surely ALLAH commands you to make over trusts to those worthy of them, and that when you judge between people, you judge with justice. Surely ALLAH admonishes you with what is excellent. Surely ALLAH is ever Hearing, Seeing. O you who believe, obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to ALLAH and the Messenger, if you believe in Allah and the Last Day. This is best and more suitable to (achieve) the end"* (An-Nisa': 58-59).

Through the understanding of both the verses, they depict that every leader or ruler is made compulsory to fulfill the mandate that is granted to them. If a punishment or an action is to be carried out, then it has to be done fairly. Also, in the second verse, it is more directed to the subordinates or the people of the lower ranks. One message is to stay loyal to the leader or head, as long as the latter does not deviate from the demands or teachings of ALLAH and the Prophet. Other than that, if there is a conflict or dispute, one must consult straight to the Al-Qur'an and Sunnah of Rasulullah^(pbuh).

This stands in prominence as the main principle or policy as to ensure that a management system is able to be implemented the best way possible. In fact, all Muslims are suggested to always be fair to others in all of their affairs, and are prohibited any discriminatory actions based on the sense of family bonding or personal gains and interests (Muhammad 'Abd al-Rauf, 1987). Not only that, a manager should reward his employees fairly and equitably (*al-Baqarah*: 286), according to qualifications and the duties assigned (Abdul Ghafar, 2007) and avoiding from being prejudiced towards others, although they are of different gender, race, nationality or skin colour.

Other than that, a manager must have the facilitating nature in handling matters pertinent to the organisation and the needs of the workers. This goes harmoniously with the Islamic requirements which urge the Muslims to make other people's obligations convenient, as contained in the Hadith of Rasulullah^(pbuh) narrated by Imam Muslim which means: *"From Abu Hurayrah, Muhammad^(pbuh) had stated: "Those who have made it easier for Muslims, their worldly affairs, then ALLAH will make room for him one position above another on the Judgement Day. And those who make it convenient for others, then ALLAH will make it convenient for them in the world and on the Judgement Day"*.

It is similar to the distribution and management of resources for an organisation that should be administered transparently, carefully and with no waste or power abuse (Abdul Ghafar, 2007). This is so, because if a leader is cruel or being unjust, then the followers will be bound to resent this, other than the fact that there will be rebellion and oppression, also imbalance and disrespect of other people. Therefore, the attitude of *Wasatiyyah* or moderation will be very much demanded in Islam, which is consistent with human norm or status as the Caliphs in this world as dictated by ALLAH in the Al-Qur'an: *"And they who, when they spend, are neither extravagant nor parsimonious, and the just mean is ever between these"* (Al-Furqan: 67).

4.4 Shura (Collective) Management Principle

The final value, of Islamic quality management system involves the management principle of *Shura* as suggested through our Holy Qur'an and Sunnah of the Prophet^(pbuh). This term *Shura* derives from the word *'al-Istisarah'* that means a consultation, or loosely, sitting together and discussing or working in a team (Wan Liz Ozman, 1996) to find solutions on a given problem, and coming to a final decision when a solution is sought and agreed (Abdullah Alwi, 1985). The term *Shura* has been defined by many Muslim scholars, among whom is Ibn 'Arabi who explains that *Shura* refers to a kind of meeting in pursuit of opinions or advice in finding a resolution or solution (Ilhaamie, 2001). According to Ibn 'Atiyyah, the concept of *Shura* is founded with the aim of creating a two-way discussion between the intellectuals and religious scholars in finding a solution to a problem (Abdullah Alwi, 1985). Meanwhile, according to Muhammad al-Buraey (1985), *Shura* can be defined as a management process or a tool to reach a collective decision.

In reference to *Seerah Nabawiyyah*, this idea of *Shura* has long been practised especially by Rasulullah^(pbuh) and was later followed by *Khulafa' ar-Rasyidin* and his companies. It was maintained and asserted in the verses of the Qur'an and Hadith as evidence that this concept of *Shura* is regarded as a basic symbol for legislation (*as-Syari'ah*) and, an epitome of confirmation of a law (Abdullah Alwi, 1985). Indeed, ALLAH has dictated in the Qur'an that means: "...and consult them in the matter (war and worldly affairs). Then, when you have decided, (after a meeting, to do something) then rely upon ALLAH, indeed ALLAH loves those who rely upon Him" (*Aal-e-Imran: 159*). ALLAH further dictates: "And (it is better and more fixed) those who have responded to their Lord and established prayer and whose affair is (determined by) consultation among themselves, and from what We have provided them, they spend" (*As-Shura: 38*).

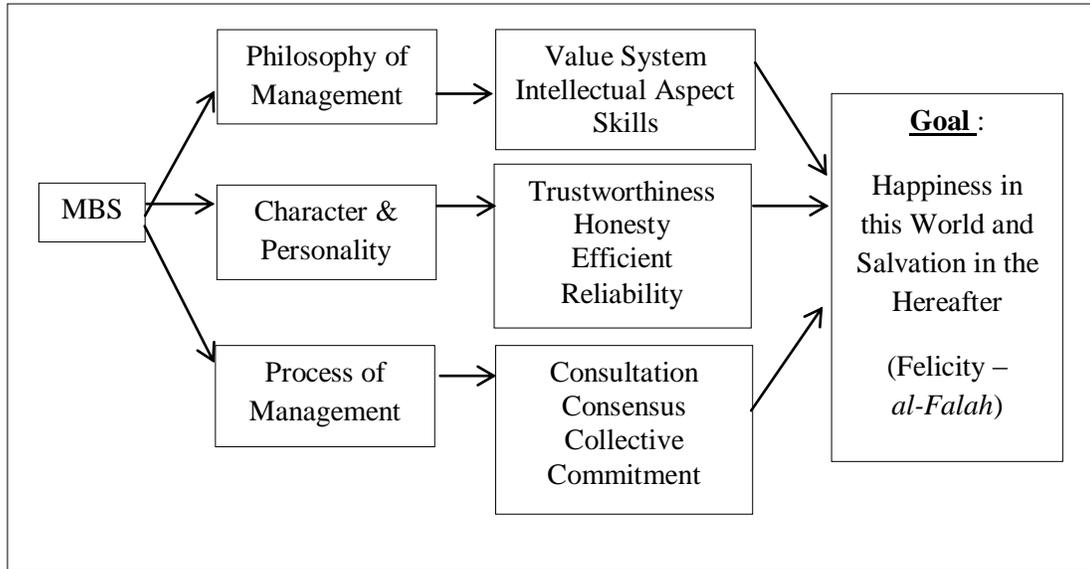
Other than that, Prophet^(pbuh) also encouraged the practice of *Shura* or this practice of meeting one another: "People will not meet, other than because they seek to walk on the most sane path in their dealings". Other hadiths are also asserted by Rasulullah^(pbuh) which means: "Those who seek for ALLAH's mercy will not be neglected, (by ALLAH in their affairs), no regret fro those consulting each other, and they, who knows how to be economical, will not lose anything".

The significance of *Shura* can be seen when Islam urges for the culture of telling each other what is right and wrong or mutual-advice, as maintained in the Hadith narrated by Imam Muslim meaning: *From Abi Ruqayyah Tamim ibn Aus al-Dari r.a., our Prophet^(pbuh) stated: "The religion is advice. We asked: For whom? He stated: For ALLAH and His Holy Book His Prophet and Apostles, also the leaders of the Muslim and the public"* (al-Nawawi, 1986).

The concept of *Shura* was also practised by the Caliphs after the passing of the Prophet^(pbuh) among whom was Caliph 'Umar al-Khattab who had once declared that: "There is no Caliph (the system of Caliph) without *al-Shura*" (al-Qurtubi, 1936). Next, this concept was revived in the reigning era of 'Umar ibn Abdul Aziz in the dynasty of Umayyiah and Caliph al-Makmun in the dynasty of Abbasid (Abdullah Alwi, 1985).

If we were to scrutinise the Western scientific knowledge on a management system, of course it is limited by nature, non-comprehensive and only stresses on impermanent accomplishments. Hence, this meeting concept of *Shura* needs to be hailed as the best alternative in an organisational system, because it serves as a dynamic concept that embodies the leadership and management aspects. Even through meetings, the members are able to exchange ideas and opinions, not totally succumbing to their desires also able to solidify the harmonious bond among them (Abdul Ghafar, 2007). In addition, leaders who are able to motivate their team players or members of the organisation into reaching certain aims are good, quality leaders (Ahmad Fadzli, 2007).

In the same vein, Mohd. Affandi (1992) has proposed an effective management concept known as '*Managing By Shura*' (M.B.S). Through this concept, one will achieve three important goals in the organisational management system: the first is the determination of management philosophy based on the Qur'an and Sunnah of the Prophet Muhammad^(pbuh). The second is priority on the birth of a leader or manager, with high morale level. Meanwhile, the third goal refers to the success of the implementation of the organisation's planning in this world and the next. This concept of '*Managing By Shura*' can be seen clearly through the following figure:

Figure 1: The Concept of Management By Shura (MBS)

Source: Mohd. Affandi Hassan (1992: 75)

In short, if the principles stated above are able to be understood and appreciated by every member in an organisation, leaders or subordinates, then there will be no more conflicts that emerge in the organisation. This is so, because every member has already agreed and shared the aim of reaching a common goal, which to attain the felicity (*al-Falah*).

5. Suggestions for the Solidification of the Management System

To conclude, we shall enlist in brief, several suggestions as to solidify the Islamic-oriented management system in an organisation as found in the Qur'an and the Sunnah:

- (i) The organisation's management must ensure that every staff has a vision or aim of belief that centralises on the concept of *Tawhidic*; a concept that is true and does not deviate from the actual Islamic teaching. In fact, every staff must have a firm belief on the Oneness of ALLAH also Muhammad^(pbuh) as His Loyal Messenger.
- (ii) Making right one's intention so that all deeds will be done because of ALLAH and not only because of worldly interests alone.
- (iii) Instilling the attitude of wanting to transform oneself to be better, by making every individual in the organisation a *role model* or a figure that needs to be sampled by others. This is because a change needs to be performed because Imam al-Ghazali did maintain that excellent individuals are those who always change to be better.
- (iv) Instilling an awareness among organisation leaders to have the role in ensuring that all affairs, big or small, are to be done in the best possible way (Hasan Al-Banna, 2009). The individual himself or herself needs to develop his spiritual and morality, and this is combined with his mental and physical elements (Ahmad Zabidi, 2006). If a leader does not have good personality and morality, of course he or she will be involved with uninvited activities and will no longer win the trust of his or her subordinates (Kouzes & Posner, 1993).
- (v) Accepting a task as a mandate that needs to be fulfilled, through careful implementation, one that is full of accountability, and integrity. In fact, the task allocated will be implemented the best way possible according to one's affordability.
- (vi) Always practising the culture of consulting one another in all matters, big or small, and getting every member of the team in the organisation to be involved and to cooperate.
- (vii) Systemising Islamic practices by way of mutually guiding one another, between the leader or the subordinate, under the concept of asking others to do good, and to prohibit deviant behaviour.

6. Conclusion

It is transparent that the concept of quality organisational management must be based on Islamic teaching that leans on to primary sources - the Qur'an and Sunnah of Rasulullah^(pbuh). The management concept involves an inseparable relationship between the Creator (*Khaliq*) and His creatures, also the relationship among humans. This is so, due to the fact that the concept of Islamic quality management not only concentrates on the aim of satisfying customers, or life convenience, or merely the temporary happiness; but the reality of the aim lies in achieving *mardatillah* of ALLAH in all worldly affairs, for eternal happiness in the Hereafter. Subsequently, an organisation's manager or employees will be fair, have the integrity, accountability and trustworthiness in performing duties, other than demonstrating determination, competitiveness and discipline if all four values of Islamic management that have been discussed (the concept of *Tawhidic*, the inculcation of aspects such as being trustworthy, the concept of fairness and the principle of the management by *Shura* have all thrived as daily practices for the solidification of the organisational management system to run smoothly and to have the quality that it deserves.

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