

## HUMAN CAPITAL DEVELOPMENT AND ORGANIZATIONAL PERFORMANCE: A FOCUS ON ISLAMIC PERSPECTIVE

Ithaamie Abdul Ghani Azmi\*

### ABSTRACT

*In Islam, the objective of human capital development is not only to produce a better person in terms of possessing technical knowledge, skills and good values but also a person with a better soul. This is because in Islam, a better person is a person who does not only possess the worldly knowledge, skills and Islamic values but most importantly practices them. Consequently, he or she will be a good worker that will not act in his or her own interests but to be loyal to his or her employer as he or she is fearful (taqwā) of Allah the Al-Mighty. Hence, human capital development from Islamic perspective focuses on purifying one's soul (tazkiyah al-nafs), instilling Islamic values (al-ta'dīb), understanding the philosophies of Allah's Oneness and Greatness (al-tawḥīd al-ulūhiyyah and al-rubūbiyyah) and the concepts of working as a vicegerent (khalīfah), a team (jamā'ah), full submission to Allah ('ibādah) and a way to succeed (al-falāḥ). Islamic human capital development also stresses on the importance of knowledge, physical development and the trainers themselves. In this respect, the teaching of Islam highlighted several important approaches to rationalize the concepts. They are, for example; through sermons (tadhkirah), discussion of the Islamic principles in view of al-Qur'ān and al-Ḥadīth (Prophet's prescriptions) and congregational prayers. Human capital*

---

\* Senior Lecturer, Department of Syariah and Management, Academy of Islamic Studies, University of Malaya, Kuala Lumpur, amieazmi@um.edu.my.

*development in conventional perspective, however; is concentrated more on upgrading knowledge and skills. Good values are inculcated informally through teamwork, ceremonies, training etc. but with less focus on religious aspects. Therefore, human capital development from Islamic perspective suggested an integrated and comprehensive solution compared to the conventional perspective. As a result, the organization will be able to perform better due to the maximum productivity and profitability gained from quality services rendered by the personnel or workers.*

**Keywords:** *human capital development, organizational performance, service quality, productivity, Islam*

## **INTRODUCTION**

Human capital is an intangible asset. However, it is the most important resource compared to the other intangible resources such as reputation and goodwill and tangible resources, for examples; machines or equipment, financial, land and buildings. This is because without human resources, these tangible resources could not be utilized in order to achieve the vision, mission, goals set and functions expected<sup>1</sup>. Human resources are the thinkers, planners, strategists and movers for an organization and indeed in any business and non-business entities. Moreover, reputation and goodwill can only be gained when the employees are of quality. In order to possess quality human resource at the highest level, training and human development strategies and process are crucial.

Conventional human capital development, however; does not integrate its system with religious matters in order to produce better workers. It does not acknowledge the spiritual aspects of a worker. On the other hand, Islamic human capital development aims at synergizing both. Therefore, they will produce better workers as they are obliged and fearful not only to the employer but most importantly to the Al-Mighty. Thus, they will be much more trustworthy, truthful and sincere and put their interests second to their employers'. These workers also will observe their relationship with others and therefore; the level of organizational conflicts will be reduced.

---

<sup>1</sup> Roslan Mohamed (2008), "Pembangunan Modal Insan di Kalangan Warga Industri: Usaha Pelaksanaannya Oleh JAIS", (Paper Presented in Seminar Pembangunan Insan di Malaysia, Akademi Pengajian Islam, Universiti Malaya, 8 January 2008), pp. 1-6.

In contrast, the conventional model focuses more on the economic gains of an organization. As a result, maladministration and bad values arouse in many organizations such as disloyalty, untrustworthiness, prioritize own interests, theft, embezzlement, bribery and corruption. Likewise others have higher tendency to come late to work, skip work, lazy or unserious in work<sup>2</sup>. Abdul Ghani and Norhashimi<sup>3</sup> reported in 2008 that the number of misconduct cases in the public sector are 160 whereas in private sector are 3,694 cases. Consequently, optimum level of individual and organizational performance could not be obtained.

Hence, it is expected that organization that practices Islamic human capital development, its individual and finally, the organizational performance would be higher than the organization that practices conventional human capital development. Consequently, human resources that are produced from the implementation of Islamic human capital development are the first class human capital that enables the organizations to compete globally and internationally and survive and sustain their competitiveness in this volatile world.

Therefore, it is proposed in this paper that Islamic perspective of human capital development will contribute to a higher level of organizational performance in terms of service quality and productivity. The Islamic institutions in Malaysia are the ones that have the highest tendency to implement these Islamic human capital development practices compared to other organizations.

## **ISLAMIC PERSPECTIVES OF HUMAN CAPITAL DEVELOPMENT<sup>4</sup>**

Islam is an all encompassing religion and plays significant role in politics, economy, business and all other aspects of public and private lives of people. Indeed, it is applicable in managing human resource particularly in training

---

<sup>2</sup> Mohamad Azhar Abdul Hamid (2006), "Memperkasa Budaya Ilmu dalam Pembangunan Modal Insan di Kalangan Mahasiswa: Satu Kupasan Awal Terhadap Peranan Universiti", *Prosiding Seminar Tamadun Islam Tentang Pembangunan Modal Insan Peringkat Kebangsaan*, Universiti Malaya, 26-27 July 2006, pp. 202-216.

<sup>3</sup> Abdul Ghani Samsuddin dan Norhashimi Saad (2008), "Pembangunan Akhlak Ummah: ke Arah Perspektif Islam", <http://ustazghani.com/>, 6 May 2009.

<sup>4</sup> Ilhaamie Abdul Ghani Azmi (2009), "Islamic Perspective of Human Capital Development", (Paper Presented in International Conference on Human Capital Development, UMP Kuantan, 25-27 May 2009), pp. 2-6.

and development as Islamic teaching is meant not only for ritual practices but all spectrum of life and should influence the activities and performance of an organization<sup>5</sup>.

Islam acknowledges that human consists of two parts which are physical and spiritual. This is due to the history of Adam the first man on earth was created. First, his physical being was made. Then, the spirit was blown into the physical being.<sup>6</sup>

These human beings are assets or capitals of an organization. Without human resources, tangible resources such as land, buildings and money could not be utilized in order to achieve the goals set<sup>7</sup>. Human resources are the movers for an organization. Thus, any organization can only gain reputation and goodwill when the employees hired are quality workers.

Development in Islam (*al-tanmiyyah* -means to grow) and its objective is to seek the pleasure of Allah. Development is meant for long term outcomes whereas training is more on obtaining short term output<sup>8</sup>. Development is concerned with physical and spiritual aspects. Spiritual covers the mental, soul, attitudes and emotion. Mental development is the knowledge training which is beneficial for the candidate, human being and the universe. Soul development is to instill six pillars of faith including to Allah, angels, prophets, book, hereafter and predestination (*qadā* and *qadar*). Attitude development is to instill mankind with positive attitudes and abstain from negative attitudes. Emotional development is to make man more matured and able to control self based on knowledge in facing certain situations<sup>9</sup>.

---

<sup>5</sup> Sharifah Hayaati Syed Ismail (2004), "Dasar Nilai dan Etika Penjawat Awam-Efektif Governan dalam Pentadbiran dan Politik Di Malaysia", in Sharifah Hayaati Syed Ismail al-Qudsy (ed.), *Efektif Governan di Malaysia Menurut Perspektif Islam*. Kuala Lumpur: Penerbit Universiti Malaya, pp. 25-43.

<sup>6</sup> Surah Şad, 38 : 71-7.

<sup>7</sup> Roslan Mohamed (2008), *op cit*, pp. 1-6.

<sup>8</sup> Hazarudin Baharudin (2007), "Konsep Latihan dalam Islam: Persediaan Melahirkan Modal Insan Hadhari", <http://disertasi.blogspot.com/2007/11/konsep-latihan-dalam-islam-persediaan.html>, 6 May 2009.

<sup>9</sup> Jabatan Kemajuan Islam Malaysia (JAKIM) (2005), "Pembangunan Islam Di Malaysia", <http://www.islam.gov.my/e-rujukan/lihat.php?jakim=464>, 6 May 2009.

Thus, in Islam, the objective of human capital development is not just only to produce a better person in terms of possessing technical knowledge, skills and good values but also a person with a better soul. This is because in Islam, a better person is a person who does not only possess the worldly knowledge, skills and Islamic values but also practices them. Consequently, he or she will be a good worker that will not act in his or her own interests but to be loyal to his or her employer as he or she is fearful (*taqwā*) of Allah The Al-Mighty<sup>10</sup>. Thus, the employer or the organization will gain higher service quality and productivity. The concept of purifying one's soul in order to be a better person is known as *tazkiyah al-nafs*<sup>11</sup>. *Tazkiyah al-nafs* means a purifying process from bad spirits (*amārah* and *nafs lawwāmah*) in oneself to good and better spirits (*nafs muṭma'innah* and *kāmilah*)<sup>12</sup> by following and practicing the Islamic law principles (*Ṣyarī'ah*). There are two dimensions of the process<sup>13</sup>. One is purifying from the bad and evil attributes (*madhmūmah*) eg. boasting (*riyā'*), pride (*ujub*), hypocrisy, conceit, deceit, mischief called *al-takhallī* process and the other one is to observe good and holy attributes (*mahmūdah*), e.g. forgiving, selfless (*zuhud*), endure (*riḍā*), patient, honest, hardworking, brave, soft-spoken, submission to God (*tawakkal*) called *al-tahallī* process. From this purifying process, a good personality or known as *akhlāq* will be observed or produced.<sup>14</sup> One should strive for a good personality as our Prophet p.b.u.h. was delivered to this world with a mission to complete one's personality<sup>15</sup> i.e. to purify oneself in order to follow his tradition commanded by Allah the Al-Mighty.<sup>16</sup> Our Prophet is the best example for his good character or *akhlāq*.<sup>17</sup>

<sup>10</sup> Surah al-Ḥujurāt, 49 : 13.

<sup>11</sup> Noor Shakirah Mat Akhir and Muhammad Azizan Sabjan (2008), "Nilai-Nilai Kerohanian dalam Pembangunan Insan: Kaitannya Dengan Akhlak dalam Islam", (Paper Presented in Seminar Pembangunan Insan di Malaysia, Universiti Malaya, 8 January 2008), pp. 281-287.

<sup>12</sup> Surah al-Baqarah, 2: 151.

<sup>13</sup> Noor Shakirah Mat Akhir and Muhammad Azizan Sabjan (2008), *op.cit.*

<sup>14</sup> Surah al-Syams, 91 : 7-10.

<sup>15</sup> Ahmad Ibn Hanbal (1993), *Musnad Imām Ahmad*, vol.3, no. 8882, Beirut: Dār Ihyā al-Turāth al-‘Arabī, p. 80.

<sup>16</sup> Aslam Fataar (2005), "Discourse, Differentiation and Agency: Muslim Community Schools in Postapartheid Cape Town", *Comparative Education Review*, Vol. 49, No. 1, pp. 23-43.

<sup>17</sup> Surah al-Aḥzāb, 33 : 21.

It is said that a person with good *akhlāq* is like a person who fasts and prays at night<sup>18</sup>. Therefore, this indicates that those who possess good *akhlāq*, especially the believers will highly be rewarded in the Hereafter<sup>19</sup>.

There are three levels of human psyche as specified in the al-Qur'an.<sup>20</sup> *Nafs amārah* (prone to evil) is a spirit that always drives someone to do bad things such as anger, enmity, hatred, rebuke, attack people that cause him or her to be in the wrong position and inflict harm and bad consequences on others<sup>21</sup>. *Nafs lawwāmah* (self-reproaching) is a spirit that always criticizes oneself and regrets for his or her shortcomings in being loyal and pious or for making mistakes or sins. He or she has to keep on reminding his or her spirit not to conquer his or her mind and then commits sinful acts<sup>22</sup>. In short, there is a struggle between good and evil and man seeks to repent to achieve salvation. On the other hand, *nafs muṭma'innah* (righteous) is a peaceful spirit that always remembers and misses Him and always feels that He is near<sup>23</sup>. Thus, there will be a synergy between the mind and making good deeds. However, most people believe that *nafs kāmīlah* (perfect) is the final and the most perfect spirit<sup>24</sup>. The person who possesses this level of spirit is the person who has the most perfect belief and shies away from doing wrong and evil things. This sort of person will achieve complete satisfaction and self actualization<sup>25</sup>.

In order to prevent oneself from wrong doings, one should purify himself or herself from sins such as bad or evil intentions, behaviors and others. This is because actions taken or the behaviors demonstrated are attributable to

---

<sup>18</sup> Abu Daud al-Sajistani (2000), *Sunan Abū Dāud*, Kitab al-Adāb, Bāb fi Husni al-khuluq, vol.3, no.4798, Dār al-Salām: Mamlakah al-A'rabiyyah al-Sa'ūdiyyah, p. 1576.

<sup>19</sup> *Ibid.*, no. 4799, p. 1576; Sharifah Hayaati Syed Ismail (2007). "Islamic Ethics and Values in Public Service in Malaysia: Ways in Facing Challenges in the 21<sup>st</sup> Century", *Jurnal Jabatan Pengajian Asia Tenggara*, vol. 9, no. 2, pp. 12-25.

<sup>20</sup> Al-Ghazali (2007), "Wonders of the Heart", Walter James Skelle (trans.), Kuala Lumpur: Islamic Book Trust, pp. 8-9; Imam al-Ghazālī (1977), *Keajaiban Hati*, Nurhickmah (trans.), Singapore: Pustaka Nasional, pp. 3-5.

<sup>21</sup> Surah Yūsuf, 12 : 53.

<sup>22</sup> Surah al-Qiyāmah, 75 : 2.

<sup>23</sup> Surah al-Fajr, 89 : 27-28.

<sup>24</sup> Muhammad Syukri Salleh (2000), "Ke Arah Pengurusan Pembangunan Islam", (Paper Presented in Seminar Pengurusan Pembangunan Islam, Universiti Sains Malaysia, 21 September 2000).

<sup>25</sup> Abbas J. Ali (1996), "Organizational Development in the Arab", *The Journal of Management Development*, Vol. 15, No. 5, pp. 4-19.

the intentions<sup>26</sup>. Through performing ‘*ibādah*’ or worship or religious rituals such as praising Him in prayers<sup>27</sup> either in obligatory or optional prayers, supplication (*du’ā*), *Qur’anic* recitations<sup>28</sup>, praising, glorifying and seeking for forgiveness (*dhikr*),<sup>29</sup> giving alms, fasting, performing pilgrimage (*hajj*), repenting<sup>30</sup> and criticizing oneself, one could purify his or her heart and soul from those sins such as envy, greediness, hatred and others<sup>31</sup>. Furthermore, prayers can discipline people through the steps. It is said that disciplined people can implement workload easier and more effective from undisciplined workers<sup>32</sup>.

Islam focuses on the importance of the spiritual quests more than the material quests<sup>33</sup>. Therefore, it is suggested that during the training program, beside discussing and focusing on the organizational or life matters pertaining to one’s work (knowledge and technical skills), *Qur’anic* recitation and memorization, discussion of 40 *ḥadith*, congregational prayers, night prayers

---

<sup>26</sup> Al-Ghazali (2007), *op.cit.*, pp.136-144; Imam al-Ghazālī (1977), *op.cit.*, pp. 110-115; Muslim al-Hujjaj (2000), *Ṣaḥīḥ Muslim*, Kitāb al-Musāqat, vol.2, no.4094, Dār al-Salām: Mamlakah al-‘Arabiyyah al-Sa’ūdiyyah, p. 955; Bukhārī, Abū ‘Abd Allah Muḥammad bin Ismā’īl bin Ibrāhīm bin al-Mughīrah bin Bardizbah al- (2000), *Ṣaḥīḥ Bukhārī*, Kitāb Badā’ al-Wahyu, Bāb Kaifa Kāna Badā’ al-Wahyu Ilā Rasūl Allah, vol.1, no.1, Dār al-Salām: Mamlakah al-‘Arabiyyah al-Sa’ūdiyyah, p.1; Surah Muṭaffifīn: 14.

<sup>27</sup> Surah al-A’lā, 87 : 14-15.

<sup>28</sup> Surah al-Muzzammil, 73 : 4.

<sup>29</sup> Surah Āli-Imrān, 3 : 191; Surah al-Ra’d, 13 : 28; Surah al-‘Arāf, 7 : 205; Surah al-Muzzammil, 73 : 8.

<sup>30</sup> Surah al-Taḥrīm, 66 : 8; Surah al-Baqarah, 2 : 159-160.

<sup>31</sup> Al-Ghazali (2007), *op.cit.*, pp. 145-151; Imam al-Ghazālī (1977), *op.cit.*, p. 206; Abbas J. Ali (1996), *op.cit.*; Noor Shakirah Mat Akhir and Muhammad Azizan Sabjan (2006), *op.cit.*; Suhaila Arshad and Mohd Nizam Sahad (2008), “Usaha Pembangunan Modal Insan Golongan Belia dan Cabaran Semasa”, (Paper Presented in Seminar Pembangunan Insan di Malaysia, Universiti Malaya, 8 January 2008), pp. 1-26.

<sup>32</sup> Abdul Manam Mohamad al-Merbawi (2006), “Pembinaan Insan Menerusi Pendekatan Kerohanian Islam: Satu Tinjauan Terhadap Pendekatan Inabah dalam Memulihkan Penagih Dadah dan Menyelesaikan Masalah Kenakalan Remaja di Malaysia”, *Prosiding Seminar Tamadun Islam Tentang Pembangunan Modal Insan Peringkat Kebangsaan*, Universiti Malaya, 26-27 July 2006, pp. 144-150.

<sup>33</sup> Imam al-Ghazali (1977), *op.cit.*, pp. 179-181.



or *qiyāmullail*<sup>34</sup>, *du'ā* and *dhikr*<sup>35</sup>, fasting, giving alms (*zakat*) and pilgrimage should be inserted directly or indirectly into the training contents<sup>36</sup>.

They also should be briefed and explained on worship in Islam ('*ibādah*). '*Ibādah* is categorized into three. First, basic '*ibādah* (pillars of Islamic and faith). Second, main '*ibādah* such as optional rituals and third, general '*ibādah* such as managing home, education, health, social, nation and universe<sup>37</sup>. Thus, workers will be exposed to Islamic concept of work whereby working is not to be considered as a means to gain wealth *per se* but should be viewed as an '*ibādah*<sup>38</sup>. All our movements, behaviors, actions should be based on Islamic principles. If we intend to do our work because of Allah and not because of material gaining, it will be considered as '*ibādah*. Thus, before we start working, we are mostly encouraged to cite '*bismillahirrahmanirrahim*' (in the name of Allah the Most Gracious The Most Merciful) and end working with citing '*alḥamdulillah*' (thank you to Allah) to develop good intention at work. In order to ensure that our work is considered as '*ibādah*, we have to do more than what is needed. Thus, monetary reward is not the ultimate purpose in life for Muslim workers<sup>39</sup>. This is because life is short whereas life in the hereafter is forever ever after<sup>40</sup>.

The concept of *tawḥīd* (oneness of God) that is *ulūhiyyah* and *rubūbiyah* should also be inculcated in training. *Tawḥīd ulūhiyyah* is the belief in the unity of God and all that in this universe are His alone<sup>41</sup>. Therefore, one should

---

<sup>34</sup> Surah al-Muzzammil, 73 : 6; Surah al-Isra', 17: 79.

<sup>35</sup> Surah al-'Ankabūt, 29 : 45; Surah al-Ra'd, 13: 28.

<sup>36</sup> Al-Ghazali (2007), *op.cit.*, pp. 88-135; Imam al-Ghazālī (1977), *op.cit.*, pp. 206-207; Vickie Langohr (2005), "Colonial Education Systems and the Spread of Local Religious Movements: The Cases of British Egypt and Punjab", *Society for Comparative Study of Society and History*, Vol. 47, No.1, pp.161-189; Mohd. Sani Badron (2006), "Adab dan Ta'dīb: Masalah Dalaman Kaum Muslimin dan Beberapa Isu Pendidikan Islam.", [www.Mymasjid.net.my/forum/display/377002/adab-ta'dib-gtgtgt/](http://www.Mymasjid.net.my/forum/display/377002/adab-ta'dib-gtgtgt/), 7 May 2009.

<sup>37</sup> Muhammad Syukri Salleh (2000), *op.cit.*

<sup>38</sup> Akdere et al. (2006), "The Islamic Worldview of Adult Learning in the Workplace: Surrendering to God", *Advances in Developing Human Resources*, Vol. 8, No. 3, pp. 355-364.

<sup>39</sup> Surah al-Dhāriyāt, 51: 56; Pawan Budhwar and Khairul Fadzil (2000), "Globalization, Economic Crisis and Employment Practices: Lessons from a Large Malaysian Islamic Institutions", *Asia Pacific Business Review*, 7, pp. 171-198.

<sup>40</sup> Surah al-A'lā, 87 :16-17.

<sup>41</sup> Surah al-Furqān, 25 : 3.



be trustworthy<sup>42</sup> in using the company's resources in completing his or her tasks. On the other hand, *tawhīd rububiyyah* is the belief that God alone determines the substance and nourishment of His creation and will direct those who believe in Him toward success<sup>43</sup>.

Furthermore, the principles of *khalīfah* and *al-falāh* should be inculcated in training. *Khalīfah* is the man's role as God's vicegerent on earth<sup>44</sup>. Meanwhile *al-falāh* is the success in these world and Hereafter matters. To achieve success in both worlds, one has to steadfast to *tauḥīd* principles and be consistent in his or her belief, faith and good practices (*istiqāmah*). Moreover, he or she has to be honest, obtain knowledge and practice it. By understanding these, one would try his or her best to be the example of others especially in carrying out their tasks i.e. not to commit oppression and destruct the universe<sup>45</sup>. Consequently, workers will be more responsible and trustworthy when they understand these two concepts or objectives of their life.

The principle of teamwork or *jamā'ah*<sup>46</sup> should also be inculcated in the training programme. In order to do this, first; the spirit of brotherhood, teamworking and unity should be fostered among the workers through congregational prayers as the *imām* is the leader and the *ma'mūm* are the followers and they have to pray towards *Qiblah*<sup>47</sup>. Some sermons or *tadhkirah* that contain Quranic verses and *Ḥadīth* citations should also be read so that they could reflect and hold fast to the principles of Islam. Teamwork is crucial as with cooperation gained from the teamwork spirit, organizations will be able to achieve the objectives stated and maintain its competitiveness in this volatile world<sup>48</sup>.

---

<sup>42</sup> Surah an-Nisā', 4 : 58.

<sup>43</sup> Surah al-Zukhrūf, 43 : 9.

<sup>44</sup> Surah al-Baqarah, 2 : 31.

<sup>45</sup> Surah al-Qaṣaṣ, 28: 77.

<sup>46</sup> Al-Bukhārī, Abū 'Abd Allah Muḥammad bin Ismā'īl bin Ibrāhīm bin al-Mughīrah bin Bardizbah (2000), *Ṣaḥīḥi Bukhārī*, Kitāb al-Ṣolat, Bāb Tashbīk al-Asābī' fī al-Masjid wa Ghairuh, vol.1, no.481, Dār al-Salām: Mamlakah al-'Arabiyyah al-Sa'ūdiyyah, p. 40; Sūrah al-Mā'idah, 5 : 2; Surah al-Tawbah, 9: 71.

<sup>47</sup> Mohamad Irfan (2008), "Solat Semai Budaya Kerja Cemerlang", <http://agamaberitaharian.blogspot.com/2008/09/solat-semai-budaya-kerja-cemerlang.html>, 5 September 2008; Noor Shakirah Mat Akhir and Muhammad Azizan Sabjan (2006), *op.cit.*

<sup>48</sup> Surah al-Ṣaff, 61: 4; Abū Dāūd al-Sajistani (2000), *Sunan Abū Dāūd*, Kitāb al-Diyat, Bāb 'Aqad al-Muslīm Min al-Kāfir, vol.3, no.4530, Dār al-Salām: Mamlakah al-'Arabiyyah al-Sa'ūdiyyah, p. 1556.

Islamic aspects of training also focus on education that is to instill (*ta'dīb*) important knowledge and deeds. By then, one will not make misjudgment in life but to discipline and strive to gain piety in his or her soul and thinking<sup>49</sup>. Through Islamic education on *farḍ kifāyah* and '*ayn*<sup>50</sup>, one will be briefed on the spiritual knowledge i.e. good attitudes that should be observed always (patience, gratefulness, kindness, courtesy, honesty, trustworthy) and bad attitudes that should be avoided (flattery, hot temper, sneering, envy, deceit, *riyā'*, '*ujub*, haughty, violence, stingy, greedy, lazy). Consequently, good values or known as Islamic or God (*Rabbānī*) values such as proficiency and efficiency, grateful<sup>51</sup>, patience<sup>52</sup>, trustworthy, sincere<sup>53</sup>, ethical, courteous, just<sup>54</sup> and disciplined<sup>55</sup> could be instilled in the long run and therefore; workers that possess these heavenly values could not be easily swayed by others. Thus, they will try to protect the interests of their employers as they are fearful of their Creator and His judgment in the hereafter.

It is *ta'dīb* and not *tarbiyah* nor *ta'līm* as the latter two are more concerned with educating with the purpose of improving human's life to a perfect purpose without trying to instill the Islamic values. *Ta'dīb* is the process to instill, absorb and reflect '*adāb* in human soul. '*Adāb* means the right action, precise and right behavior and right implementation in all situations. Thus, it is the integration between knowledge and practice, theory and practice. *Ta'dīb* includes:

- i. to discipline *akhlāq* and spiritual
- ii. to obtain excellent mind ('*aql*) and spiritual
- iii. to implement the right thing
- iv. to prevent oneself from committing mistakes and also disgrace ('*ayb*)<sup>56</sup>.

---

<sup>49</sup> Suhaila Arshad and Mohd Nizam Sahad (2008), *op.cit*.

<sup>50</sup> Al-Ghazālī (2007), *op.cit*, pp. xvii-xxii; Imam al-Ghazālī (1977), *op.cit*, pp. 37-43; Othman Sodikin (1994), "Budaya Kerja Cemerlang Mengikut Perspektif Islam", <http://www.scribd.com/doc/2525582/budaya-kerja-cemerlang>, 7 May 2009.

<sup>51</sup> Surah al-Naml, 27 : 40.

<sup>52</sup> Surah Āli-'Imrān, 3 : 186.

<sup>53</sup> Surah al-Zumar, 39 : 14.

<sup>54</sup> Surah al-Nahl, 16 : 90.

<sup>55</sup> Othman Sodikin (1994), *op.cit*; Suhaila Arshad and Mohd Nizam Sahad (2008), *op.cit*.

<sup>56</sup> Imam al-Ghazali (1977), *op.cit*; pp. 130-193; Mohd Sani Badron (2006), *op.cit*.

Moreover, the importance of knowledge should be highlighted in the training no matter what the ages of the trainees are. Knowledge is a means to reach faith for all Muslims, males and females and to become true Muslims<sup>57</sup>. Thus, Islamic perspective of human capital development emphasizes on organizational learning whereby learning should be the culture of an organization<sup>58</sup>.

Meanwhile, the development of spiritual should be developed in the context of physical development. Spiritual development management means managing human faith and spirits. From the training content delivered and the religious rituals observed, hopefully; one's faith could be upgraded from *taqlīd* faith to *istidlāl* faith or to *ma'rifah* faith<sup>59</sup>. This is important as pious or true believers workers are the assets in achieving the targeted organizational performance. Physical development should also be taken into consideration in Islamic human capital development as without good physical, one would find hard to concentrate on work or to work properly. Physical movement will describe spiritual attitudes of a person. It is reported that during the Prophet's time, riding horses and archery are some of the training contents<sup>60</sup>.

Other than the training content, the trainers themselves should also be chosen based on some criteria. This is because the trainer is considered as the leader during the training. In order to ensure that all the training content could be accepted and practiced by the trainees and the trainer is seen as the ideal leader<sup>61</sup>, therefore; the trainer should be knowledgeable in the worldly and Hereafter matters and most importantly; to be pious. In other words, the trainer should have a thorough knowledge or an expert in his field and also in

---

<sup>57</sup> Al-Ghazālī (2007), *op.cit*; Imam al-Ghazālī (1977), *op.cit*; Mamoun Abu-‘Arqub (2009), *Islamic Perspectives on Education*. Birmingham: Islamic Relief Worldwide.

<sup>58</sup> Surah al-Mujādilah: 11; al-Zumar: 9; Abū Dāūd al-Sajistani (2000), *Sunan Abū Dāūd*, Kitāb al-‘Ilm, Bāb Fadl Ṭalāb al-‘Ilm, vol.3, no.2647, Dār al-Salām: Mamlakah al-‘Arabiyyah al-Sa’ūdiyyah, p. 1918.

<sup>59</sup> Imam al-Ghazali (1977), *op.cit*, pp. 35-37.

<sup>60</sup> Mohd Yusri Ngah (2004), “Latihan Dalam Pembangunan Kerjaya Dari Perspektif Pengurusan Islam: Kajian Di Institut Latihan Kakitangan Mara (Ilham), Majlis Amanah Rakyat, Kuala Lumpur” (Master Dissertation, Academy of Islamic Studies, University of Malaya), pp. 66-68.

<sup>61</sup> Muṣlīm bin al-Ḥujjaj (2000), *Ṣaḥīḥ Muslim*, Kitāb al-Imān, Bāb Mu’alāt al-Mu’minīn, vol.2, no.519, Dār al-Salām: Mamlakah al-‘Arabiyyah al-Sa’ūdiyyah, p. 717.

*Qur'ān* and *Ḥadīth* and Islamic principles. He, himself, should also practice what he teaches<sup>62</sup>.

This method of human capital development should be introduced to the workers during their probationary period. Consequently, these workers will be socialized into the Islamic values, practice them and demonstrate behaviors as needed by the organizations. This method could also be used in other types of training for the current workers. Therefore, they will be kept reminded of the objectives of their existence in this world i.e. to observe the philosophies or concepts of *khalīfah*, *'ibādah* and *falāḥ* and their aims in the Hereafter.

Some examples of training during the Prophet's time were to send Caliph Ali for training when he was appointed as a judge as he was young and did not possess any knowledge about judiciary and to train women during the war<sup>63</sup>. Women were given special training on treating ill soldiers and providing appropriate services to the soldiers such as preparing meals and others.<sup>64</sup>

In short, human capital development in Islam focuses on the development of belief, *akhlāq* or character-buildings, personality, good deeds, physical aspects, knowledge and mind-sets<sup>65</sup>. Therefore, these elements are integrated and comprehensive compared to the conventional human capital development that focuses only on the development of knowledge and skills. Consequently, the Islamic aspects of human capital development would be able to produce human capital or resources that possess good moral values and they are dynamic, innovative, creative, knowledgeable and confident. By then, the bad behaviors (*madhmūmah*) of the workers could be transformed into good behaviors (*maḥmūdah* e.g. *'ubūdiyyah*, *itqān*, *qanā'ah*) that are beneficial for the organizations<sup>66</sup>.

---

<sup>62</sup> Vickie Langohr (2005), *op.cit.*

<sup>63</sup> Abū 'Abd Allah bin Muḥammad bin Ḥanbal (1991), *al-Musnad*. vol.1, no.500, Beirut: Dār al-Fikr, p. 236.

<sup>64</sup> Al-Bukhārī, Abu 'Abd Allah Muḥammad bin Ismā'īl (n.d.), *Ṣaḥīḥ al-Bukhārī*. Kitāb al-Jihād wa al-Siyar, Bab Mudāwat al-Nisā' al-Jarḥā fī al-Ghazwī, vol.2, no.136, Istanbul: al-Maktabah al-Islāmiyyah, p. 222.

<sup>65</sup> Roslan Mohamed (2008), *op.cit.*

<sup>66</sup> Suhaila Arshad and Mohd Nizam Sahad (2008), *op.cit.*

## ORGANIZATIONAL PERFORMANCE<sup>67</sup>

To excel is every organization's goal, hence to survive and sustain its competitiveness in this volatile world. Two well known organizational performance indicators are service quality and productivity as they are the two indicators of the organizational excellence<sup>68</sup>.

Service quality is the result of the quality work or services rendered by the quality or excellent or competent workers. To do quality work is demanded by Islam upon its believers. In Islam, to produce good and quality work is considered as good deeds<sup>69</sup>. To slaughter animals in a good way is an example of doing quality work<sup>70</sup>. Quality is the thing that is able to survive due to its relevancy in terms of providing benefits to human beings<sup>71</sup>. The higher the benefits that could be provided to human kind, the higher would be the rate of quality. Piety (*ṣāliḥ*) is another connotation that carries the meaning of quality in Islam<sup>72</sup>. Conscientious and consistency in action (*itqān*)<sup>73</sup> and knowledgeable (to arrange and dispose things in a scientific and artistic way in order to obtain the most perfect results) and wisdom (*iḥkām*) also connote the idea of quality of work<sup>74</sup>.

---

<sup>67</sup> Ilhaamie Abdul Ghani Azmi. (2009), "Islamic Human Resource Practices and Organizational Performance: A Conceptual Framework", *The Business Review*, vol.13, no. 1, pp. 223-230.

<sup>68</sup> Hairunnizam Wahid, Abdul Razak and Mohd Ali Mohd Nor (n.d.), "Pembaharuan Pentadbiran Untuk Pembangunan Menurut Perspektif Islam", <http://pkukmweb.ukm.my/~hairun/kertaskerja/pentadawam.pdf>, 7 May 2009.

<sup>69</sup> Surah al-Naml, 27 : 88.

<sup>70</sup> Muslim bin al-Ḥujjaj (2000), *Ṣaḥīḥ Muslim*, Kitāb al-Sa'īd wa al-Zabāih, vol.2, no.5055, Dār al-Salām: Mamlakah al-'Arabiyah al-Sa'ūdiyyah, p.1027.

<sup>71</sup> Surah al-Ra'd, 13 : 17.

<sup>72</sup> Surah al-Tin, 95 : 4-6; Surah al-'Asr, 103 : 1-3; Surah al-Mā'idah, 5 : 93; Surah al-Kahf, 18: 30.

<sup>73</sup> Surah al-Naml, 27: 88; Abū Bakr Aḥmad bin al-Husayn al-Bayḥāqī (1990). *Syu'b al-Imān*. Bāb Fī al-Amānah wa Wujūb 'Adaiha Ilā Ahlihā, vol. 4, no. 1789, Beirut: Dār al-Kutūb al-'Ilmiyyah p. 335; Al-Shihāb al-Qudāi'e (n.d.), *Musnad al-Qudāi'e*, vol.4, no.1140, Mauqī' Jami' al-Hadīth, www.alsunnah.com. p. 365.

<sup>74</sup> Faysal Burhan (n.d.) "The Sunnah of Itqan", <http://www.islamic-study.org/Sunnah-of-Itqan.htm>, 6 May 2009.; Penulis Khas YaPeim (2008), "Muslim Cemerlang Di Redhai Allah", <http://agamaberitaharian.blogspot.com/2008/06/bersama-yapeim-muslim-cemerlang-diredai.html>; 7 May 2009; Sharifah Hayaati Syed Ismail (2007), "Values and Ethics Towards Quality Public Delivery System: An Islamic Perspective", *Jurnal Syariah*, vol. 15, no. 2, pp. 25-43.

In general, there are three principles or concepts of producing quality work:

- (i) Start the work with good intention or for the sake of the Creator.
- (ii) Do work in the most excellence manner not just half-hearted or in lazy like manner.
- (iii) Criticize own work and think of how to improvise and do the work in a better way.

Productivity in Islam, on the other hand; is not just looking at the quantity or rate of work completed but also the *akhlāq* or personality development of the workers. This is because productivity could only be produced at the expected level only if the workers are not burdened with tasks that they are not capable of doing<sup>75</sup>. Therefore, it is very important to ensure that the workers are qualified in terms of education, skills and *akhlāq* or personality before they are given some tasks to be completed. They also should be rewarded equally in order to motivate them further to produce at the expected level or far beyond<sup>76</sup>.

## **THEORETICAL FRAMEWORK**

Muslims view Islam as a complete way of life. Islam focuses on the balance of the material and spiritual quests. Through Islamic human capital development, the final level of human psyche will be achieved. It represents perfection and happiness in doing one's job and realizing one's goals. It is the ideal level where change maximizes societal welfare and organizational goals undertaken<sup>77</sup>. Bearing in mind that work is '*ibādah*', everybody will attain job satisfaction. They will love their career and will be dedicated in carrying out their duties. The impact of the understanding of oneness of God's (*tawhīdic*) approach also will produce modesty (*tawāḍḍu'*), high level of patience and disciplined (*istiqāmah*) workers<sup>78</sup>. Through Islamic human capital development as mentioned, the workers will possess good moral or God values such as honesty

---

<sup>75</sup> Ibn Majah, Abū 'Abd Allah Muḥammad bin Yazīd al-'Arābī (n.d.), *Sunan Ibn Mājah*, Bāb al-Mudāwamah 'alā al-'Amal, Vol.6, No. 4240, Mamlakah al-'Arabiyyah al-Sa'ūdiyyah: Dār al-Salām, p. 2734.

<sup>76</sup> Muhammad Abdullah (1997), "Pengurusan Personel Menurut Perspektif Islam", (Paper Presented in Seminar Kebangsaan Islam dan Pengurusan Berkualiti Menyeluruh, Universiti Teknologi Mara, 3-4 September 1997), pp. 1-12.

<sup>77</sup> Abbas J. Ali (1996), *op.cit.*

<sup>78</sup> Hairunnizam Wahid, Abdul Razak and Mohd Ali Mohd Nor (n.d.), *op.cit.*

and trustworthy and they are dynamic, innovative, creative, knowledgeable and confident. Moreover, their bad behaviors (*madhmūmah*) such as deceit, selfish, envy, backstabber, avenger, malicious and others would be transformed into good behaviors (*maḥmūdah*) such as *tawaḍḍu'*, emotionally mature, forgiving, pious (*ubūdiyyah*), *itqan* and others that are beneficial for the organizations in the sense of producing quality work or delivering quality services and productivity<sup>79</sup>. '*Ubūdiyyah* is the highest level of faith which is usually possessed by the holy prophets and apostles. These believers possess pure and shining hearts. There is no falsity, avarice or what so ever in these believers' hearts. Thus, workers who are full believers are quality workers and only quality workers are able to produce creative and quality innovation or quality products or services.<sup>80</sup>

In short, through Islamic human capital development, trained manpower that is high achiever, creative, innovative and most importantly; God-fearing and sound moral characters will be produced. These workers will adopt a narrow range of attitudes and behaviors and thus; they are insulated from the corrupting influences of the modern world<sup>81</sup>. They will be remindful of their hard work as '*ibādah* and that they must earn their income through honest effort for greater reward in the Hereafter<sup>82</sup>. In other words, through Islamic human capital development, first class minded human capital or perfect human will be produced as they are wholesome and balanced spiritually and physically<sup>83</sup>. Therefore, there would be changes in the heart, emotion, physical, soul, mental,

---

<sup>79</sup> Fariza Sham and Idris Zakaria (2006), "Peranan Dakwah dalam Pembangunan Modal Insan: Pembinaan Peradaban Masyarakat Islam di Malaysia", (Paper Presented in Seminar Tamadun Islam Peringkat Kebangsaan, Universiti Malaya, 26-27 July 2006), pp.243-248; Suhaila Arshad dan Mohd Nizam Sahad (2008), *op.cit.*

<sup>80</sup> Hairunnizam Wahid, Abdul Razak and Mohd Ali Mohd Nor (n.d), *op.cit.*; Mohamad Azhar Abdul Hamid (2006), *op.cit.*

<sup>81</sup> Aslam Fataar (2005), *op.cit.*

<sup>82</sup> Bryant Seaman *et al* (1980), "The Development of Modern Management Practices in Saudi Arabia", *Columbia Journal of World Business*, Vol. 15, No.2, pp. 81-92.

<sup>83</sup> Amini Amir Abdullah (2006), "Pembangunan dan Kemajuan Modal Insan dalam Rancangan Malaysia Ke-Sembilan (RMK-9): Satu Penelitian", *Prosiding Seminar Tamadun Islam Tentang Pembangunan Modal Insan Peringkat Kebangsaan*, Universiti Malaya, 26-27 July 2006, pp. 131-143; Abdurezak Abd Allah Hashi and Bashīr Abdi Samad Xareed (2009), "Human Capital Development from Islamic Perspective", (Paper Presented in International Conference on Human Capital Development (ICONHCD), Kuantan, Pahang, 25-27 May 2009), pp. 1-6.



attitudes and character. Hashim<sup>84</sup> found out that there is a relationship between training and development that emphasizes on Islamic values that result in higher quality work and productivity. Hence, it is expected that Islamic human capital development will result in higher organizational performance such as quality service and productivity<sup>85</sup>. Thus, it is hypothesized that there is a positive relationship between Islamic human capital development and organizational performance which are quality service and productivity.

## CONCLUSION

Through Islamic perspective of human capital development, workers will be trained and developed further to boost more of their capabilities as needed by the organization. Islamic perspectives of human capital development do not separate the Hereafter matters from the worldly affairs. Consequently, it is expected that the practice is able to produce quality or excellent workers who are fearful of his Creator. Only these kinds of workers are capable of producing quality work and delivering quality services and consequently, increase the level of the organizational performance. Thus, it is expected that the Islamic perspectives of human capital development are able to produce higher level of quality service and productivity compared to the conventional human capital development that focuses too much on the bottom line and ignores the spiritual needs of the workers.

## REFERENCES

- Abbas J. Ali (1996), "Organizational Development in the Arab", *The Journal of Management Development*, vol.15, no. 5, 4-15.
- Abdul Ghani Samsuddin and Norhashimi Saad (2008), "Pembangunan Akhlak Ummah: Ke Arah Perspektif Islam", <http://ustazghani.com/>.
- Abdul Manam Mohamad al-Merbawi (2006), "Pembinaan Insan Menerusi Pendekatan Kerohanian Islam: Satu Tinjauan Terhadap Pendekatan Inabah dalam Memulihkan Penagih Dadah dan Menyelesaikan Masalah

---

<sup>84</sup> Hashim Abdullah (2002), "Kesan Latihan dan Pembangunan dalam Meningkatkan Kualiti dan Produktiviti: Satu Kajian di Bank Islam Kota Bharu Kelantan", (Academic Exercise, Department of Siyash Syar'iyah, Academy of Islamic Studies, University of Malaya), p.101.

<sup>85</sup> Surah Yūsuf, 12: 22.

- Kenakalan Remaja di Malaysia", *Prosiding Seminar Tamadun Islam Tentang Pembangunan Modal Insan Peringkat Kebangsaan*, Universiti Malaya, 26-27 July 2006.
- Abdurezak Abdullah Hashi and Bashiir Abdi Samad Xareed (2009), "Human Capital Development from Islamic Perspective", (Paper Presented in International Conference on Human Capital Development (ICONHCD), Kuantan, Pahang, 25-27 May 2009).
- Aḥmad bin Hussayn al-Bayhāqī (1990), *Syū'b al-Īmān*, Beirut: Dār al-Kutub al-'Ilmiyyah.
- Ahmad Ibn Ḥanbal (1993) *Musnād Imām Aḥmad*, Beirut: Dār Iḥya al-Tūrath al-'Arābī.
- Al-Ghazali (2007), "Wonders of the Heart", Walter James Skelle (Trans.), KL: Islamic Book Trust.
- Amiri Amir Abdullah (2006), "Pembangunan dan Kemajuan Modal Insan dalam Rancangan Malaysia Ke-Sembilan (RMK-9): Satu Penelitian", *Prosiding Seminar Tamadun Islam Tentang Pembangunan Modal Insan Peringkat Kebangsaan*, Universiti Malaya, 26-27 July 2006.
- Aslam Fataar (2005), "Discourse, Differentiation and Agency: Muslim Community Schools in Postapartheid Cape Town", *Comparative Education Review*, vol 49, no. 1, pp. 23.
- Bryant Seaman *et al.*(1980), "The Development of Modern Management Practices in Saudi Arabia", *Columbia Journal of World Business*, vol.15, no.2, pp. 81-92.
- Fariza Sham and Idris Zakaria (2006), "Peranan Dakwah dalam Pembangunan Modal Insan: Pembinaan Peradaban Masyarakat Islam di Malaysia", *Prosiding Seminar Tamadun Islam Tentang Pembangunan Modal Insan Peringkat Kebangsaan*, Universiti Malaya, 26-27 July 2006.
- Faysal Burhan (n.d.) "The Sunnah of Itqan", <http://www.islamic-study.org/Sunnah-of-Itqan.htm>.
- Hairunnizam Wahid, Abdul Razak and Mohd Ali Mohd Nor (n.d.), "Pembaharuan Pentadbiran Untuk Pembangunan Menurut Perspektif Islam", <http://pkukmweb.ukm.my/~hairun/kertaskerja/pentadawam.pdf>.
- Hashim Abdullah (2002), "Kesan Latihan dan Pembangunan dalam Meningkatkan Kualiti dan Produktiviti: Satu Kajian di Bank Islam Kota Bharu Kelantan", (Academic Exercise, Department of Siyasaḥ Syar'iyah, Academy of Islamic Studies, University of Malaya).

- Hazarudin Baharudin (2007), "Konsep Latihan dalam Islam: Persediaan Melahirkan Modal Insan Hadhari", <http://disertasi.blogspot.com/2007/11/konsep-latihan-dalam-islam-persediaan.html>.
- Ilhaamie Abdul Ghani Azmi (2009), "Islamic Human Resource Practices and Organizational Performance: A Conceptual Framework", *The Business Review*, vol.13, no.1, 223-230.
- Ilhaamie Abdul Ghani Azmi (2009), "Islamic perspective of Human Capital Development", (Paper Presented in International Conference on Human Capital Development, UMP, Kuantan, 25-27 May 2009).
- Imam al-Ghazali (1977), *Keajaiban Hati*, Nurhickmah (trans.), Singapore: Pustaka Nasional.
- Jabatan Kemajuan Islam Malaysia (JAKIM) (2005), "Pembangunan Islam di Malaysia." <http://www.islam.gov.my/e-rujukan/lihat.php?jakim=464>.
- Lloyd C. Harris and Emmanuel Ogbonna (2001), "SHRM, Market Orientation & Organizational Performance", *Journal of Business Research*, no. 51, 157-166.
- Mamoun Abu-'Arqub (2009), *Islamic Perspectives on Education*, Birmingham: Islamic Relief Worldwide.
- Mesut Akdere *et al.* (2006), "The Islamic Worldview of Adult Learning in The Workplace: Surrendering to God," in *Advances in Developing Human Resources*, vol.8, no.3, 355-363.
- Mohamad Azhar Abdul Hamid (2006), "Memperkasa Budaya Ilmu dalam Pembangunan Modal Insan di Kalangan Mahasiswa: Satu Kupasan Awal Terhadap Peranan Universiti," *Prosiding Seminar Tamadun Islam Tentang Pembangunan Modal Insan Peringkat Kebangsaan*, Universiti Malaya, 26-27 July 2006.
- Mohamad Irfan (2008), "Solat Semai Budaya Kerja Cemerlang", <http://agamaberitaharian.blogspot.com/2008/09/solat-semai-budaya-kerja-cemerlang.html>.
- Mohd Sani Badron (2006), "Adab dan Ta'dīb: Masalah Dalam Kaum Muslimin dan Beberapa Isu Pendidikan Islam", [www.Mymasjid.net.my/forum/display/377002/adab-ta'dib-gtgtgt/](http://www.Mymasjid.net.my/forum/display/377002/adab-ta'dib-gtgtgt/).

- Mohd Yusri Ngah (2004), "Latihan dalam Pembangunan Kerjaya dari Perspektif Pengurusan Islam: Kajian Di Institut Latihan Kakitangan Mara (Ilham), Majlis Amanah Rakyat, Kuala Lumpur", (Master's Dissertation, Academy of Islamic Studies, University of Malaya).
- Muhammad Abdullah (1997), "Pengurusan Personel Menurut Perspektif Islam", (Paper Presented in Seminar Kebangsaan Islam dan Pengurusan Berkualiti Menyeluruh, UiTM, 3-4 September 1997).
- Muhammad al-Ghazali (1994), *Peribadi Muslim*, Osman Hj. Khalid (trans.), Kuala Terengganu: JPM.
- Muhammad Syukri Salleh (2000), "Ke Arah Pengurusan Pembangunan Islam", (Paper Presented in Seminar Pengurusan Pembangunan Islam, Universiti Sains Malaysia).
- Muhammad Taqī-ud-Dīn Al-Ḥilālī and Muhammad Muḥsin Khan (n.d.), Translation of The Meanings of The Noble Qur'an in The English Language, Madinah: KSA.
- Muhyiddin Ibn Al-'Arābī (1958), *Manusia yang Sempurna*, Yusuf Zaki Yaakub (trans.), Kelantan: Pustaka Dian Keris.
- Noor Shakirah Mat Akhir and Muhammad Azizan Sabjan (2008), "Nilai-Nilai Kerohanian dalam Pembangunan Insan: Kaitannya dengan Akhlak dalam Islam", (Paper Presented in Seminar Pembangunan Insan di Malaysia, Universiti Malaya).
- Othman Sodikin (1994), "Budaya Kerja Cemerlang Mengikut Perspektif Islam, " <http://www.scribd.com/doc/2525582/budaya-kerja-cemerlang>.
- Pawan Budhwar and Khairul Fadzil (2000), "Globalization, Economic Crisis and Employment Practices: Lessons from a Large Malaysian Islamic Institutions", *Asia Pacific Business Review*, vol. 7, no. 1, 171-198.
- Penulis Khas YaPeim (2008), "Muslim Cemerlang Di Redhai Allah.", <http://agamaberitaharian.blogspot.com/2008/06/bersama-yapeim-muslim-cemerlang-diredai.html>.
- Roslan Mohamed (2008), "Pembangunan Modal Insan Di Kalangan Warga Industri: Usaha Pelaksanaannya oleh JAIS", (Paper Presented in Seminar Pembangunan Insan di Malaysia, Akademi Pengajian Islam, Universiti Malaya).

- Sharifah Hayaati Syed Ismail (2004), "Dasar Nilai dan Etika Penjawat Awam-Efektif Governan dalam Pentadbiran dan Politik di Malaysia" in Sharifah Hayaati Syed Ismail al-Qudsy (ed), *Efektif Governan Di Malaysia Menurut Perspektif Islam*, Kuala Lumpur: Penerbit Universiti Malaya.
- Sharifah Hayaati Syed Ismail (2007), "Islamic Ethics & Values in Public Service in Malaysia: Ways in Facing Challenges in the 21<sup>st</sup> Century", *Jurnal Jabatan Pengajian Asia Tenggara*, vol.9, no. 2, 12-25.
- Sharifah Hayaati Syed Ismail (2007), "Values & Ethics Towards Quality Public Delivery System: An Islamic Perspective", *Jurnal Syariah*, vol. 15, no.2, 25-43.
- Suhaila Arshad & Mohd Nizam Sahad (2008), "Usaha Pembangunan Modal Insan Golongan Belia Dan Cabaran Semasa", (Paper Presented in Seminar Pembangunan Insan di Malaysia, Universiti Malaya, 8 January 2008).
- Syeikh Şālih bin 'Abdul 'Aziz bin Muhammad bin Ibrahim (2000), *Al-Kutub Al-Sittah: Şaḥiḥ Bukhārī, Şaḥiḥ Muslim, Sunan Abī Dāud, Jami' Al-Termidzī, Sunan Al-Nasāi'e, Sunan Ibn Mājah*, Mamlakah al-'Arabiyyah al-Sa'ūdiyyah: Dār al-Salām.
- Vickie Langohr (2005), "Colonial Education Systems and The Spread of Local Religious Movements: The Cases of British Egypt and Punjab", *Society for Comparative Study of Society and History*, vol. 47, no. 1, 161-189.