

Quality between the Contemporary Management & Islamic Thought Perspectives: Comparative Study

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Abstract

This study attempts to suggest a theoretical framework for quality from the contemporary management and the Islamic thought perspectives by revealing similarities between both perspectives and demonstrating the inclusiveness and applicability of the Islamic principles in different times and places. The study has emerged the importance of being put subject relating to the status of religion Islamic underpinnings rich and principles, values and models and positions upon which the other sciences to be considered the core and basis of other sciences. Depending on the qualitative approach and using the analysis and inference methods, this study concluded the following: The concept of quality implies excellence and surpassing others and beneficiaries reaching satisfaction level; Quality takes a significant part in producing positive benefits for both organization and consumer; The contemporary management thought on quality is a scientific approach that emerged in response to competing forces; whereas the Islamic thought more established and deep-rooted that seeks to strengthen the most spiritual and humanistic ties and lay the basis for rights of everyone, establish justice, and support the humanistic values and ethics of honesty, truthfulness, and trustworthy on a permanent basis; The contemporary management thought produced theorization, theories and principles that would change over time or from place to place, whereas the Islamic thought presents firm principles that are valid irrespective of time or place.

Keywords: management from the Islamic perspective, total quality management, quality from the Islamic thought.

INTRODUCTION

In the broader sense, quality has been a major concern of human beings since dawn of history. Since early days, man sought persistently to improve life conditions and meet the physiological, economic and social needs. Personally, quality motivated man over history to gratify his self needs, curiosity and seek to knowledge as represented by self learning, acquiring experience and improve life styles and moving from most primitive simple life into better life standards in terms of shelter, clothing, and food until the today's welfare life.

The development of civilizations and peoples worldwide and recent revolutionary breakthroughs in different life fields in addition to emergence of giant business organizations increased the awareness among consumers to their needs, demands, desires, and the characteristics they like in product. This reality motivated business organizations to take quality in a sharp focus because they realized that survival and development of their organizations heavily depend on their ability to match consumer's expectations regarding quality. More recently, quality strategies attracted the attention of business

organizations more and more because they enhance organization competitiveness, success and vantage position on the international markets, as evidenced by the Japanese companies that adopted quality as the hub of their business strategies towards success and excellence internationally.

From the Islamic perspective quality has been in the heart of the Islamic teachings as recited in the Holy Quran more than 15 centuries ago. Specifically, many Quranic verses emphasize on quality deeds, practices and performances of human beings though many different words used synonymously to indicate the quality concept from the Islamic viewpoint. In fact, the dimensions reflected by the synonym words imply rich meanings that eventually surpass the contemporary concept of quality by adding spiritual values stressing on the improvement, mastery, good deed, honesty, credibility, taking responsibility, following good model, and calling for goodness, etc.

STATEMENT OF THE PROBLEM

The problem addressed by the current study resides in the major questioning about the outcomes or added value contributed by the contemporary management

thought to quality theorization, and whether such contribution deviate from the Islamic principles regarding quality?

The following questions can be asked to clarify the problem addressed by this study:

1. How the concept of quality and synonyms were dealt with in both the contemporary management thought and Islamic thought?
2. How quality is perceived from the contemporary management thought and Islamic thought?
3. What are the reasons for concentration on quality?
4. What are the dimensions of quality assurance?
5. What are the prerequisites of quality?
6. What are the positive outcomes of quality creation?

OBJECTIVES OF THE STUDY

The major concern of the present study is to explore quality issues from the perspective of the Islamic thought by emphasizing on the inclusive nature of the Islamic approach and applicability in the real life irrespective of time and place. Hopefully, the current study will enrich the research literature related to quality theorization, approaches and practices developed by the contemporary quality theorists.

SIGNIFICANCE OF THE STUDY

This study is important considering the scarcity of studies concerned with quality from the Islamic thought perspective; whereas there are many research studies that addressed the quality issues from the contemporary perspective of management. However, the significance of this study stems from the vantage position of Islam internationally because it forms a valuable repertoire of values, principles, and ethical models on which various disciplines were based. The study also is important because it will contribute to enrich the subject of quality in the libraries of Arab and Islamic countries in particular, and other communities in general, and because bring such a topic in the field of quality in terms of religion will give an indication of all the people that this issue is the word of God Almighty before have the words of researchers or authors in the administration, and that God has focused so much in his book, the Quran on quality and urged the people to adhere to them in word and deed in all aspects of life and the interaction between people because that would bring people to decent livelihood is based on justice, honesty and maintaining the rights and interests of the common people.

THE LIMITATIONS OF THE STUDY

The study faced some limitations, and the most important are:

1. The difficulty of dealing with the topics

related to the Islamic religion because it needs a definite religious references and documented

2. Difficulty of translating Quranic verses because they lose their meaning, which was imposed on researchers comply with and abide only by giving interpretations of Quranic verses without making a direct translation.
3. Limited research on the topic of quality in administrative contemporary thought and Islamic Thought.

OPERATIONAL DEFINITIONS

Quality from the Contemporary Thought Perspective: There are many theorists (Edwards Deming, Philip Crosby, Joseph Juran, Karo Ishikawa) in the management science whose contributions were valuable for the quality concept (Hmoud, 2007, 17).

Quality from the Islamic Thought Perspective: Refers to the various concepts, components and dimensions of quality that receive support by the Quranic verses and Hadith sayings such as improvement, mastery, good deed, good performance, honesty, bearing responsibility, credibility, reformation, modeling, calling for goods, etc (Al Kurdi, 2011).

METHODOLOGY

The qualitative methodology was adopted in the present study by employing the analytical inferential methods with the literature related to quality from the perspectives of both contemporary administrative thought and Islamic thought by surveying Quranic verses and Hadith sayings so as to draw out conceptual approximations and reveal the significance of quality practices.

Quality from the Contemporary Management Thought

Similar to other managerial concepts, quality was differently defined by different scholars and researchers depending on their disciplines of interest. Hence, the concept of quality is intricate and some researchers believe it is one of modern issues in management that prevailed the last decade of the twentieth century. In fact, the concept of quality varies by time, place, environments, individual and organization

However, the American Dictionary of Oxford defined quality as the standard of something when it is compared to other things. Further, quality was defined by the American National Standards Institute (ANSI) and the American Society for Quality Control (ASQ) as characteristic features of a product or service involving gratification of needs (Al Noaimi, Ratib & Ghaleb, 2009, 3). In addition, quality was viewed by (ISO 9000:2000) as the degree to which a set of features inherent to product meet customer expectations (Jodeh, 2006, 19). Finally,

Crosby (1992) defined quality as the conformance to the customer's requirements.

Others defined quality as improving component parts of the system including its inputs, outputs and processes (Al Hnaidi, 2008, 17), while defined by others as the congruency extent between outcomes and preset measures (Hassan, 1994, 47).

To conclude, the various definitions of quality revolve around one pivot:

- Achieving excellence and outperformance in comparison with others
- Achieve satisfaction and contentment by beneficiary

Quality Assurance Dimensions

Basically, there are two levels of quality assurance dimensions, the first associates with product quality, while the other linked with service quality dimensions. Briefly, product quality dimensions (Heizer & Reader, 1988, 704) include the following:

1. Performance: essential qualities of product
2. Conformance: production based of objective specifications and standards.
3. Features: secondary characteristics of product or qualities added to product
4. Aesthetics: The way a product looks to end-users such as appearance, smell, taste, tact, etc.
5. Serviceability: The product is relatively easy to maintain and repair.
6. Reliability: The product will not fail or become harmful to consumers
7. Durability: How long will the product perform or last before replaced.

Dimensions of service quality (Evans & Lindsay, 1996) include the following:

1. Time: speed of service provision
2. Accuracy: perform the right job without mistakes.
3. Consistency: Provide service at the same level throughout processes
4. Courtesy: The way employees treat customers
5. Responsiveness: proactively respond to emergencies
6. Completion: Providing service free from defects

Prerequisites of Quality in the Contemporary Management Thought

Total quality prerequisites as presented by a number of contemporary management theorists have played a significant part in success of Japanese industrial companies since adopted the quality approach, which soon was imitated by other organizations, including service and information organizations implying recognition of quality influential role in various life aspects. The following section is a brief review of major contributions by some of management theorists that laid the ground for quality prerequisites in business organizations in general, and Japanese

organizations in particular:

1. Edward Deming: was the major contributor to quality as a critical mechanism for success and excellence of organizations. Deming suggested fourteen principles to improve quality management (Deming, 1993, 6) including:

1. Create goals and purpose for the organization both on the internal and external environment levels.
2. Adopt the new philosophy of quality, involving all job levels, and allowing no fall in old mistakes.
3. Eliminate the need for massive inspection, and replace it with sample inspection by building quality into the product in the first place.
4. Move towards a single supplier for any one item based on efficiency and availability of items.
5. Training for different jobs on various organizational levels to improve their skills.
6. Improve the system of production
7. Drive out fear
8. Institute efficient leadership who can manage vividly and adopt practices that support creativity and excellence.
9. Build specialized and trained work teams.
10. Eliminate slogans, exhortations, and excessively high targets
11. Eliminate work standards and numerical goals so that not to reflect on employee performance negatively by concentrating on quality on the expense of quality.
12. Instill trust and pride in workers to reinforce loyalty and belongingness to work.
13. Top management need to embrace quality and bring about necessary changes inside of the organization.
14. Encourage employees develop their abilities and acquire new knowledge and skills by focusing on education and self-improvement

Deming pioneered the quality studies with Deming Cycle popularly known as Plan-Do-Check-Act as key principles ensuring continuous improvement or product and service and product life cycle.

2. Joseph Juran: contributed to the revolutionary concepts of quality and quality improvement methods firstly developed in Japan. The key principles supported by Juran were creating organizational climate that spawns creativity, create suitable organizational culture, solving problems using scientific methods and information, depending on planning, monitoring and continuous improvement, and sharing work between the top, middle, and low level managers because they all are partners and any fault influences other managerial levels (Juran, 1992, 37).

3. Philip Crosby: His principal contribution to quality literature was the principle of *zero defects* meaning "doing it right the first time", i.e. produce a product free from defects the first time you make it in order to

minimize losses that imply both material and immaterial costs. He stressed on the top management support of quality and practice (Crosby, 1992, 293)

4. Genichi Taguchi: contributed to quality by his ideas that centered on good design of product the first time, design of experiments, measuring quality through customers, emphasize on good product that best accommodates community with no harms viewing that bad product not only affects the organization, but the community as a whole. Taguchi used intricate statistical methods with quality calling for focusing on quality of raw material (Jodeh, 2006, 177).

5. Karoa Ishikawa: considered that quality can be established based on building quality circles, participation learning and education, and employ the scientific statistical methods (Alwan, 2005, 90). There are many more modern studies that focused on quality education and concluded findings support the total quality management models reviewed above.

PRIOR STUDIES

Since dearth studies dealt with total quality from the Islamic perspective, authors review total quality literature into various contexts:

Al Kridis (2008) investigated application of total quality standards at the athletic facilities and security reflections for purpose of identifying the requirements of applying total quality management at the athletic faculties and security reflections by exploring how knowledgeable are workers at the athletic facilities to the concept of total quality management. The study concluded that workers were strongly knowledgeable to the concept of total quality management through their cooperative efforts to achieve their goals and promulgate the culture of quality at the athletic facilities.

Al Abbadi (2007) studied effect of total quality management practice on customer satisfaction at the Jordanian pharmaceutical manufacturing companies seeking to identify practice extent of total quality management and how satisfied are customers regarding Jordanian pharmaceutical products by measuring such variables as Research and Development R&D, employee efficiency, total quality cost, and total quality control. The study concluded with a number of results most importantly is that quality management was practiced at 83.2% by Jordanian pharmaceutical manufacturers. However, there was a positive association between organizational variables and customer satisfaction level regarding drugs manufactured in Jordan by doctors, pharmacists and consumers. The study advised increase quality level and efficiency Jordanian drugs by establishing advanced research and development center to improve pharmaceutical industry in Jordan.

Al Qudah (2006) investigated the effect of adopting total quality strategy on improving the competitive position of Jordanian pharmaceutical companies for purpose of identifying the effect of total quality strategy on improving competitiveness of Jordanian pharmaceutical companies in the international markets depending on various variables such as experience of the strategic team, market scope, diversity of products, and market share. The study concluded a strong association between adoption of total quality strategy and competitive position of the studies under study. The study recommended that quality should be dealt with from a strategic perspective to create competitive edge and to buy in total quality strategy by employees at different organizational levels.

Al Amira (2003) studied the relationship between total quality management and job performance in the health sector of Saudi Arabia as perceived by employees of Prince Sultan heart Surgery Center. The study attempted to identify the relation of total quality with job performance by identification the support level provided by top managers to the implementation of total quality management, effectiveness extent of total quality, level of knowledge and total quality concepts among employees and relationship with job performance. The study found that majority of employees implement total quality management practices as a method to manage work emphasized by the organization and the major advantages of the implementation of total quality management include emphasize on training, continuous learning and encourage group work.

Tarawna & Balbici (2002) entitled "Total Quality and Corporate Performance: Application Study on Commercial Banks in Jordan" sought to identify how commercial banks in Jordan apply the total quality approach and application levels. Results indicated that quality components were variably practiced, where concentration on meeting employee needs was the higher in use, and improving banking operations was the least practiced. However, there were significant relationship between commitment to quality management components (individual or composite) by commercial banks in Jordan and the corporate performance (measured by profitability, productivity and efficient operation). The study found that each of total quality management components variably affects improvement of corporate performance.

Douglas & William, (2001) investigated the relationship between the practice degree of total quality management and achievement of a competitive edge in the organizations under study. Results showed moderate effect of the organizational structure on the application effectiveness of total

quality management. Further, the correlative independent variables such as "control" and "exploration" had a great effect by improving the corporate financial performance as a result of implementing total quality management programs throughout the organization.

Based on the previous discussion, application of total quality (TQ) creates many benefits for the organization, employees and customers. Major benefits include:

1. Increase material and immaterial profits for an organization
2. Increase satisfaction levels among the internal and external stakeholders of the organization thereby improve loyalty and belongingness to organization, its products and services.
3. Acquire the organization good reputation and vantage position.
4. Safeguard the organization from any counterproductive effects or negatives would occur to customers.
5. Acquire the organization the ability to create competitive edge
6. Shielding the organization from bearing extra costs
7. Improve efficiency of employees through continuous training and learning

Quality from the Islamic Thought Perspective

(Al Hnaidi, 2008; Ministry of Education Headquarters, 2007; Al Ashari, 2000; Abu Sinn, 1996; Al Al-Muteiri, 1997); Assaf, 1987)

Quality Concept from the Islamic Thought Perspective

As a concept, quality is significantly emphasized in the Islamic thought both by the Holy Quran and Hadith sayings by the Prophet that urged man adhere to quality practices as a way of life and dealing with self and others to create comfort, justice, and conscience relief. Quality as used in Islam was designated variably using different words that enrich the modern concept of quality with new dimensions. Surveying the Quranic verses and Hadith sayings reveals many of valuable implications quality from the Islamic approach as will be shown in the following section:

1. Artistry: Artistry means doing a right, complete and perfect work with no defect. The Holy Quran says:

[Quran, 27:88] "... sunAAa Allahi allathee atqana kulla shayin innahu khabeerun bima tafAAaloona"

"...(such is) the artistry of Allah, who disposes of all things in perfect order: for he is well acquainted with all that ye do".

In a Hadith narrated by Abu Abdel Rahman Mohammad Naseriddin bin Alhaj bin Najati bin

Adam Al Ashqaduri Al Albani that Prophet Mohammad *may Allah bless him* said [Allah loves that if one of you is doing something to do it masterfully]. These texts urge on doing work masterfully without imperfections or defects and call people to be honest and trustworthy in the works they do.

2. Improvement: Indicates best word or act and perfect doing. There are many Quranic verses that emphasize improvement, for instance;

[Quran,2:195] "... waahsinoo inna Allaha yuhibbu almuhsineena"

"...; but do good; for Allah loveth those who do good", and

[Quran,3:134] Allatheena yunfiqoon fee alssarraai waalddarraai waalkathimeena alghaytha waalAAafeena AAani alnnasi waAllahu yuhibbu almuhsineena"

"Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;- for Allah loves those who do good;" and [Quran,37:121] "Inna khalika najzee almuhsineena"

"Thus indeed do We reward those who do right?" In this context, a Hadith related by Shadad bin Aws Prophet Mohammad *may Allah bless him* said: (Allah destined improvement upon everything) (Muslim, 1989: 873), meaning promulgation improvement everywhere and showing the best one can do at a high rank. In surat AL Qasas, the Quran says:

[Quran,28:77] "... waahsin kama ahsana Allahu ilayka"

"but do thou good, as Allah has been good to thee," and similarly says:

[Quran,3:148] "Faatahumu Allahu thawaba alddunya wahusna thawabi alakhirati waAllahu yuhibbu almuhsineena"

"And Allah gave them a reward in this world, and the excellent reward of the Hereafter. For Allah Loveth those who do good", and

[Quran,4:128] "...wain tuhsinoo watattaqoo fainna Allaha kana bima taAAamaloona khaabeeran"

"But if ye do good and practise self-restraint, Allah is well-acquainted with all that ye do", and

[Quran,2:83] "...waqooloo lilnnasi husnan.."

"...; speak fair to the people", and

[Quran,17:7] In ahsantum ahsantum lianfusikum wain asatum falaha"

"If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves",

3. Good Deed: Good deed have been heavily underscored through the Quranic verses that implies doing right without deviation from the ideal while keeping the heart very sincere to Allah. For instance,

[Quran,18:107] "Inna allatheena amanoo waAAamiloo alssalihati kanat lahum jannatu alfidawsi nuzulan"

"As to those who believe and work righteous deeds, they have, for their entertainment, the

Gardens of Paradise", and

[Quran,18:30] "Inna allatheena amanoo waAAamiloo alssalihati inna la nudeeAAu ajra man ahsana AAamalan"

Quran,18:30 "As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed", and

[Quran,19:96] "Inna allatheena amanoo waAAamiloo alssalihati sayajAAalu lahumu alrrahmanu wuddan"

"On those who believe and work deeds of righteousness, will ((Allah)) Most Gracious bestow love", and Surat El Asr emphasize this meaning;

Quran,103:1 WaalAAasr

By (the Token of) Time (through the ages),

Quran,103:2 Inna alinsana lafee khusrin

Verily Man is in loss,

Quran,103:3 Illa allatheena amanoo waAAamiloo alssalihati watawasaw bialhaqqi watawasaw bialssabri

Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.

Quran,103:3 Illa allatheena amanoo waAAamiloo alssalihati watawasaw bialhaqqi watawasaw bialssabri

Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.

4. Best Doing: This is also one of the Islamic essential concepts that imply completion, perfection, and best performance. There are many citations from the Quran that support this meaning, for instance:

[Quran,18:30] ".. inna la nudeeAAu ajra man ahsana AAamalan"

".. verily We shall not suffer to perish the reward of any who do a (single) righteous deed".

[Quran,28:77] " waahsin kama ahsana Allahu ilayka"

"but do thou good, as Allah has been good to thee," and

[Quran,95:4] "Laqad khalaqna alinsana fee ahsani taqweemin"

"We have indeed created man in the best of moulds"

[Quran,16:32] "Allatheena tatawaffahumu almalaikatu tayyibeen yaqooloona salamun AAalaykumu odkhuloo aljannata bima kuntum taAAamaloona"

"... enter ye the Garden, because of (the good) which ye did (in the world)", implying that the Paradise is a gift awarded to those who do the best. Further citations would clarify the intention,

[Quran,35:32] "Thumma awrathna alkitaba allatheena istafayna min AAiabadina faminhum thalimun linafsihi waminhum muqtasidun waminhum sabiqun bialkhayrati biithni Allahi

thalika huwa alfadlu alkabeeru"

"Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace". This verse assert that those who do good deed and perform the best are those who follow the teachings of Allah's Book and guided by its insights without being focused on one thing on the expense of other things that would be also important. The Quran says:

[Quran,67:2] "Allathee khalafa almaswaa liyabluwakum ayyukum ahsanu AAamalan wahuwa alAAazezu alghafooru"

"He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving," and

[Quran,32:7] "Allathee ahsana kulla shayin khalaqahu wabadaa khalqa alinsani min teenin"

"He Who has made everything which He has created most good: He began the creation of man with (nothing more than) clay"

Furthermore, there are many more Quranic verses that imply teachings that echo the quality components and requirements as suggested by the contemporary management thought, for instance; the following Quranic citations stress the a number of components, prerequisites and dimensions of the concept of quality as follows:

- **Time investment:** The Quran calls to preserve time, not to waste it by increasing productivity, saying:

[Quran,16:92] "Wala takoonoo kaallatee naqadat ghazlaha min baAAadi quwwatin ankathan"

"And be not like a woman who breaks into untwisted strands the yarn which she has spun, after it has become strong".

In fact, this concept is consistent with the modern emphasis on time by quality theorist.

- **Performance:** The Quranic verses harmoniously stressed on the need for meeting standards and benchmarks and this meaning is evidenced by the citation:

[Quran,64:16] "Faaitaqoo Allaha ma istataAAtum"

"So fear Allah as much as ye can";

Meaning that everyone has to exert as much as he can to achieve the intended targets. This principle agrees with the contemporary emphasis on performance levels as a quality requirement.

- **Participation:** This principle is expressed using the word consultation and conference that Muslims should practice to manage their life issues and interests. The Quran says:

Quran,42:38 "waamruhum shoora baynahum"

"who (conduct) their affairs by mutual Consultation," and

[Quran,3:159] "washawirhum fee alamri"
 "...; and consult them in affairs (of moment)". In effect, this principle emphasized by the Islamic view concurs with that emphasized by many of total quality gurus.

- **Control:** This principle that implies monitoring acts of worshipers to perform the best much resembles the control on performance as theorized by quality pioneers. In this context, the Quran alludes to omnipotent supervision on human dispositions:

[Quran,4:1] "inna Allaha kana AAalaykum raqeeban"

"...: for Allah ever watches over you".

- **Take Responsibility:** The Quranic verses confirm responsibility as an established rule as follows:

[Quran,50:18] "Ma yalfithu min qawlin illa ladayhi raqeebun AAateedun"

"Not a word does he utter but there is a sentinel by him, ready (to note it)".

[Quran,74:38] "Kullu nafsin bima kasabat raheenatun"

"Every soul will be (held) in pledge for its deeds".

[Quran,17:36] "inna alssamAAa waalbasara waalfuada kullu olaika kana AAanhu masoolan"

"for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)".

[Quran,16:93] ".. walatusalunna AAamma kuntum taAAamaloona"

".. but ye shall certainly be called to account for all your actions".

[Quran,37:24] "Waqifoo hum innahum masooloona"

"But stop them, for they must be asked".

In a Hadith saying transmitted by Malik bin Dinar and told by Abdullah bin Omar the Prophet Mohammad *may Allah bless him* said: "All of you responsible and everyone is accountable for his responsibility". This golden rule of thumb is used by a Muslim as a recipe for success and conforms to responsibility taking as a requirement for total quality in an organization as stressed by total quality scholars (Al-Bkhari, 1980:104).

- **Completeness:** The Quran stresses on completion and perfection:

[Quran,5:3] "alyawma akmalu lakum deenakum waatmamtu AAalaykum niAAamatee waradeetu lakumu alislama deenan"

"This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion".

This principle implies perfect performance that is free from defect and is consistent with the contemporary total quality prerequisites.

- **Group Work and Cooperation:** The Holy

Quran verses calls for cooperation and group work by addressing humans collectively while they assume individual responsibility. This spirit is clearly demonstrated in the following citations;

[Quran,5:2] "wataAAawanoo AAala albirri waalttaqwa wala taAAawanoo AAala alithmi waalAAudwani"

Quran,5:2 "Help ye one another in righteousness and piety, but help ye not one another in sin and rancour"

[Quran,9:105] "Waquuli iAAamaloo fasayara Allahu AAamalakum warasooluhu waalmuminoona"

"And say: "Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers:", and

[Quran,3:103] "WaiAAata/simoo bihabli Allahi jameeAAan wala tafarraqoo"

"And hold fast, all together, by the rope which Allah (stretches out for you)".

These Quranic verses guides humans to work cooperatively towards achieving the best and piety. This principle finds support in the recent total quality practices applied particularly in the Japanese organization that reinforced their success and latterly become one of major bases of quality realizations as emphasized by the contemporary theorists on quality.

- **Competition Towards Bettering:** The Quran is replete with verses that confirm the seek for bettering and encourage competition towards best performance, for instance;

[Quran,83:26] "Khitamuhu miskun wafee thalika falyatanafasi almutanafisoona"

"The seal thereof will be Musk: And for this let those aspire, who have aspirations:"

[Quran,57:21] "Sabiqoo ila maghfiratin min rabbikum"

"Be ye foremost (in seeking) Forgiveness from your Lord,"

"WasariAAoo ila maghfiratin min rabbikum wajannatin AAarduha alssamawatu waalardu oAAaiddat lilmuttaqeena"

Quran,3:133 "Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous,-"

The guidelines implied in the foregoing Quranic verses indicated motivating humans to compete until they acquire a competitive position to satisfy Him. In this respect, the competition, and achieving a competitive position is one of major goals of quality management for contemporary organizations. A clear example in this regard comes from the Japanese companies that by emphasizing on quality achieved perceivable competitive edge.

- **Concentration on cost-effective quality raw materials:**

[Quran,34:11] Ani iAAmal sabighatin waqaddir fee alssardi waiAAmaloo salihan innee bima taAAmaloonna baseerun"

"(Commanding), "Make thou coast of mail, balancing well the rings of chain armour, and work ye righteousness; for be sure I see (clearly) all that ye do."

This verse tells about King David who is renowned for artistry and workmanship in the war instruments he makes with fair cost and no waste of resources. In this Allah (S.W.T.) reveals to David to make perfect instrumental armors within the available resources and the design should be both light and strong which means quality in the modern language. The guidance in this Quranic verse complies with Genichi Taguchi's idea of loss function that focuses on quality by ensuring cost-effective resources, while a decrease or increase in resources impacts product efficiency (Jodeh, 2006, P177). As one can see, there is juxtaposition between the two concepts in terms of the need for optimal use of resources in a balanced way so that to produce a quality product. The various Quranic verses and Hadith sayings addressed concept of quality from different corners or suggested recommendations for practice.

- **Customer Satisfaction:** Typically, customer satisfaction is emphasized by contemporary managerial theorists concerned with quality and cited this component as an essential prerequisite of organizational success. Similarly, the Islamic perspective paid great attention to this aspect through the Quranic verses and Hadith sayings:

[Quran,8:27] "Ya ayyuha allatheena amanoo la takhoonoo Allaha waalrrasoola watakhoonoo amanatikum waantum taAAalamoonna"

"O ye that believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you".

[Quran,4:36] "inna Allaha la yuhibbu man kana mukhtalan fakhooran"

"...: For Allah loveth not the arrogant, the vainglorious;-"

However, in a Hadith saying related Abu Horaira, Prophet Mohammad may Allah bless him said "whoever cheats us will never be among us"(Muslim, 1989, P99). In general speaking, the teaching implied in the Quranic and Hadith excerpts are all call humans love each other, tolerance, live in harmony and accept the opinion of other, which sets the ethical base for the total quality model and practices from a wider perspective.

CONCLUSIONS AND INFERENCES

Depending on the analysis of the contemporary management thought and the Islamic thought

literature, this study reaches a number of conclusions as follows:

1. Concept of quality is much relates with excellence and outperformance of others, and achieving content and satisfaction by beneficiaries.

2. Implementation of quality management practices produce outcomes that have positive reflections on both the organization and consumers.

3. The concentration on quality issues is relatively new in the contemporary managerial thought which was a response to market challenges and competitions. In comparison, quality is inherently an essential principle in the Islamic thought that away from market pressures, challenges and competition for profitability, was based on humanistic and spiritual Islamic values that as a final endpoint seek instill the principles of credibility, honesty, sincerity and other humanistic values that nurturing one's soul and heighten behavior a step further towards the so-called Good Deed, that is literally "Quality" in the words of the contemporary managerial thought.

4. The concept of quality in the contemporary managerial thought differs by researcher and discipline in addition to place, time and environment and changes constantly. However, quality from the Islamic thought perspective that depends on the established Quranic verses and Hadith sayings is universal, inconstant and lasting in every time and place because Quranic verses revealed by Allah (S. W. T.) and Hadith saying are said by prophet Mohammad *may Allah bless him*.

5. The contemporary managerial thought refers to quality concept using single vocabulary while an overarching concept of quality still far from unanimity because quality variably defined by various authors in accordance to their disciplines of interest. Comparatively, the Islamic thought referred to quality using various designations and varied vocabularies that however divergent they confluence to single essence that implies the current quality concept, besides mastery, improvement, doing the best, consultation, etc.

6. In accordance to the Islamic intellectual perspective, quality was visualized in a more practical than theoretical framework contrary to modern approaches to quality. In this sense, the authors argue that quality is a product of the Islamic thinking since thousands of years, and the contemporary theorization on quality reshaped and remolded the concepts and practices emphasized by the Islamic approach using modern terms.

RECOMMENDATIONS

Based on the study results, the researchers suggest the following recommendations:

1. More studies both analytical and empirical need to be conducted on quality from the contemporary management versus the Islamic thought perspectives

2. The Islamic theorization regarding quality need to be reconsidered, so that to enrich the curriculum at

the Islamic universities with the values, practices and concepts related to quality from the Islamic perspective and to suggest quality as a cultural framework rather than a field of study attracting only ivory-tower scholars.

3. It is necessary to employ the various synonymous words describing quality from the Islamic thought perspective in different disciplines of management by contemporary researchers in management.

3. Quality theorists and scholars need to broaden their perspectives to include quality concepts and controls from the Islamic thought, not only overdependence on the contemporary management theorization.

4. Universities, particularly the Islamic are encouraged to offer their students courses in management from the Islamic perspective both for general students and those studying Management Sciences as their major field.

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