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**THE DEVELOPMENT OF AN ALTERNATIVE ISLAMIC QUALITY  
MANAGEMENT FRAMEWORK USING QURANIC TEXT MINING FOR  
EDUCATIONAL INSTITUTIONS**



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DOCTOR OF PHILOSOPHY  
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## ABSTRACT

In an increasingly competitive global market, the implementation of Quality Management System (QMS) can clearly add value to organization. While QMS is not a new concept, it has evolved over time to meet the demands of globalization. Islam, a religion emphasizing excellence and earnestness, also stresses the importance of quality. Therefore, in 2005, MS 1900 was established through the Islamization process in an effort to create a quality system based on Islam. While MS 1900 was built using ISO 9001 as foundation and incorporating Islamic values, some studies suggest the necessity of a quality framework rooted purely in the concept of *tawhid*. Hence, this study aims to develop an Islamic Quality Management System (IQMS) based on Al-Quran sources using data analytics technology, specifically text mining, verified by focused discussions. Unlike Islamization of Knowledge, this framework is purely sourced from Islam. Educational institutions, particularly the school level, require a robust quality management system. Therefore, the constructs, dimensions, and items of the IQMS are tailored to meet the needs of educational institutions. Employing a mixed methodology, this study utilizes qualitative techniques to construct instruments based on Al-Quran using Quranic Text Mining, and quantitative techniques to test validity and reliability. A survey was conducted among Private Islamic Primary Schools across Malaysia for the quantitative part. The results of the study provide empirical evidence regarding validity and reliability of the developed instruments, employing factor analysis in IBM SPSS. There are 17 constructs built using Quranic text mining and previous literature. The validity and reliability test indicate a strong result for all items built. The research findings contribute significantly to exploration of quality management discipline and developing Islamic quality tools suitable for the education sector. The development of an IQMS by extracting thematic insights directly from the Quran ensures that policies are grounded in authentic Islamic teachings and promoting ethical standards for Islamic education. The urgency of implementing this IQMS lies in its potential to address the growing demand for culturally relevant and spiritually aligned educational frameworks, thereby enhancing the overall quality and effectiveness of Islamic educational institutions. Furthermore, this research promotes the use of technology as *dalil aqli* and contributes to continuous improvement in the field of quality management.

**Keywords:** Islamic Quality Management System, Quality Islamic Education, Quality Management System, Islamization of Knowledge, Quranic Text Mining

## ABSTRAK

Mendepani dunia global yang kompetitif, pelaksanaan Sistem Pengurusan Kualiti jelas dapat menambah nilai kepada organisasi. Islam, sebagai agama yang menekankan keunggulan dan kecemerlangan, juga menekankan kepentingan kualiti. Oleh itu, pada tahun 2005, MS 1900 telah ditubuhkan melalui proses Islamisasi ilmu. Walaupun MS 1900 dibina menggunakan ISO 9001 sebagai asas dan memasukkan nilai-nilai Islam, beberapa kajian menyarankan perlunya rangka kualiti yang berakar-umbi sepenuhnya dari konsep tauhid. Oleh itu, kajian ini bertujuan untuk membangunkan Sistem Pengurusan Kualiti Islam (IQMS) berdasarkan sumber Al-Quran menggunakan teknologi analitik data, khususnya perlombongan teks, yang disahkan melalui perbincangan dari pakar. Berbeza dengan Islamisasi Ilmu, kerangka kerja ini adalah bersumber dari Islam secara tulen. Institusi pendidikan, khususnya pada peringkat sekolah, memerlukan pengurusan kualiti yang kukuh. Oleh itu, konstruk, dimensi, dan item IQMS dipertingkatkan untuk memenuhi keperluan institusi pendidikan. Dengan menggunakan metodologi campuran, kajian ini menggunakan teknik kualitatif untuk membina instrumen berdasarkan Al-Quran menggunakan Perlombongan Teks Quran, dan teknik kuantitatif untuk menguji kebolehpercayaan dan kesahan. Satu tinjauan dijalankan di kalangan Sekolah Rendah Islam Swasta di seluruh Malaysia untuk bahagian kuantitatif. Hasil kajian menyediakan bukti empirikal mengenai kebolehpercayaan dan kesahan instrumen menggunakan analisis faktor dalam IBM SPSS. Terdapat 17 konstruk yang dibangunkan menggunakan perlombongan teks Quran dan literatur terdahulu. Ujian kebolehpercayaan dan kesahan menunjukkan keputusan yang kukuh untuk semua item yang dibangunkan. Hasil dapatan kajian menyumbang secara signifikan kepada penerokaan ilmu dalam disiplin pengurusan kualiti dan pembangunan instrumen kualiti Islam yang bersesuaian untuk sektor pendidikan. Pembangunan metrik IQMS melalui pandangan tematik secara langsung daripada al-Quran memastikan dasar berteraskan ajaran Islam yang tulen dan menggalakkan standard etika untuk pendidikan Islam. Kepentingan pelaksanaan IQMS ini terletak pada potensinya untuk menangani permintaan yang semakin meningkat terhadap rangka kerja pendidikan yang relevan dari segi budaya dan kerohanian, seterusnya meningkatkan kualiti dan keberkesanan keseluruhan institusi pendidikan Islam. Selain itu, penyelidikan ini juga menggalakkan penggunaan teknologi sebagai dalil aqli dan menyumbang kepada penambahbaikan berterusan dalam bidang pengurusan kualiti.

**Kata Kunci:** Sistem Pengurusan Kualiti Islam, Kualiti Pendidikan Islam, Sistem Pengurusan Kualiti, Islamisasi Ilmu, Perlombongan Data Quran

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## LIST OF ABBREVIATIONS

Abbreviation	Definition
UNICEF	United Nations International Children's Emergency Fund
MUSLEH	Non-Profit Organization specializes in education



# CHAPTER 1

## INTRODUCTION

### 1.1 Background of The Study

As the world is accelerating towards a globalized environment with a borderless open market, businesses are expanding in all directions, seizing every available opportunity to gain a competitive edge. This extensive exposure to globalization has led to the establishment of universal productivity standards that industries must adopt and conform over time to remain competitive (Aničić & Nestorović, 2020). With the advent of global market opportunities and threats, globalization has generated substantial changes in the corporate environment where major internal organizational adjustments will be required to boost the performance (Chaiprasit & Swierczek, 2011).

Despite its numerous advantages, globalization has also indicated some drawbacks. It has been highlighted that globalization is affecting businesses in term of the market competitiveness. Globalization has resulted into unpredictable and dynamic economic and commercial activities, which in turn contribute to gaining a competitive edge (Aničić & Nestorović, 2020). This fact has also being highlighted by Pillania (2009) who pointed out that the competition in market in various field has become more intense over the last few decades especially after twentieth century.

In order to survive in current competitive market, organizations are called upon and encouraged to offer their customers with more and greater added value than their respective competitors (Bressler, 2012). The said value may not always be by lowering prices, instead, it may relate to value-added services such as the responsiveness rate, reasonable delivery time and some other extra services. The value-creation process to

be offered as competitive advantage can perhaps be achieved by the presence and implementation of Quality Management System (Weckenmann et al., 2015).

Several contributing factors that help an organization sustain itself and keep up with great performance. One of the key factors that assist the performance of an organization towards excellence is employing the concept of quality management (Badri et al., 1995; Sabella et al., 2014). Applying Quality Management System in an organization involves continuous measurement that provides actionable information regarding problems and allow the organization to establish preventive and corrective measures (Priede, 2012). The scope of quality management is unbound and limitless thus there will always be room for improvement (Shammot, 2011).

In this era where customers are very particular about their demands, organization need to fulfill a certain level of quality to remain viable and ensuring its sustainability and survival in the market (Pambreni et al., 2019). Quality has become an essential metric for organizational success, distinguished by their ability to meet individual demands. Quality is now a critical contributor and tool for the organization's growth and success, and it has become a major differentiating element among products and organizations in the sense of satisfying individual demands (Fening, 2012). Hence, developing a Quality Management System will help an organization measure its quality to win the competitive market.

Given the above scenario, the world is observing the need for an effective Quality Management System in every system, and so do the education system. The world has realized that states' economic successes are directly determined by the quality of their education systems (M. Z. Khan et al., 2011). Every developed civilization has a trait that allows everyone to find, enhance, and use his or her unique abilities. Hanushek et

al. (2007) argued that both the quality of the institutional environment and the quality of education appear to be critical for economic development. It was clearly proven that the quality of educational institutions has a direct impact on the economic prosperity of a nation (Fomba et al., 2023). To excel, the entire educational system must rely on a very high degree of quality. Without this level of quality, educational access becomes meaningless.

The idea of education quality has also been discussed in the Sustainable Development Goal (SDG) proposed by the United Nations. Sustainable development is defined as development that fulfils current demands without sacrificing the capacity of the next future generations to satisfy their own growing and expanding needs (Taghvaei et al., 2021). The achievement of the other sustainable development goals will be made possible by education. Therefore, people who receive quality education help to terminate the cycle of poverty, find better employment, and lead better lives (Dei & Asante, 2022; Hannum & Buchmann, 2005). A quality education enables one to acquire the necessary skills to correctly evaluate information and apply it to practical situations (Fomba et al., 2023). Good education, therefore, helps portray a person's growth, provides more opportunities to secure a well-paid job and a better life. Accordingly, society will then gain more benefits because it produces the kind of people needed to maintain prosperity and harmony in the community (Thangeda et al., 2008).

The discussion surrounding quality education seamlessly merges with the adoption of recognized and established Quality Management Systems, highlighting the interconnectedness between educational standards and organizational efficiency. One of the well-known Quality Management Systems is ISO 9001 that have been developed in 1987 (Dentch, 2016; Sanchez-Lizarraga et al., 2020). This is a generic standard where the concepts can be applied to any firm, anywhere in the world, that provides

any kind of product or service (Ashfaq & Mustapha, 2019). One of the series, ISO 9001, is a quality system that has been widely used by firms, businesses, and organizations worldwide (İlkay & Aslan, 2012). It is an international standard for Quality Management Systems that outlines the requirements for a Quality Management System that must be implemented consistently in order for businesses to produce products that meet customers' needs, achieve customer satisfaction, and improve the effectiveness of their Quality Management System (Sumaedi & Yarmen, 2015).

In addition, ISO 9001 helps in providing organizations with manuals and guidelines on the implementation and documentation process (İlkay and Aslan, 2012). In Malaysia, the certification of ISO 9001 has been managed and conducted by a certification body approved by the Department of Standards Malaysia under the Ministry of International Trade and Industry (MITI). Statistics obtained from Department of Standards Malaysia by March 2024 indicated that up to 31 organizations have been accredited with ISO 9001 and provide services of standards and accreditations in Malaysia.

Although many studies on ISO 9001 have been carried out to observe impact on the organizational performance, the *Insaniah* factor and cultural aspects from an Islamic point of view have received less attention (Basir et al. 2016). The *Insaniah* factor is related to intrinsic aspect or behavior of human nature, such as conducts and routines which are crucial determinants in assessing the impact and significance of targeted groups beyond mere accreditation. By delving into the *Insaniah* factor, researchers can gain insights into how individuals within organizations interact, adapt, and contribute to quality management practices. This offers a more comprehensive understanding of the broader socio-cultural influences that shape organizational dynamics.

Incorporating a Quality Management System from an Islamic standpoint provides a holistic framework for evaluating the effectiveness of implementation within diverse societal contexts, religious beliefs, cultural norms, and quality management strategies. In Islam, there is an urgency to discuss the performance of an organization as Islam highlights the importance of excellence in every aspect of human life (Hasan, 2013). Perfection and quality enhancement are referred to the Arabic word of *Itqan* which carries the meaning of ‘to arrange and manage things’ in a scientific and artistic way to attain the most excellent and perfect results (Shuriye, 2009).

According to Hassan et al. (2011), with knowledge, people will move towards a sense of perfection in their lives and be better prepared to support their civilization. In all endeavors, whether spiritual or ordinary, Islam encourages striving for excellence, achieving quality, and sticking to perfection (Hasan, 2013). This matter had been stated in Al-Quran where Allah explained how perfect and precise Allah’s creation was, and in Surah An-Naml verse 88 where Allah explained how perfect and precise Allah’s creations are.

وَتَرَىٰ لِجَهَنَّمَ نَبْعًا جَامِدَةً وَهِيَ كَمَثَرِ اللَّسِّ ابْتَرَأَهُ اللَّهُ الَّذِي يَتَّقُونَ كُلَّ شَيْءٍ لَّهُ هُيَ رَبُّكَ فَلْيُفَوِّضْ

*“You will see the mountains and think they are firmly planted, but they will pass away like flying clouds: Artistry of God who perfected everything. He is indeed fully aware of what you do”.*

It also been supported clearly in one of Prophet Muhammad’s saying narrated by Saidatina Aisyah (Shuriye, 2009),

إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ إِذَا عَمَلَ أَحَدُكُمْ عَمًّا أَنْ يُفِينَهُ

*Indeed, Allah the Exalted loves that when any one of you does something, he does it with excellence/ should perfect it*

Meanwhile ISO 9001 is a Quality Management System standard in the conventional world, MS 1900 was introduced in 2005 as the *shariah*-based Quality Management System standard (Mohamed et al., 2013). MS 1900 is designed not only to provide an alternative to the Islamic quality management system but also to enhance Muslim adherence to Islamic principles and increase Muslim conformity with Shariah and their faith in it.

The MS 1900 standard is essentially designed to ensure that business operations are not only comply with Islamic law in terms of what is permitted (*halal*) and forbidden (*haram*), but are also deeply embedded in the broader Islamic ethical framework. With its three basic rules, this standard offers a comprehensive approach to the integration of Islamic principles into business practices.

Firstly, compliance with the concept of *halal* and *haram* goes beyond the commonly understood areas of food and products and also includes services. This means that any service offered by a company, from financial services to hospitality, must be provided in a way that does not violate Islamic law. This comprehensive view ensures that all aspects of a business are conducted within the boundaries of what is religiously permissible. Secondly, the requirement that business must be based on Islamic values to ensure that business practices are not only halal in the technical sense, but are also conducted in a manner that upholds the integrity and moral principles of Islam and promotes fairness, respect and welfare in all transactions and relationships. Thirdly, alignment with *Maqasid Shariah* (the objectives of Islamic law) reinforces the purpose and utility of these Islamic principles in a broader societal context. *Maqasid Shariah* aims to protect religion, life, intellect, lineage and property, which are considered essential for human well-being (Bahri et al., 2019).

Though the MS 1900 seems to be a holistic system covering Islamic values, however, F. A. Ahmad (2012) highlighted the necessity for an Islamic Quality Management System to be developed on the ground of Islamic philosophical foundations to address current shortcomings. Existing systems often prioritize tangible, material aspects, neglecting crucial religious and spiritual dimensions essential for Islamic institutions. According to Sadiq et al. (2019), there are still loopholes and weaknesses that need to be improved in the current Islamic Quality Management System especially in the part of high-linked to ISO 9001, which makes it belongs to Islamization of knowledge category.

Just like the other field, MS 1900 has also been applied and implemented as the Quality Management System in the field of education. However, Basir et al. (2019) stated that the number of studies related to its implementation in the education sector is still very limited. Previous studies from Latif and Saad (2016), Zakaria et al. (2021) and Mohamed et al. (2014) focused only on higher education institutions such as Kolej Komuniti, Darul Quran and public universities respectively. Research regarding the implementation of MS 1900 in lower-level educational institutions, such as secondary and primary schools, is still lacking and has been relatively neglected in previous research.

The marketability of MS 1900 has been relatively limited due to its perceived similarity to the more widely recognized ISO 9001 standard. The redundancy has been mentioned in the case study of Ali et al. (2015) and Ghani et al. (2013). Both standards emphasize quality management and operational efficiency, leading many businesses to opt for ISO 9001, which has greater global recognition and acceptance (Priede, 2012). As a result, MS 1900 struggles to stand out despite its unique focus on aligning quality management



with Islamic principles. For businesses already certified under ISO 9001, the added value of MS 1900 may not be immediately clear, as both systems share core features like process optimization, customer satisfaction, and continuous improvement.

This study attempts to fill the existing gap in academic research by looking at the implementation of the MS 1900, particularly in primary schools, an area that has received little attention in previous studies. By focusing on the primary school sector, this study aims not only to contribute to the body of knowledge on quality management systems in educational institutions, but also to emphasize the central role of early childhood education in shaping the academic and moral development of individuals. Furthermore, the decision to focus on primary schools is based on the recognition of the formative nature of early childhood education, which is consistent with the Islamic principle of *tarbiyah aulad*, which emphasizes the importance of nurturing and guiding children from an early age (Mizani et al., 2020). Through this research, insights will be gained enabling informed decisions and strategies to improve the quality of educational practices in line with Islamic principles and educational standards.

Despite the fundamental importance of primary education as mentioned in the concept of *tarbiyatul aulad*, several issues that continue to affect the quality of education in Malaysia. These challenges are complex and multifaceted, affecting various aspects of the educational experience. Among the issues is the limited exposure to critical thinking and soft skills that affect the wellbeing of the students (Z. Ali, 2022). The current education system's emphasis on memorization and exam preparation often limits students' opportunities to develop critical thinking, creativity, problem-solving and other soft skills that are essential for success in the modern workplace (Vebrianto & Osman, 2012). A significant paradigm shifts in the national curriculum emphasizing

critical thinking and soft skills can improve the education system and prepare students to navigate increasingly intense global competition in an innovation-driven economic environment.

The next issue in the current education system is the mastery of basic skills among students. Before the outbreak of COVID-19, school administrators were already concerned about students who struggled to master the three basic skills: reading, writing, and counting which are commonly referred to as 3M. The current reality has only been exacerbated by the disruptions caused by the pandemic (Shaiffuddin, 2022). This situation has only worsened, as recent revelations by the Minister of Education, Fadhlina Sidek, have brought to light an even more alarming issue: over 400,000 students in primary and secondary schools across Malaysia are now experiencing learning difficulties (Gunawan, 2024). This statistic underscores the urgent need for comprehensive reforms and targeted interventions to address the growing challenges within the education system, ensuring that every student has the opportunity to succeed academically.

Another issue in the current education system is the challenges in moral development and ethical behavior among students in Malaysia. In Malaysia, several moral issues among students have been identified, including bullying, lack of empathy and respect, academic dishonesty, and the negative influence of social media (A. M. Ahmad et al., 2017; Harian, 2019; R. Hassan et al., 2020). Concerns about the erosion of cultural and religious values, participation in risky behaviors, the lack of strong role models and the challenges of ethical decision-making highlight the need for a more robust framework for moral education. Addressing these issues is critical to nurturing a generation characterized by integrity, empathy and respect for self and others.

As argued before, despite efforts to improve education, issues such as declining morality among students and limited critical thinking skills continue to challenge the quality and effectiveness of the Malaysian education system. These problems underscore the importance of strengthening the educational sector to not only foster economic growth but also improve the overall well-being of the nation (Guidara, 2022). This argument is also mentioned by Bayraktar et al. (2013) who stated that an institution that successfully implements Quality Management showed superior performance on the targeted outcomes.

Therefore, this study aims to develop a Quality Management System approach that is specifically tailored for the educational sector by integrating *tawhidik* fundamental and leveraging data analytics to extract relevant elements from Quranic sources. This alternate Quality Management System will offer a more comprehensive and holistic approach, harmonizing Islamic values and Quranic teachings with the established global quality frameworks. It also includes the *tawhidik* fundamental which follows the hierarchy of knowledge in Islam which starts with the revealed knowledge, Al-Quran.

Furthermore, this study aims to develop measurement metrics for the education sector that are fully aligned with Islamic principles and values and ensure that quality management in these institutions reflects both religious and academic excellence. The research incorporates the use of *dalil naqli* and *dalil 'aqli* to provide a comprehensive framework. The *dalil naqli*, extracted from the Al-Quran and Hadith, serves as the foundation for extracting constructs to build the instruments used in the Islamic Quality Management System. Meanwhile, *dalil 'aqli*, which includes logical reasoning and empirical evidence, emphasizes the role of the human intellect (Alibe, 2022).

For example, technological progress in data analysis is a reflection of *dalil 'aqli*, as it represents innovation and scientific progress based on rational thinking. By integrating these two sources of knowledge, the study aims to ensure that measurement metrics are not only rooted in Islamic teachings, but can also be adapted to modern educational needs, especially in improving the quality of management practices through data-driven insights and continuous improvement.

## 1.2 Problem Statement

Regardless that ISO 9001 is a well-known and well-established standard for Quality Management Systems, it does not include key areas of shariah that are of significance to the Muslim community (Mohamad and Mansor, 2018). Therefore, the establishment of MS 1900 as a shariah compliance Quality Management System in 2005 gave a ray of hope for the injection and application of Islamic values in Malaysia. It has become a great alternative for the organization to shift on from the conventional system of ISO 9001 to the Islamic Quality Management System.

As similar to ISO 9001, MS 1900 also accommodates the concern for customer satisfaction in the process and implementation of the Quality Management System for

selected organization (Mohamad and Mansor, 2018). MS 1900 was created with ISO 9001 as its foundation where the Shariah criteria are incorporated as an addition to the ISO 9001 requirements, with the goal of bridging the gap between the ISO 9001 standard and the Islamic worldview (Nabila and Wardi, 2021). MS 1900 focusses on the status of *halal* and *haram* of the products, as well as the good ethical practices (Basir et al., 2016).

Despite that, MS 1900 is just another version of ISO 9001 that has been tainted with Islamic paint. It falls under the concept of Islamization of knowledge that has been imported and popularized by Islamic scholars named Ismail al Faruqi and Naquib al-Attas (Huringiin and Azfathir, 2018). Thinkers and scholars from Muslim society had different arguments on the Islamization concept where some of them opposed the recasting method to Islamization and advocate for a complete reconstruction of Islamic knowledge to meet the problems of current times (Tajudeen, 2019).

The Islamization of knowledge, according to Ismail al-Faruqi, is to recast the entire history of human knowledge from an Islamic perspective (Ahsan et al., 2013). According to Rethel (2011), Islamization has led to the creation of a body of knowledge that bears the term "Islamic" but is not truly Islamic, partly because it has failed to yield results that are any different from those of its Western counterpart. This is supported by Javaid and Suri (2020) where without taking into account its core nature, the attempt to Islamize the stream of knowledge may only have modernized Islamic discourse as a result.

According to Tajudeen (2019), as the Islamic caliphate fell and slowly been eliminated after the era of Turkey Uthmaniyah, not only was Islamic education plundered, but it was also damaged and relegated. As a result, Muslims were no longer leaders of

civilization, opting instead to be enslaved people in their own countries. Western education developed so quickly and so widely that it infiltrated every human community where isolation could no longer be considered a viable option. A study from Ahsan et al, (2013) indicates that this happened because Muslims lost their will to learn, but the West began to develop its intellectual foundation using the body of information it had taken from Muslim institutions.

The problem with the Islamization of knowledge is that the fundamental and foundation base is not properly built. This can be observed in Y. Mohamed (1994) as he described that to cover the cracks of secularism with a taint of Islamization is basically binding oneself mentally to the West, and such mental enslavement will inevitably undermine the Islamic self-image. Western civilization relies on empirical evidence and acknowledges the presence of the soul. However, it lacks a clear purpose, spiritual base and foundation. This resulted in losing an authentic Muslim identity (Huringiin and Azfathir, 2018). The identity of a Muslim is closely related to personal values. According to Ogunbado & Al-Otaibi (2013), in Islam, values are those that are held in high regard as being particularly useful to the benefit of society.

Al-Attas rejects the view that the Islamization of knowledge can be achieved merely through labeling sciences and applying Islamic principles to secular knowledge. According to him, such an effort will only worsen the situation and be of no benefit as long as the virus remains within the body of the knowledge itself, causing the produced knowledge to become adrift. The goal of Islamization is, after all, to protect the Muslim community from tainted and misleading knowledge that leads to confusion (La Adu et al., 2023).

Alongside the existence of various branches of knowledge labeled as Islamic, such as Islamic economics, Islamic chemistry, Islamic physics, and others, the Islamization of knowledge has found its way into the domain of quality management. In 2005, a notable development occurred with the adaptation of the conventional Quality Management System standard to align with Shariah principles, resulting in the formulation of MS 1900. This standard is indirectly influenced by Western concepts and bound with the conventional idea, where it utilizes ISO 9001 as its main base and reference (Azmi & Basir, 2011; Bustamam et al., 2013; Nabila & Wardi, 2021).

According to the study by Sadiq et al. (2019), it was found that the intricately linked with western style of Quality Management System has stirred debate among the researchers. The confusion caused by different worldviews leads to a lack of effectiveness of the system. The Islamic basic principle of *tawhid* should be included as the most critical part of the system's successful execution. *Tawhid* does not simply mean “there is no god but Allah”. The theory of *tawhid* is much broader than that where it is also involved the quality and excellency in life to serve and impress the Almighty. The literature has also emphasized the need for a meticulous examination of this closely linked standard with conventional management as because it may generate conflict due to the differences in the worldviews of Islam and conventional practices.

Few studies that been conducted before on the implementation of MS 1900 had figured out challenges and obstacles of implementing MS 1900. A study conducted in Kolej Komuniti Malaysia found that clear knowledge and understanding of work practices based on this Islamic quality is seen to be still low among the workers including those engaged in education Mohamed et al. (2021). It is as what been mentioned by a study from Mohamed et al., (2013) about the implementation of MS 1900 in private higher

education institution where the main challenges were regarding lack of understanding of MS 1900 and also lack of readiness to implement the standard.

A study conducted by Ali et al. (2015) in the Department of Awqaf, Zakat and Hajj (JAWHAR) stated that among the issues in the implementation of MS 1900 is that the organization has occasionally experienced confusion when the new system is combined with the ISO 9000 standard that already exists. It is also a problem for the organization to determine the scope and identify the field that need to be put under *shariah* guidelines.

Another conflict with the Islamization of knowledge in MS 1900 is when confusion over the terms started to arise (Sadiq et al., 2019). This confusion happens when the repetition over the different Quality Management System take place. As suggested by Azmi and Basir (2011), the implementation of MS 1900 involved the understanding and application of ISO 9001 as the ISO 9001 is the main base of the Islamic system. The marketability of the Islamic Quality Management System of MS 1900 also needs an improvement since the low numbers of organizations involved in the certification will indirectly affecting the confidence of the society (Arni et al., 2022). The marketability issue also been mentioned in the study from Bustamam et al. (2013) where MS 1900 is not widely known even among Muslim in Malaysia.

Quality management extends beyond the realms of production and manufacturing; it also encompasses the service industry, particularly in the field of education. As time progresses, consumers, in particular, have become increasingly conscious about service quality. There is a growing demand for education that not only justifies the cost but also meets stringent quality standards. It is also in line with the world's response to the call of Sustainable Development Goal (SDG), which is a call to work on a quality education.



Quality education should be comprehensive and fair, fostering learning opportunities for everyone. It also introduces the concept of integrating sustainable development goals into education and embedding education within the framework of sustainable development goals (Glavič, 2020).

In the educational field, the Quality Management System of ISO 9001 had already taken place in the 1990s in Malaysia. However, the Islamic Quality Management System of MS 1900, it is still new especially in the education field. Until this day, there were very limited numbers of research regarding the Quality Management System in Islamic perspective in the field of education where according to the study by Arni et al. (2022), there were only two literature regarding implementation of MS 1900 in education and both of them were for tertiary educational institution. As stated by Mohamed et al., (2014), little research has been done on the MS 1900 implementation processes at higher education institutions despite the recent resurgence of interest in the potential of Quality Management System. Among the earliest studies regarding MS 1900 in education is from Basir et al., (2016) which was done under the Malaysian Public Higher Institution (MPHEI).

Other than that, as the Islamic Quality Management System standard is established to bridge the gap, a measurement metric that is based on Islamic values and perspectives also needs to be developed. The measurement metric must also be relevant to the education institution as it differs from other quality standards that are largely used in manufacturing or product-based industries (Benson et al., 1991). Considering the argument from Basir et al. (2016) stating that the existing quality management system was built solely based on the Western paradigm, the study also suggests for injection of the *Insaniyah* factor and Islamic values in any organization who considers to implement a quality management system.

This study fills a critical contextual gap by focusing on Islamic Quality Management System in Islamic educational institutions, an area that has been largely overlooked in previous research, which has tended to examine quality management outside the Islamic educational context. The focus on IQMS is important as it not only targets academic and extracurricular excellence but also addresses pressing moral and behavioural challenges. According to Dr Shahrinizam Mohd Amin, the director of Quality Management Unit of MUSLEH, the primary need for quality management in the MUSLEH school network is to promote good governance, which directly influences customer confidence in the organization's ability to implement policies. The quality system is also highlighted to enhance accountability and regulate institutions to comply with and support the established educational philosophy.

By adopting IQMS, Islamic institutions can develop robust systems that uphold Islamic principles while addressing modern issues such as post-COVID learning gaps in literacy and numeracy (3M), gadget addiction, declining attention span, mental health issues and discipline problems. These issues have been observed even in established institutions such as MUSLEH schools, indicating a need for quality frameworks that go beyond academic success and promote holistic student development. In this way, IQMS can provide a balanced approach to not only improve academic achievement, but also cultivate positive character, moral integrity and well-being, and align Islamic educational outcomes with both national standards and Islamic values.

There is a methodological gap on how the usage of technology helps and assists in interpreting Quranic verses. Previously, it was not easy to develop a framework from the very beginning unless they were experts in the field of Al-Quran and As-Sunnah analysis as there is a need to explore every verse that requires the help of Arabic literature and *tafsir* experts. *Tafsir* is the interpretation of the holy verses of the Quran

so that the meaning can be easier to understand (Rohman, 2019). This is due to the huge number of verses that consist of thousands of words with various meanings. There are 114 chapters (*surahs*) and 77 340 words.

Moreover, language limitation also becomes a challenge in the content analysis of Al-Quran. With the help of technology, specifically data analytics, the process of building a framework will be much easier. For example, in the aspect of customer relationships, the use of data analytics not only helps to collect information to support the system, but also delivers a customer interaction and engagement analysis in a big data setting (Delanoy & Kasztelnik, 2020).

Given the fact that has been discussed in the previous paragraph, perhaps the method that could be used in the development of the framework is data analytics. Data analytics has revolutionized the exploration of the Quran by enabling scholars to delve deeper into its text in ways that were previously impractical or impossible. Data analytics is the ability to mobilize and deploy data analytics-based resources by merging other resources and capabilities to improve decision-making quality and gain competitive advantages (Li et al., 2022). Data analytics will help integrate the elements required from a raw data source, and this method can draw patterns and trends that will be beneficial in the decision-making process. The use of new technology in the methodology of framework development will give a different result from the previous framework and help in achieving high efficiency in operations that are closely related to the theory of quality management (Ajah & Nweke, 2019).

The use of technology will assist the process of finding keywords and elements in the sources. For this study, the sources or data will be from Quranic verses. By using data analytics, it will help to find every word related to the quality elements and from that

word, it will be directed towards more verses that carry the same meaning. In the earlier years of Islam, the database concept had already been established especially in the process of collecting the revelation of verses and writing Al-Quran manuscripts (Dahwi et al., 2015). Then, as time goes by, the concept of a computerized database is designed by the advancement of technology.

The aim of extracting data from the Al-Quran using text mining is to ensure that the idea of quality management that will be built is aligned together with the view of Islam by referring to its main reference, Al-Quran. According to Abdullah (2005), the source of revelation knowledge is not the same as the source of logic and reason. The source of revelation knowledge is higher than other sources but it does not mean that other sources are left out. According to the teachings of the Quran, both rational and empirical sources are still considered important as long as they can benefit the well-being of individuals and society.

### 1.3 Research Question

This study highlights several research questions regarding the Islamic Quality Management System. The general inquiry regarding the study is on the method of developing and extracting Islamic quality elements from the Quran. The research questions are as follows:

- 1) How Islamic Quality Management System can be developed using the Quranic source?
- 2) What the measurement metric for Islamic quality management from Quranic source in the educational and Islamic perspective?
- 3) How the level of validity and reliability of the built measurement instrument?

#### 1.4 Research Objectives

Research objectives are the outcomes that are intended to be achieved throughout the study. Generally, this study focuses on developing Islamic Quality Management System that been based on the Islamic revealed source of knowledge which is Al-Quran by using data analytics and developing the measurement metric for educational institutions aligned with Islamic values. The specific research objectives are as below:

- 1) To develop an Islamic Quality Management System based on Quranic source
- 2) To identify measurement metrics for educational institution, align with Islamic value
- 3) To determine the level of validity and reliability of the built instrument

#### 1.5 Significance of Study

Although, there were many studies have been done before on Quality Management System practices, the study on the view of Quality Management System in Islamic perspective is still limited (Mohamed et al., 2014). This study intends to bring a significant contribution to the field of quality management from an Islamic perspective. There are theoretical, managerial and methodological significance in this study.

##### 1.5.1 Theoretical Significance

From a theoretical view, this study aims to analyze the development of an Islamic Quality Management System that is tied with the conventional system under the theory of Islamization of knowledge. The Islamic Quality Management System that been used currently in Malaysia known as MS 1900 has been evolved from ISO 9001. This study intends to improve the existing system by providing the alternatives for Quality

Management System that been developed from the Islamic sources since the earlier part. The Islamization of knowledge theory has produced various branches of Islamic sciences and knowledges however this study is trying to fill the gaps in the existing MS 1900 with the Islamic philosophy and value.

In addition, this study intends to develop the measurement metrics that suits and aligns with the Islamic Quality Management System. The current measurement metric especially in the education field in Malaysia is still depending on the materialistic and physical achievements for example the grading and examination results. Perhaps, by having a holistic measurement metric that been designed based on Islamic values will enhance the implementation of Quality Management System in organization and also improve the quality of education in Malaysia.

Moreover, this study will then benefit the literature collection on the topic of Islamic Quality Management System that been rarely discussed firstly in Malaysia and secondly in the field of education.

#### 1.5.2 Managerial Significance

With the existence of the study specifically the feedback regarding the implementation of Islamic quality management, it will then help to strengthen the force of quality management in Islamic perspective in Malaysia. This study will become manuals and guidelines to help organizations especially educational institutions on how to apply the Islamic Quality Management System that is relevant to education institutions. The implementation of the Islamic Quality Management System will provide a structured approach to identifying the organization's current operational practices, recognizing existing issues, and taking corrective actions. Additionally, it will facilitate the planning

of preventive measures, ultimately enhancing organizational performance by fostering continuous improvement and aligning operations with core Islamic principles.

### 1.5.3 Methodological Significance

By referring to the literature review, it is found that there is only study regarding the Islamic quality management using the Islamization of knowledge. There is still very limited exposure and study been done on building the framework from the very beginning using the source of Al-Quran. This study not only will encourage more implementation and understanding about Islamic Quality Management System, but also will fill the gaps that exist in this field of study.

Other than that, this study will also open the room for more studies by using text mining of Quranic verses. This will show how Islamic studies can be expanded align with the advancement of technology. Text mining is a new field that been used as a methodology to extract words from the large source of raw data.

### 1.6 Scope of The Study

Scope of this study focus on enhancing the Islamic Quality Management System from sources of Al-Quran and the development of the measurement metrics that aligned with the shariah requirements. This study also will test the validity and reliability of the instruments in primary schools under MUSLEH. MUSLEH is an institution that focuses on education under the auspices of Pertubuhan IKRAM Malaysia, a non-governmental organization (NGO) that is oriented towards preaching, education and welfare. Under MUSLEH, there are a total of 60 schools including primary and secondary level which are under private educational institutions. For this study, only primary schools involved as the population which only 40 schools.

The scope of this study focuses on MUSLEH schools due to their standardized adoption of identical curricula and operational frameworks across all affiliated institutions. This intentional selection acts as a control mechanism, minimizing the impact of extraneous variables, such as variations in curriculum design, operational processes, and financial systems, that could otherwise affect the assessment of the newly developed quality management system. By choosing MUSLEH schools, the study ensures a more accurate and consistent evaluation of the IQMS, enhancing the reliability of the research findings.

Firstly, this study intends to come out with the new quality framework from Islamic perspective that been built out of the concept of Islamization. This study tries to make use of data analytics technology to extract important elements from Al-Quran to build a Quality Management System. Quranic text mining will be used as the method to develop a new quality framework that grounded by the basis of *tawhid* and strong faith to ensure the smooth implementation of the system that similar to the culture of Muslim society and avoiding confusion in the implementation process as it is clearly different from ISO 9001.

The second scope of the study is on the development of the measurement metrics that suitable for the use in Islamic perspective. When the quality system or framework is new, the measurement metric that will be used should be modified align with the framework to fit the real purpose. The new measurement metrics are made specifically to fit the use of Islamic educational institutions by looking for the requirement that should be acquire by a practicing Muslim student.



## 1.7 Summary of The Chapter

Overall, this chapter briefly explained in detail about the background of the study, problem statement, research question, research objective, significance of study and the scope of the study. In the next chapter, there will be the discussion regarding the previous studies under the literature review about the concept and theory that related to this study.



## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

This chapter contains the literature review which are part of the overview of quality, Islamic Quality Management System, Islamization of knowledge, education, educational quality and also data analytics. In order to go deeper into the development of the framework, it is important to get the brief ideas regarding all the concept involved that will be discussed further in the study.

#### **2.1 Quality**

Today, quality is applied universally or generally, attesting to the fact that quality has expanded beyond goods and services (Ibidapo, 2022). Quality is defined by its adherence to established criteria, with these criteria varying across industries and exhibiting differences from one context to another. Quality is not one-size-fits-all; as it is tailored to suit the specific needs and requirements of each industry (Teng & Jaramillo, 2005).

Quality criteria can vary greatly depending on the specific industry and its dynamic nature. In transportation matters, quality is assessed from the perspective of processes and outcomes, encompassing constructs such as reliability, responsiveness, outcomes, waiting time, and others (Yee & Salleh, 2022). In another sector such as healthcare, a comprehensive definition of quality is essential, considering the diverse perspectives of healthcare stakeholders (Endeshaw, 2021). Achieving high-quality healthcare involves not only delivering effective medical treatments but also ensuring compassionate and

respectful interactions between healthcare providers and patients. This is similar to study by Donabedian (1980) stating that the potential for enhancing the quality of healthcare is emphasized by relying on both the technical and interpersonal aspects of healthcare services. The differences in measuring quality elements in those fields indicate that the definition and measurement of quality are dynamic and depend on the specific requirements of a particular field.

The importance of quality is also discussed in the aspect of organizational management, where it is rapidly emerging as a pivotal factor for assessing an organization's comparative advantage (Weckenmann et al., 2015). Quality entails the application of strategies and procedures aimed at achieving zero faulty products in a production line, thus enhancing organizational performance across various facets (Udofia et al., 2021). As a result of the changing landscape due to globalization, businesses have realized the importance of merging quality and innovative tactics to please customers who seek higher-quality products at lower prices as there is almost no place for low-quality or inferior products in the current competitive world (Damanpour & Gopalakrishnan, 2001).

The study from (Zgirskas et al., 2021) supported this view as the study stated that there are both external and internal incentives that prompt organizations to adopt quality management, particularly through the adoption of standards and certifications. Standardizing quality through quality certifications is one approach to achieving quality management where quality certifications have a favourable impact on an organization's overall performance, significantly reducing rework on defective items (Sangode, 2016). Internal motivations are associated with anticipation and efficiency, focusing on enhancing the organizational image, competitiveness, and improving quality as part of

the overall organizational performance enhancement strategy. External motives include aiming to enter new markets, fulfilling new demands and requirements from customers, and producing new products.

Building upon the significance of quality management in organizational contexts, it's crucial to recognize that the concept of quality itself has undergone a transformative journey over the years. While quality has been a consideration for some time, its prominence surged notably and gained serious attention in the 1980s (Dahlgaard et al., 2019; S. R. Hamid et al., 2019). Quality has increasingly taken centre stage in today's market as a result of heightened worldwide rivalry and rising consumer expectations (Douglas & Brown, 2013). The understanding of quality in organizations is dynamic and has evolved. Initially limited to quality control within the quality department, it has progressed into a broader concept encompassing excellence, social responsibility, and contributing to sustainable development. This evolution entails considerations for a healthy ecosystem and good governance (Dahlgaard et al., 2019; Val et al., 2020).

There is confusion in society about the idea of improving quality, as mentioned by Dahlgaard et al. (2007) in the book named *Fundamentals of Total Quality Management*, where improving quality is frequently perceived as a process that will raise costs. However, this perspective often confuses the industrial terms related to quality and grade. The true concept of quality improvement involves producing fewer defective products, leading to cost reduction, particularly by minimizing expenses associated with faulty outcomes. Achieving this goal is not an instantaneous process but demands an investment in activities specifically designed to prevent defective production.

In the industrial world, quality is the paramount selling value and the differentiator that consumers need (Nabila et al., 2022). The customers are the judge of quality subjects and the institution itself would not be able to survive without them. Recent research from Okpala & Korzeniowska (2023) stated that it is crucial to recognize that quality is not merely a scientific or technical term, nor is it a tangible object with a fixed location in space and time. Instead, quality should be viewed as a fundamental element of all economic endeavours, exerting a direct influence on consumers, producers, and the products and services themselves. With that, quality management needs to be reviewed over time and needs continuous improvement.

Even though quality management is more popular in the production and manufacturing industry, over the years, quality management has also been aggressively discussed in the service industry. In the service industry, the products offered by an organization may not differ significantly from one another. Therefore, service quality becomes the distinguishing factor for comparison between organizations (Harimurti & Suryani, 2019). Based on the literature from Pakurár et al. (2019), service quality brings a lasting and competitive edge to an organization that can assist in development and market growth. From a user-centric perspective, quality aligns with satisfaction, with the highest quality indicating the optimal fulfilment of consumers' preferences.

### 2.1.1 Definition

Discussing about quality is continuing concern within the responsibilities of the whole organization. To be sustained, quality requires a critical mass of support in organizations, where it must be meaningful to everyone in the organization in order to be operationalized and become an integral part of daily activities. The summary of

quality definition that been initiated by the quality management scholars are in the Table 2.1 below.

Table 2.1  
*The Definitions of Quality*

Source	Definition
<b>Taguchi (1986)</b>	A product cannot be improved through inspection; quality must be built into the product from the beginning.
<b>Shigeo Shingo (1986)</b>	Quality inspections should be conducted at the process's origin instead of doing routine sampling inspections.
<b>Garvin (1987)</b>	Quality includes these eight crucial elements or categories that can be used as a framework for strategic analysis: Performance, characteristics, dependability, conformity, durability, usability, aesthetics, and perceived quality
<b>Taiichi Ohno (1987)</b>	Efficiency and quality were the pillars, which were most closely related to the concept of inventory reduction.

Source: Taguchi, Shigeo Shingo, Garvin, Taiichi Ohno

Based on the above quality definition introduced by quality gurus, it can be concluded that quality is a standard that been used by organization to ensure the operations, products and services offered are satisfying to the stakeholders. It can also be concluded as a comprehensive effort starting from the beginning which is the input, then progressing to quality for each process until the quality of the final output.

Quality encompasses extensive areas and elements that require attention from the outset of the process. When quality plays a marginal role in an organization's global strategic endeavors, the capacity to support is limited, necessitating a greater demand for fortification and reinforcement (Bashan and Notea, 2018). Organizations that have committed to a quality management program are more likely to have top executive

support for, and organizational communication of, quality management principles, as well as a greater focus on improving customer relationships.

These quality management approaches are positively associated with organizational performance (B. Sharma & Gadenne, 2001). Organizational life is rife with quality. In the ongoing discourse between quality and price, it may be argued that if companies don't care about quality, they aren't even competing for survival, let alone to gain prosperity. However, still there are many businesses prospered well by producing substandard goods and services on low prices (Douglas & Brown, 2013). The Chinese manufacturing and production line is the exact example where the low price offered as result from very low cost of labor can gives competitive advantage and eliminates the competitors. As a result, organizations that opt to develop and create a higher-quality product may find it difficult to compete on price in a market where price is the most important element in purchasing decisions.

Apart from that, product and service quality remain equally important in society. In an increasingly competitive world, quality is now more crucial as a differentiating factor among entities. Japan's approach to enhancing quality has transformed the current global trade landscape. Japanese firms have implemented quality improvement across different phases through effective process control. This influence extended beyond Japan, as both Korea and Taiwan began offering high-quality products and services. This, in turn, prompted the American market to adopt and prioritize the concept of quality improvement, thereby elevating the overall quality of products and services (Dahlgaard et al., 2007).

### 2.1.2 Quality Scholars

William Edwards Deming, Joseph Juran and Philip B. Crosby are among big names and gurus in the theory of quality. Deming started the introduction of quality theory when he realized that Japan will not be able to compete United States in term of productivity. Thus, Deming begin to focus on producing better (Knouse et al., 2009). The 14 principles of Deming are systemic, integrated approach to quality improvement, and they represent the salient contribution. Deming believes that the focus should be on continuously refining the manufacturing process in order to achieve ever better-quality standards. Deming views quality as a positive concept that refers to how useful or valuable a product is to the person who buys it, rather than a negative word that simply refers to the lack of defects (Sofia, 2015). Another key point from Deming's principles is establishing a long-term goal and vision for an organization, encompassing core values and policies.

Joseph Juran on the other hand focuses more on the importance of planning where he highlights three key elements which are quality planning, quality control and quality improvement. These three elements are known as "the trilogy of quality". Employing the "quality trilogy" concept, he underscored the managerial aspects of planning, organizing, and controlling, emphasizing the management's responsibility in attaining quality and the importance of goal-setting (Neyestani, 2017). For Juran, the suitability of the products and services offered with the customer demand and satisfaction is the most crucial part of quality management. He held the view that the quality of products or services is closely tied to customer satisfaction. Quality improvement used to be largely focused on eliminating defects, but it has evolved over time to encompass even more product attributes that match the expectations of customers in a broader sense (Singh, 2019).



The idea of eliminating defect also been popularized by Philip B. Crosby. Philip B. Crosby emphasizes on avoiding defect as he suggests that doing correctly on first time will be cost effective. According to the philosophy promoted by Crosby, it is more advantageous to prevent defects rather than rely on estimates. Crosby places less emphasis on statistical procedures and instead focuses on quality costing. He recommends the establishment of quality improvement groups and a quality council as part of his approach to enhancing overall quality. From these procedures, Crosby comes with the slogan of “zero defect” that widely been discussed in the quality management area. The strategy that been suggested by Crosby is by concentrating on the quality of the production system rather than the quality of the product itself. It is important to consider all of the system's components. Finding the fundamental causes of failures and treating them at the source will aid in the production of a high-quality, defect-free product (Crawford & Shutler, 1999).

### 2.1.3 Quality in Islamic Perspective

Islam is a holistic and comprehensive religion where Islam has developed a management model that encourages civility, wealth, diversity, and happiness (Sheikh & Bhatti, 2017). According to Mohiuddin (2012), the management theory in Islam is a comprehensive model made up of the physical and spiritual aspects of the human being, governed by a higher force through the faith and beliefs. Islam promotes kindness and goodness in every task and action done by believers. The word حسن is often equated with the word فخر where both words associated with the quality of an action to be done while considering the value of kindness, goodness and excellencies (Laksono, 2021).

In the way of management aimed at enhancing the quality of Islamic education, something is considered of high quality when it not only benefits itself but also extends

its positive impact to various stakeholders and customers (Mohiuddin, 2012). The underlying purpose of delivering this positive impact is to ensure the satisfaction of the customers involved. Hence, it is crucial to ensure high quality education that can be beneficial through the application of Islamic management.

Providing goods in business also can be translated as the ability to satisfy customers is a part of *fard kifayah*. *Fard Kifayah* is a communal responsibility in order to provide essential, necessities and skills that needed by community (Wahb, 2021). In order to provide the best and satisfy the demands of the customers, a continuous improvement in a quality process is needed. Quality process can be done when human resources work optimally, have commitment and *istiqamah* in his work (Dian & Wahyuni, 2019). *Istiqamah* is a concept in Islam embodies the steadfast commitment to maintaining our piety by continually seeking Allah's pleasure. It entails the unwavering dedication to performing acts of worship consistently while abstaining from forbidden actions as prescribed by Islamic teachings.

The quality management is one aspect in the theory of management where there is no direct terminology in Al-Quran and hadith regarding the theory of management, however, there are terms and verses that indirectly connected to the concept of management generally and quality specifically. Quality, according to Islam, is the process of bringing about constructive change in order to obtain the best results in all aspects of human behaviour. As a result, the ultimate goal is to improve a human existence so that it can be successful in both the real world and the afterlife (Abdullah et al., 2014). This is supported by hadith narrated by Ibn Hibban.

يَجْزِي الْإِنْسَانَ أَصْلَهُ مِمَّا لَمْ يَسْ

*The best of people is those who are most beneficial to people*

It is also been mentioned in Hadith from At-Tabrani about the importance of doing great and put the best effort in any work. Allah motivates the believers to do good deeds with the best quality by His promise to forgive the sins of those who give their best.

وعن ابن عباس رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول:

من لم يسهل كفاً في عمله يسهل الله له

*He that is weary in the evening of the deeds which he hath done  
with his own two hands, his sins shall be forgiven him in the  
evening*

In Islamic management, Islam did not separate religion from daily life, including matters related to work, business and other activities. This is because Islam considers all actions of man to be *ibadah* if they are performed in accordance with Allah's commandments and the guidelines of the *shariah*. Islam also emphasizes that the purpose of an organization is to bring greater benefit to the surrounding community, and this includes providing the best quality of products and services to others (Mohiuddin, 2012; Sulaiman et al., 2013). This is supported by a study from Novita et al. (2021) stated that the principles lingering the Islamic quality management are the foundation of morals and values, form of servitude to Allah or *Ibadah*, and also relationship between superiors and subordinates.

According to Mardalis et al. (2017), Islam integrates the paradigm of *Tawhid* in various aspects of management, including planning, organization, leadership, and execution. The application of these values enhances the development of management elements in Islam, allowing them to achieve its fundamental principles that promote goodness and prevent wrongdoing. Islam also underscores the paramount importance of quality across various aspects of human life. This emphasis on quality is particularly

pronounced in the domains of education and knowledge development, which are highly esteemed in Islam (Yasin & Jani, 2013). These aspects underscore the religion's unwavering dedication to excellence in all endeavors.

Providing satisfaction is a form of goodness in Islam. Islam underlines the importance of balance in worldly and hereafter matters which shows that Islam urges to provide best quality of work or daily operation as been stated in Surah Al Qasas verse 77.

وَبَلِّغْ غَايَةَ مَعْلَاكَ اللَّهُ لَدَارَ الْآخِرَةِ وَتَقَسَّ صِرَاطَكَ مِنْ رَبِّكَ وَأَجْنَحْ مَا أُجْنَحَ اللَّهُ إِلَيْكَ وَتَتَّبِعْ فُتُوحَ  
أَرْضِ فَإِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

*But seek, through that which Allah has given you, the home of the Hereafter; and do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters*

The study from Kodrat (2020) suggested that humans or students are productive and creative beings who are capable of enhancing their thought processes when navigating unpredictable situations. As a teacher who is a first layer of service provider, teachers should always improve the service and ensure the quality education that been provided can produce the best outputs that has good relationship with Allah, community and can be beneficial to others.

The subject of study and the series of processes involved in the development of education must have values and should not undermine existing values, both human values and values related to religion. This approach is, in fact, an effective control tool in assessing the meaningfulness of the concept of education offered to humanity (Ilham, 2020). Meticulous planning and effective management, achieved through quality control measures, are vital for creating an excellent educational system. This great

education system then will produce individuals who are not only good servant to Allah but also make valuable contributions to society.

#### 2.1.4 Education Quality

Education is playing vital role in the growth of a nation. The future of any nation is depending on the quality of the education as the process of education will be the determinant factors of the well-being of society that also will impact the economy in the aspect of human capital. It is important to understand the meaning of education before continuing to a deeper discussion. Education can be defined as the socially organized and regulated process of passing on socially meaningful experience from previous generations to succeeding generations. Education was defined as the process of transmitting and receiving information (Naziev, 2017).

According to Sallis (1996), enhancing quality is perhaps the most essential challenge facing many educational institutions, and it is at the center of most education policy agendas. United Nations proposed and released the Sustainable Development Growth (SDG) in 2015 as a shared blueprint for peace and prosperity. There are 17 elements in the SDG and one of it is the quality education in the SDG number 4. According to United Nations, it is important to ensure that all students receive a high-quality education that is inclusive and egalitarian, and that opportunities for lifelong learning are make available to all despite of the level of income, gender, and condition.

The agenda of educational quality that been mentioned in the sustainable development goal is an integral part of the socioeconomic development and the fundamental institutional framework for establishing individual skills and knowledge, and it serves as the continuity of a crucial ingredient for public services. It is believed that educational stakeholders will need to supervise educational practices to achieve

consistent positive outcomes to create a proactive and high-quality educational system for individual, community, and national development (U-Sayee & Adomako, 2021). Education is a development index and one of the factors in determining whether or not a country is progressing (Hanushek & Wößmann, 2007).

Education will surely provide a layer of educated society in the long run, which will form critical mass, which is the most important component in attempts to build a civil society. As a result, education is a huge endeavor to establish a solid social foundation for the creation of a democratic society, which is founded on an educated middle-class society, which is one of the pillars for the realization of the growth of a democratic society (Suryana, 2020).

In order to meet the industry's expanding futuristic demands, current management education need a paradigm shift. Management educational institutions must extensively examine future demands, and the need of the hour is to reinvent management education to address the following list of quality gaps in management education (Sridevi, 2021). Education is critical to the development of human capital and the acceleration of economic growth by boosting skills, competency, and productivity. Education can also assist a developing country improve its employment rate and alleviate the poverty (M. Z. Khan et al., 2011).

The ability of a bigger percentage of the population to access education allows citizens to participate in the growth process by engaging in constructive activities. People are likely to have more opportunities as a result of this, increasing the region's prosperity (Adeniyi et al., 2021). However, the numbers of school enrolment do not guarantee that students will acquire the skills required to contribute effectively to the growth process. It has also been said by Hanushek et al. (2007) where the study believes that educational

quality, not only school enrollment, is important in the growth process. This means that evaluating the impact of education in inclusive growth must consider not only quantity but what important the most is regarding the quality. The discrepancy between quantity and quality measurements of education is considered when measuring the impact of education using educational variables.

The quality of education will not be measured on numerical value of student enrolment only rather, it is measure by the education return rate where the students are benefited from the education system and become a national development contributor in the future. What matters in the end is how education affects economic growth, which is dependent on the quality of education acquired by the population. A well-educated workforce contributes to factor accumulation by increasing overall factor productivity that brings significant impact to the economic growth (Babatunde & Adefabi, 2005). A quality education system will assist the evaluation along the process of building a character that fulfil the demands of the community or stakeholders. In education as been mentioned in the study from Yusuf et al. (2021), improving quality only can be done if the quality of educational inputs can be met which includes curriculum, teachers, infrastructures and others.

Education must play a bigger role in helping people reach their full potential so that it can become a topic that develops ideally and contributes to community and national development (Suryana, 2020). The quality of education is not solely been discussed on the basis of the academic achievement and the excellent marks on the paper, but it is also involved with a process to produce a human being with vision and principles who are conscious of their rights and obligations in society.

Educational interventions were developed along the years to increase the effectiveness of education system and also bridging the gap between the problems lied in education and the quality of education desired. A need assessment is required before any intervention been formulated. A need assessment is when a comparison is made between the current practice and the practice dreamed by the system. Without such consideration in the development of educational interventions through policy discussion and need assessment, many of them may fail to solve the ostensible problems or to be adopted in serious because educators may not see the necessity (Garira, 2020).

Low education quality will hinder post-school learners' creativity, resulting in a drop in students' self-confidence when faced with a difficult profession and industry life. As a result of the inadequate quality of education system, many school graduates become less courageous children who drift further away from the realities of their surroundings. In education, quality refers to the inputs, processes, outputs, and outcomes (Cheng & Tam, 1997). If educational inputs are ready to process, they are deemed to be of high quality. If an educational process can generate a standard learning environment, it is of high quality. If the outcomes of academic and non-academic learning are high, the output is qualified as a quality output. Finally, the quality of the product is determined by the graduates' employability and the recognition from community.

#### 2.1.5 Quality of Education in Malaysia

The Malaysia Education Blueprint 2013-2025 highlighted holistic plan for the improvement of education quality (Baco et al., 2020). This is a continuous movement from the previous national education plan named Malaysian Education Development Master Plan (PIPP) 2006-2010. According to the Malaysia Director General of Education, Tan Sri Abd Ghafar Mahmud, commitment, and efforts to improve the



quality of education is considered as the Ministry's main investment towards guarantee the well-being of Malaysians in the future. Investment in education is the most significant aspect in enhancing competitiveness, which leads to more sustainable economic growth (Ershova et al., 2019).

Malaysia aimed to provide a quality education that at a par with the international standards. Hence, Malaysia aimed to be at least in the top third group in the assessment international by measurement of Trends in International Mathematics and Science Study (TIMSS) and Programme for International Student Assessment (PISA). PISA focuses on the students' capacity to apply their math, science, and reading literacies knowledge to solve issues in their daily lives and the score becoming one of the benchmarks in determining the education quality in Malaysia (Thien, 2016).

The enrolment rate has the significant relationship with the ability to produce a knowledgeable citizen. In Malaysia, even though there is no mandatory rules and order for education in the lower age like pre-school and kindergarten as well as lower grade of primary school, however, more than 91% of the children enrolled in preschool and about 98% enrolment rate for primary school (Wan et al., 2018). These high rates are a result of the good numbers of education facilities in Malaysia. However, the enrolment rate alone is not enough to justify a quality education system.

The knowledge society is inclusive and belongs to everyone. Every child deserves the opportunity to access and excel at the highest and most creative levels of education (Malik, 2018). Malaysia needs to work on the character building, morality and academic performance to ensure the average years of schooling are adequate with the contribution marks to the development of a nation. Balancing character building, morality, and academic performance in education is important for developing well-

rounded individuals who are not only intellectually capable but also morally sound and socially responsible (Baharun, 2017).

The current state of education across the globe is concerning, with numerous issues related to morality increasingly involving students. From instances of academic dishonesty and bullying to a lack of empathy and respect for others, these moral challenges highlight the urgent need for a more comprehensive approach to character education within the school system (Karimah & Dewanti, 2021; Ramberg & Modin, 2019).

Due to the challenges posed by the consequences of globalization, liberalization, and the growth of information and communication technology, significant changes and developments in Malaysia's education system happened at the beginning of the twenty-first century. This demands Malaysia to develop highly skilled human resources diverse and competitive fields that can be shaped and produced through a quality education system (Ahmad and Goolamally, 2008).

## 2.2 Quality Management System

Quality Management System becoming a necessity in this current era where the concern for quality that begin in the business sector are now has spread to other field of practice. Because global rivalry and competitiveness is expanding, the question of the requirement of quality management is becoming increasingly critical.

### 2.2.1 Definition

The establishment of Quality Management System then allow the implementation of improvements based on the findings of assessment procedures that cover all aspects of the organization (Díez et al., 2020). According to Bashan and Notea (2018), if the

quality system plays a secondary role in the global strategic activities of the organization, the capacity to support the latter is limited and the demand for strengthening and reinforcement is greater.

Quality Management System is not only been implemented in a large company, but it is also applicable in small and medium size business. Thus, it is very important to design Quality Management System frameworks that fit with the function of the organization. Quality Management System also needs to be dynamic to support wider range of consumer diverse requirements and needs (Bashan and Notea, 2018). Quality Management System is a well-documented procedures that can help in monitoring the consistency of output produced (Priede, 2012).

Consistency of output is very important to ensure the quality of products as well as the satisfaction of the demander. There will be a method in place to ensure that corrective action is taken if errors and defects arise by having clear Quality Management System structure. As previously said, continuous measurements provide operational information about problems, allowing the organization to conduct all necessary corrective steps as well as define preventive activities by evaluating causes. The inconsistency in the manufacturing and production process or the development of products and services may affect the quality of the products.

The Quality Management System is considered as an effective instrument for assisting the organization's director in achieving the objectives set forth in the strategy plan. This method is undetectable and can be used in any type of business. Quality Management System usually been designed by referring to the nature of the field and organization (Navarrete Ramos et al., 2018). Organizations that wish to remain competitive, need to be managed systemically. In terms of procedures, materials, equipment, and other

factors, it ensures uniformity and satisfaction. It begins with the identification of consumer needs and ends with their complete satisfaction (Pacana and Ulewicz, 2020).

The importance of Quality Management System implementation is varied between countries. The main contributing factor for Quality Management System in Romania is regarding the sustainable development while in Portugal, it is about the quality improvement and corporate advantage (Pacana and Ulewicz, 2020). In Pakistan, specifically in construction field, the main motivational factors are to qualify for bidding, enhance their Quality Management System, eliminate waste, and get access to the global and local market (Akhund et al., 2018). In Indonesia, it is found that implementation of Quality Management System was contributed by the facts that it is beneficial especially in improving the productivity and innovation skills of organization (Soediantono, 2015).

Quality Management Systems help businesses provide greater value to their customers while also improving process efficiency. Continuous process and product quality improvement leads to more revenues from product reliability and lower costs from process efficiency. According to Miles and Covin (2000), the beneficial influence on company costs and differentiation levels causes this positive effect. Pollution prevention reduces input and energy usage while increasing demand from environmentally conscious customers.

According to Bell et al. (1994), an organization's quality system is classified by its network of processes, including not only their structure but also its associated roles, guidelines, and resources. These processes and the related duties must be recorded and applied consistently for the quality management system to be fully successful. Without orchestrating, coordinating, and directing resources and activities toward a shared goal,

no programmes will be successful, and this calls for the art of management (Hoyle, 1994).

There are many Quality Management System methods that have been adopted all over the world. But in recent years, the most established method is ISO 9000. According to Evans and Lindsay (2012), ISO 9000 is more popular because it is considerably better connected with TQM concept than other management systems. Quality fees are traded off with the failure cost that needs to be borne if no quality control in an organization. The costs of prevention and appraisal associated with higher quality allow an organization to reduce or eliminate the costs of failure associated with poor quality.

#### 2.2.2 Conventional Quality Management System

The quality management system provides essential elements that empower organizations to recognize, create, produce, and provide products and services aligned with customer preferences. Additionally, it facilitates the international exchange of products and services by establishing precise quality standards (Summers, 2009). In conventional practice, ISO 9001 is among the most popular and widely used system.

##### 2.2.2.1 ISO 9001

ISO 9001 belongs to the ISO 9000 family. It is a standard to specify the requirements and manuals that can be used by various organizations in maintaining the quality of products in whatever field they belong to. Following the success of the ISO 9000 standards, the ISO 14000 family of environmental standards was developed. The ISO standards are not performance standards that measure the quality of a company's products or services, or its environmental results; rather, they are guidelines for systematizing and formalizing many corporate processes into a set of procedures, as well as documenting their implementation (Tari et al., 2012).

Despite of the geographical locations and services or products offered, the ISO quality certification helps the organization to meet defined quality requirements (Betlloch-Mas et al., 2019). The ISO 9000 range of quality standards has been used to build and improve corporate Quality Management Systems for more than two decades. Because of the standard's generic standards and its application to all enterprises, regardless of type, size, product, or service given, it is widely accepted among organizations. In general, ISO 9000 is seen as a useful instrument for driving improvements by emphasizing a process and system approach to management, as well as defining value-added activities that lead to higher customer satisfaction (Magd and Nabulsi, 2012).

The latest version of ISO 9001 was amended in 2015 due to the changes in the business and economic scenarios (Barbosa et al., 2021). The amendment and updates in the certificates are due to the continuous improvement principles to produce high-quality products and satisfy the needs of the customers. It is also intended to ensure the standard can be adapted in the changing environment. The amendment involves an establishment into new concept and terminology as well as risk-based thinking on the process-oriented approach. The first version of ISO 9001 was in 1987, then updated in 1994, 2000, 2008 and 2015 respectively.

There are few important parts of ISO 9001 certification which are documentation process, evaluation and lastly, rating (Betlloch-Mas et al., 2019). In the ISO 9001:2000 amendment, it was stated to the certified firms to focus on customers and process management rather than just focusing on procedures and documentation (Dentch, 2016). The documentation procedure is becoming more flexible in the ISO 9001:2015 version. Although, it is becoming more flexible however the compliance on the

documentation manuals reflects the company's quality culture and is part of organizational knowledge.

According to Mokhtar et al. (2013) and Abuazza et al. (2020), there are seven principles included in ISO 9001 which are customer focus, leadership, involvement of people, process approach, continual improvement, factual approach to decision making; and relationship management. It was also stated in the ISO 9001 handbook from Dentch (2016) and (Arifin, 2009).

a. Customer Focus

Customers have certain expectations from the organizations they choose to support. When these expectations are not fulfilled, customers become dissatisfied and may cease their patronage. Regardless of whether the organization is a restaurant, a church, or a hospital, failing to meet customer expectations leads to a loss of customer retention. To maintain loyalty and ensure continued support, it is essential for any organization to consistently meet or exceed the expectations of its customers (Mehra & Ranganathan, 2008). It is stated that it is the customer that matters in quality management hence the process is only the means to satisfying the customer (Ward, 1994).

Customer satisfaction is a crucial key indicator of an organization (Geyskens et al., 1999). Organizations depend on their customers and should strive to understand and meet customer needs and expectations. It is stated in Clause 5.1.2, top management should effectively understand and meeting both stated and implied customer requirements, ensuring compliance with all relevant statutory and regulatory standards, and maintaining a strong commitment to enhancing customer satisfaction are essential.

## b. Leadership

Leadership sets the tone for the entire organization, especially when it comes to quality management. Effective leaders establish a clear vision and set goals for their team to ensure that quality is a top priority. Hirtz et al., (2007); Lakshman (2006) in their study mentioned that leadership is the process by which managers or leaders influence and motivate their subordinates to work towards achieving the organization's goals. This view is supported by the study from (Wageman, 2001) stating that leadership is the form of team design and coaching behaviors.

The clause about leadership in ISO 9001 is under clause 5 which is broadly discussed. Clause 5 includes the need of demonstrating strong leadership and commitment to customer focus, establishing and effectively communicating the quality policy, and clearly defining roles of authority and responsibility within the workplace. These actions ensure that everyone is aligned with the organization's goals and quality standards, fostering a cohesive and accountable work environment.

## c. Engagement of People

The Engagement of People principle in ISO 9001 emphasizes the importance of involving and empowering individuals at all levels of the organization. This principle is based on the understanding that the full participation and engagement of employees are crucial to achieving the organization's quality objectives.

In ISO 9001, the principle of Engagement of People is primarily addressed in Clause 7.1.2 - People and Clause 7.3 - Awareness. These clauses focus on ensuring that the necessary people are competent, aware, and engaged in achieving the quality objectives of the organization.



#### d. Process Approach

The new ISO 9001:2015 structure is more closely associated with the plan–do–check–act (PDCA) cycle where the term "continuous" has become an inalienable part of the standard. The process approach is a fundamental principle of ISO 9001:2015 and is primarily addressed in Clause 4.4 - Quality Management System and its Processes. This clause emphasizes the need for organizations to manage their processes systematically to achieve consistent and predictable results.

Plan is the first cycle to ensure that the process, resources, and objectives are done based on the requirements of the customers and the organizational guidelines while considering the risks and opportunities in the plan. The plan then can be implemented, and it is advisable for the plans to be as clear as it can be to make this cycle easier. Next, the results will be monitored and measured. Lastly, act according to the performance result (Al-Rawahi and Bashir, 2011). If there is a failure or error anywhere in the whole process, improvement will be made, and the cycle will continue to support the principle of “continuous improvement”.

#### e. Continuous Improvement

The principle of continuous improvement is fundamental to ISO 9001, as it becomes a tool to promote a culture of ongoing reflection and enhancement within an organization (Sacchetti, 2007; Sesar & Hunjet, 2021). By continually evaluating performance, analyzing data, and seeking feedback from stakeholders, organizations can strive for excellence and adapt to meet evolving customer needs and industry standards (Salah et al., 2010).

The principle of continuous improvement is addressed in Clause 10.3 - Continual Improvement. This clause outlines the requirements for organizations to continually improve the suitability, adequacy, and effectiveness of their Quality Management System. This clause requires organizations to actively seek opportunities for improvement, addressing nonconformities and implementing corrective actions to prevent recurrence. Organizations are encouraged to innovate and manage changes effectively to support continual improvement, ultimately ensuring higher quality and increased customer satisfaction.

#### f. Factual Approach to Decision Making

The factual approach in decision making emphasizes the use of data and information to make informed decisions rather than relying on gut feelings or intuition. By adopting a factual approach, organizations can ensure that their decisions are based on evidence, data and analysis, leading to more effective outcomes and reduced risks (Baba & HakemZadeh, 2012).

Clause 9.1 of ISO 9001:2015 emphasizes the importance of a factual approach to decision-making by requiring organizations to identify key elements for monitoring and measurement, establish valid methods for these activities, and analyze the collected data to evaluate the performance and effectiveness of the quality management system. The insights gained from this analysis should be used to make informed decisions that drive continual improvement and enhance overall operational performance.

#### g. Relationship Management

The principle of relationship management emphasizes the importance of managing relationships with external providers such as suppliers, contractors, and other partners

to ensure that the quality of products and services is maintained throughout the supply chain. The dynamics of the market network necessitate a strong emphasis on strategic relationships that requires seamless integration and coordination between customer relationship management, supplier relationship management, and the oversight of collaborations, alliances, and joint ventures. This dual focus ensures that all aspects of the organization's network are aligned and working harmoniously towards common goals (Piercy, 2009).

Clause 8.4 of ISO 9001:2015 focuses on the control of externally provided processes, products, and services, emphasizing the need for organizations to establish criteria for selecting, evaluating, and re-evaluating external providers. It requires defining and communicating responsibilities and requirements to suppliers, ensuring that purchased products and services meet specified quality standards through verification processes. The clause underscores the importance of fostering mutually beneficial relationships, promoting collaboration, and engaging in continuous improvement with external providers to enhance overall supply chain performance and ensure consistent quality.

The implementation of ISO 9001 is not as easy as it looks like. There are challenges for the implementation of ISO 9001 especially lack of understanding of the importance of ISO 9000 by all departments, time and cost consumption and also the long and complicated documentation process (Magd and Nabulsi, 2012). Based on the survey on study carried by Fuchs et al, (2020), there was about one third of the case studies recognize the absence of an energy management culture as the biggest challenge in implementing the ISO 9001. This also include in the nature of the organizational culture and working style.

According to Green (1996), obtaining the Quality Management System credential is a way to alter the organization's operating ethos as a whole. The focus is shifting from problem-solving to problem-prevention, and everyone in the business is made to feel like they are somehow accountable for delivering high-quality goods and services. Besides, ISO 9000 certificates also can benefit the organization in marketing operation enhancement as well as improvement in the competitiveness, profitability and efficiency of the organization.

The conventional Quality Management System has underlined a good practice and give a positive impact to the organizations. Hence, Islam as a religion that always promoting excellencies and good practice find it a must to work on developing a Quality Management System with the injection of Islamic values.

### 2.2.3 Islamic Quality Management System

Malaysia also the forerunner in the field of Quality Management System in Islamic perspective (Basir et al., 2017), other than becoming pioneer and key player in the Islamic finance field (Gearen, 2009). As there is a need for spiritual element as well as shariah requirement in management practices, hence, MS 1900 was established in 2005 to respond and meet those needs (Mohamed et al., 2013). MS 1900 is expected to fertilize and nourish the Islamic working ethics in the organization align with the guidelines provided in the Islamic sources of Al-Quran and Hadith.

#### 2.2.3.1 MS 1900

At the early phase, the purpose of designing Islamic Quality Management System intends to fill in the empty elements in the existing Quality Management System in the aspect of spiritual values among the workers (Shahrom and Basir, 2021). The MS 1900 is designed to increase organizational efficiency and effectiveness while also increasing

customer satisfaction. The MS 1900 distinguishes itself from its counterpart in that it provides the standards for a shariah compliance Quality Management System (Mohamad and Mansor, 2018). MS 1900 was built by using the ISO 9001 as its main reference (Basir et al., 2017).

MS 1900 was updated to a newer version in 2014 (Shahrom and Basir, 2021). The new version highlights few important amendments which include the introduction to the need for *shariah* critical control points in organizational processes and activities, introduction to organizational value management and also the presence of this standard usage guide (Mohamad and Mansor, 2018). There are three principles that become the foundation of MS 1900 which are conforming to Halal and Haram principles, organizational operation based on values, and actions conducted in accordance with Shari'ah objectives or called *Maqasid Shariah* (Azmi and Basir, 2011).

The organization shall establish, document, implement, and maintain a shariah-compliant Quality Management System, and continue to improve its efficacy. The organization need to determine the process and measurement involved in the Quality Management System and monitor the implementation and take corrective actions when needed. If the organization involved in outsourcing certain parts of the business, hence, organization must ensure that they have control over the process and selection of parties included in it (Malaysia, 2014).

The implementation of Islamic Quality Management System brings positive impacts to the organization. This is supported by various case study that been done on organization across Malaysia (Basir, 2020; Bustamam et al., 2013; Mohamad & Mansor, 2018; Sarion et al., 2015; Shahrom & Basir, 2022; Suyadi et al., 2022; Zakaria et al., 2021). The Islamic values in the implementation of the Islamic Quality System have influenced

the characteristics of leadership, employee involvement, and their motivational attitudes within the organization. Consequently, it nurtures individuals who are satisfied with their work, ultimately enhancing the quality and productivity within an organization. The past case study also mentioned the same goal which is the success not only in the worldly matter but also in hereafter or the concept of *Al Falah*.

However, those case studies also highlighted the challenges in implementation of MS 1900 which majorly involves the unreadiness towards the implementation such as the confusion of the concept, the workload problems, lack of training and also maintain the certificates (H. M. Ali et al., 2015; H. A.-B. Mohamed et al., 2013a, 2014; Sadiq et al., 2019).

The principles in MS 1900 are similar with the conventional ISO 9001 which are based on the seven principles in quality management. However, there were sharia requirements incorporated in every principle as what been discussed in the study from Azmi & Basir (2011).

#### a. Customer Focus

Customer focus in Islamic quality management is not solely on satisfaction. However, the management must also rigorously ensure that all customer requirements are fully aligned with Shariah principles. This involves adhering to Islamic laws and ethical guidelines in every aspect of product and service. By implementing comprehensive policies and procedures that incorporate Shariah compliance into the core business operations, management can assure customers that their needs are met within an Islamic framework, thereby fostering trust and enhancing the organization's reputation for integrity and religious adherence.

#### b. Leadership

Leadership principle is important to ensure the people inside organizations can achieve the organizational goals and objectives. In Islamic quality, top managers must ensure that all decisions and operations of the organization are shariah compliant. Management must also ensure that the quality policy aligns with Shariah principles.

For organizations engaged in both halal and non-halal activities, it is essential to establish distinct quality objectives specifically for their halal operations. In doing so, management should incorporate Shariah requirements into all aspects of their operations, including financial management, human resource management, procurement procedures, production processes, and marketing strategies. This comprehensive approach ensures that all facets of the organization's halal activities adhere to Islamic guidelines, thereby maintaining integrity and compliance in all business practices.

#### c. Engagement of People

The principle of Engagement of People focuses on the involvement of people in the quality management system process. According to the study from Mohamed et al., (2013); Sarion et al., (2015), the commitment and cooperation from internal part of organization to work on certificates is very crucial and important.

#### d. Process Approach

MS 1900 also use PDCA cycle in the framework while incorporating *shariah* requirements on it. While developing the quality manual, the organization must identify and document the procedures that require *shariah* compliance. It is essential to ensure that all documents provide sufficient detail to justify adherence to *shariah* principles.

Additionally, the organization must carefully manage the placement and storage of documents containing Quranic elements to ensure they are treated with proper respect and care.

e. Continuous Improvement

In MS 1900, managers should gather and analyze relevant data to demonstrate *shariah* compliance within the Quality Management System and to assess ongoing improvements in its effectiveness. According to MS 1900 requirements, managers must collect appropriate data to validate *shariah* compliance and remain dedicated to the continual enhancement and efficiency of the system. The review process should be conducted to evaluate whether the implementation of MS 1900 is beneficial to the organization.

f. Factual Approach to Decision Making

MS 1900 pays attention on documentation to ensure the validity of data. Besides, MS 1900 concerned about making decisions based on the objectives of *shariah* which is called *maqasid shariah*.

g. Relationship Management

The principle of relationship management underscores the importance of managing relationships. According to Sarion et al. (2015), numerous supply chain issues originate from and are resolved through the customer-supplier relationship. The ability to identify and collaboratively address critical challenges, wastes, and cost drivers largely hinges on the robustness of this relationship. The quality of the customer-supplier relationship is a key determinant of success.



### 2.2.3.2 Islamization

Islamization of knowledge is not something new and was an interesting intellectual movement that been introduced by Ismail Al Faruqi in 20<sup>th</sup> century. Previously, Muslim academics had successfully led the globe with their knowledge and scientific breakthroughs. Later in the fourteenth century, the Muslim civilization experienced a fall in its desire to learn, whilst western civilizations rose by establishing their intellectual foundation on Muslim institutions (Setia, 2007). In the 15th century, the decrease of Muslims' quest for knowledge held back the entire Islamic country (Madani, 2016). The Islamization of knowledge makes attempts to conform knowledge to *Shariah*, which entails removing *haram* parts from the structure, without significantly affecting the hegemony of the said system (Javaid & Suri, 2020).

Islamization is a phrase used to describe deliberate and coordinated changes aimed at improving individuals and societies by conforming them to Islamic norms (Ahsan et al., 2013). According to Abul Fadl (1988), Islamization is defined as a process of transforming and revitalizing current and fundamental structures of thought and recognition by subjecting them to a radical review considering a coordinated arrangement of intellectual, emotional, and characteristic aspects derived from Islamic custom (Rahman, 1988). The modernization of science is something interesting and amazing however, there are negative impacts of the modernization especially in the aspect of *tawhid* if it is not carefully examined.

According to Hamid (2012), the debate regarding Islamization of knowledge mingled around two different parties with their own perspectives which are firstly the liberalist, and the other party is the traditionalist. The liberalist chooses to move on secular version by separating the modern knowledge especially politics with religion and from that they

start to reject the normative reduction of religion to reality and consider all religious manifestations as social realities. On the other hand, the traditionalist opposes and rejects all the western knowledge without any judgment and thought as they just depend on God's revelation especially from the Quran.

Islam highlight the importance of education where the main objective is to promote full submission to Allah. The knowledge acquiring process should not be a medium for Muslim to question and oppose Allah or make conflict with the nature. Everyone is entitled to a wise and sound education. Indeed, the answer rests in education, and Muslims should coordinate their efforts and create priorities, with education at the top of the list. The more Muslims contribute to the cause of education and development at this stage, the more Muslims acquire superior capacities in all other sectors.

Syed Ali Ashraf (1984,1988) contends that Islamization of knowledge cannot be achieved by simply adding new modern knowledge to old or traditional knowledge available in Muslim countries, nor by combining religious and secular approaches to various disciplines of knowledge. He believes that only if the governments of Muslim countries agree to follow such policies will education be Islamized (Ahsan et al., 2013). On the other hand, there is a need to not only relying on the western education rather than trying to build a better education system. Islamization of knowledge need to be done by using the principles of analysis and synthesis that will balance the fixed knowledge that cannot been changed especially in the matter of *aqidah* with the need of innovation (Soleh, 2013).

Ahmed (2014) argues that Muslim educational pedagogy and the *tarbiyah* system necessitate a systematic reformation of the *aqidah* discourse based on a greater grasp of human nature and psychology. It is past time for Muslims to move beyond the

preaching system and daydreaming as part of their attempts to raise a quality Muslim generation. The behavior of Islamic scholars who rejects the innovation in the knowledge which also considered as *Ijtihad* by assuming that all knowledges are fixed will at last results in the separation of Islamic values from the social sciences and modern knowledge. This will then impact on regression on knowledge among the Muslim society.

In order to Islamize disciplines and knowledges in Islam, it is very important to ensure its strong foundation. This had been mentioned by AbuSulayman (1989) stating that Islam must have necessary foundations for genuine self-reconstruction to achieve the level of civilization and development that worthy and beneficial to the *ummah* or community. The methodology and structures on how the discipline will be implemented shall be carefully planned so that the expansion of knowledge in Islam is align with *sharia* and Islamic values.

#### 2.2.3.3 Islamization of Quality Management

The establishment of MS 1900 in 2005 was bringing a ray of hope to Islamic quality management field in Malaysia. MS 1900 was built by the concept of Islamization of knowledge where ISO 9001 was referred and combined together with the shariah requirements needed in the system. Like what had been mentioned before, the concept of Islamization will bring harm if it was not tied up with strong foundation. Because men's intellectual talents are strongly tied to the creator, education should be *aqidah*-oriented.

The Islamization of Quality Management System by using the previous ISO 9001 need to be reviewed so that it is not going afar from the values of Islam. The basis of Islamic education should be based only on Islamic principles (Ahmed, 2014). It was mentioned

before that the concept of Islamization need to be done with a proper manual and not relied solely on the western knowledge. In Islam, unconditionally accept the legal decisions of others without knowing the basis for those decisions is called *taqlid* and it is not something a *Muslim* should uphold to. *Taqlid* can also be defined as accepting the opinions of others with unable to give reasons. A person who *taqlid* seems to depend on the decision and opinion he follows from a *mujtahid* (Karimuddin, 2019).

The actions and approaches of MS 1900 is taken from ISO 9001. The sequence of actions demonstrates how a business can choose to design and control its quality processes in line with ISO 9001 regulations like PDCA cycle where it applies to the entire Quality Management System's processes (Latif and Saad, 2016). Basir and Azmi (2011) explained that the MS 1900 implementation process can be completed by combining five steps from the ISO 9001 implementation process with Shari'ah requirements inherent in MS 1900 standards. Firstly, understanding MS 1900 and its principle. Then, documentation procedures and demonstrate commitment, reviewing quality policy to align with shari'ah and lastly, audit and review performance.

### 2.3 Data Analytics

Data analytics is a form of technology advancement that been used widely in the data management. Data analytics is a concept of transforming raw data into a trend and pattern that can then draw conclusion from it. Alternative new data analysis approaches that are centered on actual data obtained from the real world rather than theoretical prior assumptions that must then be addressed for verification with experimental data are in high demand (Angelov et al., 2016).

Individuals' ability to understand the story that the data is telling them may improve as a result of the data analysis process (Earley, 2015). Data analytics will help the organization to make sense from the collection of data. Hence, data analytics is also contributed big impacts in the process of decision making. This will avoid assumption-based decision that happens when the data is not used as ground to make decision. From the beginning of management history, the requirement for factual evidence-based inference as an input to the corporate decision process has been a hot topic. More organized insight building from information is now the industry's usual expectation, thanks to enhanced information collection processes and processing tools (Banerjee et al., 2013).

#### 2.3.1 Qualitative Data Analytics

Data analytics is often been viewed by the process of analyzing numerical values. However, there is also qualitative data analytics which involves non-numerical data mainly on the text where it is linked to the natural language or linguistic purpose. The most recent term for “Natural Language Understanding, Data, and Text Mining” is also referred as text analytics where it has gained use in recent years to primarily refer to unstructured text (Moreno and Redondo, 2016).

A study from Jo and Shin (2016) has been done in managing the qualitative information in data analytics as the source for developing a bankruptcy prediction modelling. This study then adding external qualitative data to the traditional bankruptcy prediction model in order to augment the restricted accounting data and also increase the accuracy of conventional prediction models. A study from Dagilienė and Klovienė (2019) also make use of qualitative data analytics in preparing the external auditing process where coding is been allowed for the identification of important ideas that appeared in the qualitative data or transcripts.

Prior to the work from Müller et al. (2016) stated that more than 80% of today's data is stored in an unstructured format that includes text, image, and audio, much of it presented in ambiguous natural language. Statistical analysis only works with structured numeric and categorical data while such data analysis typically will involve qualitative data analysis techniques like reading and hand coding. However, the meaning that humans give to natural language goes well beyond what can be determined statistically from textual data. As a result, these techniques frequently encountered difficulties with linguistic ideas.

A qualitative data analytics methods are often used in the social sciences since a large portion of data collected is not numerical. They are frequently found in text analysis while looking for recurrent themes or terms. When performing qualitative data analytics, terms like "Theme," which gives a basic notion of the themes seen in the data, and "Characteristic," which reflects a particular item in a text, frequently emerge. The analysis can be made by using methods like grouping and categorizing the acquired data based on themes. Following sorting the data, additional analysis is carried out in an effort to evaluate the relevance and to explain the results (Moubayed et al., 2018).

In the hierarchy of data science, data mining is considered a subdiscipline of data analytics. Data analytics is a broader field that involves the analysis of data to gain insights, make decisions, and inform strategies. Within the field of data analytics, data mining is a specialized approach that focuses on discovering patterns, relationships, and knowledge from large datasets. Data mining is the systematic procedure of revealing intricate patterns and trends within extensive databases, aimed at recognizing opportunities for predictive purposes. It strategically employs visual analytics, commencing with the meticulous task of data cleansing, potential data merging, and meticulous preparation to ensure that the data is presented in easily comprehensible

formats. This intricate process enables not only the identification of predictive insights but also facilitates the extraction of valuable knowledge from substantial datasets, unlocking opportunities that might otherwise remain concealed (Pollack, 2008).

#### 2.3.1.1 Text Mining

Text analytics and text mining is becoming more popular across a variety of industries, from marketing to finance as the process of extracting and analyzing massive amounts of text can assist decision-makers in understanding market dynamics, predicting outcomes and trends, identifying fraud, and managing risk (Moreno and Redondo, 2016). The expansion of knowledge applications is evident in the improvement of automated technology for unstructured data in terms of data and text integration and enabling more intelligent data analysis processing (Zhu et al., 2018). Text mining is a method for techniques and algorithms used in fields like machine learning to read data effectively (Bhonde et al., 2010).

According to Hassani et al. (2020), text mining has drawn considerable attention in this quickly developing field of big data analytical approaches across a variety of applications. Text mining is the process of using a computer to automatically extract information from various written sources in order to discover new, previously undiscovered information. Linking the information that has been pulled together to create new facts or new hypotheses that can be tested further and also drawing a conclusion after analyzing process (Gupta and Lehal, 2009).

However, previous research from VijayGaikwad et al. (2014) noted that the primary tough problem in text mining is the complexity of natural language. The ambiguity issue is not entirely absent from natural language. A word can signify many different things, and several words might mean the same thing. Ambiguity is the ability to be

comprehended in at least two different ways. This ambiguity causes noise in the information that is extracted. In text-processing applications, ambiguous words and phrases must be identified at the early stage.

Among the tool in text mining is search-engine by understanding queries in the search (Chakrabarti et al., 2009). Even search engines and text mining are related in the sense that they both deal with textual information, they serve different primary purposes. Search engines focus on retrieving information from the web, while text mining is more concerned with extracting insights and knowledge from textual data, which could include web pages indexed by search engines.

#### 2.3.1.2 Quranic Text Mining

Quranic text mining is a process of extracting related words to draw a meaningful pattern. According to a study conducted by Wahyudi (2019), text mining is used to identify the existence interrelationships between topics in translation verses of the Quran. The procedure of manual and traditional Qur'anic search is rather difficult especially if the result we want are certain verses that are in accordance with specific issues or problems. As a result, a system is required to identify, search for, and categorize problems that are submitted by the user in order for the verses of the Quran to be shown in that system as a reference and solution.

Among the earliest study in the Quranic text mining is from Alhawarat et al. (2015) where this research contributes to establishing a framework for future endeavors related to applying natural language processing, data mining, and text mining to the holy Quran. The process involves initially preprocessing the Quranic text and exploring various potential partitioning approaches. However, this study only focusses on algorithm and text mining application like term frequency and word cloud, and there



was no any specific field or area of discipline that been explained by the assistance of *tafseer*.

There were few studies had been done on text mining from Quranic source. Recent research from Ayu et al. (2022) have shown that through the text mining perspective, valuable information from *tafseer* and translation is successfully retrieved. The K-Means technique is used to obtain the findings of the *tafseer* and translation clustering. The unstructured dataset issue was resolved by the clustering output from *tafseer*. Knowing the clusters enables one to distinguish between each issue based on their commonalities, making information retrieval more pertinent and effective.

Another previous study from Hidayat and Minati (2019) presented an experiment that pre-processed the Indonesian dataset using Python from Quranic Indonesian translation. One of the processes used in text mining is classification, which seeks to categorize items. Among the most important tasks in Quranic studies is to categorize the verses of the Al-Quran into pre-established groups. The study provided a categorization of Quranic passages into the three pillars of Islam: "*Iman*" (faith), "*Ibadah*" (worship), and also "*Akhlaq*" (virtues).

## 2.4 Islamic Educational Institutions in Malaysia

Building on the discussions of Islamic Quality Management and the state of quality education in Malaysia, it is important to examine the role of Islamic educational institutions in shaping educational outcomes. These institutions, which emphasize both academic excellence and the integration of Islamic values, play a critical role in the development of a holistic education system in Malaysia.

Islam has been present in Malaysia since the 13th century, introduced through the calm and non-coercive efforts of preachers and traders from Arabia, China, and India. Their influence led to the decline of animism and Hindu-Buddhism, ultimately making Islam the dominant religion and its official recognition in the Federal Constitution of Malaysia (Jalal et al., 2023; Nasaruddin & Hasaruddin, 2022).

Non-formal education is thought to have thrived in the Malay Peninsula and the Malay Archipelago between the 14th and 16th centuries, coinciding with the spread of Islam. Islamic educational institutions, such as *surau*, *pondok*, and *madrasas*, are recognized for their significant role in nurturing Islamic teachings and fostering religious development during this period (Abdul Kadir et al., 2022).

After the independence of Malaysia, the Islamic education became more systematic and formal. According to Hamid (2018), in 1973, the Ministry of Education established the Religious Education Division to coordinate Islamic education, which was later renamed the Islamic Education Division in 1983 and restructured as the Islamic and Moral Education Division in 1995. It has since reverted to its original name and is responsible for overseeing Islamic and Arabic-language education policies, teacher training, missionary programs, and the development of national secondary religious schools.

In Malaysia, Islamic education is provided through various types of schools. Federal Religious Schools, such as *Sekolah Agama Persekutuan* and *Sekolah Kebangsaan Agama*, are government-run institutions, while State Government Religious Schools (*Sekolah Agama Negeri*) are managed by the respective state's *Majlis Agama Islam*. Additionally, Community Religious Schools (*Sekolah Agama Rakyat*) serve local communities, and Private Religious Schools (*Sekolah Agama Swasta*) operate

independently (Hamid, 2018). Each of these institutions plays a vital role in providing Islamic education and fostering religious values among students across the nation.

According to the data from JAKIM, currently, there are 1008 State Government Religious Schools (*Sekolah Agama Negeri*), 249 Community Religious Schools (*Sekolah Agama Rakyat*), 502 Private Religious Schools (*Sekolah Agama Swasta*), 22 *Maahad Tahfiz* and 301 *madrasah* or registered *pondok*.

## 2.5 MUSLEH

MUSLEH, a limited company established on May 4th, 2000, with the registration number 513402-W, operates as a non-profit organization, not focusing on profit generation in its business ventures. The organization's key initiatives include refining the Islamic education curriculum by integrating traditional educational methodologies with forward-looking strategies to address future challenges, all rooted in universal Islamic principles. Furthermore, MUSLEH enhances its educational programs and training by incorporating contemporary delivery methods and innovative pedagogical systems, ensuring that the education provided is both relevant and comprehensive (Dom, 2013).

According to information gathered from MUSLEH official website, the vision of MUSLEH is to become a reputable educational organization in Malaysia and a center of excellence for Islamic education both regionally and internationally. To achieve this, MUSLEH's mission is to present the IKRAM Education model as an exemplary system from early childhood to tertiary education, both nationally and globally. MUSLEH committed to developing competent educators who embody the qualities of nurturers, popularizing the IKRAM Education System, and leading the national education agenda

with Islamic principles. Currently, there are total of 60 schools including both primary and secondary level under MUSLEH.

MUSLEH is overseen by a board of directors who handle policy-making, strategy, and fundraising. The schools under MUSLEH follow a mix of the national curriculum and their own Islamic curriculum. Similar to MARA schools (MRSM), which are managed separately but operate under the same system, each MUSLEH school is run independently but shares the same curriculum, vision, and mission. MUSLEH schools fund themselves through student fees, member donations, zakat (alms), and other contributions. Since these schools are part of IKRAM's missionary efforts, many of the students are children of IKRAM members, who also support the schools through local and private donations (Deviyati, 2016).

According to Nor & Zanzali (2018), MUSLEH has developed a system that nurtures both the personal and academic aspects of an individual. This is an innovative program designed to support students' holistic development, grounded in the IKRAM-MUSLEH Education Philosophy. Essentially, MUSLEH runs two concurrent programs for students which firstly, academic program that follows the curriculum set by the Malaysian Ministry of Education. All students are required to sit for public examinations such as the Ujian Penilaian Sekolah Rendah (UPSR), Penilaian Tingkatan 3 (PT3), and the Sijil Pelajaran Malaysia (SPM). Secondly, *tarbiyah* program conducted through the IKRAM-MUSLEH Student *Tarbiyah* Curriculum (MTPIM), this program ensures students continuously improve their personal quality. This dual approach seeks to produce well-rounded individuals who excel both academically and in their character development.

## 2.6 Summary of The Chapter

Overall, this chapter briefly explained in detail about the previous studies and literature about Quality Management System specifically in the education perspective. There are also past literature about Islamic point of view regarding quality and the procedure of text mining. This chapter also stated the conceptual framework as a brief explanation on how this study will be conducted. In the next chapter, there will be the discussion regarding the method that been used in carrying out this research and study.



## **CHAPTER 3**

### **RESEARCH METHODOLOGY**

#### **3.0 Introduction**

This chapter discusses the details of the study's research methodology. The research methodology consists of three different phases. Firstly, this chapter discusses the development of the Islamic Quality Management System. Secondly, the operationalization of the Islamic Quality Management System and thirdly, the validity and reliability of the developed instruments. The chapter begins with the research design in 3.1, which includes the temporal dimension of the study and the research design strategies. The qualitative methodology is then discussed in section 3.2 and the quantitative methodology in section 3.3.

#### **3.1 Research Design**

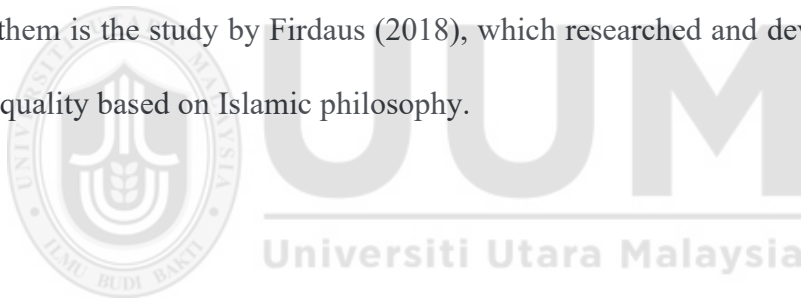
A research design serves as a structure for the research methodology chosen by the researchers to guide the overall study. When conducting research, it is crucial to identify the types of evidence required to provide an appropriate response to the research questions. The main objective of this research is to develop an Islamic Quality Management System using data analysis technology, specifically text mining.

This study will involve both a qualitative and quantitative research model, which is also known as mixed methods research. Mixed methods research combines at least one qualitative and one quantitative research component to substantiate and extend the findings of a study and providing answers to the research questions (Schoonenboom & Johnson, 2017). The process of creation and development of new frameworks falls under the qualitative approach within the content analysis in document analysis,

whereas the validation and reliability assessment of instruments is conducted within the quantitative research approach.

In selecting the appropriate research design for this study, a census approach was chosen, where each organization within the population has been included. This is due to the small population which consist only 40 private Islamic primary schools under MUSLEH. The literature review was conducted extensively to identify gaps and issues in the current Islamic Quality Management System that need to be investigated and improved. This study makes a meaningful contribution to areas of benefit to the research community.

Few studies have been conducted to develop an Islamic quality management system. One of them is the study by Firdaus (2018), which researched and developed tools of Islamic quality based on Islamic philosophy.



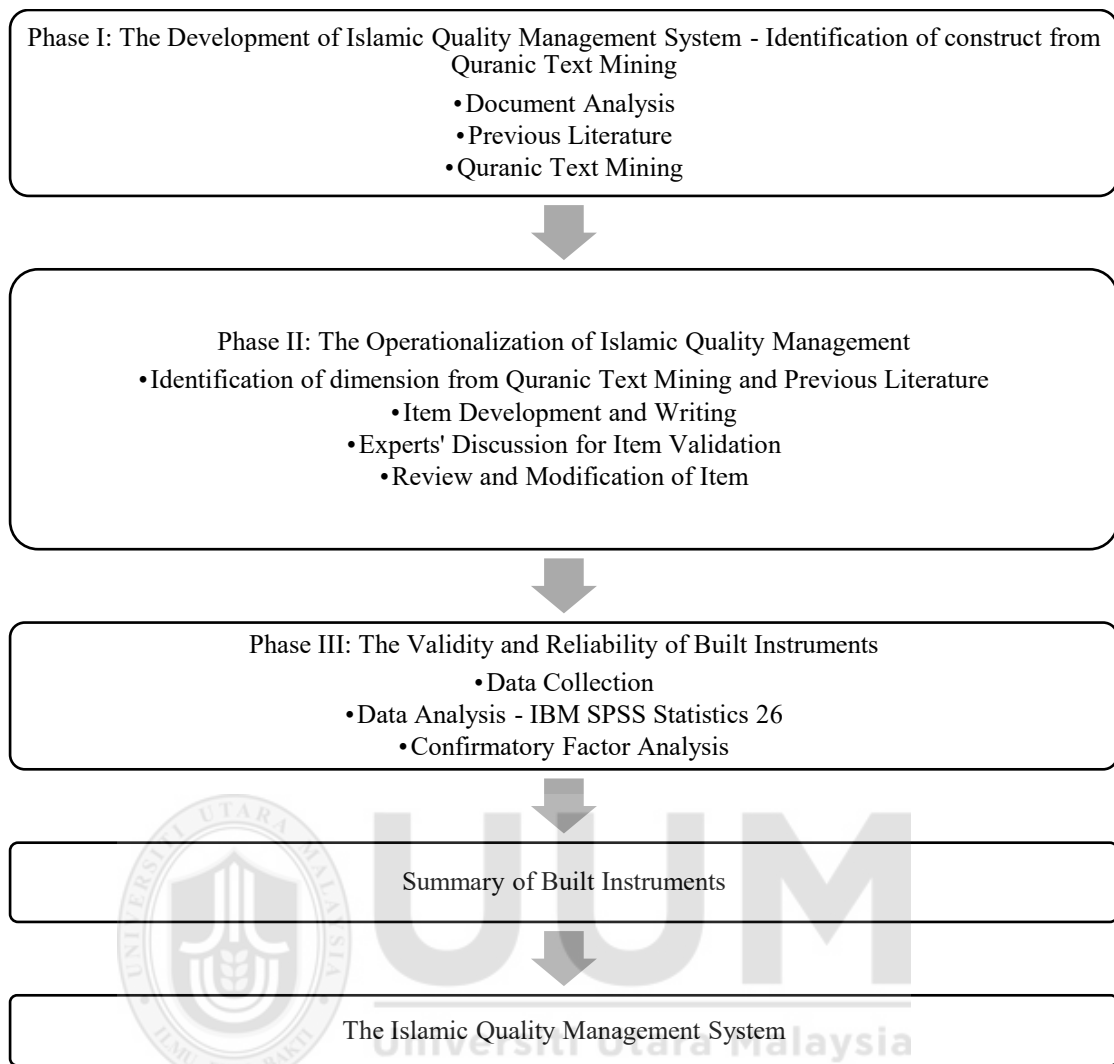


Figure 3.1  
*The Process of Developing Islamic Quality Management System*

### 3.1.2 Time dimension of study

In conducting research, the temporal dimension of the study can be conducted in two ways, which are a cross-sectional study or as a longitudinal study (Suhendi et al., 2021). In a cross-sectional study, a specific point in time is used as the measurement period, while in a longitudinal study, several measurements are taken from each participant over a longer period of time (Geoffrey Marczyk et al., 2005). This study involves a cross-sectional study. The cross-sectional study is the most appropriate approach as the study focuses solely on assessing the reliability of the developed Islamic quality



management system without the requirement to consider causality or longitudinal trends.

### 3.1.3 Research design strategies

There are two categories of study settings which are contrived settings and non-contrived settings. Contrived settings typically take place in artificial environments, while non-contrived settings are more natural and the researchers have no control over the study context. In this study, a non-contrived setting is chosen that allows for the observation of individuals in an organizational context. The data collection for this study utilized a survey method of collecting information directly from individuals within a large population. Further details on the data collection methodology can be found in sections 3.2 and 3.3.

## 3.2 Qualitative Methodology

As mentioned in section 3.1 Research design, this study was conducted using a mixed methods research approach. The study begins with a qualitative research approach in which the concept of quality management was qualitatively identified from the Quran through content analysis using text mining.

### 3.2.1 Purpose of Research

As highlighted earlier in the study, the main objective is to develop an alternative Islamic Quality Management System that utilises data analytics technology, specifically Quranic text mining, and is tailored for the use of educational institutions. In addition, the qualitative aspect of the study aims to develop a reliable and relevant assessment tool for education that is in line with Islamic principles and incorporates moral values or Akhlaq in addition to conventional academic performance.

### 3.2.2 Phase I: The Development of Islamic Quality Management System

The results and findings of phase I are important for answering the first research question, "How Islamic Quality Management System can be developed using the Quranic source?" The details of this phase are explained below.

The current Islamic Quality Management System was introduced through the process of Islamization of knowledge, in which the conventional system is used while injecting together shari'ah requirements to fit into an Islamic framework. The concept of Islamization of knowledge has a historical precedent dating back to the 19th century. Improving the existing system and enhancing the Islamic Quality Management System is in line with quality theory, which emphasises continuous improvement. Therefore, the development of an alternative model based on Islamic principles is seen as promising for further progress.

The methodology used in this study was document analysis, focuses on Quran as main source and the Quranic text being the most important document. According to (Bowen, 2009), document analysis involves a systematic evaluation of documents, including both printed and electronic material, which is examined and interpreted to derive meaning, insights and empirical knowledge, similar to other qualitative methods of analysis. In this study, the textual meaning of quality serves as the primary basis for identifying relevant interpretations of quality in the Quran. The text mining method in the Quran is used exclusively to extract the construct and dimension of the Quality Management System in the Quran.

This study leverages technological advancements to assist in the development of the model. Data analysis, specifically the use of text mining, serves as a tool for content analysis to extract elements of quality management from primary Islamic sources, such

as the Al-Quran. In the first phase of text mining, suitable keywords are identified that encapsulate the concept of quality. Since the data sources are in Arabic, the corresponding keywords were compiled in Arabic. The list of Arabic keywords and the details from the Al-Maany dictionary are shown in Table 3.1.

Table 3.1  
*Keywords of Quality*

Quality	<p>ثَقَان</p> <p>جودة</p> <p>شكّل</p> <p>مُصْطَلَح</p> <p>فَضْل</p>
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The entire process of Quranic Text Mining involving a few tools, namely The Quranic Arabic Corpus, Tanzil.net and Orange. The Quranic Arabic Corpus and Tanzil.net are websites that provide data for text mining, while Orange is an open-source tool designed for both data mining and visualization.

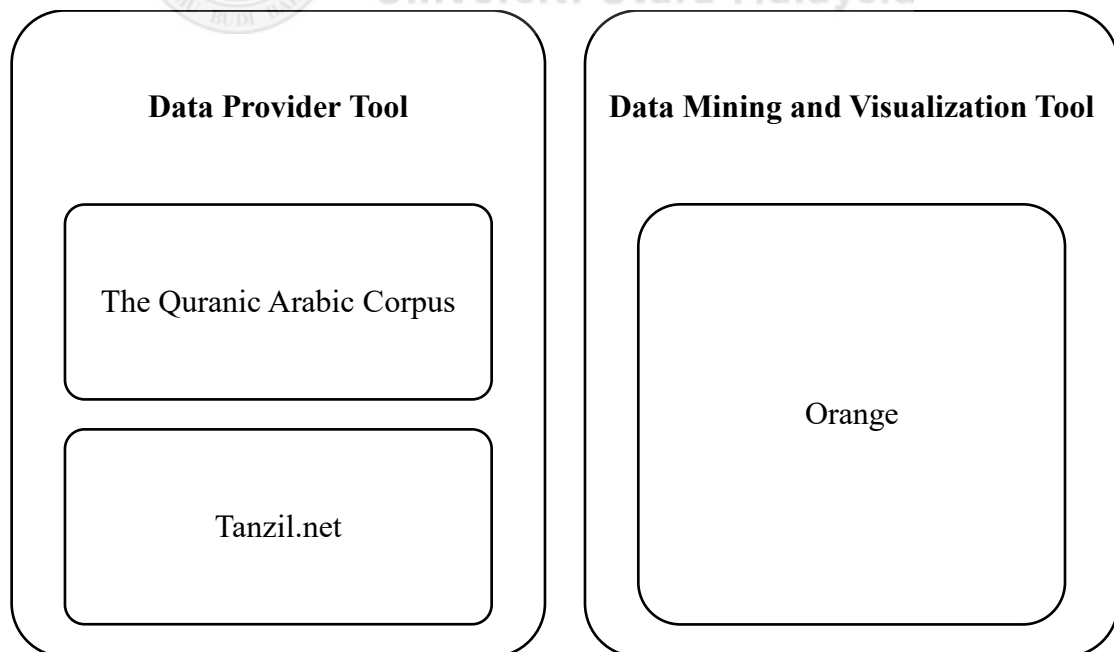


Figure 3.2  
*Quranic Text Mining Tools*

Quranic text mining involves several processes, namely dataset, preprocessing, word frequency and clustering through topic modelling.

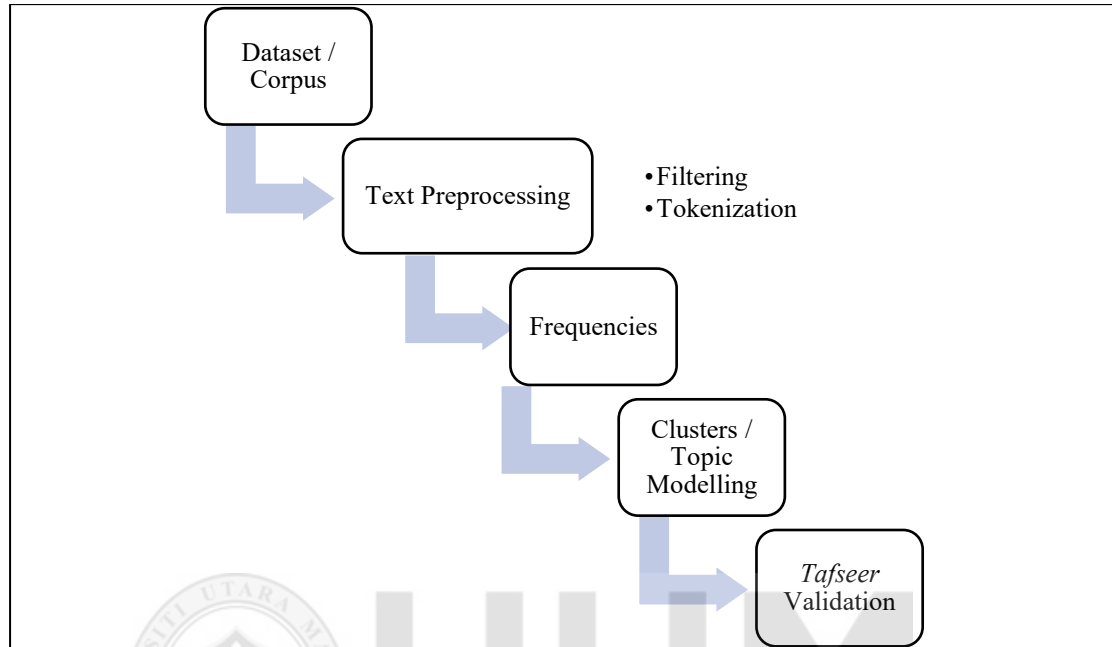


Figure 3.3  
*The Summary of Quranic Text Mining Process*

The details of the process in Quranic Text Mining are explained below.

a. Dataset

The data set for Quranic Text Mining is available in the form of a corpus. A corpus is a group of text documents that illustrate a particular language variation (Pollach, 2012). The Quran dataset, or corpus, encompasses a total of 6236 Quranic verses. There are two corpuses that were included in the study: the original verses themselves, which are written in Arabic, and the translation from Arabic to English. These data sets were imported from the Tanzil.net website. Tanzil.net is a project to create a standard Quran text in Unicode and serves as a reliable source for this standard text.

## b. Text Preprocessing

Text preprocessing is a process of eliminating certain items or removing specific elements in the keyword or dataset to produce data that is more comprehensible. The main goal of text preprocessing is to extract the important features or keywords from datasets of text documents as well as to increase the match between words and classes of texts (Kadhim, 2018).

### 1. Tokenization

Tokenization involves breaking down a text sequence into individual tokens so that the text can be segmented into individual words. This important step facilitates further analysis and processing of the text data. Tokenization for this study was done using “regex”, with the option to separate by regular expression, leaving only the words by default.

### 2. Filtering

Filtering is an additional phase within text pre-processing. This process is used to remove certain words from the data set that are irrelevant for text mining. In this study, both numbers and stop words are filtered. Ayah numbers and other numerical values that have nothing to do with the topic analysis are removed as they occur in the Quranic verses. Stop words that are frequently occurring words or those that are not specific to the content of the article are also excluded to improve the accuracy of the analysis (Hidayat & Minati, 2019).

#### c. Frequencies

Word frequencies can be determined using the word cloud function, which visualizes the occurrence of words in a text. To ensure accuracy, the word cloud function should be integrated into a pre-processed text to exclude symbols, numbers and stop words from the word frequency count. Normally, word frequency reflects the meaning and general perspective of a particular topic. However, when searching for Quranic texts, relying solely on word frequencies may not be entirely reliable, as many words require contextual support from the phrases surrounding them to convey an accurate meaning.

#### d. Clusters / Topic Modelling

Topic modelling is a machine learning function or technique used to automatically evaluate and identify terms within groups of documents based on text data. According to Kherwa & Bansal (2018), the vast amounts of data generated by advances in computer and web technology can be condensed into concise dimensions through topic modelling. Depending on the application context, it is crucial to discover hidden concepts, salient attributes or latent variables in the data. Through the use of topic modelling in Orange Data Mining, numerous topic sets were generated, each classified based on their frequency of association in the Quran.

In addition to the direct use of the Orange text mining tool, the research also utilises the Quranic Arabic Corpus website developed by Kais Dukes, which uses machine learning in Arabic linguistics. According to a member of the development team, the website serves as one of the tools for analysing the data. The Arabic dictionary

in the Quranic verses was also analysed based on word stems to increase the depth of analysis when examining the verses.

Starting from words associated with quality (see Table 3.1), text mining enabled the discovery of related verses that have similar constructs and dimensions. These related verses then led to further connections and elements that could be integrated into the framework. However, these elements were filtered and compared to the existing ISO 9001 standards to ensure that the core concept of quality was maintained and to explore how these elements could be explained and applied in line with the Islamic perspective.

*e. Tafseer Validation*

In the *tafseer* validation phase for Quranic text mining, human involvement is crucial. Even though technology has made significant advances, especially in natural language processing, the intricacies of Quranic interpretation require human insight. Computers can process data and recognise patterns, but they lack the understanding depth and contextual meaning of the Quran. In *Tafseer* validation, the researcher validates and cross-check the findings from previous stages with scholars and experts to ensure that the interpretations are consistent with the true essence of the Quran and take into account cultural nuances and theological integrity. While technology helps in the work, it is essentially human wisdom that ensures the authenticity and accuracy of Quranic interpretation.

### 3.2.3 Phase II: The Operationalization of Islamic Quality Management

#### 3.2.3.1 Identification of Construct, Dimensions and Items

After developing the quality management system, it is necessary to create the items for the system. The Islamic quality metrics were developed with reference to the constructs and dimensions included in the Islamic quality management system developed in the first phase.

The items of the new Islamic quality management system were developed using three stages. In the first stage, it includes the analysis of Quranic texts to find the interpretation and measurement of quality as mentioned and discussed in the Quran. The constructs and dimensions for the newly developed model were extracted exclusively from the Quran using text mining. Then, they were compared with the existing ISO 9001 and MS 1900 to ensure that the constructs and dimensions are relevant and maintain the core concept of quality management.

Secondly, the items were created through general reading and previous literature related to the constructs and dimensions, especially if they were relevant to the field of education. Finally, the validation of the items be made by interviewing specialists and experts in the fields of Islamic quality, Quranic literature and education. This method is called experts validation. These experts' validation been conducted through interviewing experts. According to Beecham et al. (2005), experts' validation is a method in which a researcher consult a group of people to talk their knowledge and expertise on particular topic. The value of expert knowledge and judgment will help in reviewing and improving the frameworks or items.



### 3.2.3.2 Item Writing

The creation of appropriate research instruments is crucial for a study and is related to the willingness of respondents to complete the questionnaire. Questionnaires should be designed according to best practice to reduce response errors. Simple, understandable language should be used when creating questionnaires (Krosnick & Presser, 2010). To make it easier for respondents to answer, the instrument in the questionnaire is written in Bahasa Melayu.

The construction of the items involves the selection, own writing, adoption and modification of the items based on the principles, concepts and theories identified through the literature review. The items were also developed through the brainstorming of experts and practitioners in the education field.

### 3.2.3.3 Measurement Scale

In research, questionnaires are the most frequently used tool for data collection. Therefore, each questionnaire has its own measurement scale. There are 4 types of measurement scales, namely nominal, ordinal, interval and ratio scales. This study uses ordinal scales where it includes rating and ranking scales.

For this study, an evaluation rubric was developed to record and measure the progress of implementing the Islamic quality management system in the organization. In the field of social sciences, rubric scoring scales is commonly used in the areas of education, teaching and learning, supervision, recruitment and personnel, and performance (Blair-Loy et al., 2022; Mrangu, 2022; Saito et al., 2020; Tuan et al., 2020)

According to Gronlund (1998), a scoring rubric is a set of criteria for evaluation that outlines the characteristics of the different levels of performance used to evaluate or

grade a performance. When developing a scoring rubric, the definitions of the constructs must be secure because they are used as the basis for operationalizing the items. Since the focus is on "criterion-referenced rather than norm-referenced" assessment, it helps respondents to draw better conclusions and make good decisions.

In the Islamic quality management system study, the degree of implementation in the school varies between items. Therefore, developing an evaluation rubric that is specified for each item helps to better capture the related constructs. Although there are different descriptions between the items of the rubric, it is in line with the normal scoring system where 1 represents no implementation at all, while 5 is the highest score representing implementation, consistency and effectiveness.

#### 3.2.3.4 Content Validity

To ensure the validity of the research instrument, the instrument was examined to determine whether the content and the objects of investigation correspond to the objectives of the study. Validity guarantees that the assessment tool measures what it is supposed to measure and that it reflects the theoretical idea. In the early stages of instrument operationalization, content validation aims to reduce the possibility of error and increase the likelihood of obtaining supportive construct validity in the later stages (Shrotryia & Dhanda, 2019).

In this study, content validity was tested using the focus group discussion (FGD) method. According to Scheelbeek et al. (2020), focus group discussion can be used to explore participants' experiences, beliefs and attitudes by using group methods to elicit responses and gain understanding through members sharing opinions, challenging and questioning each other. Participants in the experts' validation included the experts in

various fields from quality management expert, educational practitioner and expert in Arabic linguistic and *tafseer*. The table below shows the details of the participants in the focus discussion and their comments on the developed metrics of the Islamic quality management system.

Table 3.2  
*Experts' Validation Summary*

Name and Job	Field of Knowledge	Comments
<b>Associate Professor, Dr. Fadzila Ahmad</b> Universiti Sains Malaysia	Islamic Management, Halal and Green Management, Quality Management, Islamic Epistemology, Management of Islamic Institutions, and Worldview	<ol style="list-style-type: none"> <li>1. Discuss the need to include a relationship with educational performance.</li> <li>2. If the questionnaires are related to educational performance, the rubrics need major amendments to ensure each item focuses on educational performance metrics. However, the researcher decided not to put the relationship with educational performance.</li> </ol>
<b>Associate Professor, Dr. Siti Arni Basir</b> Universiti Malaya	Islamic Quality System, Islamic Administration and Halal Management, Quality Management	<ol style="list-style-type: none"> <li>1. The suggestion to put the importance of innovation in the questionnaire (Item 2).</li> <li>2. The terminology that has been used in item 7. Change the word "berdakwah" to "mengajak".</li> <li>3. The highlight on the importance of continuity in item 20</li> <li>4. The percentage that has been used for certain items is too low. (Item 34 and 47)</li> <li>5. Ensuring that every item has justification or previous literature to support them.</li> </ol>
<b>Rosatikah Rosli,</b> Teacher in Sekolah Rendah Islam Al-Azhar, Arau	-	<ol style="list-style-type: none"> <li>1. There are a few corrections to the terminology that has been used. The word "kecacatan" also need to be</li> </ol>

		supported by the word “masalah” in Item 1. The word “kesalahan besar” changed into “kesalahan berat”.
		2. The discussion focused more on whether it is achievable or not.
<b>Afifah Abdullah</b> Former Arabic lecturer in UniPSAS, and Quran teacher under Agama Negeri (MAIPs)	Bachelor of Arabic Language and Literature, Master of Educational Research	1. Provide more clear explanation about the verse in the dimension of human resource
<b>Ahmad Syafi Ahmad Tarmizi</b> Arabic and Quran teacher	Bachelor of Al Quran and Sunnah Language	1. Expert raise his concern of utilizing verses in alignment with their original context, expressing concerns over misinterpretations 2. In response to this concern, the researcher delved deeper into the issue, facilitating more focused discussions to address it comprehensively

In this study, a transcript of the focus discussion is not required because the discussion's primary purpose was to check and review the developed items rather than to collect data or responses that would directly contribute to the study's findings. The focus discussion was utilized as a tool for obtaining feedback on the clarity and relevance of the items, serving as a formative step in refining the instrument rather than generating data for analysis. Since the discussion was not intended to gather empirical data or derive conclusions, a detailed transcript is unnecessary. Instead, detailed notes and summaries are sufficient to document the review process and any adjustments made,

aligning with the study's objectives and maintaining transparency in the development of the research instrument.

### 3.3 Quantitative Methodology

The quantitative part of the study deals with measuring the perceptions of the developed instrument. The next step is to define the unit of analysis, the population and the study's respondents.

#### 3.3.1 Purpose of research

The study also intends to test the validity and reliability of built instruments.

#### 3.3.2 Phase III: The Validity and Reliability of Built Instruments

Phase III of this study was conducted to achieve the third research objective, namely, to determine the validity and reliability of the instruments developed by conducting questionnaires.

#### 3.3.3 Unit of analysis

The term "unit of analysis" can simply be defined as the object that is analysed in a scientific study (Serkan Dolma, 2010). The definition of the unit of analysis is important as it relates directly to the totality of the study. Since the study focuses on the Islamic quality management system in education, the unit of analysis will be the educational institution, specifically the Islamic schools affiliated with MUSLEH. The primary target group is people involved in school operations, namely teachers and senior management.

#### 3.3.4 Population

Determining the appropriate population is crucial as this demographic target group will inform the research question and guide the entire study. The population is defined as the totality of people, events or objects of interest that the researcher wishes to study (Sekaran, 2013).

The target population for this research includes educational institutions affiliated with MUSLEH, comprising 40 Islamic primary schools. MUSLEH, a subsidiary of the non-profit organization IKRAM, is dedicated to educational work. MUSLEH was selected for the study because it aligns with the core objectives of this study, particularly the harmonisation of rational and scriptural evidence (*dalil aqli* and *dalil naqli*). These institutions have an integrated curriculum that combines national standards with Islamic teachings and emphasises character development and the teaching of Islamic values.

The reason for selecting the MUSLEH schools as the population for the study is the standardised adoption of identical curricula and operational frameworks across all institutions under it. This deliberate decision serves as a control mechanism that mitigates the effects of extraneous variables such as different curriculum designs and operational or financial systems that could potentially influence the evaluation of the newly developed quality management system in the study.

#### 3.3.5 Census

Since the population is small which consist of 40 private Islamic primary schools, this study decided to select all 40 schools under MUSLEH within the entire population. This is called a census. In a census, data is collected through a complete count so that the sample size matches the population size. A census can help eliminate sampling errors and provide information about the population's unit of analysis (Singh & Masuku, 2014). A census is almost impossible with a large population of more than 200

unit of analysis and is more likely to be conducted with a small population (Rea & Parker, 2005).

The questionnaires were distributed to all 40 schools. However, there were 5 schools that did not respond to the invitation and did not complete the questionnaire. The details of participating and non-participating schools are shown in the table below.

Table 3.3  
*List of Population*

<b>List of Schools in Population</b>	
SRI Al-Hidayah, Manjung	SRI Hidayah, Johor Bahru
SRI Al-Azhar, Jitra	SRI Hidayah, Pasirris, Batu Pahat
SRI Al-Islah, Sg. Petani	SRI As-Saidiyyah
SRI Al-Itqan, Bayan Lepas	SRI Aman, Machang
SRI Al-Ikram, Seberang Perai Utara	SRI Integrasi Hira', Rawang
SRI Amal Rintis, Bandar Perda	SRI Al-Amin, Kuching
SRI Al-Azhar, Perlis	SRI Al-Amin, Kuching 2
SRI Aman, Kota Bharu	SRI Al-Amin, Wilayah Persekutuan
SRI Al-Amin, Kuala Terengganu	SRI Hira', Klang
SRI Al-Amin, Dungun	SRI Al-Amin, Bangi
SRI Al-Amin, Kerteh	SRI Al-Furqan, Kuala Kangsar
SRI Al Irsyad, Kuantan	SRI Al Amin Paya Besar, Kuantan
SRI Al Amin, Kota Samarahan	SRI Al Irsyad, Tg Lumpur
SRI Al Amin, Miri	SRI Al-Amin, Kemaman
SRI Al Amin, Sibul	SRI Aman, Wakaf Bharu
SRI Al-Amin, Cheras Selatan	SRI Al Amin, Nilai
SRI Al-Amin, Putra Mahkota	SRI Al-Amin, Gombak

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SRI Al-Amin, Cyberjaya

SRI Al-Hidayah, Ipoh

SRI Al-Amin, Kuala Lumpur

SRI Al-Hidayah, Seri Iskandar

SRI I-Musleh, Melaka

SRI Al-Islah, Kulim

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### 3.4 Summary of The Chapter

This chapter provides a comprehensive overview of the research methodology used in this study. As this is a descriptive study, a survey was conducted. In particular, the entire population served as respondents for this study. As for the qualitative aspect, the development process was in two distinct phases: first, the creation of the Islamic Quality Management System, followed by the formulation of a measurement metric aligned with the Islamic quality management framework.





**CHAPTER 4**  
**FINDINGS AND DISCUSSION –**  
**THE DEVELOPMENT AND OPERATIONALIZATION OF ISLAMIC**  
**QUALITY MANAGEMENT SYSTEM**

**4.0 Introduction**

In this chapter, the details regarding the findings of the study will be discussed. There will be three different phases of the research methodology phases. However, in this chapter, the findings and discussion will focus on the phases involved in qualitative methodology which are the first and second phases. The phases are (1) the development of the Islamic Quality Management System, (2) the operationalization of the Islamic Quality Management System. The findings are derived from the use of data analytics specifically text mining from Quranic source, document analysis of previous standards and past literature, focus group discussion of Islamic Quality experts and education experts to validate instruments and surveys.

**4.1 Findings Phase I: The Development of Islamic Quality Management System**

Phase I was carried out to answer the first research question which is, “How Islamic Quality Management System can be developed from the Quranic source?”. In the initial stage, which is the development of the new Islamic Quality model, research findings are obtained through document analysis, which is the use of data analytics, specifically text mining from Quranic sources, review of past literature regarding quality, Islamic quality, education and review of previous Quality Management System standards of ISO 9001 and MS 1900. Text mining is used from the basic word of quality in the Quran either by the Arabic words of quality or direct translation using *Saheeh* International.

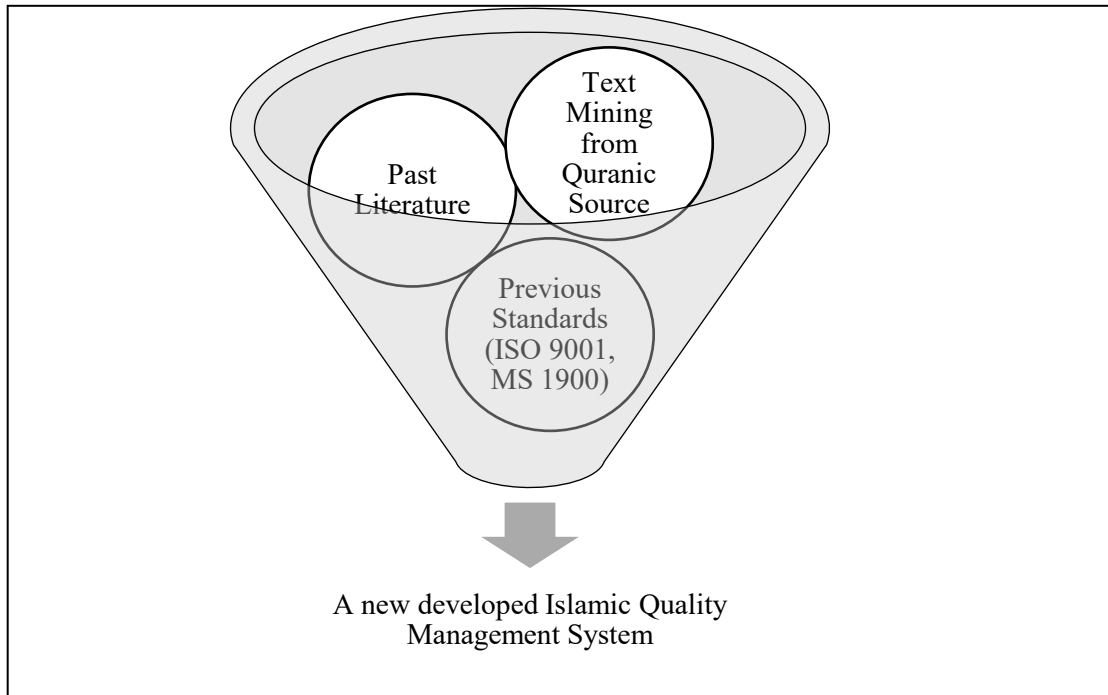


Figure 4.1

*Components in Development of Islamic Quality Management System*

Text mining is used in extracting the constructs and dimensions of the Islamic Quality Management System. The study starts from a clean sheet of paper with the word quality as the origin point. The word quality is then translated into Arabic words as the Quran is well documented in the Arabic language. Text mining is a process under data analytics that helps identify and transform unstructured text into a meaningful pattern.

As has been mentioned in the methodology part, the extraction of the construct was done with the help of text mining, where the tools that were used are Orange Data Mining, a software that functions as a data analyst and visualizer and also by using Quranic Arabic Corpus, an open source of the annotated linguistic resource. The Quran original Arabic verse and also *Saheeh* International, which is the English translation become the dataset for the text mining process. After selecting the dataset, the preprocessing of text will take place. Preprocessing of text involves tokenization,

filtering and also topic clustering that then will result in a corpus that is ready to be read.

From the corpus, which is an Arabic or original corpus and also an English translation corpus, the researcher then draws up a pattern of all verses that are linked together under the main concept of quality. Table 4.1 shows how the verses are linked together with their keywords that then develop the constructs.

*Table 4.1*  
*The Summary of Verse, Keyword and Construct*

Verse	Construct
1. صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ	Zero defects
2. الَّذِي خَلَقَ سَبْعَ سَمُوتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَقْوٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ	
1. الَّذِي خَلَقَ سَبْعَ سَمُوتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَقْوٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ	Consistency
1. الَّذِي خَلَقَ سَبْعَ سَمُوتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَقْوٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ	Inspection
1. الَّذِي خَلَقَ سَبْعَ سَمُوتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَقْوٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ 2. لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ	Process Approach
1. إِذْ عَرَضَ عَلَيْهِ الْغَشِيَّ الصَّافِنَاتُ الْغِيَادُ 2. وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا 3. قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا	Resource Management
1. وَقُولُوا لِلنَّاسِ حُسْنًا 2. وَكَلَّا تَقْصُ عَلَيْهِ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُنَبِّئُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ	Relationship Management

Engagement of People	1. إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ
Wisdom	1. وَمِنْ ثَمَرَاتِ النَّحِيلِ وَالْأَعْنَبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ 2. يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ
Decision Making	1. وَشَدَدْنَا مُلْكَهُ ۖ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَلَ الْخِطَابِ 2. فَفَهَّمْنَاهَا سُلَيْمَانَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ۚ وَكُنَّا فَاعِلِينَ
Knowledge	1. إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْغِيَاذُ 2. وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ ۖ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ
Supervision and Support	1. إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْغِيَاذُ 2. وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ ۖ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ 3. وَأَخِي هَارُونُ هُوَ أَفْضَحُ مِتِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۚ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ
Customer Focus	1. إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْغِيَاذُ 2. وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ ۚ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ
Leadership	1. إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ
Sincerity	1. وَإِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذَكَرَى الدَّارِ
Discipline	1. وَتَقْضِ الْبَعْضَ عَلَى الْبَعْضِ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ 2. وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا
Faithful	1. إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذَكَرَى الدَّارِ

1. قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكْلِهِمْ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا
2. إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ ؕ

The operationalization of the constructs and dimensions into items and rubrics is done to support the research objectives. In writing the items and developing the rubrics, the measurement will include both tangible and intangible items. Tangible items are items that can be seen and verified, such as documents and other visible evidence. Intangible items are items that are related to the element of values such as Islamic values of gratefulness, *tawakkal* and a few others. This method of measurement can be seen in the previous literature from Cyr et al. (2014) and Hima & Saputro (2017).

Table 4.3 below shows the summary of the construct and dimensions that have been extracted using Quranic text mining with support from previous literature before item development for questionnaires.

Table 4.3  
*The List of Constructs and Dimensions*

Construct	Dimension
Zero Defects	General
	Cognitive
	Skills and Abilities
	Morality
Consistency	Continuity
	Firmness
	Readiness
Inspection	Periodically
	Point of Inspection
	Documentation
Process Approach	Plan
	Do
	Check
	Act
Resource Management	Human Resource
	Training
	Infrastructure
	Working Environment

<b>Relationship Management</b>	Good Motivation
	Stakeholders
<b>Engagement of People</b>	Brotherhood
<b>Wisdom</b>	Gratitude
	Communication
<b>Decision Making</b>	References
	<i>Shura</i>
	<i>Tawakkal</i>
	Details / Clear explanation
<b>Knowledge</b>	Knowledge Acquisition
	Knowledge Storing
	Knowledge Transfer
<b>Supervision and Support</b>	Organizational Support
	Supervision
<b>Customer Focus</b>	Well-Informed
	Customer Satisfaction
<b>Leadership</b>	Taqwa
	Competency
	Compassion
<b>Sincerity</b>	Trustworthy
<b>Discipline</b>	Self-Discipline
	Task-Discipline
	Team-Discipline
<b>Faith</b>	Faithfulness
<b>Improvement</b>	Continual Improvement

#### 4.2 Findings Phase II: The Operationalization of Islamic Quality Management System

Phase 2 was carried out to answer the second research question which is, “What the measurement metric for Islamic Quality Management from Quranic source in the educational and Islamic perspective?”. In the second stage, which is the operationalization of Islamic Quality Management System, research findings are continuity from the previous phase of extracting constructs and dimensions from Quranic sources.

#### 4.2.1 Zero Defects

The first Arabic word that indicates the meaning of quality is إتقان It is aligned with the term used in the hadith about quality that was narrated by Saydatina Aisyah.

إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ إِذَا عَمَلَ أَحَدُكُمْ عَمًّا أَنْ يُفِينَهُ

*Indeed, Allah Almighty loves that when one of you performs an action, they do it with excellence (high degree of quality)*

The origin of the construct that has been extracted is explained in figure 4.2 and Table 4.4 below.

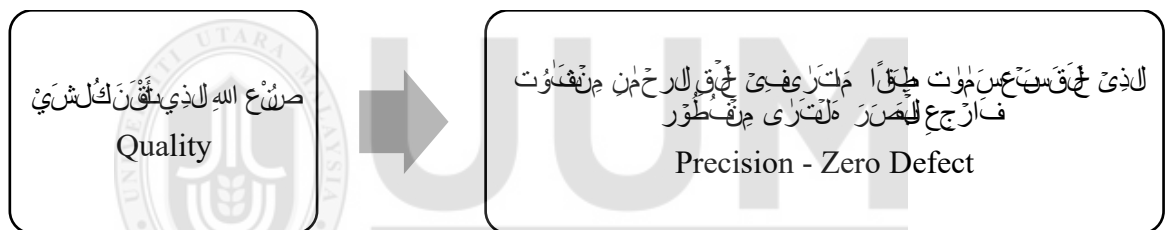


Figure 4.2  
The Origin of Zero Defects

Table 4.4  
The Development of Construct and Dimension – Zero Defect

<b>Keyword</b>	Quality - يُفِينُ
<b>Origin Verse</b>	صَرْنَعُ اللَّهِ الَّذِي يُفِينُ كُلَّ شَيْءٍ: Precision
<b>First Generation Verse of Text Mining</b>	لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَكَ اللَّهُمَّ رَبَّ الْعَالَمِينَ مَلَأْتِ الْوُجُوهَ دَرَجَاتٍ لِيُصَلِّىَ عَلَيْكَ فَارْجِعِ الْبَصَرَ مَنْ تَطَوَّرَ : Zero Defect
<b>Construct</b>	Zero Defect
<b>Dimension</b>	Cognitive قَالَ يَا آدَمُ اسْكُنْ هَذَا مَعَالِمًا لَكَ فِيهِ جَنَّاتٌ مِنْ جَنَّةِ جَدِّكَ وَجَنَّةُ الْجَنَّةِ لَكَ مِنْ هَاهُنَا نَهْرٌ وَجَنَّةُ الْجَنَّةِ لَكَ مِنْ هَاهُنَا نَهْرٌ وَجَنَّةُ الْجَنَّةِ لَكَ مِنْ هَاهُنَا نَهْرٌ وَجَنَّةُ الْجَنَّةِ لَكَ مِنْ هَاهُنَا نَهْرٌ (Al Baqarah: 31)
	Skills and Abilities قَالَ كُلْ مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَخَرُّوا سُجَّدًا وَسَبِّحُوا بِحَمْدِ رَبِّكَ نهارًا وَليلًا وَحَمْدُهُ فِي الْغُيُوبِ (Al Israa: 84)
	Morality وَلِكُلِّ نَفْسٍ مِمَّا خَلَقْنَا شَرِيعًا وَآدَمَاسِي (Al Qalam: 4)

The word **بِقَان** carries the meaning of tidiness, preciseness, perfection and accuracy. In the Quran, the quality is defined closely to the concept of precise under the word **بِقَان**. Precise is how well the measurement in any process and the degree of accuracy and perfection. It is mentioned in Surah Al Naml verse 88.

صَرُّنَعِ اللّٰهِ الَّذِي يُتَّقَنَ كُلُّ شَيْءٍ لَّهٗ هُوَ خَيْرٌ رَبِّ الْمَلٰٓئِكَةِ

*It is the work of Allah, who perfected all things. Indeed, He is Acquainted with that which you do*

In the verse, the word **بِقَان** shows how precise and perfect the architectures of the whole world have been designed and created by Allah. This was mentioned in Tafsir Al Jalalayn, that God's handiwork (**صَرُّنَع**), a verbal noun that emphasizes the significance of the preceding sentence, is annexed in a genitive construction to its agent, Allah. This occurs following the omission of its governing verb, underscoring that He has perfected all that He has created. According to Afifah Abdullah, an expert in Arabic language and Quranic studies, the term **بِقَان** typically refers to mastery and thoroughness. However, in Surah An-Naml, verse 88, the word **بِقَان** is employed to highlight the refined and flawless result of Allah's creation, emphasizing His meticulous craftsmanship.

As a result, precise will then produce a zero-defect or flawless products. This is also mentioned by a study from Ferretti et al. (2013), who stated that careful attention and precision in execution are able to mitigate instability and minimize errors within the process. It is similar to the study by Lindström et al. (2020), which stated that the consistent and precise monitoring of the output plays a crucial role in the entire Zero Defect Manufacturing (ZDM) approach and model.



The concept of zero defect is then related and mentioned in the Quran in Surah Al Mulk verse 3, where the verse also talks about the absence of inconsistency in Allah's creation that leads to the flawless creation.

لَا إِلَهَ إِلَّا هُوَ يُحْيِي الْمَوْتَىٰ وَيُعِيدِلُ ۚ وَهُوَ الْغَفُورُ الْكَرِيمُ ۚ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَٰنِ مِن تَفَٰوُتٍ ۚ فَارْجِعِ الْبَصَرَ ۚ هَلْ تَرَىٰ مِن مِّثْقَالٍ

And who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So, return your vision to the sky; do you see any breaks?

The word فطر is defined as crack and fault. In the verse, it is mentioned that in the creation of whole heavens and skies with various layers, there were no faults found. It is flawless and zero-defect.

Quality as zero-defect or flawless is not something new. In conventional practice, the term zero-defect was popularized by Philip Crosby, and it became his slogan for governing quality (Sofia, 2015). According to Psarommatis et al. (2020), in manufacturing industries, the zero-defect concept aims to reduce defective items during production by reducing and mitigating manufacturing process failures and "doing things correctly the first time." The zero defect method is intended to give maximum planning and early prevention for future problems (Raman, 2020). If the organization are not controlling all the processes, even a small part of the production will cause defects and the concept of zero defects will be hard to achieve.

The concept of zero defects acknowledges that errors and imperfections are inevitable in production processes and usually affect the final output. However, the goal is to minimize and promptly identify these issues during production, ensuring that any output deviating from specifications does not progress to the next stage in the value chain or ultimately reach the end customer (Lindström et al., 2020).

The term “zero-defect” has different meanings in different industries. Zero-defect in the educational sector does not indicate a perfect output or student; rather, just satisfies all the requirements for education (Willborn & Karapetrovic, 1997). According to (Kaur, 2014), educational institutions should also create a defect-free environment where students will consistently perform to the standards agreed upon. It does not imply that there should not be room for error, but rather that anytime a problem arises, it should be resolved right away without waiting for the outcomes or results.

Islam is highly concerned about quality as it is a part of *Ihsan*. Zero-defect in Islam is related to the ability to become precise. Looking back into history, precision to avoid defects has been applied in the process of written manuscripts and compilation of Al-Quran (Amin et al., 2022). The concept of zero-defect is also related to the objective of preventing waste. In the service industry, especially education, waste here is defined by the resources and inputs that are not properly polished throughout the process, which results in non-quality output. In the context of educational institutions, input and output refer to the students. Islam condemns the act of wastefulness as mentioned in Surah Al Isra verse 26-27.

وَأَتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمَرِيضَ وَلِئَن لَّا يَدْعُوكَ لَتَكُونَ مِنَ الْغَافِلِينَ ۚ

إِن لِّلْمُذْنِبِينَ لَأُولَٰئِكَ مَا كُنَّا لِنَمْنَعَهُم مِّنَ الْمَالِ لَوْ كُنُوا يَفْقَهُوْنَ ۚ

*Give relatives their due, and the needy and the stranded travelers,  
and do not spend wastefully. Indeed, the wasteful are Satans’  
brothers, and Satan is ever ungrateful to his Lord*

The identification of defects in the organization is the critical point as different industry and field usually has different type of defects. According to Xiuli et al. (2012), determining the criterion of defects was important for improving its operational and practical value. Based on a study from Azamfirei et al. (2023), errors and defects should



*Allah will raise to high ranks those of you who believe and are  
endowed with knowledge*

The difference in rank and position of the people with cognitive ability or knowledge and the people who do not is explained in Surah Az-Zumar verse 9 where the word “know” in the verse indicates about the knowledge of the hereafter and the knowledge regarding God.

قُلْ مَلِيحَتَوَىٰ الْإِنِّىٰ يَحْمُونَ وَالَّذِينَ لَا يَحْمُونَ لَمْ يَحْكُرُوا الْإِنِّىٰ

*Are those who know equal to those who do not know? None will be  
mindful of this except people of reason*

The importance of cognitive skill and academic abilities is also mentioned in UNICEF Life Skills and Citizenship Education. Basic reading and writing skills are vital in the cognitive dimension as they underpin comprehension, critical thinking, problem-solving, memory retention, language development, creativity, imagination, and communication abilities. According to Chin & Yusoff (2017), Ministry Education Malaysia established the importance of 3M skills since the 1960s where 3M includes reading, writing and calculating skills. Those basic skills need to be mastered by the students in primary education. The Ministry of Education has introduced “Kelas Pemulihan Khas” to tackle the students with 3M disabilities. In “Kelas Pemulihan Khas”, the teacher usually explains a new topic or concept in modest increments and step-by-step as the majority of students are fairly slow observers. Therefore, teachers should help them learn how to master each stage at their own pace which is different from normal students in mainstream class (Fong, 2018).

The issues associated with 3M are of utmost importance, as these difficulties and foundation skills disabilities can significantly impact the overall learning environment within the school. It becomes the item for this cognitive dimension as proficient

reading, being a lifelong and essential skill that holds particular significance in the learning process (Küçükoğlu, 2013). According to the study from M. T. Ahmad et al. (2023), there is an increase in the number of students associated with 3M problems in Malaysia especially post pandemic era where students were exposed to gadgets for long hours that affecting their quality of learning abilities. The students with 3M disabilities may also have different interests, experiences, talents, and learning styles that make their group progress slower or fall behind in mastering skills compared to their peers. If they are not identified and provided with proper guidance, they may fail to acquire the necessary education, and their potential may decline.

Hence, the early identification of students with extra needs or who may be slower learners is paramount for educational institutions to provide tailored support and prevent academic struggles from escalating. It also can aid in addressing social and emotional challenges then implement individualized education plans for the selected students. All of these efforts are important in ensuring that every child has the opportunity to thrive academically and socially.

#### **b. Dimension 2: Skills and Abilities**

The second dimension is skills and abilities that are also part of UNICEF Life Skills and Citizenship. It is mentioned by verse 84 in Surah Al-Israa where Allah highlights that every human being has own personality and character and should work best on their ability. According to a study carried out by Kautz et al. (2014), the noncognitive skills—personality traits, aspirations, character, motives, and preferences—that are valued in the workplace, in education, and many other arenas are not sufficiently captured by IQ testing and accomplishment measures. Their ability to predict numerous outcomes is on par with or better than cognitive abilities.

Such findings also seen in the literature from Mahanal et al., (2019) that become the item for this dimension, where education should equip students with critical thinking skills and problem solving skills. Hence, an educational institution should foster the skills and abilities of each student by character education. The school shall be a great platform for each individual to explore their own potential. This can be done by organizing activities and programs outside the classroom and not directly related to the syllabus. For example, public speaking competitions, self-defense workshops, cooking activities, construction and carpentry activities, project-based learning and others.

### **c. Dimension 3: Morality**

The third dimension is morality. Communities require moral individuals, and the children need to grow into morally responsible adults. In aligning morality as a fundamental dimension within the paradigm of zero defect in education, fostering ethical behavior, character development, and social responsibility becomes paramount for ensuring a holistic approach to academic excellence and personal growth. Having a society filled with individuals solely focused on pleasure is insufficient as genuinely civilized society necessitates citizens who are concerned about the overall well-being and advocate for those who may not be able to speak for themselves (Althof & Berkowitz, 2006).

Morality and values not only a part of UNICEF Life Skills and Citizenship but also an element that a Muslim should prioritize. As narrated by Saydatina Aisyah, Prophet Muhammad acted with the character of the Quran (Habibah, 2015). It is stated in Surah Al-Qalam verse 4 where Prophet Muhammad has an exclusive and excellent character and morality.

وَلِلَّهِ الْغَنِيُّ الْعَظِيمُ

*And indeed, you are of a great moral character*

It is also supported by another hadith narrated by Ibn Umar about the best believer and also hadith from Abu Dzar and Muadz Ibn Jabal about *taqwa*.

يا رسول الله أيال مؤمنين أفضل؟ قال أحسنهم خلقا

*O Messenger of Allah, which of the believers is best? He said: He who has the best manners among them*

نطق الله بحجته الفئت وتبوع الصيئة لآحرن قتم خة، وخلق الن اسب جق حرن

*Have taqwa (fear) of Allah wherever you may be, and follow up a bad deed with a good deed which will wipe it out, and behave well towards the people*

For these items, a study from Osher et al. (2010) finds that failure to deal effectively with this low morality and discipline among students contributes to poor individual, school, and community outcomes. A lack of effective enforcement in school discipline will result in many morality issues. In Malaysia, a range of moral issues among students has been identified, including bullying, a noticeable decline in empathy and respect, incidents of academic dishonesty, and the pervasive negative influence of social media (Harian, 2019; R. Hassan et al., 2020). A good morality can be built by school discipline that will also include developing self-discipline among students. The importance of discipline and morality has also been mentioned by study from Chaerunisa and Latief (2021) where discipline not only will improve the education quality but also helps in providing a conducive environment and achieving learning objectives. Through both curriculum and extracurricular activities, schools can help students develop a variety of moral attributes. A list of activities and programs for children's moral growth can be done to promote great morality (Gui et al., 2020).

Table 4.5  
*The Dimension and Item for Zero Defects*

Construct	Dimension	Item	References
<b>Zero Defects</b>	General (Al-Mulk: 3)	Identification of defects Corrective action	Xiuli et al (2012) Muth'im & Latief (2014) Azamfirei et al., (2023)
	Cognitive (UNICEF) (Al Baqarah: 31)	Basic knowledge of reading, writing and calculating (3M)	Samsudin et al (2017) Chin & Yusoff (2017)
	Skills and Abilities (UNICEF) (Al Israa: 84)	Identification of skills and abilities	Kautz (2014) Mahanal et al., (2019)
	Morality (UNICEF) (Al Qalam: 4)	No disciplinary records Emphasizing excellent moral values	Osher et al (2010) Chaerunisa & Latief (2021) Gui et al. (2020)

#### 4.2.2 Consistency

To achieve the preciseness in quality, there is a need for consistency. It is supported by the same verse of verse 3 in Surah Al-Mulk. The word **فَوْت** comes from the root of **فوت** that means distance or run. In the context of the verse, it carries the meaning of unevenness or distance from perfection. Unevenness or inconsistency will then be resulting in defects. Hence, to achieve perfection, there is a need for consistency. This is aligned with the view from expert about the word inconsistency in the verse. The use of the word that carry the meaning of consistency also mentioned by Nouman Ali Khan and been verified by the comments from Afifah Abdullah. The origin of the construct that was extracted is explained in the figure 4.3 and table 4.6 below.



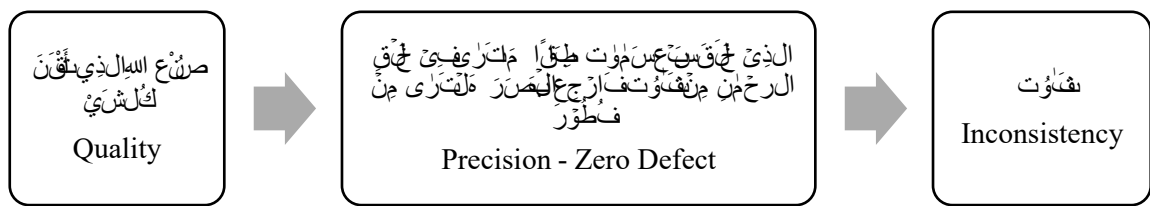


Figure 4.3  
*The Origin of Consistency*

Table 4.6  
*The Development of Construct and Dimension – Consistency*

Keyword	Quality - تَقْوَنَ
Origin Verse	صِرْعُ اللَّهِ الَّذِي يَتَّقُونَ كُلَّ شَيْءٍ Precision
First Generation	الَّذِي يَخَافُ سَيَعَسَ مِنْ مَوْتٍ طَقًا مَلَأَ فِيهِ طَقًا لِرَخٍ مِنْ مَنَفُوتٍ فَارْجِعْ لِلصَّيْرِ هَلْ تَرَى مِنْ مَنَفُوتٍ تَرَى
Verse of Text Mining	There is no inconsistency
Construct	Consistency
Dimension	Continuity سِرَّةَ اللَّهِ الَّتِي قَدْ حُجَّتْ مِنْ قَبْلِ وَلَئِنْ جِئْتَهُ السَّيِّئَاتِ (Al Fath: 23)
	Firmness يَا أَيُّهَا الَّذِينَ آمَنُوا أَكُونُوا أَقْوَامًا يَتَذَكَّرُونَ لِمَنْ هَذَا عِلْقَانِ طَوَّيْ جِرْمَكُمْ شَرُّ أَنْقَوْمٍ يَخِي أَسْعَلُوا (Al Maidah: 8)
	Readiness يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (Ali Imran: 200)

Consistency is the ability for continually providing the same good or service for decades. Consistency is a key factor in business organization to succeed especially in maintaining the satisfaction of the customers. In quality management, there is a requirement for consistency in measuring the results as well as consistency in following the policy that has been decided both by the standard and Islamic worldview. The more consistent the daily processes and operations of an organization, the more efficiency and productivity can be maximized. These modifications may then result in increased client satisfaction, decreased expenses, and reduced waste.

### a. Dimension 1: Continuity

The first dimension of consistency is continuity. Continuity has been mentioned in the Quran in Surah Al Fath verse 23.

سُرَّةَ اللَّهِ لِلَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسِرَّةِ اللَّهِ مُتَبَيِّنًا

*According to the consistent practice of Allah that went on since before, and you will never find a change in Allah's consistent practice*

The verse explains about the treaty of *Hudaibiyah* and the situations where its seemingly unfavorable terms at the time for Muslim. This verse was revealed to reassure the believers and emphasizes the importance of trusting in Allah's plan. This is due to Allah's consistent practice in helping and assisting Islam to win over the enemy of the religion.

In Islam, the element of continuity can be seen clearly in the daily life worshipping practices like daily prayers. Islam also highlights that the acts of worship that have been done consistently is much better even if it is considered a small deed. Saydatina 'Aisha reported Allah's Messenger as saying:

*The acts most pleasing to Allah are those which are done continuously, even if they are small. and when 'Aisha did any act, she did it continuously*

In Arabic literature, consistency can be defined using various terms. Continuity was also mentioned in Surah Al-Anfal verse 45. The words "often" or "always" are the products of continuity and consistency.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاغْلُظْوا وَاللَّهُ لَمَعَ الْفُتُوحَ لَكُمْ

*O believers! When you face an enemy, stand firm and remember Allah often so you may triumph*

It is also supported by hadith about regular deeds as been reported by Abu Hurayra,

سَمِعْتُ بَابَا دُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - :

" اتَّخَذُوا مِنْ أَلْعَمَلِ مَتَّطِقًا وَرَفَّاءَ إِنْ خَيْرَ أَلْعَمَلِ أَذْوَمُهُ وَإِنْ قَلَّ "

Abu Hurairah narrated that the Messenger of Allah said:

“Take on only as much as you can do of good deeds, for the best of deeds is that which is done consistently, even if it is little.”

Items for each dimension are derived from past literature. For the dimension of continuity, a study from Mail et al. (2014) stated that the implementation of ISO 9000 as an integrated system must be monitored and evaluated to determine the process' effectiveness and capability, and a consistent auditing process is needed to enhance the quality and perform improvement either internal or external audits need to be conducted consistently within the period given. Educational policy is indeed a complex policy. Therefore, the quality policy and organizational culture must be reviewed periodically to ensure that it is aligned with Islamic values and the general concept of quality management system (Bogataj & Žurga, 2018; Ishak & Osman, 2016). Consistent with the study from Vnoucková et al. (2018), quality processes shall be carefully determined as the processes are the steps by which we add value to inputs in order to come with outputs and good outcomes.

Any process within the educational institution shall be reviewed and monitored to ensure it is aligned with current needs, the education system in Malaysia is evolving in tandem with contemporary demands. This is because society is also undergoing changes influenced by modernization and globalization trends (Jamaluddin, 2011). Comprehending the policy-making process goes beyond merely grasping governmental priorities or the decisions of individual school administrators. It constitutes an ongoing and continuous procedure where individuals with conflicting values and varying levels

of influence strive to mold policy according to their interests. In Malaysia, there is an ongoing review of the entire education system to align with the workforce needs of the knowledge-based economy. Simultaneously, there is a push for a lifelong learning system to enable workers to consistently enhance their skills and knowledge (L. Bell & Stevenson, 2006).

#### **b. Dimension 2: Firmness**

The second dimension is firmness. Consistency also is defined closely to term قام بحقوّم which meant stand firm or virtuousness. Being consistent is the ability to stand closely to your goal and mission while being firm and focused on things related to the goal. Firmness in action and decision making enable people to stick to the plan without being irritated by any attacks and uncertainties. The noun for consistency is mentioned in Surah Al-Maidah verse 8.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ نِدَاءِ الْعَلِيّينَ وَ يَجْرِمُكُمْ إِشْرَارُ الْكَافِرِينَ إِلَى الْكُفْرِ أُولَٰئِكَ يُجْعَلُ لَهُمْ جَذَابٌ مُّغْتَلَبٌ

*O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just*

In this verse, Allah highlights the believer to be persistent in firmness and not be manipulated by the grudge and hatred of people. This shows how important it is to stick to the original decision or practice to promote consistency in action unless the improvement for a better one is needed. The word قَوَّامِينَ *Isim mubalaghah* where it is something hyperbola or word that used to magnify or intensify it. قَوَّامِينَ also is using *isim mubalaghah* to show consistency in standing up justice all over again. In this verse, it shows the element of earnestness in promoting just. The concept of firmness is stated in many places in the Quran and one of it is in Surah Shura verse 15.

فَلْيَاذْكُرْ وَلْيَقُمْ كَمَا أُمِرْتُ وَنَتَقَبَّحْ أَمْوَاءَهُمْ

*Call to this upright religion and remain firm on it as Allah has instructed you and do not follow their inclinations*

In this verse a few elements are emphasized, namely preaching and firmness. Firmness here refers to the ability to remain firm in order to maintain a good practice, even when there are obstacles and challenges to doing so. It also refers to the ability not to follow one's desire or the desire of those around, but to remain steadfast. Allah had promised that whoever is consistent in doing good deeds, Allah will make an easy path for them. It is mentioned in Surah Al-Ahqaf verse 13.

إِن لِّلَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اتَّقَوْهُ خَوْفٌ يَّحْيِيهِمْ وَهُمْ مُّخْزَنُونَ

*Indeed, those who say, "Our Lord is Allah", then remain steadfast, they will have no fear, nor will they grieve*

The verse tells about the impact of consistency where Allah guarantees good news that they will have no fear for future matters and no grief for the past matters. It is *tabsyir* verse. *Tabsyir* is a verse that contains Allah's promises either good news for the worldly matter or the hereafter matter. *Tabsyir* is one of the preaching methods. The effect of this *tabsyir* method is increasingly felt because of the nature of the good news that is close to the human side (Jalil and Fuad, 2018).

In relation to the dimension of firmness, the items then been extracted from Pramono & Munandar (2020) emphasize the need for the organization to establish the *tawhidik* requirement and the *maslahah ammah* as primary goals that oversee the process and the decision-making and direction of the organization. Firmness is not synonymous with severity or harshness; firmness, on the other hand, helps the organization not to

lose sight of the primary objective. Firmness entails the application of control and the utilization of power to establish standards for future conduct, ensuring that individuals do not resort to deviant behavior (Sarwar, 2016).

Among the acts of firmness is prioritizing discipline within the organization. Irresponsible actions or disciplinary cases either among students or employees must be taken seriously as they affect the credibility of the organization (Harsoyo, 2020). It is supported by a study from Goedurov (2020) where discipline reinforcement must be applied equally to all employees. As a result, everyone who breaches will be subject to the same disciplinary punishments, including managers or other leaders because they have a responsibility to set an example for their team members.

### c. Dimension 3: Readiness

The third dimension is readiness that related to another word in Arabic literature referring to firmness which is *إتباط* that was mentioned 4 times in the Quran. Among them is in Surah Ali Imran verse 200.

يَا أَيُّهَا الَّذِينَ آمَنُوا صَبِّرُوا وَصَلِّبُوا وَتَقُوا اللَّهَ لَكُمْ يُفْلِحُ وَنُ

*O believers! Patiently endure, persevere, stand on guard, and be mindful of Allah, so you may be successful*

Readiness or preparedness plays an important role in the ability to respond to and withstand conflicts effectively. It also includes the ability to take proactive measures to reduce risk. There are few important elements highlighted in this verse. Allah instructed the believers to be patient in two words, which the first one is to be patient and secondly to stay in patience for a long time. Allah also instructed the believers using the word *بط* which indicates the importance of readiness and mindful to the competitors. In

traditional Arabic, بيط also relates to بيط الفرس where horses are tied up in military bases or camps in order to be readily prepared for battle. Hence, رَبِّطُوا is beyond alert and prepared. All that patience and readiness needs to be accompanied with يتقوى All these instructions in the verse come with the aim to be successful as been mentioned in the end of the verse.

Another verse about readiness is in Surah Al Kahf verse 14.

وَبَطَّنَا هَٰؤُلَاءِ لِقَائِهِمْ إِتْقَانًا وَمَوْظِعًا لِّمَا بَيْنَ يَدَيْهِمْ وَأَنزَلْنَا سُلَاطِينَ لَهُمْ لِيَخِفَّ لَوْ أَنَّهُمْ كَانُوا كَافِرِينَ

*And We made firm their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression*

In this verse, it states the story of *ashabul kahf* where there were a group of young men who sought refuge in a cave to escape religious persecution during the time of a tyrannical ruler. Other than, Allah made firm in their heart, Allah also bless them with readiness to stand true in protecting faith and against oppression. Usually in the Quran, the word بيط relates to the action that will involve emotional readiness and firmness. This can be proven by the story of Prophet Musa in Surah Al-Qasas verse 10 where Allah uses the word بيط to show the firmness of Musa's mother in accepting Allah's plans.

The item for the last dimension of readiness is extracted from previous literature. In this age of technological advancement, organizations must be ready to adopt and adapt digital transformation and e-learning, monitoring the readiness of both teachers and students (Rasouli et al., 2016). To incorporate e-learning into teaching and learning, it is critical to ensure that appropriate content is developed in the first phase and delivered using an appropriate medium in the second phase (B. H. Khan & Joshi, 2006). Hence,

in the effort to ensure the appropriateness of content and the suitability of the medium used, it requires the willingness of teachers and students to learn and explore technology.

The organization also needs to be ready to adapt to the case study style in the learning and teaching process. Presently, educators are shifting away from the traditional role of being the sole authority in making technical decisions, and instead, adopting a reflective practitioner model that encourages student involvement in decision-making processes. This transition is facilitated through the incorporation of a case study approach in the learning and teaching process (Beck, 2007). By embracing this approach, teachers empower students to actively engage in their learning process, fostering critical thinking skills and a deeper understanding of the subject matter.

On the other hand, a study by Marantz Cohen and Mule (2019) highlights the role of the organization to be ready in promoting pedagogical collaboration. Pedagogical collaboration is as similar to team teaching where it may include the student-family collaboration, student to student collaboration and student to expert on ground collaboration. This is also mentioned by Insuasty & Jaime Osorio (2020) stating that pedagogical collaboration is also closely related to teacher support groups, in which teachers work and collaborate to achieve common goals. One method is to observe a peer because it allows you to learn how another teacher handles common problems, reflects on their own pedagogical practices, and shares ideas and experiences about similar situations or issues that occur in the classroom. Pedagogical collaboration needs the readiness of organization as it is uncommon and different from traditional ways of teaching that is solely teacher-centered.



Besides, an inclusive education agenda set and promoted by UNICEF can be implemented with small steps at the beginning (Persina et al., 2018; Sari & Saleh, 2020). One of these steps is to prepare to accept students from diverse backgrounds, including low educational attainment and low income. Responding to diversity in all of its forms and creating an education system that can accommodate all is what inclusive education is all about (Stubbs, 2008). Therefore, the effort to diversify and accept the difference in order to answer the call for inclusive education definitely needs the readiness of the educational institution itself.

Table 4. 7  
*The Dimension and Item for Consistency*

Construct	Dimension	Item	Reference
Consistency	Continuity (Al Anfal: 45) (Al Fath: 23)  Hadith (Narrated by Abu Hurayra)	Quality auditing process either internal or external are made consistently	Mail et al (2014)
		The quality policy is reviewed consistently	Ishak and Osman (2016)
		The quality processes involved are set in parallel and consistent with the quality management system	Bogotaj and Zurga (2018) Vnoucková et al (2018)
	Firmness (Al Maidah: 8) Harsoyo (2020)	Firmness in placing the <i>Tawhidik</i> requirement and <i>maslahah ammah</i> as the primary goals	Pramono and Munandar (2020)
		Firm actions to irresponsible act or disciplinary cases in the organization	Harsoyo (2020) Goedurov (2020)
	Readiness (Ali Imran: 200)	Readiness for e-learning, digital transformation, pedagogic cooperation, case study and inclusive education	Rasouli (2016) Latifah (2022) Tolegan et al (2016) Insuasty & Jaime Osorio (2020) Persina et al (2018) Beck (2007)

### 4.2.3 Inspection

In Surah Al-Mulk, verse 4, the concept of inspection is vividly emphasized. The phrase *هَلْ تَرَىٰ مِنْ فُتُورٍ* ("do you see any flaws?") invites readers to look closely and critically observe creation, encouraging an attitude of rigorous inspection for any imperfections. Allah then repeats this instruction in the following verse 4.

ثُمَّ أَرْجِعْ لِلْحَصَنِ زَكَاةً

*Then look again and again*

This repeated command highlights an inspection or observant behavior where one is urged to check meticulously, aiming for a flawless outcome. Nouman Ali Khan, in his explanation of the tafseer of Surah Al-Mulk, elaborates that such repeated inspection is meant to exhaust the observer's vision due to the perfection found in Allah's creation, as no flaws or shortcomings can be identified. This underscores a divine standard of quality and attention to detail, offering a profound lesson in thoroughness and persistence in seeking perfection.

The origin of the construct that was extracted is explained in the figure 4.4 and table 4.8 below.

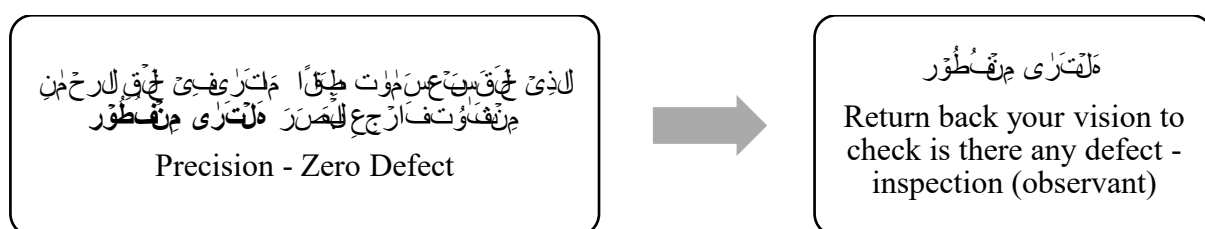


Figure 4.4  
*The Origin of Inspection*

Table 4.8

*The Development of Construct and Dimension – Inspection*

<b>Keyword</b>	Quality – نَقُونَ
<b>Origin Verse</b>	صِرُّوعِ اللَّهِ الَّذِي يَقُونَ كُلَّ شَيْءٍ Precision
<b>First Generation Verse of Text Mining</b>	لَ الَّذِي لَمْ يَسْجَعِ مَوْتَ طِيقًا مَلَرَأَفِي طِيقِ الدَّرْحِ مَنْ مَرَفَعَتْ فَارْجِعْ لِبَصَرَ هَلْ مَرَفَعَتْ طَوْرَتَرَى Return your vision
<b>Second Generation Verse of Text Mining</b>	يٰٓأَيُّهَا الَّذِينَ ءَاثُوا اتَّقُوا اللَّهَ وَلَقَدْ ظَرَفَسْ مَا قَدَمْتُمْ لَعَدَّ وَتَقُوا اللَّهَ إِنَّ اللَّهَ يَخَيَّرُ بِمَا تَعْمَلُونَ وَقَدْ دَلَّ طِيقًا لَمْ أَلَى َ أَرَى لَمْ هُذْ أَمْ كَأَنَّ مَنْ لَمْ عِلِينَ
<b>Construct</b>	Inspection
<b>Dimension</b>	Periodically الَّذِينَ هُمْ عَمَلِي صَاتِيَهُمْ طَائِفُونَ (Al Maarij: 23)
<b>The Point of Inspection</b>	وَقَدْ دَلَّ طِيقًا لَمْ أَلَى َ أَرَى لَمْ هُذْ أَمْ كَأَنَّ مَنْ لَمْ عِلِينَ (An Naml: 20) يٰٓأَيُّهَا الَّذِينَ ءَاثُوا إِنَّ جَانِطِي فَكُنَّ يَبِيْطِينَ وَأَنْ تَصْرِيْطُوا وَقَوْمًا بِحَ طَ فَتَصْرِيْطُوا عَمَلِي مَلَقْتُمْ مِنْ دِهِيْنَ (Al Hujurat: 6) فَبَدَّلَ أَوْ عَمَلٍ مَّقْبَلٍ وَعَاءِ أَخِي مَلَقْتُمْ لَمْ خَرَجَ هَذَا مِنْ وَعَاءِ أَخِي هَ (Yusuf: 76)
<b>Documentation</b>	يٰٓأَيُّهَا الَّذِينَ ءَاثُوا إِنَّكَ طِيقًا مَبِيْنٍ لَى أَجَلٍ مِنْ مَعَفَاتُكُمْ هَ وَلَقَدْ تَبَيَّنَ لَكُمْ كَيْفَ تَبَيَّنَ عَدْلٌ وَ يٰٓأَبَا كَيْفَ أَنْ يَلْقَى كَيْفًا عَمَلُهُ أَلَمْ يَلْقَى كَيْفَ لَمْ يَلْ لَ الَّذِي لَمْ يَلْ حَقُّ وَ يَلْقَى اللَّهَ وَ يَلْقَى خَسَنَ فِي شَرِيْطَا (Al Baqarah: 282)

This instruction highlights the importance of careful inspection and examination. Inspection also plays a crucial role in the context of ensuring zero defects. Just as the verse calls for the sky to be examined again and again to see if there are any imperfections, inspection means the careful examination and re-examination of processes and products in order to recognize errors or deviations. This iterative process

is in line with the divine instructions in the Quran, which emphasize the importance of thoroughness and attention to detail. By adhering to the principles outlined in Surah Al-Mulk, inspection becomes not only a practical tool of quality control, but also a spiritual practise that reflects the pursuit of excellence and adherence to divine guidance.

The element of observant in quality is known as inspection which mostly has been applied under the concept of quality control. Quality control is a need for creating a quality improvement programme as well as an efficient daily management process. One of the key elements in quality control is inspection (Kurniati et al., 2015). Inspection is necessary at various stages of the process to reach the desired level of product quality (Kang et al., 2018).

In the Quran, there are two verses that relate to the quality inspection. Firstly, the verse in Surah Al-Hasyr that is telling the importance of self-inspection in daily activities in order to improve one's self.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْيَنْظُرْ فِىْ مَا قَدَّمْتُمْ لِعَدَّتِ وَيَّقُوا اللَّهَ ۚ اِنَّ اللَّهَ شَرِيبٌ مَّا تَعْمَلُوْنَ

*O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Aware of what you do*

In the verse, it is not only a need to inspect and review the deeds and actions that have been done on that day but also an important note to be mindful about what happens in the future. The word *لْيَنْظُرْ* indicates the action of be mindful and constantly watching and reflect. It is also an effort-related function to calculate, measure or control all human activities while living in the world to be accountable in the hereafter (Batubara, 2019). According to Ibnu Qayyim Jauziyah, self-inspection is a mindset of properly calculating and reckoning actions and there are two types of self-inspection which are

self-inspection before actions are taken and self-inspection after actions were done (J. Ahmad, 2018).

Another word of inspection in the Quran is found in the verse 20 in Surah An-Naml.

فَقَدْ دَلَّ عَلَىٰ رُفُقِ الْإِمَامِ ۖ أَرَىٰ لَهُ مُدَّةً أَمْ كَانُ مِنَ الْغَائِبِينَ

*Then he inspected the birds and said, "What is it with me? Can I not see the hoopoe, or is he among the absentees?"*

In the verse, Allah talks about the story of Prophet Sulaiman on his meeting with his army that includes various animals. The highlight of the verse is the inspection being done from a leader to the team which is labour inspection. In fact, in this verse, it shows how Prophet Sulaiman as a leader recognized the entire subordinates and noticed specifically who is missing. According to Larion (2018), labour inspection is intended to keep an eye on how companies are adhering to the law's requirements for workplace safety, health, and relations. The above scenario shows the leadership quality that is proposed by Islam which is being responsible to the subordinates. It also focuses on how inspection that be done on the entire unit or in quality, it involves the entire process. This is supported by the concept of Total Quality Management (TQM) saying that it is more recommended to implement process control inspections throughout the production line instead of relying solely on final inspections (Kurniati et al., 2015).

#### **a. Dimension 1: Periodically**

The first dimension of inspection or observant is periodically or regularly on its time. In Quran, the term regularly on its time is associate with the obligation of prayer. This is mentioned in Surah Al Maarij verse 23.

الَّذِينَ هُمْ يُعِيذُونَ بِمَلَكُوتِهِمْ

*who are regular in their prayers*

The term period and time-bound element are mentioned few times in the Quran especially in the matters of *hukm* like the separation (*iddah*) period, the fasting period, lactation period and few more. The items for periodically dimension is extracted from a study from Blackmore (2005) stated the importance of inspection to be made in education process and periodic reviewed need to be done to improve the quality of education. Consistent with the study from Kinjawan et al. (2020), as a component of the decision-making process in education, school inspection entails assessing the performance of schools by methodically gathering and analysing data and connecting it to stated goals, criteria, and values.

Under this dimension, it is a requirement for school to always inspect periodically the main processes in the organization (Galindo-Salcedo et al., 2022). This is why teacher observation and feedback is needed and usually been implemented twice a year by school's management as feedback is an essential learning tool and an important element in learning (Thurlings et al., 2012). It can help to improve the quality in teacher's roles. Not only that, school shall review periodically other school's processes like students' academic, discipline and the performance of the teachers. The financial report of educational institution also need to be reviewed periodically to understand and improve the governance and performance of organization (Febriyanti et al., 2023). Therefore, in the rubric development, the ability to do monitoring or reviewing periodically become added point to the institution.

#### **b. Dimension 2: The Point of Inspection**

The second dimension is the point of inspection. The inspection point is important to know where in an educational process inspection must be made. Inspection points related to time are also mentioned in the Quran. In Surah An-Naml verse 20, it says that

inspection and observation take place at the beginning of the process before it continues. In the verse, it showed how Prophet Sulaiman inspected the army before giving the task.

وَقَدْ لَطِيَ بَقَالَ مَالِي ۖ أَرَىٰ لَهُ ذُؤَادًا أَمْ كَانُ مِنَ الْغَائِبِينَ

*He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"*

It is similar to Surah Al-Hujurat verse 6 where observation and inspection of news should be done before it is speculated, received and spread.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ رَسُولٌ يُبَيِّنُ لَكُم شَيْئًا مِّنْ دِينِكُمْ فَانصِتُوا ۚ وَلَوْ أَن كُنْتُمْ مُدْرِكِينَ

*O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful*

While in Surah Yusuf verse 76, Prophet Yusuf carries out the inspection along the process of searching for the missing measuring cup of the king.

فَبَدَّلَ أَوْجِيهَ هَمَزَ لَ وَءَاءِ أَخِي ثُمَّ لَمَّ خُرْجَ هَا مِنْ وَءَاءِ أَخِي ه

*Then Joseph began searching their bags before searching his own brother's bag. Then he brought forth the drinking-cup from his brother's bag*

Other than that, there are 9 places in the Quran where Allah instructed to observe and inspect the measuring and weighting process. One of them is from Surah Ar-Rahman verse 9.

وَفِي مِوَالٍ وَزِنٍ لِّقِسْ طَوْتَ حُرُوَالٍ هِرَازَ

*And observe the correct weight with fairness, and do not make weighing deficient*

إِن تَعْلَمَ مَبِئْنَ إِلَىٰ أَجَلٍ مِّن مَّوَدِّ الْقُبُورِ ۚ وَلَيْفَتُبْغِينَ لِّمَن لَّمْ يَصْلِحْ سِوَالِ عَدُوِّ وَيَ أَبِ الْقُبُورِ  
لِحَمِّهِ اللَّهُمَّ الْقُبُورِ وَيُفْهِمُ الَّذِي فِيهِ لَاحِقَ رُفُوقِ اللَّهِ رَبُّهُ وَيَخْشَىٰ مِنِّي هُدًى



Just like the dimension of periodically, documentation also involves in the rubric as additional point for the organization when they are able to document and record the observation process and result. All documentation pertaining to the quality inspection process should always have the most recent status and latest update. Inaccurate data or information, on which quality inspection services are based, can lead to the wrong action being taken, which either fails to solve the problem or creates one where none previously existed (Borkowski & Knop, 2016).

Table 4. 1

*The Dimension and Item for Inspection*

Construct	Dimension	Item	Reference
<b>Observant / Inspection</b>	Periodically (Al-Baqarah: 234)	The existence of periodic observation activities on the main process of educational institution Reviewing the performance, discipline and financial report periodically	Febriyanti et al., (2023) Blackmore (2005) Galindo-Salcedo et al. (2022) Kinjawan et al (2020)
	Inspection Point (Yusuf: 76) (An Naml: 20) (Al Hujurat: 6) (Ar Rahman: 9)	Inspection is done to the input prior to production, during process, and final product	Kurniati (2015) Borkowski and Knop (2016)
	Documentation (Al Baqarah: 282)	Inspection activities are always recorded and documented	Borkowski and Knop (2016)

#### 4.2.4 Process Approach

From the same verse mentioned earlier in the construct of zero defect, consistency and inspection, Surah Al-Mulk verse 3 also indicates to another construct called process approach through the word of **طَعَنَ**. The origin of the construct that been extracted is explained in the figure 4.5 and table 4.10 below.

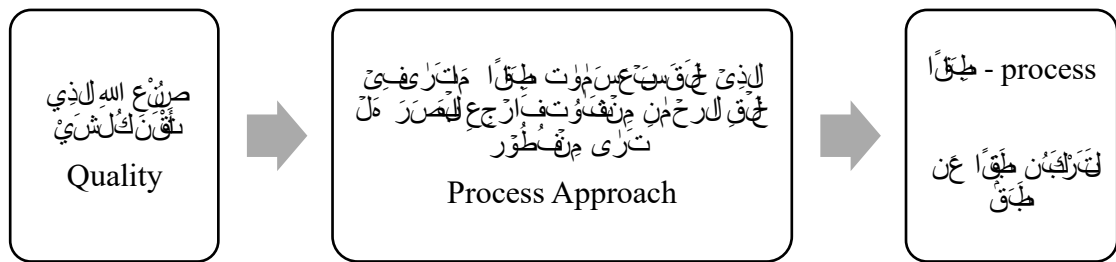


Figure 4.5  
The Origin of Process Approach

Table 4. 2  
The Development of Construct and Dimension – Process Approach

Keyword	Quality – تَقْنُ
Origin Verse	صِرْعُ اللهِ الَّذِي تَقْنُ كُلُّ شَيْءٍ: Precision
First Generation	الَّذِي تَقْنُ كُلُّ شَيْءٍ عَنِ مَوْتِ طَبَقًا مَلَأَ عَفَى تَقْنُ لِرَحْمَنِ مِنْ تَقْنُوتِ فَارَاجَ لِيَصْرَ هَلْ تَرَى مِنْ تَقْنُوتِ
Verse of Text Mining	Layers/Stages
Second Generation	لَا تَرْكَبُوا السَّيْرَ عَنِ مَوْتِ طَبَقًا
Verse of Text Mining	قَدْ تَقْنُكُمْ أَطْوَارًا لَتَرْكَبُنَ طَبَقًا عَنْ طَبَقٍ
Construct	Process Approach
Dimension	Planning وَإِذَا لَقِيتَ قَوْمًا مِمَّنْ هُمْ أَطْرَافُ طَبَقَةٍ فِي مَعَكَ وَلَيْسَ أَخْذُوا لِلْمَرْبِ مِمَّنْ إِذَا سَجَدُوا فَاسْجُدْ وَهُمَا حَكِيمُونَ فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرًا هُمْ وَلَوِ اتَّخَذَ اللَّهُ (Al Nisa: 102)
	فَإِنْ لَمْ يَكُنْ غَنَفًا فَلْيُصَلِّ (Al Insyirah: 7)
Do	يَلْبِغُ هَٰلَاكِيْنَ عَاقِبَاتِ يَوْمٍ تَوَاتَوْا (As Saff: 2)
Check	فَأَوْحَيْنَا إِلَيْهِ أَنْ لَوْ أَن لَّامَنَّا لَأَبْلُغُنَّ أَجْأَهُمْ لَوْلَا رَحْمَتُنَا لَكُنَّ سَاءَ مَوْجِدَاتٍ (Al Mu'minun: 27)
	يَلْبِغُ هَٰلَاكِيْنَ عَاقِبَاتِ يَوْمٍ تَوَاتَوْا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرًا هُمْ وَلَوِ اتَّخَذَ اللَّهُ (Al Hujurat: 6)

قَالَ يَوْمَ أَرْيَاكُمْ أَن لَّيْتُمْ إِن لَّيْتُمْ لِي عَيْنِي مَن يَدِي وَرَأَيْتُ فِيهِ رُشْدًا جَدًّا  
وَمَا أَرَى أَن أَخْلُقُكُمْ لِي مَا لَيْتُكُمْ عَيْنِي إِن أَرَى لَحْمًا  
لَّيْتُ طَعْنٌ وَمَتَوَعَّيْتُ إِبِلَ اللَّهِ لِي فَتَوَلَّيْتُ وَلِيَّهِ لِي ب  
(Hud: 88)

In the Quran, the word “process” is usually mentioned in explaining about the creation process of the earth, human being and few more creatures. One of the examples is in Surah Al Mulk verse 3.

لَاذَى فَخَرٍ سَبْعَ مَوَاتٍ طِبْقًا

*And who created seven heavens in layers*

There are two different interpretations in *tafseer* regarding this verse. Firstly, the interpretation of the word طِبْقًا as the literature, which means layer. It shows how the arrangement of the skies and heavens that has been created by Allah. *Mufasssireen* also highlights the element of well-structured and well-organized in Allah’s creatures, where every single creature in the sky, from the sun, moon, stars, all planets, and other creatures functioning differently but in a correct manner. This is also supported by another verse in Surah Nuh.

لَا تَمَرَوْا بِالْخَيْفِ فَخَرَقَ السَّيْعَ مَوَاتٍ طِبْقًا

*Do you not consider how Allah has created seven heavens in layers*

The second interpretation is related to the variety of processes in life as the process of creation. This is also supported by verse 14 in Surah Nuh and verse 19 in Surah Al-Insyiqaq.

قَدْ فَخَرَكُم - أَطْوَارًا

*While He created you in stages, one after the other*

This verse shows how the creation process of human being. It consists of several stages of dust, sperm drop, clinging clot, flesh, bones and another conditions. The exact process been explained in Surah Ghafir verse 67, Surah Al Mu'minin verse 14, and Surah Al Hajj verse 5. While in Surah Al Insyiqaq, it emphasizes the importance of structured, sequential, and interconnected processes in human's life.

لَنَرَلَكُنْ طَقًا عَنْ طَبَقٍ

*You will certainly pass from one state to another*

The surah tells about the stages of human life. The word لَنَرَلَكُنْ with hurf ل and the *shaddah* indicates the emphasis and bolding certainty about how humans will go through a few stages in life. In every stage of life, there will be changes either in condition, place, time, level of faith or anything. This also carries the positive message that there is nothing constant and permanent in life where all problems will later pass.

Both of the verses above stated about the process and stages. By looking at Allah's creation, it will be clearly seen how precision in every process and stage brings excellent and outstanding output. It is similar to what has been mentioned regarding the concept of process approach in quality management. A precision and accurate method throughout every process and stage of production will result in a quality output (Guo et al., 2018). Based on a study from Prisecaru et al. (2012), a unified idea and vision of all the processes, as well as a clear understanding of each process, are necessary to satisfy the needs of internal and external customers and to provide favorable economic results for the organization.

In education, the satisfaction of the customers is not a sole goal and objective as it need to be viewed via the lens of the educational process' efficacy, including the formation

of students' personalities, abilities, and cognitive as well as knowledge growth (Kucinska-Landwojtowicz et al., 2020). Similar to ISO 9001, process approach is applied using the PDCA cycle.

In this construct, the dimension is extracted through a comprehensive review of previous literature, mainly focusing on existing standards within the field.

#### **a. Dimension 1: Planning**

The first dimension is planning. Planning is very important and has frequently been mentioned in the history (*sirah*) of Prophet Muhammad, where planning has been made in the preaching process (Mala, 2020). History (*sirah*) also witnessed the importance of planning in the event of migration (*hijrah*) from Mecca to Yathrib (Medina) and in the event of battle Uhud (Sulaiman et al., 2013). The concept of planning is also mentioned in the Quran which is, firstly in Surah An-Nisaa' verse 102 regarding the plan on how to perform prayers in rotation or shift mode in the war situation.

وَإِذَا لَقِيتَ فِي الْحَرْبِ الْمُؤْمِنِينَ وَقَلِّتُمْ مِنْهُمْ فَاتَّخِذُوا لَهُمْ نَصْرًا يَوْمَ ذَلِكَ لَقِيتُمُ الَّذِينَ قَاتَلْتُمُوهُمْ يُضِلُّونَ أَصْوَابَهُمْ وَهُمْ يُصِلُّونَ صَبَاحًا مَدِيدًا  
طَائِفَةٌ أَوْ يَدَايُنَ أَهْلُهُمْ هُتِفُوا لِفِتْلَتِهِمْ يَوْمَ ذَلِكَ لِقَاءٌ غَائِبٌ

*And when you are among them and you call them to prayer, let a faction of them stand with you and let them hold their weapons. Then when they have done their prostrations, let them be behind you and let another faction that has not prayed yet come forward and pray with you, and let them take their precautions and their weapons*

Then, the dimension of planning also mentioned in Surah Al-Insyirah verse 7 regarding the order to plan wisely the matters and work in the best way for each matter.

فَإِنْ كُنْتُمْ فِي شَكٍّ مِنْهُمْ لَمَنْ يَنْذَرُهُمْ بِاللَّيْلِ وَالْأَيَّامِ الَّتِي لَا يَنْظُرُونَ

*So, once you have fulfilled your duty, strive in devotion*

Afifah Abdullah, the expert in Arabic language and Quranic studies mentioned that both Surah An-Nisa, verse 102, and Surah Al-Insyirah, verse 7 highlight the critical role of planning in different contexts. Surah An-Nisa underscores the importance of strategic planning in dangerous situations, instructing believers on how to perform prayers during war, illustrating the need for preparation and thoughtful organization even in critical times. Meanwhile, Surah Al-Insyirah encourages consistent effort and emphasizes the value of carefully planning each step to ensure purposeful progress and continuous improvement. Together, these verses emphasize the necessity of planning and preparation in both extraordinary and everyday situations, guiding us to approach our efforts with foresight and structure.

For the item in this dimension, especially in the educational institution like schools, planning helps to see the bigger picture in order to achieve the school's objective and improve the education process (Yıkıcı & Altınay, 2018). This is supported by the study from Yaakob et al. (2019) who mentioned that within the scope of education, planning offers the capacity and potential for planners to take proactive measures in response to future developments, technological advancements, and the overall environmental context that can help in improving the current system of education. The absence of proper plans in schools suggests a deficiency in the commitment to quality management. This deficiency poses a risk to the delivery of high-quality educational services, potentially resulting in diminished student achievement (Macabinguil, 2022).

Firstly, it addresses the need for organizational identification of the processes involved, problems encountered, and planning of solutions by setting priorities and allocating resources for the future needs of the institution (Realyvásquez-Vargas et al., 2018). The planning dimension can be executed by evaluating the appropriateness of plans in

alignment with the current situation. This involves creating an annual work plan that aligns with the school's vision, mission, and goals, establishing a school development team, and implementing educational procedures in accordance with the planning process (Macabinguil, 2022).

#### **b. Dimension 2: Do**

The second dimension is do. In the Quran, in Surah Saff verse 2, Allah emphasizes the importance of carrying out plans, especially words. The word and the deed must be in complete agreement. It is crucial to ensure that every matter is carried out according to the previous plan and agreement. This verse was initially revealed as a reminder to the believers who previously asked for *jihad*, but when the order came to them, they refused to answer the call. On the way around, it is how Allah indirectly warns believers to walk the talk and to do as what been planned.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَلَمْ تَقُولُوا مَا نَفْعُ الْجِهَادِ

*O you who have believed, why do you say what you do not do?*

Surah Al Hajj, verse 78, on the other hand, emphasizes the importance of performing a work or task wholeheartedly and in the best possible way. The word **جهد** is very comprehensive as it includes any kind of effort carried out in accordance with Allah's command, which includes worldly things as long as they do not contradict Islam.

In educational institution, the dimension of do includes the process of implementation, updating progress, and also do the evaluation (Realyvásquez-Vargas et al., 2018). The operations and processes shall be ensured to adhered to the Islamic principle of *halal* and *haram* and also using the guidelines that been stated in the *maqasid sharia* (Azmi & Basir, 2011).

### c. Dimension 3: Check

The third dimension is check. In order to clarify the plan and strategy, avoid recurring mistakes, and successfully apply continuous improvement, it is necessary to pay sufficient attention to the check or control phase. In the Quran, in Surah Mu'minun verse 27, there is a story about the Prophet Nuh, who was commanded to build an ark. In this verse, Allah uses the word **بِأَعْيُنِنَا** which refers to God's supervision, observation and control. It is meant to inspire, support, and monitor the earlier command of Allah to build the Ark.

فَأَوْحَيْنَا إِلَيْهِ أَنْ هَبْ لَنَا ثَلَاثَ بِرْصَاتٍ وَوَعَيْنَا أَدْوَارَهَا لِيُخْرِجَ أَزْوَاجًا بِأَعْيُنِنَا

*So, We inspired to him, Construct the ship under Our observation  
and Our inspiration, and when Our command comes and the oven  
overflows, put into it*

It is also supported by another verse in Surah An-Naml regarding the story of Prophet Sulaiman's kingdom. Prophet Sulaiman inspected and checked the attendance of the birds which also part of his troops before carrying plans or instructions been given. It is a proof how check, monitor and review can take place in various occasions and had been done by previous character in history.

The items for this dimension mainly aim to compare the actual outcome with the planned or expected outcome (Chojnacka-Komorowska & Kochaniec, 2019). Specifically for education, this can be accomplished by assessing whether students have met their learning objectives, methodically integrating various assessment methods such as evaluations, rubrics, learning portfolios, and for primary school level include the ability for students to respond or ensuring 2 ways communication in learning environment (Maruyama & Inoue, 2016).



#### d. Dimension 4: Act

The last dimension is act. Surah Yusuf verse 55 mentions the story of Prophet Yusuf who appointed himself Minister of Finance because he had received wisdom and revelation from Allah that would guide him in running the kingdom. This shows that the strategy and idea cannot be implemented and put into action until one has a proper plan, carries out the activities, evaluates and reviews them to improve them.

قَالَ أَجْعَلْنِي فِي مَخَارِجِ الْأَرْضِ وَأَنَا مُصَيِّطٌ لِلْغُلَامِ

*[Joseph] said, "Appoint me over the storehouses of the land.  
Indeed, I will be a knowing guardian"*

This is supported by Surah Hud verse 88 which emphasizes the element of improvement or إصلاح. The item for the dimension focuses on adopting effective strategies and implementing new organizational standards (Kowalik & Klimecka-Tatar, 2017).

Since the process approach is not something new as it has already been applied in the ISO 9001, therefore the items for each dimension are being built by referring to the ISO 9001 handbook and manual. A study by Dairukina and Demyanova (2020) stated that in order to make the process approach successfully implemented, the management and the people of the organization should recognize the process, have control of the process and identify the elements such as input and output of the organization. The process approach involves the systematic identification process and is centered on understanding a continuous flow for accomplishing not only improvement and optimization processes but also particular ways to examine the challenges in the activities and actions that form the basis of every organization's daily operations (Martínez, 2022).

Table 4.11  
The Dimension and Item for Process Approach

Construct	Dimension	Item	References
Process Approach	Planning	Identify the process, sequence, people and resources involved in every process of the school	Yıkıcı & Altınay (2018) Yaakob et al. (2019) Realyvásquez-Vargas et al. (2018) Macabinguil (2022)
	(An Nisaa': 102)		
	(Al Insyirah: 7)		
	Do	Implement actions necessary according to plan including monitoring, measuring and controlling by top management	Azmi & Basir (2011) Realyvásquez-Vargas et al. (2018)
	(As-Saff: 2) (Al- Hajj: 78)		
	Check	Alignment between activities and process with the goals and objectives	Chojnacka-Komorowska & Kochaniec (2019)
	(Al Mukminun: 27) (An Naml: 20)	Activities are effective in meeting customer needs	Maruyama & Inoue (2016)
		Assessing the outcomes to be aligned with goals and objectives	
	Act	Incorporate constructive ideas and solutions into the process	Kowalik & Klimecka-Tatar (2017).
	(Yusuf: 55) (Hud: 88)		

#### 4.2.5 Resource Management

The keyword for this verse is the word لَاجِدٌ which the root word is جود that carries the meaning of quality. There is only one place in the Quran that has this word, which is in Surah Sad verse 31.

إِذْ غُرَضَ نَحْوَ اللَّيْلِ مِنْ يَمِينِ الصُّرُفَانِ اللَّاجِدِ

*when there were exhibited before him in the afternoon the poised  
(standing) racehorses*

The origin of the construct that has been extracted is explained in figure 4.6 and table 4.12 below.

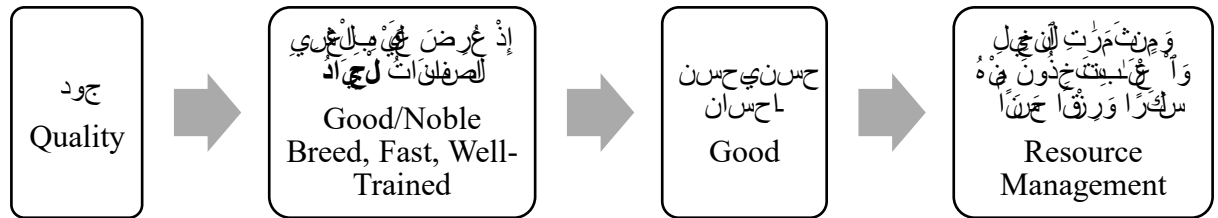


Figure 4.6  
*The Origin of Resource Management*

Table 4.12  
*The Development of Construct and Dimension – Resource Management*

<b>Keyword</b>	Quality – جود – لِّجِيٍّ أَذْ – حَسَنٌ يَحْسَنُ لِحَسَنٍ حَسَنٌ
<b>Origin Verse</b>	إِذْ غُرِضَ بِغِيٍّ مِّمْلَ غِيٍّ لِّجِيٍّ أَذْ : Quality racing horse with good/noble breed, well-trained and fast
<b>First Generation Verse of Text Mining</b>	وَمِنْ ثَمَرَاتِ الْبَنِّ الْبَحْلِ وَأَنْ يَحْبِبْتَ خَدُونَ فِيْهِ سَكْرًا وَرِزْقًا حَسَنًا : Good provision or resource
<b>Second Generation Verse of Text Mining</b>	قَالَ مَا لَمْ يَفِيْهِ رِبِّيْ تُخِيفَ آفَاتِيْ فَيَكْتُمُهَا جَنٌّ لِّغِيٍّ يُنْفِقُهَا أَوْ يَتَصَدَّقُ بِهَا فَأَعْلِمُكُمْ وَسَيَكْفُرُ بِهَا لَكُمْ وَهِيَ رَكْمٌ (Al Kahf: 95)
<b>Construct</b>	Resource Management
<b>Dimension</b>	Human Resource
	وَلَقَدْ نَصَرَكُمُ الْمَلَكُ مِنْ قَبْلِ ذَلِكَ وَلَوْ أَنَّهُمْ كَانُوا يَكْفُرُونَ (Ali Imran: 123)
	وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نَّوْحِيْ إِلَيْهِمْ فَهُمْ يَكْفُرُونَ (An Nahl: 43)
	وَمِنْ ثَمَرَاتِ الْبَنِّ الْبَحْلِ وَأَنْ يَحْبِبْتَ خَدُونَ فِيْهِ سَكْرًا وَرِزْقًا حَسَنًا : Good provision or resource
	وَمِنْ ثَمَرَاتِ الْبَنِّ الْبَحْلِ وَأَنْ يَحْبِبْتَ خَدُونَ فِيْهِ سَكْرًا وَرِزْقًا حَسَنًا (An-Nisaa': 100)

لَجِيَادُ or quality in this verse, literally translates as racehorse. However, this racehorse carries several characteristics and meanings. One of them is good or can also be known as noble, where in this verse mentions about noble breed horse. The word good and noble refers to a quality horse in this verse which comes from a good and noble breed. The interpretation of this term and its corresponding verse has been endorsed by Ahmad Syafi Ahmad Tarmizi, an expert in the Arabic language and Quranic studies. He commented on the unique usage of various words for "horse" in the Quran. He explained that while لَجِيَادُ refers to racehorses known for their nobility and speed, غِيَالُ captures the image of a collective force of horses. His observations highlight the depth of Quranic vocabulary, where each word is chosen for its specific context and meaning, enhancing the thematic richness of the scripture.

In Quran, the word for good is احسان The word احسن has been used widely in the Quran. Besides, in hadith, the quality is discussed using the word احسان to show a high standard of perfection.

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

إِنَّ اللَّهَ أَكْتَبَ أَرْحَمَ أَنْ يَكُلَّ شَيْءٌ إِذَا قُتِلَ فَيُكْتَبُ أَحْسَنُ وَالْقَتْلُ إِذَا بَنَحْتُ أَحْسَنُ وَالْبَنَاحُ يُجَدُّ أَحْسَنُ فَتَبَيَّنَتْ  
لِيُجَرِّحَ بَيِّنَةً

*Verily, Allah has enjoined excellence (ihسان) with regard to everything. So, when you kill, kill in a good way; when you slaughter, slaughter in a good way; so, every one of you should sharpen his knife, and let the slaughtered animal die comfortably*

There are many places in the Quran talking about goodness. One of it is in Surah An-Nahl verse 67.

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ فِي بُيُوتِكُمْ ذُرُقًا وَرِيقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ

*And from the fruits of the palm trees and grapevines you take  
intoxicant and good provision. Indeed, in that is a sign for a people  
who have wisdom or reason*

The word “good provision” in the verse refer to a proper utilization of resource which is related to the palm trees and grapevine. It is connected to previous verse about how all the provisions come from the resource provided by Allah and only people with wisdom that can utilize and optimize the source. Overall, Surah An-Nahl, verse 67, provides insights into the importance of responsible and ethical resource management, emphasizing the need to utilize natural resources wisely to ensure good provision and sustenance for all.

The proper utilization of resource is also been discussed under the resource management element in the quality management. Resource management is important in the quality management system that involves the process of identifying the potential resources, planning the allocation as well as improving the resource from time to time in order to meet the requirement and satisfaction of the customer.

Based on the Quranic verse stated by the link with the origin verse about resource and previous ISO 9001, there are three divisions under resource management which are human resource, infrastructure and working environment. However, in this study, human resource and training separated into two different dimensions. Hence, the total dimension for construct of resource management is four dimensions.

### a. Dimension 1: Human Resource

Human resources is a valuable factor inside the organization. The proof that human resource is part of resources in the Quran can be seen firstly in Surah Al-Kahf verse 95. The word resource referred to labor and manpower which was demanded by Zulkarnain to build a strong fence or wall that helped to separate from *Yakjuj Makjuj*. *Yakjuj Makjuj* are two tribes that bring damage to the world with their attacks. Resources in the verse directly indicate the manpower which is a part of human resources.

قَالَ مَا مَكْنِي فِيهِ رَبِّي خَيْرٌ مِّمَّا أَكْفَيْكَ الْقُوَّةَ أَجْعَلْ لِي نَصْرًا مِّنْ رَبِّي هُمْ رَدَّمَا

*He responded, "What my Lord has provided for me is far better.  
But assist me with resources, and I will build a barrier between  
you and them*

Secondly, in Surah Ali Imran verse 123, Allah also make a connection between resources with the amount of manpower.

وَقَدْ نَصَرَكُمُ اللَّهُ بِدْرَ وَتُتِمُّوهُ إِلَىٰ فَتَقُوا أَلَمْ تَكُنْ تَعْلَمُونَ

*And already had Allah given you victory at (the battle of) Badr  
while you were few in number (resources). Then fear Allah;  
perhaps you will be grateful*

The reflection about the verse is basically regarding battle Badr where the numbers of believers were far less than the opposition and the resources of weapon also lacked. In the verse, Allah tells on how Allah helps the believers even when they were less in numbers and resources as the sign of Allah's mercy and plan. This verse showed that numbers of people also part of resource.

Human resource practices are highly regarded for their ability to enhance a company's overall performance. The organization should maximize the efficiency of its human

resources to contribute positively to the organization's success (Sukalova et al., 2022). Human resource management also involves choosing the right people and assigning tasks based on their knowledge and experience to make personnel more effective and efficient. This is mentioned in Surah An-Nahl verse 71 regarding how Allah allocates provision for each person.

وَاللَّهُ خَصَّ لِبَعْضِكُم مِّنْ فَضْلِهِ الْآخَرَ وَقَدْ جَاءَ رِزْقُكُمْ مِّنْهُ بِسُوءٍ  
فَلْيَنصِرْ إِلَى اللَّهِ وَلَا يَتَّبِعْ أَهْوَاءَ قَوْمٍ

*Allah has given some of you preference over others in provision.  
So, those given preference are not willing to pass on their  
provision to their slaves, so that they become equal in it: Do they,  
then, reject the blessing of Allah?*

According to *tafseer*, the provision in this verse carries the meaning of how diverse and unique Allah's creatures. There are people who physically capable while some of the others are intellectually capable. Some of people thinking very directly and other thinking very analytically or mathematically. This indicates how human resource need to be managed and allocated well based on the selected criteria.

Human resource management covers the responsibility of the organization to manage their welfare, ensure a wise selection process, provide reasonable wages, providing chances for career development, and also provide training on improving knowledge and skills related to the work. The items for human resources were extracted from past literature. Firstly, the school must ensure that human resource welfare is managed and documented (Gile et al., 2022). This is supported by the study from D'angelo et al. (2020) who stated that to follow the path laid out in the design of human resource and welfare planning, it is crucial to take the time and pay attention to the analysis and understanding of people's needs as well as the creation of organizational objectives.

Secondly, the school shall provide a clear explanation of the wage/salary rate as well as the job description to personnel before accepting a position (Niezna & Davidov, 2023). In Islam, providing wages is a part of the rights and responsibilities of employers. The mention of wage rates in various places in the Quran indicates the seriousness of Islam in safeguarding the welfare of individuals. Among the verses about wage and salary rate with the job description is mentioned in Surah Al-Kahf verse 77. This verse tells about the task of repairing the wall.

[illegible]

*So, they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so he (Khidr) restored it. (Moses) said, "If you wished, you could have taken for it a payment."*

لِّلْأَلْفِ وَمِنْ مِّائَتَيْهِمْ مِنْ وَجْهِكُمْ وَتَضَارَّ وَمُنْصَرِّقُوا لِيَّ مِنْ وَإِنْ كُنْ أُولَاتِ حَمْلٌ فَكَقُوا لِيَّ مِنْ صَيِّ  
عَضَّ عَنْ حَمْلٍ مَنْ قَبْلِ أَنْ أَرْضَ عَنْ كُفِّهِمْ وَمَنْ أَجُورُ مَنْ وَلَدُوا لِكُفِّهِمْ عُرُوفٌ وَإِنْ تَعَلَّيْتُ فُهِسْتُ بَعْضُ غُلَّةِ أُخْرَى



*Let them live where you live during their waiting period, according to your means. And do not harass them to make their stay unbearable. If they are pregnant, then maintain them until they deliver. And if they nurse your child, compensate them, and consult together courteously. But if you fail to reach an agreement, then another woman will nurse the child for the father*

The next verse about wage and salary in the Quran is in Surah Al-Qasas verse 25. This verse explains on how two women that been assisted by Prophet Musa, came to meet him after drawing water. They conveyed their father's desire to meet Prophet Musa. This was because their father wanted to reward or express gratitude for Prophet Musa's assistance. Hence, this verse also explains about compensation and reward aligned with the concept in conventional human resource management.

فَجَاءَهُ إِخْوَاهُ مَتَمِّشِينَ يُخَيِّلُونَ لِيَوْمِ لِقَائِهِ أَوْ قَالَ تَخَفْتَ جَوْتِ مَنْ لَقُومِ الظَّالِمِينَ  
 فَجَاءَهُ إِخْوَاهُ مَتَمِّشِينَ يُخَيِّلُونَ لِيَوْمِ لِقَائِهِ أَوْ قَالَ تَخَفْتَ جَوْتِ مَنْ لَقُومِ الظَّالِمِينَ

*Then one of them came to him, walking bashfully. She said, “My father is calling you to repay you, as a reward for drawing water for us.” So, when he came to him and narrated to him the narratives, he said, “Do not fear; you are(now) safe from the unjust people.”*

Even the connection between salary and job performance is intricate, as some indications propose that merely providing higher pay may not always result in enhanced performance (Callicot et al., 1974). Nonetheless, transparency regarding job responsibilities and wage rates, especially in employment contracts, is crucial. Revealing pay information can address wage disparities and contribute to improved organizational effectiveness by fostering employee trust, boosting morale and motivation, and reducing conflicts (Trotter et al., 2017).

Then, the school shall ensure the efficiency of resource by putting the right person to the right task and top management needs to ensure the selection of qualified people

inside the organization (Al-Bdareen and Khasawneh, 2019). The Islamic approach to hiring is based on principles of justice and equity, requiring the employer to fulfill this responsibility without bias, nepotism, or favoritism, viewing it as a duty and obligation (Z. M. Bhutta & Sabir, 2019). Hence, it is important to recruit, hire and select the best people to carry the responsibility as has been mentioned in Surah An-Nisa' verse 58.

إِن أَسْأَلُكُمْ أَمْرًا فَانْصِبُوا إِلَيَّ الْآدَبَ وَإِذَا عَنِتُّمْ فَرُدُّوا إِلَيَّ الْأَمْرَ  
كَانَ سَيِّئًا لِّبَصِيرَةٍ

*Indeed, Allah commands you to return trusts to their rightful owners; and when you judge between people, judge with fairness. What a noble commandment from Allah to you! Surely Allah is All-Hearing, All-Seeing*

The next item is regarding performance, as cited in a study by Septifani et al. (2020) where the organization must disclose the flowchart and metrics for performance assessment to the people. In most educational institutions, performance assessments are carried out for each lecturer, instructor, teacher or facilitator. Performance assessment activity is carried out in an effort to assess performance with the aim of enhancing productivity. However, this goal is often not achieved because many institutions conduct performance evaluations in a non-transparent and less objective manner (Arumi & Yudatama, 2017). Hence, it is imperative for schools to formulate explicit performance assessment standards that serve as comprehensive benchmarks or references, ensuring alignment with the specific nature of the tasks under evaluation, the anticipated outcomes, and the transparent communication of relevant processes or timelines.

Islam also does not underestimate the importance of work performance and motivation of employees (Anugrahaadi & Prasetyo, 2019; Maguni & Maupa, 2018). It is part of the

mutual responsibility between employers and employees. The concept of performance and motivation is also mentioned in the Quran. One of them is in Surah At-Taubah verse 105.

قُلْ أَغْلِبُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَيُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَاللَّهُ الْغَنِيُّ الْمُتَعَبُونَ

*And say, "Work, for Allah will see your work, as will His Messenger and the believers, and then you will be returned to the Knower of the hidden realm and the manifest, and He will inform you of what you used to do."*

The word *أَغْلِبُوا* is not limited to specific worship or obligatory practices; it encompasses all daily activities done with the intention for Allah, including work. Furthermore, the verse also mentions that Allah and the believers will witness the action. The term "believers" in the verse also refers to employers. Therefore, Islam urges and motivates individuals to earnestly carry out tasks because they will ultimately be evaluated and tested by Allah and those around them.

Equally important, top management must as well determine the rules and cultures of the people inside the organization and also provide acceptable punishments for people committing disciplinary actions (Dinata & Talim, 2022; Kompas & Sridevi, 2010). Align with the study from Kamalakannan (2021), organizational culture has a positive relationship with elevating performance by providing a framework for clear communication, productive interaction and collaboration and effective leadership.

## **b. Dimension 2: Training**

The dimension of training is closely related to the previous dimension of human resource management. In Quran, well-trained also related closely to the term of expertise where it is mentioned in Surah An-Nahl verse 43.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوْحِي إِلَيْهِمْ فَسَلُّوا أَعْيُنَ الْكَافِرِينَ إِنْ أَنْتُمْ تَعْلَمُونَ

*(O Muhammad), whenever We raised any Messengers before you, they were no other than human beings; (except that) to them We sent revelation. So, ask those who possess knowledge if you do not know*

The word “*ahlul zikr*” in the verse refers to the people of the Books. However, scholars also relate this verse to expertise in the area of knowledge as the words are all-inclusive and encompass all other areas of concern (MaarifulQuran, 2022). Hence, the verse shows the importance of referring to a correct person who possesses the best knowledge in a particular field. The aspect of well-trained is also related to the importance of knowledge in Islam. To remain competitive, organization need to ensure that their employees are constantly learning and developing. Training and development enable companies to adapt, compete, outperform, innovate and improve their services (Salas et al., 2012).

In the conventional concept of a Quality Management System, training usually becomes one of the tools to improve the performance of the organization. According to the study by Clegg et al, (2010) stated that data showed most respondents agreed with the effectiveness of training where 73% classified training as a partial success while 26% considered training as a complete success. Training can help the management team to understand better the implementation process of a Quality Management System. Training alone will not automatically solve the problems and boost the performance; however, training is still one of the contributors to improve the efficiency of the workforce.

According to the study from Jamrizal (2022), being an expert is having the advantage of knowledge in a certain sector. Expertise can be demonstrated in a learning

environment through interpersonal relations, communication, and other skills. Expertise is the value that has a high degree either in the career progress or knowledge acquisition process. Well-trained is related closely to competency. According to clause 7.2 of ISO 9001, an organization shall identify the competence requirements for employees performing work under its control, take all necessary measures to eliminate competence gaps and evaluate the effectiveness of the measures.

Essential measures to enhance competency usually involve the implementation of training and development programs. The effectiveness of training hinges on thoughtful decisions regarding the content to be covered, the methodologies employed, and the strategies for delivery and evaluation. Effective management of human capital acquisition and training is therefore an important key to business success (Salas et al., 2012).

The first item for training is by referring to the study from Rabie et al. (2016) stating that the organization need to identify related skills needed for every division by doing job-task analysis including inform the employees about the required skills for them to work on. This also mentioned in a study from Lok et al. (2021) where organization need to identify the skills that employees have and also identify the skills for future improvement.

Additionally, the school shall provide a training module for employees based on the required knowledge and skills. The training module needs to be up-to-date and relevant to current needs of the education industry to ensure the effectiveness of the training programme (Tri & Minh, 2022). The literature from Puspita & Nurhalim (2021) also highlights that the organization needs to assess its current situation by analyzing performance issues and identifying which parts require a training program. Job-level

analysis helps determine the training content needed for employees to enhance their job performance after completing the training program.

Then, the school shall provide special provisions for training and development programme where a supervisor or leader must be appointed to be responsible for training and development programmes (Bibi et al., 2018). Even in educational institutions, the human resources department is highly essential to assist in organizing activities, courses, and programs needed by the teaching staff to enhance their skills and knowledge. Additionally, they are responsible for budgeting and allocating funds related to these activities. Lastly, according to Sung and Choi (2014), the school should provide more training that promotes learning orientation by focusing on practical skills while also providing a learning climate and information transfer programme inside the organization.

### c. Dimension 3: Infrastructure

The third dimension in resource management is infrastructure that has been mentioned in the clause 7.1.3 in the ISO 9001. It is mentioned in Surah An-Nisaa verse 100.

وَمَن يُّهَاجِرْ فَيُجِدْ سَبِيلَ اللَّهِ يَجِدْهُ أَزْوَاجًا مُّوْتَقَدَةً لِّهُ وَلَهُ أَجْرٌ كَبِيرٌ  
يُذَرِّكُهُ اللَّهُ مَوْتَهُ قَدْ وَعَدَ أَجْرُهُ لِمَن يُّهَاجِرْ وَلَهُ أَجْرٌ كَبِيرٌ

*And whoever emigrates for the cause of Allah will find on the earth many (alternative) locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful*

The word **لَا مُرَآغَمَ** (al-murāgham) in Surah An-Nisa verse 100 refers to a place of refuge that provides both safety from enemy threats and the necessary facilities for sustenance.

This term underscores Allah's promise to those who migrate or struggle for His cause, ensuring that they will find security and provisions. Afifah Abdullah, an expert in Arabic language and Quranic studies, validates this interpretation, highlighting that the word describes the reward for believers who make sacrifices for their faith. It reflects the assurance that those who strive for Allah will be supported with both protection and ample means to sustain themselves.

Infrastructures are the physical resources that been used for realizing the organization's product or service. The infrastructures need to be well-managed as they are important in producing the desired products and services. The assets of the infrastructure of an organization vary from one another according to the products and services offered by that particular organization.

The items for the dimension of infrastructures have been discussed widely in previous literature. Firstly, top management plans the infrastructure improvement and development according to the long-term plan of the organization. The management must be proficient in creating a requirements analysis and designing educational facilities and infrastructure so that the desired facilities and infrastructure are matched with the desired schools (Ya'cub & Ga'a, 2021). The planning for future infrastructure development should reflect common goals and take into account a group of highly qualified specialists from the community to ensure it can maximize benefits and achieve the learning objectives (Suliswiyadi et al., 2020).

In the same vein, the school should be able to provide basic physical infrastructure for educational institutions like classrooms, halls, computer labs and canteen (Kumajas, 2021; Larsson & Löwstedt, 2023; Wedam et al., 2015). Referring to a study from Fernández et al. (2023), the infrastructure of schools influenced the quality of education

and the academic performance of children and young individuals. It is noted that a high-quality school infrastructure is defined by its accessibility, the provision of a safe and healthy environment, and the availability of optimal learning spaces. These attributes can be classified into two primary categories: functionality, which centers on creating an ideal learning environment and promoting health conditions, and safety, which emphasizes the structural stability of buildings, particularly during natural hazards (Barrett et al., 2019).

#### **d. Dimension 4: Working Environment**

Lastly is the working environment, which also mentioned in verse 100 in Surah An-Nisaa under the word *مُرَاعَاةَ النَّفْسِ اَوْ رِزْقَها*. Distribution of provisions by employing workers comes together with the responsibility to provide the best place to work and grow. Usually, the production of a product needs to follow a few conditions and requirements like the room's temperature, humidity, ventilation and a few more. However, for an organization offering service, the working environment can also include matters like security, safety, hygiene and complete information.

The ability to ensure a good working environment will lead to the effectiveness of the operation and production. According to empirical results from a study conducted by Zhenjing et al. (2022), a good work environment encourages employee performance inside organizational circuits. More precisely, the environment at work can enhance employees' capacity for goal-setting and offer a nurturing and enjoyable work atmosphere that encourages employee engagement.

The items for working environment is also mentioned in the study of Bibi et al. (2018) where the organization must pay serious attention to the issue of personnel safety, data



security, environment and also determine, and manage the working environment required, aligned with the Islamic working ethics to ensure service requirements are met. Besides, the organization must also ensure a fair and non-discriminatory working environment (Shah and Kleiner, 2005).

Table 4.13

*The Dimension and Item for Resource Management*

Construct	Dimension	Item	Reference
<b>Resource Management</b>	Human Resource (An Nahl: 71)	The human resource welfare is managed and documented	Gile et al (2022) D'angelo et al. (2020) Decenzo et al. (2016)
		A clear explanation of the wage/salary rate	Niezna & Davidov (2023)
		The selection process and efficiency of resource	Al-Bdareen and Khasawneh (2019)
		The flowchart and metrics for performance assessment	Septifani (2020) Arumi & Yudatama, (2017)
		The rules and cultures of the school	Kompaso & Sridevi (2010) Dinata & Talim (2022)
	Training (An Nahl: 43)	Identification of related skills needed	Rabie et al. (2016) Lok et al. (2021)
		A training module, special provisions, supervisions and learning climate	Bibi et al. (2018) Sung & Choi (2014)
	Infrastructure (An Nisaa': 100)	The infrastructure improvement and development	Ya'cub & Ga'a (2021) (Suliswiyadi et al., 2020)
		Providing basic physical infrastructure for educational institution	Kumajas (2021) Larsson & Löwstedt (2023) Wedam et al. (2015)
	Work Environment	Managing working environment	Zhenjing et al. (2022) Shah and Kleiner (2005) Bibi et al (2018)

#### 4.2.6 Relationship Management

Similar to the verse and reference for resource management, relationship management also originated from the word احسان احسن احسان The origin of the construct that has been extracted is explained in the figure 4.7 and table 4.14 below.

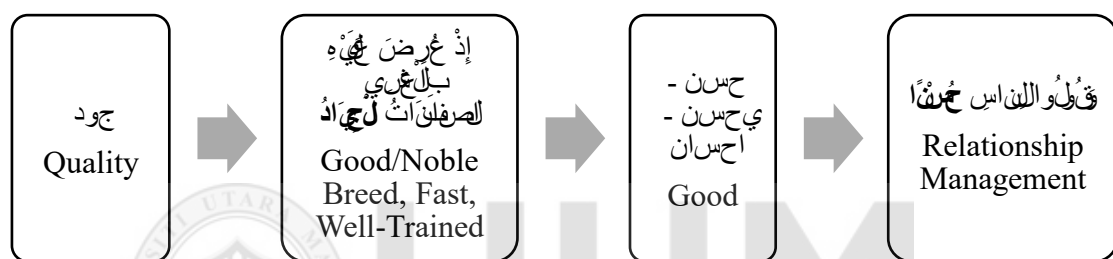


Figure 4.7  
The Origin of Relationship Management

Table 4.14  
The Development of Construct and Dimension – Relationship Management

<b>Keyword</b>	حسن احسن احسان : لِيَجِدَ إِذَا - جود - Quality
<b>Origin Verse</b>	إِنْ غُرِضَ بِلِغْلِي الصَّافِلَاتُ لِيَجِدَ إِذَا غُرِضَ بِلِغْلِي : Quality racing horse with good/noble breed, well-trained and fast
<b>First Generation Verse of Text Mining</b>	قُلْ وَاللَّيْسَ حُرْفًا : Talk to the people with kindness – Good relationship
<b>Construct</b>	Relationship Management
<b>Dimension</b>	Good Motivation وَكُنتُمْ رِجَالٌ مِّنْ قَبْلُ لَئِنْ لَّمْ يَكُنْ لَّكُمْ مِّنْ قَبْلِ هَٰذَا إِلَٰهَةٌ غَيْرُ اللَّهِ لَكُنْتُمْ أَشْرَاقًا وَلَقَدْ كَفَرَ يٰٓأَيُّهَا الَّذِينَ آمَنُوا إِنَّهُمْ حَبَشَٰةٌ مِّنْ دُونِ هَٰذَا (Hud: 120)
<b>Stakeholders</b>	قَالَ لَوْ أَنَّ لِيْ كَرَّةً مِّنْ قَبْلِ هَٰذَا وَلَمْ أَلْقُهَا لَجُودُ بِمَا كَفَرْتُ وَآلِئِنَّكَ يٰٓأَيُّهَا الْمَلَأَىٰ الْأَعْنَاقُ الْكَاذِبُ وَلَقَدْ كَفَرَ يٰٓأَيُّهَا الَّذِينَ آمَنُوا إِنَّهُمْ حَبَشَٰةٌ مِّنْ دُونِ هَٰذَا وَلَقَدْ كَفَرَ يٰٓأَيُّهَا الَّذِينَ آمَنُوا إِنَّهُمْ حَبَشَٰةٌ مِّنْ دُونِ هَٰذَا وَلَقَدْ كَفَرَ يٰٓأَيُّهَا الَّذِينَ آمَنُوا إِنَّهُمْ حَبَشَٰةٌ مِّنْ دُونِ هَٰذَا (Hud: 120)

In the Quran, there are many verses that rooted from the word حسن. The word حسن in the Quran is deeply interwoven with the principle of kindness, manifesting itself in various contexts. Whether it is in actions, intentions, or interactions, this principle is consistently echoed throughout the Quran. Among the verses is in Surah Al Baqarah verse 83.

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ بَيْعًا أَنْ لَا يَسُبُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُدْرِكْ الْهَيْبَةَ وَالْجَلَالَاتِ وَالَّذِينَ ظَلَمُوا مِنْ آبَائِهِمْ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ بَيْعًا أَنْ لَا يَسُبُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُدْرِكْ الْهَيْبَةَ وَالْجَلَالَاتِ

And remember when We took a covenant from the children of Israel stating, “Worship none but Allah; be kind to parents, relatives, orphans and the needy; speak kindly to people; establish prayer; and pay alms-tax.” But you Israelites turned away—except for a few of you—and were indifferent

This verse embodies the principle of حسن urging believers to integrate kindness in their daily lives and relationships. Kindness in daily interactions is fundamental to creating a healthy, productive work environment within an organization. Afifah Abdullah, an expert in Arabic language and Quranic studies mentioned that kindness in communication encompasses a broad spectrum of elements, including the careful selection of words, the tone in which they are delivered, and the timing of the message. She also mentioned Arabic poetry that refers to inner qualities in communication.

إِنْ لَمْ يَجِدْ وَجْهَ مُعَيِّدٍ وَلَقَدْ لَقِيَ فِيهَا كَصَوْتًا سَمِعْنَا أَفْصَحَ مَا غُصَّ بِهِ مِنْ رُفْيَةٍ وَجْهٍ

The one with an ugly face, but a beautiful voice; listening to his voice is better than seeing his face

These aspects collectively ensure that interactions are respectful, empathetic, and effective. In an organizational context, mastering these components of kind communication can significantly enhance teamwork, reduce conflicts, and foster a positive working environment. Under clause 7 in ISO 9001, there is a requirement for management to provide support and enhance resource management. This includes the development of the people as people are a critical part of an organization. The success stories can be shared as a good motivation to make the people inside the organization grow better. Not only the success stories, the reminders and advice can be included hence the previous mistakes will not be repeated in the future.

To date, several studies have investigated the impact of the motivational drive towards employees in the organization. Among them are Razak (2020) and Vinay (2014), who stated that the majority of employees need the motivation to feel good about their work and perform at their best. While some workers are driven by money, others are personally motivated by praise and awards. According to Maslow's hierarchy of needs, individuals are motivated by different factors depending on where they are in the pyramid, with some seeking financial security, while others prioritize recognition and self-esteem. The level of motivation at work directly affects how productive employees are. It is also supported by a study from Salleh et al. (2016) investigating the positive relationship between work motivation and organizational commitment. Similarly, Anugrahadi & Prasetyo (2019); Wijayanto & Riani (2021) found that work motivation has a significant impact on job productivity.

### a. Dimension 1: Good motivation

The first dimension is good motivation or good words. The word firm is also translated as *ثَبَّتْ* In the Quran, specifically in Surah Hud verse 120, Allah mentions about how the firmness of the heart can be influenced by good motivations.

وَكُنْ رَقُصٌ مِّنْ نَّجْوَىٰ مَنْ لَّا يُرَىٰ لَهُ إِلَٰهٌ إِلَّا هُوَ يُخَوِّفُ مَنِ اسْتَشَارَهُ ۚ لََّ كَيْفَ يَذَّكَّرُ ۚ وَمَن يَشَأْ أَلَيْسَ فِيهِ جُودٌ ۚ وَمَن يَرْغَبْ مِّنْ عِزِّ اللَّهِ فَلْيَسِّرْ لَّهُ ۚ وَمَن يَرْغَبْ مِّنْ عَذَابِ اللَّهِ فَلْيَسِّرْ لَّهُ ۚ وَمَن يَرْغَبْ مِّنْ عِزِّ اللَّهِ فَلْيَسِّرْ لَّهُ ۚ وَمَن يَرْغَبْ مِّنْ عَذَابِ اللَّهِ فَلْيَسِّرْ لَّهُ ۚ

*And We narrate to you everything from the events of the messengers with which We strengthen your heart. And herein there has come to you the truth, a good counsel and a reminder to those who believe*

Allah narrates the stories of previous messengers as a motivation to make Prophet Muhammad's heart firm. The dimension of good motivation that been extracted from the verse aligned with the statement by Afifah Abdullah about the importance of good motivation. This verse emphasizes the importance of recounting the stories of the messengers to strengthen the heart and serve as a reminder. In an organizational context, this highlights the importance of sharing motivational stories and experiences to inspire and strengthen the morale of the team. Good motivation in an organization acts as a guiding light to achieve the aspiration of an organization.

According to Khair et al. (2016), the human soul is a significant moderator variable in the rise or fall of motivational behaviour. In Islam, the concept of *khaufwaraja* was introduced by Imam Al Ghazali that worked as a reinforcement concept where hope and punishment motivate the society (Mat et al., 2018). In Islam, the motivation to work is triggered by the understanding that Allah observes every action, and every responsibility must be carried out excellently. Additionally, work is considered a form of worship, and performing it well leads to rewards from Allah (Anugrahadi & Prasetyo, 2019).

The items for the dimension of good words or good motivation are derived from past literature. Bhavikatti and Hiremath (2021) suggested that the organization should provide motivation and encouragement for employees to find additional knowledge and skills that are beneficial for the organization besides a need to encourage the sharing of opinions between employees for the progression of the organization and promote participation and involvement in decision making and planning. High-motivational individuals select challenging but achievable objectives, and they work to acquire the necessary knowledge, skills and abilities to improve performance and carry out tasks (Mamun and Khan, 2020; Turabik and Baskan, 2015).

#### **b. Dimension 2: Stakeholders**

The second dimension is stakeholders. Stakeholders are whoever either individual or group that has an interest in any decision or activity of an organization. In educational institutions, stakeholders refer to teachers, students, parents, the Ministry of Education and the community. In the Quran, there is a connection between managing relationships and the story of how stakeholders' decisions are required to make a particular move. It is stated in Surah An-Naml verse 33 and 34 about how the government of Saba' reacted to the letter sent by Prophet Sulaiman and his kingdom.

قَالُوا نَحْنُ أَقْوَمُ وَأَوْلَىٰ بِأَشْيَائِنَا ۖ وَأَمَّا إِلَيْنَا فَمَا لَنَا بِمَا يَأْمُرُكَ أَنْ نَفْعَلَ كَمَا تَأْمُرُكَ ۚ  
قَالَتْ إِنَّ لَكُمْ هُنَا إِذَا دَخَلْتُمْ مَدِينَهُمْ فَلْيَنْفَسُوا مِنْهَا وَاصْبِرُوا أَلْيَسَ أَلْفَاةً أَلْفَاةً وَلَكُمْ فِيهَا نُورٌ

*They said, “We are men of strength and of great military might, but the command is yours, so see what you will command”. She said, “Indeed kings – when they enter a city, they ruin it and render the honored of its people humbled. And thus do they do*

These verses highlight several themes, including the importance of diplomacy, the consequences of power and conquest, and Prophet Sulaiman's wisdom in approaching

potential conflicts with caution and strategy. They also highlight communication and how good relationships help with management. Prophet Sulaiman takes into account the perspective of the people of Saba' instead of hastily acting based solely on his own desires or perceptions.

The items for the dimension are built by referring to the Quranic verse above. Schools, like other organizations, have internal and external stakeholders. Not only, good relationship with internal stakeholders should be maintained, it is also important to preserve good relationship with external stakeholders (Kholis et al., 2014). The organization shall maintain the good relationship with all stakeholders by asking for frequent updates, suggestions and critiques in order to improve the quality of process (Ershova et al., 2019; Soltani et al., 2018). Customer Satisfaction Index (CSI) could be used to measure the review of stakeholders (Nurfarida, 2015).

Table 4.15  
*The Dimension and Item for Relationship Management*

Construct	Dimension	Item	References
<b>Relationship Management</b>	Good Words/ Motivation (Hud: 120)	Motivation and encouragement for employees in finding additional knowledge and skills that are beneficial for the organization	Mamun and Khan, (2020) Turabik and Baskan (2015) Bhavikatti and Hiremath (2021)
	Stakeholders (An Naml: 33-34)	The school maintain good relationship with supplier, JPN, KPM, JAIPS and MUSLEH	Kholis et al. (2014)
		The school maintain good relationship with teachers, parents, co-workers and students	Ershova et al. (2019) Soltani et al (2018)
		The school ask for frequent updates, feedbacks and critiques by Indeks Kepuasan Pelanggan	Nurfarida (2015)

#### 4.2.7 Engagement of People

The origin of the construct engagement of people as been extracted is explained in the figure 4.8 and table 4.16 below.

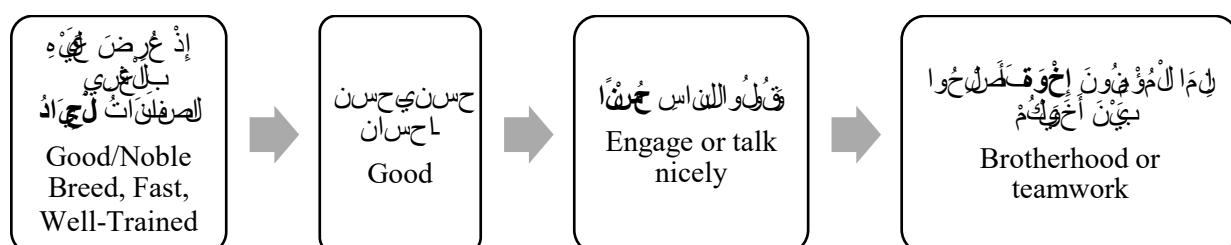


Figure 4.8  
*The Origin of Engagement of People*

Table 4.16  
*The Development of Construct and Dimension – Engagement of People*

<b>Keyword</b>	حسن . يحسن . احسان : لَحَيَادُ – جود – Quality
<b>Origin Verse</b>	إِذْ غَرَضَ بِلْغَرِي الصَّرْفَلَانُ لِحَيَادُ : Quality racing horse with good/noble breed, well-trained and fast
<b>First Generation Verse of Text Mining</b>	قُلْ وَاللَّيْنِ اسْ حُرْفَا : Talk to the people with kindness – Good relationship
<b>Second Generation Verse of Text Mining</b>	لَمْ أَلْمُؤْمُونِ إِخْوَقَطْرُخُوا بَيْنَ أَخْوَكُمْ وَتَقُوا أَلَلْ لَكُمْ تَرْحُمُونَ (Al Hujurat: 10)
<b>Construct</b>	Engagement of People
<b>Dimension</b>	Brotherhood يَطْلَاهَا لَيْفِيْنَ عَاقُوا خُدُوا حَذْرُكُم كَيْرُولُتُبَات أَوْ قَبْرُوا جِهِيَا (An Nisaa': 71) وَتَعَانُوا لَيْفِيْنَ لَيْفِيْنَ وَتَعَانُوا لَيْفِيْنَ أُنْثِمَ وَالْعَدُونَ وَتَقُوا أَلَلْ إِنْ أَلَسَّيْدُ لَيْفِيْنَ أَب (Al Maidah: 2) إِنْ أَلَسَّيْدُ حَب لَيْفِيْنَ وَتَقُوا لَيْفِيْنَ سَيْفِيْنَ وَتَقُوا أَلَلْ مُبَيِّنُ مَرْصُوصُ (As-Saff: 4)



Using the same origin word of احسان - احسن and the order to talk nicely to one another, the verse then related to another verse in Surah Al-Hujurat verse 10. This verse highlights that all believers are one brotherhood and the importance to make settlement and great relationship between one to another.

لَا إِلَهَ إِلَّا اللَّهُ وَهُوَ الْوَاحِدُ الْحَقُّ الْحَيُّ الْقَيُّومُ  
وَلَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيُذْهِبَ اللَّهُ  
بِالضُّلُومِ وَالظُّلُمِ وَالظُّلُمِ وَالظُّلُمِ وَالظُّلُمِ وَالظُّلُمِ وَالظُّلُمِ وَالظُّلُمِ وَالظُّلُمِ

*The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy*

The details and interpretation of Al-Baqarah verse 83, as explained and approved by Afifah Abdullah in the previous construct, connect to the principle of fostering engagement and brotherhood within an organization. This interpretation aligns with the insights from Tafsir Ibn Kathir regarding Surah Al-Hujurat verse 10 that the concept of brotherhood is not just a metaphorical bond but a profound spiritual and moral obligation to care for one another, stand together, and work towards unity and harmony. The concept of brotherhood also can be seen in Surah An-Nisa verse 71, Al-Maidah verse 2, and Ali Imran verse 103, which collectively emphasize the significance of unity and collective effort. Together, these insights underscore the importance of harmonious relationships and unified actions within organizational settings.

The concept of engagement and brotherhood in the Tafsir Ibn Kathir also attached with the hadith that reinforces the notion that brotherhood in Islam which is built on the principles of mutual respect, protection, and support.

عَنْ بَلَاءِ هُيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ سَتَرَ أَخَاهُ الْمُسْلِمَ سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَمَغْفِرَ الْجَنَّةِ عَنْهُ كُفِّ قَرْجُ اللَّهِ عَنْهُ كُفَّةً مِنْ كُرْبِيِّ يَوْمَ الْقِيَامَةِ وَالنَّفْسُ عَوْنٌ لِلْعَدَمِ مَا كَانَ لِلْعَفْوَ عَوْنٌ أَنْجِيهِ

*Whoever conceals the faults of his Muslim brother, Allah will conceal his faults in this world and the Hereafter. And whoever relieves a Muslim from a hardship, Allah will relieve him from one of the hardships of the Day of Judgment. And Allah is in the aid of His servant as long as the servant is in the aid of his brother*

(Sahih Muslim)

#### a. Dimension 1: Brotherhood

The only dimension of the engagement of people construct is brotherhood. It is extracted from the verse above as well as the highly-related between brotherhood and feeling engaged in the organization. Brotherhood can be seen clearly as a crucial part of an organization. In the previous ISO 9001, the relationship between people inside the organization was used as the term engagement of people. According to Kompaso and Sridevi (2010), engagement of people is related to positive enthusiasm, emotional attachment and organizational commitment.

The dimension of brotherhood or much known as teamwork is mentioned in a few places in the Quran. One of them is the verse 71 in Surah An-Nisaa’.

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَكُنُوا رُكُودًا أَوْ قِيَمُوا جِهَةً

*O believers! Take your precautions and go forth either in groups or together*

This verse indicates three main points which are togetherness, precautions and strategy. Firstly, it is about togetherness or teamwork. Islam values teamwork and togetherness in righteousness and piety as mentioned in Surah Al-Maidah verse 2.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَتَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَقُوا اللَّهَ إِنَّ الشَّيْءَ دُلَّالٌ غَابٍ

*And cooperate in righteousness and piety, but do not  
cooperate in sin and aggression. And fear Allah; indeed, Allah is  
severe in penalty*

The concept of teamwork and togetherness can be seen clearly in many parts of Prophet Muhammad's history in the early era of Islam, especially in the story of *hijra* (Prophet Muhammad's migration from Mecca to Medina) and battles. It is also been stated in Surah Saff verse 4.

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ يُؤْتُونَ مِمَّا رَزَقُوهُمْ

*Indeed, Allah loves those who fight in His cause in a row as though  
they are a [single] structure joined firmly*

In Surah Ali Imran verse 103, Allah mentions the importance of adhering firmly to Allah's religion and not separating from one another. Holding firmly and having a great bond can be done with a strong foundation and base, just like the brotherhood between *Muhajirin* and *Ansar*. A strong bond of faith between these two tribes then helps them live in great harmony and with that, Islam then spreads in a progressive way across the Arab land.

وَأَخْصِرْ مُوَلِّجًا إِلَى اللَّهِ حَبْرًا وَتَفَرَّقُوا

*And hold firmly together to the rope of Allah and do not be divided  
(Ali Imran: 103)*

By referring to the previous literature, the items for the dimension of brotherhood then be developed. The organization shall ensure the participation of people in decision making process and also in determining the direction of the organization. It also includes communicating the objective and goal of the organization with the people inside the organization. The organization may also encourage teamwork between the people by having activities together, brainstorming or working for project using the

rotation concept. Hence, all the people inside the organization despite the level of employees will get a sense of personal fulfillment, improve job satisfaction and feel they have the authority and knowledge to make a contribution to the organization (Mohiuddin and Islam, 2016; Nurhasan and Rohmah, 2021).

Career growth is a result of commitment from both the employers to provide rewards and also the people themselves to put effort in the career. A positive climate can be built inside the organization by encouraging constructive criticism, recognition, respect and praise when it is due (Brauns, 2013; Tripathy, 2021).

Table 4.17  
*The Dimension and Item for Engagement of People*

Construct	Dimension	Item	References
<b>Engagement of People</b>	Brotherhood (Al Hujurat: 10) (An Nisaa': 71) (Al Maidah: 2) (As Saff: 4) (Ali Imran: 103)	Participation of people in the process of decision making, determining the direction of the organization and communicating vision, mission and organizational objective	Mohiuddin and Islam (2016) Nurhasan and Rohmah (2021)
		Teamwork by having activity together, brainstorming or working using the rotation concept	Mohiuddin and Islam (2016) Nurhasan and Rohmah (2021)
		Encourage constructive criticism, recognition, respect and praise when it's due	Brauns (2013) Tripathy (2021)

#### 4.2.8 Wisdom

In the same verse of Surah An-Nahl, verse 67 states that to make it possible for proper utilization of resources, there is a need for wisdom. The top management must have the wisdom to conduct a proper plan for managing the resources. This is to ensure the sustainability of the resources over time and boost the efficiency and productivity of the organization. Poor resource management will lead to much longer hours to complete

the project goal. Hence, the team, especially top managers, must have great wisdom to conduct the resources effectively. The origin of the extracted construct is explained in the figure 4.9 and table 4.18 below.

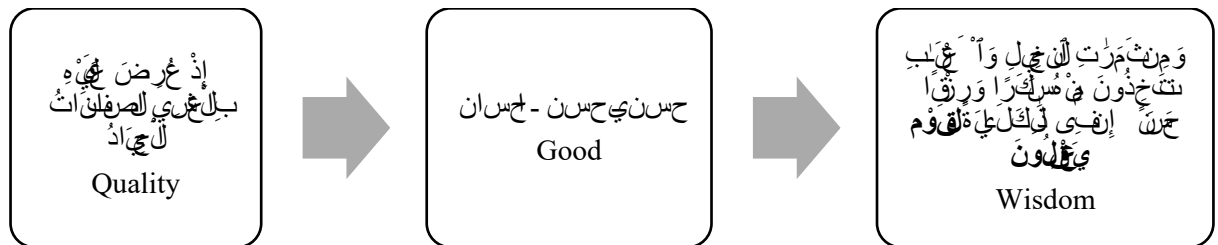


Figure 4.9  
*The Origin of Wisdom*

Table 4.18  
*The Development of Construct and Dimension - Wisdom*

<b>Keyword</b>	Quality – احسان : لَاحِجًا دُ – جود
<b>Origin Verse</b>	إِذْ غَرَضَ نَحْيَ بِلَّغِي الصَّرْفَانِ لَاحِجًا دُ : Quality racing horse with good/noble breed, well-trained and fast
<b>First Generation Verse of Text Mining</b>	: Resource Management – Wisdom
<b>Construct</b>	Wisdom
<b>Dimension</b>	Gratitude لَقَدْ عَمِيَّتِ الْقَمَلُ مِنَ الْإِعْلَامَةِ أَنْ تَلُكُرَ لِلَّهِ وَمَنْ يَشْكُرْ قَلِمَ لَيْشْكُرَ لَفَسَّهَ وَمَنْ لَفَسَّهَ أَنْ لَلَّهِ شَى حَيِّدُ (Luqman: 12)
	يَعْلَمُونَ لَهُ مَا لَيْشَاءُ مِنْ مَحْلِيَبَ تَمَّيْلَ وَفِي أَنْ كَلَّجَ وَابِ قُدُورَ رَلِيَّاتِ عَاعْلُوا أَلْ دَاوُسْكَرَا تَلَّيْلُ مِنْ عَادِي (Saba': 13)
<b>Communication</b>	أَذْغَلِ سَيَّالَ بِلَّسْبَالِ عِلْمَةٍ وَالْمَوْعِظَةُ لَاحِجَةً وَجَالِي مُبَلِّغِي يَا أَحْمَدُ إِنْ رَاكَ مُوَأْتِيَّ مِنْ ضَلَّ عَنْ سَيَّالِهِ وَهُوَ أَعْلَمُ بِلَّحَقِّينِ (An Nahl: 125)

Wisdom involves the ability of logical thinking and moral insight to dictate decisions or actions that give the utmost benefits to either an individual or society. According to Al-Farabi (870 AD-950 AD), wisdom is finding out and comprehending the truth and applying it to the betterment of all (Abdullah and Halabi, 2017). In the management of an organization, wisdom includes the capacity to motivate and engage organizational members, transform from reactive to proactive actions, to foresee and prevent issues inside the organization and capitalize on potential opportunities that will benefit the organization (Hays, 2007)

In Arabic, wisdom is translated as حكمة. Several places in the Quran use this word. The importance of wisdom is mentioned in Surah Al-Baqarah, verse 269.

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ ۚ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ وَمَا يَذَّكَّرُ اِلَّا اُولُو الْاَلْبَابِ

*He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding*

The verse indicates how beneficial it is for a person to have wisdom. Wisdom helps an individual to apply their knowledge to a real situation and make a better judgment that brings the greatest good. Wisdom is not easily been granted to humans, as Allah will only grant it to those He wishes.

Wisdom in the Quran also explained by Nouman Ali Khan stated the connectivity of wisdom with gratitude and communication. Nouman Ali Khan explains حكمة (wisdom) as the art of placing things in their rightful context, ensuring that words, actions, and decisions are made appropriately. Wisdom has two forms: divine wisdom, as revealed in the Quran, which offers perfect guidance for humanity, and human wisdom, an innate

ability to discern and act thoughtfully. This second form allows individuals to respond to life's situations with insight, balancing gentleness and firmness as needed. Together, divine and human wisdom create a comprehensive framework for living with insight and purpose.

According to Ali Ibn Abu Talib, wisdom is like a tree that grows in the heart and produces fruit on the tongue. This hadith concludes that even if the wisdom only been granted to the chosen one, human being shall strive to make their heart fertile so that the tree, which is referred to as *hikmah*, can grow. A fertile heart is the heart that remembers Allah, follows Allah's order and avoids what is prohibited by the religion.

Allah also mentioned about wisdom in Surah Yusuf verse 22.

وَلَمَّا بَلَغَ أَشُدَّهُ عَزَّمْنَا لَهُ حُكْمًا وَنُعْجَمًا وَكَانَ زَاكِيًّا لِّمُحْسِنِينَ

*And when Yusuf reached maturity, We gave him wisdom (judgment) and knowledge. And thus, We reward the doers of good*

In this verse, Allah highlights the importance of having wisdom alongside with having knowledge. Allah puts the word *حُكْمًا* before the word *نُعْجَمًا* to show that both of the characters are good, but in the case of Prophet Yusuf, Allah grants him the ability to make a sound judgment using his wisdom even though at that moment, he has very limited knowledge and expertise. Hence, it can be concluded that having the wisdom to create a better judgment is useful and can be improved if it is supported by knowledge, especially in a specific field.

Another verse that mentioned about wisdom is in Surah Sad verse 20.

وَشَدَدْنَا لِهَيْكَلِهِ الْعِزَّةَ وَصَلَّيْنَا لَظَبَابِ

*And We strengthened his kingdom and gave him wisdom and discernment in speech*

In this verse, the element of wisdom is linked with the ability to resolve disputes between parties with a good judgment. Top management in an organization should focus on gaining wisdom, as it can then help manage the people inside the organization.

#### **a. Dimension 1: Gratitude**

As mentioned about wisdom in the previous part, the story of Luqman is one of the main lessons about wisdom that been discussed in the Quran. The first dimension in wisdom is gratefulness or *syukr*. In the story of Luqman, a relationship is highlighted between wisdom and gratefulness, as been stated in verse 12, Surah Luqman.

وَلَقَدْ عَلَّمْنَا الْاِنْسَانَ مَا لَا يَعْلَمُ ۚ اَنْ تَشْكُرَ لِلّٰهِ ۚ وَ مَنْ يَشْكُرْ لِيُزِدْهُ مِمَّا يَشْكُرُ ۚ وَ مَنْ يَكْفُرْ لَيُبَدِّلْهُ مِمَّا يَكْفُرُ ۚ وَ مَنْ يَكْفُرْ اِنَّ اللَّهَ هُوَ الْغَنِيُّ الرَّحِيْمُ

*And We had certainly given Luqman wisdom and said, Be grateful to Allah. And whoever is grateful is grateful for the benefit of himself. And whoever denies His favor - then indeed, Allāh is Free of need and Praiseworthy*

Referring to the above verse, gratitude is presented as a fundamental attitude and behaviour that leads to personal growth and spiritual well-being and is an essential component of wisdom. This is in line with Afifah Abdullah's view that the verse beautifully illustrates that wisdom and gratitude are intertwined. True wisdom involves recognizing and appreciating the blessings one has received, which leads to sincere gratitude. Afifah also highlighted that those who are granted wisdom from Allah possess the capacity for gratitude.

A study by S. A. Ali et al. (2020) demonstrates that expressing gratitude and thankfulness has a good impact on connections both inside and outside of a business, helping to create a more supportive and healthy workplace culture. Ibn Qayyim stated that gratitude can be expressed through three methods, which are by inner feeling, by



tongue and by body and limbs (action). In Islam, gratitude involves both elements of responsive and expressive, where to be thankful, an individual needs to respond in the best way to anything bestowed on them either good or bad, and also express gratitude by obeying Allah's order and avoiding any disobedient acts (Rusdi, 2017).

Understanding gratitude in organizations necessitates explicit attention to how the organizational context shapes the emergence and functions of gratitude itself (Fehr et al., 2017). Gratitude in the conventional context or organizational perspective is mainly linked with horizontal axis where it promotes gratitude among the people in the organization while Islamic context of gratitude focuses on both horizontal axis and vertical axis which consist the *tawhidik* element on it. Islam not only promotes gratitude towards Allah solely. It also highlights the importance of horizontal axis gratitude that was applied by conventional practice as well. This is based on a hadith about gratitude.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ شَكَرْتُ النَّاسَ يَشْكُرُوا اللَّهَ

Abu Hurayra reported that the Prophet said,

*"He who does not thank people does not thank Allah"*

Another verse in the Quran tells about gratitude is in Surah Saba' verse 13.

يَعْلَمُونَ لَهُ مَا يَشَاءُ مِنْ مَحَبُوبٍ وَمَنْ يُؤْمَلْ فِيهَا لَنَصْلَحَنَّهُ أَلَا دَاوُدُ وَهَارُونَ

عِبَادِي الشَّاكِرُونَ

*They used to make for him whatever he wished of castles, images, basins as (large as) tanks, and big cookware fixed (in their places).*

*"Do good, O family of Dawud, in thankfulness. Very few from My slaves are thankful."*

In the verse, Allah reminds the family of Dawud to manifest the gratitude and thankfulness by doing good and work hard using the word *أَلَا دَاوُدُ وَهَارُونَ*. This is a

gratitude manifestation towards the blessing Allah bestowed on an individual where it must be contribute back to the development of well-being and society. When a person intends that the work is a part of gratitude manifestation, Allah will then make the struggle and work successful as promised in Surah Ibrahim verse 7.

وَإِذْ أَذْنُ رَبِّكَ عَلَيْكُمْ عَنْ شُكْرِكُمْ ۖ إِن كُنتُمْ طَائِفَتٌ مِّنَ الْفَاسِقِينَ إِن كُنتُمْ تَعْلَمُونَ

*And when your Lord declared, 'If you express gratitude, I shall certainly give you more, and if you are ungrateful, then My punishment is severe.'*

The items for gratefulness were derived from a study by Cortini et al. (2019) regarding gratitude in the workplace, where the study highlights how the people inside the organization can express gratitude. Gratitude shall be viewed from both sides of the vertical and horizontal axis. The people of the organization need to show gratitude for the working culture, payment and rewards, and also the employers. Organizations must practise gratitude since it directly affects how the office environment is improved, helps to employee wellbeing, and lessens workplace stress. Additionally, a leadership approach that encourages gratitude on a 360-degree basis could be used (Di Fabio et al., 2017).

#### **b. Dimension 2: Communication**

The second dimension is communication which extracted from Surah An-Nahl verse 125 where Allah reminds Prophet Muhammad to invite people into straight path using the best and a wise communication skill. Top management also need to ensure that comments, advices and critiques shall be delivered wisely and in the proper manner to avoid any misunderstanding or inconvenience.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُجَّةِ ۚ وَالْمَوْعِظَةِ الْخَيْرَةِ ۚ وَجِإِلَى مُهْلِكَتِي ۚ إِن كُنتُمْ تَعْلَمُونَ

وَمَوْ أَعْلَمَ الْخُمُيْنِ

*Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided. Wisdom and kind words are needed and must be accompanied with correct logical reasoning to win the argument with them*

This verse underscores the connection between wisdom and effective communication, emphasizing the necessity of approaching others with empathy, respect, and discernment. Afifah Abdullah, an expert in Arabic language and Quranic studies, affirmed this interpretation, stating that when guiding others to the right path, one should communicate with thoughtfulness and kindness. This principle extends beyond personal interactions, finding relevance in organizational settings, where conveying messages with wisdom and empathy can nurture strong, respectful relationships and cultivate a positive, collaborative environment.

The first item of this dimension was mentioned in the study from Ali et al. (2016) on the implementation of MS 1900 in Department of Awqaf, Zakat and Hajj where the organization frequently reminding the people to comply Islamic obligations, improve the relationship with Allah, increase faith in Allah and cleanse the heart from things that are forbidden in Islam.

The organization shall promote and ensure wise communication in giving support, instruction, advice or critique either vertically or horizontally (Atlisiaji, 2022; De Nobile & Bilgin, 2022). Ensuring uniformity and compatibility between word and action also a vital item as what been mentioned in Surah Saff verse 2 and 3. Wise organizational communication techniques are mentioned and stated in few places in the Quran. There are 5 communication or word types in the Quran. Firstly, in Surah Ahzab

verse 70. Allah mentioned about **قَوَّ سَيِّدًا** which carry the meaning of using befitting words that clear and correct. Secondly, in Surah Taha verse 44 where Allah mentioned about **قَوَّ لَيِّنًا** which carry the meaning of gentle speech or soft words. Next, in Surah Al-Israa verse 28, Allah stated about **قَوَّ هَيُّورًا** which carry the meaning of kind and polite words and also reasonable sayings. Lastly, in Surah An-Nisa verse 63 talking about **قَوَّ بَلِيغًا** which is an effective words.

### **Dimension 3: Reflection**

The third dimension is reflection. Reflection in Islam known as self-accountability or *muhasabah*. A wise believer is the one who can perform something in ideal and optimum way and even when a person perform wrong doing, he has the ability to reflect and improve. The main verse about reflection is in Surah Al-Hasyr verse 18 where Allah ask to be mindful of Allah, and let every soul look what it has put forth for tomorrow. It is supported by the next verse, in which Allah reminds believers to always reflect and remember their deeds.

The first item for reflection is related to evidence and factual basis where organizations need to ensure the forecasting and planning are made wisely on the factual basis with the data support. The factual approach based on the analysis of data and information will result on effective decision-making (Kucerova & Lestyanszka Skurkova, 2011; Waddell & Sohal, 1994). This can help the reflection can be made easily as it can be referred based on data. In order to work on improvement, an organization shall ensure that the reflection and evaluation process or post-mortem is completed after every activity or program (McAvoy, 2006). Evaluation and reflection are crucial in the education process in order to improve the effectiveness of lessons and activities to achieve the learning objectives (Ritonga et al., 2022).

Table 4.19  
The Dimension and Item for Wisdom

Construct	Dimension	Item	References
Wisdom	Gratefulness (Luqman: 12)	The school frequently reminds people to be grateful	Cortini et al. (2019) Di Fabio et al. (2017)
		Top management is using the concept of leading and managing by gratitude	Di Fabio et al. (2017)
	Communication (An Nahl: 125)	Wise communication in giving support, instruction, advice or critique	De Nobile and Bilgin (2022) Atlisiaji (2022)
		Uniformity and compatibility between word and action	As-Saff verse 2 and 3
	Reflection (Al Hasyr: 18)	Forecasting and planning are made on a factual basis with data support	Waddell & Sohal (1994) (Kucerova & Lestyanszka Skurkova, 2011)
		Reflection process or post-mortem after every activity	McAvoy (2006) Ritonga et al. (2022)

#### 4.2.9 Decision Making

As mentioned earlier, the word wisdom in Quran often referred as حكمة. In most of verses related to wisdom, it is then also connected to the ability to make sound decisions and discernment. The origin of the construct that been extracted is explained in the figure 4.10 and table 4.20 below.

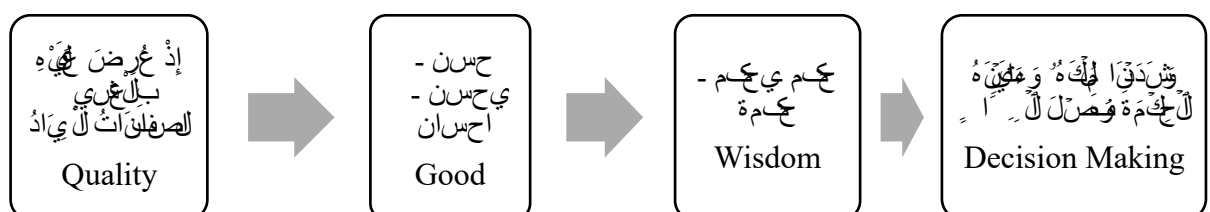


Figure 4.10  
The Origin of Decision Making

### *The Development of Construct and Dimension – Decision Making*

Universiti  
Shura

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In the verse 20 from Surah Sad, Allah mentions about the ability of Prophet Daud who has wisdom, not only in the abundance of knowledge but also the ability to make decisive judgments with clear reasoning and eloquence.

*And We made his kingdom strong, and gave him wisdom and  
decisive speech*

فَفَهَّمْنَاهُ سُلَيْمَانَ مَلِكًا وَكَوْنَهُ عَمِلًا وَنَحْنُ مَعَهُ دَاوُدَ الَّذِي الْعَبَسَ عَلَيْهِ وَأَلْطَفَ إِلَيْهِ وَأَعْلَمَ الْبَيْنَ

Afifah Abdullah approved the connection between wisdom and decision making that heavily linked to each other in the Quran. She stated that, while it does not imply that those granted wisdom are infallible in their decisions, the wisdom bestowed by Allah serves as a guiding force, helping individuals to make sound and thoughtful judgments. It aids in refining decision-making processes, leading to more informed and balanced outcomes.

Decision-making refers to the process of deciding about something essential and also to choosing a course of action from two or more possible alternatives in order to pursue a solution to a specific problem (M. Rahman et al., 2021). Decisions made without rational thinking and advice often have a negative impact on a person's life. In Islam, not only wrong decisions can keep individuals away from Allah's mercy, but they can also keep them away from the main objective of a Muslim living (Razi & Jillani, 2019).

In ISO 9001, decision-making is a part of the seven elements of a Quality Management System, where any decisions shall be made based on factual evidence rather than just assuming and guessing on actions or results. Evidence-based decision-making involves understanding the cause-effect relationships and potential unintended consequences of a decision, process or action. It involves analyzing facts, evidence and data, leading to greater objectivity and confidence in decision-making (Dentch, 2016).

Participative decision-making also has been a popular element in quality management, especially in Total Quality Management (TQM). The results from a study conducted by Stashevsky and Elizur (2000) suggest that participatory decision-making is critical to successfully applying TQM in organizations. TQM without participation is like a body without a soul. Therefore, obtaining ISO 9000 certification without implementing a participatory decision-making programme cannot improve individual performance. Implementing quality programmes in conjunction with participatory decision-making seems to lead to better individual results than when each of these programmes is implemented on its own.

#### **a. Dimension 1: Reference**

The first dimension for decision-making is reference. According to Rahman et al. (2021), there are few conditions and guidelines provided by Islam in the decision-



فَإِنْ تَلَّحَّظْ فِي شَيْءٍ مَرَدُّهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ تَكُنْ مِنْكُمْ رُءُوسًا

The items for first dimension also extracted from the same verse on how everything should be referred to Allah and the messenger which are main manuals in Islam consist of Al-Quran and As-Sunnah. Then, it can as well be supported by the saying of companions and their mutual decision (*ijmak*) on appointed matters (Mohiuddin and Islam, 2016).

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَافِلًا لَآمَنَّا بِكَ فَأَكْثَرَ وَاقِعًا مِنَ الْبَرْقِ زَلْزَلًا فَجَعَلْنَا السَّمَاءَ رَقًا وَاسْتَوَيْنَا بِهِ زُلْفَىٰ ذُرِّيَّتَهُ لِمَا كَفَرْنَا مِنْ قَبْلُ فَجَعَلْنَا غَمَّكَ إِلَىٰ يَوْمِ الْبَاقِ أَثَقًا فَجَعَلْنَاكَ كَلِمَ تَقُولُهَا بَعْدَ وَتَوَلَّىٰ وَتَمُوجًا فَجَعَلْنَا قُرْآنَكَ فَخْرًا وَكَانَ غَوِّيًّا وَلِئَلَّا يَكُونَ لِلنَّاسِ مُدْرِكًا فَتُحْمَلُونَ مِنْ قَبْلِ عَيْنٍ فَتُحْمَلُونَ بِالسَّيْلِ فَتَهْتَزُّونَ فِيهِ فَتَذَكَّرُونَ أَفَلَا تَعْقِلُونَ

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*they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]*

The discussion will focus on *shura* as the second dimension. *Shura* is a consultative management that acts as a tollbooth to reach consensus on management decisions of major importance to the community or organization (Mohiuddin and Islam, 2016). In the matter of decision-making, the task of the authorities is to promote unity in action by extending the application of the principle of consultation to as many aspects in organizations as possible.

The principle of *shura* is limited to the matter outside the jurisdictions of Allah that already been stated clearly in Al-Quran and Sunnah as any law and decision comes from both of these sources are not open for objection. The guidelines for application of *shura* based on the study from Mohiuddin and Islam (2016) are as below.

- a. It must be held by a group of people who are experts in the field
- b. It is a participative process where every member is entitled to give opinions and feedback without fear
- c. All members are treated equally and none of any personal affairs of the members will be brought up
- d. The discussion and consultation only happen at the particular time, no discussion shall take place before or after the time that has been decided
- e. The discussion process and result are aligned with Islamic principles and value
- f. The members of *shura* must be knowledgeable and *mujtahid* (understand and interpret legislative law)
- g. The presence of *tawakkal* after the decision has been made

The items for the dimension of *shura* are extracted from the study of Mohiuddin and Islam (2016) and Nurhasan and Rohmah (2021) where it is suggested for an organization to practice *shura* in the decision-making process by having *Majlis Shura* or *Shura* committee that consists of experts and stakeholder's representatives. After the process of *shura*, the top management and the people of the organization shall take into account and consider of the opinions of the *Shura* committee (S. A. Hamid & Mohamad, 2016). Besides, according to the study from Sumini (2023), the process of *shura* shall take into account and consider the bigger benefit (*maslahah*).

### c. Dimension 3: *Tawakkal*

Referring to the last guideline of *shura* as above, there is another element that should be taken into account mainly at the end of the decision-making process which is *tawakkal*. The third dimension of *tawakkal* means relying on Allah as the ultimate decision-maker after making efforts. Even if good plans and detailed ideas have been made, there is still a space of uncertainty, and in this one, must rely on Allah. There are a few verses in the Quran that mention about *tawakkal* and one of them can be seen in Surah Ibrahim verse 12.

وَمَا لَنَا أَوْ تَوَكَّلْ عَلَى اللَّهِ فَقَدْ هَمَمْنَا سَلَّطْنَا عَلَيْهِمُ مَا يُخِيبُ مَا أَتَيْنَاهُمُ مِنْ آيَةٍ فَسَبَّوْا اللَّهَ الَّذِي هُوَ أَعْلَمُ بِمَا يَصِفُونَ

*And why should we not rely upon Allah while He has guided us to our [good] ways. And we will surely be patient against whatever harm you should cause us. And upon Allah let those who would rely [indeed] rely*

In the verse, Allah highlights that the reliance on Allah is needed and this verse also mentioned that Allah always guided the mankind to all good ways. The word “ways” in the verse is in plural form to show that there are many means to achieve the

objectives, and the means may be not similar with our plans, but it is surely according to Allah's wants.

The items for the dimension of *tawakkal* which is relying on God are taken from a study by Astuti (2019) where it is suggested that all the decisions that go through the process of *shura* are then returned to Allah (*tawakkal*). The members of the organization shall be reminded often in the meeting or discussion about concept of *tawakkal* by reciting dua and verse about *tawakkal*.

The last dimension is detail and clear explanation. In Islam, decisions also need to be based and backed by actual data and facts. In the Quran, most of verses about decision usually come together with explanation and the word "clear and in details clarification". This indicates that Islam concerns about the origin and factors contributing to a decision where every individual entitled to get an explanation for any decision made by the organization. According to Al-Qurtubi (1214-1273), when advice is sought in connection with religious injunctions, the counsellor must be versed in the religious sciences. However, when it is the secular affairs of Muslims for which advice is sought, the advisor should be wise enough to give an informed opinion (Mohiuddin and Islam, 2016). This indicates the importance of decisions made by knowledge, information that is assisted by expertise. One of the verse telling about the importance of facts and explanation is in Surah Al-A'raf verse 52.

وَلَقَدْ جَاءَهُمْ بِفَصْلِ لَّهُمْ يُحْيَىٰ وَمُذَىٰ وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

*And We had certainly brought them a Book which We detailed by  
knowledge - as guidance and mercy to a people who believe*

And it is also well stated in the verse about Allah's creation in perfect detail that been stated in Surah Ar-Ra'du verse 2.

اللَّهُ الَّذِي وَضَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرْفَعُهُنَّ وَلَهُمْ فِيهَا نِسْوَاتٌ لِّمَنَ لَّيْلَى لَاحِظَاتٌ وَمِنْ خَزَائِنِهِ السَّيِّدَاتُ وَلَقَدْ مَرَّ كُذِّبَتْ جَرِي . جَلَّ مِنْ دَمِي  
يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ أَلَيْسَ لِكُلِّ شَيْءٍ عِلْمٌ بِعِنْدِ رَبِّكَ إِنَّكُمْ عِنْدَ رَبِّكُمْ كَانُونَ

*It is Allah who erected the heavens without pillars that you [can] see; then He established Himself above the Throne and made subject the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain*

The items for the dimension of details and clear explanation have been discussed in the study from Abubakar et al. (2019) where it is stated that the organization shall provide details on all possible consequences from the decisions to ensure it will not harm anyone. Other than that, there is a requirement for the organization to provide justification and explanation if it is requested upon decisions made by the stakeholders or anyone that will be affected by the decision.

Table 4.21  
*The Dimension and Item for Decision Making*

Construct	Dimensions	Item	References
<b>Decision Making</b>	Reference (An Nisaa': 59)	Referring to the preference of Allah, with guide from Quran and Sunnah, or the history from Prophet Muhammad and his companions	Mohiuddin & Islam (2016) Nurhasan & Rohmah (2021)
	<i>Shura</i> (Ali Imran: 159)	The organization applying principle of <i>shura</i> (mutual consultation) in making decision	
		The organization has Shura's team which consists of experts and stakeholder representative	
	<i>Tawakkal</i> (Ali Imran: 159)	All the decisions are then is returned to Allah (tawakkal)	Astuti (2019)
	Details / Clear Explanation (Al Araf: 52) (Ar-Ra'du: 2) (Sad: 20)	The organization detailing all possible consequences from the decisions and provide justifications	Abubakar et al., (2019)

#### 4.2.10 Knowledge

Islam emphasizes not only the importance of religious practices but also the pursuit of knowledge, which is obligatory for every Muslim. This highlights how essential education is, not just for personal growth, but also for the advancement and well-being of society as a whole. Through acquiring knowledge, individuals and societies can cope with life's complexities while upholding the Islamic values of justice, compassion and ethical responsibility. The origin of the knowledge construct extracted from the Quran is explained in the figure 4.11 and table 4.22 below.

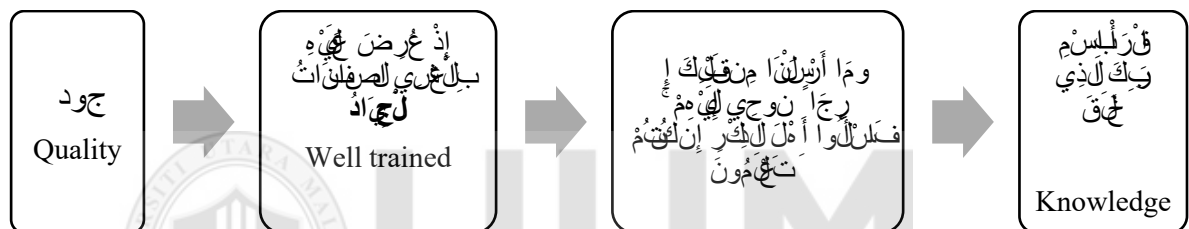


Figure 4.11  
The Origin of Knowledge

Table 4.22  
The Development of Construct and Dimension - Knowledge

<b>Keyword</b>	Quality – جود – لِحَيَّادٍ
<b>Origin Verse</b>	إِذْ غُرَضَ نَحْوِي الْصَرْفِلَانِ لِحَيَّادٍ : Quality racing horse with good/noble breed, <b>well-trained</b> and fast
<b>First Generation Verse of Text Mining</b>	training وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجًا نَوَّحِي إِلَيْهِمْ فَمَلَّوْا أَهْلَ الْكُفْرِ أَنْ يُفْتَنُوا تَتَّبِعُونَ : People with knowledge
<b>Construct</b>	Knowledge
<b>Dimension</b>	Knowledge Acquisition قُلْ لِّسْمِ رَبِّكَ الَّذِي خَلَقَ (Al 'Alaq: 1)
	Knowledge Transfer وَلِكُرْهَانِ الْكُفْرَ وَالنَّفْعَ الْآمُورِ (Adz Dzariyat: 55)
	Knowledge Storing لَقَدْ خَلَقْنَاكُمْ إِذَا حَضَرَ أَحْكُمْ لَمْ يَمُوتْ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلدَّيْنِ وَأَقْرَبِينَ بِلَا غُرُوفٍ هِيَ الْوَصِيَّةُ

Islam views the advancement of humankind as one of its highest moral principles, and advancement can be achieved through knowledge gain (Hassi, 2012). Islam views knowledge as a means of advancing human welfare and well-being based on divine principles and geared toward universal aims (Supriatna, 2019). Knowledge no longer works only as a means people use to attain their goals in life but also gives them a reason to live (Suriasumantri, 2009).

According to Nata (2016), in his book, the Quran responds to ignorance and backwardness by advising people to utilize their wits to reason, read, do research, and learn in the broadest sense. From this book, the mission of knowledge in Islam was well-explained, where the first mission is to elevate human dignity and then, empower humans to use all their functions to carry out the mandate as caliphs. Thirdly, it is about overcoming the problems and challenges that happen in society, and lastly, about bringing and upholding good moral values (*akhlaq*).

In the existing quality standard of ISO 9001 (2015), the element of knowledge is placed under Clause 7.1.6, which states that “*the organization shall determine the knowledge necessary for the operation of its processes and to achieve conformity of products and services. This knowledge shall be maintained and be made available to the extent necessary*”. Wilson and Campbell (2016) state that quality standards and knowledge management are complementary systems methods. Knowledge, then, is something that is not only important to be acquired, but also to be maintained.

### **a. Dimension 1: Knowledge Acquisition**

The first dimension of knowledge is acquiring the knowledge. This is mentioned in Surah Al-Alaq, verse 1, which is the first verse revealed to Prophet Muhammad through Jibril. The verse uses a command word to instruct mankind to read. Reading is the beginning and will always be an important part of every intellectual society.

قُرْأَلِیْلُمْ بِكَ الَّذِیْ خُفِّیْ

*Read with the Name of your Lord Who created everything*

The items for acquiring knowledge shall be developed to be suitable for the operation of educational institutions. In the domain of educational management, the school must first ensure the existence and execution of succession plans, which serve as pivotal components within organizational development frameworks (Durst & Wilhelm, 2012). Succession plans help ensure smooth transitions in leadership roles, preserve institutional continuity, and cultivate talent pipelines within educational institutions. The availability of a succession plan is closely related to the construct of knowledge as it helps in transferring that knowledge and expertise systematically from one generation of leaders to the next and developing potential leaders and abilities.

Next, the school must ensure that information, syllabus and knowledge contents are appropriate and up to date with the current issues, environment and time. This is important as it enables educational entities to address contemporary issues effectively, adapt to evolving environments, and align with the zeitgeist of the times (Sagita et al., 2020).

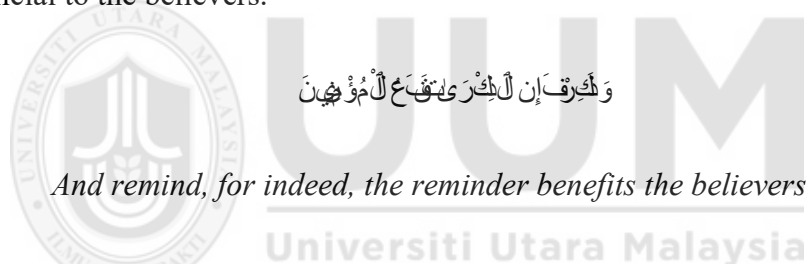
The organization also needs to create a culture where learning is considered an asset (Tuan et al., 2020). One strategy that can be done to promote lifelong learning is by



conducting a case study or any form of two-way communication, especially involving 21<sup>st</sup>-century learning styles related to educational issues, pedagogy, curriculum and others in a certain period of time (Haggie and Kingston, 2003). By adopting such pedagogical strategies, educational institutions can facilitate comprehensive discourse, critical thinking, and collaborative knowledge co-creation, thereby enriching the educational experience and equipping learners with the requisite skills for navigating complex educational landscapes.

### **b. Dimension 2: Knowledge Transfer**

The second dimension for knowledge is knowledge transfer. It is stated in Surah Adz-Dzariyat verse 55 where Allah reminds to keep on reminding one another as reminder is beneficial to the believers.



The act of reminding is also similar to teaching and sharing information. Knowledge transfer in an organization is not something new, as it has been applied by most big companies before. It is also been stated in Surah Al Asr verse 3 about how beneficial mutual support and collaboration which includes activity such sharing knowledge, offering guidance and providing encouragement.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَلَّوْا حَقَّ تَوَلَّوْا حَقَّ تَوَلَّوْا حَقَّ تَوَلَّوْا حَقَّ

*Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience*

The item for knowledge transfer is mentioned in previous literature of Kumar and Ganesh (2009); Mote and Karadas (2022) where an organization that hires high-

qualified workers will increase the knowledge base of the organization, and thus, an organization need to retain the knowledge from leaving the company by employing the knowledge transfer activity. The organization shall organize knowledge and information transfer activities or programs between employees and also actively consult and pass expertise to co-workers. It can be done through in-house sharing by the teachers who attend any seminar or course.

Knowledge transfer is also related to how the students apply the knowledge, especially in their daily lives, or translate it on an examination basis. The effectiveness of the learning process and the degree of objective achievement can be determined through evaluation and assessment (Yuliyana et al., 2021). Knowledge transfer provides the foundation for assessment, while assessment serves as a means to evaluate and reinforce knowledge acquisition. Based on S. Green et al. (2015), less testing standardization should be utilized in assessments in the future, and more attention should be paid to individualized learning and supporting kids.

### **c. Dimension 3: Knowledge Storing**

The next dimension is knowledge storing. It is extracted from two places where storing information were mentioned indirectly in Quran. Firstly, in verse 180 of Surah Al Baqarah regarding the order to provide death will.

اَلْقُتِبَ لَكُمْ اِذَا حَضَرَ اَحَدُكُمْ اَلْمَوْتُ اِنْ تَرَكَ خَيْرًا اَلْوَصِيَّةُ لِلْوَالِدَيْنِ وَآلِ ذِي الْقُرْبَىٰ مِمَّا رَزَقَ اَلْحَقُّ بِالْغَيْرِ

*Prescribed for you when death approaches any one of you if he leaves wealth (is that he should make a bequest for the parents and near relatives according to what is acceptable - a duty upon the righteous*

This verse highlights the need for meticulous recording and preservation of information for future use. Just as the Quran instructs believers to document their financial

transactions for the sake of fairness, it also emphasizes the importance of storing knowledge or documentation as a reference for future use so that individuals and communities can accurately and effectively access and use information when needed. This is similar to verse 282, where Allah instructed for the believers to write and record debts.

Historically, the element of storing knowledge existed and was used widely in the Prophet Muhammad's era as the Prophet Muhammad did not have the ability to read and write, and the companions were the ones in charge of writing the information and knowledge to prevent them from losing it. One of example is the writing process of the Al-Quran by companions once it is revealed to Prophet Muhammad. The items for this dimension are backed by a study from Feijoo et al. (2015), one of method to store knowledge inside the organization is by creating a database or portal for the documentation and record of shared knowledge. This approach serves as a strategic imperative for preserving institutional expertise, insights, and best practices, thereby facilitating their accessibility for future reference and utilization. By centralizing knowledge repositories, educational organizations can mitigate the risk of information loss due to staff turnover or organizational changes, while also fostering a culture of knowledge sharing and collaboration.

Table 4.23  
*The Dimension and Item for Knowledge*

Construct	Dimensions	Item	References
<b>Knowledge</b>	Acquiring (Al Alaq: 1)	Providing succession plans as well as the development of the future top management	Durst & Wilhelm (2012)
		Information, knowledge contents and syllabus are appropriate, up to date to the current issues, environment and time	Guo et al (2019)

	Creation of a culture where learning is considered an asset	Thang and Tuan (2020)
	Application of 21 <sup>st</sup> century learning and two-way learning	Haggie and Kingston (2003)
Transfer (Adz Zariyat: 55)	Knowledge and information transfer activity or program between employees  Assessment to measure the understanding and as indicator of knowledge transfer	Kumar and Ganesh (2009)  Mote and Karadas (2022)  S. Green et al., (2015)  Yuliyana et al. (2021)
Store (Al Baqarah: 180) (Al Baqarah: 282)	A database for the documentation and record of shared-knowledge	Feijoo et al (2015)

#### 4.2.11 Supervision and Support

Supervision and support within organizations are critical to fostering employee growth, ensuring consistent performance and maintaining a positive work environment. By referring the same origin verse for dimension of knowledge, another place in the Quran is in Surah Al-Qasas verse 34 talking about expertise where the focus is mainly on support.

وَأَخِي مُوسَىٰ مُؤْتَصِّلٌ بِاللَّهِ أَتَرَىٰ أَنِّي رَدَّةٌ لِّفِيضٍ قَوْلِي طَلِي أَخَافُ أَن يُكَذِّبُون

*And my brother, Harun is more fluent than me in tongue, so send him with me as support, verifying me. Indeed, I fear that they will deny me*

The origin of the supervision and support construct as been extracted from the Quran is explained in the figure 4.12 and table 4.24 below.



### **a. Dimension 1: Organizational Support**

The first dimension is on organizational support. According to the *tafseer* from Ibn Kathir, the verse 34 in Surah Al-Qasas tells a story about Prophet Musa that been asked to meet Fir'aun. Musa then had requested from Allah to send him his brother, Harun to be his support as Musa has difficulties in oracy and Musa claimed that Harun has better fluency than him. The word رُدْءًا in the verse carries the meaning of support and help. The following verse tell that Allah granted Musa's wish and send with him Harun to strengthen and support him. Hence, this is how Islam views supervision and control is. It is not actually to judge or punish but it is as a symbol of supports and aids.

The first item for organizational support is suggested by a study from Rasool et al. (2021) where an organization shall promote good practice and reflective learning amongst all employees to ensure the well-being and prevent from toxic workplace. Then, a study from Imran et al. (2020) recommended an organization to always encourage personal growth and accountability for active learning among the employees which also include an opportunity to give feedback or raise concern on matters regarding the organization. An organization also need to provide a secure environment where employees may discuss any potential issues with always having pleasant interactions with their co-workers (Asgari et al., 2020).

### **b. Dimension 2: Supervision**

From the same verse, the second dimension is then extracted which is supervision. The goal of supervision is to ensure that something is carried out in accordance with established rules and directives (Ali et al., 2022). The study from Ali et al. (2022) also proposed the significant relationship between supervision and the employees' disciplines. Supervision is closely related to the term of control which is crucial to any

organization and is one of the fundamental components of the administrative process together with planning, organizing and leading (Abu-Naser et al., 2018).

Based on the study from Akrami & Fakhri (2011), each Muslim in Islamic society is accountable for rectifying the actions of the others. Islam creates a supervisory system and comprehensive control that hold people accountable for abiding by divine commandments in order to see others' good and bad activities. According to Rahmah (2019), supervision in Islam is carried out to straighten out what is crooked, correct what is wrong and justify what is right.

The concept of supervision in Islam is mentioned under the concept of *Hisbah* or *Riqab*. *Hisbah* comes from the word حاسب with the translation of counting and calculating. *Hisbah* is defined as whatever action which involve in the concept scope of *amar makruf nahi munkar* (Ibrahim et al., 2018). The definition from the dictionary of al-Mu'jam al-Wasit (1972: 193) defined *hisbah* as the positions and posts in the Islamic empire based on official appointments to monitor public affairs, which in turn leads to monitoring the cost of commodities and social manners. The concept of supervision, support and aid in Islam is mentioned in Surah At-Tawbah verse 71.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ مَنَافِيَةٌ بَيْنَهُمْ أَنزَلْنَاهُ فِي مَدِينَةٍ نُّنَادِي فِيهَا النَّبِيَّ وَالْمُؤْمِنِينَ أَعْبُدُوا اللَّهَ وَارْزُقُوا بِالْحَافِظِ وَالْمُؤْمِنِينَ أَعْبُدُوا اللَّهَ وَارْزُقُوا بِالْحَافِظِ وَالْمُؤْمِنِينَ أَعْبُدُوا اللَّهَ وَارْزُقُوا بِالْحَافِظِ

*The believing men and believing women are allies of one another.  
They enjoin what is right and forbid what is wrong and establish  
prayer and give zakah and obey Allah and His Messenger. Those -  
Allah will have mercy upon them. Indeed, Allah is Exalted in Might  
and Wise*

The items for supervision are derived from past literature. According to Suchyadi et al. (2020), the organization shall assign supervisor for each division where the supervisor is responsible to monitor the subordinates periodically probably by organizing meeting

to check updates and assist in solving issues. For supervision purposes, evidence of completed work, including information on how well it complies with expectations for quality should be prepared. This is supported by study from Imamah and Churrahman (2022) where it stated that supervision in educational institution is mainly designed to assess the classroom learning and management and how the teachers are currently progressing in completing the curriculum syllabus.

Table 4.25  
*The Dimension and Item for Supervision and Support*

Construct	Dimensions	Items	References
<b>Supervision and Support</b>	Organizational Support (Al Qasas: 34)	Good practice and reflective learning amongst employees with opportunity to give feedback or raise concern on organizational matters	Asgari et al. (2020) Imran et al. (2020) Rasool et al. (2021)
	Supervision (Karmila and Suchyadi, 2020)	Assign supervisor to each division who is required to monitor performance, and documentation periodically	Suchyadi et al., (2020)
		Supervision on evidence of completed work	Imamah & Churrahman (2022)

#### 4.2.12 Customer Focus

The word لَاحِظٌ in the verse stated about the current condition of the horse which is very fast and swift. For a horse to be used in the war field, there is a requirement for the horse to be fast and agile. Therefore, the exact meaning that is trying to be delivered in the verse is about the ability to fit the purpose. The origin of the customer focus construct as been extracted from the Quran is explained in the figure 4.13 and table 4.26 below.



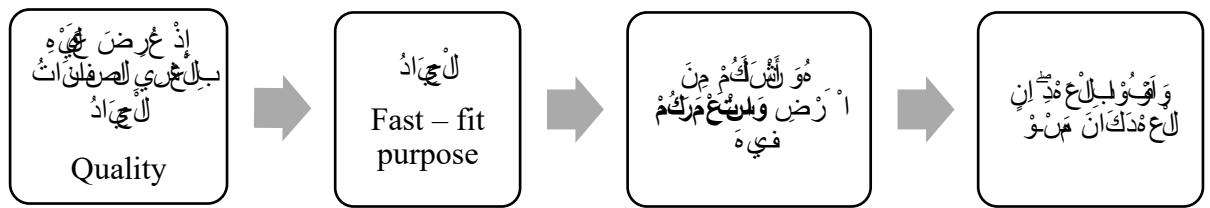


Figure 4.13  
The Origin of Customer Focus

Table 4.26  
The Development of Construct and Dimension – Customer Focus

<b>Keyword</b>	جود – لَاحِظٌ – Quality
<b>Origin Verse</b>	لَاحِظٌ إِذْ غَرَضَ نَحْبَهُ بِلَالٌ شَرِيٌّ الصَّرْفَانُ : Quality racing horse with good/noble breed, well-trained and <b>fast - fit the purpose</b>
<b>First Generation Verse of Text Mining</b>	وَلَا يَتَمَوَّدُ أَخٌ أَمُصِّلًا حَاقَّ الْيَقَاؤُومِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ لَهِ عِزُّهُ مَوْلَانَكُمْ مِنْ رَاضٍ وَلَيْسَ مَرْكُومٌ فِيهِ فَلْيَخِرُّوْهُمْ تَوْبُوا إِلَيْهِ إِنْ يَبْقَى رَبٌّ مَحِيْبٌ (Hud: 61)
<b>Second Generation Verse of Text Mining</b>	وَنَقَّبُوا مَالَ الْيَتِيمِ إِبْلَاقِي هِيَ أَمِنْ صَيِّمِينَ غُلْدَةً وَأَقْبَلُ بِلَالٌ مَذِينٌ لَعْدُكَ أَنْ هُوَ (Al-Israa: 34)
<b>Construct</b>	Customer Focus
<b>Dimension</b>	Well-Informed ثَمَّيَّةٌ أَرْوَجُ مِنْ لَاضٍ أَنْ يَتَّيْنِ وَمِنْ لَمْ غَزِيَّتَيْنِ قُلْ عَلَيْكَ يَنْ حَرَمٌ أَمْ أَنْ يَتَّيْنِ أَمْ أَنْ يَتَّيْنِ هِيَ أَرْحَامُ أَنْ يَتَّيْنِ نَبِيٍّ يَبْقَى إِنْ لَقِيْتُمْ مَصْلَحَتَيْنِ (Al An'am: 143)
	Customer Satisfaction وَلَا يَتَمَوَّدُ أَخٌ أَمُصِّلًا حَاقَّ الْيَقَاؤُومِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ لَهِ عِزُّهُ مَوْلَانَكُمْ مِنْ رَاضٍ وَلَيْسَ مَرْكُومٌ فِيهِ فَلْيَخِرُّوْهُمْ تَوْبُوا إِلَيْهِ إِنْ يَبْقَى رَبٌّ مَحِيْبٌ

Other than the purpose of human-being to worship and be a leader, Allah also mentioned another purpose of human-being which is to prosper the earth and world. The word “prosper” in the Quran referring to the Arabic word of *استعمر* as what been stated in Surah Hud verse 61.

وَالْيَثَمُودَ أَخَ أُمِّصَالِحَ أَتَى آلَ يَثَمُودَ إِصْحَابُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ثُمَّ أَشْرَكُوا مِنْ آذَانٍ وَنُحُوتٍ وَمِنْ رِجَالٍ وَنُحُوتٍ وَلَيْسَ لَهُمْ رُكُوعٌ  
فَلَنُفَعِّرُنَّ بَنِي يَثَمُودَ أَتَى آلَ يَثَمُودَ إِصْحَابُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ثُمَّ أَشْرَكُوا مِنْ آذَانٍ وَنُحُوتٍ وَمِنْ رِجَالٍ وَنُحُوتٍ وَلَيْسَ لَهُمْ رُكُوعٌ

*And to Thamud, We sent their brother Salih. He said: "O my people! Worship Allah, you have no other God but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive*

The concept of prosperity (*استعمر*) in Surah Hud verse 61 emphasizes the human responsibility to cultivate and develop the earth responsibly (M. T. A. Rahman & Husin, 2020). This instruction can be closely linked to the role of businesses in fulfilling the needs of the community and catering to customers (Ghafur, 2018). It is supported by the comments from expert, Afifah Abdullah about the word *استعمر* in the verse. The act of fulfilling the needs of community includes the existence of buying and selling concept, the existence of different jobs like teacher, doctor, army and others. In this context, the verse encourages businesses to act in a way that not only strives for profit, but also makes a positive contribution to society and the environment.

Organizations are reminded of their duty to serve the community by providing goods and services that meet real needs, and adopting a customer-centric approach that prioritizes quality, fairness and ethical behavior. For every task in fulfilling needs, there is a requirement to provide the best product and service as it is a part of responsibility

and commitment and all those responsibilities will be questioned in the hereafter. This is mentioned in Surah Al-Israa verse 34.

وَتَقَرَّبُوا مَالَهُمْ إِلَيْهِمْ بِبِلَاقِي هِيَ أَمْحَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْلُوا بِالْعَهْدِ إِنَّ لَكُمْ فِي ذَلِكَ لَمَرْثًا

*And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfil commitment. Indeed, the commitment is ever that about which one will be questioned*

In the perspective of an organization which provide product and service, customer focus is not something new. It is a crucial element that need to be concerned by the provider. In educational institution especially private institution, customer is a backbone of the organization. Customers for an educational institutions are mainly the students and their guardian or parents (Tohidi and Jabbari, 2012).

#### **a. Dimension 1: Well-Informed**

The first dimension for customer service is well-informed. In the Quran, there are many verses tell about how Allah always sent a messenger as a reminder before give a punishment to the society. This is to show how importance information is to be delivered to the respective people to help them in decision making. One of the verse is in Surah Al-An'am verse 143 where Allah emphasize the importance of information and to argue with enough and correct evidence as well as knowledge.

ثَمَلِيَّةَ أَزْوَاجٍ مِّنَ الْأُنثَيْنِ وَمِنْ لَّمْ يَزِدْنِي قَوْلَ غَالِيَتَيْنِ حَرَمٍ أَمْ أَنُحْيِيْنَ أَمْ الْأُنثَىٰ تَبَىٰ أَمْ أَنُحْيِيْنَ ۚ  
يَعْنِيهِمْ إِن لَّكُم مِّنْ صَاقِقَةٍ

*Allah has created eight pairs: two of sheep and two of goats. Say, "Is it the two males that He has prohibited or the two females, or whatever the wombs of the two females contain? Tell me on the basis of knowledge if you are true"*

In the context of the importance of information, this verse emphasizes the need for clarity and accurate understanding of religious laws and guidelines. The question posed in the verse indicates the necessity of having clear, accurate information before making judgments or decisions. The item for well-informed is mentioned in the study of Fida et al. (2020); Rita et al. (2019); Sharma and Das (2017) which is, the organization shall respond to customers and ensure they are well-informed about matters related to the service provided.

#### **b. Dimension 2: Customer Satisfaction**

The second dimension is customer satisfaction. This dimension is extracted from the verse in Surah Hud about the order to prosper the earth and fulfilling the needs of the community. It is also related to the concept of *itqan* and *ihsan* that highlight on the excellencies and proficiency in carrying out tasks. Only when organization deliver performance that exceeds customer expectations, customer satisfaction can be gained. Meeting customer expectations will not only result in customer happiness but will also foster customer loyalty, which will reduce the instances of customer loss or increase the retention rate (Fida et al., 2020).

The first item of customer satisfaction is the most crucial one which is the organization need to identify the customers (Koraichi, 2015). Next, the organization shall determine the customers' needs by asking them for input frequently (Erjavec et al., 2016). After getting the feedbacks from the customers, the organization must be ready to adapt and make changes according to feedback and criticism of customers (Suchánek et al., 2014). In educational institution perspective, the organization shall provide good infrastructure, pedagogical, quality of education and result as what has been requested by customers (Yanova, 2015). Meeting these expectations ensures that students and

their guardian are satisfied with the services provided by the institution, resulting in positive feedback, student retention and a good reputation in the education sector. Ultimately, customer satisfaction in educational institutions is critical to their success and sustainability.

Table 4.27  
*The Dimension and Item for Customer Focus*

Construct	Dimensions	Item	References
<b>Customer Focus</b>	Well- Informed (Al-An'am: 143)	Responding to customers and ensure they are well-informed about matters related to the service provided	Fida et al. (2020) Rita et al. (2019) Sharma & Das (2017)
	Customer Satisfaction (Hud: 61)	Identification of the customer, their needs and feedbacks	Erjavec et al. (2016) Koraichi (2015) Suchánek et al. (2014)
		Providing good infrastructure, pedagogical, quality of education and result as been requested by customers	Yanova (2015)

#### 4.2.13 Leadership

The construct of leadership is derived from the verse that is translated by word “quality”. It is a direct search by using English translation by the help of text mining. The origin of the construct that been extracted is explained in the figure 4.14 and table 4.28 below.

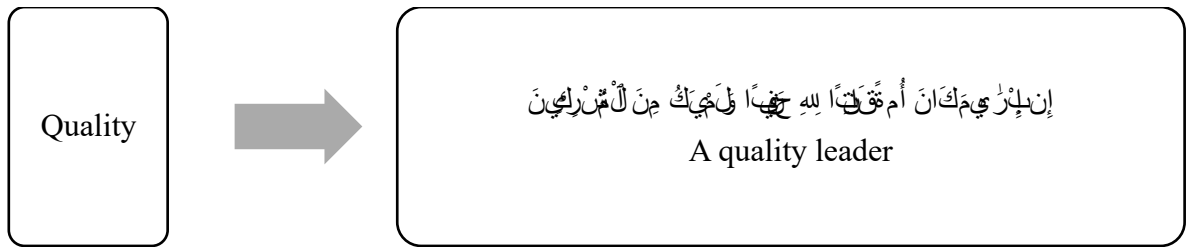


Figure 4.14  
The Origin of Leadership

Table 4.28  
The Development of Construct and Dimension - Leadership

Keyword	Quality
Origin Verse	إِن يُلَهِيمْكَ أَنْ أَمَّ قَوْمًا لِلَّهِ جُفَاءً يُؤْمِنُ بِآيَاتِهِ وَيُؤْتِيهِمْ مِمَّا رَزَقَهُ اللَّهُ مِنْ غَيْرِ حِسَابٍ – Quality leader
Construct	Leadership
Dimension	Taqwa <p>إِن يُلَهِيمْكَ أَنْ أَمَّ قَوْمًا لِلَّهِ جُفَاءً يُؤْمِنُ بِآيَاتِهِ وَيُؤْتِيهِمْ مِمَّا رَزَقَهُ اللَّهُ مِنْ غَيْرِ حِسَابٍ (Al Nahl: 120)</p> <p>لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَهُوَ غَيْرُ مُتَبَدِّلٍ (Al Ahzab: 21)</p> <p>وَإِذْ يُلَهِيمُ رَبُّكَ إِلَى النَّبِيِّ أَن يُلَهِيْكَ إِلَى آلِ هَارُونَ فَتَأْتِيهِمْ مِنْ دُونِ آلِ هَارُونَ (Al Baqarah: 124)</p> <p>بِمَا رَحِمَهُ مِنَ الْإِسْلَامِ تَلْهُمُ عَلَى الْوَلِيِّ تَقَاطُفَ فِي ظِلِّ الْقَبْرِ فَضَوْأً مِنْ حَيْكَ لَا عَفْوَ عَنْهُمْ وَلَيْسَ بِغَيْرِ لَهْمُ شَأْنٍ أَوْزُهُمْ أَوْ مَرَقَاتُ إِذَا عَزَمْتَ تَقَاتُكُنَّ عِلْمُ اللَّهِ إِنْ أَلَسِيْ جَبْلُ الْوَلِيِّ (Ali Imran: 159)</p>
Competency	
Compassion	

In Surah An-Nahl verse 120, Prophet Ibrahim was defined as a quality leader and a model of excellence. This is according to *tafseer* from Muhammad Taqi-ud-din al-Hilali and Muhammad Muhsin Khan.

إِن يُلَهِيمْكَ أَنْ أَمَّ قَوْمًا لِلَّهِ جُفَاءً يُؤْمِنُ بِآيَاتِهِ وَيُؤْتِيهِمْ مِمَّا رَزَقَهُ اللَّهُ مِنْ غَيْرِ حِسَابٍ

*Verily, Ibrahim was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allah, Hanif (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikun (polytheists, idolaters, disbelievers in the Oneness of Allah, and those who joined partners with Allah)*

According to Tafsir Fi Zilalil Quran by Sayyid Qutb, the term "ummah" in this verse carries two meanings. First, it signifies that Ibrahim was equivalent to an entire community in terms of his goodness and obedience to Allah. The second meaning refers to Ibrahim as a leader who was exemplary, someone to be followed. Both interpretations share the common idea that Ibrahim was a model leader whose character represented a group of people embodying perfection. This concept is also linked to the notion of a quality leader, which implies a comprehensive form of leadership that encompasses exemplary qualities.

This is further emphasized in Tafsir Al-Jalalyn, which describes Ibrahim as a community leader (*imām*), a figure embodying all the noble qualities that a leader should possess. His character was a comprehensive example of goodness, encompassing all the traits necessary for effective leadership—obedience to God, moral integrity, and the ability to guide others. This highlights how Ibrahim leadership served as a model for others to follow, illustrating the ideal balance between spiritual devotion and exemplary conduct that is crucial for quality leadership.

The primary idea of Islamic leadership is to strive for excellence and to outperform others in order to seek Allah's measure and success in the world and hereafter. Islamic leaders affect organizational development by engaging in various managerial activities that are based on moral principles (Gazi, 2020). According to Rafiki (2020), there are four characters of a leader as been included in the leadership model proposed by Ali (2009) which are personalism, idealism, great expectation and culture. Personalism is

the propensity for a person to interact with others in a friendly and warm way. Meanwhile, idealism is defined as the desire to achieve the highest attainable level of perfection and excellence. The interaction of personalism and idealism raises social expectations. Moreover, high expectations create a culture that is favourable for a positive and clear vision.

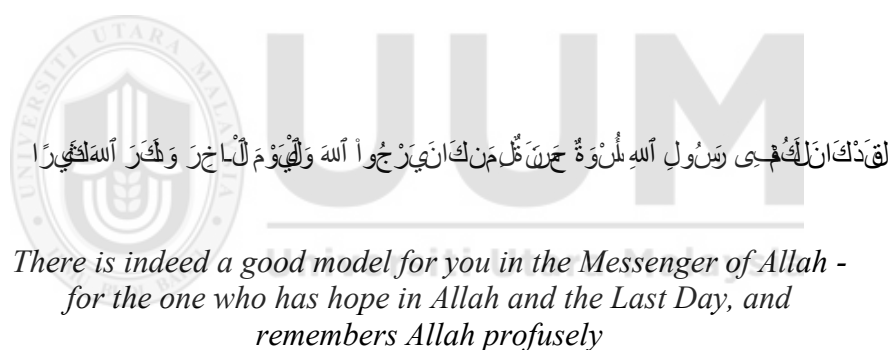
Prophet Muhammad is known as the greatest leader in the Islamic civilization and history. He is a democratic leader who openly accept any ideas and critiques besides the impressive negotiation skills to avoid violence in the best possible (Olifiansyah et al., 2020). There are four leadership qualities that been discussed in Islamic civilization which are, firstly, *siddiq*. *Siddiq* is referring to the act of honesty and integrity of a person. Secondly, *amanah* which indicates the element of trustworthiness and can carry the responsibilities in the best manner. Thirdly, *tabligh* which is a leadership quality that involves the ability to communicate and deliver correctly while at same time educating the people. Lastly, *fathonah* which means wisdom. Wisdom assists the leader to make sound judgment and wise decision in the planning and decision-making process. It will also help to manage argument intelligently (Charis et al., 2020).

In the ISO 9001, the element of leadership is discussed under Clause 5 where it is stated that leadership plays important roles in ensuring that the Quality Management System in the organization achieving its intended results and objectives. According to Djordjevic et al. (2020), the development and implementation of all quality management components within the organization as well as the accomplishment of long-term strategic goals all begin with leadership. The company's leadership fosters a positive climate and culture by investing in staff development and forging connections with clients and suppliers.



#### a. Dimension 1: *Taqwa*

From the use of text mining, by direct search of word quality, there is an element of leadership is mentioned in Surah An-Nahl verse 120. It is under the first dimension which is *taqwa*. In the verse, there are few items been highlighted as a leader which are firstly a leader that can be a good reference and showing great example. In the theory of Islamic Management, this first element is not something new as a leader. The hardest task for a leader is convincing people to follow. It can only be possible if you inspire your followers by setting a good example (Hiregoudar and Vani, 2018). This is supported by history of Prophet Muhammad as the best leader where He always led by example and be great reference. It is mentioned in Surah Al-Ahzab verse 21.



The second item is regarding obedience or called *taqwa*. *Taqwa* is generally understood as consciousness as it is derived from the word of وقى that means protection, prevention or shield. *Taqwa* is intrinsic since it originates in the heart and manifests in one's behavior and action where it will guard and guide one from acting in a manner that is against Allah's instructions (Maham, 2016). As been mentioned by a study conducted by Sarif et al. (2020), *taqwa* has been linked to morality, honesty, and common values that are essential to organization. The practice consequences will be seen right away in the workplace's reinforcing and enforcing of codes of ethics and professional behavior. A leader who observes the principle of *taqwa* and is aware of his moral obligation, will

be able to find a great solution and make good decisions based on what pleases Allah and avoids the forbidden elements. This will lead to an awareness and consciousness of the whole organization, as the leader is the most important reference and becomes the good example, as mentioned in the first element.

The next item that is highlighted in the verse above is not an idolater or *shirk*. As a Muslim, people should not believe or worship anything other than Allah where it is also including associating partner other than Allah (Ismail and Mohd, 2022). *Shirk* is a major sin in Islam. In current era including in the operation of organization, *shirk* can be manifested in the usage of other invisible power to help in giving sustenance or destroying competitor's organization through assigning bad fortune (Bhutta and Hussain, 2021). A leader should not imply any of *shirk* act and requires to ensure the subordinates in the organization understand the concept of *shirk* by giving frequent reminders.

#### **b. Dimension 2: Competency**

The word also mentioned in Surah Al-Baqarah verse 124 under the dimension of competency.

وَإِذْ يَبْلُغُكَ إِلَهُكَ مِنْ قَوْلِ الْإِلَهِ قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ وَرَبُّكَ الْكَافِرُ إِنَّكَ كَافِرٌ بِمَا كُنْتَ تَقُولُ

*And when his Lord put Ibrahim to a test with certain Words. And he fulfilled them. He said, "I am going to make you a leader for the people." He said, "And from among my progeny?" He replied, 'My promise does not extend to the unjust.'*

The competency dimension can be seen in the verse when Prophet Ibrahim's leadership competency is demonstrated through his unwavering commitment to fulfilling the commands of Allah.

Under the dimension of competency, the first item is extracted from the above verse which is future planning. This is been mentioned when Ibrahim asked about the progeny. Prophet Ibrahim seeks clarity and direction from Allah regarding the scope and extent of his leadership. His question about his descendants reflects his concern for the continuity and legacy of leadership. Top management must have the appropriate skills and experience to lead an organization because the position of a leader is crucial in determining the future direction of an organization. Therefore, top management must have a great vision, goal and precise planning towards the organization.

Next, the leaders and top management have the responsibility to ensure the resources and infrastructures are available and well-maintained for future use (Fehr et al., 2015). In the area of quality, top management shall prioritize and monitor the implementation of quality management and continuous improvement in the organization that crucial in the future planning and sustainability of an organization (Sarion et al., 2015).

Besides, competency leadership also related to the result-driven factor where it shows how the leaders can manage the organization to achieve the objectives and goals. Leaders need to ensure that the strategic planning of the organization can be successfully implemented. Strategic planning is an action-oriented style of planning. Where it is the process by which an organization's leaders decide what they want it to be in the future and how it will get there (Kabeyi, 2019).

Other than that, in Quality Management System, risk management is usually built in the framework. According to the British Standard Institution (BSI Group), by adopting a risk-based approach, an organization becomes proactive rather than reactive in preventing or minimizing undesirable impacts and promoting continuous improvement. Risk-based thinking ensures that risk is considered from the outset and throughout the

process. It is not always associated with negative sides, but can also help to identify opportunities. The organization need to identify and recognize risk in every stage of process and sub-division in the educational institution periodically where this usually been done by top management as leaders of particular organization. The organization may need to review the effectiveness of the action and how the leadership skill is demonstrated in managing the risk (Domańska-Szaruga, 2020; Suprin et al., 2019; Tupa et al., 2017).

### c. Dimension 3: Compassion

The next dimension is compassion which is extracted from the verse regarding how Prophet Muhammad as a leader treated the followers and others. It is mentioned in Surah Ali Imran verse 159.

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَوِيًّا لَافْتَدَوْا مِنْ حَيْثُ كَفْتَأَعْفُ عَنْهُمْ وَلْيَصْغُرْ لَهُمْ وَنَاوِزْهُمْ فِي  
أَمْرٍ إِذَا عَزَزْتَ عَلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُضِلُّونَ

*So, it is through mercy from Allah that you are gentle to them. Had you been rough and hard-hearted, they would have dispersed from around you. So, pardon them and seek Forgiveness for them. And consult them in the matter, and once you have taken a decision, place your trust in Allah. Surely, Allah loves those who place their trust in Him*

Compassion leadership is well explained in the construct of engagement of people and being supported by construct of leadership. Compassionate leadership includes inspiring others to be compassion, and minimizing dysfunctional conduct like rudeness or toxic conflict are all benefits of compassionate leadership (Sansó et al., 2022). The item is about the communication between top management and the organizational people regarding the goals and directions. Top management shall communicate well to

the people and maintain good relationship with subordinates. For example, top management or leaders shall communicate regarding vision and mission of the organization as well as the culture and rules inside the organization (Iqbal et al., 2015).

Table 4.29  
*The Dimension and Item for Leadership*

Construct	Dimensions	Items	References
Leader-ship	Taqwa	Leaders led by example ( <i>Qudwah Hasanah</i> ) and have leadership qualities as shown by Prophet Muhammad	Al-Ahzab: 21
	(An Nahl: 120)		
	(As Sajdah: 24)	Leaders uphold the principle of <i>taqwa</i> in managing the organization (align with Allah's order and avoid the forbidden matter)	Maham (2016) Sarif et al. (2020)
		Leaders do not associate with any kind of <i>shirk</i> and make avoidance control	Bhutta & Hussain (2021)
	Competency	Top management has competency and suitable background and experience	Al-Baqarah: 124
	(Al Baqarah: 124)	Top management has a great vision, goal and planning towards the organization	
		Top management ensure the resources and infrastructures are available and well-maintained	Fehr et al. (2015)
		Involve and monitor the implementation of quality management and continuous improvement in the organization	Bustamam et al., (2013)
		Involve and monitor the risk management and welfare of organization	Domańska-Szaruga (2020) Suprin et al. (2019)
			Tupa et al. (2017)

	Implementation of strategic planning	Kabeyi (2019)
Compassionate	Communicating regarding vision and mission of the organization	Iqbal et al. (2015)
(Ali Imran: 159)	Good relationship with subordinates	Ali Imran: 159

#### 4.2.14 Sincerity

Through the search of direct word “Quality” in the Quran with the help of text mining, quality is mentioned in Surah Sad verse 46.

لَا أَفْهَمُ الْبَصِيرَةَ الْفَرَى لَدَارِ

*Surely, We distinguished them with a distinct quality —the remembrance of the (final) Home*

The origin of the construct that been extracted is explained in the figure 4.15 and table 4.30 below.

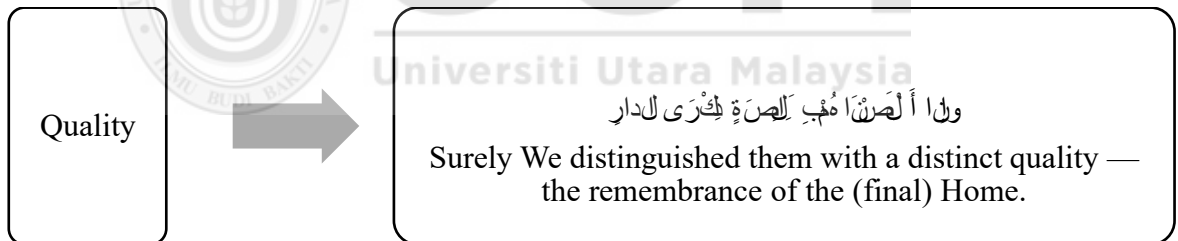


Figure 4.15  
*The Origin of Sincerity*

Table 4.30  
*The Development of Construct and Dimension - Sincerity*

<b>Keyword</b>	Quality – Quality Character
<b>Origin Verse</b>	لَا أَفْهَمُ الْبَصِيرَةَ الْفَرَى لَدَارِ
	<ul style="list-style-type: none"> <li>- Purity and sincerity</li> <li>- Remembrance of Hereafter</li> </ul>

<b>First Generation of Text Mining</b>	: أَمِينٌ صَادِقٌ Sincerity قَالَتْ إِحْيَاهُمْ لِيَبْلُغَ لَيْسَ جَزَاءُ إِنْ خَيْرَ مَنْ لَيْسَ جَزَاءُ الْقَوَى أَهْلُهُنْ	
<b>Construct</b>	Sincerity	
<b>Dimension</b>	Trustworthy	قَالَتْ إِحْيَاهُمْ لِيَبْلُغَ لَيْسَ جَزَاءُ إِنْ خَيْرَ مَنْ لَيْسَ جَزَاءُ الْقَوَى أَهْلُهُنْ (Al Qasas: 26)

Through the search of direct word “Quality” in the Quran with the help of text mining, quality is mentioned in Surah Sad verse 46.

لَا أَفْهَرْنَ أَمْبِغْصَةَ يُكْرَى لَدَارِ

*Surely, We distinguished them with a distinct quality —the remembrance of the (final) Home*

The word **أَمْبِغْصَةَ** has many meanings and one of it is purity and transparency. While in the verse, it carries two meanings which are exclusive and sincerity. According to the Tafsir of Nouman Ali Khan, the verse **لَا أَفْهَرْنَ أَمْبِغْصَةَ يُكْرَى لَدَارِ** reflects a profound concept of sincerity and devotion to the remembrance of the Hereafter. The term **أَمْبِغْصَةَ** stands for an act of purification and purification and signifies that these people have been granted a unique, sublime sincerity; a sincerity that removes distractions and worldly desires and focuses their hearts entirely on the Hereafter.

There are various verses in Al-Quran describes about sincerity. One of it is in Surah Muhammad verse 21.

طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ إِذَا عَزَمَ آمَرُفَلْيُوصِقُوا أَسْلَافَكَ إِنْ خَيْرَ لَمْ

*to [offer their] obedience and use decent speech; when some matter is resolved, it would be better for them if they acted sincerely towards Allah (God)*

and respectful. Sincere people take pride in what they do and effects their activities may have on other people.

ng to Shuhari et al. (2018), Imam Ghazali (died: 1111

and respectful. Sincere people take pride in what they do and effects their activities may have on other people.

ng to Shuhari et al. (2018), Imam Ghazali (died: 1111

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and respectful. Sincere people take pride in what they do and effects their activities may have on other people.

ng to Shuhari et al. (2018), Imam Ghazali (died: 1111



*wills or accept their repentance. Indeed, Allah is ever Forgiving and Merciful*

*Amanah* and *mas'uliyah* are intertwined between one another as there are related to things that are granted to a person to be performed or properly cared for and he will be held responsible for errors or treacherous. A Muslim shall develop self-awareness on the aspect of transparency, integrity and honesty as it is a good manner that been promoted by Prophet Muhammad. A study from Rosmi and Syamsir (2020) indicates that there is a positive relationship between integrity at the workplace with the employee performance.

#### **a. Dimension 1: Trustworthiness**

The only dimension for sincere is trustworthiness. Sincerity and trustworthiness are inseparable principles in Islam, whereby sincerity serves as the basis and motivation for trustworthiness and trustworthiness is a manifestation and reinforcement of sincerity. Trustworthiness is the result of pure intention to work for Allah and bringing justice and kindness to society. Trustworthiness is also related to the concept of integrity and *Amanah*. This is extracted from Surah Al-Qasas verse 26.

قَالَتْ إِحْيَاهُمْ لِيَبْلُغَ لِيَّ جَزَاءُ إِنْ خَيْرَ مَنْ لِيَّ جَزَتْ الْقَوَى أَهْنُ

*One of the two daughters suggested, "O my dear father! Hire him.  
The best man for employment is definitely the strong and  
trustworthy one"*

Every individual is responsible to his own duty from duty as a servant, son, friend, husband and also worker. Being trustworthy, accountable and responsible is a moral obligation of a Muslim. Administrative affairs of any organization should be managed with care to prevent them from becoming tainted by the pernicious traits (Shuhari et al., 2019). It is also been mentioned in hadith narrated by Ibn Umar.

Ibn ‘Umar said, I heard the Messenger of Allah S.A.W says: *“All of you are shepherds and each of you is responsible for his flock. An Imam is a shepherd and he is responsible for those in his care. A man is a shepherd in respect of his family and is responsible for those in his care. The woman is a shepherd in respect of her husband’s house and is responsible for those in her care. The servant is a shepherd in respect of his master’s property and is responsible for what is in his care. All of you are shepherds and each of you is responsible for his flock.”* (Al-Bukhari, 2000).

The first item from trustworthiness is derived from Surah An-Nisaa’ verse 146 regarding the people who devoted faithfully and sincerely to Allah. Hence, the people of the organization shall have a sincere intention to carry the responsibilities and duties. This is supported by a study from Diana (2012) stating that working with sincerity will help boosting the performance and assisting the organization with good working ethics. This theory is backed by a study from Bostanci (2020) that said sincerity is a personality trait that is highly correlated with correctness, honesty, dependability and fairness. The ability of teachers, who are crucial in reaching educational goals, to influence others via their sincere actions, consequently improving work output.

Next, the organization shall be transparent and uphold the principle of integrity in the operation besides having a strong work ethic (Ferine et al., 2021). A strong and excellent work ethics will help in improving and boosting the performance of organization. This is backed by few studies from Chupradit et al. (2022); Ferine et al., (2021); Udin et al. (2022). Strong work ethics especially Islamic work ethics also shown to has positive relationship with job satisfaction and create organizational commitment (Nasution & Rafiki, 2020; Romi et al., 2020).

Lastly, the people of the organization shall be held accountable for every action they made (Zhenjing et al., 2022). Accountability is viewed as a technique for ensuring teachers' professional growth and enhancing performance. The problem with underperforming teachers is mostly caused by lack of accountability and management in schools (Küçükberber & Balkar, 2021). It is also related to confidentiality ethics which is usually part of teaching profession in every country where educators need to maintain confidentiality of certain data especially involving the students.

Table 4.31  
*The Dimension and Item for Sincerity*

#### 4.2.15 Discipline

وَفِي الْأَرْضِ طَعْنُ الْجَوَارِتِ وَجَهَتْ مِنْ أَعْيَابٍ وَزَرَّعْنَ خَيْلَ صِرْنَ وَأَنْ وَعَيَّرْ صِرْنَ وَأَنْ مَسْقِيَّ يَمْءٌ وَاحِدٌ

فَضْلُ الْبَعْضِ عَلَى الْبَعْضِ غَضِيفِي الْأُكُلِ إِنْ قَرِئَ ذَلِكَ يَتَلَوَّنَ هَلْ

And on the earth, there are many tracts of land neighboring each other. There are on its vineyards, and sown fields, and date palms: some growing in clusters from one root, some standing alone. They are irrigated by the same water, and yet We make some excel others in taste. Surely there are signs in these for a people who use their reason

The origin of the construct that been extracted is explained in the figure 4.16 and table 4.32 below.



Figure 4.16  
The Origin of Discipline

Table 4.32  
The Development of Construct and Dimension - Discipline

<b>Keyword</b>	Quality - فَضْلُ
<b>Origin Verse</b>	فَضْلُ الْبَعْضِ عَلَى الْبَعْضِ غَضِيفِي الْأُكُلِ - Excess in quality
<b>First Generation of Text Mining</b>	فَضَلَ اللَّهُ أَلَمْ هَيِّنَ بِأَمْرِ هَمْ وَفُسَّ هَمْ غَيَّ الْقَاعِينَ دَرَجَةً Allah preferred the one who strive



broader and wider in the literature meaning. The word *jihad* comes from the root words of *ج ه ي ج د ا ض ه ا د* which means energy, struggle, effort and strength. It also broadly refers to all forms of physical and spiritual worship as well as strategies for reaching objectives that are free from weariness, giving up, and despair as can be seen in the *sirah* (history) of the Prophet Muhammad during the Mecca and Medina periods (Irawan, 2014).

The opinion about the link of the word *ج ه ي ج د ا ض ه ا د* with the construct of discipline was also mentioned by the Arabic language and Quranic studies expert, Afifah Abdullah. She said that *jihad* and discipline are deeply interlinked in their need for resilience, continuous effort, and a focused mindset to overcome obstacles. Both concepts emphasize the importance of perseverance in fulfilling a greater purpose. Afifah highlighted another verse that shows the connection between *jihad* and discipline, which is Surah Al-Ankabut, verse 69, where Allah promises that those who strive with perseverance and discipline in His cause will be guided to the right path.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْكُفْرَانِ

*And those who strive for Us—We will surely guide them to Our ways*

This emphasizes that persistence and discipline in the path of righteousness lead to divine guidance and success. *Mujahadah* that is derived from the word *jihad*, signifies the inner struggle and effort one exerts to overcome personal weaknesses and strive for spiritual growth which involves a disciplined approach to life.

Any effort and struggle for kindness and prosperous of the earth is also considered as *jihad*. When an effort or *jihad* is made, it must be done in a highly discipline manner. Islamic teachings emphasize the capacity of the believer to develop into a disciplined, well-adjusted person who is obedient to the Creator as one of their main objectives

(Amir, 2014). The essence of putting effort in highly discipline manner is been stated in Surah Al-Hajj verse 78.

وَجَاهِدُوا لِرَبِّكُمْ أَلَا تَعْلَمُونَ أَنَّ اللَّهَ جَعَلَ لِكُلِّ شَيْءٍ قَدْرًا  
وَأَنَّ اللَّهَ يَصْطَفِي لِكُلِّ شَيْءٍ أَهْلًا  
وَأَنَّ اللَّهَ يَصْطَفِي لِكُلِّ شَيْءٍ أَهْلًا  
وَأَنَّ اللَّهَ يَصْطَفِي لِكُلِّ شَيْءٍ أَهْلًا

*Strive hard for God as is His due: He has chosen you and placed  
no hardship in your religion, the faith of your forefather Abraham.  
God has called you Muslims both in the past and in this, so that the  
Messenger can bear witness about you and so that you can bear  
witness about other people. So, keep up the prayer, give the  
prescribed alms, and seek refuge in God: He is an excellent  
protector and an excellent helper*

The word *jihad* in the verse encompasses all forms of *jihad*, including spiritual, intellectual, social, and verbal efforts aimed at upholding the principles of Islam and promoting goodness in society. It emphasizes the comprehensive nature of *jihad* as a central aspect of faith and righteous conduct in Islam. Discipline plays a pivotal role in this endeavor, serving as the foundation for maintaining unwavering commitment to Islam, embodying its teachings, and fulfilling religious duties with sincerity and devotion, thereby enabling believers to effectively engage in the various forms of *jihad*.

#### **a. Dimension 1: Self-Discipline**

The first dimension about discipline is self-discipline. Self-discipline is an ability or quality to refrain from breaking the law and a strong desire to adhere to and respect the rules (‘Urrahma and Nur’aeni, 2021). In the Quran, self-discipline is discussed indirectly in Surah Al-Baqarah verse 45 regarding the importance to seek help from prayers and patience where Allah mentioned that these two acts are burdens and difficult except for who that has great faith and high-discipline.

وَلْيَسْتَعِزُّوْا بِالصَّبْرِ وَالصَّلَاةِ وَلِلْفَيْرَةِ اِغْنَى الْخَشْيَةِ

*And seek help through patience and prayer. Indeed, it is a burden  
except for the humble*

Additionally, Surah Al-A'raf, verse 31 also addresses self-discipline.

يٰۤاَيُّهَا اٰدَمُ خُذُوْا زِيْنَتَكُمْ مِّنْ ذٰلِكَ مَنۡ جَدَّ وَلَطُوْا وَلَسَّ لَّوْا۟ وَتَسۡفُوْا۟ لَّهٗۤ يَحِبُّ اَلۡمُفۡرِیۡنَ

*O children of Adam, take your adornment at every masjid, and eat  
and drink, but be not excessive. Indeed, He likes not those who  
commit excess*

This verse advises moderation in eating, drinking, and other worldly pleasures. It encourages believers to exercise self-discipline by avoiding excess and extravagance in their consumption habits. By practicing moderation, individuals demonstrate control over their desires and maintain a balanced lifestyle that aligns with the teachings of Islam.

The only item for self-discipline is on the encouragement for self-discipline and *muhasabah* for all employees and people inside organization (Djazilan et al., 2022). In organizational context, discipline is needed to ensure the best services and tasks should be completed before receiving criticism or complaints from anyone, especially consumers. Even when they may be fixed, complaints are still a disgrace and should be minimized as much as possible. In Islam, all past events ought to serve as a reflection and changing point for the future reference rather than being simply forgotten (Y. A. Rahman, 2014).

#### **b. Dimension 2: Task-Discipline**

The second dimension is task-discipline. In Islam, task-discipline is close to the concept of *Amanah* or responsibility where every obligation, task, responsibility and work will



be questioned in the hereafter. In Surah An-Nisaa' verse 58, Allah mentioned about the importance of fulfilling task and obligations.

إِن أَسْأَلُكُمْ لَمَّا جَاءَ الْوَفَا إِنْ كُنْتُمْ مُعْتَدِلِينَ إِذَا حُكِمَ بَيْنَ النَّاسِ أَنْ تَعْلَمُوا وَبِالْعَدْلِ إِنَّ اللَّهَ أَعْلَمُ بِمَا كُنْتُمْ تَعْمَلُونَ  
كَأَن سَمِعَ بِصَرِيحًا

*Surely, Allah commands you to fulfil trust obligations towards those entitled to them and that, when you judge between people, judge with fairness. Surely, good is what Allah exhorts you with. Surely, Allah is All-Hearing, All-Seeing*

Taking into account the findings of Abujarad et al. (2010) on organizational culture and performance, task-discipline emerges as a key aspect that needs to be improved in organizations. A recommended strategy to strengthen task-discipline is the introduction of clear timelines for all tasks assigned to individual organizational members. In addition, strict adherence to the processes set by top management for planning and executing tasks is essential. Task-discipline plays a crucial role in ensuring the consistent completion of tasks and the achievement of goals within the given timeframe, as Idris et al. (2022) explain. In addition, a disciplined individual demonstrates their commitment to compliance with company policies and social norms, fostering a conducive organizational environment that leads to improved performance and increased efficiency (Simorangkir et al., 2021).

### **c. Dimension 3: Team-Discipline**

The third dimension is team-discipline. Teamwork is very important and can be the asset for great organizational performance. The aspect of teamwork is not something new either in conventional or Islamic point of view. In Quran, there are many verses stated about teamwork and brotherhood. One of it is in Surah Al-Maidah verse 2 where Allah encourage the believers to be helpful and always assist in kindness.

تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

*Cooperate with one another in goodness and righteousness*

The item for team discipline is derived from that particular verse where every organization member shall work together in executing task and activity that been planned by the organization. According to Nadtochiy et al. (2022), effective teamwork requires the synergy of an independent, self-managed group of experts who are able to complete assigned tasks efficiently and effectively. This collaborative endeavor is underscored by its potential to improve individual, interpersonal and organizational skills, thereby enhancing the quality of teaching and promoting student achievement (Wullschleger et al., 2023). The verse emphasize on collective action is thus consistent with current research and highlights the importance of team discipline in achieving organizational goals and optimizing educational outcomes.

Table 4.33  
*The Dimension and Item for Discipline*

Construct	Dimension	Item	References
<b>Discipline</b>	Self-discipline (Al Baqarah: 45)	Encouragement of self-discipline and <i>muhasabah</i> for all employees and people inside organization	Djazilan et al. (2022)
	Task Discipline (An Nisaa': 58)	Timeline is given for every task to each organization member  The employees follow all the task planning and execution process	Abujarad et al. (2010) Idris et al. (2022) Simorangkir et al. (2021)
	Team Discipline (Al Maidah: 2)	The organization members work together in executing task and activity	Nadtochiy et al. (2022) Wullschleger et al. (2023)

#### 4.2.16 Faith

Another term that sometimes used referring to quality is **خلص** that also carry the meaning of exclusive. One of the verses that mentioned the word **خلص** with the meaning of quality attribute is in Surah Sad verse 46.

لَا أَفْهَرُونَ أَفْهَرًا لِّصَّةٍ لِّفَرَى الدَّارِ

Indeed, We chose them for an exclusive quality: remembrance of the home (of the Hereafter)

The origin of the construct that been extracted is explained in the figure 4.17 and table 4.34 below.



Figure 4.17  
*The Origin of Faith*

Table 4.34  
*The Development of Construct and Dimension - Faith*

Keyword	Quality – Quality Character
Origin Verse	لَا أَفْهَرُونَ أَفْهَرًا لِّصَّةٍ لِّفَرَى الدَّارِ
First Generation of Text Mining	<ul style="list-style-type: none"> <li>- Purity and sincerity</li> <li>- <b>Remembrance of Hereafter</b></li> </ul> <p>وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمُ الْمُتَّقُونَ</p> <p>وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ</p>

<b>Construct</b>	Faith
<b>Dimension</b>	Faithfulness
	<p>فَإِذْ يُؤَلِّهِ اللَّهُ وَرَسُولَهُ إِنَّا تَوَضُّعًا وَتَقْوًا وَلَكُمْ أَجْرٌ عَظِيمٌ (Ali Imran: 179)</p> <p>فَلَمَنْ لِّلْأَسْبَاطِ شَيْءٌ مِّنَ اللَّهِ وَرِضْوَانٌ خَيْرٌ أَمْ لِّلْأَسْبَاطِ شَيْءٌ شَفَاعَةُ جُرُفٍ هَارٍ قَلِيلٍ هَآرِبٍ قَلِيلٍ أَرَجَقَمَ وَاللَّهُ يَهْدِي الْقَوْمَ لَظَاهِرِينَ (At-Tawbah: 109)</p>

In the verse, Allah explained one of the reasons why Prophet had been chosen which is because they have an exclusive quality. The exclusive quality in the verse shows that the real factor for their success was that there was nothing of worldliness in their character. All their efforts, mental and physical, were directed towards the Hereafter. The exclusive quality involves the concept of faithfulness in life.

In Tafsir al-Jalalayn written by Jalal al-Din al-Mahalli and his student Jalal al-Din al-Suyuti, the act of remembrance of the Hereafter is described as an exclusive and distinguishing quality granted to the chosen individuals. This was supported by Tafsir Ibn Kathir about Allah's selection of certain prophets and righteous people who are fully committed to the Hereafter and make it their only goal. These chosen ones are characterized by their unwavering devotion to the worship of Allah and preparation for eternal life, without being distracted by worldly desires or material aspirations.

The word *iman* under the root word of ا م ن is mentioned 879 times in the Quran. One of the verses is in Surah Al-Baqarah verse 82.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

*But those who have attained faith and have done righteous deeds—  
those are the fellows of the Garden of Paradise; therein they abide*

Another verse in Surah Al-Baqarah verse 177 highlights that true righteousness is not about outward displays or rituals only but it is rooted in sincere faith in Allah and belief in the Last Day. This emphasizes the importance of constantly remembering the hereafter and living in accordance with its teachings and principles.

وَالَّذِينَ لِلَّهِ مِنْ أَمْرِ اللَّهِ وَالْيَوْمِ الْآخِرِ

*righteousness is [in] one who believes in Allah, the Last Day*

According to Nazam et al. (2022), in order to applying faithful element in the organization, the people of the organization need to feel the presence and pleasure of Allah in all aspect of daily life. Based on the study from Tuerwahong and Sulaiman (2018), the people of the organization shall regulate prayer, *zakah*, *zikr*, fasting and other *sunnah*. Besides, the organization must promote piety to show sincerity, trustworthiness and improve productivity.

#### **a. Dimension 1: Faithfulness**

The only dimension related to faith is faithfulness which comes from the concept of *taqwa* or piety. The relationship between faithfulness and piety can be seen in Surah Ali- Imran verse 179 where the words believe or *iman* is put together with piety (تَقَى)

فَإِذْ يُولِىٰ آلَهُ رَبُّكَ إِنَّهُمْ كَانُوا يُشْكَوْنَ إِلَيْكَ فَأَجْرٌ عَظِيمٌ

*So, believe in Allah and His messengers. If you believe, and fear Allah, you will deserve a great reward*

It is also derived from Surah At-Tawbah verse 109 where Allah make a comparison between building with a strong foundation which referred to *taqwa* with the one which built on brink of a crumbling.

فَلَمَنْ لِّلَّسَّيِّئِينَ هُجْرَتُهُمْ عَنِ اللَّهِ وَرِضْوَانُ عَذَابٍ أَلِيمٍ  
وَاللَّهُ يَهْدِي الْقَوْمَ الظَّالِمِينَ

*Then is one who laid the foundation of his building on  
righteousness with fear from Allah and seeking His approval better  
or one who laid the foundation of his building on the edge of a  
bank about to collapse, so it collapsed with him into the fire of  
Hell? And Allah does not guide the wrongdoing people*

Faithfulness is a state of honesty, sincerity, and accountability within oneself brought on by a conscious sense of duty and submission. It relates to the growth of moral and ethical principles of accountability and obedience (Sarif et al., 2020). The items for implementation of faithfulness in organization is developed by referring to a study from Bhatti et al. (2015) where the organization reminds on avoiding misconduct and obey Allah's order and shall ensure the process and operations align with Islamic ways. Based on a study from Kamil et al. (2015), *taqwa* or piety has an impact to organizational citizenship behavior (OCB) where it will promotes good moral conduct. This study also mentioned, *taqwa* or piety is not only relationship with Allah solely, but also relationship with human beings and community. It is coincided with the principle of "*hablum minallah hablum minan nas*" that is stated in Quran.

Table 4.35  
*The Dimension and Item for Faith*

Construct	Dimension	Item	References
Faith	Faithfulness (At Tawbah: 10)	The organization reminds on avoiding misconduct and obey Allah's order	Bhatti et al. (2015)
	(Ali Imran: 179)	The process and operations align with Islamic ways and regulates the obligations in Islam	Borhan & Che Man (2010)

The presence and pleasure of Allah in all aspect of daily life	Sarif et al. (2020)
Good relationship with Allah and mankind	Kamil et al. (2015) Borhan & Che Man (2010)

#### 4.2.17 Improvement

The word “quality” in Arabic also referred to the word **شَرَكِل** that carry the meaning of characteristics, qualities and manner. The word **شَرَكِل** was mentioned two times in the Quran. The most suitable meaning for the context of quality management is in the verse 84 of Surah Al-Israa.



The origin of the construct that been extracted is explained in the figure 4.18 and table 4.36 below.

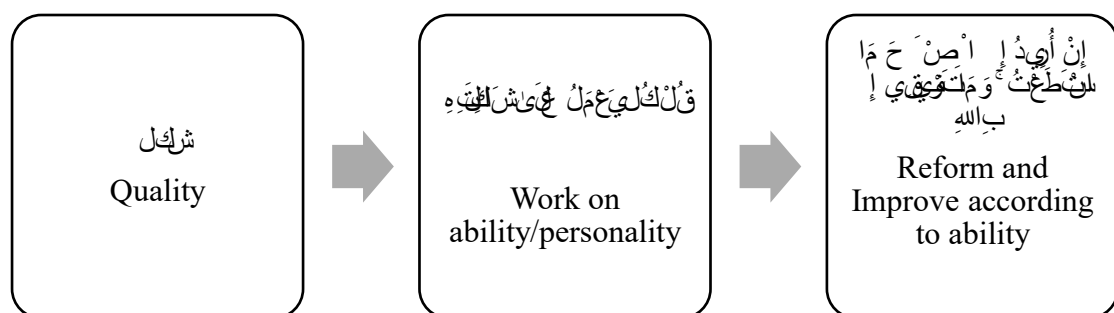


Figure 4.18  
*The Origin of Improvement*

Table 4.36  
The Development of Construct and Dimension - Improvement

<b>Keyword</b>	Quality / Manner – شكل
<b>Origin Verse</b>	قُلْ لِّكُلِّيْعَمَلٍ عِجْيُ شَالِكِبِ قَبْلِكُمْ اَعْمَجِمَنْ مَوْ اَهْدِي سِي
<b>First Generation of Text Mining</b>	قَالَ يٰٓاَيُّهَا الَّذِيْنَ اٰرَبَيْتُمْ اِنْ لَّيْسَ لِيْ عِجْيُ مِنْ رَّبِّيْ وَرَزَقْنِيْ فِيْهِ رِزْقًا حَسَنًا وَمَا اُرِيدُ اَنْ اَخْلُقَكُمْ لِيْ مَا لَكُمْ عِجْيُ اِنْ اُرِيدُ اِلَّا اَصْلَاحٌ مَا لِيْ بِطَعْنٍ وَمَتَّعْتَنِيْ اِبْلًا اَللّٰهُ عَزَّ وَجَلَّ وَلَقَدْ وَلَّيْتُ وَلِيًّا
<b>Construct</b>	Improvement
<b>Dimension</b>	Continual Improvement
	اَلَّذِيْنَ تَبْلُوْا وَاصْلُحُوْا وَاَصْحٰصُ مَوْلٰى اَللّٰهِ وَالْخِصْوَ اَمِنْ مُمْ بِلْفَاوْلٰىكَ مَعَ اَلْمُؤْمِنِيْنَ وَسَوْفَ يُّؤْتِ اَللّٰهُ اَلْمُؤْمِنِيْنَ اَجْرًا عَظِيْمًا
	(An Nisaa': 146)

The highlight of the verse according to *tafseer* is to do task according to the ability and capability. Human capability varies and the improvement of it is a personal journey. Each individual must strive to better themselves in accordance with their understanding, but ultimately, true improvement aligns with divine guidance. This combination of individual effort and divine direction is what leads to genuine progress. It is supported by another verse that specifies in reform and improvement which is Surah Hud verse 88.

قَالَ يٰٓاَيُّهَا الَّذِيْنَ اٰرَبَيْتُمْ اِنْ لَّيْسَ لِيْ عِجْيُ مِنْ رَّبِّيْ وَرَزَقْنِيْ فِيْهِ رِزْقًا حَسَنًا وَمَا اُرِيدُ اَنْ اَخْلُقَكُمْ لِيْ مَا لَكُمْ عِجْيُ اِنْ اُرِيدُ اِلَّا اَصْلَاحٌ مَا لِيْ بِطَعْنٍ وَمَتَّعْتَنِيْ اِبْلًا اَللّٰهُ عَزَّ وَجَلَّ وَلَقَدْ وَلَّيْتُ وَلِيًّا

*He said, "O my people! Consider if I stand on a clear proof from my Lord and He has blessed me with a good provision from Him. I do not want to do what I am forbidding you from. I only intend reform to the best of my ability. My success comes only through Allah. In Him I trust and to Him I turn*



**Dimension 1: Continual Improvement**

### a. Dimension 1: Continual Improvement

The only dimension regarding improvement is continual improvement. This is extracted from various verses in Quran regarding continuous improvement as well as continuity in performing good deeds. Among the verse is in Surah An-Nisaa' verse 146 where Allah promises good rewards to those who repent, improve and steadfast on straight path. The element of steadfast or consistency is put after the word improve to show and emphasize the importance of continuity in improvement.

إِ الَّذِينَ يَتَّبِعُوا وَاصِلُحُوا وَأَعْصَمُوا بِإِلَهِهِمْ وَأَخْلَصُوا مِنْهُمْ لِبِغِ الْوَحْدَانِ مَعَ الْوَحْدَانِ وَوَفَّيْتُ إِلَهُ الْوَحْدَانِ أَجْرًا عَظِيمًا

*Except those who repented and reformed and held fast to Allah and dedicated their religion faithfully to Allah, for those are with the believers, and Allah will bring the believers a great reward*

The items for continuous improvement is derived from a study of Assen (2021), where firstly, the organization need to identify threats as well as opportunities to be improved. Regular review or assessment of internal and external elements that have the potential to significantly affect an organization's success and overall development is required. Thus, it will then help the organization to do continuous improvement (Omer, 2018).

Then, the organization need to analyze current process for improvement and also works on improving the competency of personnel. Improving the job satisfaction among employees and work on utilizing high performance personnel can help in boosting the efficiency of organization (Serpa et al., 2020).

Table 4.37  
*The Dimension and Item for Improvement*

Construct	Dimension	Item	References
<b>Improvement</b>	Continual Improvement	Identification of the opportunities and threats to improve	Assen (2021) Omer (2018)
		Improving the competency of personnel	Serpa et al. (2020)

#### 4.3 Summary of the Chapter

This chapter provides findings and discussion regarding the first and second research question which are the development and operationalization of Islamic Quality Management System. There were 17 constructs been extracted using Quranic text mining and 43 dimensions that been extracted using Quranic text mining and also supported by previous literature.

## **CHAPTER 5**

### **FINDINGS AND DISCUSSION –**

#### **THE VALIDITY AND RELIABILITY OF BUILT INSTRUMENTS**

##### **5.0 Introduction**

In this chapter, the findings and discussion will focus on the phases involved in quantitative methodology only which is the third phase of testing the validity and reliability of built instruments.

##### **5.1 Findings Phase III: The Validity and Reliability of Built Instruments**

The data that been collected from the questionnaires given to respondents from MUSLEH primary schools are been analyzed using IBM SPSS Statistics 26. This part will explain in details the result of the findings from the data that been collected and the analysis of data. The third research question in the study will be answered which is “how is the level of the validity and reliability of built instruments?”.

There are 40 schools in the population and this study decides to used census where every organization inside the population has the chance to participate in the research. The questionnaires were delivered to every member in the population, however, there were only 35 schools complete the questionnaires with the response rate of 88%.

Due to the failure to obtain responses from five additional schools, the researcher consulted Associate Professor Dr. Nor Hasni Othman to discuss the reliability of the census. Dr. Nor Hasni Othman confirmed that the non-participation of these schools does not pose a problem, as the researcher had already attempted to reach the entire population. Furthermore, she explained that the primary purpose of the questionnaires is to determine the validity and reliability of the instruments, rather than to generalize

findings or test hypotheses. Therefore, a response rate of 88% is sufficient and convincing for the study's objectives. This is supported by a case study from US Official Census Bureau stated that the intention of doing the census comes first while the responsiveness rate comes second. The attempts of the researcher in inviting and contacting the five schools are considered as intention in doing census.

Table 5.1 below shows the participated schools and non-participated schools.

Table 5.1

*List of Participation*

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<b>List of Participated Schools</b>	SRI Hidayah, Johor Bahru
	SRI Hidayah, Pasirris, Batu Pahat
	SRI As-Saidiyyah
	SRI Hira', Klang
	SRI Al-Amin, Bangi
	SRI Al-Furqan, Kuala Kangsar
	SRI Al-Hidayah, Manjung
	SRI Al-Azhar, Jitra
	SRI Al-Islah, Sg. Petani
	SRI Al-Itqan, Bayan Lepas
	SRI Al-Ikram, Seberang Perai Utara
	SRI Amal Rintis, Bandar Perda
	SRI Al-Azhar, Perlis
	SRI Aman, Kota Bharu
	SRI Al-Amin, Kuala Terengganu
	SRI Al-Amin, Dungun
	SRI Al-Amin, Kerteh
	SRI Al Amin Paya Besar, Kuantan
	SRI Al Irsyad, Tg Lumpur
	SRI Al Irsyad, Kuantan
	SRI Al Amin, Kota Samarahan
	SRI Al Amin, Miri
	SRI Al Amin, Sibul
	SRI Al-Amin, Cheras Selatan
	SRI Al-Amin, Putra Mahkota
	SRI Al-Amin, Cyberjaya
	SRI Al-Amin, Kuala Lumpur
	SRI Al-Amin, Kemaman
	SRI Aman, Wakaf Bharu
	SRI Al Amin, Nilai
	SRI Al-Amin, Gombak
	SRI Al-Hidayah, Ipoh
	SRI Al-Hidayah, Seri Iskandar
	SRI Al-Islah, Kulim
	SRI I-Musleh, Melaka

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<b>List of Non-Participated Schools</b>	<p>SRI Aman, Machang – Did not respond to the invitation.</p> <p>SRI Integrasi Hira', Rawang - Did not respond to the invitation.</p> <p>SRI Al-Amin, Kuching – Respond to the invitation but did not complete the survey.</p> <p>SRI Al-Amin, Kuching 2 - Did not respond to the invitation.</p> <p>SRI Al-Amin, Wilayah Persekutuan - Respond to the invitation but did not complete the survey</p>
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It is done by using confirmatory factor analysis towards the primary schools under MUSLEH around Malaysia. Confirmatory factor analysis is a method for determining if the number of factors (or constructs) and the loadings of observable (indicator) variables, match what is predicted by theory. Therefore, it is vital to assess the validity and reliability of the scale in order to get confirmation and precisely comprehend how the constructs are represented by the observed variables. This chapter will also focus on the findings from the analysis of the research data that been obtained. Findings from the analysis of research data in also includes the form of sampling and data qualification, and factor analysis method.

#### 5.1.1 Data Screening and Cleaning

Earlier than the analysis is performed, the process of data screening and cleaning is necessary. This procedure intends to locate any outliers among the surveys gathered. Outliers could be the result of technical errors or mistakes made by respondents while filling the information. It can be done by observation on the box plot and using Z-score values to find the outliers.

### 5.1.2 Normality Test

Normality test usually been done in a study a crucial step in choosing the statistical techniques and metrics of central tendency for data analysis. It helps to discover either the score data are distributed normally or not. There are two methods on how normality test can be carried out which are visual methods and statistical methods (Mishra et al., 2019)

The visual methods can be used by referring to the frequency distribution in histogram graph. However, normality assessment using graphical methods required a great deal of experience to avoid any incorrect interpretations. On the other hand, the statistics methods can be used by testing on the skewness and kurtosis of the data (Mishra et al., 2019).

### 5.1.3 Descriptive Analysis of Research Dimension

Descriptive analysis has been conducted by calculating the mean and standard deviation for each dimension. The result of the descriptive analysis shows the highest result from the faith dimension which is 4.664. Then, it is followed by the dimension of engagement of people (4.543), supervision and support (4.476), knowledge (4.441), improvement (4.429), process approach (4.379), relationship management (4.376), sincerity (4.336), discipline (4.314), customer focus (4.300), leadership (4.286), decision making (4.236), resource management (4.223), wisdom (4.157), consistency (4.127), observation/inspection (4.000) and the analysis shows the lowest result in zero defect with 3.780.

Table 5.2  
*Descriptive Analysis*

	N Statistic	Mean Statistic	Std. Deviation Statistic
Zero Defect	35	3.780	0.850
Consistency	35	4.127	0.982
Observation/Inspection	35	4.000	1.016
Process Approach	35	4.379	0.762
Resource Management	35	4.223	0.991
Relationship Management	35	4.376	0.803
Engagement of People	35	4.543	0.704
Wisdom	35	4.157	0.884
Decision Making	35	4.236	0.767
Knowledge	35	4.441	0.757
Supervision and Support	35	4.476	0.678
Customer Focus	35	4.300	0.731
Leadership	35	4.286	0.837
Sincerity	35	4.336	0.731
Discipline	35	4.314	0.778
Faith	35	4.664	0.621
Improvement	35	4.429	0.726

#### 5.1.4 Factor Analysis and Reliability Test

The study needs to conduct reliability test and validity test before pursuing to another analysis and discussion. The reliability and validity need to be done to answer the third research question, “how the level of reliability and validity of the built instrument”? There are two types of factor analysis which are exploratory factor analysis and confirmatory factor analysis. The exploratory factor analysis can be conducted to identify if the theory or notion of the number of factors or which variable links to a particular factor is a priori absent or unknown, or if the researcher is free to develop or explore the data. While, the confirmatory factor analysis was employed in this study to assess the construct validity of the survey items. It refers to how effectively the variables under the construct are described (Hair et al., 2010). To put it another way, it

is considered to have construct validity when the items inside the same construct have a relatively high correlation.

Researchers frequently use the general rule of thumb that a factor loading should have an absolute value of greater than .30 in order to be retained as an item on the component and taken into account in the interpretation of the latent variable represented by that component when evaluating factor loading coefficients (Grimm & Yarnold, 1994). This general rule of thumb, nevertheless, might not always be a wise course of action. This is because, it is also known that the level of significance associated with a correlation coefficient can also be influenced by the sample size (Chumney, 2014).

There are two statistical tests that can help in determining whether the data are factorable which are Kaiser-Meyer-Olkin (KMO) sampling adequacy measurement and Bartlett's sphericity test (Shrestha, 2021). The Kaiser Meyer Oikin and Bartlet tests were used to evaluate the sample suitability prior to the factor analysis in order to ascertain whether the factor analysis is appropriate for data analysis. With the aid of factor analysis and the convergent validity approach, the test's validity is evaluated in terms of its content and construct item assessment (Murthi, 2021).

The Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy shows how much of the variance in your variables may be due to underlying causes. High numbers, particularly those near 1.0, typically suggest that a factor analysis may be applicable to your data. The results of the factor analysis are probably not going to be very relevant if the value is less than 0.50 (Kaiser, 1974). Any KMO values that greater than 0.8 is considered very suitable and useful for the study. The details about the interpretation of KMO value as been suggested by Field (2013) is shown in table 4.21 below.



A Bartlett Test of Sphericity can be used in SPSS to gauge the relationship's strength. It is actually a measurement of a set of distributions' multivariate normality. The original correlation matrix's identification as an identity matrix is likewise tested by this test (Ul Hadia et al., 2016).

Another criterion in confirmatory factor analysis includes the communalities value. Communality is the amount of variance for a given item that is explained by factors is provided by the sum of the squared loadings on a factor matrix for that item. The higher the communality value, the more the extracted factors explain the variance of the item (Tavakol & Wetzel, 2020).

The most important criteria are Cronbach's Alpha value. The concept of alpha holds significant value in the assessment of questionnaires and assessments. It is mandatory that researchers shall estimate this quantity to improve validity and accuracy to the interpretation of their data (Tavakol & Dennick, 2011). Cronbach's value is best described as the measurement of reliability and internal consistency. It is also can be affected by few factors such as sample size (Bujang et al., 2018), number of items or instruments (Taber, 2018), type of score used and correlation of the items (Ursachi et al., 2015).

A sufficient sample size must be used in order for research to detect the desired consistency or stability of an instrument and produce consistent, repeatable findings. It is crucial for research to avoid underestimating sample size and wasting resources as a result of overestimating sample size, as this might lead to loss of test power. Based on the study from Yurdugül (2008), the minimum sample size suggested is 30. The table below shows the interpretation of Cronbach's Alpha value suggested by (Hair et al., 2003).

Table 5.3  
*The KMO Level of Acceptance*

KMO	Level of Acceptance
<b>Above 0.9</b>	Superb
<b>0.8 to 0.9</b>	Great
<b>0.7 to 0.8</b>	Good
<b>0.5 to 0.7</b>	Mediocre
<b>Below 0.5</b>	Unacceptable

Table 5.4  
*The Cronbach's Alpha Value*

Cronbach's Alpha Value	Strength
<b>&lt;0.6</b>	Poor
<b>0.6 to &lt; 0.7</b>	Moderate
<b>0.7 to &lt; 0.8</b>	Good
<b>0.8 to 0.9</b>	Very Good
<b>0.9</b>	Excellent

There are five criteria tested for every construct which are the factor loading, KMO value, Bartlett's Test value, communalities and Cronbach's Alpha (Grimm & Yarnold, 1994; Kaiser, 1974; Tavakol & Wetzel, 2020; Ul Hadia et al., 2016).

#### 5.1.4.1 Zero Defect

The following are the results of the factor analysis test conducted on the zero-defect dimension. There are 7 items that been put under this dimension. The test results can be referred in the table below.

Table 5.5  
*Factor Analysis Summary for Zero Defect*

Item	Item Details	Factor 1	Factor 2	Communalities
ZD 1	Zero Defect 1	.812	.095	0.668
ZD 2	Zero Defect 2	.837	.091	0.709
ZD 3	Zero Defect 3	.655	.632	0.828
ZD 4	Zero Defect 4	.499	-.395	0.405
ZD 5	Zero Defect 5	.735	-.438	0.732
ZD 6	Zero Defect 6	-.276	.639	0.484
ZD 7	Zero Defect 7	.702	.183	0.526
Eigen Value		3.147	1.205	
Percentage of Variance		44.962	17.219	
KMO				0.541
Bartlett's Test of Sphericity Approx. Chi Square				88.410
Df				21
Significance				.000
Cronbach's Alpha				.720

This construct fulfils all the criteria, however the KMO value is quite low. This may due from the small size of sample involved in the study as what been stated by Hair et al. (2010).

The result of KMO for this construct is 0.541 and the value for Bartlett's Test is significant. The communalities for each variable are fine as they are above 0.3 and the initial of 1. From the analysis, there are 2 factors that been identified and the factor loading are greater than .30. The reliability test by observation of the Cronbach Alpha value was done on the 7 items. The result shows the value of 0.720 which is good.

#### 5.1.4.2 Consistency

The next construct is consistency. The following are the results of the factor analysis test conducted on the consistency construct. The test results can be referred in the table below.

Table 5.6  
*Factor Analysis Summary for Consistency*

Item	Item Details	Factor 1	Factor 2	Communalities
C 1	Consistency 1	.877	-.314	0.867
C 2	Consistency 2	.762	-.306	0.674
C 3	Consistency 3	.781	-.414	0.782
C 4	Consistency 4	.566	.741	0.869
C 5	Consistency 5	.703	.560	0.807
C 6	Consistency 6	.772	.026	0.596
Eigen Value		3.369	1.227	
Percentage of Variance		56.146	20.448	
KMO				0.720
Bartlett's Test of Sphericity Approx. Chi Square				100.626
df				15
Significance				.000
Cronbach's Alpha				.841

This construct fulfils all the criteria. The result of KMO for this construct is 0.720 which is good and the value for Bartlett's Test is significant. The communalities for each variable are fine as they are above 0.3 and the initial of 1. From the analysis, there are 2 factors that been identified and all the factors can be load. The reliability test by observation of the Cronbach Alpha value was done on the 6 items. The result shows the value of 0.841 which is very good.

#### 5.1.4.3 Inspection

The following are the results of the factor analysis test conducted on the inspection construct. The test results can be referred in the table below.

Table 5.7  
*Factor Analysis Summary for Inspection*

Item	Item Details	Factor 1	Communalities
I 1	Inspection 1	.771	0.867
I 2	Inspection 2	.813	0.674
I 3	Inspection 3	.573	0.782
I 4	Inspection 4	.721	0.869

Eigen Value	2.102
Percentage of Variance	52.557
KMO	0.715
Bartlett's Test of Sphericity Approx. Chi Square	22.551
df	6
Significance	.001
Cronbach's Alpha	.633

The next construct is inspection. The construct fulfills all the criteria; however, the Cronbach's Alpha value is quite low but passed the minimum value. The result of KMO for this dimension is 0.715 and the value for Bartlett's Test is significant. The communalities for each variable are fine as they are above 0.3 and the initial of 1. From the analysis, there is only 1 factor that been identified. The reliability test by observation of the Cronbach's Alpha value was done on the 4 items. The result shows the value of 0.633 which is moderate.

#### 5.1.4.4 Process Approach

The following are the results of the factor analysis test conducted on the process approach construct. The test results can be referred in the table below.

Table 5.8  
*Factor Analysis Summary for Process Approach*

Item	Item Details	Factor 1	Communalities
PA 1	Process Approach 1	.848	0.719
PA 2	Process Approach 2	.610	0.372
PA 3	Process Approach 3	.854	0.730
PA 4	Process Approach 4	.661	0.437
Eigen Value	2.257		
Percentage of Variance	56.434		
KMO	0.690		
Bartlett's Test of Sphericity Approx. Chi Square	33.095		
df	6		
Significance	.000		
Cronbach's Alpha	.733		

This construct fulfils all criteria, however, the KMO value is mediocre. The result of KMO for this construct is 0.690 and the value for Bartlett's Test is significant. The communalities for each variable are fine as they are above 0.3 and the initial of 1. From the analysis, there is only 1 factor that been identified. The reliability test by observation of the Cronbach Alpha value was done on the 4 items. The result shows the value of 0.733 which is good.

#### 5.1.4.5 Resource Management

The following are the results of the factor analysis test conducted on the resource management construct. There are 11 items under this construct. The test results can be referred in the table below.

Table 5.9  
*Factor Analysis Summary for Resource Management*

Item	Item Details	Factor 1	Factor 2	Communalities
RCM 1	Resource Management 1	.748	-.215	0.606
RCM 2	Resource Management 2	.654	-.440	0.621
RCM 3	Resource Management 3	.639	-.261	0.477
RCM 4	Resource Management 4	.780	-.122	0.624
RCM 5	Resource Management 5	.776	-.383	0.748
RCM 6	Resource Management 6	.856	-.138	0.752
RCM 7	Resource Management 7	.604	-.050	0.367
RCM 8	Resource Management 8	.667	.196	0.483
RCM 9	Resource Management 9	.603	.608	0.733
RCM 10	Resource Management 10	.596	.568	0.678
RCM 11	Resource Management 11	.605	.529	0.646
Eigen Value		5.233	1.502	
Percentage of Variance		47.575	13.651	
KMO				0.712
Bartlett's Test of Sphericity Approx. Chi Square				200.441
df				55
Significance				.000
Cronbach's Alpha				.873

The next construct is resource management. All the criteria for this construct are successfully fulfilled. The result of KMO for this construct is 0.712 and the value for Bartlett's Test is significant. The communalities for each variable are fine as they are above 0.3 and the initial of 1. From the analysis, there are 2 factors that been identified. The reliability test by observation of the Cronbach Alpha value was done on the 11 items. The result shows the value of 0.873 which is very good.

#### 5.1.4.6 Relationship Management

The following are the results of the factor analysis test conducted on the relationship management construct. There are 6 items under this construct. The test results can be referred in the table below.

Table 5.10  
*Factor Analysis Summary for Relationship Management*

Item	Item Details	Factor 1	Factor 2	Communalities
RLM 1	Relationship Management 1	.771	-.415	0.776
RLM 2	Relationship Management 2	.554	-.449	0.508
RLM 3	Relationship Management 3	.759	.389	0.727
RLM 4	Relationship Management 4	.487	.641	0.648
RLM 5	Relationship Management 5	.777	.141	0.623
RLM 6	Relationship Management 6	.588	-.253	0.410
Eigen Value		2.663	1.020	
Percentage of Variance		44.383	16.992	
KMO				0.692
Bartlett's Test of Sphericity Approx. Chi Square				46.799
df				15
Significance				.000
Cronbach's Alpha				.738

Then, the study goes to dimension of relationship management. All the criteria for this construct are fulfilled, however the value for KMO is mediocre. The result of KMO for this construct is 0.692 and the value for Bartlett's Test is significant. The communalities

for each variable are fine as they are above 0.3 and the initial of 1. From the analysis, there are 2 factors that been identified. The reliability test by observation of the Cronbach Alpha value was done on the 6 items. The result shows the value of 0.738 which is good.

#### 5.1.4.7 Engagement of People

The following are the results of the factor analysis test conducted on the engagement of people construct. The test results can be referred in the table below.

Table 5.11  
*Factor Analysis Summary for Engagement of People*

Item	Item Details	Factor 1	Communalities
EP 1	Engagement of People 1	.774	0.600
EP 2	Engagement of People 2	.695	0.483
EP 3	Engagement of People 3	.846	0.716
Eigen Value		1.799	
Percentage of Variance		59.958	
KMO			0.612
Bartlett's Test of Sphericity Approx. Chi Square			15.623
df			3
Significance			.001
Cronbach's Alpha			.659

This construct fulfils all criteria, however, the KMO value and Cronbach's Alpha value is quite low but still passed the minimum level. The result of KMO for this construct is 0.612 and the value for Bartlett's Test is significant. The communalities for each variable are fine as they are above 0.3 and the initial of 1. From the analysis, there is only 1 factor that been identified. The reliability test by observation of the Cronbach Alpha value was done on the 3 items. The result shows the value of 0.659 which is moderate.



#### 5.1.4.8 Wisdom

The following are the results of the factor analysis test conducted on the wisdom construct. The test results can be referred in the table below.

Table 5.12  
*Factor Analysis Summary for Wisdom*

Item	Item Details	Factor 1	Communalities
W 1	Wisdom 1	.776	0.602
W 2	Wisdom 2	.824	0.679
W 3	Wisdom 3	.653	0.426
W 4	Wisdom 4	.636	0.404
Eigen Value		2.112	
Percentage of Variance		52.796	
KMO			0.562
Bartlett's Test of Sphericity Approx. Chi Square			31.969
df			6
Significance			.000
Cronbach's Alpha			.689

This construct fulfils all criteria, however, the KMO value and Cronbach's Alpha value is quite low but still passed the minimum level. The result of KMO for this dimension is 0.562 which may be affected by the low number of items and the value for Bartlett's Test is significant. The communalities for each variable are fine as they are above 0.3 and the initial of 1. From the analysis, there is only 1 factor that been identified. The reliability test by observation of the Cronbach Alpha value was done on the 4 items. The result shows the value of 0.689 which is moderate.

#### 5.1.4.9 Decision Making

The following are the results of the factor analysis test conducted on the decision-making construct. There are 4 items that been put under this construct. The test results can be referred in the table below.

Table 5.13  
*Factor Analysis Summary for Decision Making*

Item	Item Details	Factor 1	Communalities
DM 1	Decision Making 1	.842	0.709
DM 2	Decision Making 2	.885	0.782
DM 3	Decision Making 3	.672	0.451
DM 4	Decision Making 4	.642	0.412
Eigen Value		2.355	
Percentage of Variance		58.869	
KMO			0.710
Bartlett's Test of Sphericity Approx. Chi Square			38.189
df			6
Significance			.000
Cronbach's Alpha			.749

This construct fulfils all criteria successfully. The result of KMO for this construct is 0.710 and the value for Bartlett's Test is significant. The communalities for each variable are fine as they are above 0.3 and the initial of 1. From the analysis, there is only 1 factor that been identified. The reliability test by observation of the Cronbach Alpha value was done on the 4 items. The result shows the value of 0.749 which is good.

#### 5.1.4.10 Knowledge

The following are the results of the factor analysis test conducted on the knowledge construct. There are 7 items that been put under this construct. The test results can be referred in the table below.

Table 5.14  
*Factor Analysis Summary for Knowledge*

Item	Item Details	Factor 1	Factor 2	Communalities
K 1	Knowledge 1	.412	.443	0.366
K 2	Knowledge 2	.863	.087	0.753
K 3	Knowledge 3	.769	-.385	0.739
K 4	Knowledge 4	.693	-.308	0.575
K 5	Knowledge 5	.605	-.675	0.822

K 6	Knowledge 6	.803	.346	0.765
K 7	Knowledge 7	.647	.590	0.767
Eigen Value		3.415	1.372	
Percentage of Variance		48.789	19.594	
KMO				0.718
Bartlett's Test of Sphericity Approx. Chi Square				101.936
df				21
Significance				.000
Cronbach's Alpha				.750

The knowledge construct fulfils all criteria. The result of KMO for this construct is 0.718 and the value for Bartlett's Test is significant. The communalities for each variable are fine as they are above 0.3 and the initial of 1. From the analysis, there are 2 factors that been identified. The reliability test by observation of the Cronbach Alpha value was done on the 7 items. The result shows the value of 0.750 which is good.

#### 5.1.4.11 Supervision and Support

The following are the results of the factor analysis test conducted on the supervision and support construct. There are 3 items that been put under this construct. The test results can be referred in the table below.

Table 5.15  
*Factor Analysis Summary for Supervision and Support*

Item	Item Details	Factor 1	Communalities
SS 1	Supervision and Support 1	.834	0.695
SS 2	Supervision and Support 2	.886	0.784
SS 3	Supervision and Support 3	.746	0.557
Eigen Value		2.037	
Percentage of Variance		67.887	
KMO			0.642
Bartlett's Test of Sphericity Approx. Chi Square			27.301
df			3
Significance			.000
Cronbach's Alpha			.736

This construct fulfils all criteria, however, the KMO value just passed the minimum level. The result of KMO for this construct is 0.642 and the value for Bartlett's Test is significant. The communalities for each variable are fine as they are above 0.3 and the initial of 1. From the analysis, there is only 1 factor that been identified. The reliability test by observation of the Cronbach Alpha value was done on the 3 items. The result shows the value of 0.736 which is good.

#### 5.1.4.12 Customer Focus

The following are the results of the factor analysis test conducted on the customer focus construct. The test results can be referred in the table below.

Table 5.16  
*Factor Analysis Summary for Customer Focus*

Item	Item Details	Factor 1	Communalities
CF 1	Customer Focus 1	.881	0.776
CF 2	Customer Focus 2	.881	0.776
Eigen Value		1.552	
Percentage of Variance		77.594	
KMO			0.500
Bartlett's Test of Sphericity Approx. Chi Square			11.805
df			1
Significance			.001
Cronbach's Alpha			.711

This construct fulfils all criteria, however, the KMO value is low and just passed the minimum level. The result of KMO for this construct is 0.500 and the value for Bartlett's Test is significant. The communalities for each variable are fine as they are above 0.3 and the initial of 1. From the analysis, there is only 1 factor that been identified. The reliability test by observation of the Cronbach Alpha value was done on the 2 items. The result shows the value of 0.711 which is good.

#### 5.1.4.13 Leadership

The following are the results of the factor analysis test conducted on the leadership construct. The test results can be referred in the table below.

Table 5.17  
*Factor Analysis Summary for Leadership*

Item	Item Details	Factor 1	Factor 2	Communalities
L 1	Leadership 1	.786	.058	0.622
L 2	Leadership 2	.754	-.372	0.707
L 3	Leadership 3	-.012	.926	0.857
L 4	Leadership 4	.851	-.059	0.728
L 5	Leadership 5	.623	.476	0.614
Eigen Value		2.300	1.228	
Percentage of Variance		46.001	24.562	
KMO				0.630
Bartlett's Test of Sphericity Approx. Chi Square				38.145
df				10
Significance				.000
Cronbach's Alpha				.673

Then, the study goes to construct of leadership where it passed all the criteria. The result of KMO for this construct is 0.630 and the value for Bartlett's Test is significant. The communalities for each variable are fine as they are above 0.3 and the initial of 1. From the analysis, there are 2 factors that been identified. The reliability test by observation of the Cronbach Alpha value was done on the 5 items. The result shows the value of 0.673 which is moderate.

#### 5.1.4.14 Sincerity

The following are the results of the factor analysis test conducted on the sincerity construct. The test results can be referred in the table below.

Table 5.18  
*Factor Analysis Summary for Sincerity*

Item	Item Details	Factor 1	Communalities
S 1	Sincerity 1	.785	0.617

S 2	Sincerity 2	.865	0.749
S 3	Sincerity 3	.832	0.692
S 4	Sincerity 4	.762	0.581
Eigen Value		2.639	
Percentage of Variance		65.969	
KMO			0.564
Bartlett's Test of Sphericity Approx. Chi Square			65.024
df			6
Significance			.000
Cronbach's Alpha			.816

This construct fulfils all criteria, however, the KMO value is low and just passed the minimum level. The result of KMO for this dimension is 0.564 and the value for Bartlett's Test is significant. The communalities for each variable are fine as they are above 0.3 and the initial of 1. From the analysis, there is only 1 factor that been identified. The reliability test by observation of the Cronbach Alpha value was done on the 4 items. The result shows the value of 0.816 which is very good.

#### 5.1.4.15 Discipline

The following are the results of the factor analysis test conducted on the discipline construct. The test results can be referred in the table below.

Table 5.19  
*Factor Analysis Summary for Discipline*

Item	Item Details	Factor 1	Communalities
D 1	Discipline 1	.915	0.837
D 2	Discipline 2	.886	0.786
D 3	Discipline 3	.935	0.874
Eigen Value		2.639	
Percentage of Variance		65.969	
KMO			0.733
Bartlett's Test of Sphericity Approx. Chi Square			61.772
df			3
Significance			.000
Cronbach's Alpha			.897

This construct fulfils all criteria successfully. The result of KMO for this construct is 0.733 and the value for Bartlett's Test is significant. The communalities for each variable are fine as they are above 0.3 and the initial of 1. From the analysis, there is only 1 factor that been identified. The reliability test by observation of the Cronbach Alpha value was done on the 3 items. The result shows the value of 0.897 which is very good.

#### 5.1.4.16 Faith

The following are the results of the factor analysis test conducted on the faith construct.

The test results can be referred in the table below.

Table 5.20  
*Factor Analysis Summary for Faith*

Item	Item Details	Factor 1	Communalities
F 1	Faith 1	.823	0.677
F 2	Faith 2	.862	0.744
F 3	Faith 3	.879	0.773
Eigen Value		2.194	
Percentage of Variance		73.125	
KMO			0.705
Bartlett's Test of Sphericity Approx. Chi Square			33.060
df			3
Significance			.000
Cronbach's Alpha			.816

This construct fulfils all criteria successfully. The result of KMO for this construct is 0.705 and the value for Bartlett's Test is significant. The communalities for each variable are fine as they are above 0.3 and the initial of 1. From the analysis, there is only 1 factor that been identified. The reliability test by observation of the Cronbach Alpha value was done on the 3 items. The result shows the value of 0.816 which is very good.

#### 5.1.4.17 Improvement

The following are the results of the factor analysis test conducted on the improvement construct. The test results can be referred in the table below.

Table 5.21  
*Factor Analysis Summary for Improvement*

Item	Item Details	Factor 1	Communalities
I 1	Improvement 1	.859	0.737
I 2	Improvement 2	.859	0.737
Eigen Value		1.474	
Percentage of Variance		73.713	
KMO			0.500
Bartlett's Test of Sphericity Approx. Chi Square			8.281
df			1
Significance			.004
Cronbach's Alpha			.581

This construct fulfils all criteria except for KMO and Cronbach's Alpha where both of the value is just on minimum passed value. This may due to the limited number of items in this construct which only 2 items. The result of KMO for this construct is 0.500 and the value for Bartlett's Test is significant. The communalities for each variable are fine as they are above 0.3 and the initial of 1. From the analysis, there is only 1 factor that been identified. The reliability test by observation of the Cronbach Alpha value was done on the 2 items. The result shows the value of 0.581 which is poor.



The table below shows the result of reliability test on every construct in the study.

Table 5.22  
*The Summary of Factor Analysis*

No.	Dimension	Number of Item	KMO	Number of Item after Factor Analysis	Cronbach's Value
1.	Zero Defect	7	0.541	7	0.720
2.	Consistency	6	0.720	6	0.841
3.	Inspection	4	0.715	4	0.633
4.	Process Approach	4	0.690	4	0.733
5.	Resource Management	11	0.712	11	0.873
6.	Relationship Management	6	0.692	6	0.738
7.	Engagement of People	3	0.612	3	0.659
8.	Wisdom	4	0.562	4	0.689
9.	Decision Making	4	0.710	4	0.749
10.	Knowledge	7	0.718	7	0.750
11.	Supervision and Support	3	0.642	3	0.736
12.	Customer Focus	2	0.500	2	0.711
13.	Leadership	5	0.630	5	0.673
14.	Sincerity	4	0.564	4	0.816
15.	Discipline	3	0.733	3	0.897
16.	Faith	3	0.705	3	0.816
17.	Improvement	2	0.500	2	0.581

## 5.2 Summary of the Chapter

This chapter provides findings and discussion regarding the third research question about the validity and reliability of the built instruments. The study using Confirmatory Factor Analysis and findings showed satisfactory and convincing results for the items that been built.



## **CHAPTER 6**

### **SUMMARY, CONCLUSION AND RECOMMENDATION**

#### **6.0 Introduction**

This chapter will provide a brief overview of the study and summarize the findings. Next, this chapter will provide some recommendations and suggestions for organizations and future research. This chapter will be divided into several small parts. First, this chapter will discuss the results and findings of the study, followed by the limitations of the study and finally, the research recommendations for future use.

#### **6.1 Summary of Findings**

This study is being done to answer three main research objectives which are, 1) to develop an Islamic Quality Management System based on Quranic sources 2) to identify measurement metric for educational institutions, align with Islamic values and 3) to determine the level of validity and reliability of the built instrument.

The study involves three phases, which are firstly, the development of the Islamic quality management system. Secondly, the operationalization of the Islamic quality management system and lastly, the test on the validity and reliability of instruments. The study applies both qualitative and quantitative methodology. The qualitative methodology was used in the first and second phases of developing and operationalizing the Islamic quality management system, while the quantitative methodology was used to test the validity and reliability of the built instruments.

The data that was collected in the third phase was analyzed using the software Statistical Package for Social Science (SPSS 26). Factor analysis and reliability analysis were

conducted to test the validity and consistency of every construct, dimension and item in this study.

## 6.2 Main Findings of the Study

### 6.2.1 The Development of Islamic Quality Management System

The development of instruments is based on constructs and dimensions that have been identified using qualitative methods, which is a literature study. This literature study involves analysing documents, namely the Al Quran, through text mining. The construct comes first in the construction of the items, taking it entirely from the Quran. A total of 17 constructs that have successfully been collected.

The process of extracting constructs from the Quran using the technology of text mining was used to answer the first research question which is, “how Islamic Quality Management System can be developed from the Quranic source?” It is then able to achieve the first research objective, which is “to develop an alternate Islamic Quality Management System based on Quranic source”.

The constructs were collected using keywords that were rooted in the concept of quality. The 17 constructs are zero defect, consistency, inspection, process approach, resource management, relationship management, engagement of people, wisdom, decision making, knowledge, supervision and support, customer focus, leadership, sincerity, discipline, faith (*iman*) and improvement.

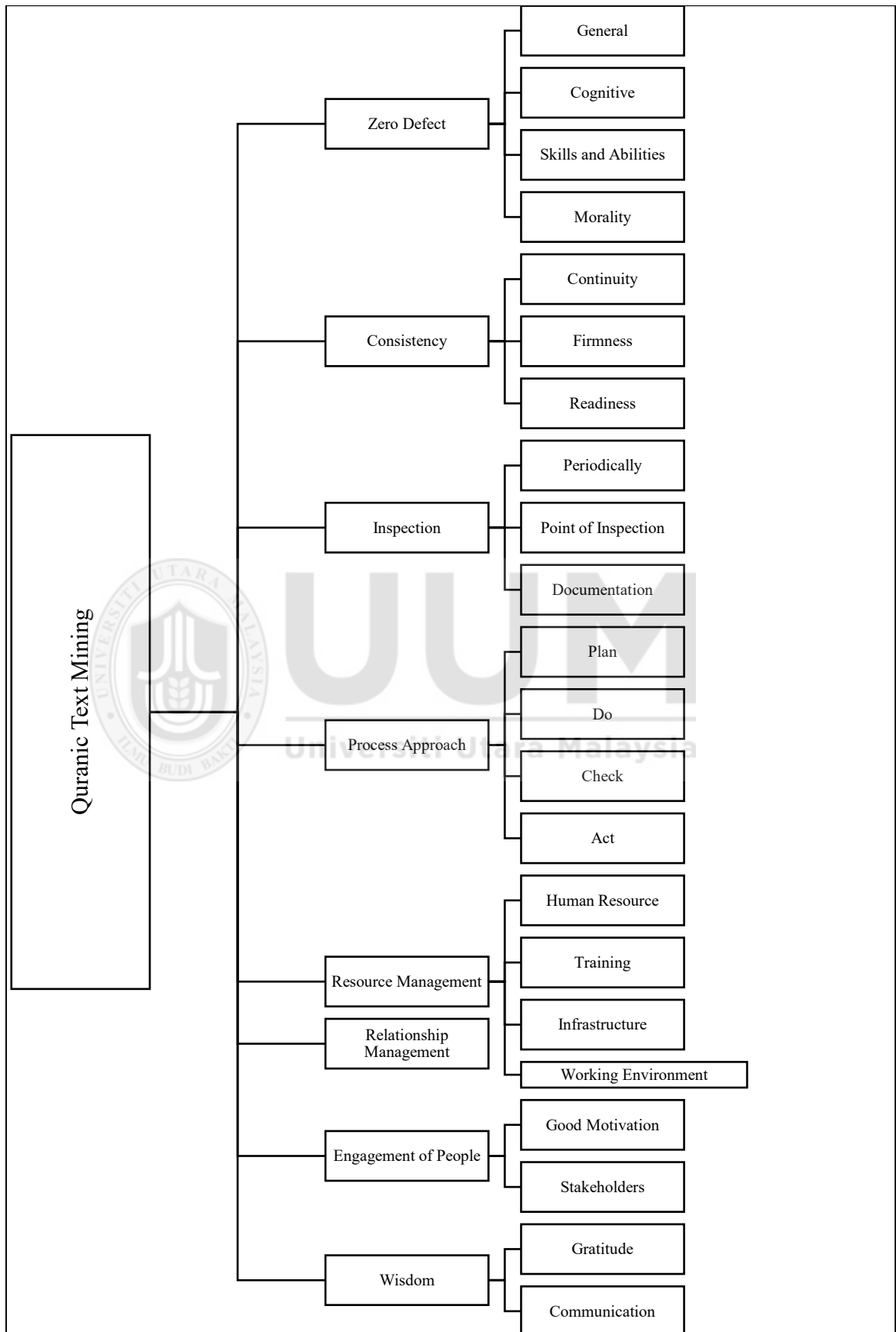
Some of the constructs are similar to ISO 9001 or MS 1900, while some are not included in the main principles of existing standards but became a part of the sub-principle of the framework. Other than that, few constructs are completely new extracted from Quranic text mining and cannot be found in the previous existing standards.

Table 6.1 below shows the summary of the constructs and dimensions in the alternative framework and existing standard.

Table 6.1  
*The Summary of Constructs and Dimensions*

<b>Constructs</b>	<b>Dimensions</b>	<b>Existing Standard or Clause</b>	<b>New in the Alternative Framework</b>
Zero Defects	General	/	
	Cognitive		/
	Skills and Abilities		/
	Morality		/
Consistency	Continuity	/	
	Firmness	/	
	Readiness		/
Inspection	Periodically	/	
	Point of Inspection	/	
	Documentation	/	
Process Approach	Plan	/	
	Do	/	
	Check	/	
	Act	/	
Resource Management	Human Resource	/	
	Training	/	
	Infrastructure	/	
	Working Environment	/	
	Good Motivation	/	

Relationship Management	Stakeholders	/	
Wisdom	Gratitude		/
	Communication	/	
Decision Making	References	/	
	Shura		/
	Tawakkal		/
	Details and Clear Explanation		/
Engagement of People	Brotherhood		/
Knowledge	Knowledge Acquisition	/	
	Knowledge Storing	/	
	Knowledge Transfer	/	
Supervision and Support	Organizational Support	/	
	Supervision	/	
Customer Focus	Well Informed	/	
	Customer Satisfaction	/	
Leadership	Taqwa		/
	Competency	/	
	Compassion		/
Sincerity	Trustworthy		/
Discipline	Self-Discipline		/
	Task-Discipline		/
	Team-Discipline		/
Faith	Faithfulness		/
Improvement	Continual Improvement	/	



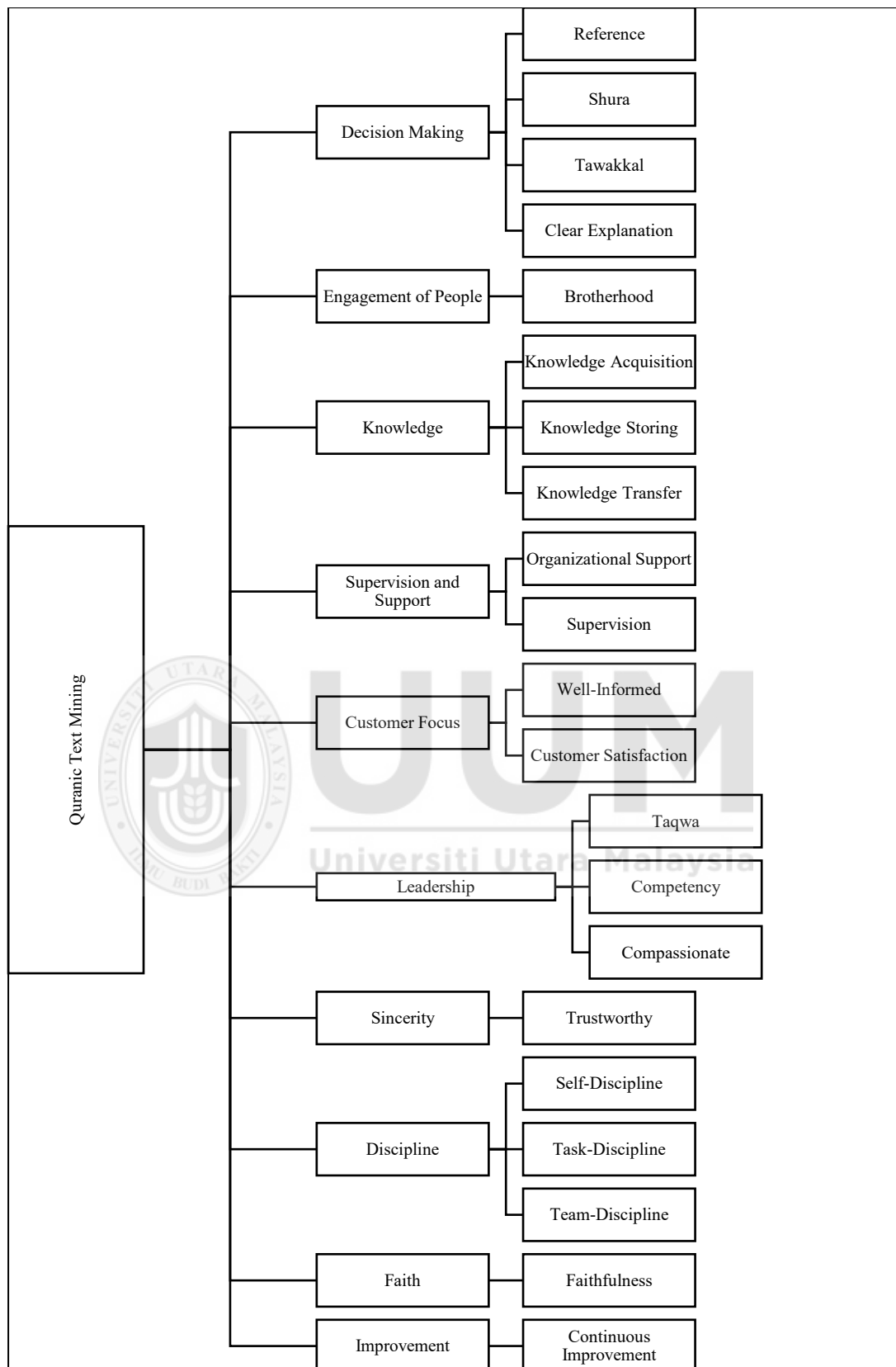


Figure 6.1  
*An Alternative Islamic Quality Management Framework*



The details of the findings of constructs and dimensions and comparison with previous standards are explained below.

a. Construct: Zero Defect

Zero defect is not the main principle under the existing standard; however, it is mentioned in the sub-principle. It is stated in clause 8.3 that defects need to be identified and corrective and preventive actions are taken.

In this alternative framework, zero defect is the main construct or is equal to the main principle in the standard as it is extracted from the Quran through text mining. The difference between the alternative framework compared to the existing standard is the dimensions under the construct. Zero defect in the alternative framework produces three dimensions, which are cognitive, skill and abilities and morality, which are more relevant and tailored to the educational field.

b. Consistency

While ISO 9001:2015 does not explicitly list "consistency" as a standalone principle in the existing standard, the concept is inherently embedded within several key principles and clauses of the standard. Consistency is a fundamental aspect of maintaining a reliable and effective Quality Management System. It is stated in every clause as an embedded value to achieve the optimum level of effectiveness.

In the alternative framework, consistency is the main construct or is equal to main principle in the standard as it is extracted from Quran through text mining. Consistency in the alternative framework not only focuses on continuity as stated in the existing standard; however, it is also related to firmness and readiness, as the Quran mentions

more comprehensively. Consistency in the alternative framework produces three dimensions which are continuity, firmness and readiness.

c. Inspection

In the existing standard, inspection is not the main principle under existing standard; however, it is mentioned in the sub-principle. It is stated in clause 8.2.1 that monitoring or regular assessment is recommended to ensure the product and service quality.

In the alternative framework, inspection is the main construct or is equal to main principle in the standard as it is extracted from Quran through text mining. Inspection in the alternative framework produces three dimensions which are periodic, point of inspection and documentation.

d. Process Approach

In both existing standards and alternative frameworks, the process approach becomes the main principle and construct. The dimensions under the construct also similar, which is based on the PDCA cycle (Plan, Do, Check, Act). However, each item under this construct is designed to suit Islamic and educational institutions.

e. Resource Management

In both existing standards and alternative frameworks, resource management becomes the main principle and construct. In ISO 9001, resource management is under Clause 7- Resource, which includes 7.1.1- General; 7.1.2 – People; 7.1.3 – Infrastructure and 7.1.4 -Environment for the operation of processes.

In the alternative framework, resource management is also the main construct that has been extracted using Quranic text mining. There are four dimensions under this

construct, which are human resources, training, infrastructure and working environment.

f. Relationship Management

Under the existing ISO 9001, there is the principle of relationship management where it is closely related to Clause 4.2. - Understanding the Needs and Expectations of Interested Parties. Organizations must identify relevant interested parties or stakeholders and understand their needs and expectations. Interested parties can include customers, suppliers, employees, regulators, and other relevant entities.

In the alternative framework, relationship management also involves interested parties with educational institutions or stakeholders. There are two dimensions under the construct which are good motivation and stakeholders.

g. Wisdom

While ISO 9001:2015 does not explicitly mention "wisdom," the standard embodies principles that reflect wise management practices.

In the alternative framework, wisdom is extracted as the main construct. There are two dimensions under this construct which are gratitude and communication. While gratitude is clearly not mentioned in the existing standard, but communication is stated in ISO 9001 under Clause 7.4.

#### h. Decision Making

In the existing standard, there is principle called evidence-based decision making. It indicates that organizations must make decisions based on reliable and relevant data rather than relying on intuition or personal opinion.

In the alternative framework, decision-making is also one of the constructs that have been extracted through Quranic text mining. There are three dimensions under this construct which are references, *shura*, *tawakkal* and detail explanation. The dimensions under this construct are highly linked to Islamic values and principles.

#### i. Engagement of People

In both existing standards and alternative frameworks, engagement of people becomes the main principle and construct. There is only one dimension under this construct which is brotherhood. This construct focuses on the importance of the people inside the organization that can contribute positively to the organization.

#### j. Knowledge

In the existing standard, knowledge is not the main principle but sub-principle and has been stated under Clause 7.1.6 - Organizational Knowledge. This clause focuses on ensuring that the organization maintains and provides the necessary knowledge to achieve conformity of products and services and to improve the quality management system.

Under the alternative framework, knowledge is a part of construct as it is crucially mentioned in the Quran and highly recommended in Islam. There are three dimensions under this construct which are knowledge acquisition, knowledge storing and knowledge transfer.

#### k. Supervision and Support

In the existing standard, supervision and support is not the main principle but sub-principle and has been stated under Clause 7 - Resource. All the clauses under Clause 7 collectively ensure that there is adequate supervision and support for the quality management system to function effectively and achieve its intended outcomes.

In the alternative framework, supervision and support are extracted as construct with two dimensions under it. The first dimension is organizational support and the second one is supervision.

#### l. Customer Focus

In both existing standards and alternative frameworks, customer focus become the main principle and construct. This principle or construct highlights the importance of customer focus as a fundamental aspect of quality management. There are two dimensions under this construct in the alternative framework which are well-informed and customer satisfaction.

#### m. Leadership

In both existing standards and alternative frameworks, leadership become the main principle and construct. Clause 5 of ISO 9001 specifically details the leadership requirements in the quality management system. In the alternative framework, there are three dimensions under this construct which are *taqwa*, competency and compassion. The dimension of *taqwa* is new in the alternative framework as it is related to Islamic principles on leadership.

n. Sincerity

In the existing standard, there is no specific principle on sincerity rather than an embodied value that should be practiced by organization.

In the alternative framework, sincerity is extracted as construct or main principle. This is due to the importance of sincerity in Islamic principles and Islamic working ethics. There is only one dimension under the construct which is trustworthy.

o. Discipline

ISO 9001 does not explicitly mention "discipline" in the clause, principle, context of employee behavior or organizational policies. However, the standard does include requirements related to organizational structure, roles, responsibilities, and authority that indirectly support disciplined operations and behaviors within an organization.

In the alternative framework, discipline is extracted as construct. There are three dimensions under this construct which are self-discipline, task-discipline and team-discipline.

p. Faith

ISO 9001 does not include any principle of faith in the framework as it is closely related to religion and spiritual aspect.

In the alternative framework, faith is extracted as construct as it highly-linked with Islamic values and mentioned many times in the Quran. There is only one dimension which is faithfulness.

#### q. Improvement

In both existing standard and alternative framework, improvement become the main principle and construct. This is because, quality management is all about improving the current state of organization to be more effective and efficient. There is only one dimension in the alternative framework for this construct which is continual improvement.

#### 6.2.2 The Operationalization of Islamic Quality Management System

After identifying the constructs using the Quranic text mining in the first layer, researcher then combined the Quranic text mining with previous literature to come out with the dimensions and items for each construct. The construction of items also involves the selection, self-writing, acceptance, and modification of items based on principles, concepts, and theories identified through a literature review.

Items are also developed by researchers through the examination of ideas that have been approved by experts, grounded in references through theories related to constructs and dimensions. 78 items have been itemized and organized, and they are derived from constructs and dimensions extracted from Quranic text mining. Even some constructs and dimensions are similar with the existing standards, however, the items were written differently to tailor the Islamic perspective and the need of educational institutions.

The process of item writing and development to be operationalized for the purpose of education institution was used to answer the second research question which is “what the measurement metric for Islamic quality management from Quranic source in the educational and Islamic perspective?”. It is then able to achieve the second research objective which is “to identify measurement metric for educational institution, align with Islamic value”.

### 6.2.3 The Validity and Reliability of Built Instruments

To conduct this study, the researcher has performed validity and reliability test of the constructed instrument. These functional tests were carried out through (i) construct validity testing using factor analysis and (ii) reliability testing through the observation of Cronbach's Alpha values and KMO values. Both of these tests were conducted by generating respondent data in the SPSS software.

In order to achieve the research objectives, a questionnaire instrument has been developed, encompassing all the constructs and dimensions of the study. The preparation of survey items is crucial to operationalize the constructs and dimensions in a more relevant and contextually connected form to the daily operations of educational institutions. It is also closely related to the willingness of respondents to engage, understand, respond, and subsequently return the questionnaire to the researcher. A total of 78 items for all constructs and dimensions have been listed.

In this study, the content validity is used as a basis for the instrument's validity. Consequently, the validity of the instrument is crucial, especially in associating the gathered data according to the involved and relevant dimensions and constructs. According to Taherdoost (2016), content validity is assessed during the development of a new instrument where it entails scrutinizing a fresh survey tool to guarantee the inclusion of all crucial items while excluding undesirable ones within a specific construct domain. Based on this opinion, the importance of content validity for refining items in a newly developed instrument is highly emphasized.

The item filtration is subsequently utilized to modify sentence structures and replace items that exhibit doubt or elements of ambiguity, whether in terms of content or language literacy. Moreover, this item filtration process also involves the input of two experts in the quality management field, a teacher from an educational institution and



two experts in the field of *tafseer* and Arabic literature who has undergone a discussion process with the researcher. Their expertise has been employed to ascertain the content validity of the research instrument. Referring to the experts' validation, there were additional refinements made, and overall feedback regarding the content validity is convincing.

When researcher intends to assess the construct validity and reliability of an instrument, they employ factor analysis. This study uses confirmatory factor analysis. Confirmatory Factor Analysis is a method designed to validate whether the number of factors or constructs, as well as the loadings of observed variables on these factors, align with the anticipated expectations according to the underlying theoretical framework (Malhotra, 2004).

There are several aspects that serve as benchmarks for the reliability of the instrument and being tested on every dimension which are, the factor loading, *Kaiser-Meyer-Olkin* (KMO) value, Bartlett's Test value, communalities and Cronbach's Alpha (Grimm & Yarnold, 1994; Kaiser, 1974; Tavakol & Wetzel, 2020; Ul Hadia et al., 2016). The KMO value must above 0.6 and Bartlett's Test of *sphericity* must be significant which is 0.00 or 0.001 (Pallant, 2005). Cronbach's Alpha value is also important where it should be noted that the value below 0.6 is unacceptable and the greater the value, the better and more excellent the reliability of the instrument is (Arof et al., 2018).

After the study was conducted, it was found that almost all the results exceeded the minimum requirements outlined. Nevertheless, there were a few dimensions that received minimum values, and one instrument fell below the minimum threshold.

The only construct that fell down below minimum threshold is the construct of improvement which are 0.500 for KMO value and 0.581 for Cronbach's Alpha. Both

values are low but did not fall into unacceptable rate. According to the study from Taber (2018), few descriptors agreed value above 0.5 as satisfactory and can be accepted. For KMO value, Kaiser initially proposed that the baseline criterion for factorability be .50 as there is sufficient evidence that at least one common factor underpins the observed variables (Cerny & Kaiser, 1977; Kaiser, 1981; Kaiser & Rice, 1974).

There are few possible factors that lead to the low value and for this study, it is believed the cause that affecting the value is the small number of items under the improvement construct which only two items. This will affect the Cronbach's Alpha values as alpha increases with the number of items and alpha is heavily dependent on the number of items (Ellis, 2017; Jugessur, 2022; Ozturk, 2011). For KMO value, a larger number of variables can increase the potential for interrelationships among variables, potentially leading to a higher KMO value if these interrelationships are present and strong.

The improvement construct is the last construct in the questionnaire. The number of items under this construct is limited due to two factors. Firstly, the researcher attempts to restrict the number of questions to prevent respondents from being reluctant to answer. Secondly, the researcher has identified suitable items for inclusion in the construct and has condensed them to only 2 items as it is in a form of rubric which considered more comprehensive.

The finding of the reliability and validity testing on the instruments answer the third research question which is "how the level of validity and reliability of the built measurement instrument?". It is then able to achieve the second research objective which is "to determine the level of validity and reliability of the built instrument".

### 6.3 Implication of the Study

Based on the discussed study results, the researcher has put forward recommendations expected to serve as a reference and guide for future researcher in any future studies.

Some of the recommendations that the researcher wishes to express are:

#### 6.3.1 Theoretical Implication

This study is expected to make a significant implication to the academic world because there are limited studies focusing on the Islamic quality management system in educational institutions and none of previous research has been found that specifically focuses on the construction of items related to the Islamic quality system through the use of Quranic text mining. Therefore, this study can present new theories regarding the Islamic quality management system. A groundbreaking theoretical development may lead to a paradigm shift within this quality management academic discipline and often have the potential to bridge gaps as it encompasses multiple perspectives that can encourage interdisciplinary collaboration that will be resulting in a comprehensive understanding about subject matter.

The contribution to the development of theory is seen as a way to add the collection of previous literature as it assist in reinforce and broaden established concepts, models, and findings found in the literature related to quality management, Islamic quality management, and education quality. This research has effectively added to the body of theory and comprehension concerning the development and creation of instruments that are suitable and applicable to particular fields, with a specific emphasis on education in this study.

This study can also contribute thoughts that can be used as a reference in forming an effective and relevant quality management system from an Islamic perspective through the use of Quranic text mining and maintain the relevancy and suitability for the use of

educational institutions. The managerial contribution of the developed Islamic quality management system lies in its ability to provide educational institutions with a comprehensive framework that aligns with Islamic principles and values. This system integrates core Islamic teachings into management practices, ensuring that all aspects of institutional operations, from leadership and governance to teaching and learning, are conducted in accordance with ethical standards derived from the Quran.

Besides, the development of an alternative Islamic Quality Management System necessitates the creation of new research methodologies. As researcher strive to test and validate emerging theoretical concepts, an innovative research method and tool has been used namely Quranic text mining in extracting constructs and dimensions for quality management system. Quranic text mining that is also known as a tool in data analytic is still something new with limited research done using the methodology especially involving Quran as the data source. With the use of this method, it can open and empower new branches of knowledge, and the results will add to the collection of literature and be beneficial to the research world.

Lastly, this study also contributes in the expansion and application of theory in a new context which are very needed in the quality management as quality itself is best defined as a continuous improvement across various fields. Demonstrating the applicability of an existing theory in a new context which are education with the addition of Islamic values in this study, showcasing its versatility and contributing to the generalizability of the theory across different domains.

### 6.3.2 Managerial Implication

This study provides several managerial implications especially by practical implementation in related organization and institution. Firstly, the findings from the implemented instrument in an institution can help identify issues that will subsequently

assist in taking preventive measures and finding solutions to those problems. The implementation of new Islamic quality management system can contribute insights into effective change management strategies, including approaches to managing resistance, fostering organizational resilience, and ensuring successful implementation of changes within the organization. All of this will then contribute to a quality Islamic education system that is beneficial for the development of society and the nation

Besides, the instruments, which has been scientifically tested for its validity and reliability, can be utilized as a tool for assessing the implementation of the Islamic Quality Management System within organizations, especially schools, as it has been designed in accordance with the appropriateness of the education world. The designed Islamic Quality Management System also taking into account the well-being and character building of students which are the main output of educational institutions. This study aids in providing insights to design and implement programs that support student development, mental health, and overall satisfaction within the educational environment.

#### 6.4 Limitations of the Study

There are several limitations in this study that may affect the interpretation of the findings. Firstly, this study only focuses on the development of the Islamic quality management system through the use of evidence from the Quran and past research. The study does not take into account elements mentioned in hadith, even though it is also a primary legal source in Islam. It is hoped that future studies will consider the content of hadith, which is generally more abundant and comprehensive, with the assistance of text mining technology for the extraction process.

Secondly, although this study was conducted in the service industry, it is only focused on its application in the field of education and educational institutions. It would be

interesting if future studies could be extended to other service industries, which undoubtedly can provide greater benefits to the community. At the same time, it can promote holistic Islamic values, encompassing various aspects and sections in human's life.

Lastly, another limitation of this study lies in the challenge of adapting quality management system, which are traditionally implemented in the production and manufacturing sectors, to the education industry, where research is still limited. The application of these principles in education, particularly within Islamic institutions, is further complicated by the difficulty in measuring intangible outcomes, such as moral and Islamic values. Despite these challenges, this study can serve as a foundation for continuous improvement initiatives, offering a framework to critically assess current practices and identify opportunities for enhancement within the educational system.

#### 6.5 Directions for Future Research

This study offers and recommends directions for future research in strengthening the findings and overcoming limitations stated above. Among the recommendations are:

- a. This study only utilized the Islamic source of Quran. Hence, upcoming research can take into account the content of hadith, which is typically richer and more encompassing. The aid of text mining technology is anticipated for facilitating the extraction process.
- b. This study is using a cross-sectional method where single data collection was conducted. It is great to recommend future research to measure the long-term effect of feedback of the implementation of Islamic quality management system in the institution.
- c. This study's concentration was solely on its application within the field of education and educational institutions. It would be intriguing if upcoming

research endeavours could broaden their scope to include other service industries, undoubtedly yielding greater advantages for the community. Simultaneously, this expansion could promote comprehensive Islamic values, addressing various aspects and facets of human life.

## 6.6 Conclusion

It is indisputable that there have been that numerous studies on Islamic quality management have been undertaken from various perspectives over the years. One goal of this research is to create a framework for an Islamic quality management system that does not rely on conventional theories, under the concept of Islamization. This study employs technological advancements, namely text mining, to extract constructs and dimensions from the Quran. The aim is to fortify the foundation of *tawhid* by utilizing the original source of Islam in developing the instruments.

Overall, this study has yielded several significant findings regarding quality management systems, particularly from an Islamic perspective. In more detail, the research presents outcomes in the model of an Islamic quality management system through the application of Quranic text mining to construct instruments. It also conducts a thorough review of past literature to ensure alignment with educational institutions. The study provides empirical evidence regarding the validity and reliability of the instruments developed, employing factor analysis in IBM SPSS. In summary, the research has addressed the defined research questions and successfully achieved all its objectives.

The research findings are also believed to have made a significant contribution to the exploration and development of quality management discipline in Islam. This study has paved the way for further research to examine the Islamic Quality Management System

more comprehensively, whether in the field of education or extended to other domains. It also provides an opportunity to leverage the highly beneficial text mining technology in future studies.





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## Appendices

### *Appendices A 1* *The Items in the Questionnaires*



RUBRIK SISTEM KUALITI ISLAM							
SEKOLAH: _____							
	KECACATAN SIFAR	1	2	3	4	5	SKOR
1	Pengenalpastian kecacatan (masalah) dalam sektor pendidikan  (Contoh: Isu disiplin, isu 3M, isu pentaksiran dan sebagainya)	Sekolah mengenal pasti sebarang kecacatan (masalah)	Sekolah dapat mengenal pasti beberapa kecacatan (masalah)	1) Sekolah mengenal pasti kecacatan (masalah)  2) Mempunyai rancangan cara mengatasinya	1) Sekolah mengenal pasti Kecacatan (masalah)  2) Berusaha bagaimana mengatasinya	1) Sekolah mengenal pasti kecacatan (masalah)  2) Berusaha bagaimana mengatasinya  3) Mempunyai perancangan untuk mengelakkannya terjadi pada masa akan datang	
2	Pembetulan kesilapan dalam proses dan peringkat kerja	Sekolah mengenal kesilapan	1) Sekolah dapat mengenal kesilapan  2) Membolehkan pembetulan dibuat pada mana-mana peringkat kerja	1) Sekolah dapat mengenal pasti kesilapan  2) Membolehkan pembetulan dibuat  3) Mempunyai langkah pencegahan	1) Sekolah mengenal pasti kesilapan  2) Membolehkan pembetulan dibuat  3) Mempunyai langkah pencegahan  4) Mempunyai dokumentasi kesilapan dan pembetulan yang betul	1) Sekolah mengenal pasti kesilapan  2) Membolehkan pembetulan dibuat  3) Mempunyai langkah pencegahan  4) Mempunyai dokumentasi kesilapan dan pembetulan yang betul	

						5) Pembetulan menjadi input kepada inovasi baharu	
3	Pengetahuan Asas (3M)  Membaca, Menulis dan Mengira	Sekolah mengenal pasti murid yang mempunyai masalah asas pengetahuan 3M <b>tidak</b>	Sekolah mengenal pasti murid yang mempunyai masalah asas pengetahuan 3M	1) Sekolah mengenalpasti murid yang mempunyai masalah pengetahuan asas 3M  2) Mempunyai rancangan bagaimana menangani mereka	1) Sekolah mengenalpasti murid yang bermasalah dalam pengetahuan asas 3M  2) Sedang berusaha menangani mereka	1) Sekolah mengenalpasti murid yang bermasalah dalam pengetahuan asas 3M  2) Sedang berusaha menangani mereka  3) Mempunyai dokumentasi/rekod prestasi mereka	
4	Pencapaian mengenai Pengetahuan Asas (3M)	<b>Kebanyakan</b> murid masih menghadapi masalah 3M <b>pada tahun ketiga</b> kemasukan mereka	<b>Beberapa</b> murid masih menghadapi masalah 3M <b>pada tahun ketiga</b> kemasukan mereka	<b>Tiada</b> murid menghadapi masalah 3M <b>pada tahun ketiga</b> kemasukan mereka	<b>Tiada</b> murid menghadapi masalah 3M <b>kurang dari tahun ketiga</b> kemasukan mereka	Tiada murid mempunyai masalah 3M <b>semasa mendaftar sekolah</b>	
5	Kemahiran dan kebolehan  (Bahas, Bercerita, Nasyid, Kepimpinan, Boleh Melukis dll)	<b>Tiada</b> murid yang lulus sekolah dengan mengenalpasti kemahiran dan kebolehan	<b>Beberapa</b> murid lulus sekolah dengan mengenalpasti kemahiran dan kebolehan	<b>Kebanyakan</b> murid lulus sekolah dengan mengenalpasti kemahiran dan kebolehan	<b>Semua</b> murid lulus sekolah dengan mengenalpasti kemahiran dan kebolehan	<b>Semua</b> murid lulus sekolah dengan mengenalpasti kemahiran dan kebolehan  Diberi peluang untuk membuktikan dan menunjukkan kemahiran dalam program dalaman atau luaran sekolah	

6	Rekod Disiplin	<b>Kebanyakan</b> murid mempunyai rekod disiplin kesalahan berat	<b>Beberapa</b> murid mempunyai rekod disiplin kesalahan berat	1) <b>Sedikit</b> murid yang mempunyai rekod disiplin kesalahan berat 2) Beberapa murid mempunyai rekod kesalahan ringan	1) Tiada murid yang mempunyai rekod disiplin kesalahan berat 2) Beberapa murid yang mempunyai rekod disiplin kesalahan ringan	Tiada murid yang mempunyai rekod disiplin berat dan rekod disiplin ringan	
7	Persekitaran dan program yang menekankan nilai moral yang cemerlang	Sekolah <b>tidak</b> menyediakan persekitaran dan program sedemikian	1) Sekolah menyediakan persekitaran cemerlang 2) Beberapa program yang menekankan nilai moral yang cemerlang	1) Sekolah menyediakan persekitaran yang membudayakan kecemerlangan 2) Memastikan <b>semua</b> program menekankan nilai moral yang cemerlang	1) Sekolah menyediakan persekitaran yang membudayakan kecemerlangan 2) Memastikan <b>semua</b> program menekankan nilai moral yang Cemerlang 3) Menggalakkan murid untuk <b>berdakwah</b> kepada orang lain	1) Sekolah menyediakan persekitaran yang membudayakan kecemerlangan 2) Memastikan <b>semua</b> program menekankan nilai moral yang cemerlang 3) Menggalakkan murid untuk <b>berdakwah</b> kepada orang lain <b>secara konsisten</b>	
	<b>KONSISTENSI</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>SKOR</b>
8	Proses pengauditan kualiti dalaman dan luaran	Sekolah tidak terlibat dalam sebarang proses pengauditan kualiti sama ada dalaman atau luaran	Sekolah hanya terlibat dengan proses audit dalaman	Sekolah hanya terlibat dengan proses audit dalaman mengikut tempoh masa yang telah digariskan	Sekolah terlibat dalam proses pengauditan dalaman dan luaran mengikut tempoh masa yang digariskan	Sekolah terlibat dalam proses pengauditan dalaman dan luaran mengikut tempoh masa yang digariskan <b>secara konsisten</b>	

9	Kajian semula dasar/ prestasi kualiti	Sekolah mempunyai kualiti <b>tidak</b> dasar	Sekolah mempunyai dasar kualiti tetapi tidak menyemak semula dasar untuk diselaraskan dengan keperluan standard kualiti dan nilai Islam	Dasar kualiti disemak semula oleh sekolah untuk memastikan ia selari dengan keperluan standard kualiti <b>atau</b> nilai-nilai Islam	Dasar kualiti disemak semula oleh sekolah untuk memastikan ia selari dengan keperluan standard kualiti <b>dan</b> nilai-nilai Islam	Dasar kualiti disemak oleh sekolah <b>secara berkala</b> (setiap tahun, 3 tahun, lain-lain) untuk diselaraskan dengan keperluan standard kualiti <b>dan</b> nilai-nilai Islam	
10	Proses Kawalan Kualiti  Contoh proses: Peperiksaan, Disiplin, PdPC dan sebagainya	Sekolah <b>tidak</b> terlibat dalam sebarang proses kawalan kualiti	Sekolah terlibat dalam proses kawalan kualiti	1) Sekolah terlibat dalam proses kawalan kualiti 2) Memastikan ia selari dengan konsep sistem pengurusan kualiti	1) Sekolah terlibat dalam proses kawalan kualiti 2) Memastikan ia selari dengan konsep sistem pengurusan kualiti 3) Mempunyai dokumentasi yang betul	Sekolah terlibat dalam proses kawalan kualiti  Memastikan ia selari dengan konsep sistem pengurusan kualiti  3) Mempunyai dokumentasi yang betul 4) Dipantau oleh pihak pengurusan	
11	Keperluan tawhidik dan masalah ammah sebagai matlamat utama	Sekolah <b>tidak</b> meletakkan keperluan Tawhidik dan masalah ammah sebagai matlamat utama	Sekolah hanya meletakkan <b>salah satu</b> antara keperluan Tawhidik atau masalah ammah sebagai matlamat utama	Sekolah tetap tegas meletakkan keperluan tawhidik <b>dan</b> masalah ammah dalam <b>beberapa</b> kes	Sekolah tetap tegas dalam meletakkan keperluan tawhidik dan masalah ammah dalam <b>kebanyakan</b> masa dan kes	Sekolah tetap tegas dalam meletakkan keperluan tawhidik dan masalah ammah <b>sepanjang masa</b>	
12	Perbuatan tidak bertanggungjawab atau kes tata tertib di Sekolah	Pihak sekolah <b>tidak</b> mengambil tindakan tegas	Sekolah mengambil tindakan tegas	Sekolah mengambil tindakan tegas <b>dengan pertimbangan dan perbincangan yang betul</b>	1) Sekolah mengambil tindakan tegas dengan pertimbangan dan perbincangan yang betul 2) Dokumentasi dan rekod disediakan	1) Sekolah mengambil tindakan tegas dengan pertimbangan dan perbincangan yang betul 2) Dokumentasi dan rekod disediakan 3) Merancang langkah pencegahan	
13	Sekolah memastikan kesiediaan guru dan murid dalam menerima pakai E-pembelajaran	Tiada item	Satu item	Dua item	Tiga item	Empat dan lebih item	



	Transformasi digital Pedagogi Kolaboratif Pendidikan inklusif Kajian kes						
	<b>PEMERHATIAN/ PEMERIKSAAN</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>SKOR</b>
<b>14</b>	Pemerhatian berkala terhadap proses utama institusi pendidikan (Contoh: PdPC, Aktiviti Panitia, Unit Peperiksaan)  Sebelum / input Proses Produk akhir /Output	<b>Tiada</b> pemeriksaan berkala atau pemerhatian ke atas sebarang aktiviti	Pemerhatian secara berkala pada <b>satu</b> item sahaja	Pemerhatian secara berkala pada <b>dua</b> item sahaja	Pemerhatian secara berkala pada ketiga-tiga item	Pemerhatian secara berkala pada ketiga-tiga item dan rekod <b>didokumenkan</b>	
<b>15</b>	Pengurusan atasan menyemak laporan prestasi dan disiplin (Warga Kerja dan Murid)	<b>Tiada</b> semakan laporan prestasi dan disiplin <b>sama sekali</b>	<b>Tiada</b> semakan mengenai laporan prestasi dan disiplin <b>secara berkala</b> (contoh: hanya sekali setahun)	Hanya menyemak salah satu antara laporan prestasi <b>atau</b> disiplin secara berkala	Menyemak laporan prestasi <b>dan</b> disiplin secara berkala	Menyemak kedua-dua laporan prestasi dan disiplin secara berkala dan mendokumentasikannya/ memberi ulasan	
<b>16</b>	Semakan laporan kewangan	<b>Tiada</b> dokumen laporan kewangan institusi	Ada dokumen laporan kewangan institusi namun tidak lengkap	Ada dokumen laporan kewangan institusi yang lengkap	1) Ada dokumen laporan kewangan institusi yang lengkap 2) Disemak oleh pengurusan dalaman	1) Ada dokumen laporan kewangan institusi yang lengkap 2) Disemak oleh pengurusan dalaman	

						3) Disemak oleh pihak audit luar apabila diminta	
17	Penelitian hasil/output  (Output: Graduan sekolah)	Tiada data disimpan mengenai lulusan sekolah (alumni) yang merupakan output	Data disimpan tetapi tidak lengkap	Data disimpan dan lengkap	1) Data disimpan, lengkap 2) Dikemaskini	1) Data disimpan, lengkap 2) Dikemaskini 3) Lulusan sekolah (alumni) masih mempunyai hubungan baik dengan pihak sekolah	
	<b>PENDEKATAN PROSES</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>SKOR</b>
18	Proses dalam sekolah (PdPC, kurikulum dan silibus, penilaian dan pentaksiran, aktiviti dan program dalaman sekolah)	<b>Tidak</b> mengenal pasti proses yang terlibat di Sekolah	Mengenalpasti proses yang terlibat di Sekolah	Mengenalpasti proses yang terlibat dalam Sekolah dan urutannya	1) Mengenalpasti proses yang terlibat dalam Sekolah dan urutannya, 2) Mengenalpasti orang yang bertanggungjawab ATAU Mengenalpasti pasti sumber yang terlibat	1) Mengenalpasti proses yang terlibat dalam Sekolah dan urutannya 2) Mengenalpasti orang yang bertanggungjawab DAN 3) Mengenalpasti pasti sumber yang terlibat	
19	Proses Pembelajaran Dua Hala  (Contoh: Soal Jawab, Pembentangan, Projek dan sebagainya)	Tidak berlaku sama sekali	Berlaku kurang dari 10%	Berlaku 30%	Berlaku 50%	Berlaku 70% atau lebih	

20	Tindakan mengikut perancangan	<b>Tidak</b> melaksanakan tindakan yang perlu mengikut perancangan tahunan	Melaksanakan tindakan yang perlu mengikut perancangan tahunan	1) Melaksanakan tindakan yang perlu mengikut perancangan tahunan 2) Tindakan dipantau dan dikawal oleh pengurusan atasan	1) Melaksanakan tindakan yang perlu mengikut perancangan tahunan 2) Tindakan dipantau dan dikawal oleh pengurusan atasan, 3) Penilaian bagi setiap aktiviti dilakukan	1) Melaksanakan tindakan yang perlu mengikut perancangan tahunan 2) Tindakan dipantau dan dikawal oleh pengurusan atasan 3) Penilaian bagi setiap aktiviti dilakukan 4) Tindakan adalah berkesan (mencapai objektif/visi dan misi sekolah)	
21	Sekolah menggabungkan idea dan penyelesaian konstruktif dalam proses	<b>Tidak mempunyai</b> idea dan penyelesaian membina serta tidak membincangkannya	<b>Tidak memasukkan</b> idea dan penyelesaian yang membina ke dalam proses	Menggabungkan idea dan penyelesaian yang membina ke dalam proses	1) Menggabungkan idea dan penyelesaian yang membina ke dalam proses 2) Secara konsisten	1) Menggabungkan idea dan penyelesaian yang membina ke dalam proses Secara konsisten 3) Sentiasa mengkaji semula untuk penambahbaikan atau keberkesanan	
	<b>PENGURUSAN SUMBER</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>SKOR</b>
22	Kebajikan sumber manusia	Kebajikan sumber manusia diabaikan	Kebajikan sumber manusia diuruskan	Kebajikan sumber manusia diuruskan dengan berkesan	1) Kebajikan sumber manusia diuruskan dengan berkesan 2) Didokumentasikan	1) Kebajikan sumber manusia diuruskan dengan berkesan 2) Didokumentasikan	

						3) Disemak oleh Lembaga Pengelola Sekolah	
23	Penjelasan mengenai kadar gaji dan skop kerja	Tiada penjelasan dibuat	Penjelasan mengenai salah satu antara gaji/kadar gaji <b>atau</b> skop kerja	Penjelasan kadar gaji/gaji <b>dan</b> skop kerja	Penjelasan kadar gaji/gaji <b>dan</b> skop kerja <b>sebelum menerima penjawatan</b>	1) Penjelasan kadar gaji/gaji dan skop kerja sebelum menerima kakitangan, 2) Didokumenkan	
24	Kecekapan Sumber	Tiada tatacara dan syarat pemilihan pekerja	Tatacara dan syarat pemilihan pekerja berdasarkan kelayakan dan pengalaman	1) Tatacara dan syarat pemilihan pekerja berdasarkan kelayakan dan pengalaman 2) Disertakan dengan "mock teaching"	1) Tatacara dan syarat pemilihan pekerja berdasarkan kelayakan dan pengalaman 2) Disertakan dengan "mock teaching" 3) Meletakkan guru yang sesuai dengan subjek (kurang dari 60%)	1) Tatacara dan syarat pemilihan pekerja berdasarkan kelayakan dan pengalaman 2) Disertakan dengan "mock teaching" 3) Meletakkan guru yang sesuai dengan subjek (lebih dari 60%)	
25	Penilaian Prestasi Warga Kerja  (Contoh: Pencerapan)	Tiada penilaian prestasi dibuat	Penilaian prestasi dibuat	1) Penilaian prestasi dibuat, 2) Menjelaskan carta alir proses semakan prestasi  ATAU	1) Penilaian prestasi dibuat, 2) Menjelaskan carta alir proses semakan prestasi	1) Penilaian prestasi dibuat, 2) Menjelaskan carta alir proses semakan prestasi 3) Mendedahkan metrik semakan prestasi	

				Mendedahkan metrik semakan prestasi	DAN  Mendedahkan metrik semakan prestasi	4) Didokumenkan	
26	Peraturan dan Budaya Kerja	Tiada peraturan dan budaya kerja	Ada peraturan dan budaya kerja tetapi tidak didokumenkan	Ada dokumen bertulis peraturan dan budaya kerja	1) Ada dokumen bertulis peraturan dan budaya kerja  2) Bertepatan dengan nilai Islam	1) Ada dokumen bertulis peraturan dan budaya kerja  2) Bertepatan dengan nilai Islam  3) Disampaikan/dikomunikasikan	
27	Kemahiran yang diperlukan	Tiada maklumat mengenai kemahiran yang perlu dikuasai	Maklumat mengenai kemahiran yang perlu dikuasai, dimaklumkan	1) Maklumat mengenai kemahiran yang perlu dikuasai telah dimaklumkan  2) Dikemas kini dari semasa ke semasa	1) Maklumat mengenai kemahiran yang perlu dikuasai telah dimaklumkan  2) Dikemas kini dari semasa ke semasa,  3) Kemahiran dikenal pasti menggunakan analisis tugas kerja	1) Maklumat mengenai kemahiran yang perlu dikuasai telah dimaklumkan  2) Dikemas kini dari semasa ke semasa,  3) Kemahiran dikenal pasti menggunakan analisis tugas kerja  4) Didokumentasikan	

28	Pelan Pembangunan	Tiada pelan pembangunan	Ada pelan pembangunan jangka masa Panjang (10 tahun ke hadapan)	1) Ada pelan pembangunan jangka masa panjang (10 tahun ke hadapan)  Mempunyai masa garis	1) Ada pelan pembangunan jangka masa panjang (10 tahun ke hadapan)  2) Mempunyai garis masa  3) Dirancang mengikut jangkaan bilangan murid	1) Ada pelan pembangunan jangka masa panjang (10 tahun ke hadapan)  2) Mempunyai garis masa  3) Dirancang mengikut jangkaan bilangan murid  4) Didokumentasikan	
29	Modul Latihan/kursus  1) Modul Latihan  2) Jadual Latihan  3) Pengurus/Unit Latihan  4) Peruntukan Khas Latihan  Intipati Latihan dikongsikan dalam sekolah  6) Penilaian Latihan (feedback)	Sekolah tidak menyediakan sebarang latihan/kursus	Satu item sahaja	Dua item sahaja	Tiga item sahaja	Empat item dan lebih	

30	<b>Prasarana Sekolah</b> 1) Bilik Darjah 2) Kantin 3) Dewan 4) Makmal Sains 5) Makmal Komputer 6) Surau 7) Bilik Guru 8) Biik Sakit 9) Tandas 10) Stor Sukan/ Barang	6 atau kurang prasarana disenaraikan	Ada 7 prasarana yang disenaraikan	Ada 8 prasarana yang disenaraikan	Ada 9 prasarana disenaraikan	Ada semua prasarana disenaraikan	
31	<b>Ciri Keselamatan</b> 1) CCTV 2) Pengawal Keselamatan 3)Pelan Kecemasan/ Kebakaran 4)Rekod keluar masuk 5)Pagar	Tiada ciri	Satu item sahaja	Dua item sahaja	Tiga item sahaja	Empat item dan lebih	

32	Persekitaran Kerja	Wujud diskriminasi dalam persekitaran kerja	Tiada diskriminasi dalam persekitaran kerja	Persekitaran kerja yang baik (biah solehah)	1) Persekitaran kerja yang baik (biah solehah)  2) Bertepatan dengan nilai Islam	1) Persekitaran kerja yang baik  2) Bertepatan dengan nilai Islam  3) Membantu warga kerja berkembang secara personal dan profesional	
	<b>HUBUNGAN PEMBEKAL</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>SKOR</b>
33	Motivasi dan galakan mencari pengetahuan dan kemahiran tambahan	Pengurusan atasan <b>tidak</b> memberikan sebarang motivasi dan galakan	Pengurusan atasan memberikan motivasi dan galakan tetapi ia diusahakan sendiri oleh individu	Pengurusan atasan memberikan motivasi dan galakan dengan cadangan program Latihan oleh sekolah	Pengurusan atasan memberikan motivasi dan galakan dengan cadangan program latihan  <b>Beberapa</b> program dibiayai oleh Sekolah	Pengurusan atasan memberikan motivasi dan galakan dengan cadangan program latihan  <b>Kebanyakan</b> program dibiayai oleh Sekolah	
34	Hubungan baik dengan pembekal (contoh: buku, kantin dll)	<b>Tidak</b> mempunyai hubungan baik dengan pembekal	Mempunyai hubungan baik dengan 25% pembekal	Mempunyai hubungan baik dengan 50% pembekal	Mempunyai hubungan baik dengan 75% pembekal	Mempunyai hubungan baik dengan semua pembekal (100%)	
35	Hubungan baik dengan rakan strategik KPM, JPN dan Jabatan Agama Islam Negeri	<b>Tidak</b> mempunyai hubungan yang baik dengan rakan kongsi	Mempunyai hubungan yang baik dengan salah <b>satu</b> rakan strategik	Mempunyai hubungan yang baik dengan <b>dua</b> rakan strategik	Mempunyai hubungan yang baik dengan <b>semua</b> rakan strategik	Mempunyai hubungan yang baik dengan semua rakan strategik serta menyertai dan kolaborasi pada program bersama-sama	
36	Sekolah mengekalkan	<b>Tidak</b> mempunyai hubungan baik dengan MUSLEH	Mempunyai hubungan yang baik dengan MUSLEH	Mempunyai hubungan yang baik dengan MUSLEH dan sekolah-sekolah di bawah	Mempunyai hubungan baik dengan MUSLEH dan sekolah-sekolah di bawah MUSLEH	Mempunyai hubungan baik dengan MUSLEH dan sekolah-sekolah di bawah MUSLEH,	



	hubungan baik dengan MUSLEH			MUSLEH	Menyertai <b>beberapa</b> program anjuran MUSLEH	Menyertai <b>semua</b> program anjuran MUSLEH	
37	Aduan dan maklum balas  1) IndeksKepuasan Pelanggan  2) Temu Bual Waris  3) Borang Aduan	Tiada item	Satu item sahaja	Dua item sahaja	Semua item	Semua item dan konsisten	
38	Sekolah mengekalkan hubungan baik dengan guru, ibu bapa, dan murid	Tiada hubungan yang baik	Hubungan yang kurang baik	Hubungan yang baik	Hubungan yang baik dengan beberapa interaksi	Hubungan yang baik dengan banyak interaksi dan kerjasama	
	<b>PENGLIBATAN ORANG</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>SKOR</b>
39	Sekolah menggalakkan kerja berpasukan dan penyertaan antara semua warga melalui  1)Sumbang saran 2)Tugasan yang diberikan secara penggiliran	Tiada item	Satu item sahaja	Dua item sahaja	Tiga item sahaja	Empat item dan lebih	

	3)Retreat /team building 4)Proses menentukan hala tuju Sekolah (objektif/visi/misi)						
40	Pengurusan berkomunikasi mengenai matlamat Sekolah, visi, misi dan objektif	Tiada matlamat, visi, misi dan objektif Sekolah	Mempunyai matlamat, visi, objektif dan misi Sekolah tetapi tidak disampaikan atau disebarkan	Mempunyai matlamat, visi, objektif dan misi sekolah dan telah disampaikan dan disebarkan	1) Mempunyai matlamat, visi dan misi sekolah dan telah disampaikan dan disebarkan  Dipaparkan	1) Mempunyai matlamat, visi dan misi sekolah dan telah disampaikan, dan disebarkan <b>secara konsisten</b>  2) Dipaparkan	
41	Sekolah menggalakkan 1)Kritikan membina, 2)Pengiktirafan, 3)Penghormatan 4)Pujian - bertepatan dengan masa dan keadaan	Tiada item	Satu item sahaja	Dua item sahaja	Tiga item sahaja	Empat item	
	<b>KEBIJAK-SANAAN</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>SKOR</b>
42	Syukur	Konsep syukur <b>tidak</b> ditekankan dalam sekolah	Konsep syukur ditekankan dalam sekolah	1) Konsep syukur ditekankan dalam sekolah  2) Dikomunikasikan kepada warga sekolah	1) Konsep syukur ditekankan dalam sekolah  2) Dikomunikasikan kepada warga sekolah	1) Konsep syukur ditekankan dalam sekolah  2) Dikomunikasikan kepada warga sekolah	

					3) Secara kerap	3) Secara kerap  4) Ditunjukkan oleh pihak pengurusan dan guru	
43	Kemahiran komunikasi	Sekolah tidak menekankan kemahiran komunikasi	Sekolah menekankan kemahiran komunikasi samada sesama pekerja atau murid	1) Sekolah menekankan kemahiran komunikasi samada sesama pekerja atau dengan murid  2) Memastikan sebarang kritikan diberi dengan cara yang berhemah	1) Sekolah menekankan kemahiran komunikasi samada sesama pekerja atau dengan murid  2) Memastikan sebarang kritikan diberi dengan cara yang berhemah  3) Konsisten antara perkataan dan perbuatan	1) Sekolah menekankan kemahiran komunikasi samada sesama pekerja atau dengan murid  2) Memastikan sebarang kritikan diberi dengan cara yang berhemah  3) Konsisten antara perkataan dan perbuatan  4) Efektif	

44	Perancangan berdasarkan fakta	Perancangan <b>tanpa</b> merujuk kepada data dan fakta	Perancangan dengan merujuk kepada data dan fakta	1) Perancangan dengan merujuk kepada data dan fakta  2) Membuat keputusan berpanduan kepada rekod dan data	1) Sekolah membuat perancangan dengan merujuk kepada data dan fakta  2) Membuat keputusan berpanduan kepada rekod dan data  3) Berpanduan bukti dokumen  4) Secara konsisten		
45	Proses refleksi dan post mortem	<b>Tiada</b> proses refleksi dan "post mortem" untuk setiap aktiviti dan program	Ada proses refleksi dan "post mortem" untuk <b>beberapa</b> aktiviti dan program	Ada proses refleksi dan "post mortem" untuk <b>kebanyakan</b> aktiviti dan program	Ada proses refleksi dan "post mortem" untuk <b>semua</b> aktiviti dan program  2) Didokumentasikan		
	PEMBUATAN KEPUTUSAN	1	2	3	4	5	SKOR

46	<p>Rujukan pembuatan keputusan</p> <p>Merujuk nilai murni dalam Islam</p> <p>Meletakkan Allah dan keperluan syarak sebagai yang utama</p> <p>Disokong oleh dalil Quran, hadis atau sirah</p> <p>Merujuk golongan pakar</p>	Tiada rujukan dalam pembuatan keputusan	Implementasi kurang 30%	Implementasi kurang 60%	Implementasi kurang 90%	Implementasi 100%	
47	<p>Konsep <i>Shura</i></p> <p>Digunakan pada semua permasalahan Wujud AJK</p> <p>Perbincangan Melibatkan pemegang taruh Mengambil kira masalah yang besar</p>	Tiada konsep <i>shura</i>	Implementasi kurang 30%	Implementasi kurang 60%	Implementasi kurang 90%	Implementasi 100%	

48	Justifikasi keputusan	Tiada justifikasi dan penerangan mengenai keputusan apabila diminta	Memberikan justifikasi dan penerangan mengenai keputusan apabila diminta	1) Memberikan justifikasi dan penerangan mengenai keputusan apabila diminta 2) Memperincikan akibat yang mungkin dari setiap keputusan	1) Memberikan justifikasi dan penerangan mengenai keputusan apabila diminta 2) Memperincikan akibat yang mungkin dari setiap keputusan 3) Mempunyai perancangan pelaksanaan	1) Memberikan justifikasi dan penerangan mengenai keputusan apabila diminta 2) Memperincikan akibat yang mungkin dari setiap keputusan 3) Mempunyai perancangan pelaksanaan 4) Dokumentasi proses <i>shura</i>	
49	Konsep <i>Tawakkal</i>	Konsep <i>tawakkal</i> tidak ditekankan di sekolah	Konsep <i>tawakkal</i> ditekankan di sekolah	1) Konsep <i>tawakkal</i> ditekankan di sekolah 2) Dikomunikasikan kepada warga sekolah	1) Konsep <i>tawakkal</i> ditekankan di sekolah 2) Dikomunikasikan kepada warga sekolah secara kerap	1) Konsep <i>tawakkal</i> ditekankan di sekolah 2) Dikomunikasikan kepada warga sekolah secara kerap 3) Wujud kesedaran dalam diri sehingga mampu saling mengingati antara satu dengan yang lain	
	PENGETAHUAN	1	2	3	4	5	SKOR
50	Rancangan Penggantian (Succession Plan)	Tiada rancangan penggantian pihak pengurusan	Ada rancangan penggantian pihak pengurusan	1) Ada rancangan penggantian pihak pengurusan	1) Ada rancangan penggantian pihak pengurusan 2) Perancangan garis masa	1) Ada rancangan penggantian pihak pengurusan 2) Perancangan garis masa	

				2) Perancangan garis masa	3) Didokumentasikan	3) Didokumentasikan  4) Dikemaskini	
51	Kandungan kurikulum	Sekolah mempunyai kandungan kurikulum <b>tidak</b>	Sekolah mempunyai kandungan kurikulum	Sekolah mempunyai kandungan kurikulum yang selari dengan Kementerian Pendidikan Malaysia dan MUSLEH	1) Sekolah mempunyai kandungan kurikulum yang selari dengan Kementerian Pendidikan Malaysia dan MUSLEH  2) Ia adalah silibus terkini	1) Sekolah mempunyai kandungan kurikulum yang selari dengan Kementerian Pendidikan Malaysia dan MUSLEH  2) Ia adalah silibus terkini  3) Ia digunakan dalam penyediaan Rancangan Pengajaran Harian	
52	Budaya Pembelajaran	Sekolah mewujudkan budaya pembelajaran <b>tidak</b>	Sekolah mewujudkan budaya pembelajaran di dalam kelas	Sekolah mewujudkan budaya pembelajaran di dalam kelas dan di luar kelas	1) Sekolah mewujudkan budaya pembelajaran di dalam dan di luar kelas  2) Mengaitkan pembelajaran dengan kehidupan seharian	1) Sekolah mewujudkan budaya pembelajaran di dalam dan di luar kelas  2) Mengaitkan pembelajaran dengan kehidupan seharian  3) Menggalakkan perkongsian ilmu sesama warga sekolah	

53	Pembelajaran Sepanjang Hayat  1)Perkaitan dengan kehidupan seharian 2)Perkaitan dengan nilai moral 3)Perkaitan dengan nilai Islam 4)Menyebut ayat Quran atau hadis	Tidak menerapkan item	Kurang 20% penerapan item	50% penerapan item	75% penerapan item	100% penerapan item	
54	Penilaian  1)Penilaian di dalam kelas 2)Penilaian dalam peperiksaan 3)Secara berterusan 4)Mengambil kira aspek akademik dan juga sahsiah	Tiada penilaian dijalankan	Satu item sahaja	Dua item sahaja	Tiga item sahaja	Semua item	
55	Hasil penilaian	Hasil penilaian <b>tidak</b> direkodkan	Hasil penilaian direkodkan	Hasil penilaian direkodkan dan didokumentasikan dalam simpanan sekolah	1) Hasil penilaian direkodkan dan didokumentasikan dalam simpanan sekolah  2) Dikomunikasikan dengan murid	1) Hasil penilaian direkodkan dan didokumentasikan dalam simpanan sekolah  2) Dikomunikasikan dengan murid  3) Dikomunikasikan dengan waris	



56	Pangkalan Data dan Laman Sesawang	Sekolah mempunyai sebarang pangkalan data (portal) dan laman sesawang	Sekolah mempunyai pangkalan data (portal) dan laman sesawang	1. Sekolah mempunyai pangkalan data (portal) dan laman sesawang  2. Boleh dilawati oleh warga sekolah	1. Mempunyai pangkalan data (portal) dan laman sesawang  2. Boleh dilawati oleh warga sekolah  3. Dokumentasi boleh dibuat dan dirujuk di situ	1. Mempunyai pangkalan data (portal) dan laman sesawang  2. Boleh dilawati oleh warga sekolah  3. Dokumentasi boleh dibuat dan dirujuk di situ  4. Sentiasa kemaskini	
	<b>PENYELIAAN DAN SOKONGAN</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>SKOR</b>
57	Refleksi dan kritikan	Tiada ruang refleksi dan kritikan dalam sekolah	Ada ruang refleksi dalam kalangan pekerja	1. Ada ruang refleksi dalam kalangan pekerja  2. Kritikan boleh diberikan berkaitan isu sekolah	1. Ada ruang refleksi dalam kalangan pekerja  2. Wujud perbincangan untuk mencari jalan penyelesaian bagi setiap permasalahan	1. Ada ruang refleksi dalam kalangan pekerja  2. Wujud perbincangan untuk mencari jalan penyelesaian bagi setiap permasalahan  3. Didokumentasikan	
58	Penyeliaan (contoh: panitia atau unit HEM/KURI/ Tarbiyah/ Kokurikulum)	Sekolah tidak mempunyai penyeliaan bagi setiap unit	Sekolah mempunyai penyeliaan bagi setiap unit	1. Sekolah mempunyai penyeliaan bagi setiap unit  2. Perjumpaan diadakan sekurang-kurangnya 2 kali setahun	1) Sekolah mempunyai penyelia bagi setiap unit  2) Perjumpaan diadakan sekurang-kurangnya 2 kali setahun  3) Penyelia menyemak kemajuan hasil kerja	1. Sekolah mempunyai penyelia bagi setiap unit  2. Perjumpaan diadakan sekurang-kurangnya 2 kali setahun  3. Penyelia menyemak kemajuan hasil kerja	

						4. Wujud bukti dokumentasi	
59	Bukti kerja yang disemak  1)Kertas Kerja Program 2)Laporan Program 3)Rancangan Pengajaran Harian 4)Rancangan Pengajaran Tahunan 5)Perancangan atau Takwim Unit 6)Laporan Prestasi Guru 7)Laporan Prestasi Murid	Tiada item	Satu item sahaja	Dua item sahaja	Tiga item sahaja	Empat item dan keatas	
	<b>TUMPUAN PELANGGAN</b>		<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>SKOR</b>
60	Informasi kepada pelanggan  Pelanggan: Murid, Waris	Sekolah <b>tidak</b> mengenalpasti pelanggan	Sekolah dapat mengenalpasti pelanggan	1. Sekolah dapat mengenalpasti pelanggan	1. Sekolah dapat mengenalpasti pelanggan	1. Sekolah dapat mengenalpasti pelanggan	

				2. Sekolah mengenalpasti keperluan dan kemahuan pelanggan	2. Sekolah mengenalpasti keperluan dan kemahuan pelanggan  3. Mengkomunikasikan laporan aktiviti/kurikulum/ disiplin kepada pelanggan serta mengalu-alukan pandangan	2. Sekolah mengenalpasti keperluan dan kemahuan pelanggan  3. Mengkomunikasikan laporan aktiviti/ kurikulum/ disiplin kepada pelanggan serta mengalu-alukan pandangan  4. Dapat memenuhi keperluan dan kemahuan pelanggan	
61	Penyediaan khidmat seperti yang diminta oleh pelanggan  1) Infrastruktur 2) Kualiti pendidikan 3) Laporan pembelajaran 4) Rekod sahshiah 5) Bahan Bantu Mengajar	Tiada item	Satu item sahaja	Dua item sahaja	Tiga item sahaja	Semua item	
	<b>KEPIMPINAN</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>SKOR</b>

62	Kepimpinan melalui tauladan ( <i>Qudwah Hasanah</i> )	Pihak pengurusan <b>tidak</b> menunjukkan contoh tauladan yang baik ( <i>qudwah hasanah</i> )	Pihak pengurusan menunjukkan contoh tauladan yang baik ( <i>qudwah hasanah</i> )	1) Pihak pengurusan menunjukkan contoh tauladan yang baik ( <i>qudwah hasanah</i> )  2) Mengingatkan yang lain untuk berbuat baik	1) Pihak pengurusan menunjukkan contoh tauladan yang baik ( <i>qudwah hasanah</i> )  2) Mengingatkan yang lain untuk berbuat baik secara <b>konsisten</b>	1) Pihak pengurusan menunjukkan contoh tauladan yang baik ( <i>qudwah hasanah</i> )  2) Mengingatkan yang lain untuk berbuat baik secara konsisten  3) Menerapkannya pada barisan guru dan kepimpinan sekolah	
63	Pengalaman, kelayakan dan kemahiran (Guru Besar, Barisan Penolong Kanan, Ketua Unit)	Pihak pengurusan <b>tidak</b> mempunyai pengalaman dan kelayakan bersesuaian	Pihak pengurusan <b>tidak</b> mempunyai pengalaman dan kelayakan bersesuaian <b>tetapi</b> mempunyai kemahiran memimpin	<b>50%</b> pihak pengurusan mempunyai pengalaman dan kelayakan bersesuaian dan kemahiran memimpin	<b>75%</b> pihak pengurusan mempunyai pengalaman dan kelayakan bersesuaian dan kemahiran memimpin	<b>Semua</b> ahli dalam pihak pengurusan mempunyai pengalaman dan kelayakan bersesuaian dan kemahiran memimpin	
64	Konsep <i>taqwa</i> dalam kepimpinan  1) Beriman kepada Allah dan rasul 2) Tidak terlibat dengan syirik	Tiada item	Satu item sahaja	Dua item sahaja	Tiga item sahaja	Empat dan lebih item	

	3) Menjaga hubungan dengan manusia 4) Menjaga amalan wajib 5) Menjauhkan diri dari perkara dilarang 6) Mempunyai kualiti pemimpin seperti Rasul					
65	Penglibatan pihak pengurusan dalam  1) Pengurusan kebajikan 2) Pengurusan sumber 3) Infrastruktur 4) Pengurusan risiko 5) Pengurusan kualiti	Tidak terlibat sama sekali	Terlibat secara minima (3 item dan ke bawah)	Terlibat secara sederhana (4 item)	Terlibat secara menyeluruh (5 item)	1) Terlibat secara menyeluruh (5 item)  2) Menyemak dokumen/proses terlibat

66	Pelaksanaan pelan strategik oleh pihak pengurusan	Tiada pelan strategik	Ada pelan strategik	Ada pelan strategik dan dilaksanakan 20%	Ada pelan strategik dan dilaksanakan 40%	Ada pelan strategik dan dilaksanakan 70%	
	KEIKHLASAN	1	2	3	4	5	SKOR
67	Elemen ikhlas dalam sekolah	Elemen ikhlas <b>tidak</b> ditekankan	Elemen ikhlas ditekankan kepada pekerja <b>atau</b> murid	Elemen ikhlas ditekankan kepada pekerja <b>dan</b> murid	1) Elemen ikhlas ditekankan kepada pekerja dan murid  2) Secara konsisten	1) Elemen ikhlas ditekankan kepada pekerja dan murid  2) Secara konsisten  3) Dikomunikasikan dalam perjumpaan	
68	Elemen bertanggungjawab dalam sekolah	Elemen bertanggungjawab atas perbuatan sendiri tidak ditekankan	Elemen bertanggungjawab atas perbuatan sendiri ditekankan kepada pekerja <b>atau</b> murid	Elemen bertanggungjawab atas perbuatan sendiri ditekankan kepada pekerja <b>dan</b> murid	1) Elemen bertanggungjawab atas perbuatan sendiri ditekankan kepada pekerja dan murid  2) Secara konsisten	1) Elemen bertanggungjawab atas perbuatan sendiri ditekankan kepada pekerja dan murid  2) Secara konsisten  3) Dikomunikasikan dalam perjumpaan	

69	Elemen kejujuran dan integriti dalam sekolah	Elemen kejujuran dan integriti <b>tidak</b> ditekankan	Hanya menekankan salah <b>satu</b> elemen samada kejujuran atau integriti	Elemen kejujuran dan integriti ditekankan dalam sekolah kepada pekerja <b>atau</b> murid	Elemen kejujuran dan integriti ditekankan dalam sekolah kepada pekerja <b>dan</b> murid	1) Elemen kejujuran dan integriti ditekankan kepada pekerja dan murid 2) Dikomunikasikan dalam perjumpaan	
70	Etika kerahsiaan dan etika kerja	Sekolah <b>tidak</b> berpegang kepada etika kerahsiaan	Sekolah berpegang pada etika kerahsiaan	1) Sekolah berpegang pada etika kerahsiaan 2) Mempunyai etika pekerjaan yang <b>baik</b>	1) Sekolah berpegang pada etika kerahsiaan 2) Mempunyai etika pekerjaan yang <b>cemerlang</b>	1) Sekolah berpegang pada etika kerahsiaan 2) Mempunyai etika pekerjaan yang cemerlang <b>secara konsisten</b>	
	<b>DISIPLIN</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>SKOR</b>
71	Disiplin diri dan <i>Muhasabah</i>	Sekolah <b>tidak</b> menekankan mengenai disiplin diri dan <i>muhasabah</i>	Sekolah menekankan mengenai disiplin diri dan <i>muhasabah</i> kepada pekerja <b>atau</b> murid	Sekolah menekankan mengenai disiplin diri dan <i>muhasabah</i> kepada pekerja <b>dan</b> murid	1. Sekolah menekankan mengenai disiplin diri dan <i>muhasabah</i> kepada pekerja <b>dan</b> murid  2. Secara konsisten	1. Sekolah menekankan mengenai disiplin diri dan <i>muhasabah</i> kepada pekerja <b>dan</b> murid  2. Secara konsisten	

						3. Dikomunikasikan dalam perjumpaan	
72	Disiplin tugas dan Garis masa (timeline)	1. Sekolah <b>tidak</b> menekankan disiplin dalam tugas  2. Sekolah <b>tidak</b> menyediakan garis masa untuk tugas	1. Sekolah menekankan disiplin dalam tugas  2. Sekolah <b>tidak</b> menyediakan garis masa untuk tugas	1. Sekolah menekankan disiplin dalam tugas  2. Sekolah menyediakan garis masa untuk tugas kepada pekerja dan murid	1. Sekolah menekankan disiplin dalam tugas  2. Sekolah menyediakan garis masa untuk tugas kepada pekerja dan murid  3. Ia dipatuhi dengan kadar <b>kurang</b> 80%	1. Sekolah menekankan disiplin dalam tugas  2. Sekolah menyediakan garis masa untuk tugas kepada pekerja dan murid  3. Ia dipatuhi dengan kadar <b>lebih</b> 80%	
73	Disiplin berkumpul ( <i>amal jamaie</i> )	Sekolah <b>tidak</b> menekankan disiplin dalam kerja berkumpul	Sekolah menekankan disiplin dalam kerja berkumpul kepada pekerja <b>atau</b> murid	Sekolah menekankan disiplin dalam kerja berkumpul kepada pekerja <b>dan</b> murid	1. Sekolah <b>menekankan</b> disiplin dalam kerja berkumpul kepada pekerja <b>dan</b> murid  2. Secara konsisten	1. Sekolah <b>menekankan</b> disiplin dalam kerja berkumpul kepada pekerja <b>dan</b> murid  2. Secara konsisten  3. Dikomunikasikan dalam perjumpaan	
	<b>KEIMANAN</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>SKOR</b>
74	Sekolah memastikan  1) Penghayatan tentang Allah dalam aktiviti	Tiada item	Implementasi 25%	Implementasi 50%	Implementasi 70%	Implementasi 100%	



	seharian						
	2) Melibatkan elemen keimanan dalam pembelajaran						
	3) Peringatan amalan wajib dan perkara yang dilarang						
	4) Operasi sekolah bertepatan nilai Islam						
75	Hubungan dengan Allah	Sekolah <b>tidak</b> mengingatkan apa-apa mengenai hubungan dengan Allah	Sekolah mengingatkan warga sekolah mengenai hubungan dengan Allah	<ol style="list-style-type: none"> <li>1. Sekolah mengingatkan warga sekolah mengenai hubungan dengan Allah</li> <li>2. Mengajak untuk meningkatkan keimanan</li> </ol>	<ol style="list-style-type: none"> <li>1. Sekolah mengingatkan warga sekolah mengenai hubungan dengan Allah</li> <li>2. Mengajak untuk meningkatkan keimanan</li> <li>3. Mengingatkan untuk meninggalkan hal yang dilarang</li> </ol>	<ol style="list-style-type: none"> <li>1. Sekolah mengingatkan warga sekolah mengenai hubungan dengan Allah</li> <li>2. Mengajak untuk meningkatkan keimanan</li> <li>3. Mengingatkan untuk meninggalkan hal yang dilarang</li> <li>4. Secara konsisten</li> </ol>	

76	Hubungan Dengan manusia	Sekolah <b>tidak</b> mengingatkan apa-apa mengenai hubungan dengan manusia	Sekolah mengingatkan warga sekolah mengenai hubungan dengan manusia	<ol style="list-style-type: none"> <li>1. Sekolah mengingatkan mengenai hubungan dengan manusia</li> <li>2. Hubungan kasih sayang yang <b>baik</b> antara warga sekolah</li> </ol>	<ol style="list-style-type: none"> <li>1. Sekolah mengingatkan warga sekolah mengenai hubungan dengan manusia</li> <li>2. Hubungan kasih sayang yang <b>erat</b> antara warga sekolah</li> </ol>	<ol style="list-style-type: none"> <li>1. Sekolah mengingatkan mengenai hubungan dengan manusia</li> <li>2. Hubungan kasih sayang yang <b>erat</b> antara warga sekolah</li> <li>3. Saling mengajak kearah kebaikan</li> </ol>	
	<b>PENAMBAHBAIKAN</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>SKOR</b>
77	Penambahbaikan pengurusan sekolah	Tiada perancangan penambahbaikan pengurusan sekolah	Ada perancangan penambahbaikan	<ol style="list-style-type: none"> <li>1. Ada perancangan penambahbaikan</li> <li>2. Mengenalpasti kekuatan, kekurangan, ancaman dan peluang</li> </ol>	<ol style="list-style-type: none"> <li>1. Ada perancangan penambahbaikan</li> <li>2. Mengenalpasti kekuatan, kekurangan, ancaman dan peluang</li> <li>3. Ada garis masa atau jadual untuk usaha penambahbaikan</li> </ol>	<ol style="list-style-type: none"> <li>1. Ada perancangan penambahbaikan</li> <li>2. Mengenalpasti kekuatan, kekurangan, ancaman dan peluang</li> <li>3. Ada garis masa atau jadual untuk usaha penambahbaikan</li> <li>4. Didokumentasikan</li> </ol>	
78	Perancangan penambahbaikan kemahiran personel  1) Latihan Guru 2) Kem Motivasi 3) Pencerapan 4) Borang penilaian prestasi	<b>Tiada</b> perancangan penambahbaikan kemahiran personel	Satu item sahaja	Dua item sahaja	Tiga item sahaja	Semua item	

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## Appendices B

### The Constructs and Dimensions List

<b>Construct</b>	<b>Dimension</b>
<b>Zero Defects</b>	General
	Cognitive
	Skills and Abilities
	Morality
<b>Consistency</b>	Continuity
	Firmness
	Readiness
<b>Inspection</b>	Periodically
	Point of Inspection
	Documentation
<b>Process Approach</b>	Plan
	Do
	Check
	Act
<b>Resource Management</b>	Human Resource
	Training
	Infrastructure
	Working Environment
<b>Relationship Management</b>	Good Motivation
	Stakeholders
<b>Wisdom</b>	Gratitude
	Communication
<b>Decision Making</b>	References
	<i>Shura</i>
	<i>Tawakkal</i>
<b>Engagement of People</b>	Brotherhood
<b>Knowledge</b>	Knowledge Acquisition
	Knowledge Storing
	Knowledge Transfer
<b>Supervision and Support</b>	Organizational Support
	Supervision
<b>Customer Focus</b>	Well-Informed
	Customer Satisfaction
<b>Leadership</b>	Taqwa
	Competency
	Compassion
<b>Sincerity</b>	Trustworthy
<b>Discipline</b>	Self-Discipline
	Task-Discipline
	Team-Discipline
<b>Faith</b>	Faithfulness
<b>Improvement</b>	Continual Improvement

*Appendices C*  
The Reliability and Validity Test

1- Zero Defect

**KMO and Bartlett's Test**

<b>Reliability Statistics</b>			
Cronbach's Alpha	N of Items		
.720	7		

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.541
Bartlett's Test of Sphericity	Approx. Chi-Square	88.410
	df	21
	Sig.	.000

**Communalities**

	Initial	Extraction
V1	1.000	.668
V2	1.000	.709
V3	1.000	.828
V4	1.000	.405
V5	1.000	.732
V6	1.000	.484
V7	1.000	.526

Extraction Method: Principal Component Analysis.

**Component Matrix<sup>a</sup>**

	Component	
	1	2
V1	.812	.095
V2	.837	.091
V3	.655	.632
V4	.499	-.395
V5	.735	-.438
V6	-.276	.639
V7	.702	.183

Extraction Method: Principal Component Analysis.

a. 2 components extracted.

### Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings <sup>a</sup>
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
1	3.147	44.962	44.962	3.147	44.962	44.962	2.887
2	1.205	17.219	62.181	1.205	17.219	62.181	1.887
3	.999	14.266	76.448				
4	.703	10.050	86.498				
5	.500	7.145	93.642				
6	.305	4.362	98.005				
7	.140	1.995	100.000				

Extraction Method: Principal Component Analysis.

a. When components are correlated, sums of squared loadings cannot be added to obtain a total variance.

## 2- Consistency

### Reliability Statistics

Cronbach's Alpha	N of Items
.841	6

### KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.720
Bartlett's Test of Sphericity	Approx. Chi-Square	100.626
	df	15
	Sig.	.000

### Communalities

	Initial	Extraction
V8	1.000	.867
V9	1.000	.674
V10	1.000	.782
V11	1.000	.869
V12	1.000	.807
V13	1.000	.596

Extraction Method: Principal Component Analysis.

### Component Matrix<sup>a</sup>

	Component	
	1	2
V8	.877	-.314
V9	.762	-.306
V10	.781	-.414
V11	.566	.741
V12	.703	.560
V13	.772	.026

Extraction Method: Principal Component Analysis.

a. 2 components extracted.

### Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings <sup>a</sup>
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
1	3.369	56.146	56.146	3.369	56.146	56.146	3.090
2	1.227	20.448	76.594	1.227	20.448	76.594	2.231
3	.624	10.392	86.986				
4	.333	5.544	92.530				
5	.287	4.790	97.321				
6	.161	2.679	100.000				

Extraction Method: Principal Component Analysis.

a. When components are correlated, sums of squared loadings cannot be added to obtain a total variance.

### 3- Inspection

Reliability Statistics		KMO and Bartlett's Test	
Cronbach's Alpha	N of Items	Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.715
.633	4	Bartlett's Test of Sphericity	Approx. Chi-Square 22.551
		df	6
		Sig.	.001

### Communalities

	Initial	Extraction
V14	1.000	.594
V15	1.000	.661
V16	1.000	.328
V17	1.000	.520

Extraction Method: Principal Component Analysis.

### Component Matrix<sup>a</sup>

	Component 1
V14	.771
V15	.813
V16	.573
V17	.721

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

### Total Variance Explained

Component	Total	Initial Eigenvalues		Extraction Sums of Squared Loadings		
		% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.102	52.557	52.557	2.102	52.557	52.557
2	.835	20.884	73.441			
3	.573	14.326	87.767			
4	.489	12.233	100.000			

Extraction Method: Principal Component Analysis.



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#### 4- Process Approach

##### Reliability Statistics

Cronbach's Alpha	N of Items
.733	4

##### KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.690
Bartlett's Test of Sphericity	Approx. Chi-Square	33.095
	df	6
	Sig.	.000

##### Communalities

	Initial	Extraction
V18	1.000	.719
V19	1.000	.372
V20	1.000	.730
V21	1.000	.437

Extraction Method: Principal Component Analysis.

##### Component Matrix<sup>a</sup>

	Component 1
V18	.848
V19	.610
V20	.854
V21	.661

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

##### Total Variance Explained

Component	Total	Initial Eigenvalues		Extraction Sums of Squared Loadings		
		% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.257	56.434	56.434	2.257	56.434	56.434
2	.854	21.349	77.782			
3	.563	14.069	91.852			
4	.326	8.148	100.000			

Extraction Method: Principal Component Analysis.

## 5- Resource Management

### KMO and Bartlett's Test

Reliability Statistics		Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	
Cronbach's Alpha	N of Items	Approx. Chi-Square	200.441
.873	11	df	55
		Sig.	.000

Communalities			Component Matrix <sup>a</sup>		
	Initial	Extraction		Component 1	Component 2
V22	1.000	.606	V22	.748	-.215
V23	1.000	.621	V23	.654	-.440
V24	1.000	.477	V24	.639	-.261
V25	1.000	.624	V25	.780	-.122
V26	1.000	.748	V26	.776	-.383
V27	1.000	.752	V27	.856	-.138
V28	1.000	.367	V28	.604	-.050
V29	1.000	.483	V29	.667	.196
V30	1.000	.733	V30	.603	.608
V31	1.000	.678	V31	.596	.568
V32	1.000	.646	V32	.605	.529
Extraction Method: Principal Component Analysis.			Extraction Method: Principal Component Analysis.		
			a. 2 components extracted.		

### Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings <sup>a</sup>
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
1	5.233	47.575	47.575	5.233	47.575	47.575	4.769
2	1.502	13.651	61.226	1.502	13.651	61.226	3.490
3	.894	8.123	69.349				
4	.806	7.327	76.676				
5	.704	6.401	83.078				
6	.552	5.021	88.099				
7	.463	4.210	92.309				
8	.383	3.480	95.789				
9	.238	2.164	97.953				
10	.138	1.250	99.203				
11	.088	.797	100.000				

Extraction Method: Principal Component Analysis.

a. When components are correlated, sums of squared loadings cannot be added to obtain a total variance.

## 6- Relationship Management

### KMO and Bartlett's Test

Reliability Statistics		Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	
Cronbach's Alpha	N of Items	Approx. Chi-Square	46.799
.738	6	df	15
		Sig.	.000

### Component Matrix<sup>a</sup>

Communalities		Component	
	Initial	Extraction	
V33	1.000	.766	
V34	1.000	.508	
V35	1.000	.727	
V36	1.000	.648	
V37	1.000	.623	
V38	1.000	.410	

Extraction Method: Principal Component Analysis.

Component		1	2
V33		.771	-.415
V34		.554	-.449
V35		.759	.389
V36		.487	.641
V37		.777	.141
V38		.588	-.253

Extraction Method: Principal Component Analysis.  
a. 2 components extracted.

### Total Variance Explained

Component	Total	Initial Eigenvalues		Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings <sup>a</sup>
		% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
1	2.663	44.383	44.383	2.663	44.383	44.383	2.236
2	1.020	16.992	61.375	1.020	16.992	61.375	1.969
3	.835	13.916	75.291				
4	.763	12.715	88.005				
5	.386	6.427	94.432				
6	.334	5.568	100.000				

Extraction Method: Principal Component Analysis.

a. When components are correlated, sums of squared loadings cannot be added to obtain a total variance.

## 7- Engagement of People

### KMO and Bartlett's Test

Reliability Statistics			
Cronbach's Alpha	N of Items		
.659	3		

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.612
Bartlett's Test of Sphericity	Approx. Chi-Square	15.623
	df	3
	Sig.	.001

### Communalities

	Initial	Extraction
V39	1.000	.600
V40	1.000	.483
V41	1.000	.716

Extraction Method: Principal Component Analysis.

### Component Matrix<sup>a</sup>

	Component 1
V39	.774
V40	.695
V41	.846

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

### Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	1.799	59.958	59.958	1.799	59.958	59.958
2	.737	24.579	84.537			
3	.464	15.463	100.000			

Extraction Method: Principal Component Analysis.

## 8- Wisdom

### KMO and Bartlett's Test

Reliability Statistics		Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	
Cronbach's Alpha	N of Items	Bartlett's Test of Sphericity	Approx. Chi-Square
.689	4	df	6
		Sig.	.000

Communalities			Component Matrix <sup>a</sup>	
	Initial	Extraction	Component 1	
V42	1.000	.602	V42	.776
V43	1.000	.679	V43	.824
V44	1.000	.426	V44	.653
V45	1.000	.404	V45	.636

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

### Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.112	52.796	52.796	2.112	52.796	52.796
2	.996	24.897	77.693			
3	.604	15.095	92.788			
4	.288	7.212	100.000			

Extraction Method: Principal Component Analysis.



## 9- Decision Making

Reliability Statistics		KMO and Bartlett's Test		
Cronbach's Alpha	N of Items	Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.710
		Bartlett's Test of Sphericity	Approx. Chi-Square	38.189
			df	6
			Sig.	.000
.749	4			

Communalities			Component Matrix <sup>a</sup>	
	Initial	Extraction		Component 1
V46	1.000	.709	V46	.842
V47	1.000	.782	V47	.885
V48	1.000	.451	V48	.672
V49	1.000	.412	V49	.642

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

Total Variance Explained						
Component	Total	Initial Eigenvalues		Extraction Sums of Squared Loadings		
		% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.355	58.869	58.869	2.355	58.869	58.869
2	.761	19.014	77.883			
3	.608	15.200	93.082			
4	.277	6.918	100.000			

Extraction Method: Principal Component Analysis.

## 10- Knowledge

### KMO and Bartlett's Test

#### Reliability Statistics

Cronbach's Alpha	N of Items
.750	7

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.718
Bartlett's Test of Sphericity	Approx. Chi-Square	101.936
	df	21
	Sig.	.000

#### Communalities

	Initial	Extraction
V50	1.000	.366
V51	1.000	.753
V52	1.000	.739
V53	1.000	.575
V54	1.000	.822
V55	1.000	.765
V56	1.000	.767

Extraction Method: Principal Component Analysis.

#### Component Matrix<sup>a</sup>

	Component	
	1	2
V50	.412	.443
V51	.863	.087
V52	.769	-.385
V53	.693	-.308
V54	.605	-.675
V55	.803	.346
V56	.647	.590

Extraction Method: Principal Component Analysis.

a. 2 components extracted.

#### Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings <sup>a</sup>
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	
1	3.415	48.789	48.789	3.415	48.789	48.789	2.779
2	1.372	19.594	68.383	1.372	19.594	68.383	2.619
3	.870	12.426	80.809				
4	.493	7.046	87.855				
5	.412	5.891	93.746				
6	.279	3.993	97.739				
7	.158	2.261	100.000				

Extraction Method: Principal Component Analysis.

a. When components are correlated, sums of squared loadings cannot be added to obtain a total variance.

## 11- Supervision and Support

### KMO and Bartlett's Test

Reliability Statistics		Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	
Cronbach's Alpha	N of Items	Approx. Chi-Square	27.301
.736	3	df	3
		Sig.	.000

### Component Matrix<sup>a</sup>

Communalities			Component	
	Initial	Extraction	1	
V57	1.000	.695	V57	.834
V58	1.000	.784	V58	.886
V59	1.000	.557	V59	.746

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

### Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.037	67.887	67.887	2.037	67.887	67.887
2	.630	20.989	88.876			
3	.334	11.124	100.000			

Extraction Method: Principal Component Analysis.



## 12- Customer Focus

Reliability Statistics		KMO and Bartlett's Test		
Cronbach's Alpha	N of Items	Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		
.711	2	Bartlett's Test of Sphericity		
		Approx. Chi-Square		11.805
		df		1
		Sig.		.001

Communalities			Component Matrix <sup>a</sup>	
	Initial	Extraction	Component 1	
V60	1.000	.776	V60	.881
V61	1.000	.776	V61	.881

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

Total Variance Explained						
Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	1.552	77.594	77.594	1.552	77.594	77.594
2	.448	22.406	100.000			

Extraction Method: Principal Component Analysis.

### 13- Leadership

#### KMO and Bartlett's Test

Reliability Statistics		Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	
Cronbach's Alpha	N of Items	Approx. Chi-Square	38.145
.673	5	df	10
		Sig.	.000

#### Component Matrix<sup>a</sup>

Communalities			Component	
	Initial	Extraction	1	2
V62	1.000	.622	.786	.058
V63	1.000	.707	.754	-.372
V64	1.000	.857	-.012	.926
V65	1.000	.728	.851	-.059
V66	1.000	.614	.623	.476

Extraction Method: Principal Component Analysis.

a. 2 components extracted.

#### Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings <sup>a</sup>
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
1	2.300	46.001	46.001	2.300	46.001	46.001	2.297
2	1.228	24.562	70.563	1.228	24.562	70.563	1.240
3	.666	13.320	83.883				
4	.466	9.321	93.204				
5	.340	6.796	100.000				

Extraction Method: Principal Component Analysis.

a. When components are correlated, sums of squared loadings cannot be added to obtain a total variance.

#### 14- Sincerity

#### KMO and Bartlett's Test

Reliability Statistics		Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	
Cronbach's Alpha	N of Items	Bartlett's Test of Sphericity	Approx. Chi-Square
.816	4	df	6
		Sig.	.000

#### Component Matrix<sup>a</sup>

Communalities			Component	
	Initial	Extraction	1	
V67	1.000	.617	V67	.785
V68	1.000	.749	V68	.865
V69	1.000	.692	V69	.832
V70	1.000	.581	V70	.762

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

#### Total Variance Explained

Component	Total	Initial Eigenvalues		Extraction Sums of Squared Loadings		
		% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.639	65.969	65.969	2.639	65.969	65.969
2	.776	19.392	85.360			
3	.442	11.059	96.419			
4	.143	3.581	100.000			

Extraction Method: Principal Component Analysis.

## 15- Discipline

Reliability Statistics		KMO and Bartlett's Test	
Cronbach's Alpha	N of Items	Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.733
.897	3	Bartlett's Test of Sphericity	Approx. Chi-Square 61.772
			df 3
			Sig. .000

Communalities			Component Matrix <sup>a</sup>	
	Initial	Extraction	Component 1	
V71	1.000	.837	V71	.915
V72	1.000	.786	V72	.886
V73	1.000	.874	V73	.935
Extraction Method: Principal Component Analysis.			Extraction Method: Principal Component Analysis.	
			a. 1 components extracted.	

Total Variance Explained						
Component	Total	Initial Eigenvalues		Extraction Sums of Squared Loadings		
		% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.497	83.217	83.217	2.497	83.217	83.217
2	.320	10.671	93.887			
3	.183	6.113	100.000			
Extraction Method: Principal Component Analysis.						

Reliability Statistics		KMO and Bartlett's Test	
Cronbach's Alpha	N of Items	Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.705
.816	3	Bartlett's Test of Sphericity	Approx. Chi-Square
			33.060
			df
			3
			Sig.
			.000

Communalities			Component Matrix <sup>a</sup>	
	Initial	Extraction	Component 1	
V74	1.000	.677	V74	.823
V75	1.000	.744	V75	.862
V76	1.000	.773	V76	.879
Extraction Method: Principal Component Analysis.			Extraction Method: Principal Component Analysis.	
			a. 1 components extracted.	

Total Variance Explained						
Component	Total	Initial Eigenvalues		Extraction Sums of Squared Loadings		
		% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.194	73.125	73.125	2.194	73.125	73.125
2	.472	15.723	88.848			
3	.335	11.152	100.000			
Extraction Method: Principal Component Analysis.						

## 17- Improvement

### KMO and Bartlett's Test

Reliability Statistics		Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	
Cronbach's Alpha	N of Items	Approx. Chi-Square	8.281
.581	2	df	1
		Sig.	.004

### Component Matrix<sup>a</sup>

Communalities			Component 1
	Initial	Extraction	
V77	1.000	.737	.859
V78	1.000	.737	.859

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

### Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	1.474	73.713	73.713	1.474	73.713	73.713
2	.526	26.287	100.000			

Extraction Method: Principal Component Analysis.