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MECHANISM FOR THE DEVELOPMENT OF QUALITY SERVICES ACCORDING TO THE ISLAMIC PERSPECTIVE

Masthurhah Ismail and Mohd. Zahirwan Halim bin Zainal Abidin

ABSTRACT

Service quality in an organization is crucial to ensure an objective outlined is reached. Various efforts have been made to improve the quality of an organization, particularly public organizations. This effort is required in Islam because it gives many benefits to all parties. This paper will delve into the mechanisms of development of quality from an Islamic perspective. The most important mechanism is to return to the application of the value of tawheed in the development of service quality as well as application of the other values recommended in Islam. This is because the journey of life and execution of all deeds in Islam are contained in a tawheed framework which has the ambitious goal of maintaining relations with people and to keep in touch with nature to ensure a good everlasting relationship with God.

Keywords: Mechanism, Development, Quality, Islamic, Organization

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INTRODUCTION

Islam teaches its followers to appreciate and practice the good teachings as contained in the Quran and the Sunnah. Indeed, the teaching of Islam covers all aspects of human life; in terms of relationship with God, human relations and relations with the environment. All human practices are considered acts of worship if they coincide with what is prescribed by Islam. Islam outlines several aspects to make our work as part of our worship to God. Among them include integrity, accountability and high quality to ensure the quality of work in an organization. Such attitudes are very important to be internalized and practiced by all employees, whether superior or as subordinates, through the understanding of the concept of quality development which is the yardstick of achievement of an organization.

Religious and moral values should be applied, together with values such as trust, dedication, discipline, honesty and sense of self; These reduces error rate and the best is, errors are not repeated, thus avoiding favoritism and discrimination in the administration (Wan Liz Ozman Wan Omar 1996:71). Islam is very concerned with these values, assuming trust (*amanah*) in every being. From an Islamic perspective, Muslim workers have to undergo actual work processes based on true Islamic work ethics as for worshipping and making amends. Generally, the development of quality is closely related to the concepts and work ethics in Islam, whereby work is regarded as a righteous

practice in relation to the needs of human life and the balance between the individual and his social life.

QUALITY IN THE QURAN AND SUNNAH

The Quran teaches us to be administrators or employees of quality. Among the terms that lead to quality service are described in several verses as follows :

Efficient and systematic

Allah says:

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنِينَ مَرْصُوصَ

Meaning: "Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure". (Surah Al-Saff : 4)

Cooperation and teamwork

Allah says:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا

عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

Meaning: "Help you one another in righteousness and piety, but help you not one another in sin and rancour, fear Allah, for Allah is strict in punishment." (Al – Maidah : 2)

Allah says:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

Meaning: "The Believers, men and women, are protectors one of another, they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His Mercy: for Allah is Exalted in power, wise." (Al – Toubah : 71)

Allah says:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

Meaning: "And hold fast, all together, by the Rope which Allah (stretches out for you), and be not divided among yourselves;..." (Ali-Imran: 103)

The Prophet Muhammad says :

Meaning: "Relationship of a believer with another believer is like a wall that strengthens with each other" (Reported by al-Tabarani)

Simplifying Business

Allah says:

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾

Meaning: "Allah does wish to lighten your (difficulties): for man was created weak (in flesh)." (al-Nisa: 28)

Discipline

Allah says:

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣٧﴾

Meaning: "Grievously odious is it in the sight of Allah that you say that which you do not." (Al-Saf : 3)

Allah says:

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ﴾

Meaning: "The same religion has He established for you as that which He

enjoined on Noah- that which We have sent by inspiration to you – and that which We enjoined on Abraham, Moses, and Jesus: namely that you should remain steadfast in Religion, and make no divisions therein." (Al-Shura : 13)

Diligent and Sincere

Allah says:

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٣٩﴾

Meaning: "The man can have nothing but what he strives for;" (Al-Najm : 39)

The Prophet Muhammad says :

Meaning: "An employee, when he obeys Allah and his employer, he would be put in heaven ahead of his employer for seventy years, he (employer) said: O, God, he is my employee in the world", God said: "I responded to his practice and responded to you based on your practice" (Reported by al-Tabarani)

The Prophet Muhammad also says :

Meaning: "Got does not accept a practice unless it is done in good faith (honesty) just for it alone" (Reported by al-Nasa'i)

Valuing Time

Allah says :

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

Meaning: "By (the Token of) Time (through the Ages), Verily Man in loss, Except such as have faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy." (Al-Asr: 1-4)

Based on the quranic verses mentioned above, the Quran has explained about the qualities in work. As a muslim, we should practice islamic work ethics as commanded by God to ensure quality services in an organization.

IMPAIRMENT OF QUALITY OF SERVICE FACTOR

There are several reasons that lead to poor quality of workers in an organization, among which are :

Not Practising of Islamic Teachings

Islamic faith is to strengthen motivation and how to work with excellence. Leaving the practice

and teachings of Islam may cause Muslims to fail in showing benefits in doing any work. Religious conducts; praying and fasting, for example, increase faith in God but due to failure to understand job needs and wants based on Islamic principles works are done casually and not wholeheartedly resulting in issues not resolved. As a result, Muslims are left behind as compared to believes of other faiths from the aspects of economics, politics, education, science and technology.

Absence of Teamwork

This behaviour occurs because of the differences of opinions and workers do not like their job to be taken by others. This negative attitude will reduce the quality of work because the opinions of others which are wiser cannot be applied. Sometimes personal problems between the workers contribute to the problem occurred. Working individually can reduce creativity and ideas which leads to lower quality of work of an employee. The other reason why an employee makes his own decisions is for his own self interest. This denies the rights of others. In addition, arrogance and the belief that he is the best may get him to underestimate others (YPEIM, 2005:96).

Indolence and Self-Centred

This lazy habit is a major obstacle which leads to lack of inefficiency in work. Indolence and self-centredness, if not addressed, will create problems to the organization. In addition, selfishness, by not being sensitive to work which is related to the interest of the organization is also a problem to most workers. Employees only focus on their own work and not work towards mutual assistance in solving a particular task. This causes disruption of business and organization, thus affecting deadlines and work flows.

Employees unmotivated and irresponsible

Most workers do their jobs casually without sense of responsibility. The attitude 'as-long-as-it-is-done' pose a problem of quality. Awareness of the best aspects of quality of work is very low, resulting in inferior output. This poses a problem to the work done. The absence of the spirit of motivation to work optimally is also one of the reasons this problem persists.

Postponement of work

Postponing work to the next day without solid reasons may delay completion of work. This attitude is actually a thorn in the flesh for the job. With the delay, many other related jobs will be delayed. Problems may be resolved. Difficulties may arise in the organization.

"Bodek" for promotion

The 'bodek' practice for promotion is happening in many institutions. Subordinates will try

to be close to the superiors and will do whatever it takes to win the hearts of chiefs and leaders to guarantee their promotion, not actually focusing on their jobs and task assigned to them. This reduces quality of work, severely affecting efficiency and may suppress those who are really entitled for promotions. Discontent arises and organizations will be chaotic.

Awareness of Amanah (trust)

Jobs will be a part of worship (ibadah) if it is done with proper intention i.e. for Allah. Once this happens there should be no worry about efficiency and responsibility. It guarantees blessings from God. However, most workers underestimate this understanding. They only go for their salary, not the entrusted work.

Worker-Employer relations

The gap between employers and employees can also cause inefficiency. This is because subordinates feel that they are not important and they are required to do only the work assigned to them, even so only for completion purposes. They do not put their whole heart and effort into the work. This is due to the lack of good and amiable relationship between superiors and their subordinates. Workers feel unappreciated. They also lose respect of their superiors if they constantly look down on them.

Department Head's Resoluteness

Leaders need to be assertive and maintain certain principles. If this attitude is lacking, workers will half-heartedly complete their tasks, and become irresponsible. When firmness void, employees will not have proper respects and the work done will not conform to what is required. Assertiveness is necessary to guide employees to be disciplined. Hence performing efficiently.

Limited Allocation

Government departments operate on public funds through tax collection and other revenues. The department's main goal is to serve the society based on the allocation granted to them. The services provided are diverse, thus requiring a lot of expenses. However if allocation granted to them is limited. This is the main reason why the departments are regarded as less qualified and inefficient.

Small Remuneration

Employers, officers and support staff included, are required to ensure the smooth running of an institution. However, the salary offered to them is low compared to the heavy burden of duties they have to perform. It creates an impact to their performance as it embedded in their minds that work must commensurate with pay. They may have the notion 'little pay little work done'.

Limited Facilities

This is also one of the main factors that cause inefficiency in work. Equipment is limited and must be shared causing problems in resolving a task. To make matters worse a certain crucial equipment to complete a task for certain period of time is not available due to sharing practice. This prevents other employees from using the machine and thus is unable to complete their task.

The above factors should be taken seriously and resolved wisely by the employers and employees. If it is allowed to occur, quality service in employment sector will be affected.

CHALLENGES IN IMPROVING THE QUALITY OF THE ORGANIZATION

Timeline

The process of acculturation to the culture of excellence and efficiency, and quality takes a long time because of various problems. Therefore, the process is run continuously from time to time. (Mustafa Hj. Daud, 1994: 106). Among the problems that may confront this issue are the trivial view of the workers against the goals to be achieved by the organization and the absence of full responsibility for tasks assigned.

Responsibility

The duties and responsibilities in applying excellent work culture are the duties and responsibilities of all parties. The main responsibility lies in the top management which is fully responsible for monitoring their employees. The top management is also required to lead and plan and influence its employees towards excellent work culture and quality management. Delivery can be made daily as well as through good leadership example. An explanation of the goals of the organization should be conducted and the top leadership must show leadership quality capability through a set of features and goals of the organization and also formulate strategies for achieving these goals. Indirectly this can foster a culture and commitment to good work (Mustafa Hj. Daud, 1994: 106).

Loose Coordination and Monitoring System

This is related to the ongoing monitoring of the behaviour of the workers which is not given attention by senior staff. Besides, planning strategies that are disorganized can also affect good work culture. Although in theory there are many methods designed to improve the efficiency of work, the casual attitude of some chiefs on the welfare of their subordinates has failed the implementation of good work culture. Furthermore doubts and insecurities of the Islamic way of solution by certain parties prevent efforts to create an Islamic work culture.

QUALITY DEVELOPMENT MECHANISM ACCORDING TO ISLAM

After studying the concept of quality development in Islam and the challenges faced in improving the quality of employment, we can outline some of the mechanisms for the development of quality jobs and services as follows:

Application of Tawheed

Islam as al-din is a complete way of life and a comprehensive cover for all aspects of life in the interest of every individual, community and nation as a whole. Work culture that includes basic Tawheed Islamic faith, knowledge and charity will be wholesome and responsible. The administration and management of tawheed is the implementation of trust by man to God. Work with good sense and God will accept and evaluate His subjects accordingly. This approach can be applied through the strengthening of the Farah Ain in both public and private sectors. This program can be carried out every week or every month at appropriate times based on the needs of the department and organization.

Practice of Islamic Culture

Islamic work culture is very important as an example to be adapted to develop good quality in public and commercial (corporate) sectors. It is about fostering good relationship between employers and employees. Islamic work culture covers spiritual and physical aspects and quality and productivity should take into account the development of personality, physical, spiritual and stability to work among employees and officers. (Wan Liz Ozman Wan Omar, 1996:72)

Quality and productivity in Islam are to work not only for material rewards (E.g. profit) but also for spiritual gains (reward). The essence is that Muslims must develop a winning personality and he or she works in order to please God by adhering to religious and work ethics that have been specified. Appreciation of concepts such as pure intention, the concept of Ihsan, emulating the traits of the Prophet P.B.U.H and always reflect upon ourselves to improve our traits and behaviour are essential to increase quality, productivity and working efficiency (Wan Liz Ozman Wan Omar, 1996:73)

Sustainable practices (istiqamah) are essential in developing the quality of service. Body and mind nourishment, even exposure to various training and courses cannot guarantee good qualities in work. Good character comes with effort, practice and knowledge, which eventually lead to faith, piety and courtesy. An employee cannot ignore mandatory deeds such as daily prayers because the five-time daily prayers provide strength and may assist in instilling a sense of responsibility in carrying out tasks and businesses. Prayers also shape and soften the heart and spirit of man, which are two main

components of a human being. In a human heart and soul lie elements of discipline, as reflected by the nature of nobleness, clean, efficient, trustworthy, honesty, responsibility and selflessness (Osman Ayub,1989:47)

Good Time Management

In Islam, time is important and must be managed correctly to avoid wastage, especially for activities that are not beneficial.

Allah says :

وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكُفْرٌ ۝ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ۚ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝

Meaning: “ By (the Token of) Time (through the Ages), Verily Man in loss, Except such as have faith , and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.” (Al-Asr : 1-4)

Imam Al-Ghazali uses the concept musyaratah (personal advice) which is to realize oneself to the benefit of time, even for a second which must be contributed to dedication and service. Once time is passed, everything ends (Panel Akademi Pengurusan YPEIM,2005:140).

Islam puts emphasis on time in every aspect of life, including our work. Every second allocated will be accounted for, whether or not trust is given on the job. Elders say that every gain, for it to be blessed, depends on how time is spent while working on a paid job, be it by the government, organization or an individual. Prayers and other life's religious foundations must not be neglected as they are connected to the blessings of God.

Good time management is the foundation for a positive attitude among employees in an organization, especially in completing work quickly and meeting the time frame. This will avoid burden of work due to postponement, procrastination and improper time management. Among the ways to improve time management are (Mustafa Hj. Daud,1994:123):

- i. Planning work regularly with a list of priorities.
- ii. Avoid interruptions during work hours, such as a phone call or a chat.
- iii. meetings are held only when necessary
- iv. Controlled meeting time with a specified starting and ending.

Therefore, it is the responsibility of each employee to manage his or her time wisely. Work should begin at accurate time, work hard and one should not get involved with matters that can be a waste; chatting at the canteen or hanging on the telephone. Implementation of good deeds should be translated into the working environment.

Procrastination and postponement only disrupt work (Osman Ayub,1989:55).

Diligence

Persistence is a characteristic that is essential in carrying out a job or task. This is a basis for efficiency. Each employee has a responsibility to do work in earnest, with strong commitment. It can be fully appreciated if the work done is in the context of enlarging the persistence of Allah, thus increasing the earnings and productivity of workers.

Examples of these deeds are work on time, meet quality standards, devote full attention to work, being selfless, sacrifice time and energy for national development and work to improve efficiency and productivity to excel (Mustafa Hj. Daud,1994:138).

Applying the Concept of Syura

Islam encourages the concept of giving and receiving the opinion of individuals who believe and trust his ability to reach a decision, taking into account the needs of individuals and groups. Shura, or meeting is necessary between leaders and subordinates in solving problems at organizational unit level.

Allah says :

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ۝

Meaning: “ It is the part of the Mercy of Allah that you do deal gently with them. Were you severe or harsh-hearted, they would have broken away from about you: so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when you have taken a decision put your trust in Allah. For Allah loves those who put their trust (in Him)”(Ali-Imran : 159)

The prophet Muhammad P.B.U.H has linked meetings with guidance and enlightenment. God allows them to choose the best based on the conduct of meetings. God also promises assistance in undertakings during a meeting. The practice of shura is to avoid decision made based on desires, which may lead to neglect. This means that individual decisions are not encouraged but should be collective through a shura. Collective decisions provide integrity and strength to an organization. Islam recognizes shura as a basis for resolving problems which may be not available in written text. The final and binding decision is the result of many, not an individual (Berhanuddin B. Abdullah,1997:88-89).

Substantial/Appropriate Income

Islam prefers each individual who is given work to be provided enough income to help build

body strength. Salaries and reasonable facilities should be provided to enable them to continue to live comfortably in this world (Osman Ayub,1989:41-42).

Islam considers the salary or wage which does not commensurate with the work given as violation of human rights. Islam condemns this practice. Islam requires employers to pay wages once the employee completes an assigned job. Deferring payment without a concrete reason is considered oppression and tyranny (Osman Ayub,1989:58-59).

Always assessing and improving Employment scheme

In worship, God Almighty has encouraged worshippers to worship and reflect upon themselves daily. It aims to assess weaknesses and if there is goodness in deeds, it should be improved. In employment, the employee must take time to assess and repair tasks and jobs assigned to them. At the individual level, a person must examine his weaknesses and improve his strength and self efficiency. He must also check the production of work undertaken to either achieve the intended goal or whether it is in accordance to the terms specified to them.

Imam Al-Ghazali explains this aspect with the term reflection (self-evaluation) and *mu'aqabah* (self critique). Conscious self evaluation after doing a job and taking steps to rectify mistakes and deficiencies with the aim of improving future performance should be done so as such weaknesses will not recur. *mu'aqabah*, as a critical self awareness process, may prevent an individual from the desire to do evil things such as greed or breach of promise. This need for self improvement must continue until perfection is achieved (YPEIM,2005:141-142).

Placing the right employees

In Islam, there are several principles to ensure harmony, justice and equality between employers and employees. Employees have the right to be protected by the employers from these aspects: salary/wages, workload, job scope and design, the rights to choose task, hygiene and health, safety and the needs of the elderly and sick workers (Wan Liz Ozman Wan Omar, 1996:76-77).

Avoiding Favoritism

Leaders and employers should treat their employees fairly and free from the practice of favoritism. Islam emphasizes the need to defend justice and eliminate oppression.

Allah says:

لَا يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٠﴾

Meaning: " Allah commands justice, the doing of good, and liberality to kith and

kin, and he forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition."(Al-Nahl : 90)

Each leader should lead the organization with responsibilities, sincerity and honesty to ensure integrity to be respected. He must assess his subordinates neutrally and cannot oppress his subordinates of any entitlement.

The Prophet P.B.U.H. says :

Meaning: "Each of you is a leader and you must be responsible for your leadership." (Reported by Bukhari)

The employees should be treated with love, affection and sympathy. They must feel appreciated. In keeping the subordinates, leaders and superiors must be humble, guiding the employees and making them feel important for the organization, without which the organization will be ruined (Osman Ayub,1989:56-57).

Segregation of Duties based on skills and abilities

Human beings do not have all expertise and do not master all fields of knowledge. Islam has a special view and place on the capabilities and expertise of an employee. The organization and administration must determine and organize scope of work based on the skill of the employees to create efficiency in the work assigned. Giving a task to those who are not skillfull will cause adverse effects on the performance of the individual and the organization.

The Prophet P.B.U.H. says :

Meaning: "When a transaction is submitted to non-members, wait for a time (destruction)" (Reported by Muslim)

In addition, the leader should also facilitate the work entrusted to employees and strive to provide guidance on the work done besides being concerned about problems arising from the work.

Personality Construction

This is a very important aspect in ensuring efficiency and quality in work. Muslims are encouraged to build personal character, in line with the requirements of Islam which emphasizes character and identity of a true Muslim. Among the character that must be inherent in an employee is the unity of the mind (*'Wahdah al-fikri*), unity of life, friendship, communication, love, seek advice, faith, cooperation between various parties and devotion to Allah and His Messenger. The employee should complete all work given in accordance to the salary provided because of the demand and obligations that

must be executed. He also needs to perform the work with total responsibility and dedication, taking into account the trust that has been given unto him. All will be questioned in the hereafter (Berhanuddin B. Abdullah, 1997 :46).

Allah says:

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا
بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٢٤﴾

Meaning: “ Come not nigh to the orphan’s property except to improve it, until he attains the age of full strenght; and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning). (al -Isra' : 34)

The property, as mentioned in the verse, has to be dealt with efficiency as it is a responsibility entrusted by God. Sincerity and honesty ensure the best quality of work completion which allows workers to appreciate their jobs because sincerity and honesty in performing a job will be rewarded as promised by God.

Imam Al-Ghazali’s sincerity in *muhasabah* (self monitoring) is to realize that God continues to monitor and knows the behaviour of His servants both internally and externally. Therefore the intention of any undertaking by man must be sincerely for Allah. If an action is not intended for Allah, then it should be changed and corrected. This is important to ensure that every action and performance-based assignments must be properly carried out in accordance to Islamic requirements (YPEIM ,2005:140).

CONCLUSION

The concept of quality development outlined by Islam is the perfect and appropriate practice in public and private organizations. It accounts for the various stages or levels of quality for yourself and the organization itself. Allah has prescribed several things that account for how the course works perfectly and quality in line with human nature. In addition, Islam emphasizes the quality of good values which should be observed by people so that whatever gains they make is blessed by God. Jobs that humans do on earth are their responsibility to God, especially in governing the God-given earth. Therefore human beings should always assess themselves and strive to improve their performance based on the job specifications given. This concept of Islamic quality should be realized in the public service and this effort is not only the responsibility of the government, but also the civil servants. A committed personality development and trustworthy in executing job functions must be continuously done so that the service offered improves, and customer satisfaction is

fulfilled. Therefore all parties should work together in trying to apply these concepts to ensure efficient and excellent public service for the betterment of the people and the country.

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Tarikh : 20 Januari 2023

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Saya yang menjalankan amanah,

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