

Towards A Redefinition Of Quality Management In Accordance With Islam¹

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Abstract

This paper aims to discuss the need to redefine quality management in accordance with Islam by analysing the existing quality management definition from the Islamic philosophy perspective. The redefinition of quality management is an important contribution to the management of Islamic development institutions. Discussion towards the redefinition of quality management in this paper is based on theoretical analysis of the existing conventional quality management. This paper attempts to argue that the meaning of the existing conventional quality management is mainly limited to material and tangible aspects, such as commercialisation, increased revenues, competitiveness and meeting customer needs, whereas the philosophy and principles that underpin the development of Islamic institutions are unique and comprehensive compared to the limited material and tangible aspects. This paper proves there is a need to fill the gap in quality management of Islamic development institutions by coming up with a definition of quality management from the Islamic perspective.

1. Introduction

The management of Islamic development institutions of today are more likely to adopt the conventional quality management such as the Total Quality Management (TQM), the Quality Control Circles (QCC), the Business Process Reengineering (BPR) and the Six Sigma. The question which arises is whether these quality management concepts are applicable in managing the Islamic development institutions? Does the quality concepts have sufficient analytical perspectives to examine and solve management challenges of Islamic development institutions? This article seeks to address these issues with the focus of discussion on the definition of existing quality management method or model dominantly applied by Islamic development institutions. For this purpose, the discussion in this paper is divided into two parts. First, a discussion on the definition of conventional quality management; and second, an examination of the definition of quality management to show the necessity of coming up with definition of quality management according to Islam.

In order to make the discussion of this paper more focused, it will only look at the most dominant quality management approach, namely total quality management (TQM). TQM is the abbreviation for total, quality and management. Based on these three keywords alone, the meaning of TQM as a quality management method is fully defined.

2. Conventional Definition of Quality Management

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The term 'quality' is derived from the Latin word '*qualis*'. Literally, it means 'a degree of excellence' (*The Concise Oxford Dictionary, 1982: 843*). It also refers to the characteristics of something or someone (*The American Heritage Dictionary of the English Language, 2000*).

In terms of terminology, various definitions have been put forward due to the diversity of perspectives on quality (*Encyclopaedia of Total Quality Management, 1995: 96*). Even among the quality gurus there exist various definitions to explain the meaning of quality (Dahlgaard *et al.*, 1998: 17)³.

According to Shewhart⁴ (1980), for instance, quality is defined as an objective reality that must be achieved in the production of output. Initially, he emphasised that the objective reality must be free from any kind of human influence and is only achieved through objective measurement. However, he later admitted that quality is a subjective element. In addition, it should also have commercial value. He said that commercial value should take into account the thoughts, feelings and senses of the customer.

Deming⁵ (1986) defined quality as the degree of consistency and reliability expected by customers by taking into account low cost and compatibility with the market. Juran⁶ (1988), on the other hand, defined quality as 'fitness for use'. Fitness, according to Juran, refers to characteristics specified by the customer. Similarly, Crosby⁷ (1979) defined quality as conformance to requirements of the customer. In addition, Crosby (1979) believed that quality is a product or service without defects or flaws (zero defects). Shingo⁸ (1985) also referred

³ Quality gurus here means an individual who is in the forefront in the field of quality, one who has successfully put forth major, high-impact and globally accepted concepts and approaches (DTI, nd). The quality gurus are divided into three groups. The first group comprises the founders of the early concepts of quality from the West, many of whom brought the message of quality to Japan in the early 1950s. These include Walter A. Shewhart (1891-1967), W. Edwards Deming (1900-1993), Joseph M. Juran (1904-) and Armand V. Feigenbaum (1920-). The second group consists of quality gurus from Japan who developed new concepts of quality in the late 1950s in response to the Western concepts. They consist of Kaoru Ishikawa (1915-1989), Genichi Taguchi (1924-) and Shigeo Shingo (1919-1990). The third group is made up of Western figures following in the footsteps of the Japanese in the 1970s and 1980s. They consist of Philip Crosby (1926-2001) and Tom Peters (1942-). All these quality figures are recognised by almost all the thinkers of quality management. Apart from the nine luminaries of quality, there are also other leaders that have been given due recognition in several TQM works. Among them are John S. Oakland, David Garvin, Masaaki Imai, Yoshio Kondo and Bill Conway (Mohamed Zairi, 1996; Oakland, 1993 and Ho, 1999). However, there are some who refuted the endorsement given to these nine aforementioned individuals as quality leaders. Chamberlain (2005), for example, claims that the founder of TQM is the Toyota carmaker and not any one of the nine figures mentioned.

⁴ Born in Illinois, USA, Shewhart held a doctorate in Physics from the University of California in 1917. He was also an expert in statistics. His important contribution is the construction of a control chart that attempts to detect defects in products. His works entitled "*Economic Control of Quality of Manufactured Product*" (first published in 1931 and reissued in 1980) and "*Statistical Method from the Viewpoint of Quality Control*" (first published in 1939 and reissued in 1986) form the basis for the principles of quality control that are currently in use today (Besterfield *et al.*, 2003: 4 and Austenfeld, 2000).

⁵ Deming was born in Iowa, USA. He received his doctorate in Mathematical Physics from Yale University in 1928. From 1946-1993, he was appointed professor of statistics at New York University. He had studied and worked in the Western Electrical Company in the 1940s under Shewhart, whose concept of statistical control greatly influenced him. After World War II, Deming was involved in the rebuilding of Japanese companies. His important contribution is the development of quality improvement principles. One of his most important works is *Out of the Crisis* (1986), which is the starting point for the beginning of the formation of TQM although he did not explicitly mention this (Austenfeld, 2000). In addition, his work, *The New Economics* (1995), was also an important contribution in the transformation of management style at that time. In recognition of his contribution to the establishment of quality management, the Union of Japanese Scientists and Engineers (JUSE) introduced the Deming Award for companies that have had a major impact, either directly or indirectly, in the development of quality management in Japan. In recognition of his significant contributions to the development of the quality movement, Deming was honoured with the titles of 'Father of Quality' and 'Father of Quality Control Movement' (Landesberg, 1999).

⁶ Juran was born in Romania in 1904. He migrated to the United States in 1912. He was a graduate in electronic engineering. In 1924, he joined Western Electric's Hawthorne Works. There, he was tasked with reviewing internal and external complaints relating to product quality. After World War II, he began his career as an independent management consultant. His work entitled *Quality Control Handbook* (1951) was the key factor for his invitation by JUSE to Japan to talk about quality. His work was reissued in 1999 with the title *Juran's Quality Handbook*. His other important works on the development of quality thinking include *Juran on Leadership for Quality: An Executive Handbook* (1989), *A History of Managing Quality* (1995), *Juran on Quality by Design* (1992) and *Managerial Breakthrough* (1995). The concept of quality that became his most important contribution is the quality trilogy which encompasses quality planning, quality control and quality improvement (Kruger, 2001 and Landesberg, 1999).

⁷ Crosby was born in West Virginia, USA. Apart from being a quality management thinker, he was also a businessman. He put forward the concept of zero defects while under the employment of Martin Company in Orlando, Florida. At that time, he served as manager of quality control for the American Pershing missile programme. As a result of the zero defects concept recommended by him through the missile production programme, the rate of non-compliance of product output was reduced by 25% and losses were reduced by 30% (Creech, 1994). Subsequently in 1979, Crosby set up a consulting company, the Philip Crosby Association Inc. In the same year, he produced his first work on quality management entitled *Quality is Free: The Art of Making Quality Certain* (1979), which received positive response following the sharp drop in shares of American manufacturing companies in the face of Japanese products. His important contribution is the concept of *doing it right the first time (DIRFT)* (Avada, 2012a).

⁸ Shingo was born in Saga City, Japan and received his education at the Yamanashi Technical College in 1930. While serving as manufacturing section head at the Amano Manufacturing Plant in Yokohama in 1943, he managed to increase productivity by 100%. He joined the Japanese Management Association (JMA) from 1945 to 1959. In 1969, he introduced the concept of Single Minute Exchange of Die (SMED) which reduced the time for product installation at the Toyota manufacturing company from 4 hours to 3 minutes. Circa 1970s, Shingo delivered a series of lectures and briefings in Europe and the United States on the quality concept that he had introduced (Avada, 2012b).

to quality as products without defects. Nevertheless, aside from absence of defects in the product, Shingo also stressed the importance of continuously reducing errors during the production process.

Similar to other quality gurus, Ishikawa⁹ (1985) too recognised the meeting of customer needs as the basis for quality. However, he believed that meeting customers' needs alone was insufficient. To that end, he also took into account the features of economical and useful products as an important basis for quality. For Feigenbaum¹⁰ (1986 & 1991), quality is defined as fulfilling customer expectations. Nevertheless, he tried to expand the dimensions of expectations by including marketing, engineering, manufacturing and maintenance for both products and services.

Taguchi¹¹ (1986) used a somewhat different approach in explaining the meaning of quality. He correlated quality with loss to the customer or user after the product had been delivered to them. These types of losses include customer complaints, the cost of additional warranty due to customer complaints and dissatisfaction, damage to company reputation, loss of markets, and so on. Therefore, quality, according to him, is referred to as the minimum losses imparted to customers in particular and to society in general.

For Peters¹², the term 'excellence' is used to refer to quality. According to him, quality or excellence means focusing on customers by taking into account their desires, needs and views throughout the production process (Peters & Waterman, 1982).

The definitions set forth by the quality gurus, though varied, all stem from the premise of meeting the needs and desires of customers (Oakland, 1989). Based on their views, a number of authoritative bodies on quality around the world have put forth specific and clear definitions of quality.

The American Society for Quality Control (ASQ)¹³, for example, defines quality as the overall nature or characteristics of a product or service that bear on its ability to satisfy customer needs (Johnson & Winchell, 1990). For the International Organisation for Standardisation (ISO)¹⁴, the same definition applies. However, customer needs shall be the priority in any form, whether stated or implied by the customer (Kirchner, 1995).

In Malaysia, the Malaysian Administrative Modernisation and Management Planning Unit (MAMPU), a body responsible for introducing government administrative reforms, uses the same definition for quality. The definition of quality set forth by MAMPU is as follows:

⁹ Ishikawa was born in Tokyo and held a doctorate in Chemical Engineering from the University of Tokyo. He was the founder of the quality circle movement in Japan. In 1988, he received the Shewhart Medal for his contribution to the development of theory, principles and techniques of quality control at national and international levels. He introduced the inclusion of the human element in the quality management discipline. In recognition of his contributions to the field of quality, the Asia-Pacific Quality Organisation established a medal named after him called the Harrington-Ishikawa Medal. The medal is awarded to professional quality experts who have made significant contributions to the development of quality programmes and methods (Avada, 2012c).

¹⁰ Feigenbaum was the founder of the concept of total quality control or TQC. The concept was published in his paper entitled *Total Quality Control* (1961) when he was still a doctoral student at MIT. The TQC concept that he proposed was widely adopted in Japan in the 1950s. During World War II, he worked at the General Electric Company responsible for identifying defects in American fighter jets. He used statistical techniques to carry out his tasks. During the ten years he worked at General Electric, the company's operations and quality control improved significantly (ASQ, 2006 and Gale, 2005). In 1961-1963, he was appointed President of the American Society for Quality (ASQ) (ASQ, 2006).

¹¹ Taguchi was born in Takamichi, Japan. He graduated in Textile Engineering and served at the Astronomical Department and the Ministry of Public Health and Welfare of Japan. Thereafter, he worked at the Communications Laboratory of Japan which was the main competitor of Bell Telephone Laboratories. There, Taguchi focused on study of product quality and reliability. His most important contribution is the Taguchi Loss Function (Kruger, 2001).

¹² Peters was born in Baltimore, USA and received a Doctorate in Business from the Stanford Business School. Prior to that, he served the United States Department of Defence at the Pentagon and later became senior adviser to the Nixon administration at the White House. While serving at the White House, his interest in organisational management grew which eventually prompted him to continue his doctoral studies in business at the Stanford Business School. In 1974, he became a consultant at a branch office of the McKinsey & Company in San Francisco where he was involved in a project with Robert Waterman which eventually spawned a quality management method called the McKinsey 7-S Management Framework. His work entitled *In Search of Excellence* (1982) received encouraging response in the country and abroad (Peters & Waterman, 1982).

¹³ The ASQ is the leading international authority on quality. It was established 60 years ago. With a membership of more than 100,000 individuals and organisations, it provides training and knowledge on quality improvement, including the technology involved, concepts and quality tools to professionals, implementers and users. In 1987, ASQ introduced a prestigious quality award called the Malcolm Baldrige National Quality Award (MBNQA) (ASQ, 2006).

¹⁴ The ISO is a non-governmental organisation comprising a network of the national standards institutes of 157 countries of which there is only one member per country. It is co-ordinated by a secretariat in Geneva, Switzerland. ISO develops and publishes international standards in order to meet the requirements of global trade and needs of the global community. To date, ISO has published more than 16,500 international standards in various fields, including management (Kirchner, 1995).

“Quality is defined as something (usually associated with a product or service) that can satisfy the needs of the public who serve as clients and stakeholders of an institution. The needs of the public and stakeholders must be given priority in order to secure the future of the institution.”¹⁵

However, unlike the definitions for quality that are mostly rooted in the premise of meeting the needs of customers, the definition for TQM varies according to different authors and thinkers. In addition, the definition of TQM also often changes with the times. In other words, there is no one definition of TQM which is absolute and universally recognised. Various factors contribute to this problem.

Firstly, TQM is a set of quality management concepts put forward by several quality gurus. Therefore, various definitions have been put forward by the followers of these quality gurus and other thinkers on quality to best explain the meaning of TQM (Lemieux, 1996 and Martinez-Lorente *et al.*, 1998). However, to date there is still no specific definition for TQM that has been agreed upon by some, let alone all parties (Mohd Ashari Idris, 2004: 61 and Suarez, 2001).

Secondly, since the concepts of quality by quality gurus had been put forth long before the existence of the TQM management method, discussions on TQM, particularly its definition, have been very limited. In fact, it was hardly ever discussed. Although some parties argued that the concept of TQM was precipitated by Feigenbaum and Ishikawa through their TQC concepts, there had been no discussions on TQM in their works (Martinez-Lorente *et al.*, 1998). The only quality guru who had ever mentioned TQM was Juran (1995), through his paper entitled “*A History of Managing for Quality*”. However, his discussion on TQM was very brief, less than 1 page in his 600-page long book. In his book, Juran (1995) simply stated that the best definition of TQM was in the definition put forth by the Malcolm Baldrige National Quality Award (MBNQA)¹⁶. In fact, Bill Creech¹⁷, who introduced the term ‘TQM’ for the first time in the mid-1980s with the intention of including the concepts of quality management that existed at the time, did not clearly define the term¹⁸ either (Aaen & Pries-Heje, 2004: 122).

Thirdly, the TQM theory itself is evolving rapidly, covering a wide range of quality management concepts that are still developing today (Martinez-Lorente *et al.*, 1998). Given that the theory is still not firmly established, there is a difficulty in producing a comprehensive definition for TQM (Baidoun and Zairi, 2003: 1194)¹⁹.

Although there is no single absolute and clear definition for TQM, some definitions are currently widely adopted. One of these definitions has been put forward by ISO through ISO 8402. According to ISO 8402, edition 1994, TQM is defined as a management method in quality-centred organisations, involving all members of the organisation. It aims to achieve customer satisfaction and provide long-term benefits to all members of the organisation and to society (McDonnell, 1994).

Another definition of TQM that has been widely accepted was put forward by the MBNQA. According to the MBNQA, TQM refers to managing organisations through efficient and quality methods based on customer perspective, internal business process, learning and development, and finance (Steeple, 1992: 19).

¹⁵ Quoted from MAMPU (1991)

¹⁶ The MBNQA is currently the most prestigious award on quality in the US. It was first introduced in 1987 by the ASQ to recognise US manufacturing and service organisations for their TQM achievements (Steeple, 1992: 10). In Malaysia, equivalent awards are the Quality Management Excellence Award (QMEA) established by the Ministry of International Trade and Industry (MITI) and the Prime Minister’s Quality Award established by MAMPU (Zainal Abidin Ariffin & Zuraidah Mohd. Zain, 2000).

¹⁷ Creech, who served as a commander with the US Air Force, with the rank of General, transformed the United States Air Military Unit from an expertise-based organisation to a knowledge-based one. He also wrote a book entitled *The Five Pillars of TQM* (1995) (Creech, 1995).

¹⁸ There are differences of opinion as to the person who first introduced the term TQM. Apart from Creech, whom a majority of quality management thinkers agreed upon, Feigenbaum and Ishikawa are also candidates for such an acclaim through their works on the TQC concept (DTI, nd and Jamal Abdul Nassir Shaari & Nariai, 2006). On the other hand, Dale (1994) claims that the term TQM was introduced by John MacDonald, a strong proponent of quality management movement in the United Kingdom during his talks with Crosby in 1986. For that reason, Dale believes that TQM was actually first introduced in the United Kingdom and not in Japan or in the United States (Dale, 1994).

¹⁹ This is because most of the leading figures and founders of the concepts embodied in the TQM management method are non-academics but a group of executives who prefer the practical rather than the theoretical aspects (Baidoun and Zairi, 2003: 1194).

Aside from the ISO and MBNQA, there are also individuals who have put forward a definition for TQM. One of the more comprehensive definitions in describing the process and content of TQM was put forth by Mohamed Zairi (Mohd Ashari Idris, 2004: 63). According to Mohamed Zairi²⁰ (1996: 5), TQM is defined as a positive effort by the organisation in improving the structure, infrastructure, attitudes, behaviour and delivery techniques to the end users through emphasis on consistency, quality improvement, and competitiveness, all of which serve to satisfy the end users.

In addition to these definitions, several others have been highlighted by a number of authors. Some of these definitions describe TQM as an approach to improve the effectiveness and flexibility of the overall business (Oakland, 1989), a comprehensive strategic approach to quality (Garvin, 1988), a set of tools to improve the organisation (Olsson and Bokor, 1995), and a management philosophy (Saylor, 1992; Hackman & Wageman, 1995 and Dahlgaard *et al.*, 1995). TQM is also referred to as a programme to transform organisational culture (Dahlgaard *et al.*, 1995 and Witcher, 1995), a management process to meet customer needs (Scheer, 1994 and Capezio & Morehouse, 1995); a management system (Boaden, 1997; Dale, 1999 and Hellsten & Klefsjo, 2000), and business excellence (Dale *et al.*, 2000).

3. Towards the Redefinition of Quality Management in Accordance with Islam

Based on the preceding discussion, it is understood that TQM is a management approach that is centred on quality involving all members of an institution in all departments and at all levels (Oakland, 1989 and Steeples, 1992). The main goal is to satisfy the needs of the end user (Garvin, 1988; Steeples, 1992 and Mohamed Zairi, 1996). Here, quality refers to products or services that have commercial value (Shewhart, 1980), meet customer needs (Crosby, 1979; Ishikawa, 1985; Deming, 1986, and Feigenbaum 1986 & 1991), fitness for use (Juran, 1988), competitive edge (Ishikawa, 1985), zero defects (Crosby, 1979 and Shingo, 1985), and near perfection (Shingo, 1985 and Taguchi, 1986).

Based on the definitions set out, several issues can be highlighted. Firstly, it would seem there are positive connotations for the implementation of TQM. However, such a notion is only based on evaluation from the aspect of physical implementation and therefore, is not adequate. This is particularly so if TQM is to be implemented in the management of Islamic-based development institutions which their utmost characteristics are comprehensive and integrated in manner, taking into account aspects other than only the physical (Khurshid Ahmad, 1990; M.A. Mannan, 1996, and Muhammad Syukri Salleh, 2000 & 2002). Thus, quality management that revolves around the physical aspect alone is inadequate.

Secondly, there are Muslim researchers who have adopted the TQM by presenting it with Islamic-based justifications. Muhammad al-Buraey (2000) and Muhammed Asghar (2002), for instance, provide justification for the TQM management method through verses from the Quran.²¹ Hairunnizam Wahid *et al.* (nd) too provide justification for the Zero Defects management method through verses from the Quran.²² Muhammad al-Buraey (2000) suggested a hadith that recommends the implementation of each action in the best possible way²³ and a hadith that explains the meaning of goodwill²⁴ as justification for the TQM management method. Likewise, Syed Othman al-Habshi (1995 and 1998), Aidit Ghazali (1993) and Mohd Mauli Azly Abu Bakar (2004) provide similar justifications.

²⁰ Professor Mohamed Zairi is an expert in the field of TQM. He has been actively developing TQM principles at the international level. He is also the Deputy Vice-President of e-TQM College in Dubai, Saudi Arabia and was conferred the title 'Grand Master' in the field of TQM at the international level by the Harrington Institute in Ontario, Canada. He is the Juran Chair in TQM, Head of the European Centre for TQM, and recipient of a Lifetime Achievement Award for his contributions to TQM. In addition, Professor Mohamed Zairi also acts as advisor on quality to government bodies in several countries in the Middle East, Europe and Malaysia (IMJ, 2005).

²¹ Among the Quranic verses submitted by Muhammad al-Buraey (2000) are verses 3:159 and 42:38, while those submitted by Mohammed Asghar (2002) are verses 2:148; 2:286; 3:200; 5: 8; 5:93; 12:22; 18:7; 18:30; 19:76, 29:58; 58:11; 65:3 and 98:5.

²² The Quranic verse he submitted is verse 99:8.

²³ Hadith narrated by Muslim in Sahih Muslim, Book No. 21 (Prey, Slaughter and Permissible Foods), Hadith No. 4810

²⁴ Hadith narrated by Bukhari and Muslim in Sahih Bukhari, Book No. 2 (Faith), Hadith No. 47 and Sahih Muslim, Book No. 1 (Faith), Hadith No. 1

In essence, even if the terminology and concepts of the TQM management method appear to be the same as that recommended in Islam, when Islamic worldview (*tasawwur*) is taken into account, the difference in meaning and value between the two concepts becomes obvious. The concept of quality in TQM, for example, is far different from the concept of good deed (*hasanat*)²⁵, lawfulness (*toyyibat*)²⁶, goodness (*al-khair*)²⁷ and acceptance (*al-ma'ruf*)²⁸ as recommended in the Quran or the concept of perfection (*al-itqan*)²⁹ as recommended in the hadith of Prophet Muhammad s.a.w.

From the perspective of Islamic worldview, the concepts of good deed, lawfulness, goodness and acceptance, or even any concept of excellence as outlined in the Quran and Hadith for that matter, are rooted in the very foundation of Islam worldview, namely the oneness of Allah SWT, adherence to the tenets of Islam, and conformance with Islamic morality (Yusuf Qaradawi, 1998: 5). It is totally different from the concept of quality emphasised in TQM, which is not associated with the oneness of Allah s.w.t., adherence to the tenets of Islam and conformance with Islamic morality.

This can be observed in the meaning of quality as set forth in the previous section. The discussion submits that quality in TQM means a product or service that has commercial value (Shewhart, 1980), meets customer needs (Crosby, 1979; Ishikawa, 1985; Deming, 1986 and Feigenbaum, 1986 & 1991), with fitness for use (Juran, 1988), competitive edge (Ishikawa, 1985), zero defects (Crosby, 1979 and Shingo, 1985) and near perfection (Shingo, 1985 and Taguchi, 1986).

The notion that is put forward shows that that which takes precedence in understanding quality is in the material and physical values. The definition also focuses on the material and physical values as specified or focused by the customer³⁰. As a result, even material values which are considered undesirable or not needed by the customer, such as the use and efficiency of resources, are not taken into account (Schonberger, 1986) when in fact, such material values are also equally important in determining the perfection of a product output.

The focus on material and physical values also indicates that TQM only takes into account those aspects that can be measured quantitatively. And although this management method tries to outline a comprehensive quality feature which is expected to provide customer satisfaction, it is still not perfect as it ignores those aspects that cannot be measured quantitatively.

In Islam, the emphasis is not only given to aspects that can be measured quantitatively, but it also takes into account, even prioritising, aspects that cannot be measured quantitatively. Among the aspects deemed to be highly relevant to the development of Islamic-based institutions are the *halal* status and the benefits of the product or service produced in accordance with the Islamic perspective.

In terms of the *halal* status of a product, the TQM measurement of quality only takes into account the aspect of cleanliness, which can be measured quantitatively and is visible to the eye of the customer. It does not take into account the measurement of cleanliness of the product from a qualitative standpoint, for example in terms of jurisprudence (*fiqh*) and noble values (*tasawwuf*). In Islam, the measurement of cleanliness from the standpoint

²⁵ Refer to the Quran (2:83; 4:59; 5:12; 11:88; 11:114; 16:67; 18:86; 25:70; 27:89; 29:8; 33:21; 39:10; 41:34; 42:23 and 60:4).

²⁶ Refer to the Quran (2:57; 2:168; 2:172; 2:267; 4:160; 5:4; 5:5; 5:87; 5:88; 7:32; 7:157; 7:160; 8:26; 8:69; 10:93; 14:24; 16:72; 16:97; 16:114; 17:70; 20:81; 23:51; 24:61; 34:15; 40:64 and 45:16).

²⁷ Refer to the Quran (2:110; 2:148; 2:158; 2:180; 2:197; 2:215; 2:216; 2:269; 2:271; 2:280; 3:110; 3:114; 3:115; 4:46; 4:66; 4:149; 5:48; 6:158; 7:85; 16:30; 21:73; 23:61; 24:27; 28:26; 33:25; 35:32; 38:76; 64:16; 68:32 and 99:7).

²⁸ Refer to the Quran (2:180; 2:228; 2:231; 2:234; 2:263; 3:104; 3:110; 3:114; 4:5; 4:8; 4:19; 4:114; 7:157; 9:71; 9:112; 22:41; 31:15; 31:17 and 33:32).

²⁹ Hadith from al-Tabarani in Mu'jam al-Awsat lil T abarani Vol. 2 page 408, Hadith No. 909 and al-Bayhaqi in Shu'ab al-Iman lil Bayhaqie's Vol. 11 pages 296-298, Hadith Nos. 5080, 5081 and 5082, which mean: "Verily Allah loves to see one's job done at the level of perfection (*al-itqan*)" (narrated by al-Bayhaqi and Abu Ya'la from 'Aisha. Sheikh al-Albani said that this hadith was authenticated by al-Hakim and agreed upon by al-Dhahabi (nd).)

³⁰ This is not surprising as the knowledge and formation of TQM is derived from proponents of quality either from the West or from Japan. Almost all of these figures are higher education graduates in the scientific and technical fields. Therefore, the construction of TQM is technical and mechanistic in nature to the exclusion of abstract elements such as human development, especially on issues pertaining to the heart, faith and desire of members of the institution which cannot be perceived by the senses and low-level knowledge (definite/obvious knowledge), whereas abstract things can only be addressed through high-level knowledge (inductive knowledge) (Fadzila Azni Ahmad, 2011).

of jurisprudence not only takes into account that which is visible to the naked eye but also the method of cleaning and its source, whether from a lawful or an unclean source, whereas the measurement of cleanliness from the standpoint of noble values takes into account the quality of cleanliness, that it should be free from any doubtful (*shubahat*)³¹ elements, apart from those which are clearly forbidden (*haram*). This consideration is especially important as it impacts the elements of faith and desire of the product user. Therefore, it is important that quality be measured from the standpoint of jurisprudence and noble values as these are deemed to be an individual obligation (*fardhu ain*), which forms the framework for the management methods of Islamic-based development institutions³². The emphasis on this matter is outlined in the following Quranic verse, which means:

"O you who believe! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship." (Surah al-Baqarah, 2:172)

In terms of the benefits of the product, the fulfilment of customer needs according to Islam must be based on the levels of priority in accordance with Islamic law such as eating halal food, the use of appropriate clothing to cover one's modesty and health care that is consistent with Islamic teachings or *Sunnah* such as the production of items that could enhance the eminence of Islamic teachings and the image of Muslims. On the other hand, things that are considered to be offensive (*makruh*) or prohibited (*haram*) such as intolerance, neglect and deleterious acts should be avoided (Khaliq Ahmad, 1996).

Therefore, the quality of products and services according to Islam does not emphasise solely on the fulfilment of the physical needs of customers. It should also take into account the metaphysical aspect such as ensuring that the product delivered to the customer is halal and of good value in accordance with Islam (*toyyiban*). The goal of producing quality products in Islam is not only confined to meeting the desires of the physical senses. It should also bring goodness to the spiritual elements of the customer so that the aspect of humility of the individual, such as gratitude, could be improved (Yusuf Qaradawi, 1996).

In terms of the management of the staff responsible for carrying out production activities and service offerings in the Islamic-based development institutions, quality should not be focused merely on the physical and material elements alone, such as productivity and efficiency in production, which only encourages material achievements such as profit maximisation and improving the competitiveness of the institution. Even the non-physical aspect such as style of supervision, system of compensation and payments, employee involvement at all levels, and teamwork, which are emphasised in TQM, is still not adequate (Wilkinson *et al.*, 1998: 3).

The same holds true for the mental aspect as seen in the orientation of TQM learning and training which remain geared towards the material interests and achievements of the institution alone. Among other things, learning and training in TQM revolve around identifying potential customers, understanding their requirements, investigating and learning the techniques of product development with features that exceed their expectations, understanding competitive advantages, and acquiring knowledge of the market exploration techniques and new technologies to generate markets, and attracting new customers (Kohli & Jaworski, 1990 and Hamel & Prahalad, 1994).

In summary, the role of members of the institution in TQM only takes into account the external aspects or at the very least, the mental or thinking aspect of its members³³. The spiritual aspects such as intellect, faith and

³¹ *Shubahat* refers to that whose halal or haram status is dubious or unclear. In this regard, a hadith narrated by Abu 'Abdullah an-Nu'man ibn Bashir reported that Prophet Muhammad s.a.w. said (translation):

"That which is lawful is clear, and that which is forbidden is clear, and between them are doubtful matters about which many of the people have no knowledge. So whoever avoids doubtful matters saves his religion and his honour, and whoever falls into doubtful matters falls into what is forbidden. Just like a shepherd who grazes (his sheep) near a private pasture (of another), he will soon stray on to it" (Sahih Bukhari, Book of Faith, Hadith No. 49 and Sahih Muslim, Book on Sale and Purchase, Hadith No. 3882).

³² According to Muhammad Syukri Salleh (2003: 41), individual obligations, which encompass faith, Islamic jurisprudence and the science of Sufism, form the bedrock of Islamic-based development.

³³ Even though the founders of TQM such as Juran (1964), Crosby (1979), Ishikawa (1985), and Deming (1986) recognise the importance of human development in ensuring the successful implementation of TQM (Dale & Cooper, 1992), there is very little discussion on methods for human development. And even then, it only states the need for elements such as the spirit of teamwork, training and employee development, and employee involvement and participation (Wilkinson, 1994 and Wilkinson *et al.*, 1998). Aspects of human development in the implementation of TQM are not given due emphasis. This is generally acknowledged by some researchers through their studies. Among them are Binney, 1992; Cruise O'Brien &

desire, which will ultimately be manifested through the behaviour of its members, are not emphasised, whilst according to Islam, humans are made up of internal and external components which comprise the three elements of mind (mental), body and soul (spiritual) that cannot be separated.

When these are managed separately, there arises an inadequacy in addressing and responding to problems of the members of the institution responsible for implementing the TQM. As a result, numerous shortcomings will arise which will affect the achievement of the desired quality management goals. One of these is a breakdown in terms of accountability and sense of responsibility of members of the institution. Without the management of the physical, mental and spiritual elements in a balanced and comprehensive manner, the sense of accountability towards God cannot be sustained under any circumstances, regardless of time and place. Subsequently, members of the institution would find it difficult to discharge their responsibilities, either before their superiors or clients or anyone else, or within or outside the institution.

4. Conclusion

Based on the study of the meaning of TQM, it can be concluded that it is unsuitable and insufficient to be used for the management of Islamic-based development institutions. The unsuitability of its use is based on the description of Islamic philosophy in the definition of TQM and the underlying concept of quality in TQM. The study finds that the definition of quality and the concept of members of the institution responsible for driving quality management far different from the concepts presented in Islam. The implication is that such quality management fails to comprehensively address the elements of its implementation according to Islamic perspective. The quality of products or services, for example, is only perceived in terms of physical excellence without taking into consideration the non-physical or abstract aspects such as the halal status or the source of the product in accordance with Islamic law and the usefulness of the product to the individual and institution as well as to society as a whole. Likewise, with members of the institution whose role is to drive quality management. Quality management should also involve the quality of monotheism of its members towards God, their adherence to Islamic laws and their moral values when performing their duties both within and outside the institution. This can be realised by developing a fresh new definition of quality for the quality management of Islamic-based development institutions.

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Voss, 1992; Keamey, 1992; Miller, 1992 and Wilkinson *et al.*, 1993. Any discussion on human development is solely focused at the theoretical level (Wilkinson *et al.*, 1998) and inadequate to address the problems associated with the implementation of the TQM management method (Khaliq Ahmad, 1996).

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