

CHARACTERIZING THE AWARENESS OF VALUES IN ISI2020 SYSTEM

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This work is for you children to come back to for all the things that I am unable to express over the dinner table or in the car. You will recall those times and moment.

.....*I lovingly dedicate this work to all of you.*

ABSTRACT

This is an exploratory applied research to characterize the awareness of values in the ISI2020 System. ISI2020 System is a values-based quality management system intended primarily for organizations serving the Muslim Ummah. As such, the values espoused are based on the tenet of Islam as derived from the sources of the *Quran*, *Sunnah of Prophet SAW*, *Qias* and *Ijmak*. There is a need to discover the characteristics of this awareness as the current quality improvement system is perceived to be lacking in ethical and moral elements and inconsistent with Islamic world view. Imam Al Ghazzali's epistemology of morality and spirituality is used as the framework to explore, orientate and define the awareness of these values. Subsequently, the relevant factors and dimensions affiliated to the value are identified and examined. Ghazzali argued that ultimately, these values are related to the knowledge of the transcendent and its awareness is the consciousness of the presence of the Divine Attribute and Essence related to the Islamic Cosmos. The research methodology used is a survey questionnaires administered to 80 participants from 4 organization in Malaysia. The analysis uses multiple regression as a tool in identifying the significance of the factors and dimensions. The results affirmed Al Ghazzali's premise that all the factors are significant in creating conscious awareness of the values. However, in this study the factors only explained 72% of the effect. This is also in line with Al Ghazzali's assertion that there is a limitation to the full awareness of knowledge of the Divine Essence. To the best of the author's knowledge this is the first time such a research is ever conducted and therefore there is ample scope for further investigation of other contributory factors and dimensions. The understanding of this awareness "levers" will empower the individual to make a conscious choice of ethical and moral action in this earthly existence. These God-fearing individuals taking various roles and responsibilities in organizations will steer the organization to prosperity and development through ethical and just trade practices. For a Muslim, this is congruent with the dictates of his religious demand i.e to fulfill Allah's plan of establishing prosperity here on earth as his *Khalifah* to carry the obligation of the *Amanah*.

ABSTRAK

Kajian ini merupakan satu usaha awal untuk mengenalpasti rupa bentuk kesedaran tentang nilai-nilai yang menjadi tonggak sistem kualiti ISI2020. Sistem kualiti ini berpaksi pada nilai-nilai Islam yang berteraskan Al-Qur'an, Sunnah, Ijmak dan Qias. Kajian "applied" ini perlu kerana ketika ini, berdasarkan kajian yang di buat oleh Persatuan Pengguna Islam Dunia, semua sistem pengurusan kualiti tidak menekankan dan mengambil kira nilai moral dan etika yang di perlukan dalam pengurusan yang tulus. Kini Umat Islam disogokkan dengan barangan dan perkhidmatan yang di keluarkan oleh pengusaha-pengusaha bukan Islam. Ini telah menimbulkan keraguan bukan sahaja berkaitan hasil pengusahaan ini tetapi juga tujuan tersirat mereka. Oleh itu, umat Islam memerlukan satu piawaian pengurusan yang tidak bercanggah dengan syariat Islam dan dapat memberi keyakinan kesucian barangan dan perkhidmatan yang dikeluarkan oleh pengusaha bukan Islam. Kajian ini menguna pakai pendekatan Imam Al Ghazali sebagai rangka untuk meninjau dan mengenalpasti faktor dan dimensi nilai di dalam sistem ISI2020. Imam Al Ghazali menekankan kesedaran nilai-nilai yang akhirnya menjurus kepada kesedaran tentang sifat-sifat murni Allah. Kaedah kajian ini menggunakan soalan-soalan bancian dan pandangan 80 responden dari 4 organisasi di Malaysia. Analisa yang menggunakan "multiple regression" terhadap faktor dan dimensi ini menunjukkan semua pembolehubah ini penting dalam menjana kesedaran kearah nilai-nilai murni ini. Walaupun begitu, hasil kajian ini hanya dapat menunjukkan yang faktor dan dimensi yang dikaji menyumbang kepada 72% terhadap kesedaran keseluruhan nya. Kajian ini tidak dapat menjelaskan baki nya. Ini menyokong pendapat Imam Al Ghazali. Tidak semua pengetahuan yang berkaitan dengan Illahi terutama Zat nya dapat di jangkau oleh manusia. Setahu pengarang, kajian seperti ini julung kali dilakukan dan berupaya merintis jalan untuk kajian selanjutnya dari berbagai bagai sudut. Pemahaman dan kesedaran nilai dari "mata hati" akan mempengaruhi individu untuk lebih jujur dalam membuat pilihan berkaitan pengurusan beretika dan tindakan moral dalam kehidupan duniawi. Perasaan takutkan Allah dalam diri individu akan menjadi pendorong untuk mengambil pelbagai langkah serta memikul tanggungjawab dalam organisasi dengan tulus dan telus. Kesannya, organisasi akan berkembang berteraskan keadilan hakiki. Ini bersesuaian dengan kehendak syariat agama yang menentukan kehidupan duniawi sebagai khalifah Allah sekaligus mentaati perintah-Nya dan memikul amanah-Nya.

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LIST OF SYMBOLS

TK	- Taqwa Values on Mind
AK	- Akhlak Values on Mind
IK	- Itqan Values on Mind
TF	- Taqwa Values on Heart
AF	- Akhlak Values on Heart
IF	- Itqan Values on Heart
TA	- Taqwa Values on Action
AA	- Akhlak Values on Action
IA	- Itqan Values on Action
f Mind	- Function of Mind
f Heart	- Function of Heart
f Action	- Function of Action/Volition
Q1(O)	- Overall Question
Q2(U)	- Overall Question on Mind
Q40(R)	- Overall Question on Action
Q3(OF)	- Overall Question on Heart

GLOSSARY OF TERMS

1. Ummah	- Community of Muslim
2. Quran	- Islam Sacred Book
3. Sunnah of Prophet SAW be	- traditions of the Prophet Muhammad. Peace Upon Him.
4. Qias	- Method of reaching a legal decision based on evidence.
5. Ijmak	- Consensus of scholars (ulama)
6. Khalifah Allah	- Means humanity in general. Representative of
7. Amanah	- Allah's Trust
8. Syahadah	- Declaration of Faith in Islam
9. Solat	- Prayer
10. Puasa	- Fasting
11. Zakat	- Alms due for the purification of one's wealth
12. Haji	- Pilgrimage to Mecca
13. Malaikat	- Angels
14. Hari Akhirat	- Hereafter
15. Nabi	- Messenger of Allah
16. Qadar & Qadar	- Destiny
17. Syariah	- Islamic law and regulations
18. Hujjatul Islam	- Highest Islamic Scholarship
19. Habluminallah & Habluminna – Relationship between the Creations & Creator	
20. Zikir	- Remembrance of Allah
21. Adil	- Justice
22. Makmur kan dunia	- Peace and prosperity on earth

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CHAPTER 1

1 ISI2020 SYSTEM - INTRODUCTION AND BACKGROUND

1.1 Introduction

In the past 25 years the world has seen the growth of Islamic revival - referred to by Norval [1] as Islamic fundamentalism. Even though this portrayal is inaccurate, Muslims in the Islamic world from West Africa to Lebanon to Indonesia, have chosen to return to the traditions of their faiths accompanied by their earnest quest for religious knowledge. Spurred by knowledge the Muslim Ummah in the world today, is asserting its identity to fight and free themselves from the social and political oppression and injustice they experience in their societies. They are validating the alternative choice from the purely materialistic tensions of the twentieth century by reverting back to the teaching and practice of Islam as exhorted by the Quraan and the Sunnah.

Also facing the Ummah today, are critical challenges. The challenges are enormous, multidirectional and multifaceted ranging from globalization, the limited pursuit of knowledge, preserving the Islamic identity & morality, the fragmentation of Islamic brotherhood to the wide-spread poverty in the Muslim world today. [2]

This results in the Ummah losing supremacy over other nations in major spheres of activities especially in world economy, businesses and education. The

slide is most apparent now as we (Ummah) begin to be dictated by the non-Muslim of everything we use and eat as consumers of products and services.

For Islam to regain its glory, just being armchair theorist is not enough. Some form of **action for change** at the **personal and organizational level** has to be made to haul Islamic moral and morale back to the level where it should have been before the slide of the Muslim economies.

1.2 The ISI2020 System

1.2.1 Background

Persatuan Pengguna Islam Malaysia (**PPIM**), as the Champion of Muslim Consumers in Malaysia (Malaysian Chapter of the World Muslim Consumers Association) and the Research Institute of Standards In Islam (**RISIS**) responded to to this **call for action**. Appendix A shows its organizational structure.

Even though, the initial focus of their response primarily relates to the pressing issue of “rights and responsibilities in Islamic Consumerism”, they push the cause for the adoption of Quality Management System for Malaysia that are based on **values** derived from the authentic sources of the Quran and the Prophet’s SAW Sunnah. The thrust of this Quality System, named as ISI2020, is the internalization of these values in the man firstly. Later, as man actualizes these values in their behaviors and in their work activities, these values radiate and permeate the various level in the organization embedding themselves as corporate values.

The need for action is further reinforced by a series of studies that were commissioned by World Muslim Consumer Association Council and the World Halal Council, to look into the needs of consumers to equilibrate between the economic principles and methodologies of existing ‘Quality Improvement Systems’ (QIS) with divine rules and religious moral values [3]

These studies include the following: -

1. The current applications of QIS
2. The accepted norms within these systems, and
3. The mechanisms that generate these standards

These studies highlighted certain perceptions of existing QIS *inter alia*

- ✓ A lack of moral and ethical elements
- ✓ An innovative path to the formulation of a vested agenda
- ✓ Limitations of scope and shelf life as the objectives are not initiated from the infinite tenets of the Islamic philosophy
- ✓ No reference to the Economic man as propagated by Islam
- ✓ Do not adequately address cultural, family, social and religious values

In summary, the ISI2020 Position Paper found that the contemporary intellectual thoughts and theoretical frameworks of existing quality management system are not free from the realm of **materialistic world view** with some theoretical and inapplicable inconsistencies with Islamic Principles of **morality, ethics, spiritual and material developments**.

There now exist an urgent need for the Ummah to develop, establish and implement a quality management system standard that comply with the dictates of their religious belief. This will enable the Ummah to conduct themselves in the business and the economic world with clarity and in alignment with their purpose of existence as exhorted by Allah –The Creator.

The incorporation of **RISIS**, a non government organization, forms the vehicle used to initiate the process of development of the ISI2020 System. The essence of RISIS's vision for the system is elaborated as follows:-

1. Excellence focused on positive **work ethics** and capable of equilibrating the **spiritual and the material**.
2. Conscientious unification of the current chasm between **ethics and economics** and balancing secularism with **Tawhidic Principles**, for the benefit of mankind.
3. Reassert generic and Islamic values and practices on the International setting in the services of Ummah and mankind.

4. Creation of an effective mechanism for the realization and application of Islamic Management Principles.

1.2.2 The Framework.

In the management of his life, Man has shown that he is a Thinking Being and he has the ability to synthesize and internalize values. Values are defined as something regarded as good or otherwise (Positive or Negative Values). Quest for qualitative or quantitative excellence in all spectrum of activities is greatly influenced by these values in the individual man.

Sanctioning of these positive or negative values depends on the norms, ideals and standards acceptable by the society. However, contemporary ideals or standards may change and differ by geographical area or by time simply because these values are independent, situational and relative. It is only by the sanctions of divine rules and standards that Man is able to focus and hold on steadfastly to his beliefs of Positive or Negative Values that never change through time and space

ISI 2020 System is a set of generic standards principally for organizations. The Standards is based on ethical and moral values and drawn from the tenets of Islam. It is designed to inculcate positive work attitudes amongst workers, govern the activities in organizations to a level of responsibility towards their stakeholders including the country, community and environment, as well as to enhance the work processes to the level of excellence.

The main emphasis of this ISI 2020 Standards in form and in essence specifically start from the management of man himself. In all activities, the key to excellence is in the management of the human self acting on virtuous values.

1.2.3 The Components

There are 3 components, which in combination, becomes the Values-Based Standards designed to be continuously improvement-orientated. The components are the following:-

1. Personal Belief System,(PBS)
2. Organizational Behavior System (OBS)
3. Management Control System(MCS)

Figure1.1 below depict the relationship of the ISI2020 System

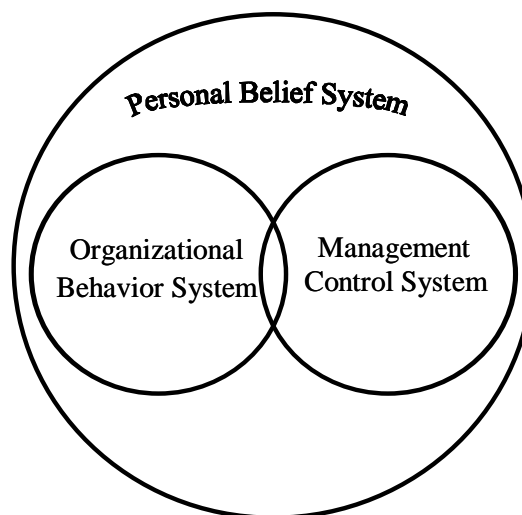


Figure 1.1: Component in ISI2020 System

The PBS component is foundational and need to be “woven into the fabric” of the other two components to ensure no dichotomy exist in respect of its compatibility between the intellectual knowledge level and the application level.

Additionally, the PBS component must strictly meet with the Derived Principles from Al-Quran and the Traditions of the Prophet SAW .

The integration of these mutually complementing components(Component1,2&3) forms the basis for a complete and total quality governance for any operating systems in organizations.

All the components must operate within the domain of the eleven (11) Core Principles.

1.2.4 The Principles

The Principles are the source of the core values in the ISI2020 System. There are 11 Core Principles related to the Rukun Iman & Islam and their correspondence is as shown in Table 1.1. Also shown are the Core Principles versus the derived Core Values in Table 1.2. The Core Principles and Core Values are elaborated in Chapter 3 (reference 3.1.1 and 3.1.2)

Table 1.1: ISI2020 Core Principles Versus Islamic Tenets

Rukun Islam	ISI2020 Principles	Rukun Iman	ISI2020 Principles
Syahadah	Truth and Righteousness	Allah	Singular Source of All Creations
Solat	Due Diligence	Malaikat	Non measurable & Non tangible Input and Output
Puasa	Schedule Abstinence	Quraan	Absoluteness of Total Knowledge
Zakat	Mandatory Wealth Sharing	Hari Akhirat	One's Perpetual Accountability
Haji	Lifetime Preparedness	Nabi	Knowledge Empowerment
		Qada' & Qadar	Indeterminate Determinancy of Total Output or Benefits

Table 1.2: ISI2020 Core Principles Versus Core Values

CORE PRINCIPLES	CORE VALUES
Truth and Righteousness	Right Intention
Due Diligence	Discipline
Schedule Abstinence	Self Control
Mandatory Wealth Sharing	Trustee of Wealth
Lifetime Preparedness	Brotherhood
Singular Source of All Creations	Submission
Non measurable & Non tangible Input and Output	Specialist
Absoluteness of Total Knowledge	Continuous Learning
One's Perpetual Accountability	Accountability to ALL Stakeholders
Knowledge Empowerment	Standards to Follow/Benchmark
Indeterminate Determinancy of Total Output or Benefits	Gratefulness

These core values are further categorized under **Taqwa, Akhlaq and Itqan** dimensions; as approved by ISI2020 Committee comprising members representing the Syariah Consultative Council and the Council of Standards. This is to enable the values to be related to the “Model of the Muslim conduct and relationship to the Creator”. (reference Figure 3.1 page 67). The categorization is tabulated as per Table 1.3 below.

Briefly, **Taqwa** is the relationship between the Servant and the Creator, whilst **Akhlaq** is the relationship and the responsibility between the Creations. **Itqan** specifically refers to the relationship in organized human conduct that strive for excellence and continuous improvement in all areas of activity all the time.

Table 1.3 The Values and Its Dimensions

DIMENSIONS OF VALUES		
TAQWA	AKHLAK	ITQAN
<ul style="list-style-type: none"> ▪ Right Intention ▪ Self Control ▪ Gratefulness ▪ Submission 	<ul style="list-style-type: none"> ▪ Brotherhood ▪ Trustee of Wealth ▪ Discipline 	<ul style="list-style-type: none"> ▪ Continuous Learning ▪ Standard to follow ▪ Accountability ▪ Specialist

These dimensions of values are the variables in this research. These values dimension, when inculcated into the human self through conscious awareness and discovery, becomes the unseen compass guiding all stakeholder's intentions and action in the company. Without doubt in this ISI2020 System, all the stakeholders are actually accountable to two superiors:-

- To the Creator (which shall be subject to automatic and instant recording by the Malaikat); and
- To other Human stakeholders of the organization.

1.3 Purpose of the Research

The purpose of this research is to discover the **character** of ISI2020 values awareness using Imam Al Ghazzali's epistemology of morality and spirituality. The research will then examine the factors and the dimensions of values that initiate the participant's awareness of these values during the PBS learning event.

Characterizing awareness, in terms of the factors and value dimensions, will show the functional relationship of the variables and the variability of its contribution. The understanding of this awareness "levers" will empower the individual to make a conscious choice of ethical and moral action in this earthly

existence. The understanding will create a consciousness of the “smallness” of man in the creation of the Cosmos and the “greatness” of the Creator bringing the man-self to be God-fearing in his disposition.

These God-fearing individuals when engaged in various roles and responsibilities in organizations will make moral and ethical decisions in managing and operating the organization. Organizations build on solid ethical and moral values will prosper and develop through responsible actions, social equity and justice; making this world a better place for mankind. For a Muslim, this is congruent with the dictates of his religious demand i.e to fulfill Allah’s plan of establishing prosperity here on earth as his *Khalifah* to carry the obligation of the *Amanah*.

Self-awareness of values is the first step towards internalization of these values at the personal level, leading to meaningful success and excellence for now and the hereafter. At the organizational level, the inculcation and practice of these values will lead to responsible, profitable & sustainable performance and development.

1.4 Objective of the Research

The objective of the research is as follows:-

1. Determine the functional relationship of factors and value dimensions in the PBS program.
2. Verify the influence of the factors on the awareness level of the values.
3. Discover the various contributions/impact of each dimension of the values to the factors.
4. Examine the achievement of the targeted awareness level of the values

1.5 Research Questions and Hypothesis

The following research questions and hypothesis help to further clarify the research objective. The questions and hypothesis are:-

1. Overall do the participants achieve a satisfactory level of awareness of the ISI2020 values dimension?
2. What is the relationship of the factors and the dimension of values in the research?
3. How much does each factors influence the overall awareness of the values?
4. Is/are there dimension/s that significantly affect the factors?.

Further the author postulate the following hypothesis:-

1.5.1 Hypothesis 1

Null Hypothesis: The mean of the value awareness of the population is equal to the target response of 3. (The targeted awareness level of 3 on the Likert scale of 1-5, represents a satisfactory level of awareness. Mean response greater than 3 indicates high awareness of the ISI2020 values.)

Alternate Hypothesis: The mean of the value awareness of the population is greater than the targeted response of 3

1.5.2 Hypothesis 2

Null hypothesis: There is no significant difference in the variance of the factors. (The interest here is on the variation of the factors that create awareness of the values)

Alt. Hypothesis: There is significant difference in the variance of the factors.

1.6 Significance of the Research

To the best of the author's knowledge there is no previous published research on the ISI2020 System with respect to the PBS component. Likewise, this is the first research done on a quality improvement system using the framework of Imam Al Ghazzali's thought derived from his work on the *Ihya* in examining the awareness of ISI2020 values.

As such, this research will not only provide the initial roadmap for implementers of ISI2020 System but also provide ample opportunities for further research and investigation for any values-based quality system.

Understanding obtained from this research can help improve the internalization of the values in individuals and the inculcation of these values in organizations for sustainable performance and development.

The research will help spur the successful implementation of the ISI2020 System. This will profoundly help Muslim employees to comply to the dictates of their religious belief and to equilibrate between the demands of the materialistic world and the Islamic principles of morality, ethics and spirituality.

It will help Malaysia as a Muslim country to establish herself as the Halal hub of food production for the world as the ISI2020 System will be the management standard used.

Last but not the least, it will provide ISI2020 training designers with the opportunity to target the right faculties of the participants to increase the values awareness.

1.7 Scope and Limitation of the Research

The scope of the research focus on participants of the PBS learning event specifically referred to as Component1, Element1 of the ISI2020 System.

The examination of the factors using the framework of Imam Al Ghazzali's thoughts as derived from his 4 Volume of the Ihya Ullumuddin define the boundaries of this research.

All participants in this study are Muslims from organizations whose management has potentially indicated their readiness to adopt the ISI2020 System.

The factors identified are very subjective in nature as these are the inner elements within the individual.

1.8 Outline of Thesis

The content of this thesis is divided into six chapters. Chapter 1 starts with the general introduction of the current challenges of the Ummah. The challenges are wide ranging and for expediency this thesis narrows the issue to the basic needs of the Ummah as consumers of products and services as these are largely being dictated by the standards, norms and values of the non-muslim producers who forms the majority. This establishes the agenda for change for a management system and standard that is consistent with the dictates of the Syariah. The ISI2020 System is briefly discussed in this segment, covering its framework, components and the principles on which it is based. The purpose of the research, the objectives, the research questions and hypothesis follows the brief introduction of the system. Lastly the chapter covers the significance, scope and limitation of the research.

Chapter 2 (two) reviews the relevant literature. This section explores the thoughts of the great Islamic philosopher Iman Al Ghazzali to use as the orienting

framework for this study. A look into the western philosophy of Kant, Dewey and Descartes is viewed as these philosophers were inquiring the same theme of meaning of life, knowledge as to nature of man and the existence of God. The chapter goes on to view literature on ethics, Islamic consumerism, values and spirituality, values and organizational excellence. Other quality management systems are examined ending with a comparative view of the various systems. The chapter concludes that the current quality systems lack the personal values component that are consistent with Islamic world-view. Whereas the personal belief system component is the central axiom of the ISI2020 System and the values are based on the tenets of Islam.

Chapter three (3) explain in-depth the core principles and the core values. The PBS program is also introduced in this segment. This is the learning event that evokes the awareness of the ISI2020 values in participants. The process and content of the program is describe here to enable the reader to have a glimpse of the process and the mental and spiritual molding of participants who go through the various learning approaches that are used in the event. The program cannot be describe in its totality as the approach is multi-dimensional, ranging from simulation of critical events in the cycle of life of an individual, learning from nature, invocation of supplication, prayers, structured interaction with lead trainers and devotional songs. All this are to touch deep into the heart (qalbu) and mind (aqal) of the participants. Any attempt to describe all aspect of this segment is akin to describing the taste of sugar to someone who has not tasted sweetness before. One has got to go through the process and “taste” the awakening that awaits.

Chapter four (4) describes the research methodology used. Here the author revisit the purpose of the research, expanded the shape of the research design, structure the distribution of the questions and share the instrumentation used. The pilot study and the questionnaire administration is also elaborated here.

Chapter five (5) captures the results of the analysis. The validity and reliability result of the responses are shown. Results pertaining to the research questions and hypothesis are also covered in this chapter. However, the interpretation and discussion of the result are only covered in the next chapter.

Chapter six (6) delves into the discussion as to the interpretation of the results from chapter 5. The chapter having discussed the answers to all the research questions and the hypothesis ends with the conclusion of the research.

1.9 Chapter Conclusion

The current challenges of the Ummah are enormous and foremost is the agenda for change that will enable the Ummah to rise up to the dictates of the globalized world without compromising its (Ummah) identity, morality and true purpose of existence. The urgency is for a quality management system that is consistent with the Islamic principles of consumerism based on the Syariah, to safeguard the 1.6 billion Ummah's rights and responsibilities as consumers of products and services

ISI2020 System is positioning itself to be the QIS for Malaysia and for the Muslim Ummah. Organizations intending to adopt the system must implement Component1(PBS) as the mandatory start to the process. The thrust of this component focus on the core of man which is his "elements within" and this forms the spiritual aspect of man.

This research as to the character of awareness of the ISI2020 values will greatly help the change agenda of the Ummah. The agenda for change is simple yet profound as mentioned in the Quran " Allah does not change a people until they change what is in themselves" [Ar Radd 13:11] This demands a personal change which is the basis of the Ummah (societal) change to enable it to redeem its past glory.

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