ISO 9000 FROM ISLAMIC PERSPECTIVE

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ABSTRAK

Artikel ini bertujuan menjelaskan elemen-elemen pengurusan Islam yang boleh diintergrasikan dengan ISO 9000. Ia mengambil kira dua tema iaitu, pertama, memfokuskan kepada keperluan ISO 9000. Manakala kedua, menjelaskan kebarangkalian peranan elemen-elemen pengurusan Islam dalam pelaksanaan ISO 9000. Kajian ini menyimpulkan bahawa elemen-elemen pengurusan Islam telah diabaikan dalam pelaksanaan ISO 9000. Oleh yang demikian, faktor-faktor ini perlu difikirkan dalam menambah baik pelaksanaan ISO 9000.

ABSTRACT

The objective of this paper is to explain the elements of Islamic management which can be integrated with the ISO 9000. This paper considers two themes. Firstly, it focuses on the ISO 9000 requirements. Secondly, it discusses the possible role of the elements of Islamic management in ISO 9000 adoption. It can be concluded that the elements of Islamic management have been neglected in the ISO 9000 adoption. Hence, these

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factors need to be considered in improving the ISO 9000 adoption.

Keywords: *ISO 9000, Islamic management*

INTRODUCTION

This paper tries to integrate the elements of Islamic management into the ISO 9000 requirements. The elements that will be discussed are; i) the morality and values system and, ii) holistic training and development program. By inducing these elements, the certified organisation would hopefully improve their performance.

QUALITY MANAGEMENT SYSTEM ISO 9000

Nowadays, organizations are facing new challenges as we are living in a very rapid, turbulent environment. In order to survive, organizations are focusing on the satisfaction of customers' needs by providing superior quality products and services[1]. The most popular quality philosophies are based on quality management system (QMS) ISO 9000 and Total Quality Management (TQM), although interest in TQM appears to be static, while ISO 9000 registration have grown rapidly in recent years[2]. ISO 9000 is a series of quality system standards[3] and these has been in place for a considerable time. They were developed from the military standard, the Allied Quality Assurance Publications (AQAPs) and ISO 9000 was first published n 1987. The standards have been reviewed in 1994 and 2000[4] in order to enhance their capability to various sectors.

Up to the end of December 2004, 670,399 ISO 9000 certificates had been issued in 154 countries. In 2004 the total represents an increase of 172,480 certificates (+35%) as compared to 2003, when the total was

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1 Lo, T.Y. (2002) "Quality Culture", *Managerial Auditing Journal*, vol. 17, no. 5, pp. 272-276.

2 Magd, H., Kadasah, N. and Curry, A. (2003), "ISO 9000 Implementation", *Managerial Auditing Journal*, vol. 18. no. 4., pp. 313-322.

3 The ISO Standard (2000), Guidance on the Concept and Use of the Process Approach for Management System, International Organization for Standardization, Geneva. From internet, at: www.iso.org/iso/en/iso9000-14000/iso9000/iso/90002000approach.html. (Accessed on 21/04/05).

4 Iwaardeen, J.V., Williams, R. and Wiele, T.V.D., 2005, "Perception About the ISO 9000 (2000) Quality System Standard Revision and Its Value", *International Journal of Quality and Reliability Management*', vol.22, no.2, pp.101-119.

497,919 in 149 countries[5]. The growth in ISO certification suggests that there is widespread belief in the business and organizational benefits of ISO 9000 certification. However, failure to realize organizational performance could have a negative impact on the credibility of the standard[6].

THE ISO 9000 REQUIREMENTS

The QMS should be adopted strategically in which consideration must be given to varying needs, particular objectives, the products provided, the process employed and the size and structure of the organization[7]. The QMS describes the interaction of all processes in the organisation in which the main activity is to identify customer requirements and end with their satisfaction. Specifically, ISO 9001 describes QMS as the integration of major areas: management responsibility, resource management, product realisation and measurement, analysis and improvement[8]. In regard to this, Tsim[9] state that the requirements of ISO 9000:2000 are to maintain a greater focus on processes, customer satisfaction, user needs and continuous improvement of organisational process. Hoyle[10] defines requirements in ISO 9000 as a need or expectation that is stated, generally implied or obligatory.

The ISO 9000:2000 standard promotes a process-based approach which is based on the beliefs that its objective could be efficiently achieved when activities and related resources are thought of as a process[11]. In a nutshell, the process-based QMS can be described in the chart below.

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5 ISO Survey (2005), International Organization for Standardization, Geneva. [online]. Available at: www.iso.org/iso/en/iso9000-14000/iso9000/iso/9000index.html [Accessed on 16/11/05].

6 Magd, H., Kadasah, N. and Curry, A. (2003), "ISO 9000 Implementation", *Managerial Auditing Journal*, vol. 18. no. 4., pp. 313-322.

7 ISO Standard (2005), Quality Management System (QMS) Requirements, International Organization for Standardization, Geneva.

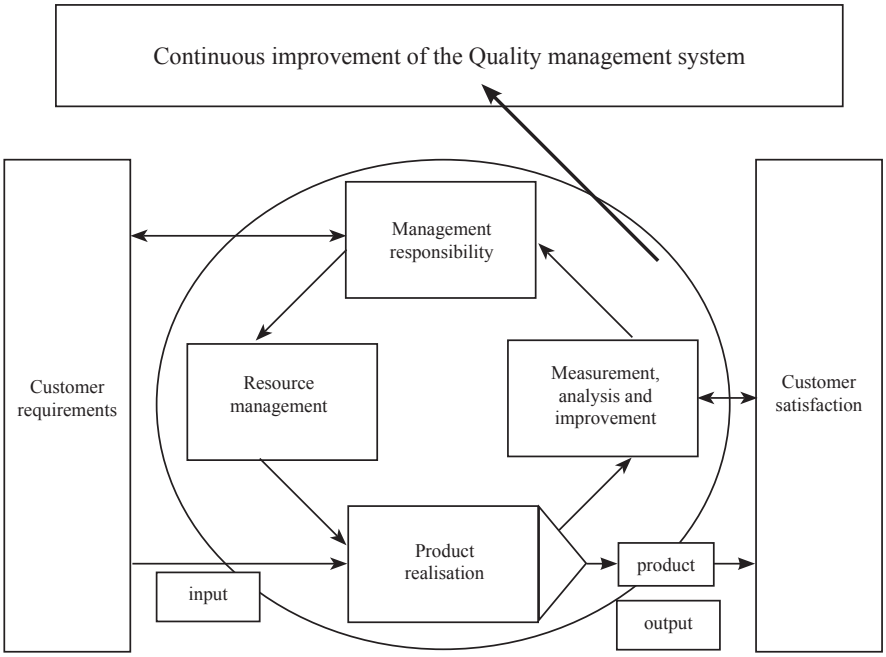
8 Oakland, J.S. (2003), *TQM: Text and Cases*. 3rd ed. Butterworth Heinemann, Oxford.

9 Tsim, Y.C., *et al*. (2002), "An Adaptation to ISO 9001:2000 for Certified Organisations". *Managerial Auditing Journal,* vol. 17 (5), pp. 245-250.

10 Hoyle, D., (2003), *ISO 9000:2000* (electronic resources): A-Z guide. Butterworth Heinemann, Oxford.

11 Bhuiyan, N. and Alam, N. (2004), "ISO 9001:2000 Implementation". *International Journal of Productivity and Performance Management*, vol. 53 (1), pp.10-17.

ISO 9001:2000 model of a process-based quality management system



Source: Biazzo, S. and Bernardi, G. (2003), "Process Management Practices and Quality Systems Standards". Business Process Management Journal, vol. 9 (2), p. 156

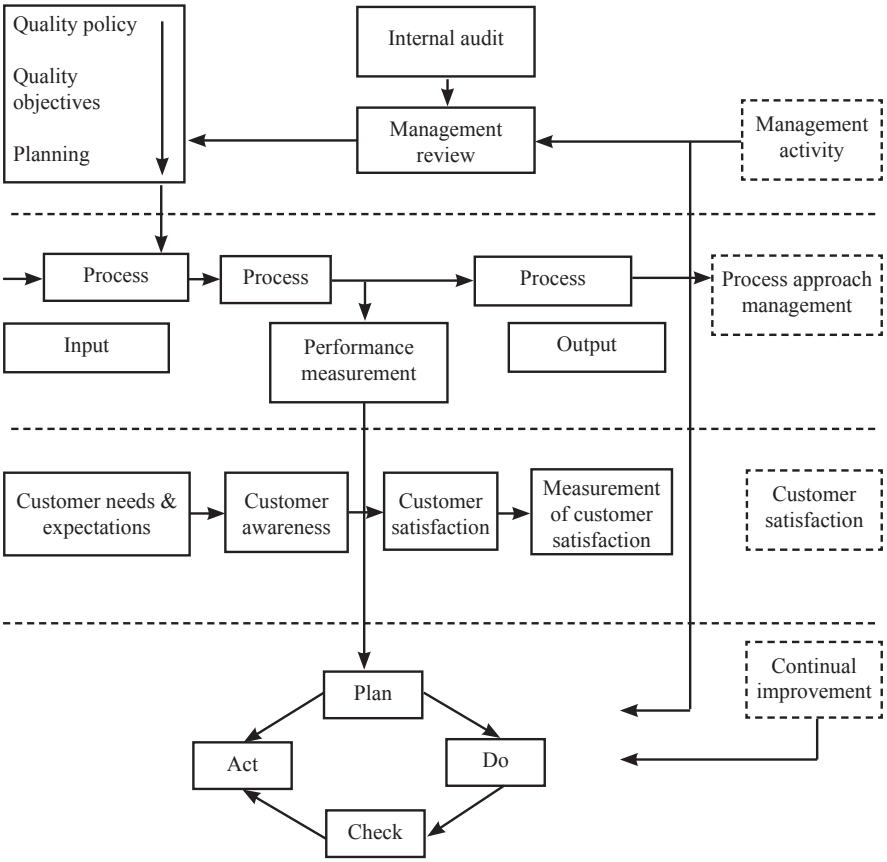
The Quality Management System

The QMS Requirements (2000) stated that "the organization should establish, document, implement and maintain a QMS and continually improve its effectiveness in accordance with the requirements of this standard." Seaver[12] contends that there are two requirements in the QMS; general and documentation requirements. With regard to general requirements, the ISO 9001:2000 contains the concept of Deming's cycle of continuous improvement - Plan, Do, Check, Act (PDCA)[13]. Bhuiyan and Alam[14] explain that the PDCA consists of the following steps: define, develop and document each process; implement documented procedure; monitor implemented procedure; and improve the procedure.

[12] Seaver (2001), *Implementing ISO 9000:2000*. England: Gower Publishing Company.
[13] Oakland (2003), *op.cit.*, p. 100.
[14] Bhuiyan & Alam (2004), *op.cit.*, p. 13.

In addition, Tsim *et al*.[15] suggest that the key system areas of ISO 9001:2000 are divided into four categories; management activity, process approach management, customer satisfaction and continual improvement. These four categories can be described as shown in chart below.

Model of key areas of ISO 9001:2000



Source: Tsim *et al*. (2002), *op.cit.,* p. 246)

Meanwhile, regarding on the documentation requirements, Seaver[16] states that there are three documentation requirements in the quality management system; quality manual, control of documents and control of records.

i. **Quality manual:** Basically, the quality manual is an overview of the whole QMS and it is highly recommended following the ISO 9001 structure. The quality manual is a high-level document and

[15] Tsim (2003), *op.cit.*, p. 247.
[16] Seaver (2001), *op.cit.*, p. 25.

should only contain very little detail. Furthermore, the manual must include an overview of the different processes of the organisation.

ii. **Control of documents:** This step must be done to ensure that important documents are kept up to date and circulated to those who need them, and make sure that no obsolete documents are in use. There are two basic requirements for document control; i) it should be clear that the documents have been authorized for use, and by whom; and ii) there should be a clear method of knowing whether a document is currently valid.

iii. **Control of records:** This step is essential due to several factors; i) product released - a comprehensive assessment of the product could be made before it can be released; ii) improvement - records would have to manage effectively by providing the history of how the operation and process have performed; audit purposes – through the records, the auditor could investigate what happened to the organisation in a two weeks or two months before; and iv) legal defence – records can be used as a strong defence in legal action particularly if they can show that the organisation has put the best effort into what was expected.

Management Responsibility

Top management should show it's commitment to the QMS development and implementation and continually improve it effectiveness[17]. According to Biazzo and Bernardi[18], the 'management responsibility' element comprises the requirements for developing and improving the quality system, listening to customers, formulating quality policy and planning, and defining responsibilities, authorities and communication processes to facilitate effective quality management. Oakland[19] summarises the management responsibilities as follow:

i. **Customer needs and requirements:** The customer needs must be the organisation's main focus and they must specify them as defined requirements. The objective is to gain customer confidence in the products and services provided and to ensure the defined requirements are understood and fully met.

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[17] QMS requirements (2005), *op.cit.*, p. 5.

[18] Biazzo, S. and Bernardi, G. (2003), "Process Management Practices and Quality Systems Standards". *Business Process Management Journal,* vol. 9 (2), p. 149-169.

[19] Oakland (2003), *op.cit.*, p. 56.

ii. **Quality policy:** The organisation should publish its quality policy and it needs full commitment from it's senior management. They have to ensure that the policy is communicated, understood, implemented and maintained at all levels in the organization.

iii. **Quality objectives and planning:** The quality objectives should define the responsibilities of each function and level in the organisation to coordinate, implement and maintain the QMS, resolve QMS problems and ensure prompt and effective corrective action.

iv. **Management review:** This must be carried out by top management and it must be recorded to indicate the actions that have been taken. Review usually contains data such as internal quality audits, customer feedback, product conformance analysis, process performance and the status of preventive, corrective and improvement actions.

v. **Quality manual:** The quality manual should include the quality policy, definition of the QMS, description of the interaction between the processes of the QMS and documented procedures required by the QMS.

vi. **Control of documents:** This procedure is used to control the new and revised documents required for the operation of the QMS. Nevertheless, the documentation needs to be legible, revision controlled, readily identifiable and maintained in an orderly manner.

vii. **Control of quality records:** These are needed to demonstrate conformance to requirements and effective operation of the QMS. Quality records from suppliers also need to be controlled which include record identification, collection, indexing, access, filing, storage and disposition.

Resources Management

The organization should provide resources required to implement and maintain the QMS and continually improve its effectiveness. It also needs to enhance customer satisfaction by meeting customer requirements[20]. Thus, Seaver[21] called for a systematic approach to ensure that the management would put priority on quality of resources. Biazzo and Benardi[22] state that '*resource management'* comprises the requirements of both human and

[20] QMS Requirements (2005), *op.cit.*, p. 55.
[21] Seaver (2001)*, op.cit.*, p. 57.
[22] Biazzo, S. and Bernardi, G. (2003), *op.cit.,* vol. 9 (2), p. 149-169.

infrastructural management resources. In a nutshell, Seaver[23] contends that there are three elements of resources as follows:

i. **Human resources:** Human resource is the greatest resource of any organisation, hence a sufficient investment must be given to them. Their importance could be marginalised by other resources such as organisational equipment and machines. The consideration of human resources must be given from the beginning, i.e. the recruitment process and this must be followed with the best training.

ii. **Infrastructure:** Infrastructure means the supporting aspects of an operation such as buildings, equipment, computer facilities, power, water, information, transport and communication facilities. This infrastructure can incur a huge cost, thus they need to be planned and managed carefully. Furthermore, maintenance aspects should be given consideration in the case where equipment is used in the process and its proper functions are essential to assuring quality.

iii. **Work environment:** The work environment can be divided into physical condition and soft aspects. The standards for physical conditions would depend on the type of organisational operation. It's easily incorporated into a checklist for carrying out inspection. Meanwhile, the soft aspect is much harder to see, unless they could directly affect the quality output. For instance, ISO 9001 does not state directly requirement for health and safety. However, if these factors could affect the quality of output, they should be considered as the requirements of ISO 9001.

Product Realisation

The process needed for product realization should be planned and developed by the organization[24]. According to Seaver[25] the term product realisation refers to the day-to-day productive business whether they produce a tangible product or provide a service or combination of both. To be specific, Biazzo and Bernardi[26] state that the 'product realisation' elements include identifying customer requirements, reviewing product requirements, communicating with customers, designing and developing products, purchasing, producing (and/or delivering) services, and controlling measurement and monitoring

[23] Seaver (2001), *op.cit.*, p. 65.
[24] QMS Requirements (2005), *op.cit*,. p. 115.
[25] Seaver (2001), *op.cit.*, p. 65.
[26] Biazzo & Bernardi (2003), *op.cit.*, p. 156.

devices. This is echoed by Oakland[27] when he describes the elements of product realisation as follows:

i. **Customer-related process:** The customer requirement must be identified in order to recognise their basic demand.

ii. **Design and development:** The design and development of products and services need to be planned and controlled. The requirement to be met by the product and service and the outputs of the design and process needs to be recorded. Nevertheless, design and development changes need to be determined as early as possible, recorded, reviewed and approved before implementation.

iii. **Purchasing:** These processes need to be controlled to ensure purchased products and services conform to the organisation's requirements and suppliers need to be selected on their ability to fulfil the organisation's requirements. The purchasing documentation should contain information describing the products and services ordered. This also needs to be reviewed and approved.

iv. **Production and service delivery processes:** The organisation needs to control production and service delivery processes. If necessary, the organisation needs to identify the products and services by suitable means throughout all processes. Furthermore, if traceability is a requirement for the organisation, then there is a need to control the identification of product and service.

v. **Post-delivery services:** The post-delivery services need to be planned and be in-line with the customer requirement.

vi. **Monitoring and measuring devices:** There is a need to control, calibrate, maintain, handle and store the applicable measuring, inspection and test equipment to specified requirements. Measuring, inspection and test equipment should be used in a way which ensures that any measurement uncertainty is known and is consistent with the required measurement capability.

Measurement, Analysis and Improvement

According to QMS Requirements[28] and Biazzo and Bernardi[29] this part contains the requirements for monitoring information on customer satisfaction, measuring and monitoring products and processes, and managing internal audits, non-conformity detection and improvement

[27] Oakland (2003), *op.cit.*, p. 100.
[28] QMS Requirements (2005), *op.cit.*, p. 120.
[29] Biazzo & Bernardi (2003), *op.cit.*, p. 157.

actions. Seaver[30] stresses statistical techniques in extracting key information and then evaluating the effectiveness of the QMS. In addition, Oakland[31] describes the elements of these requirements as follows:

i. **Measurement and Monitoring:** There is a need to establish processes for measurement of the QMS performance. Customer satisfaction must be a primary measure of system output and internal audits should be used as the primary tool for evaluations of ongoing system compliance. The organisation has to establish a process of obtaining and monitoring information and data on customer satisfaction. The process for performing internal audits of the QMS and related processes need to be established and the results should be communicated to the area audited so that the management can take corrective action on the non-conformities recorded.

ii. **Control of non-Conforming Products:** Products and services which do not conform to requirements must to be controlled to prevent unplanned use, application or installation. Hence, the organisation needs to identify, record and review the nature and extent of the problem encountered and determine the action to be taken. The responsibility and authority for the review and resolving of non-conformities need to be defined.

iii. **Analysis of Data:** Analysis of data needs to be established to determine system improvement and the data can be collected from relevant sources such as internal audits, corrective and preventive action, non-conforming product or service, customer complaints and customer satisfaction results. For the purpose of analyzing data, the statistical techniques should to be determined.

iv. **Improvement:** The organisation should establish a process for eliminating the causes of non-conformity and preventing it's recurrence. The inputs to the corrective action process such as non-conformity reports, customer complaints and the responsibilities should be established together with the procedures for the corrective action process. The process for eliminating the causes of potential non-conformities also should be established to prevent their occurrence and for this purpose, the QMS records and results from the analysis of data can be used as inputs. Finally, the organisation also needs to establish the processes for continual improvement.

[30] Seaver (2001), *op.cit.*, p. 70.
[31] Oakland (2003), *op.cit.*, p. 110.

ISO 9000 FROM ISLAMIC PERSPECTIVE

Apparently, ISO 9000 requirements consists mostly the hard and technical aspects. It is a very good system in order to provide the highest standards of services for customers. This system corresponds with the Islamic teaching which is very concerned in regards of attaining perfection especially in *'ibādah* (worship).

As we aware, human beings or *insān* are the best creature of Allah. Allah S.W.T. says in His Book:[32]

لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ

We have indeed created man in the best of moulds

The creation of human beings is different from other creatures of Allah. They have been given by Allah *al-'aql* (mind) and *nafs* (passion/lust). With the two 'awards', human beings have more responsibilities than other creatures. Allah S.W.T. says in His Book:[33]

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

I will create a vicegerent on earth.

With the task, human beings are required to perform it in the best way that they are able. By creating ISO 9000 system, it is one of the methods that human beings can use to achieve perfection in their everyday life. Even though the system seems to have neglected other aspect of humanity which are morality and values. Thus, there is a need for ISO 9000 to induce these factors to mould it into a more humanistic and Islamic. This section discusses on how ISO 9000 can be improved by inducing holistic training and development, and morality, and values system to its requirements.

Integration with Holistic Training and Development

Kehoe[34] suggested that quality development involves systems, techniques and people, and the most critical to develop are the people. This is echoed by Low and Alfelor[35] who stressed two approaches in ISO 9000; the technical

[32] Surah al-Tīn 95:4.

[33] Surah al-Baqarah 2:30.

[34] Kehoe, D.F. (1996), *The Fundamentals of Quality Management*. London: Chapman Hall.

[35] Low, S.P. and Alfelor, W.M. (2000), "Cross-cultural Influences on Quality Management Systems". *Work Study*, vol. 49(4), pp. 134-144.

and technical approaches. Beckford[36] and Seaver[37] found that human resources are one of the main components in ISO 9000 requirements.

Vloeberghs and Bellens[38] concur as they believed that by focusing on people and behaviour, modern organisations will be able to mobilise and manage their people to produce quality products and services. Their survey in Belgium indicated that when the human resources department played an important role in the implementation of the ISO 9000, the probability of its success is greater and the evaluation of the system will be more positive than if human resource aspects were not considered.

In line with this, managers and employees must be well equipped so that they can effectively contribute the ISO 9000 implementation. Unfortunately, the contemporary training and development program emphasises more on the technical and methodological aspects. It focuses on the physical and mental competency and ignores spiritual development[39]. Naim[40] (1985) stated that there are three basic needs for human being; psychological and biological needs, mental needs and spiritual needs which are derived from al-Qur'ān:[41]

رُّبَمَا يَوَدُّ الَّذِينَ كَفَرُواْ لَوْ كَانُواْ مُسْلِمِينَ

Again and again will those who disbelieve, wish that they had bowed (to Allah's will) in Islām.

The three basic needs are as follows:

i. **Psychological and biological needs**: a very basic need such as drink, food, shelter, clothes and sleep.

ii. **Mental needs:** knowledge is the path which is enable man to be freed from ignorance and paganism

iii. **Spiritual needs:** safety, security, affection, belief, faith, loyalty, power, status and confidence.

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36 Beckford, J. (2002). *Quality*, 2nd ed. London: Routledge.

37 Seaver (2001). *op.cit*. p. 79.

38 Vloeberghs, D. and Bellens, J. (1996). "Human Resource Aspects of ISO 9000 in Belgian Organisations". *The International Journal of Human Resource Management*, vol. **7** (2), pp. 413-436.

39 Sharifudin, I.M. (1987). "Toward an Islamic Adminstrative Theory", *American Journal of Islamic Social Sciences*, vol. 4 (2), p. 233.

40 Naim, N. (1985), "Human Nature and Motivation in Islam"', *The Islamic Quarterly*, vol. XXXiX, no. 23, pp. 152-162.

41 Surah al-Ḥijr 15:2.

As a result, the aim of training and development program in Islām is not only to enhance employees' productivity, but also to fulfil their accountability to Allah S.W.T.. Beside the development of individual potential, Islām has also called for *tazkiyah* (purification) process[42]. This led to the two components; human responsibility to Allah S.W.T. and human responsibility to society. Competent workers should be able to deliver operational and technical task effectively. However, Islām placed another prerequisite for them; their action could not go beyond Islamic rules. Hassan[43] believed that the quality workers must be able to lead their lives in harmony within the organisations, the society and the universe, along with the spirit of truth, justice and co-operation.

Researches like Carlsson and Carlsson[44], Tang and Kam[45] and Antoni *et al*.[46] identified that proper education and training for all employees is required to improve the manner of managing ISO 9000. In regard to this, Magd[47] has also called for early education to minimise employees' fears and resistance towards ISO 9000 certification. Many ISO 9000 scholars[48] identified that understanding in ISO 9000 requirements, managerial skills and statistical tools as the training programmes needed for ISO 9000 adoption. Concurring with this, Low and Omar[49] revealed that ISO 9000 implementation is heavily emphasis on technical aspects. As the latest version of ISO 9000 (ISO 9000:2000)[50] placed a greater emphasis on people, the training program should harnessing their potential. However, Islām contended that their potential could only be developed by offering them a holistic package of training which includes spiritual aspects. For

[42] Ataul Huq (1997), *Human Development with Dignity*, Kuala Lumpur, p. 11.

[43] Hassan, M. (1996), "An Islamic Approach to Quality and Productivity", (ed.) Sadeq A.H. and Ahmad, A.K., *Quality Management from Islamic Perspective*, Leeds: Leeds Publications, pp. 188-206.

[44] Carlsson, M. and Carlsson, M. (1996), "Experiences of Implementing ISO 9000 in Swedish Industry", *International Journal of Quality & Reliability Management*, vol. 13(7), pp. 36-47.

[45] Tang, S.L. and Kam, C.W. (1999). "A Survey of ISO 9001 Implementation in Engineering Consultancies in Hong Kong", *International Journal of Quality & Reliability Management,* vol. 16(6), pp. 562-574.

[46] Antoni, M., Poksinska, B. and Dahlgaard, J, J. (2002). "The State of ISO 9000 Certification", *The TQM Magazine*, vol. 14(5), pp. 297-306.

[47] Magd, H.A.E. (2006), "An Investigation of ISO 9000 Adoption in Saudi Arabia", *Managerial Auditing Journal*, vol. 21(2), pp.132-147.

[48] Magd (2006), *op.cit*, p. 139

[49] Low, S.P. and Omar, H.F. (1997), "The Effective Maintenance of Quality Management Systems in the Construction Industry", *International Journal of Quality and Reliability Management,* vol. 14(8), pp.768-790.

[50] QMS Requirements (2005), *op.cit.*, p. 135.

instance, as ISO 9000 implementation has led to heavy workload and stress, employees should be trained to be patient to get through the situation.

In addition, managers should be trained on how to communicate quality policy and quality objective effectively to enable employees understand ISO 9000 adoption purposes. This is essential as employees' understanding is a prerequisite to capture their co-operation. Meanwhile, sufficient training and development should be given to employees, so that they well-equipped to practice empowerment. This mutual understanding between management and employees would ease ISO 9000 implementation and maintenance. In Islām, this is called *shūra* in which all parties working together in pursuing organisational objectives. Allah says:[51]

فَبِمَا رَحْمَةٍ مِّنَ اللّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لاَنفَضُّواْ مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّهِ إِنَّ اللّهَ يُحِبُّ الْمُتَوَكِّلِينَ

It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him).

Shūra is one of the essential principle in Islamic administration system which emphasise on conducive organisational environment to encourage people involvement in decision making[52].

Integration with Morality and Values System

As a creature with huge responsibilities, human being needs guidance in their everyday life. As such, Allah S.W.T. has provided the needed guidance which is Islām. It is the best way to lead life for human beings as Allah S.W.T. says:[53]

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا

[51] Surah Āli-'Imrān 3:159.

[52] Basir, S.A. (2001), "Organisational Management from Islamic Perspective", *Shariah Journal*, University of Malaya, pp. 57-76

[53] Surah al-Māidah 5:3.

فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ فَإِنَّ اللّهَ غَفُورٌ رَّحِيمٌ

This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islām as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.

As the best religion, Islām does not place *'ibādah* (worships) as merely dedication to Allah S.W.T., but also offers an ideal system which encompasses social, political and administration aspects.[54] In fact, the philosophical underpinnings of human life and the management of its affairs in the context of Islamic worldview are classified into four as follows:[55]

1. Tawḥīd

Tawḥīd signifies unity of Allah, the Creator, the Sustainer, and the Wise and the Seer of everything, who maintains the universe through his unified law of *fitrah* (nature). All mundane and other affairs of life and beyond will have to be consistent with this unified system. The unified system of Allah is embodied in Islam. Thus Islam has its own approach towards management of the mundane and other affairs of human life, including business and economics.

2. Risālah

Risālah is the institution which communicates the unified system of Allah to mankind. Allah sends the messengers to convey His message (the unified system and the code of life) to mankind. The last Messenger is Muhammad s.a.w., and the last *Kitāb* is al-Qur'ān, and the Sunnah has been related in several books of Ḥadīth. Thus, managing mundane and other affairs of life in an Islamic approach implies managing them according to the Qur'ān and Sunnah.

3. Khilāfah

Man has been created in this world to lead his life and the society according to what Allah dictates. Man should implement Allah's rule in the world as His Vicegerent for the overall welfare of mankind in this world as well

[54] Siddiqui, D.A. (1987), "Human Reources Development", *The American Journal of Islamic Social Sciences*, vo. 4, pp. 281-291.

[55] Sadeq, A.H. (1996), "Quality Management in the Islamic Framework", (ed.) Sadeq A.H. and Ahmad, A.K., *Quality Management from Islamic Perspective*, Leeds: Leeds Publications, pp. 121-154.

as in the Hereafter. In economics and business, the vicegerency role is to manage the use of resources in terms of exploration, allocation, production, distribution, and consumption according to Islamic norms and values.

4. Akhīrah

The concept of *Akhīrah* brings about the idea of accountability. *"Creation of human life to try who is the best in the performance, implies rewarding or otherwise for human performance"*. Man will see this in an eternal life, be it good or bad.

As a revealed belief, the component of morality and values system has been placed at the highest priority in Islam. In this way, morality and values must be deployed from *tawḥīd* which means that the human's behaviour must be corresponded with the guidance of Allah S.W.T.. Any behaviour that contradicts with the guidance are prohibited and outlawed.

The concept of morality and values in Islam centres around certain basic beliefs and principles. Among these are the following.[56]

a. God is the Creator and Source of all goodness, truth, and beauty
b. Man is responsible, dignified, and honourable agent of his Creator
c. God has put everything in the heavens and the earth in the service of human beings
d. By His Mercy and Wisdom, God does not expect the impossible from man or hold him accountable for anything beyond his power. Nor does God forbid man to enjoy the good things of life
e. Moderation, practicality, and balance are guarantees of high integrity and sound morality
f. All things are permissible in principle except what is singled out as obligatory, which must be observed, and what is singled out as forbidden, which must be avoided
g. Man's ultimate responsibility is to God and his highest goal is the pleasure of his Creator.

Some of the above Islamic morality and values aspects give a picture that human beings are required to seek Allah's blessing in every single item that they involving. It is the main objective of a human's life. To achieve Allah's blessing, human beings should follow what Allah has commanded and abandon what Allah has forbade. This aspect is neglected in assessing process of ISO 9000 which give more concern on customers' satisfaction

[56] Shafi, M. (1993), *Islamic Values (Selection from Qur'an and Hadith)*. London: Islamic Educational Foundation.

even there is a possibility that it will contradict with Islamic morality and values.

The implicit lesson of this notion is that the measurement for manager's output should not be absolutely based on quantitative aspects such as benefits, profits and productivity[57]. This is echoed by Hassan[58] when he suggested that performance cannot be narrowly understood as to mean only to produce quality products and services which can satisfy consumer demand. This measurement is derived from the ideology of capitalism which is heavily stressed on tangible output. On contrary, Islām suggested that accountability, honesty and justice as the others crucial parameters that needs to be considered in order to measure employees and organisational performance. Allah has created that the ummah Islām as the best ummah. Thus, they should called people to do right thing and avoid transactions which does not align with Islamic values. Allah reminds us:[59]

إِنَّ الَّذِينَ كَفَرُواْ لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلاَ أَوْلاَدُهُم مِّنَ اللّهِ شَيْئًا وَأُولَـئِكَ هُمْ وَقُودُ النَّارِ

Those who reject Faith, neither their possessions nor their (numerous) progeny will avail them aught against Allah: They are themselves but fuel for the Fire.

From the above *āyat*, Allah S.W.T. states that everything that human beings possess will not help save them from Allah's anger should they disobey Him. This reminder should be considered in human's everyday life.

One of the main objectives of ISO 9000 requirements is to fulfil customer requirements[60]. As customer is viewed as the king in the modern business organizations, their requirements would dictate organisational destination. Their demand must be fulfilled, regardless if it is prohibited in Islām. For instance, there is a tendency for tourism entrepreneurs to set up casino for marketing purposes. It appears that this kind of business is not aligning with Islamic morality and values. Hassan[61] says: *"Going against Islamic values (which are in line with the nature of man) can do more harm rather than benefit to mankind. Because of that, Islām insists*

[57] Siddiqui (1987), *op.cit.*, p. 285.
[58] Hassan (1996), *op.cit.*, p. 190.
[59] Surah Āli-'Imrān 3:10.
[60] Kartha, G.P. (2004), "A Comparison of ISO 9000:2000 Quality Standards, QS9000, ISO/TS 16949 and Baldrige". *The TQM Magazine*, vol. 16(5), pp.331-340.
[61] Hassan (1996), *op.cit.*, p. 193.

that economically non-productive activities such as gambling, or the practice of magic, or sorcery are prohibited. There are unproductive and injurious to man and society".

Current phenomena shows that the higher education institutions are very enthusiastic to embarking on quality initiatives such as TQM, European Foundation for Quality Management (EFQM) and and ISO 9000. In this way, the position of a student as a customer becomes highly controversial. Although the concept of a student as a customer appears to be widely accepted, there is a considerable debate as to whether students should be involved as a customer in shaping educational output.[62] Roffe[63] argued that in the competitive environment, students are becoming customers, in which they expect more from the cost of their education. In comparison, Srivanci[64]. believed that the role of the students is not limited as an internal customer, but they also have roles as a product-in-process and labourers in the learning process.

It can not be denied that the students (especially undergraduate students) could not dictate what is good for themselves. Furthermore, considering students as a customer is not parallel with academic culture such as intrinsic worth, academic freedom, collegiality, individualism and professionalism[65]. For instance, the quality management's preferences on customer satisfaction may develop conflicts for academics as they believe themselves to be the guardians of quality of the students[66]. According to al-Habsi[67], men of knowledge have been repeatedly referred to in the

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[62] Motwani, J. and Kumar, A. (1997), "The Need for Implementing TQM in Education", *International Journal of Educational Management,* vol. 11(3), pp.131-135.

[63] Roffe, I.M. (1998), "Conceptual Problems of Continuous Quality Improvement and Innovation in Higher Education", *Quality Assurance in Education*, vol. 6(2), pp.74-82.

[64] Srivanci, M.B. (2004). "Critical Issues for TQM Implementation in Higher Education", *The TQM Magazine,* vol. 16(6), pp.382-386.

[65] Hull, R. (2006), "Workload Allocation Models and "Collegiality" in Academic Departments", *Journal of Organisational Change Management*, vol. 19(1), pp.38-53.

[66] Owlia, M.S. & Aspinwall, E.M. (1997), "TQM in Higher Education", *International Journal of Quality and Reliability Management,* vol. 14(5), pp. 527-543.

[67] Al-Habshi, S.O. (1998), "Knowledge based organization", (ed.) Al-Habshi, S.O. and Hassan, N., in *Islam, Knowledge and Ethics.* Kuala Lumpur: Institute of Islamic Understanding Malaysia, p. 9-25

Holy Qur'ān and ascribed the highest status, after the Prophets. He further says:[68]

> *Abū Umāmah al-Bāhilī (may Allah be pleased with him) reported that two men were mentioned before the Messenger of Allah (p.b.u.h.): One of them was worshipper and the other was a learned man. Upon this the Messenger of Allah (p.b.u.h.) said: "The learned is superior to the worshipper similar to my superiority to a person of the lowest rank amongst you". The Messenger of Allah (p.b.u.h.) said: "Verily Allah, His angels, heavenly and earthy creatures even ants in their holes and fish all bless the teacher who taught the people goodness and virtue." (Tirmidhī).*

In regard to this, academic freedom is suggested as one of the pillars that should be executed by academics[69]. Michael[70] refers academics freedom as *"The aspects of academic autonomy that provide unrestricted or less restricted environment to the academics to conduct their affairs as they deemed appropriate"*. He further asserted that to obtain this goal, academics exercise certain freedoms such as freedom from ideological imposition, material punishment and external constraint.

Motwani and Kumar[71] and Koch[72] argued that the doctrine of academic freedom allows the academics operating as individual experts to determine the content of their courses, the nature of their research and their professional values. They see teaching quality assessment as a constraint upon academic autonomy and ultimately as a subversion of academic identity[73]. As a result, academics rejects evaluative processes such as TQM that might result in satisfaction or product measures that could be used to influence how they deliver teaching and research[74].

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[68] *Ibid.*, p. 15.

[69] Srikanthan, G. and Dalrymple, J.F. (2003), "Developing Alternative Perspectives for Quality in Higher Education", *The International Journal of Educational Management,* vol. 17 (3), pp. 126-136.

[70] Michael, S.O. (2004), "In Search of Universal Principles of Higher Education Management and Applicability to Moldavian Higher Education System", *The International Journal of Education Management,* vol. 18 (2), pp.118-137.

[71] Motwani & Kumar (1997), *op.cit.*, 110.

[72] Koch, J.V. (2003), "TQM: Why Is Its Impact in Higher Education So Small?", *The TQM Magazine,* vol. 15 (5), pp. 325-333.

[73] Laughton, D. (2003), "Why Was the QAA Approach to Teaching Quality Assessment Rejected by Academics in UK HE?", *Assessment & Evaluation in Higher Education*, vol. 28 (3), pp.309-321.

[74] Koch (2003), *op.cit.*, p. 330.

The very basic task of academics is to disseminate knowledge and find the truth for the benefit of people. In this way, the student's role as a customer in quality management adoption needs to be reviewed so that it would help academics in achieving their objective. In fact, the students should actively involve in academic discussion with lecturers which so-called collegiality. According to Harvey[75], collegiality is characterised by three core elements:

i. a process of shared decision making by collegial group in relation to academic matters
ii. mutual support in upholding the academic integrity of members of the group
iii. conservation or realm of special knowledge and practice.

Hence, it is recommended that ISO 9000 objective should not heavily focus on customer demand, as it could cause harm to the human kind. In order to enhance its effectiveness, ISO 9000 requirements should be integrated with Islamic values.

CONCLUSION

ISO 9000 is a very good instrument in order to ensure the quality of products and services that is offered to customers is in a very good condition. With the procedures which involve in ISO 9000 adoption, the customer's need could be satisfied. Even though in Islamic teaching, the satisfaction is not the only measurement's tool that shall be put under consideration when dealing with human's activities. The most important thing is the blessing from Allah. In order to receive Allah's blessing, every single activity that humans are involved in must correspond with Islamic teaching.

The elements of Islamic management have been neglected in the ISO 9000 requirements. Hence, these factors must be included in order to improve the ISO 9000 adoption. As the ISO 9000 have been widely accepted, it is hoped that certified organisation would improve their performance. Integration with Islamic ideas would help organisation in improving the ISO 9000 adoption and subsequently, their performance.

[75] Davies, J., Sharp, J. and Bamber, C. (2005), "The Effect of Academic Culture on the Sustainability of EFQM Excellence Model use in UK Universities", Proceedings of the 49th EOQ Congress, Antalya –Turkey.