A Conceptual Framework for Management in the Light of Islamic Perspective: An Analytic Study

Muhammad Umar Riaz Abbasi[1]

Abstract

Good management is any company's most significant competitive factor. One of the most critical components of successful management is achieving success for yourself and others. It is the mechanism for planning, organizing, directing, and regulating a business's complete structure. This article aims to provide an Islamic-based conceptual framework for excellent management, not only to ensure efficient company operations but also to ensure respect for Islamic moral and ethical norms. In general, administration is a method that controls others' work behavior and achieves specified corporate goals and objectives through having them do work. The Qur'an and Sunnah include detailed guidance on the sorts of administration to be used in resolving a variety of personal, familial, secretarial, social, financial, and national, along with international challenges. To connect management to the past of human civilization, it's vital to inform community about Allah's Prophets (SWT), which Allah sends to various countries to advise people in the right direction. All of Allah's Prophets (SWT) is religious leaders who preach Islam's doctrines, and the majority of them are successful businessmen, managers, and rulers. Many managerial ideas were conveyed by Allah (SWT) through his Prophet, and the late Prophet Hazrat Muhammad (SAW) rose to the top. This article tries to look at the origins of Islam while also drawing on modern management techniques. As a result, management procedures are guided by Islam's socioeconomic structure, which is appropriate for current commercial operations.

Keywords: Islam, Management, Framework, Conceptual, Analysis

Introduction

Managers succeed by using collaborative methods to transform resources into added value for stakeholders. In an organizational environment, management collects and utilizes assets in a goal-oriented approach to accomplish tasks. The four management functions, namely planning, organization, leadership and control, are related to decision making and engage human, monetary, material and information assets. These are closely linked to Maqasid al-Shariah (the goal of Sharia law) through effective and efficient methods.[2] Unlike traditional management, Islamic management examines the organization's direction from the perspective of revelation and other sources of Islamic knowledge.

Islam as a religion (a complete rule of life) has a profound impact on the lives of all Muslims. It makes a significant contribution to their lives by serving them enrich their self-determination, enabling them

[1]. PhD Scholar National University of Modern Languages Islamabad Pakistan

Lecturer, Researcher, academic writer and Well-known Columnist, Author of Five Books

Email: drumarabbasi101@gmail.com   ORCID: http://orcid.org/0000-0001-6977-9516

[2]. Abdullah, O. C., & ISHAK, M. S. B. H. (2012). Conceptual framework of good management from the Islamic perspective. *International Journal of Business and Management Studies*, *4*(1), 185-195.

to perform their best functions.[3] It is a sacred force of religion that significantly impacts the physical and spiritual aspects of life, customs, traditions, behaviors, and habits of Muslims.[4]

Islam comes from Arabic roots, meaning peace and obedience. Therefore, Islam is a belief that requires Muslims to obey Allah (SWT) fully.[5] Islam is the same belief that Allah (SWT) reveals to all the prophets. All Muslims worldwide believe that Muhammad (SAW) is the last Prophet, who immortalizes and reaffirms Allah's Eternal Message (SWT) to humanity. There is no difference between secular and Islamic management; organizational goals are economical and non-economic.[6] They serve the greater purpose of human survival, whereas, in modern management, organizational goals are both financial and non-economic at heart. But they serve the interests of the organization.

According to kassam describe the term IM, it can indeed be said that there is no term called management in the Quran & Sunnah. However, such things as; power, unified authority, path, concentration, devolution, the right people in the right place, efficiency, honesty, payment, division of labor, work self-esteem and responsibility are widely used in the Quran and the Holy Spirit in many areas and situations. In addition, Hazrat Muhammad (SAW) is the greatest and last Prophet of Allah (SWT). He is also a greatest leader.[7] He is the Director-General of the Islamic State in Medina.[8] According to the main beliefs of the Quran and the management practices of the Prophet Hazrat Muhammad (SAW), the four caliphs ruled approximately half of the world. Later, other Muslim leaders and leaders demonstrated how to put into practice these Islamic ideology and management practices of the Prophet Muhammad (SAW) and Caliph in different parts of the world. Muhammad (SAW) and efficiency, honesty, justice, regulation, preference for managerial interests, accountability, Tawakkul and the general welfare of the people have proved that management is one of the essential themes of Islam.

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[3] Ahmad Razimi, M. S., Mohd Noor, M. M., & Mohd Daud, N. (2014). The concept of dimension in human resource management from an Islamic management perspective. *Middle-East Journal of Scientific Research*, *20*(9), 1175-1182.

[3] Afridi, T., Irfan, M., & Sittar, K. (2021). HISTORICAL PERSPECTIVE OF ISLAMIC MANAGEMENT THOUGHTS: IMPLICATIONS FOR CONTEMPORARY ORGANIZATIONS. *PalArch's Journal of Archaeology of Egypt/Egyptology*, *18*(4), 890-912.

[4] Abbasi, A. S., Rehman, K. U., & Bibi, A. (2010). Islamic management model. *African Journal of Business Management*, *4*(9), 1873-1882.

[5] Al Rifai, A. A. (2013). *Stakeholders and corporate philanthropy of non-economic nature in a developing country of intense Islamic beliefs, values and norms: an institutional framework* (Doctoral dissertation, Brunel University Brunel Business School PhD Theses)

[7] Ali, M. A. (2013, January 1). Management Principles in the Holy Quran. Retrieved from http://azgaralimd.blogspot.com/2013/01/management-principles-in-holyquran.html

[8] Aziz, M., Mahdalena, M., Yurlianis, Y., & Rahmadani, R. P. (2019). CONCEPT OF EDUCATION MANAGEMENT IN THE DISPUTE OF THE QUR'AN. In *International Conference on Islamic Educational Management (ICIEM)* (Vol. 1, No. 1).

Management is an essential factor in the success of any institution or organization in the world. Islam describes the term administration with real model & examples. IM is the leader whose main beliefs, Islamic beliefs and laws determine objectives, goals, activities and results. The instant messaging system follows Islamic law to achieve the organization's goals.[9] Therefore, Islamic management is a method of professionals with a God-consciousness centered and balanced Islam. From the point of view of Islam, management refers to the science of management which achieves specific objectives by maximizing the use of all human and material resources, whether short or long term, based on instructions from the Qur'an and the Hadith Shareef.[10] In fact, in the Islamic management model, the leader combines this divine knowledge and practice into a comprehensive organization and management method. Research in this area cannot provide a practical and comprehensive management philosophy and technical framework. However, a careful review and analysis of Quranic verses, hadiths, and the early management practices of the Caliph (an Islamic leader with the title of Caliph) can guide managers of Islamic organizations. This article shows how the Islamic management model adheres to Islamic principles, is more flexible and adapts to changing conditions to achieve the best results for the organization.

Objectives

The purpose of this article is to investigate Muslim managers' perceptions about Islamic management in their organizations. This study is necessary for describing the evolution of the Islamic government. The following are research objectives:

- Investigate how Muslim administrators think about business management from an Islamic perspective.
- Check the extent to which Islamic management practices are implemented in the organization.
- Analyze the issues and challenges Muslim executives to encounter when applying Islamic management in their businesses.
- Evaluate whether Islamic management methods increase the performance of employees and organizations.

Research Methods

Starting with the interpretative model as a foundation, the researchers used qualitative research's grounded theory approach to provide a broad theoretical theory that explains the actual practice of management using Islamic methods. This is accomplished by deducing the accounts of the prophets from the righteous Qur'an and noble Hadith. Because there is a disconnect between empirical and descriptive management research. It is necessary to define the Islamic management model and build a comprehensive approach that benefits decision-makers while reducing catastrophic losses. To bridge

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[9] Robbins, S. P., & Coulter, M. (2016). Management (13th Ed.). United States of America: Pearson Education.

[10] Saihu, S. (2020). Qur'anic Perspective On Total Quality Management (TQM) And Its Implementation In The Institution Of Islamic Education. *Mumtaz: Jurnal Studi Al-Quran Dan Keislaman*, *4*(01), 13-26.

this gap, recent research employs grounded theory methodologies. The purpose of grounded theory methods is to generate theories from evidence inductively.

Participant

During collecting data to produce theories through the collection, compilation, and analysis, the theoretical samples for this study were gathered from the noble texts of the Quran, Hadiths of the Prophet, and stories of the Prophet. The theory progressively emerges in tandem with the data.

Tool

To construct a theory, the researchers analyzed the noble text of the Quran and the content of the Prophet's Hadith. They deduced suitable management methods and the procedures required to manage these contents based on Islamic methodologies. The Quran and Hadith texts were collected from the Prophet's Hadiths, then organized and classified, qualitatively analyzed their content, extracted topics and answered research questions. The research findings were presented by the Book of God & the Prophet Muhammad's Good Management Theory of Islamic Methods in Hadiths. Because the in this study a rich and complete account of the research setting and methodology, qualitative research's transferability indicates that the data discovery and interpretation can be transplanted to other similar circumstances. As a result, readers of the study may profit from disseminating this research's findings in different similar situations.

Analysis of Data

The researchers in this work take a theoretically sound method. They collect and evaluate data at the same time using this strategy. In this study, data analysis entails organizing, classifying, interpreting, and comprehending data and paying attention to patterns, themes, and categories that emerge during the study. The data is arranged into three volumes, which comprises Quranic texts dealing with management and Hadith documents from the Prophet's Hadith. The second volume contains suggestions on analysis. Each Quranic Hadith or Hadith in a specific file is encoded by printing it out. Then the symbols are encoded in different colors. At the same time, the comments are encoded and repeatedly read and deduced meaning from them to aid in interpreting data and authoring research findings.

Researchers continually compare codes and categories to detect similarities and differences when evaluating data, classifying comparable categories as concepts or higher classes. After assessing each Quran and Hadith of the Prophet's Hadith, the coding as well as comparison procedure are carried out. When examining the rest of the text of the Quran and the Prophet's Hadith. It turns out to be a feature of the beached Theory methodology as a theoretical sample. It aids in constructing categories as well as subjects, thereby improving the theories that emerge from the information the researchers in this study continue in this manner until they hit theoretical saturation, which means that there is no new information in the data and validates the concepts that have been recognized clearly and precisely for the theory creation.

Management Theory in Islam

Islam is a comprehensive rule of life and a religion of peace, harmony, and equality. It has about 1.6 billion followers, approximately 26 % of the global population.[11] The Muslim holy book "Quran" is Allah's (SWT) most beautiful and comprehensive book concerning his beloved Prophet Muhammad (SAW). It includes solutions to all personal life, politics, the financial system, and the business Programmer. It contains a wealth of information and educates us about human history, geography, biology, and organization. It influenced our entire way of life.[12] Islam proposed management ideas around 1400 years ago. The Quran is the best book on management ideas for Muslims worldwide.[13] Management is currently widely regarded as one of the most critical disciplines drawn from Quranic teachings. Most modern management principles were developed in the 16th and 17th centuries and based on Quran. Around 300 Quranic verses are relevant to management principles, and all of these verses should be evaluated to describe and clarify the Quran's management ideals.[14] This is the most effective method for managing people and organizations. Implement information management concepts to help managers keep employees united.

The Philosophy of Islamic Management

According to Fontaine,[15] the ultimate objective of a man living on earth is central to Islamic philosophy. Tauhīd does an excellent job of explaining the relationship between man and God (SWT). The principle of Tauhīd is to adhere to and obey Allah's (SWT) will and live a secular life under Allah's direction (SWT). Allah's Will (SWT) shapes the end of human activity. This person understands that his material, worldly existence is a test, and he must fulfil his given obligations and responsibilities by Allah's (SWT) will to pass it. Even though it belongs to Allah, the entire universe is open to humanity (SWT). God's faith in humankind underpins all arrangements for humans on the planet. As a result, human beings are accountable to God (SWT). His success is contingent on how well he performs in his secular life. Allah (SWT) and his universe have the same relationship with everyone.

On the other hand, IM establishes a trust bond between people based on brotherhood and equality. Tauhīd is a two-fold concept: one demonstrates that Allah (SWT) is the creator of the cosmos, and the other indicates that all humans are equal and brothers.[16] (Ahmad, 2012). People can use the following commands with those above instant messaging concept:

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[11] Temporal, P. (2011). *Islamic branding and marketing: Creating a global Islamic business*. John Wiley & Sons.

[12] Ali, M. A. (2013, January 1). Management Principles in the Holy Quran. Retrieved from http://azgaralimd.blogspot.com/2013/01/management-principles-in-holyquran.html

[13] Hunt-Ahmed, K. (2013). *Contemporary Islamic Finance: Innovations, applications, and best practices* (Vol. 614). John Wiley & Sons.

[14] Ali, M. A. (2013, January 1). Management Principles in the Holy Quran. Retrieved from http://azgaralimd.blogspot.com/2013/01/management-principles-in-holyquran.html

[15] Fontaine, R. (2018). The Philosophical Foundations of Islamic Management. *International Journal of Economics, Management and Accounting*, *26*(1), 207-227.

[16] Ahmad, F. A. (2012). Philosophical underpinnings of Islamic management method: Worldview, epistemology and ontology. *International Journal of Humanities and Social Science*, *2*(20), 150-161.

- For the sake of Allah (SWT),

- Promote and preserve a sense of humanity and friendship in society.

- Create a social setting that is as enjoyable as possible.

- Maintain a socially acceptable standing.

- Become a more active member of society

- Learn how to live peacefully in the community.

Islamic Professional Ethics for Management

Ethics comprises knowledge about moral behavior and methods and ideas that can be developed and learnt systematically. Islamic ethics is not simply a matter of philosophical theory but also of the norms and actions of people who adhere to it.[17] This normative ethical idea emerges in the logical order of Aristotle's works, demonstrating the significance of the former's theoretical understanding to the latter's practical application. Furthermore, Islam's term "justice" (ADL) indicates the intimate relationship between ethics and religion. On the other hand, Islam's ethics are a part of the science of religion. The Quran's precepts and the Prophet Muhammad's Hadith (SAW) support all subjects and disciplines of Islamic education. As a result of worldwide socioeconomic developments, new forms of family organization have emerged.[18] For the first time in Arab history, parents, women, the elderly, and even slaves have been given the authority to handle their families' business. The Islamic Prophet Organization's (POS) professional ethics measures ethics and focuses on intentions rather than outcomes.[19] Buying and selling alcohol products and engaging in speculative commerce are also considered unethical, according to IWE. People do not perceive business as a source of tyranny. Allah (SWT) defines Islamic society as "an equitable and balanced community" in the Quran. The four pillars of IWE are efforts, acts, positional competition, and so forth. Because everyone is subject to the divine law in this world and the next, you are morally responsible for your acts. Muhammad, the Prophet (SAW) SWT's true mission is to preach, teach, and propagate Allah's (SWT) doctrine, not to build "a nation." The Islamic State in Medina, on the other hand, grew for a long time. As a result, the founding of Medina laid the groundwork for the nascent Islam's organizational structure.[20] Mosques are believed to be the first actual Islamic organization, and they are established in practically all circles and tribes throughout Arabia. These mosques serve as places of worship, courts, schools, legislatures, and political, social, and organizational challenges.

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[17] Mat, Z., Basir, S. A., & Zanariah, J. (2015). A study on Islamic professional ethics in shaping an ethical work culture within the Malaysian Civil Service Sector. *Asian Social Science*, *11*(17), 28.

[18] El Haitami, M. (2021). Religious diversity at the contours of Moroccan Islam. *The Journal of North African Studies*, 1-17.

[19] Awang, Y., Rahman, A. R. A., & Ismail, S. (2019). The influences of attitude, subjective norm and adherence to Islamic professional ethics on fraud intention in financial reporting. *Journal of Islamic Accounting and Business Research*.

[20] Ibrahim, M. (2021). 5. Islamic Expansion and the Establishment of the Islamic State. In *Merchant Capital and Islam* (pp. 99-125). University of Texas Press

Principles of Islamic Management System

According to Islamic beliefs, work is considered the social, financial, and religious obligation of every Muslim who can work. These folks serve as God's earthly guards. In Islam, relationship between employees and management is founded on Islam.[21] Islam has several beliefs and standards that managers should follow. These principles hold up by the Quran and the Hadith are guided by the values of reliability, accountability, sincerity, regulation, dedication, diligence, cleanliness, collaboration, good behavior, gratitude, and temperance. The following are the primary Islamic management principles that have a significant impact on Islamic management practices:

1. **Patience**

Iman's highest condition is patience (one of the beliefs in the oneness of God and Muhammad). Patience and humility complement each other at the organizational level. Patience in making decisions might help you avoid making mistakes and improve your chances of a successful negotiation. Islam is neither a system of regulations nor a complex set of "do's and don'ts" imposed on people without a thorough comprehension of the religion. Islam is a global system founded on reason, promoting skepticism as a natural human trait. According to human views are dynamically shaped by Islam,[22] in addition to personal behavior and thinking. As a result, Islam emphasizes cooperation and collective consciousness between employers and employees because religion cannot be practiced in isolation when pursuing economic objectives. Islam equips people with knowledge and guidance, allowing them to make meaningful use of resources while protecting them from wrongdoing. These are the objectives of Islamic teachings, which give a foundation for justice, dignity, and goodness.[23] The basic principles can be found in Islam's moral standards, the best ethical rules and exemplary behaviors to follow.

2. **Truthfulness**

Under no circumstances is it permissible to lie or deceive in Islam. The virtue and importance of honesty are emphasized in many Quranic passages. Remind managers and subordinates not to be led by their emotions, as this may show them away from the straight road of justice, compassion, and dependability.[24] They must be tolerant, fulfil their contractual duties, be honest, work hard, and simultaneously seek God's love and mercy. Effective management is based on honesty and dependability. They keep humanity from abusing the resources that have been entrusted to them. The love of the push symbolizes the idea that every word uttered is the individual's responsibility. It supports the organization's efforts to assess and evaluate practices or examine the root cause of problems.

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[21] Elamin, A. M., & Tlaiss, H. A. (2015). I am exploring the relationship between organizational citizenship behaviour and organizational justice in the Islamic Saudi Arabian context. *Employee Relations*.

[22] Forster, G., & Fenwick, J. (2015). The influence of Islamic values on management practice in Morocco. *European Management Journal*, *33*(2), 143-156

[23] Askari, H., Iqbal, Z., Krichene, N., & Mirakhor, A. (2014). Understanding development in an Islamic framework. *Islamic Economic Studies*, *22*(1).

[24] Sheikh, M., & Bhatti, M. (2017). Impact of Islamic management principles on organizations regardless of religion. *International Journal of Multidisciplinary and Current Research*, *5*(2), 268-273.

3. Intention

According to this human resource management principle, employees should not be punished for making unintended mistakes; instead, they should be rewarded or punished for their expected goals, ideas, plans, and strategies, not just the results of their activities.[25] External variables outside their control may have an impact on them. It also emphasizes the significance of strategic planning and decision-making in Islamic management.

4. Kindness and care

In this situation, following God's guidance on wealth production, property, spending, equality, and justice has a moral and spiritual dimension as a way of self-protection and social gain social. Employee training and development will be promoted by senior management, who will also urge staff to participate in decision-making.

Functions of the Management Process

Planning

The plan entails deciding on missions, objectives, and activities to achieve these goals; it also necessitates deciding on one of several future actions plans to be pursued. Planning is crucial to any business or other Endeavour[26] Allah (SWT) places a high value on work, not only in terms of being peaceful and tranquil but also in terms of working systematically. The Quran declares, "Indeed, your Lord is Allah (SWT), and he created this universe in six days[27] Faya Kunkun can produce anything just by saying "Faya Kunlun." His plan is evident because he created the universe in six days. "I am not ignorant of my creation," he says elsewhere in the Quran.[28] Hazrat Ali (RA) stated of scheduled actions, "You should plan your job every day because every day there is a new aim."

Control

The basis for control in Islam is determined in a very straightforward and basic manner. "Allah (SWT) is merciful," says the Quran. He will not destroy humanity unless individuals willfully break his laws and insist on rough treatment ".[29]

Human Motivation

Motivation is a vital aspect of the management procedure in Islam, and the organization's leader seeks to urge his subordinates to work according to Sharia principles.[30] To that aim, the organization must

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[25] Ather, SM, Khan, M. A., & Hoque, N. (2011). Motivation as conceptualized in traditional and Islamic management. *Humanomics*.

[26] Siambi, J. K. (2021). A REVIEW OF STRATEGIC PLANNING AND IMPLEMENTATION IN UNIVERSITIES IN JEDDAH, SAUDI ARABIA.

[27] Alam, M. K., Islam, F. T., & Runy, M. K. (2021). Why does the Shariah governance framework necessary for Islamic banks?. *Asian Journal of Economics and Banking*.

[28] Quran, 23:17

[29] Quran, 99:7-8

[30] AFLAH, K. N., SUHARNOMO, S., MAS'UD, F., & MURSID, A. (2021). Islamic Work Ethics and Employee Performance: The Role of Islamic Motivation, Affective Commitment, and Job Satisfaction. *The Journal of Asian Finance, Economics, and Business*, *8*(1), 997-1007

uphold the three essential components of Islamic motivation: Iman (belief), Taqwa (respect for Allah), and Taubah (commitment) (regrets). Mutual consultation, as well as sharing and honesty, are essential. Designed with an Islamic worldview in mind, being an organization entails giving your organizational resources a framework to meet the organization's goals. Decentralization, responsibility, and other features are all present in these structures.[31]

Authority

The power to make decisions and delegate work to others to achieve objectives is known as "authority." In Islam, this phrase is not yet extensively used. Islam aims to divorce this concept from the concept of tyranny.[32] Instead, Islam emphasizes obedience and discipline and uses the word accountable. In the Qur'an, Allah (SWT) says: Obey Allah (SWT) and His Prophet, as well as those in positions of authority among you ".[33] Employees should promptly discuss the order with their immediate superiors or managers if it is publicly incompatible with the organization's goals.[34] The employee is responsible for disregarding the manager's command if he insists on it. "Do not blindly follow, claiming that people do good or bad, and I will do the same," Prophet Hazrat Muhammad (SAW) advised. However, you should follow the path of justice. The manager is in charge of ensuring that the tasks given to his employees are technically and behaviorally appropriate.[35] If you want to be obeyed, provide workable directions.

The Quran and Modern Management Practices

1. **Others are in charge of Management.**

According to this notion, a manager is someone who works with others. Effective managers know what to do and how to get others to do it as well.[36] "We have appointed certain people to higher positions than others," Allah (SWT) says in the Qur'an, "so that some can lead others and others can accomplish their work".[37] This Quranic verse emphasizes the establishment of a proper hierarchy and the division of labor and tasks based on individual skills.

2. **Take the initiative**

Leadership is the foundation of management practice, as it brings all team members together, respects their decisions, and achieves consensus.[38] The Hadith is the source of this principle. When three individuals travel together, one of them should be their leader, "Prophet Muhammad (SAW) remarked.

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[31] Wahyuni, S., & Bhattacharya, S. (2021). The strategy of Islamic Religious Education Teachers in Increasing Student Learning Motivation. *Takfir: Interdisciplinary Journal of Islamic Education*, *2*(2), 229-249.

[32] Hussin, I. R. (2021). Trying Islamic Law. In *The Politics of Islamic Law*. University of Chicago Press, p.148

[33] Quran, 4:59

[34] Alhabshi, S. A., Mirakhor, A., Na'im Haji Mokhtar, H. M., & Alhabshi, S. O. (2021). *Shariah Investment Agreement: The Legal Tool for Risk-sharing in Islamic Finance* (Vol. 6). Walter de Gruyter GmbH & Co KG.

[35] Crossler, R. E., Johnston, A. C., Lowry, P. B., Hu, Q., Warkentin, M., & Baskerville, R. (2013). Future directions for behavioural information security research. *computers & security*, *32*, 90-101.

[36] Robbins, S. P., & Coulter, M. (2016). Management (13th Ed.). United States of America: Pearson Education.

[37] Quran, 43:32

[38] Ali, M. A. (2013, January 1). Management Principles in the Holy Quran. Retrieved from http://azgaralimd.blogspot.com/2013/01/management-principles-in-holyquran.html

3. **Joint Consultation**

The relevance of joint consultations is now recognized throughout the world. The Quran also supports this notion, which says," and those who have faith to complete their task with consultations".[39]

The Quran further says," ask forgiveness for their error. Please believe in Allah (SWT) whenever you decide; there is no question that Allah (SWT) loves those who believe in him, according to the Quran. This principle is based on the Islamic social life model. This principle has been adopted by Japan, which has demonstrated its usefulness to the rest of the globe.[40] Similarly, Muslims employed this approach to teaching the Islamic principles of Sahaba (Companion) to the Prophet Muhammad (SAW) in regular meetings with him before the war..

4. **Be respectful of and obey Authority.**

The person in charge of completing the task with the assistance of others is an authority figure who must be respected and obeyed. The adepts' primary job is to carry out their assigned tasks honestly and legally, as stated in the Quran: "Obey Allah (SWT) and His messengers, and the authorities among you".[41]

Follow through on Commitments, Contracts, and Promises.

An entrepreneur must honor his word and run his firm successfully. According to Dr Stephan R. Covey's book "The Eighth Habit." This is true in our personal, social, business, and political lives. Keep your pledges, and you will be asked questions about them" (Qur'an), says the Qur'an, emphasizing this golden principle. Allah (SWT) says in another place: "Accept Allah's covenant and keep it." Do not breach your pledge after it has been confirmed. In reality, Allah (SWT) is aware of your actions. In the Qur'an, "Believers!" Allah (SWT) also added, what made you say you didn't do it? "This is something Allah despises and abhors."

5. **Disposal of Waste**

Inefficiencies can result from wastes in human resources, materials, machine consumption, energy, and processing time, resulting in high expenses and low earnings. Toyota has evolved into one of the most efficient manufacturers globally.[42] Its success is founded on two principles: the first is to remove all waste, and the second is to treat everyone equally. The Quran uses the following words to combat excessive consumption and destruction: Do not squander your time (your time, your wealth, your talents, your health, and your opportunities). The waster was disrespectful to his Lord because he was

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[39] Quran, 42:38

[40] Shahar, M. (2021). *Malaysia's Policy Responses to the Panic of 1997: An Islamic Perspective* (Doctoral dissertation, University of East London).

[41] Quran, 4: 59

[42] Goshime, Y., Kitaw, D., & Jilcha, K. (2019). Lean manufacturing as a vehicle for improving productivity and customer satisfaction: A literature review on metals and engineering industries. *International Journal of Lean Six Sigma*.

Satan's sibling "(in the Quran)."People! Instead of praying, eating, or drinking, always put on gorgeous clothes. But don't go overboard; Allah (SWT) despises wasters" (Quran). Islam gives Muslims this golden rule. As a result, a Muslim should seek to remove any waste in his environment, such as at work, at home, and so on. Any organization can generate high-quality items cheaper if they follow this approach.

6.   Opportunity for All

Providing equal opportunity for employees of the organization, regardless of race, religion, language, caste, r regional identification is one of the essential practices of traditional management.[43] This equal opportunity management practice encourages the growth and development of the organization's transparent and similar companies. Similarly, the organization's compensation system attempts to encourage openness and justice. This golden guideline is highly regarded in the Qur'an. Allah (SWT) says in the Qur'an: "We made you out of a couple of men and women, and then separated you into tribes and nations so that you could get to know one another. Allah (SWT) considers the most respectable among you to be the most virtuous" (Quran). According to this Quranic verse (virtue), the only norm of dominance and respect for approaching God (SWT) is taqwa, this Qur'anic verse (virtue).

7.   Commitment and Motivation

Incentives can be used to increase commitment to work and organization. The manager's level of passion and devotion to work and organization is determined by his dealings with lower-level.[44] "If you are stern and aggressive in your heart, your disciples will vanish by your side," the Quran says, elaborating on this golden precept. As a result, please forgive them, ask for their mercy, and seek their advice" (Quran). We discovered that the Quran emphasizes two aspects: to pay attention to and care for your subordinates; the second is to empower your employees, which entails involving your associates in decision-making.

8.   Capacity Utilization

The following verses from the Quran show another golden value that Muslims should learn and apply in their lives. In the Quran, Allah (SWT) says: "You're Majesty! Do not take on more than you can handle.[45] "According to these scriptures, a person's physical, intellectual, and emotional capacities are all limited. Furthermore, because each person's talents, nature, and expertise are unique, it is critical not to delegate responsibility for the task to others who are far away from him.[46] This principle is highly valued in modern corporate management.

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[43] Joshi Pant, J. (2015). Challenges in Diversity Management: A Case Study of MediHealth Systems. *South Asian Journal of Management*, *22*(1).

[44] Chaudhry, I. S., Paquibut, R. Y., & Tunio, M. N. (2021). Do workforce diversity, inclusion practices, & organizational characteristics contribute to organizational innovation? Evidence from the UAE. *Cogent Business & Management*, *8*(1), 1947549.

[45] Quran, 2: 286

[46] Lehoux, P., & Grimard, D. (2018). When robots care: Public deliberations on how technology and humans support independent living for older adults. *Social Science & Medicine*, *211*, 330-337.

9. Quality Management System

Today's businesses have realized that customer pleasure is critical to their success and survival. A quality management system was born from this notion (QMS). The customer satisfaction principle of Total Quality Management (TQM) argues that if the client is satisfied, the quality is present. Some companies' primary purpose is to ensure that their consumers are fulfilled with their products along with services.[47] These businesses never cut corners when it comes to customer service. Surprisingly, several companies make more money than others. The Qur'an also mentions this outstanding principle of modern management. The Quran says QMS and gives the following commands: "Oh, ye people! Allah (SWT) is worthy of adoration. That day will completely engulf you "(in the Quran).

Another verse in the Qur'an reads: "Don't keep what people deserve hidden from them;" Regret those who commit deception. The Muslim entrepreneur has no choice but to serve his clients under Islam. Profit and client happiness are just two ways he keeps his company alive.[48] He believes Allah (SWT) will take care of the rest. The Quran supports this statement, which says: "He is Allah (SWT)!" He is the master of all power and provides all means of nourishment "(Quran). According to another Qur'an text (Qur'an), "Allah (SWT) provides a livelihood for anyone whom He wishes without any regard." All of the modern principles of quality management (QM) are contained in the Islamic regime (IM), and the Quran and Sunnah have all of the principles employed in quality management systems (QMS) today.

Recommendations

The IM concept is still in its early stages of development, but it has already attracted the attention of management professionals. However, for management scientists, this appears to be a developing idea. Here are some ideas for how Islamic organizations can successfully integrate the IM concept, particularly in Muslim states where the curriculum, culture, as well as management structures are not wholly Islamic.

- This showcases many types of Islamic education and knowledge systems.
- At the university level, teach pupils about IM ideas.
- Explain how management is viewed in the western world from information management.
- To do such research, establish research centers in IM and business.
- To promote public awareness of the history and concepts of information management,
- Media should be incorporated into the teaching of IM ideas.
- Islamic law-compliant management system

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[47] Zaid, A. A., Arqawi, S. M., Mwais, R. M. A., Al Shobaki, M. J., & Abu-Naser, S. S. (2020). The Impact of Total Quality Management and Perceived Service Quality on Patient Satisfaction and Behavior Intention in Palestinian Healthcare Organizations. *Technology Reports of Kansai University*, *62*(03), 221-232.

[48] Chege, S. W., & Bett, S. (2019). Total Quality Management Practices and Performance of Organizations in the Real Estate Industry, Case of Property Developers in Nairobi City County, Kenya. *International Journal of Current Aspects*, *3*(IV), 14-31.

- Non-governmental groups' activities should be limited.

Conclusion

The Islamic framework's management is founded on understanding God's revelation to make decisions. Islam, all of the management disciplines of planning, organization, command, and control. When a project manager organizes and conducts a project, he should acquire as much knowledge about the project's expertise to be more effective, efficient, and effective. Islamic management entails several moral criteria that have been specifically designed to benefit humanity as a whole. It excludes the direction of socially damaging products such as gambling, alcohol, prostitution, human slavery, etc. All haram and illegal acts in Islam are excluded from the framework of Islamic management since they are banned activities that cause more harm than good to humanity. Only in a healthy environment can the Islamic regime develop commodities and services that improve human well-being.

Furthermore, Islamic management entails managing all things and services thoroughly, efficiently, and effectively. It is responsible not only to shareholders, as traditional management is, but also to society, the environment, and Muslims' and non-Muslims' God. The company's management must consider other issues that traditional management overlooks, such as paying zakat or voluntary charity to particular groups named in the Quran. Islamic management should be comprehensive regarding strategy, organization, leadership, control, and cultural and people knowledge. Establishing an Islamic framework in the environment and incorporating the Islamic value system into the management process should be prioritized. It should be the organization's entire management strategy, encompassing all aspects of planning, organization, direction, and control. Because God creates all people, Islamic governance necessitates justice and well-being for all. However, with the daily invention of new ways and the fast digital Internet, commercial organizations require innovation to answer people's global concerns, whether producers or consumers. To practice Islam, we must comprehend companies, stakeholders, employers, partners, customers, and the environment. People's lifestyles must be balanced in an inventive, moderate, flexible, low-cost, and most fulfilling way. Negotiation or maximal engagement of stakeholders and employees can develop mutual understanding between all parties, resulting in the best output, profit, and satisfaction for all parties and joy from the company's standpoint.