# QUALITY MANAGEMENT CONCEPT BASED ON ISLAMIC WORLDVIEW

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| Article Information | Abstract |
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| **Keywords**<br>Quality Management,<br>Tasawwur,<br>Islamic Worldview | This paper focused on analyzing the concept of quality management based on Islamic Worldview *(Tasawwur Islam)*. The discussion centred on three important areas. Firstly, the analysis on the principle of Islamic Worldview. Secondly, discussing the concept of quality according to Islamic perspective. Finally, this paper analyzed critically the concept of quality management based on Islamic Worldview. This discussion is important because of the role of quality management is critical in the current business environment where the issue oh Halal is pertinent. However, based on the literature analysis, there are still few studies that discuss the concept of quality according to Islamic perspective.This study is base on literature review analysis from published literatures, al-Quran and as-Sunnah. The result of discussion in this paper expected to produce a concept of quality based on Islamic perspective. |

**INTRODUCTION**

The global challenge facing the world today cannot be possibly avoided by all organizations, be it the government or private sectors or even the good or service sectors. The organization will not be able to survive long enough in the business environment if it does not strive to become a competitive and successful institution.

There are various factors that need to be in place in order for an organization to become a competitive and vibrant body. One of the factors that are capable to assist the organization towards the desired direction is through quality management. This situation applies as the quality management can help organizations to become more competitive through an increased operating performance (Cerio, 2003). Furthermore, the organization efficiencies and effectiveness in total can be uplifted through quality management, which in return help to transform the organization to succeed for excellence. In addition, quality management can also be seen as playing a vital role in the organization environment today, as highlighted by the Total Quality Management (TQM) group, and the success has been proven in several other organizations (Easton and Jarrell, 1998; Douglas & Judge, 2001).

The rapid growth of today's management world witnesses the emergence of various theories, ideas, techniques and approaches which are geared towards the improvisation of productivity and management excellence.

However, these ideas and theories are changing from time to time to suit the needs and demands in the business world.  On the other hand, from the basic perspective, human intelligence is claimed to have failed to develop the basis of management as the human ability is only limited to the ability of managing the strategy, structure and system which are constantly changing over time (Bashir Aziz, 2005).

There were limited studies from previous research which focus on the quality from the perspective of Islam. This is due to the fact that management studies which focused specifically from the Islamic perspective are limited (Azni, 2010). In addition, there are evidences from previous studies that call for a proper and suitable quality system that fits to the Islamic context of an organization (Arawati, 2005; Arawati, Krishnan & Sharifah, 2000; Thiagaragan & Zairi, 200) which is applicable across all sectors, organizations and stakeholders.  Hence, there is a dire need for study that emphasizes on the holistic view of quality management systems (Nasri et al., 2009).

The study, with regard to this perspective, is necessary as highlighted by Muhammad Syukri Salleh (2000), where, the management development based on Islamic view can only be made possible if every aspects in its implementation are in line with the philosophy and principles underlined by Islam. This means that every aspect of the Islamic-based development implementation, including the quality management methods adopted, must be carried out according to true Islam principles. Therefore, this paper attempts to examine the concept of quality from the perspective of  tasawwur Islamic philosophy *(worldview).*

### Islamic Worldview (Islamic Tasawwur)

From the conventional terminology,  *tasawur* can be referred to as worldview. Worldview comes from a German word *weltanschauung* (*American Heritage Dictionary*, 2002). Literally the word *weltanschauung* means to view (or *anschauung*) the world (or *welt*). Technically, it is defined as a perception framework and the conviction of an individual regarding his world and how he interacts with it (Hill & Rauser, 2006). However, the term tasawur in Islam goes beyond the meaning of worldview from the above conventional perspective (Fadzila Azni, 2012).

The word *tasawur* in Islam is derived from the Arabic language. It is derived from the root word *sawwara* that also means an outlook on something (Haron Din, 1992; and Ramli Awang, 2002). Specifically, Islamic *tasawur* means as the real and actual outlook and truism regarding Islam that aims to explain in totality basic Islamic principles truthfully and comprehensively that it blends in a person after he understands the same (Haron Din, 1992; Ramli Awang, 2002; and Muhammad Syukri Salleh, 2003).

Tasawwur is also one of the main aspects in the Islamic philosophy. This is based on the concept of Islamic philosophy by Ibn Sina in his writing, *'uyunul Hikmah* (Sayyed Hossein Nasr, 1989). He categorized the Islamic philosophy into three main aspecs which are: *Tasawwur (worldview), al-marifat (epistemology)* and *al-wujud (ontology).*

According to Muhammad Syukri Salleh (2003), In the Islamic management method, Islamic *tasawur* should be the basis or the mold that forms the management method. There are three foundational features to the Islamic *tasawur* that is provided by Muhammad Syukri Salleh (2003) that is Allah as the Creator, man as a creature and the universe also as a creature.

### Quality in Islamic Perspective

Islam as a righteous way of a complete life *(Syumul)* focuses on achieving success (*al-falah*) in this world and the Hereafter. It stresses the goodness of everything done by each and every human being. As a living system that includes all aspects of life, including the aspects of *Aqidah* (*Belief*) *Ibadah* (*Worship*) *and Akhlak* (Ethics). Allah SWT commands humans to follow the teachings of  Islam as a whole for the betterment of life in this world and the Hereafter. Those are the people who benefited from the *dunya* (world) and will not lose in Hereafter (*akhirah*).

Indeed, the quality and enhance the work is generally not a new thing in Islam. Islam teaches us to *ihsan* and *itqan* (good and quality) to do the work. The Quran say:

*"Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of Allah, Who disposes of all things in perfect order: for He is well-acquainted with all that ye do."* (Quran, 27: 88)

And there are many hadith which encourage to beautify and improve worship. In a Hadith narrated by Al-Bayhaqi that Prophet Mohammad *may Allah bless him* said: *"Allah loves that if one of you is doing something to do it masterfully (itqan)."* These texts urge on doing work masterfully without imperfections or defects and call people to be honest and trustworthy in the works they do.

From the above  description , we find that in Islam  Muslim must always be kind and adorn themselves with good characters such as: loving work, *shura*, auditing and accounting, honest self-monitoring, teamwork, cooperation and solidarity among members of the community in which it all is the quality management principles commonly used today. Some researchers argue that the terms quality are equated in meaning to the term of advantage and excellence in the Quran and the Hadith. Such as, *hasanat, toyyibat, al-khair and al-ma'ruf.*

TABLE I
Previous Studies on Islamic Quality

| Author | Description |
| --- | --- |
| Ali Badahdah (tt) | There are several terms used to describe the quality: الكفاءة ,الإحكام ,الإتقان ,الجودة. |
| Haji Malek Shah (2000) | There are no special terms in Arabic to describe the meaning of quality. However, there are terms in Arabic nearest describing the characteristics of the beauty are: *ihsan, itqan and hasanah.* |
| Sheikh, Badawi Muhamad (2000) | Words like *Jawda, Ihsān, Itqan* used in Islamic literature refer to quality, perfection or passion for excellence, benevolence or continuous self-evaluation and so on. Furthermore, "*Itqn*" means goodness; it stands for the level of quality work. It means, "to arrange and dispose of things in a scientific and artistic way in order to obtain the most perfect results." |
| al-Abidi, al-Syaybani dan al-Abidi (2010) | The basic of Islamic management and administration is based on two verse in Quran (9:122 and 67:3), in generally explain the basic principles of quality management systems. |
| Akif Lutfi et.al., (2013) | There are 4 terms used to describe the quality in Islamic perspektif: *Itqan* (Artistry), *Ahsan* (Improvement), *Amal saleh* (Good Deed), dan *Ihsan* (Best Doing) |
| Ahmad Faosiy&Asia Mus'ad (2013) | There are 10 principles of Islmic quality: *Amanah&Sidq (Trustworthiness&Honest), Strong Will&Self-Determination, Efficiency, Murāqabah (Supervision), Muhāsabah (Accountability), Division of Labour, Collective Efforts, Planning, Preference to the Organisational Interest, Right person in the right place* |
| Hasan Al-Banna Mohamed (2013) | There are 4 basic principles of quality management system in Islamic perspective : *Insaniyyah*, *Ihsan* based on the values of Tauhid (faith), management by *Shura,* and the latest is *Istiqamah* culture and high commitment. |

However, from the tasawwur perspective, the Islamic concept of quality and quality management goes beyond the concept of quality in TQM (Fadzila Azni, 2010). According to Islamic Worldview, the terms of *hasanat, toyyibat, al-khair, al-maruf and al-itqan,* even any concept of excellence mentioned in the Quran and Hadith is derived from the principles in tasawur Islam : Tauhid, compliance to *sharia* (the law of God) and alignment with Islamic morality (al-Qaradawi, 1985).

### *Quality Concept Based on Islamic Worldview*

According to Shukri Muhammad Salleh (2003), management from the Islamic perspective involves three level of relationships. These relationships include the vertical relationship between man and God (hablun-minallah) and horizontal relationship between human and natural resources (hablun-minal 'alam).

Besides this,  Islamic management  must also be based on tasawwur and Islamic epistemology. It is based on the belief that Allah SWT is the Creator, man as a creature and the universe also as a creature. It is also based on Islamic epistemology, which is the main source of al-Qur'an, Hadith and consensus of Muslim scholars *(Ijma').*

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So we can conclude that the basic tasawur includes three basic elements: First, relationship between man and God *(hablun-minallah). Second,* relationship between human to human *(hablun-minannas)* and third, realtionship between human with environmental *(hablun-minal'alam)*. All three this elements will become the core of the formation of the concept of quality according to Islamic perspective.
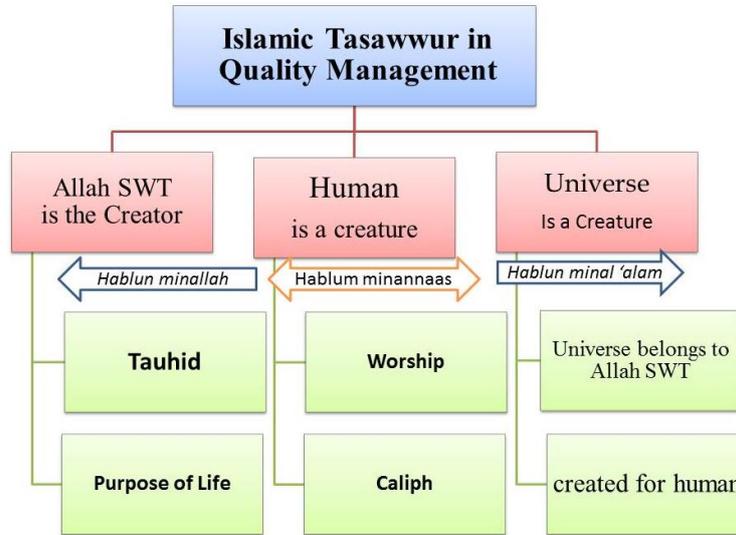


Figure 1.
Islamic Tasawwur in Quality Management

### The First Principle, Relationship Between Man And God (Hablun-Minallah)

This principle is closely related to the beliefs of monotheism (Aqidah Tauhid). Tauhid as a principle of belief in the Creator, the Administrator, the Lord of the universe, He has character and names, and to Him is the direction and purpose human life and all creatures.

Allah Almighty has given clear guidance in the Quran. The fact the real goal of human life is to gain the pleasure of Allah and earn His heaven. The Quran say: *"Allah promiseth to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide - blessed dwellings in Gardens of Eden. And - greater (far)! - acceptance from Allah. That is the supreme triumph."* (Quran, 9: 72).

From the quality perpective, these principles of Tawhid serve as the vital foundation to every human involved in the organization activity. All of it activities' not only to satisfy the customers or to maximize the institution profit, but it goes way beyond all of it as it seeks to attain the blessings *(redha)* from Allah SWT.

According to Muhamad Faisal and Mohd Rizal M., (Tt) quality issues in Islam is closely related to the pursuit of excellence. In Islam, this excellence refers to the pleasure of Allah. It is not only measured in utilitarian considerations in the secular concept (Ab. Ghani, A., & Mansor, F., 2006). This utilitarian refers to the aspects seen quantitatively as cost reduction, productivity percentage, the percentage rate of return and so on. Central to this is the quality and excellence character building is made (Wan Omar, W., 1996). Therefore all the good deeds and worship, including a Muslim work, must comply with the code of religious ethics, and also fulfill a work ethic that has been designated by the employer in order to be accepted by Allah (Fadzil, D., 1992, Tengku Kasim, T., & Mansor, F., 2007)

### The Second Principle, Relationship Between Human to Human (Hablun-Minnnaas)

The second principle is closely related to the mission of human life. In the context of Islamic Worldview, a major role of man is as a servant of God and inheritors *(chalif)* of the earth.Quran Say: *"And (recall) when your Lord said to the angels: 'I am about to place My vicegerent on the earth.' They submitted: 'Will You put Your (vicegerent) on the earth such as will do mischief in it and shed blood, whilst we are engaged in glorifying You*

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*with celebrating Your Praise and extolling Your Holiness (all the time)?' (Allah) said: 'I know that which you do not know." (Quran, 2: 30).*

In addition to the inheritors *(khalifah)*, people also have a mission as '*abid* (slave) to Allah SWT. Which has an obligation to ensure that all aspects of his life dedicated to the worship of Allah SWT. Quran say:

*"And [tell them that] I have not created the invisible beings and men to any end other than that they may [know and] worship Me." (QS. Al-Zariyat: 56).*

In the context of Quality, this second principle would have a positive impact on human life by itself and its environment. Product or service provided to others is a form of worship to God. The production of products and services must be in line with God's law (shari'ah) - the law related to cleanliness, and the spiritual values such as mahmudah (good manners) and mazmumah (bad attitude). It will also be in the context of preserving the environment as well as human and natural resources.

This concept is different from the concept of conventional economics, where humans are regarded as economic beings whose function is to produce and use only (Hagen, 1985 & 1962). While based on the *tasawur*, man as a creature of God, are expected to do more than that. Activities of production and consumption is only a part of the human instrument to live or defending specific functions given to them (Fadzila Azni, 2010). The special function is as a servant of God and inheritors.

*The Third Principle, Relationship Between Human and Environmental  (Hablun-Minal'alam)*

All creation as in the heavens and in the earth belongs to Allah SWT. He is the creator and owner of all natural resources. While environmental resources were created by God and became his right. Nevertheless, all of which were created by God for man. Quran Say:

*"To Allah belongs what is in the heavens and what is in the earth. If you disclose what is in your hearts or conceal it, Allah shall hold you accountable for it, then He will forgive whom He wills and punish whom He wills. Allah is powerful over everything." (Quran, 2: 284).*

*"And (We sent) to (the people of) Thamud their (kinship) brother Salih. He said: 'O my people, worship Allah. You have no God apart from Him. He is the One Who raised you up from the earth and settled you therein. So, beg His forgiveness and then turn to Him in repentance. Surely, my Lord is Near, Granting prayers." (Quran, 11: 61).*

## CONCLUSION

Quality is an important element in organization. In order to achieve success in this world and the hereafter and doing good not only to the organizations, its stakeholders, customers, competitors and the environment and to achieve high level of sustainability, quality concept, quality principles and quality systems got to be conceptualize and operationalize from the true  islamic tasawur.

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