



Investigating Islamic Management Thoughts from the Perspective of Muslim Scholars

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Abstract: Islam is an all-encompassing religion that encompasses each and every facet which is associated with human existence. Islam is not a religion that is just concerned with the private life of people; rather, it encompasses and directs the activities and interactions that humans engage in throughout the course of their everyday lives. In spite of the fact that Islamic teachings are extraordinarily extensive, there have only been a few studies that have been carried out to investigate Islamic management ideas about the fundamentals of management in Islam. An effort is being made in this research to convey the essential principles of Islamic management, which are tawhid, justice, and contentment. These principles serve as the foundation upon which the functions of management are taught. The research also shows the holistic approach of Islamic management theory, which takes into consideration the whole of the system, including its people, culture, and structure, from the point of view of Islamic management principles.

Key words:

1. Introduction

Traditional management theories and practices are not without flaws. Not to mention that management ideas and models were not first presented by the West. More than 1400 years ago, Islam—a comprehensive rule of life—presented its ideas of governance to mankind (Abbas et al., 2020). Its lessons, particularly those pertaining to management and business, are not highlighted and discussed, due to which, not just the Muslim world but the whole globe cannot benefit from these teachings (Abu Bakar et al., 2018). "Islamic management" is defined by Mohiuddin (2012) as the process of directing an organization's activities and resources in accordance with the teachings of Allah (SWT) and His Prophet (PBUH), with the tenets of responsibility, integrity, and competence in order to accomplish predetermined goals. Al-Quranic and al-Sunnah-based management is also seen as a branch of management science that seeks to maximize both people and material resources for the purpose of accomplishing both immediate and distant objectives (Alam et al., 2019). These explanations show how Islamic principles are important to management and business, and how they permeate every facet of life and work (Asvio, 2022).

The Islamic management model encompasses all facets of human nature, both material and immaterial. It is guided by Allah (SWT) through the beliefs and faith of His believers, who love and follow the Prophet Muhammad (SAW) with devotion (Ismail et al., 2022). Every Muslim's life is profoundly impacted by Islam as a religion (full rule of life). It makes a significant difference in their life by enhancing their self-sanitization, which in turn allows them to function at a higher level. A divine force emanating from Islam has far-reaching effects on Muslims' physical and spiritual well-being, shaping their lives to be more pleasing to Allah (SWT) through obedience to His commands and the practice of religious doctrines (Junaidi et al., 2022). To all Islamic organizations and managers, Mohiuddin's (2012) new idea of an Islamic management and accompanying model are genuine and advantageous. To start, it should be clear that there is a wide range of current Islamic Economic Projects (IEP) with respect to how strictly they adhere to Islamic law. Some are even more stringent than others. As a result, no institution or group can be considered an Islamic organization in the modern day. Similarly, no firm has fully adopted Islamic management duties and policies that adhere to Islamic principles and regulations (Kartika et al., 2020).

To this day, academic studies in this area have failed to provide a comprehensive foundation for modern management theory and practice. Managers of Islamic organizations would undoubtedly differ from managers of non-Islamic organizations; nevertheless, a thorough examination of the Quran, Hadith, and Sunnah, as well as the early practices of the Caliphate (an Islamic leader with the title of Caliph), can offer guidance in this regard. This study investigated Islamic management with the intention of presenting its concepts, distinctive principles, and guiding philosophy. By delving into the outstanding principles of Islamic management and how they are based on Islamic teachings, it offers a thorough examination of Islamic management. In this study, we take a look at Islamic management principles from the perspective of the Qur'an and the teachings of the Holy Prophet (PBUH) as presented by the Muslim scholars. This will help us understand where these principles come from and how they apply to the field of organizational theory and practice.

2. Islamic Management Defined from the Perspective of Mohiuddin (2009)

Management in Islam, according to Mohiuddin (2009), is leading a group of people and their resources toward a goal in accordance with the teachings of Allah (SWT) and His Prophet (Peace Be Upon Him), while maintaining a responsible attitude, honesty, and competence. This interpretation is based on what is spoken in the Quran and what is said in the Hadith. The fact that Islam regulates and interweaves every facet of life makes it all-encompassing, holistic, and complete. Nothing matters in this world unless you want Allah to approve of it. As a result, Islam is concerned with both this world and the next (Masyita, 2018). Consequently, man should adhere to the regulations and instructions given by the Almighty in order to accomplish the ultimate goals. The reason we were created was so that we may worship Allah. In the Holy Qur'an it is explicitly said that Allah has created not the jinn and the mankind but except that they all should worship Allah alone (Holy Qur'an, 51:56).

Everything in Islam, according to Al-Attas (2001), is centered on the akhirah (the afterlife), but it doesn't mean the duniya (this world) doesn't matter. An accurate description of management in accordance with the Islamic worldview is crucial, as management is an ongoing activity in all kinds of organizations (Nugroho et al., 2018). The Tawhidic method is essential for implementing justice and fairness in human resource management as Islamizes the idea of management and man's creation is for the goal of seeking mardhatillah (Allah's pleasure). Being a good manager according to Islamic principles means doing what's right, being trustworthy, and being competent all the time, all in line with what Allah (SWT) wants and what His prophet (Peace Be Upon Him) taught. (Mohiuddin, 2012). In the same way that every person has an inherent connection with Allah and the cosmos, the Quran mandates that humans have an inherent bond of brotherhood and equality with one another (Mohiuddin, 2012). According to Safiullah (2005), who backs it up, the two sides of Tawhid are like two sides of a coin: one side says that Allah is the Creator, while the other side says that mankind are equal partners or brothers (Soekapdjo et al., 2018).

3. Fundamental Principles of Islamic Management from Moghimi (2018)'s Perspective

In Principles and Fundamentals of Islamic Management, published by Moghimi (2018), the author delves into the origins of Islamic management in the Quran and other Islamic texts, outlining the responsibilities and principles of Islamic management (Abbas et al., 2020). The six pillars of Islamic values—siddiq, amanah, tabligh, fathonah,

istiqamah, and qana'ah—are derived from the three pillars of Islamic management: tawhid, justice, and contentment. Following the tawhidic methodology in Islam, which is detailed below, these principles and values form the basis of organizational management methods.

3.1 Tawhidic Approach

Islamic management methods may be transformed within the Tawhidic paradigm to bring harmony to planning, organizing, leading, and controlling by embracing the spirit of Tawhid (Unity of God), according to research by Sharif and Ismail (2011). Hereafter (al-Akhirah) and worldly (al-Duniya) needs are both included into administrative tasks. By incorporating the principles of 'amr bil ma'aruf, or the promotion of virtue, and nahi 'Anil munkar, or the prevention of evil, the ever-changing and ever-present management system will accomplish the goals and purposes of the company, all while maintaining a spiritual awareness (Abu Bakar et al., 2018). According to their model, an important part of running a successful all-in-one business is making sure that your employees are always learning new things, both professionally and religiously (Alam et al., 2019).

In Islam, the three pillars of faith are the Tawhidic Paradigm, the division of labor, and fundamental principles. The Tawhidic way of life is characterized by complete reliance on Allah and fidelity to His Law. The two primary and interdependent duties of servant and vicegerent of Allah must be resumed by man upon realizing kalimah shahaada (Asvio, 2022). The responsibilities, which include honesty and fairness, must be carried out with care. Tawhid teaches managers how to be effective leaders who can carry out their responsibilities alongside their subordinates and inspire them to give their all in their job. Ismail and Sharif (2011) provide the following explanation of the Tawhidic Paradigm's functions in the management system's evolution:

Table1: Summary of components

Tawhidic components	Managerial Functions	Illustration
Serves Allah and acts as his vicegerent (in matters of trust, justice, encouraging good deeds and discouraging bad)	Planning	SA (servant of Allah) makes use of the principles of Tawhid in goal-setting, strategy-making, and decision-making.
	Organizing	The importance of tawhidic principles in work allocation and resource management via iman, 'amal, and fahm
	Leading	SA (servant of Allah) - uses 'ibadah and iman to inspire and motivate others
	Controlling	(Al-amanah) and justice (al-'adl) are applied by SA, who is a servant of Allah.

When fulfilling his responsibilities as an organization's management, a Muslim should do so as a trustee of Allah. Tawhid and the particular principles of Islam must be his guiding principles in everything that he does, including coming up with ideas, carrying them out, evaluating their success, directing his team, and managing resources (Ismail et al., 2022).

3.2 Justice

When people get what they deserve without harming other people's rights, it is justice, according to Islamic ethics. Justice brings about world peace because it takes into account not only human rights but also the rights of Allah (SWT), in contrast to traditional theories of ethics like Kant's Moral Rights Theory, which is only concerned with individual moral rights. Because it is the only way to succeed in life and in governance, Islam mandates justice in all areas and for all people regardless of their faith, tribe, or social standing (Junaidi et al., 2022). To address the performance problems, Amilin et al. (2018) argued that it is critical to know how organizational justice relates to work ethics. That is why, in this world and the next, success comes to those who live according to the principle of fairness.

3.3 Contentment

Being content is effortlessly satisfying one's worldly requirements but also concentrating on the Hereafter; this is something that Islamic ethics stress (Ali et al., 2020). It has also been defined as making do with what one has, not longing for more, and being content with what is inadequate. One definition of contentment is appreciating what one has rather than seeking more of what one desires. One of the most crucial requirements for experiencing pleasure in life is contentment (Fathurrochman et al., 2019). According to Shaw (1999), this concept opposes egoism and utilitarianism, two ideologies that place an excessive emphasis on individual liberty and monetary gain. The world is full with challenges and threats, but the biggest one is riches. The fact that no one is ever really secure, no matter how much money they have, is one of the risks of amassing fortune (Khairiah & Sirajuddin, 2019). To achieve this easily-understood level of happiness within the framework of Islamic management, one must realize that the things that people strive for in this life are truly meaningless compared to what they hope to achieve in the next. Life on Earth is like a chunk of ice left out in the sun: it melts and vanishes in an instant. Knowing that Allah's (SWT) possessions will continue and that the hereafter is better and more substantial helps people to grasp this. People need to learn to put some space between themselves and this world, even if they may still have great feelings of longing for it. Its efforts to achieve global objectives have caused the planet to spin out of control (Khalid et al., 2018).

The four management functions that are based on the three main principles of Islamic management—tawhid, justice, and contentment—that were discussed before all come together to form this framework. By using these features, Muslims are able to make more moral choices and strengthen their commitment to ethical conduct. Presented below are these functions.

4. Functions of Management Based on Islamic Management Principals

Management has four main functions: planning, organizing, leading, and controlling. Using information, human, monetary, and physical resources, these managerial functions are interdependent with decision-making (Lidyah, 2018). When it comes to these managerial responsibilities, Islam stresses the need of employers and workers working together in a collaborative spirit. Making good use of resources while preventing their misuse is another area where Islamic ethics provide direction (Muryanto et al., 2022). The following is an explanation of how Islam promotes the following framework for management functions: planning, organizing, leading, and controlling, which is based on justice, dignity, and charity.

4.1 Planning

Planning in management is identifying the goals of the firm and devising a strategy to attain those goals. It includes inquiries like "when, how, what, and by whom is this to be done?" . The planning process is essential because it sets goals for the organization, determines how resources will be distributed, and organizes the many activities that will take place (Oseni & Ali, 2019). Although Islamic beliefs do not disapprove any business planning, they do state that only endeavors that produce commodities and services that are authorized according to revelation may be considered legitimate (Setiawati et al., 2018). Additionally, according to Islamic principles, these endeavors must benefit the world at large, whereas they are forbidden to do damage. Any company that wants to include Islamic values in its planning must adhere to Shariah's rules in order to practice Islamic management (Rustan et al., 2023). The Shariah defines ihsan, or perfection, as include the effective and efficient operation of organizations. Besides the primary goal of obtaining Allah's (SWT) favor, every company should aim for excellence in planning and execution. Beekun (2006) states that in Sahih Muslim (Hadith no. 4810), Shaddad ibn Aws states that the Prophet Muhammad (PBUH) taught:

"God has ordained excellence in everything [...]"

It should not hinder us from doing planning in organizations, however, since it comes from Allah (SWT). One must recognize His dominance in planning in this situation (Ali et al., 2020). So long as it adheres to Islamic law and norms, planning may be beneficial and even advantageous to an organization. So, in a business plan, the organization's share is determined by the money it makes. Planning does guarantee effective execution and

favorable outcomes. From an Islamic perspective, thorough planning involves faith in Allah (SWT) and strategic thought, with the hope that commercial endeavors would bring satisfaction and prosperity (Fathurrochman et al., 2019).

4.2 Organizing

To organize is to determine the optimal means of developing organizational components. The problem of organization is not limited to this world; it also has implications for the next. That is why the Almighty said in the Quran:

"O you who have believed, obey Allāh and obey the Messenger and those in authority among you (Quran, 4:59)

Islam emphasizes teamwork and a feeling of community in its structuring. Organizations may employ people from a variety of cultural backgrounds in today's multicultural society (Khalid et al., 2018). Therefore, according to Islamic principles, everyone is born into this world with a certain purpose, and we should all treat each other with dignity and respect as we work to coordinate our resources and population, not only for our own financial gain but for the greater good and peace of all people. Consequently, objectives may be more readily attained if the essential organizational principles of goal-setting, work-division, labor-relationship, coordination, and information are adequately conveyed (Khairiah & Sirajuddin, 2019). Aspects of Islamic organization include the management of relationships between parties within a framework of responsibility, accountability, and authority. Managers may be able to seek Allah's pleasure via the execution of choices that are made possible by the correct coordination of various duties (Lidyah, 2018).

4.3 Leading

An organization's leadership is crucial in achieving its objectives. A group or organization may be led to success and even greater heights by an effective leader (Hitt, Black and Porter, 2005). On the other hand, Islamic principles forbid organizations from using force or coercion to achieve their objectives. Islamic authorities, on the other hand, stress the importance of adhering to the teachings of the Holy Quran and the Sunnah. It is imperative for a Muslim leader to acknowledge that Allah (SWT) is the rightful owner of all things, including honor, power, authority, and reputation (Oseni & Ali, 2019). A leader's job is to inspire their followers to do the right thing and pull together to achieve the organization's goals. According to Majali (1990), Islamic leadership entails influencing others, leading them, and displaying the path. Islamic leaders are obligated to follow the teachings of the Quran and the Sunnah, in contrast to traditional business management. Now that they've taken the reins, they have to answer for everything they do. Leaders in Islam, like their followers, will be held responsible for their actions in the Hereafter. Following the teachings of the Quran, which hold each person personally responsible for their actions, Islamic management practices accountability as an integral part of being trustworthy and taking responsibility (Setiawati et al., 2018). In this very wide meaning, accountability is mostly used to improve a situation or a leader's performance. It veers toward being sensitive, having "a sense of responsibility," and being ready to do what's right. In Islam, a leader and a follower are equally held accountable for their actions in the Hereafter.

4.4 Controlling

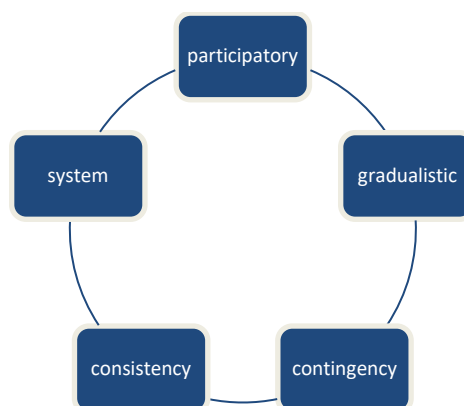
Following the functions of leading, organizing, and planning is the role of control. The success of the control process is highly dependent on the proper execution of the steps listed above. As internal and external controls must not contradict Shariah principles, the foundation for control in Islam may vary from contemporary methods (Ali et al., 2020). Establishing performance criteria, providing advance notice to performers, and implementing corrective measures as needed are all part of Islamic ethics in control role. This method is in accordance with the passage as mentioned in (*Quran, 2: 286*). A person will get rewards for their good actions and punishments for their bad ones; Allah (SWT) does not put more responsibility on them than they can bear, as said in the previous verse (Khairiah & Sirajuddin, 2019). Since devout Muslims understand the notion of reward and retribution in Islam, their confidence in Allah's continual supervision makes them more careful workers, which reduces the need for significant

regulatory operations.

Islamic management should be all-encompassing; it should include not just cultural and people understanding but also planning, organization, leadership, and regulating (Oseni & Ali, 2019). Consequently, the environment must be structured according to Islamic principles, and Islamic values must be included into managerial practices. It ought to be an all-encompassing method of managing a company that considers the four pillars of management: planning, organizing, leading, and controlling.

5. Holistic Approach of Islamic Management Theory

A holistic approach considers the whole system, including its people, culture, and structure. Because the whole is greater than the sum of its parts, as Aristotle put it, a holistic approach may help contemporary businesses cope with complicated difficulties in a global context (Lidyah, 2018). In order to tackle the problems of the modern day, Islamic management models provide a comprehensive approach to organizational management. Participatory, systemic, gradualistic, contingency, and consistency approaches are the five pillars of Islamic management theory.



Graph1: Holistic Approach to Islamic Management

5.1 Participatory Approach

Islam places a high priority on consultation (Daryabadi, 1998). Obviously, if Hazrat Muhammad (SAW) orders anything, then everyone else will take it seriously. Per Jabnoun (1994), "participative management" means that employees are actively involved in making decisions at all times (Abdelzaher et al., 2019). Decisions affecting the organization are subject to the participation and influence of all members under a participatory management system. An organization's efficiency and capability are enhanced by participatory management (Ahmed et al., 2022). It is more of a way of life than a set of rules. Islam refers to a participatory method as Shura. The rewards in the afterlife shall go to the believers who manage their business with Shura, or consultation, according to al-Qur'an (al - Qur' n 42:38).

According to the prophet, the greatest attribute of believers is consultation. Therefore, according to Maud di (2005d), the foundation of the Islamic way of life is consultation. Islam places a premium on consultation (Shura) for three main reasons (Bashori et al., 2020). One individual taking the choice and ignoring others is unfair when the issue affects more than one person. Everyone should be free to express and defend their own opinions. A thorough consultation with all parties involved is required. If there are a lot of them, then someone from their group has to be included in the consultation. Secondly, in everyday matters, an individual attempts to impose his will for one of two reasons: either he thinks he is better than other people or he wants to take their rights. These two traits are immoral from a Christian perspective. Having faith does not make one conceited or self-centered (Bidabad & Allahyarifard, 2019). The third point is that making decisions involving the rights and interests of other people is a crucial responsibility. An individual who reveres Allah (SWT) and is cognizant of the fact that he will face accountability before Allah (SWT) for his choices would never assume responsibility by himself (El Junusi, 2020). Embracing the ethos of consultation in management matters fosters fulfillment, active participation, unity, and

creativity. All of these things were in place throughout the reign of Hazrat Umar (RA), Muhammad's second successor (PBUH). An organization's performance may be enhanced by the use of a participatory strategy, which fosters unity and contentment among its members. It prevents the haughtiness and egotism of the organization's top brass. Involving everyone in the company in the duty of development is something else it helps them with (Fesharaki & Sehhat, 2018).

5.2 Systems Approach

The Islamic way of life is characterized by its integration. Islam forbade adultery among Muslims in order to maintain moral society, but this was not the end of the prohibition. Muslims were really instructed how to accomplish that aim by Islam. Every Muslim was commanded by Islam not to be alone with a person of the opposing sex. A modest clothing code and lowering of the gaze were further requests made to Muslims. Islamic law also sanctioned marriage. But Muslims are expected to live morally by praying, fasting, donating to charity, and reading al-Qur'an. They must also get education on these matters (Franzoni & Ait Allali, 2018). After these conditions are met, individuals would face severe punishment if they continue to commit adultery. The interconnectedness of Islamic teachings is shown by this elementary example. Praying, getting married, and not becoming an adulterer are all interdependent but mutually beneficial goals that contribute to Islam's ultimate aim (Jabnoun, 1994). The Islamic perspective on each given situation takes context into account. All events and operations are impacted by the surrounding environment. It would be unfair not to include things that may influence and persuade. Indirect factors have a major impact in a lot of cases. The Islamic value system encourages a balanced approach to management in order to maximize organizational outcomes by considering associated factors (Gazi, 2020).

5.3 Gradualistic Approach

Although it seldom produces the desired objectives, instant satisfaction is firmly established in human civilization. Naturalism, on the other hand, has been successfully using gradualism for millions of years. Gradualism is an important Islamic concept. In truth, the al-Qur'an was disclosed piecemeal over 23 years, depending on the needs and abilities of the populace (Nurdin & Yusuf, 2020). The following verses provide the finest example of gradualism in Islam, where the prohibition on alcohol (*al - Qur" n 2:219*).

This is the first commandment about gambling and drinking, and it just mentions hating; so, people should prepare themselves mentally for a ban. Regarding wine, this is the second of the two commands. Some began to flee at the first order, while others persisted in taking even though they were ill-equipped to give the perfect prayer (Zainuldin et al., 2018). In response to this mandate, individuals began to drink wine at other times, avoiding the hours leading up to prayer. Human nature is the starting point for a gradualistic approach. The typical reaction of someone when urged to stop doing something is "why?" Islam offers a gradualist approach to brain creation since it takes human nature into account (Abdelzaher et al., 2019). The new rule, policy, or instruction may thus be more easily put into practice. Individuals undergo a progressive process of development at IVS that culminates in their displaying exceptional moral and professional character. Not every example made use of gradualism, which is a crucial point to keep in mind. As an instance, the outlawing and rejection of Shirk, which involves identifying oneself with "Allah" (SWT), did not occur gradually (Ahmed et al., 2022). A people's needs and capacities determine the degree of gradualism. Thus, a progressive approach is unnecessary in cases when a given measure is really needed (Bashori et al., 2020).

5.4 Contingency Approach

Precise future predictions are impossible. Consequently, it is critical to prepare for alternate outcomes or uncertainties, regardless of how accurate forecasting systems may be. Also, there has to be a backup plan in case the prognosis is wrong and the plan doesn't work out. The company may greatly benefit from a well-thought-out backup plan. Being able to adapt quickly, efficiently, and affordably to major changes is what it means. Islam claims to be a religion that will never die or become obsolete (Bidabad & Allahyarifard, 2019). The religion must be flexible enough to adapt to new circumstances. A contingency method for various circumstances helps with this adjustment. Through the use of a contingency plan, we can see that the Islamic management model is considerate of

human frailties and limits. Even if one path to a goal seems blocked in some way, there are always alternative ways to get there. Nicely, Islamic morality takes care of mental health issues. Lending money naturally requires assurance and contentment (El Junusi, 2020). If one isn't happy, how can they continue to work together? The likelihood of further collaboration will inevitably decrease in such a situation. In order to inspire individuals to work together, Islam provides genuine documentary gratification. The fundamental goal of implementing a contingency plan in an Islamic management model is to make it easier for individuals to adhere to laws by taking into account their constraints and offering several ways to accomplish set goals (Fesharaki & Sehhat, 2018).

5.5 Consistency Approach

Successful teams consist of goal-oriented people who work together toward a common objective. Team members always provide better results when they stick together patiently and work toward a shared goal.

"Peace unto you for that ye persevered in patience! Now, how excellent is the final Home!" (al - Qur" n 13:24)

Members of the organization are inculcated with a work ethic, integrity, and justice via consistency. When individuals are consistent, they are able to endure setbacks without giving up on being true and honest (Franzoni & Ait Allali, 2018). When individuals are patient, it strengthens their moral fiber; as a result, they are less likely to take advantage of others and more satisfied with little advantages earned the honest way. Thus, it guarantees that individuals will become honest keepers of organizational resources (Gazi, 2020). Patience reigns supreme over avarice and greed. Forgiveness is a virtue, and being consistent in being good entails doing good deeds for those who do evil. To be patient, however, is to muster the strength, commitment, and tolerance necessary to do this. Consistency is key to achieving long-term goals. Consistency provides the most valuable result: competitive strength. Only those who are relentless in their pursuit of their goals can ever succeed. Additionally, this motivates team members to stay focused on the goal and do their utmost to ensure the organization's success (Nuridin & Yusuf, 2020).

6. Conclusion

According to the literature cited above, Islam has supported management practices for at least 1400 years. Despite the many challenges they encountered while leading the fledgling Islamic kingdom of Madina, the Holy Quran reveals that the Prophet Muhammad (SAW) and his companions (RA) prevailed because they adhered to the precepts and instructions provided to them by Allah (SWT). The four Caliphs that followed Prophet Muhammad (SAW) made significant contributions to the field of administration. Individuals, families, communities, and even nations and international organizations all used management theory and practice back then to get things done. The four Caliphs who served under the Prophet Muhammad (SAW) shown exceptional competence in overseeing the Muslim world as a whole. From planning to controlling, they were presented with all the management duties in a really good way. To achieve this goal, new models for management were created, including Management by Hikmat (strategy), Shura (consultation), financial administration, exceptional leadership, and pleasant relationships. Muslims throughout the globe are falling far short when it comes to managing their organizations according to Islamic principles, and this is because Muslims today are not adhering to these values. Currently, every Muslim must earn Halal in an honest manner and root out corruption and Haram. All Muslim nations must put IM principles into practice for this to happen. While it's true that there are numerous obstacles to implementing IM ideals, the envisioned Islamic environment may be achieved by implementing the remedies outlined above. As a result, the Muslim world is likely to fully embrace IM principles in their day-to-day lives and reap its full advantages in due time. Ibn Khaldun presented the idea of Asabiyah in his work Muqaddima. According to Rosenthal (1969), the idea of asabiyah, which means "group or social solidarity," highlights the importance of people being aware of one another, feeling united, having a common purpose, and having a strong social link. The notion of Asabiyah, according to Ibn Khaldun, is cyclical and is intimately related to the emergence and decline of civilizations. In his book Muqaddimah, Ibn Khaldun echoes the generalization that dynasties, like people, have a finite lifespan and that

most dynasties die out after three generations. Some things, says Ibn Khaldun, are absolutely necessary for human civilization to continue existing. To ensure that people's material and emotional requirements are met, society at large is crucial. In order to be safe, everyone needs other people's help. Society, he said, is the biggest group in any given area. In any human civilization, there must be a head of state to oversee daily operations. The tasks that are essential to human society's well-being or distributed among competent individuals according to the superiority that results from collective unity (Asabiyah). Society, according to Ibn Khaldun, is a structured entity. He noted how all aspects of human society—religious, economic, political, military, and cultural—are interrelated. They are interdependent to the point that a shift in one area has knock-on effects in others. According to Ibn Khaldun, Asabiyah is crucial for leaders: A group's leader is the one who commands respect and admiration from their peers. When all members see a leader as superior, the group takes that leader at his or her word. These emotions are the only reason why everyone follows orders from the leader. In this age of globalization, it is crucial to establish universal management principles so that a manager may effectively oversee a varied group of individuals wherever in the world. If a manager wants to know how to operate a company or organization well, they should look to Islam for guidance. These concepts will be useful for any management expert because they are applicable to individuals of all faiths and cultures.

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