CHARACTERIZING THE AWARENESS OF VALUES IN ISI2020 SYSTEM

MOHAMED IDRUS ABD MOIN

A dissertation submitted in partial fulfilment of the requirements for the award of the degree of Doctor of Engineering (Engineering Business Management)

Business & Advanced Technology Centre
Universiti Teknologi Malaysia

MARCH 2006
ACKNOWLEDGEMENT

Alhamdulilah, I am grateful that Allah has always shown me “the way” in this endeavor. I wish to express my sincere thanks and gratitude to my supervisor, Professor Dr. Nooh Abu Bakar for his immense help in enabling me to come to this end of the journey. His confidence, knowledge and insight guided me with valuable suggestions, comments & options and greatly appreciated.

Sincere thanks and appreciation for all those people who supported and encouraged me in their own special ways.

I thank my parents, who taught me the value of hard work by their own example and their balanced and “redha” lifestyle. I would like to share this moment of happiness with my family who rendered me enormous support during the whole tenure of my research. The encouragement and motivation given to me by all my nine children and loving wife was immense, inspirational, heartfelt and so very special.

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

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

## TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>CHAPTER</th>
<th>TITLE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>DECLARATION</td>
<td>ii</td>
<td></td>
</tr>
<tr>
<td>ACKNOWLEDGEMENTS</td>
<td>iii</td>
<td></td>
</tr>
<tr>
<td>ABSTRACT</td>
<td>iv</td>
<td></td>
</tr>
<tr>
<td>ABSTRAK</td>
<td>v</td>
<td></td>
</tr>
<tr>
<td>TABLE OF CONTENTS</td>
<td>vi</td>
<td></td>
</tr>
<tr>
<td>LIST OF TABLES</td>
<td>xii</td>
<td></td>
</tr>
<tr>
<td>LIST OF FIGURES</td>
<td>xiii</td>
<td></td>
</tr>
<tr>
<td>LIST OF SYMBOLS</td>
<td>xiv</td>
<td></td>
</tr>
<tr>
<td>GLOSSARY OF TERMS</td>
<td>xv</td>
<td></td>
</tr>
<tr>
<td>LIST OF APPENDICES</td>
<td>xvi</td>
<td></td>
</tr>
</tbody>
</table>

1. **ISI2020 SYSTEM - INTRODUCTION AND BACKGROUND**  
   1.1 Introduction  
   1.2 The ISI2020 System  
      1.2.1 Background  
      1.2.2 The Framework.  
   1  

2
1.2.3 The Components 5

1.2.4 The Principles 7

1.3 Purpose of the Research 9

1.4 Objective of the Research 10

1.5 Research Questions and Hypothesis 11

1.5.1 Hypothesis 1 11

1.5.2 Hypothesis 2 11

1.6 Significance of the Research 12

1.7 Scope and Limitation of the Research 13

1.8 Outline of Thesis 13

1.9 Chapter Conclusion 15

2 LITERATURE REVIEW 15

2.1 Ghazzali’s Thought as the Guiding Theoretical Framework 15

2.1.1 Introduction 15

2.1.2 Imam Ghazzali- The History 15

2.1.3 The Epistemology of Ghazali 17

2.2 The Mind – The Focus on Knowledge 21

2.2.1 The Quran and the Prophet on Knowledge 24

2.2.2 Western Philosophy of Knowledge 27

2.3 The Heart – Affective Factor 30
2.4 Action - Volitional Factor and Morality of Action 30

2.5 Ethic and Economics 31

2.6 Tauhidic View of World System 35

2.6.1 Tauhidic view of Consumer Behavior 36

2.6.1.1 Principle of Righteousnes 37

2.6.1.2 Principle of Cleanliness 37

2.6.1.3 Principle of Moderation 38

2.6.1.4 Principle of Morality 38

2.7 Islamic Business Ethics 39

2.8 Values & Its Spiritual Aspects In 21ST Century Organization 41

2.8.1 Value System and Ethics 41

2.8.2 Values and Spirituality 42

2.8.3 Values, Leadership And Organization Excellence 49

2.9 Synoptic View - Major Quality Improvement Systems 51

2.9.1 TQM –Total Quality Management 51

2.9.2 Widely Used TQM Framework 53

2.9.2.1 The Deming Prize 54

2.9.2.2 The Malcolm Baldrige Award 55

2.9.2.3 The European Quality Award 55

2.9.3 ISO 9000 56

2.10 A Synopsis of ISI2020 System 58
2.10.1 The Components Of ISI 2020

2.10.2 ISI202 Management Control System

2.10.3 ISI 2020 Values System (VS) Documentation

2.11 A Comparative View of QIS

2.12 Chapter Conclusion

3 PERSONAL BELIEF SYSTEM – COMPONENT 1: ELEMENT 1

3.0 Introduction

3.1 ISI2O2O Values, Leadership And Organizational Excellence

3.1.1 The Eleven Core Principles

3.1.2 The Eleven Core Values

3.1.3 Value Dimensions

3.1.4 Leadership

3.1.5 Organizational Excellence – ISI2020 Perspective

3.2 THE PROGRAM – “SEEING WITH THE HEART’S EYES”

3.2.1 The Program Preview

3.2.1.1 The Unknown – World prior to birth

3.2.1.2 Life and Death

3.2.2 The Core Program

3.2.2.1 Purpose – Life’s Vision and Mission

3.2.2.2 Hidayah - Gateway Towards Allah

3.2.3.3 Provision of Life - .Solat
3.2.3.4 Driving and Restraining Forces 99
3.2.3.5 The Last Segment 100

3.3 Chapter Conclusion 101

4 RESEARCH METHODOLOGY 103

4.1 Introduction 103
4.2 Revisit the Purpose of the Research 105
4.3 Research Design 105
4.4 Instrumentation 107
4.5 Structure and Distribution of Questions 107
4.6 Factor Analysis 110
4.7 Pilot Study 115
4.8 Participating Companies 118
4.9 Questionnaires Administration 119
4.10 Chapter Conclusion 119

5 RESULTS OF ANALYSIS 121

5.1 Introduction 121
5.2 Relationship of Factors and Dimension 121
5.3 Validity and Reliability of Questionnaires 122
5.4 Answer to the Research Questions 126

5.4.1 Question 1 126
5.4.2 Question 2 128
5.4.3 Question 3 129

5.4.4 Question 4 129

5.5 Chapter Conclusion 137

6 DISCUSSION AND CONCLUSION 138

6.1 Introduction 138

6.2 Discussion 138

6.2.1 Character of Awareness of Values 140

6.2.2 Impact of the Factors and Dimensions 142

6.2.3 Answers to Research Questions 144

6.2.4 Interpretation of Hypothesis Tests 144

6.2.5 Interpretation of ANOVA 145

6.3 Relevance of ISI2020 as Values-based System 146

6.4 Chapter Conclusion 148

6.5 Concluding Remarks on Contributions of this Research 150

REFERENCES 151

Appendices A-C 156 - 160
# LIST OF TABLES

<table>
<thead>
<tr>
<th>TABLE NO.</th>
<th>TITLE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1</td>
<td>ISI Core Principles Versus Islamic Tenets</td>
<td>6</td>
</tr>
<tr>
<td>1.2</td>
<td>ISI2020 Core Principles Versus Core Values</td>
<td>7</td>
</tr>
<tr>
<td>1.3</td>
<td>The Values and Its Dimensions</td>
<td>8</td>
</tr>
<tr>
<td>3.1</td>
<td>The Recipe for Right Living</td>
<td>92</td>
</tr>
<tr>
<td>4.1</td>
<td>Categorization of ISI2020 Values to Dimension</td>
<td>106</td>
</tr>
<tr>
<td>4.2</td>
<td>Distribution of Questions –Dimensions to Factors</td>
<td>109</td>
</tr>
<tr>
<td>4.3</td>
<td>Correlation Matrix</td>
<td>110</td>
</tr>
<tr>
<td>4.4</td>
<td>Communalities after Extraction</td>
<td>111</td>
</tr>
<tr>
<td>4.5</td>
<td>Rotated Component Matrix</td>
<td>112</td>
</tr>
<tr>
<td>4.6</td>
<td>Kaiser Meyer Olkin and Bartlett Test</td>
<td>113</td>
</tr>
</tbody>
</table>
## LIST OF FIGURES

<table>
<thead>
<tr>
<th>FIGURE NO.</th>
<th>TITLE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1</td>
<td>Component in ISI2020 System</td>
<td>5</td>
</tr>
<tr>
<td>2.1</td>
<td>ISI2020 Values System Documents</td>
<td>62</td>
</tr>
<tr>
<td>3.1</td>
<td>Model of Muslim Conduct &amp; Relationship to Creator</td>
<td>67</td>
</tr>
<tr>
<td>3.2</td>
<td>The Cycle of Life</td>
<td>90</td>
</tr>
<tr>
<td>4.1</td>
<td>Research Methodology Process Flow</td>
<td>103</td>
</tr>
<tr>
<td>4.2</td>
<td>Research Design: The Structure of Awareness of Values</td>
<td>106</td>
</tr>
<tr>
<td>4.3</td>
<td>The Expanded Structure of Awareness</td>
<td>108</td>
</tr>
<tr>
<td>4.4</td>
<td>Distribution of Questions to Structure of Awareness</td>
<td>108</td>
</tr>
<tr>
<td>5.1</td>
<td>Relationship of Factor and Dimensions</td>
<td>122</td>
</tr>
<tr>
<td>5.2</td>
<td>Structure and Heirarchy of Questions</td>
<td>122</td>
</tr>
<tr>
<td>5.3</td>
<td>Results of Overall Value Awareness</td>
<td>127</td>
</tr>
<tr>
<td>5.4</td>
<td>Histogram of the Overall Awareness Level</td>
<td>128</td>
</tr>
<tr>
<td>5.5</td>
<td>Influence of the Factors on Overall Awareness</td>
<td>129</td>
</tr>
<tr>
<td>5.6</td>
<td>Influence of Dimension of Values on the Factors</td>
<td>130</td>
</tr>
<tr>
<td>6.1</td>
<td>Character of Awareness of Values</td>
<td>142</td>
</tr>
</tbody>
</table>
LIST OF SYMBOLS

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>TK</td>
<td>Taqwa Values on Mind</td>
</tr>
<tr>
<td>AK</td>
<td>Akhlak Values on Mind</td>
</tr>
<tr>
<td>IK</td>
<td>Itqan Values on Mind</td>
</tr>
<tr>
<td>TF</td>
<td>Taqwa Values on Heart</td>
</tr>
<tr>
<td>AF</td>
<td>Akhlak Values on Heart</td>
</tr>
<tr>
<td>IF</td>
<td>Itqan Values on Heart</td>
</tr>
<tr>
<td>TA</td>
<td>Taqwa Values on Action</td>
</tr>
<tr>
<td>AA</td>
<td>Akhlak Values on Action</td>
</tr>
<tr>
<td>IA</td>
<td>Itqan Values on Action</td>
</tr>
<tr>
<td>f Mind</td>
<td>Function of Mind</td>
</tr>
<tr>
<td>f Heart</td>
<td>Function of Heart</td>
</tr>
<tr>
<td>f Action</td>
<td>Function of Action/Volition</td>
</tr>
<tr>
<td>Q1(O)</td>
<td>Overall Question</td>
</tr>
<tr>
<td>Q2(U)</td>
<td>Overall Question on Mind</td>
</tr>
<tr>
<td>Q40(R)</td>
<td>Overall Question on Action</td>
</tr>
<tr>
<td>Q3(OF)</td>
<td>Overall Question on Heart</td>
</tr>
</tbody>
</table>
### GLOSSARY OF TERMS

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ummah</td>
<td>Community of Muslim</td>
</tr>
<tr>
<td>2. Quran</td>
<td>Islam Sacred Book</td>
</tr>
<tr>
<td>4. Qias</td>
<td>Method of reaching a legal decision based on evidence.</td>
</tr>
<tr>
<td>5. Ijmak</td>
<td>Consensus of scholars (ulama)</td>
</tr>
<tr>
<td>6. Khalifah</td>
<td>Means humanity in general. Representative of Allah</td>
</tr>
<tr>
<td>7. Amanah</td>
<td>Allah’s Trust</td>
</tr>
<tr>
<td>8. Syahadah</td>
<td>Declaration of Faith in Islam</td>
</tr>
<tr>
<td>9. Solat</td>
<td>Prayer</td>
</tr>
<tr>
<td>10. Puasa</td>
<td>Fasting</td>
</tr>
<tr>
<td>11. Zakat</td>
<td>Alms due for the purification of one’s wealth</td>
</tr>
<tr>
<td>12. Haji</td>
<td>Pilgrimage to Mecca</td>
</tr>
<tr>
<td>13. Malaikat</td>
<td>Angels</td>
</tr>
<tr>
<td>14. Hari Akhirat</td>
<td>Hereafter</td>
</tr>
<tr>
<td>15. Nabi</td>
<td>Messenger of Allah</td>
</tr>
<tr>
<td>16. Qadar &amp; Qadar</td>
<td>Destiny</td>
</tr>
<tr>
<td>17. Syariah</td>
<td>Islamic law and regulations</td>
</tr>
<tr>
<td>18. Hujjatul Islam</td>
<td>Highest Islamic Scholarship</td>
</tr>
<tr>
<td>19. Habluminallah &amp; Habluminnas</td>
<td>Relationship between the Creations &amp; Creator</td>
</tr>
<tr>
<td>20. Zikir</td>
<td>Remembrance of Allah</td>
</tr>
<tr>
<td>21. Adil</td>
<td>Justice</td>
</tr>
<tr>
<td>22. Makmur kan dunia</td>
<td>Peace and prosperity on earth</td>
</tr>
</tbody>
</table>
## LIST OF APPENDICES

<table>
<thead>
<tr>
<th>APPENDIX</th>
<th>TITLE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>ISI2020 Organization Structure</td>
<td>156</td>
</tr>
<tr>
<td>B</td>
<td>Questionnaires Used in Survey</td>
<td>157</td>
</tr>
<tr>
<td>C</td>
<td>Business Performance: Abela Catering &amp; Sinar Jernih</td>
<td>160</td>
</tr>
</tbody>
</table>
1.1 Introduction

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

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

This results in the Ummah losing supremacy over other nations in major spheres of activities especially in world economy, businesses and education. The
slide is most apparent now as we (Ummah) begin to be dictated by the non-Muslim of everything we use and eat as consumers of products and services.

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

1.2 The ISI2020 System

1.2.1 Background

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

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

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

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

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

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

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

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

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

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

1.2.2 The Framework.

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

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

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

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

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

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

Figure 1.1 below depicts the relationship of the ISI2020 System.

The PBS component is foundational and needs to be “woven into the fabric” of the other two components to ensure no dichotomy exists in respect of its compatibility between the intellectual knowledge level and the application level.
Additionally, the PBS component must strictly meet with the Derived Principles from Al-Quran and the Traditions of the Prophet SAW.

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

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

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

Table 1.1: ISI2020 Core Principles Versus Islamic Tenets

<table>
<thead>
<tr>
<th>Rukun Islam</th>
<th>ISI2020 Principles</th>
<th>Rukun Iman</th>
<th>ISI2020 Principles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Syahadah</td>
<td>Truth and Righteousness</td>
<td>Allah</td>
<td>Singular Source of All Creations</td>
</tr>
<tr>
<td>Solat</td>
<td>Due Diligence</td>
<td>Malaikat</td>
<td>Non measurable &amp; Non tangible Input and Output</td>
</tr>
<tr>
<td>Puasa</td>
<td>Schedule Abstinence</td>
<td>Quraan</td>
<td>Absoluteness of Total Knowledge</td>
</tr>
<tr>
<td>Zakat</td>
<td>Mandatory Wealth Sharing</td>
<td>Hari Akhirat</td>
<td>One’s Perpetual Accountability</td>
</tr>
<tr>
<td>Haji</td>
<td>Lifetime Preparedness</td>
<td>Nabi</td>
<td>Knowledge Empowerment</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Qada’ &amp; Qadar</td>
</tr>
</tbody>
</table>
Table 1.2: ISI2020 Core Principles Versus Core Values

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

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

Briefly, Taqwa is the relationship between the Servant and the Creator, whilst Akhlaq is the relationship and the responsibility between the Creations. Itqan specifically refers to the relationship in organized human conduct that strive for excellence and continuous improvement in all areas of activity all the time.
Table 1.3 The Values and Its Dimensions

<table>
<thead>
<tr>
<th>DIMENSIONS OF VALUES</th>
</tr>
</thead>
<tbody>
<tr>
<td>TAQWA</td>
</tr>
<tr>
<td>▪ Right Intention</td>
</tr>
<tr>
<td>▪ Self Control</td>
</tr>
<tr>
<td>▪ Gratefulness</td>
</tr>
<tr>
<td>▪ Submission</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

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

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

1.3 Purpose of the Research

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

Characterizing awareness, in terms of the factors and value dimensions, will show the functional relationship of the variables and the variability of its contribution. The understanding of this awareness “levers” will empower the individual to make a conscious choice of ethical and moral action in this earthly
existence. The understanding will create a consciousness of the “smallness” of man in the creation of the Cosmos and the “greatness” of the Creator bringing the man-self to be God-fearing in his disposition.

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

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

1.4 **Objective of the Research**

The objective of the research is as follows:-

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

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

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

Further the author postulate the following hypothesis:-

1.5.1 Hypothesis 1

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

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

1.5.2 Hypothesis 2

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

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

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

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

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

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

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

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

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

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

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

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

1.8 Outline of Thesis

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

Chapter 2 (two) reviews the relevant literature. This section explores the thoughts of the great Islamic philosopher Iman Al Ghazzali to use as the orienting
framework for this study. A look into the western philosophy of Kant, Dewey and Descartes is viewed as these philosophers were inquiring the same theme of meaning of life, knowledge as to nature of man and the existence of God. The chapter goes on to view literature on ethics, Islamic consumerism, values and spirituality, values and organizational excellence. Other quality management systems are examined ending with a comparative view of the various systems. The chapter concludes that the current quality systems lack the personal values component that are consistent with Islamic world-view. Whereas the personal belief system component is the central axiom of the ISI2020 System and the values are based on the tenets of Islam.

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

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

Chapter five (5) captures the results of the analysis. The validity and reliability result of the responses are shown. Results pertaining to the research questions and hypothesis are also covered in this chapter. However, the interpretation and discussion of the result are only covered in the next chapter.
Chapter six (6) delves into the discussion as to the interpretation of the results from chapter 5. The chapter having discussed the answers to all the research questions and the hypothesis ends with the conclusion of the research.

1.9 Chapter Conclusion

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

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

This research as to the character of awareness of the ISI2020 values will greatly help the change agenda of the Ummah. The agenda for change is simple yet profound as mentioned in the Quran “ Allah does not change a people until they change what is in themselves” [Ar Radd 13:11] This demands a personal change which is the basis of the Ummah (societal) change to enable it to redeem its past glory.
REFERENCES
8. Drucker, P. Innovation and Entrepreneurship. Harpers and Row Publisher. 1985
9. *(Strategic Management Journal’s 1996)*.
16. Al Baqarah (2:164) and (12:111)
17. Quran (Haqqa 69 Verse 51)
19. (Surah Takathur 102, Verse 5).
20. (Surah Takathur 102, Verse 7).
21. Quran (Surah Haqqa 69, verse 51)
25. Qur'an (24, Verse 35)
27. Jasper. from *The Origin and Goal of History*. 1953
28. Quran, Al Baqarah 2:31
32. Umareddin, M. *The Ethical Philosophy of Al Ghazzali*. Muhammad Ashraf. Lahore. 1989
35. Ahmad, M. *Economics of Islam: A Comparative Study*. Muhammad Ashraf. Lahore. 1964
38. Encyclopedia of Islam. Macmillan Publisher
39. Quran (Surah 63, verse 25)
40. Quran (Surah 1 Verse 2)
41. Quran (Surah 51, Verse 49)
42. Quran (Surah 12: 40)
43. Naguib, A. *The Concept of Religion and the Foundation of Ethics*. pg21
44. Quran (Surah 7:32)
45. Quran (Surah 17:26).
46. Quran (Surah 17:29).
47. Richter, E.M et al. *Convergence of Ethics: Management of Decision 40/2 pg. 142-151. 2002*
51. Rokeach (1973)
90. Revans, R *ABC of Action Learning*, Chartwell-Bratt, UK 1983
92. Graeme Knowles IMDS – Quality Management
93. Stratton B, “A few words about the last words” Quality Progress, Vol.26 No.10 pg.63-6.1993
94. Kalinosky, I.S. *Total Quality System – going beyond ISO9000* Quality Progress, June 1990, pg.50-4
96. O, Alhabshi. *Islam Knowledge & Ethics*: IKIM
98. Covey, S. *The Seven Habits of Highly Effective People*. 1991
100. Rahman, F. *Major Theme of the Quran*. Minneapolis 1980
101. Fakhruddin, R. *Knowledge of Good Conduct – Ilm al Akhlaq* Islamiyat-e-Diniyat, India
The ESS Vision 2020 builds upon a holistic approach to reach quality and efficiency gains. It elaborates the European systems’ method to statistics embracing the opportunities provided by the digital transformation and emerging data sources; putting quality as an overarching element in the statistical production process; suggesting new modes of collaboration and emphasising the importance of dissemination and user engagement to drive continuous improvements. Given the global nature of many developments there is a value in identifying ways to establish partnerships with expert communities in these fields.