THE ISLAMIC QUALITY MANAGEMENT SYSTEM IN MALAYSIA: A NARRATIVE REVIEW

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Abstract: Since the industrial revolution started, the quality management system has been a major focus area to many nations including developing nation such as Malaysia. The quality management system has been implemented in many sectors in the world to accommodate the demand for quality products and services. The quality management system has been focussing on the aspects of achieving the quality demand and reducing the production cost which eventually benefits the institution in terms of material aspects. Meanwhile, Islamic Quality Management System has been developed and getting attention in Muslim majority countries such as Malaysia. As an Islamic country, Malaysia has taken a step forward by formulating MS1900 which known as quality management system requirements from Islamic perspectives. Therefore, this has shown the interest of Malaysia in focussing on Islamic quality management system. In line with this, questions arise about the relevance of Islamic Quality Management System in Malaysia: A Narrative Review. Journal of Islamic, Social, Economics and Development (JISED), 4 (26), 44-56.

Research Area: Management

Keywords: Islamic Quality Management System, Management, Narrative Review, Islamic Philosophy, Malaysia
Introduction on Quality Management System
The management system today evolved over many years since before the period of the industrial revolution. The industrial revolution has spiked the interest of management theorist to develop a management system that will optimize the business profit through executing tasks effectively. Many factors affected the evolution of the management system. One of the factors is global influences. Global influence put pressure on the organization or institution to improve the quality of goods and services while reducing the costs (Kamaluddin, Hassan, Wahab, & Hussein, 2014). This has inspired many nations, organizations, institutions and business owners to focus on improving the quality of its product and services and eventually the costs.

In the 1980s, a new phase of quality management began. The western organization started to study and look east towards Japan (Olejniczak, 2013) due to the nation successful in global competitions in offering product and services of superior quality with relatively low prices (Kamaluddin et al., 2014). Since World War 2 ended, western experts such as Edward Deming, Joseph Juran and James Abegglen started the journey to Japan to help the Japanese recover from the war and also learn from the Japanese people (Kamaluddin et al., 2014; Olejniczak, 2013). The Japanese adapted the management system and modify it to fit the local context. This eventually made Japan successful in the world and thus the world is eager to learn the management style.

Quality Management System in Malaysia
One of the nations which eager to learn from the Japanese people in Malaysia. In the 1980s, Mahathir Mohamad which at that time the 4th Prime Minister of Malaysia initiate the Look East Policy which the main agenda is to improve the performance of management and development in Malaysia (Prime Minister Office, 1982). One of the aspects of this policy is to adapt the Japanese Management Style which focuses on quality which is also known as Quality Control Circle (QCC). Furthermore, QCC was not the only management system to penetrate the Malaysian organization and other parties involved in management. Lean Manufacturing System (LMS) was an example of the quality management that was implemented in Malaysia. LMS was started by the Japanese automotive company Toyota which known as Toyota Production System (TPS) (Womack, Jones, & Roos, 1990). In 2015, 85 Malaysian Organization has already embarked in LMS which shown the seriousness of Malaysia organization focussing on quality (Malaysia Productivity Corporation, 2016).

Total Quality Management (TQM) was the other significant quality management system in Malaysia. In 1989, TQM was introduced in Malaysia when the Prime Minister of Malaysia establish the movement called Gerakan Budaya Kerja Cemerlang which the objective is to improve the quality of life by improving the quality of working culture (Mahathir Mohamad, 1992). Since then, TQM has spread throughout organizations and various sectors including government sector in Malaysia. In 1992, the Malaysian government at that time releasing a manual for government sector to implement TQM in each of the organization. Since then, there is numerous amount of organization in Malaysia that implement TQM which includes private sector such as the manufacturing industries, the government sector including the healthcare sector in Malaysia (Aziati et al., 2017). This shown that Malaysia has been practising the quality management that has been brought by the East and the West in various sectors in Malaysia.

Literature review
Despite the existence of quality management from the East and the West, the quality from Islamic perspectives has also been a major subject discussed by previous researchers. The topic
of quality has been researched from the Islamic management concept. Islamic Management existed since the era of Prophet Muhammad SAW. Since Prophet Muhammad SAW established the first Islamic nation in Madinah, management has been a crucial part of the establishment. Among the values and principles that have been established in Islamic Management in that era are Syura, justice, Ihsan and sincerity (Akademi Pengurusan YaPEIM, 2017). Islamic management continues to evolve throughout the period of Khilafah until succumb due to the destruction of Islamic civilization.

However, in this modern period several researchers such as Akademi Pengurusan YaPEIM, (2017) and Fadzila Azni Ahmad (2012) has questioned the applicability of western and Japanese management system and argue that the quality management system from Islamic management concept must be delve into. In practical aspects, as an Islamic country, Malaysia has taken a step further and become the pioneer in Islamic Quality Management Standards which introduced MS1900 known as quality management standards from Islamic perspectives (Khatijah Othman, 2016). As the demand for halal food increases, the aspect of quality has been one of the major topics discussed by the researchers and organization in the world. Therefore, researchers and organization have started to search for a management system that will improve and reach halal quality expectations.

As mentioned before, Malaysia took a step forward by establishing Islamic quality management standards. Researchers such as Basir, Azmi, Kamri, & Mohamad, (2014), I. S. Mohamed, Aziz, Masrek and Daud (2014) and Sarion, Bustamam and Shaharudin, (2014) argue that the existence of MS1900 was a major improvement from the conventional quality management which MS1900 close the gap of the exist in the conventional quality management system. Bustamam and Sarion (2019) and Sarion et al. (2014) also argue that there are many major improvements in the institutions and organizations that adapted the MS1900

The demand of quality management system from Islamic perspectives and the practical improvement of the institution that practices MS1900 have attracted attentions of many researchers and organization or institutions throughout Malaysia. Since then, the discussion among researchers has been flourish and many new improvements have been stated by the researchers. This rise of discussion has produced many article that this paper will be focusing on. However, there are several questions arise here is that why is a need for another quality management system rather than a quality management system that has been brought by the West and the East? and what is the uniqueness of the Islamic Quality Management System itself? To answer these questions, this paper adopts the narrative review approach.

**Research Methodology**

As mentioned before, this paper adopts the narrative reviews method in explaining the research questions pertaining to the Islamic Quality Management System. The narrative reviews fall under the category of qualitative meta-analysis alongside the systematic review. The concepts of the narrative reviews involve the explanation of the research questions that focuses on the texts and language in interpreting the storyline (Ferrari, 2015). Customarily, the narrative reviews revolve within the qualitative explanation. According to Ferrari (2015), narrative reviews involve the manipulation of statistical data which involve the synthesis of evidence relevant to a wide range of questions including the primary use of words and text to summarise and explain the findings of multiple studies.
This was also mentioned by Siddaway, Wood, and Hedges (2019) which argue that narrative review is a useful means in linking together many studies on a different topic for reinterpretation or interconnection to develop or evaluate a new theory. This was linked with this research due to its objective was to link all researches done on Islamic Quality Management System. The general process of narrative review involves five different stages which according to Ferrari (2015) as Figure 1.

![Figure 1: General Process of the Narrative Reviews](source: Ferrari (2015))

Figure 1 shows the five stages of the narrative review process. The introduction phases involved the content, structure and limitation. The introduction phases were important to state the rationale of the content, the organisation of the data collection and the objective limitations and scopes. The literature search will involve several minor processes which the searching strategy method, the criteria of inclusion and exclusion of data, the verification on the availability of the study and the citing and listing process. Discussion stages involved the evaluation and summary of the research query. The conclusion stages then highlight the main points and connect the research needs. Lastly, the abstraction stages which to define this research as descriptive or structured. These five stages and its minor processes are important in the narrative review method (Ferrari, 2015).

This paper aims to answer questions pertaining to:

1. What are the Islamic quality conceptions discussed in the selected articles?
2. What are the special characteristics of Islamic Quality Management System mentioned in the selected articles?
3. How relevant is the Islamic Quality Management System as of today?

Based on the research questions above, the scope of this research will focus on literatures regarding Islamic quality management system. The limitation of this research is that it will only focus on the literature that are discussing on Malaysia or was written in Malaysia. This was to ensure that the literature collected was not divert from the topic of this research. The limitation also included the literatures from 2014 and above. This was to ensure that the literatures involve in this research are among the latest literatures and relevant with the discussion. Another point to consider, the limitations regarding the methodology will be only regards to narrative review method which will be discuss further.

The two methods were used in determining the relevant articles, which are through internet-based search and manual search. First, two internet-based databases (Scopus and Google Scholars) were used as the main search engine. This is because the papers related to Islamic Quality Management are restricted to be published in the top-referred journals. The articles were collected based on the publication year between 2014 and 2019. Second, further articles were identified through a manual search of reference lists from retrieved papers. Some of the papers which could not be obtained its full paper by using internet method then will be identified through manual search. The databases were used again to retrieve the abstract and if appropriate, the full-texts articles. The paper utilises the narrative reviews by including (1) the studies were written in English and Bahasa Melayu; (2) were published in full; (3) were critical reviews of the literature; (4) were not dissertation papers, editorials, letter, conference proceedings, book and book chapter.
The inclusion and exclusion criteria were assigned in the narrative reviews process for attaining a precise and meticulous articles and documents for the study. The inclusion measures include the title and abstract of the term "Islamic quality" keyword search. This opens a wider range of Islamic quality perspectives obtained. This measure was taken before further considers the exclusion measures (Ferrari, 2015; Siddaway et al., 2019).

Managing Findings
After the inclusion and exclusion in the studies drawn accordingly, which can be tailored from the literature reviews. The selection criteria must be set out accordingly in addressing the pre-determined objectives to avoid biases of data selection.

The exclusions criteria refer to the rejected selection measures set in the searching process to address the research objectives in the study. Usually, the inclusion is based on the readings of the abstracts whilst the exclusion is based on the limitation of information provided in the full articles. It is essential to undertake the exclusion criteria is based on the readings of the abstracts and then clarification through the full texts before the exclusion criteria is fulfilled.

The full texts version had been obtained from the University databases and this is the inclusion in the reviews. The acquisition of journal from the University will allow easy access for the full texts. Sometimes, the University Library did not acquire certain databases, however, the manual method has been taken by searching the paper via other search engine or manually asked some researchers itself for the full text.

The selection criteria of the articles in narrative reviews are illustrated in Figure 2. The inclusion and exclusion criteria establish the direction in aligning the research aims for this paper.

![Figure 2: The Process of Searching and Its Findings](attachment:image)

The tabulation presentation is divided into features in examining the concept of Islamic Quality, seeking of special characteristics of Islamic Quality Management and lastly, the patterns evolve in the documentary analysis from narrative reviews position. Table 1 shows the tabulation
arrangements for the narrative reviews process, which emphasises the results from the reviewing procedures.

Table 1: Result obtained through reviewing procedures

<table>
<thead>
<tr>
<th>No</th>
<th>Year</th>
<th>Author</th>
<th>Islamic Quality Management Concept</th>
<th>Special Characteristic</th>
<th>Reflection form narrative review</th>
</tr>
</thead>
</table>
| 1. | 2019 | Bustamam & Sarion, | A comprehensive quality management system to accommodate the customer needs, to fulfil the requirement of a quality product/service, to enhance the effectiveness and productivity as well as to reduce the operational costs and are aligned to the shariah perspectives. | - Universal  
- Holistic  
- Shariah Compliance  
- Islamic Daily Practise | This paper highlight that the concept of Islamic Quality Management added values from conventional quality management concept with the values that are aligned to the shariah perspectives. |
| 2. | 2017 | Othman | A quality management system that based on Shariah guideline and its objective is to achieve the Maqasid Shariah (Shariah objective) of preservation of religion, life, intellectual, progeny and property. These are directly related to all three mentioned components of Islamic jurisprudence which deals with faith, morality and human actions matters | - Customer satisfaction in Islam is to achieve the “Maslahah ‘Ammah/Public Interest” concerning all human being and environment  
- Must achieve Maqasid Shariah which involve belief, morality and human action | This paper suggests that Islamic quality management must be to achieve Maqasid Shariah which involve belief morality and human action. However, does not neglect customer satisfaction and this paper argues that customer satisfaction in Islam must be Maslahah ummah, not self-interest. |
| 3. | 2017 | Basir, Abdul Ghani Azmi, Syed Ismail, Ibrahim, & Mohamed | Structured system to assist organizations in delivering products and services that meet customers’ requirements, as well as regulatory requirements and the dictates of Shari‘ah | - Compliance to the principles of Halal and Haram  
- organizational operation based on values  
- action taken is in line with the objectives of Shari‘ah (Maqasid Shari‘ah)  
- emphasize on the religious aspect | This paper argues that Shari‘ah principles is the main pillars of Islamic Quality management which consist of compliance to Halal and Haram, the organization operates based on values and decisions are taken following the objectives of Shari‘ah were successfully observed and delivered. Furthermore, this paper suggests that religious and spiritual practices had also been emphasized. This paper also suggest that Islamic Quality management does not only involved technical aspects like documentation and audits but also emphasizes the religious aspects such as interest- |
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| 4. | 2016 | Hasliza, Siti Arni, & Musaiyadah | A quality management system that integrates shariah requirements to quality management practices and to emphasize value-based management. This will enhance the efficiency and effectiveness through good ethical practice and eventually increase the level of confidence among the shariah aspects among Muslim and stakeholders. | - Compliance with the Principles of Halal and Haram  
- Value-based Operations  
- Decisions and Actions Taken Should be Referred to as Maqasid Shari'ah |
|   |   |   |   |   |
| 5. | 2016 | Mohamed, Ab. Ghani, & Basir | Islamic quality management has been created to fill the gap existing in the conventional management standard, which concentrates on the aspects of product or external output alone, not on the internal or spiritual aspects. | - Compliance with the principles of Halal and Haram  
- Organisational operations that adhere to the appreciation of noble values  
- All decisions made by the managers of the organisation are in line with the ‘Shari’ah Objectives’ |
|   |   |   |   |   |
| 6. | 2016 | Rehat, Hamid, Ridzuan, & Chew | Islamic Quality Management System is a structured system that assists organizations to deliver products and services that meet customers’ requirements and comply with regulatory requirements as well as Shariah’s requirements. | - No management program, product or service that should contradict the principles of halal and haram  
- Values practised in the organization do not contradict Islamic values. Islamic values equal to universally recognized and positive values which can have a positive impact on organizational performance |
<p>| | | | | |
|   |   |   |   |   |
|   |   |   | free financial system, free from corruption and safeguard the interests of workers. | This paper also emphasizes on the integration of Shariah requirements with a quality management system. Furthermore, this research paper also suggests the benefit of Islamic Quality which is achieving the client’s charter, being listed as an outstanding religious department and systematic job management. The research findings also reveal that the implementation of Islamic Quality Management places much emphasis on compliance with Shari’ah. The aspects that complied with the Shari’ah requirements include the segregation of men and women in all activities, the implementation of the Islamic financial system, the preparation of Halal food, the practice of Islamic values, and reciting al-Qur’an correctly. This research paper show there are ten organizational key benefits of Islamic Quality Management System which are customer requirements, improving company and product quality, increasing customer satisfaction, developing professional ethics and morale, improve efficiency, reduce waste and save money, to achieve international quality recognition, to have consistent, repeatable processes and a common system, |</p>
<table>
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<th>No.</th>
<th>Year</th>
<th>Authors</th>
<th>Description</th>
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<tbody>
<tr>
<td>7.</td>
<td>2015</td>
<td>Hasan Al-Banna Mohamed, Ab Mumin Ab Ghani, &amp; Siti Arni Basir</td>
<td>No decision made by the organization should contradict Maqasid Shari’ah. Building the confidence and trust, great efforts to become the organization that particular about Shariah and finally increase the competitiveness. Islamic quality management has been created to fill the gap existing in the conventional management standard, which concentrates on the aspects of product or external output alone, not on the internal or spiritual aspects. - Compliance with the principles of Halal and Haram - Organisational operations that adhere to the appreciation of noble values - All decisions made by the managers of the organisation are in line with the ‘Shari’ah Objectives’. This paper was similar to the paper written by the same author in 2016. The research findings stated that the implementation of Islamic Quality Management places much emphasis on compliance with Shari’ah.</td>
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<td>8.</td>
<td>2015</td>
<td>Hasliza Mohamad Ali, Basir, &amp; Ahmadun</td>
<td>Islamic Quality Concept suggested by MS 1900:2005 does not look into the benefits in the materialistic world alone. It is also an improvement in quality work through the appreciation of Islamic values in attaining eternal success (al-Falah) in this world until the hereafter. The main principle to hold in any task done no matter how small it can be can become a form of worshipping as long as it follows the guidelines from Syarak. - Compliance with halal and haram, and Muamalat principles - Operation management based on the value - Decision and action taken must be referred to as Maqasid Syariah. This research insists that the implementation of Islamic Quality Management to instil the Syariah law in the quality management practice by stressing more on management values, to enhance the effectiveness through good universal conducts in all levels of organisation and at the same time to increase the confidence level towards shariah law among the Muslims and society as a whole.</td>
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<td>9.</td>
<td>2014</td>
<td>Ibrahim, Mohamed, &amp; Abdullah</td>
<td>The concept of Islamic quality management is geared towards customer satisfaction as well as the pleasure of Allah S.W.T, for the success in the worldly affairs and the sake of happiness in the Hereafter. - The pillars are the culture of perfection (itqan) and values of courtesy (ihsan) This research argues that the are the culture of perfection (itqan) and values of courtesy (ihsan) must be the pillars in Islamic Quality Management System so that the system will perform in both material and spiritual aspect.</td>
</tr>
<tr>
<td>10.</td>
<td>2014</td>
<td>Sarion, Bustamam, &amp; Shaharudin</td>
<td>Islamic Quality Management System added value from conventional management system (ISO 9001) that are aligned with shariah perspectives which - Implant the shariah in a quality management system with an emphasis on This research argues that the Islamic Quality Management system was an improvement from the conventional management system.</td>
</tr>
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requires organization to have a comprehensive quality management system in order to accommodate customer needs, to fulfill the requirement of a quality product/service, to enhance the effectiveness and productivity as well as to reduce the operational costs.

management through value
- improve the effectiveness and efficiency through noble universal values in all levels of the organization
- Upsurge the practice of shariah compliance and increase the confidence level among the Muslims and stakeholders
- Universal

<table>
<thead>
<tr>
<th>11</th>
<th>2014</th>
<th>Basir, Azmi, Kamri, &amp; Mohamad</th>
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<tbody>
<tr>
<td></td>
<td></td>
<td>Islamic Quality Management System is developed using conventional management standard (ISO 9001) as its base. MS 1900 is a structured system to assist organizations in delivering products and services that meet customers’ requirements, as well as regulatory requirements and the dictates of Shari’ah.</td>
</tr>
</tbody>
</table>
|     |       | - Compliance with the principles of Halal and Haram.  
|     |       | - Organizations operate based on values.  
|     |       | - Decision or action was taken in line with the "Objective of Shari’ah (Maqasid Shari’ah)". |
| 12  | 2014  | Mohamed, Ghani, & Basir |
|     |       | Islamic Quality Management System originated to fill the gap between the conventional quality management system and Islamic management system that is merely based on the concept divinity of Allah SWT and spiritual aspect in managing an organization. |
|     |       | - Able to produce a product or service that follow in line with the Shariah.  
|     |       | - Increase the confidence level among the Muslims and stakeholders |

This is proven by its conclusion which suggested that Islamic Quality Management System can be seen as part of the business strategy to win Muslim consumer market while strengthening the working culture in organization and company.

This research argues that the Shari’ah requirements in Islamic Quality Management System are included as an addition to the requirements of conventional quality management (ISO 9001), and aim to close the gap that exists in the conventional management standard concerning the Islamic perspective.

This research argues that the Islamic Quality Management System existed to fill the gap between the conventional management system and traditional Islamic management system.

Discussions
Based on table 1, most research done agreed that the Islamic Quality Management System practices in Malaysia were a quality management system that is based on conventional quality management standards (ISO 9001 or ISO 9000). Majority researchers that have been reviewed argue that Islamic Quality Management fills the gap exists in conventional quality management which is the spiritual aspect. The requirements from conventional quality management which are aligned with shariah perspectives adopted to Islamic Quality Management System. However, some researchers such as Hasan Al-Banna, Ab Mumin, and Siti Arni (2014) mentioned that Islamic Quality Management System existed due to fill the gap between the conventional management system and traditional Islamic management system that merely focus on the divinity of Allah SWT and spiritual aspect. Another researcher such as Hasliza et al.
mentioned that the Islamic Quality Management System is integration between shariah requirements and the conventional management practices. Another point to consider, researcher such as Hasan Al-Banna et al. (2014) even argue that the foundation in the development of the concept of Islamic Quality Management System was using the conventional quality management standards.

The shariah requirements integration with the quality management system has produced three special characteristics that have become the principles of Islamic Quality Management System which are:

1. Compliance to the principle of haram and halal
   - No management program, product or service should contradict the principles of Halal and Haram
2. Organizational operation based on values
   - The Islamic values must be applied throughout the organization which includes universal values such as honesty, tolerance must also be applied.
3. The decision or action was taken in line with the "Objective of Shariah (Maqasid Shariah)
   - Maqasid al-Shari’ah means the way of life (Shari’at), as provided by Allah SWT, the objective of which is to preserve humankind’s sanctuary. The Shari’ah, on the whole, seeks primarily, to protect and promote these essential values, and validates all measures necessary for their preservation and advancement.

These solid principles have benefitted organization that implements Islamic Quality Management System whereby the most mentioned benefit received by the organization is to increase the confidence level among the Muslims and stakeholders. This benefit has attracted many organizations into implementing the Islamic Quality Management System because it is considered as a business strategy whereby it will improve the working culture as well as improve the perception of the customer especially the Muslims.

Another point to consider, there is another special characteristic mentioned by the researchers on Islamic Quality Management which is universal. According to Bustamam and Sarion (2019), due to the universal characteristic of Islamic Quality Management, it can be applied, not only limited to Islamic Institution and Muslims. This was proven by researcher such as Sarion et al. (2014) which argue that the universally accepted value combines with the Islamic values show universality in Islamic Quality Management System whereby it can be implemented not only onto the Muslim but also towards the non-Muslim. Values such as tolerance and integrity were among the universally accepted values which were among the values in Islamic Quality Management System.

The good values which involve universal accepted values and Islamic values will involve all level of the organization that implements Islamic Quality Management System. This act brings to another special characteristic mentioned by the researchers which is holistic. The meaning of this holistic is that the values and the system must be implemented to all who involve in the organization whether it is a worker, manager or also involve the stakeholders. Thus, this special characteristic eventually will enhance the effectiveness through good universal conducts in all levels of the organisation and at the same time to increase the confidence level towards Syariah law among the Muslims and society as a whole (Hasliza Mohamad Ali et al., 2015).

However, the heavily linked Islamic Quality Management System with the conventional management system has sparked issues among some researchers. Researchers such as Othman (2017) which mentioned that the difference in the worldview in conventional management and Islamic management must be taken into account. The example given by Othman (2017) is the
customer satisfaction has been adopted by Islamic Quality Management System. However, customer satisfaction in Islam does not directly mean of individual interest but by the meaning of *Maslahah Ummah*. This was also mentioned by researchers Fadzila Azni Ahmad (2012), which mentioned that the philosophical underpinning conventional management system which includes the worldview of the system cannot be adopted directly into Islamic management due to it can conflict as such the term customer satisfaction.

Besides that, Fadzila Azni Ahmad (2012) had also pointed out that the development of Islamic quality management system should be based on Islamic philosophical underpinnings. Otherwise, the quality management system would only be focussing on tangible, material and physical aspects. Religious and spiritual aspects that should be the very basic or the heart of the matter for the execution of a quality management system would be neglected. Thus, such a quality management system are found to be inappropriate to be adopted especially in managing the Islamic institutions. The reasons for this, such system do not have enough analytical instruments to use as a holistic management system and to decipher management challenges and even more so to offer management solutions at the institutional level according to Islam which is the basis of every Islamic institution (Fadzila Azni Ahmad, 2012). Specifically for the Islamic institutions, all aspects that are related to the institution including the quality management system must take root and be based on the *tawhid* concept of the oneness of Allah SWT as the Creator. The quality management system needs to firmly holdfast to the two dimensions that is man’s relationship with his Creator and secondly the horizontal dimension that is man’s relationship with one another and man’s relationship with the natural resources. The framework of the management method needs to take into account the all-embracing time frame that extends from man’s life in the spiritual world, this tangible world and the Hereafter world. The ultimate end of the quality management system of an Islamic institution needs to be directed towards achieving Allah’s pleasures (*Mardhatillah*) (Muhammad Syukri Salleh, 2003). To accomplish all these, the quality management system of an Islamic institutions needs to be shaped on the worldview and epistemological pathway that conforms to the teachings of Islam. This benchmark cannot be achieved by the conventional management system.

**Conclusions**

Through narrative review methods, this research found out the connection, benefit, principles, special characteristics and even highlight issue regarding Islamic Quality Management System. The concept of Islamic Quality Management System from the research that has been review shown that it is heavily linked with the conventional quality management system. However, it has its uniqueness whereby its special characteristic transform into its principle which is compliance to the principle of *haram* and *halal*, organisational operation based on values, decision or action taken in line with the “Objective of Shariah (*Maqasid Shariah*)”. Furthermore, the other special characters such as has benefitted organization especially the confidence level of the stakeholders and others linked with the organization by enhancing the efficiency of good conduct through all level of organization. The universality of Islamic Quality Management System also suggests that this system is not limited towards Islamic institution and Muslims only, but also can be implemented for the non-Muslim. However, the heavily linked with conventional management must be looked into carefully because it may cause conflict due to the difference in the worldview of both Islam dan conventional practices. However, the existence of Islamic Quality Management System has been a great step because it produces an alternative for Muslims that not only will focus on spiritual aspects but also benefitted Muslim in this world and Hereafter.
References


