

ISLAMIC HERITAGE

LEADS THE TRANSFORMATION OF THE UMMAH

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Editors

Hasan Bahrom
S. Salahudin Suyurno
Abdul Qayyum Abdul Razak

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Azman Che Omar



Prakata

Sejarah warisan Islam telah memberikan impak yang cukup besar kepada perkembangan dunia hari ini. Ia bukan sahaja memberi sumbangan kepada aspek kerohanian malah turut menyumbang kepada aspek ekonomi, politik, pendidikan, sosial, kesenian, kebudayaan, sains dan teknologi. Perkembangan ini memperlihatkan bahawa pentingnya ketamadunan ilmu kepada ketamadunan dunia. Perkara ini selaras dengan tuntutan al-Quran yang menyatakan dengan jelas bahawa Allah SWT memuji sesiapa yang berusaha menuntut ilmu dan juga bertaqwa kepadaNya. Namun sejak akhir-akhir ini, sumbangan hasil pensejarahan Islam sering dipandang sepi oleh generasi muda. Sejarah warisan Islam tidak lagi dijadikan panduan dan iktibar dalam melebarkan ketamadunan ilmu Islam. Mereka lebih tertumpu kepada ketamadunan Barat yang dikatakan ‘kaya’ dengan khazanah ilmu. Sedangkan kemajuan hari ini seharusnya berlandaskan kepada ketamadunan Islam.

Penelitian atau pengkajian mengenai warisan Islam perlu direncanakan sebagai ketamadunan dunia. Idea-idea baru mengenai sejarah warisan Islam perlu diketengahkan, Oleh yang demikian, menerusi *1st International Islamic Heritage Conference* (IsHeC 2015) dilihat akan dapat membantu kepada perkembangan produksi seterusnya menjana idea-idea baru khususnya untuk memperkayakan kajian dalam bidang sejarah warisan Islam kepada masyarakat. Dengan penganjuran seminar ini secara tidak langsung membantu untuk menjalinkan hubungan antara para sarjana dalam bidang sejarah warisan Islam. Ini adalah satu cabaran dan membuka peluang baru untuk membina satu perpaduan intelektual merentas sempadan dunia.

Buku ini merupakan kompilasi diskusi ilmu antara para ilmuan yang terlibat secara langsung dalam pembentangan kertas kerja mereka dalam *1st International Islamic Heritage Conference* (IsHeC 2015) daripada pelbagai platform ilmu Islam antaranya Kesenian, Ketamadunan, Komunikasi, Pendidikan, Kewangan, Sains dan Teknologi dan lain-lain lagi. Semoga curahan ilmu melalui penulisan ini mampu memberi sumbangan dalam menambah khazanah ilmu Islam kepada masyarakat.

Editor,

1st International Islamic Heritage Conference (IsHeC 2015),

Akademi Pengajian Islam Kontemporari,

UiTM Melaka.

Kata Aluan Rektor UiTM Melaka

Dengan Nama Allah Yang Maha Pemurah Lagi Maha Pengasih
Assalamu'alaikum warahmatullahi wabarakatuh

Segala puji bagi Allah, Tuhan seru sekalian alam, dengan limpah kurniaNya serta keizinanNya, kejayaan penganjuran *1st International Islamic Heritage Conference 2015* yang berlangsung di Hotel Mahkota Melaka pada 11-12 November 2015, telah menghasilkan banyak kertas kerja yang amat bermutu. Justeru, buku ini mengumpulkan puluhan penulisan para ilmuan dan cendekiawan dari dalam dan luar negara untuk bacaan semua.

Pelbagai isu telah dikupas termasuklah perihal seni Islam, budaya, politik, gendar, pendidikan, sejarah, kemasyarakatan, sains dan teknologi, ekonomi, kewangan, falsafah, bahasa dan komunikasi, kedermawanan dan pengurusan. Pembaca juga akan mendapati buku ini memuatkan kajian-kajian yang komited melaksanakan usaha mengintegrasikan antara ilmu duniawi dan ukhrawi. Ini membuktikan kesegaran keilmuan tamadun Islam itu sendiri.

Semoga perkongsian ilmu ini dapat meningkatkan komitmen umat dalam memartabatkan perintah Ilahi dalam kehidupan duniawi sebagai jambatan ukhrawi. Sekaligus ia bakal memberi manfaat pada alam sejagat.

Pihak UiTM Melaka merakamkan setinggi-tinggi tahniah dan ucapan terima kasih atas segala sokongan dalam bentuk material, tenaga dan sebagainya dalam merialisasikan seminar ini. Buat semua penaja yang telah memberikan sumbangan kepada wacana ini, sekalung penghargaan diucapkan. Semoga seminar dwi tahunan ini akan terus diperkasakan demi mengangkat martabat umat melalui kecemerlangan tamadun Islam yang diakui telah terbukti diseluruh jagat.

Sekian, terima kasih. Wassalam

PROF. MADYA DR MOHD ADNAN BIN HASHIM

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A DETERMINANT MODEL FOR ISLAMIC MANAGEMENT

Azman Che Omar⁶²⁸

ABSTRACT

The discussion of Islamic management is not a new phenomenon in today's academia. However, through the perusal of review of literature had shown that there is no such an empirical research being done yet on factors that cause the practice of Islamic management in any organization, either Islamic organization or modern organization. For every Muslim manager, it is the amanah, or entrusted responsibility to practice the Islamic management in his or her operation of the organization. The goal of today's contemporary management is ensuring the organization to implement the right management in achieving its objectives. However, for Islamic organizations, the managers must set the objectives and implement the strategies that are consistent with the shariah teachings. the Muslim managers must ensure that functions and activities of management are following the shariah regulations for meeting the intended al-falah. The aim of the paper is to find out the determinant factors that may influence the practice of the Islamic management. In ensuring that the relevant factors are rightly identified, the right determinant model for Islamic management is proposed and developed. The main factors that influences the practice of the Islamic management are the religiosity of the Muslim managers, the Islamic leadership of the boss and the role of Muslim employees. The proposed model is further discussed to make them workable and having the construct validity. The analysis of the model is administered through SPSS and SEM with AMOS. The outcome of the model is the Islamic management index that can become the religious benchmark for identifying the implementation of Islamic management in any Islamic organization.

Keywords: *Islamic Religiosity, , Islamic Leadership, Islamic Management and Islamic-Practicing Muslim Employees.*

INTRODUCTION

The management as a discipline of knowledge is very crucial in determining the survival and sustainability of every organization irrespective of types and categories of the organizations. For business organization, the practice of the management will set the purpose and direction of where the company is going (David & David, 2015). PETRONAS, for example has been ranked as the 69th company in 2014 among Fortune Global 500's largest companies of the world. PETRONAS in attaining the present success has attributed mainly from the effective strategic management that was set by its CEO and Board of Directors. Hence, the roles of the management in today's world is becoming more quintessential for the survival of any organization.

The management of today's organizations is becoming the main job for every manager, irrespective of the titles or posts that were given to them. It is the responsibility and accountability for the managers for the operation, hence contributing to the the success or the failure of the organization. Management according to Mary Follet is the art of getting things done inside the organization through the other people or subordinates. James Stoner, later extended the definition to the process of planning, organizing, leading and controlling of the human resources and other resources for achieving the stated objectives (Azman, 2013). The goal of today's management is to manage and operate the organizations to achieve their stated objectives. Since different organizations have their own objectives, thus the objectives of business organization are not the same with non-business organizations. Even though they are different, the functions they are performing their management are almost the same. For

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business organizations, they must make profits as a condition for them to survive. However, to survive for short term period is not enough. Thus, they need to sustain their profits for them to be operating for longer years. Hence, the survival in today's business is becoming the mantra for the job of every top managers. Islamic organizations on the other hands are not to be exempted from this rules of the game. Survival of the fittest, that is, those having the competitive advantages such as the brand loyalty, the continuing established market share and years of experience of operating the business is the leader of the day and for tomorrow survival (Luthans & Doh, 2012). However, for Islamic organizations, they must go for one more extra miles, that is, they are governed by the Islamic *shariah*, that is they must be operated and managed through the Islamic law. Thus, their terminal objectives are totally different from the other non-Islamic organizations. For the later, any way can justify any mean (Azman, 2014a). On the other hand, Islamic organizations must follow the right process and certain procedure for realizing their existence as the Islamic organization. Bank Islam for example, was formed to manage and operate as an Islamic bank. The bank cannot make *riba* transaction or business. So, with the right management through following the *shariah* way, then the Islamic organizations may accord and label themselves as the rightful Islamic organizations (Azman, 2013).

The Islamic organizations or companies thus must practise the Islamic way of managing their operations. The firms such as Tabung Haji, Takaful Malaysia and Bank Islam are operating themselves through the *shariah* model and looked upon as the exemplary leaders of Islamic organizations. The purpose of the paper is to identify the factors that would determine the practice of the Islamic management in the Islamic organizations. Through the evaluation of inductive process of research, at the end, the outcome proposed is the determinant model for Islamic management that can be practiced by any Muslim managers in managing their tasks or jobs in the organization.

THE LITERATURE REVIEW

The management as the focus of the research is dependent on its various factors that contribute for its usage and importance. However for the outcomes is based on how the practice is carried out. Thus, the management itself can be the effective management, the poor management or the inefficient management. Thus, if the management is effective, then the outcome is the success of the management. For the antecedents, the effective management can be attributed to various factors, such as the knowledgeable and trained managers, the support from the top or senior managers for managers in carrying out their jobs, the skilled and competent workforce, the adequate facilities or equipment and conducive work environment. Thus, for Islamic management as the focus of research, this theory of workable management can be further applied for the research.

The process of developing the framework of Islamic management as the focus of research or as the dependent variable in the research framework should start with the question that is, can the Islamic management be practiced by any manager in any organization. Through the perusal of review from Islamic administration, we may conclude that Islamic management utilized for reaching *alfalah*, can only be practiced by Muslim manager. Then the next issue is can it be practiced by Muslim manager in any organization, for instance, can it be practiced in *haram* organization such as modern banking that charge interest as a strategy to get more profits. Since the terminal outcome is for getting *alfalah* then it can be postulated that the organization should come from a *shariah*-compliant organization. For the proposed study, the manager must be a Muslim manager. In other words, we need to identify the values and beliefs of the Muslim manager. Since every Muslim is the servant of Allah, thus they must be committed in performing their religion. Furthermore, every Muslim manager has to perform extra role of caliph of Allah. Thus, their scope of religious commitment should be wider than ordinary Muslim people.

Since there was none of any study being done on the factors that determine the practice of Islamic management, this research is based on the premise of the basic

assumptions of theoretical factors of Islamic practice of working at the workplace such as Islamic work ethics and working as an ibadah to Al-Mighty Creator, Allah S.W.T. For the purpose of the research, three factors were identified as the religiosity of the manager, the Islamic leadership role of his or her superior and the Islamic-practicing Muslim employees. The discussion below can give us some idea of the model for the paper as illustrated in Figure 1.

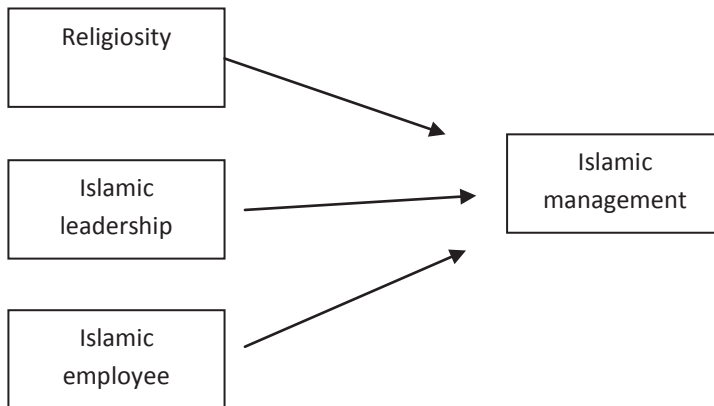


Figure 1: A determinant model of Islamic management

THE RELIGIOUS COMMITMENT AS THE MAIN FACTOR

The model begins with the attitude and behavior of the Muslim manager which is displayed as the religious commitment of making himself or herself as an obedient servant to the al-Mighty God, that is Allah S.W.T. Since the focus of the research is the application of Islamic management, thus the study will relate with the causal relationship, that is the religiosity will lead to the practice of the Islamic management and not vice-versa. How religious is a muslim manager needs to be addressed first. The understanding and practice of religiosity will influence and affect the attitude and behaviour of the Muslim managers in managing their respective departments, units and work groups. The importance of religious commitment has affected the many practices of Islamic activities such as the selection of Islamic banking, the decision to invest in Islamic trust, the ethical treatment of the consumers and the managing of the stress of the Muslim persons (Azman & A. Mudzfir, 2012). The commitment of the Muslim managers towards their beliefs will influence the ways for them in managing works in their organizations. In other words, Muslim managers will behave according to the Islamic values instilled inside themselves, such as the accountability to the work, the ethics of working as an ibadah and loyalty to the organization.

For the model, the extent of the religiosity of the Muslim managers will picture or depict the Muslim into different levels of religiosity. Through the religiosity index that was proposed and studied by the earlier and past studies of religiosity will answer the religiosity of a Muslim manager. Since religiosity is the base for examining the relationship between the variables, then we may postulate what is the direct outcomes of the religiosity. The past studies had shown the many outcomes of the religiosity. However, the focus of the paper is Islamic management, so we need to ask ourselves the kind of relationship between the religiosity with Islamic management. We may assume that the more religious the Muslim manager, then the higher is the probability of practicing Islamic management. From this discussion of the relationship, we may determine the hypothesis as;

The hypothesis 1: The religiosity of Muslim manager is a significant factor in influencing the relationship with the Islamic management .

THE ISLAMIC LEADERSHIP OF MUSLIM BOSS

The good management of the business cannot run away from being managed by the right managers. The CEO and top managers must lead the organization through the Islamic channel of shariah. Otherwise, the organization will deviate from the Islamic teachings. The running of the organization should be entrusted to Muslim managers who will implement the strategies through Islamic way. How the Muslim manager lead the organization or behave in the organization should be guided through the Islamic teachings. The leader for any manager or the superior, thus will influence the attitude and behavior of his or her subordinates. Since every manager is a leader for his or her people, then he is entrusted with amanah to manage them accordingly through the Islamic leadership. The leadership of any organization will determine and direct the operation of where the organization should be going. The leaders, that is the CEO, Board of Directors and the top managers are the most powerful people in the organization. The BOD can terminate the CEO that does not bring the good dividend to them because of the failure of the business. For Islamic organization, the top managers must possess the Islamic values and characteristics, such as amanah, just and fairness and fearful of the Al-Mighty Allah. Thus, we may postulate the Islamic leadership is also main variable that is affecting the Islamic management. From this discussion of the relationship, we may determine the hypothesis as;

The hypothesis 2: The Islamic leadership of Muslim boss is a significant factor in influencing the relationship with the Islamic management .

THE ISLAMIC-PRACTICING MUSLIM EMPLOYEES

Any achievement of the objectives of the organization cannot be made without the presence of employees. They are the one who is really doing the works or tasks that is being directed by the manager. For Islamic organization, the employees are expected to work according to the values and beliefs of the organization. In other words, they must behave and perform according to the shariah obligation. As a subordinate to the boss, he or she must do the work as directed by his or her boss, as long as the directives or the orders are not against the Islamic teachings, within the job description and the job of the organization (Azman, 2013). What happen if an employee does not support the practice of the Islamic management of the boss? There will be the failure of the boss that he or she got the authoritative power and yet not be able to ask or direct his or her employee to do the work and to behave as directed. From this discussion of the relationship, we may determine the hypothesis as;

The hypothesis 3: The Islamic-practicing Muslim employees is a significant factor in influencing the relationship with the Islamic management .

THE RESEARCH METHODOLOGY

The type of research proposed is pure or basic research. The research design is descriptive that is to describe the characteristics of the Muslim managers in practicing Islamic management. The purpose of research is exploratory, that is to explore the new knowledge of Islamic management. Since the proposed data gathering is around three to six months, this study is also referred as a cross-sectional study. The population for the study consists of Muslim managers in any shariah compliant organizations. Thus, the unit of analysis is the individual Muslim manager and not the executives or workers. The sampling method is probability. Since the list of the managers can be obtained, the type of sampling is stratified sampling. The number of managers suggested should be more than 500, since the more number is the lesser will be the sampling error. The percentage of margin of error is 4.5.

The questionnaire development is based on the framework that consists four variables or measurements. The measurements for religiosity can be sourced from the past literature. For Islamic leadership of the boss, and the Islamic-practicing employees, the questions need to be created . Where as for the Islamic management, the questions should be

based on its working definition. The type of questionnaire should be the combination of parametric and non-parametric questions. The findings of the data then is analyzed using SPSS and Structural Equation Modeling with AMOS.

THE RECOMMENDATION AND THE CONCLUSION

The model that consists of the four elements that can be the variables for the new framework. The first variable is the religiosity of the Muslim managers. The religiosity of the Muslim should be the basic independent variable or determinant factor of the framework. The measurement of the religiosity has been developed and researched by few Islamic researchers (Rusnah & Devi, 2006; W. Marhaini et al. 2008). The direction of either the Islamic organization is moving towards meeting the Islamic objectives or not is based on the Islamic leadership. The CEO and the top managers must formulate the grand objectives and the strategies that are consistent with the Islamic teachings, otherwise they will be labelled as the traitors for the Muslim ummah. Thus, the Islamic leadership is the second variable. The third variable identified is the Muslim employee that is doing the work for under the Muslim boss. The fourth variable of the model is the Islamic management. Since the definition of Islamic management is different with the modern management, then the operationalization of the construct should be based on the Islamic scope. One of the measurements proposed is from Azman (2014b). The model in order to be made workable must be assessed for the construct validity. Through the perusal of literature review, the researchers will be able to define the right measurement for each variable. The right questions then can be developed for the questionnaire. Since this model is new model being proposed, the questionnaire should be tested for the validity through pilot study of around 30 to 50 samples. The right grouping of the questions can be further extracted through factoring analysis. The results of the findings can be answered through the inferential statistics, such as the correlation among the variables and the multiple regression analysis. The software that should be used is the SPSS and SEM with AMOS.

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