

**Islamic Civilisation as Saviour of Mankind:
How to Reconstruct It from Accounting,
Business, Economics and Finance
Perspectives
in 2025 KENMS Ibadah Camp**

Editors

**Suhaimi Mhd Sarif
Syed Ahmad Ali
Siti Mariam Man**

**Kulliyyah of Economics and Management Sciences
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA**

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First Print 2025

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Chief Editor: Suhaimi Mhd Sarif

Editors: Syed Ahmad Ali & Siti Mariam Man

ISBN: 978-967-26351-8-5

Published by

Sejahtera Consumerism

Kulliyyah of Economics and Management Sciences

International Islamic University Malaysia

P.O. Box 10, 50728 Kuala Lumpur, Wilayah Persekutuan (Kuala Lumpur)

MALAYSIA

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Cataloguing-in-Publication Data

Perpustakaan Negara Malaysia

A catalogue record for this book is available
from the National Library of Malaysia

ISBN 978-967-26351-8-5

REVIEW PROCESS

Each manuscript is reviewed by two experts in the area using a double-blind reviewing process. The editorial makes the final decision whether the manuscript will be accepted or rejected on the basis of the recommendations of both reviewers.

Publication Process

After completion of the reviewing process, if the editorial committee accepts a manuscript, it will be sent for copyediting, followed by the publication of the manuscript.

REVIEW FORM

Section 1: Brief information

Manuscript title:

Date received from author:

Reviewer:

Turn-it-in: below 10% (green)

Ethical permit: available

Informed consent: available

Section 2: Rating

Kindly evaluate each criterion where applicable based on the provided scale.

The essay/article may not match the typical conceptual or empirical article standard subtopics.

The total column for the rated, applicable items will give an indicator of the overall total.

Section 3: Specific comments by the reviewer for the author

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Weakness 1. State. Cite.

Weakness 2. State. Cite.

Weakness 3. State. Cite.

Section 4: Recommendation

Score varies by relevant items assessed: Assessed total/Standard total

Score varies by relevant items assessed

Score = (Assessed total/Standard total)

Example: If $85/100 = 85\%$, decision should be accept with minor revisions.

REVIEWING PROCESS AND REPORT

The KENMS Ibadah Camp 2025 publication underwent a rigorous, multi-layered review process designed to ensure academic integrity, spiritual coherence, and alignment with the overarching theme: “Islamic Civilisation as Saviour of Mankind: How to Reconstruct It from Accounting, Business, Economics and Finance Perspectives.”

The review process was implemented in three stages: desk review, double-blind peer review, and final editorial decision.

1. Desk Review by Editors

The three-member Editorial Committee first assessed all manuscripts to evaluate thematic relevance, originality, ethical compliance, and alignment with the Tawhidic epistemological framework of the Ibadah Camp. Each chapter demonstrated strong engagement with Islamic civilisational ideas, appropriate citation of Qur’anic and hadith sources, and integration of spiritual values into disciplinary perspectives. All manuscripts passed the desk review stage and proceeded to peer review.

2. Double-Blind Peer Review

Each chapter was reviewed independently by two subject-matter experts using a double-blind process to maintain objectivity. Reviewers evaluated manuscripts across several criteria including originality, clarity of argument, academic rigour, spiritual depth, use of Islamic sources, and coherence with the Ibadah Camp goals.

The overall assessment across all chapters was highly positive. Reviewers consistently noted:

- strong alignment with the theme of reconstructing Islamic civilisation,
- inspiring integration of spirituality, ethics, and professional knowledge,
- smooth narrative flow and reflective tone consistent with the spirit of Ibadah Camp,
- effective use of Qur’anic worldview, Islamic history, and contemporary analysis, and
- meaningful contributions to the discourse on moral leadership and ummatic renewal.

3. Final Editorial Decision and Publication Process

Taking into account both reviewer reports for each chapter, the editorial committee issued a unified decision to accept all manuscripts with minor revisions. Authors refined their chapters accordingly, addressing clarity, transitions, and minor citation adjustments. Upon resubmission, the chapters underwent copyediting for language consistency, formatting, and referencing before being prepared for final publication.

The reviewing process affirmed that the chapters collectively form a cohesive, spiritually rich, and intellectually robust volume. The contributions: uphold the mission of IIUM and KENMS, reflect the ethos of *ukhuwwah*, humility, service, and excellence cultivated in the Ibadah Camp, offer meaningful pathways for reviving Islamic civilisation through knowledge, ethics, and leadership, and provide actionable reflections relevant to academia, governance, and community development.

The Editorial Committee extends its appreciation to all reviewers, authors, and contributors for their dedication and scholarship. The publication stands as a testament to the synergy between spiritual rejuvenation and academic excellence—an embodiment of the Ibadah Camp's aspiration to cultivate individuals who serve humanity through knowledge grounded in Tawhid.

PREFACE

The 2025 KENMS Ibadah Camp marks another important milestone in our ongoing commitment to cultivating spiritually grounded, intellectually vibrant, and ethically conscious members of the Kulliyyah of Economics and Management Sciences (KENMS). The theme “Islamic Civilisation as Saviour of Mankind: How to Reconstruct It” reflects our shared belief that Islamic civilisation—rooted in revelation, reason, and moral purpose—continues to offer humanity a timeless framework for justice, balance, and sustainable progress. In an age marked by moral uncertainty, institutional fragility, and the global search for meaning, the reconstruction of Islamic civilisation is no longer merely an academic aspiration; it is an urgent collective responsibility.

This book brings together diverse chapters written by KENMS scholars, each exploring how accounting, business, economics, and finance can serve as instruments of civilisational renewal. The chapters illustrate that Islamic civilisation cannot be rebuilt through slogans or nostalgia. Instead, it requires disciplined knowledge, ethical leadership, spiritually informed decision-making, and institutions rooted in Tawhidic epistemology. Through reflections on justice, integrity, governance, social protection, leadership ethics, *maqāṣid al-sharīʿah*, and professional excellence, this book positions KENMS not only as an academic faculty but as an incubator of ummatic renewal.

The Ibadah Camp itself serves as a living laboratory for this reconstruction process—integrating worship, learning, teamwork, reflection, and community-building. The programme demonstrated that spiritual devotion and professional responsibility are not separate paths but a single integrated trajectory toward *mardhatillah*. The contributors to this volume have thoughtfully translated the camp’s vision into scholarly insights and practical pathways that can guide individuals, institutions, and society.

We hope that this book will inspire readers to internalise the virtues of humility, justice, service, and excellence; to strengthen their commitment to Islamic ethical leadership; and to participate actively in the ongoing reconstruction of Islamic civilisation—beginning with the self, radiating through the Kulliyyah, and ultimately benefiting the *ummah* and humanity at large.

We express our sincere gratitude to all contributors, reviewers, committee members, and KENMS staff for their dedication and ukhuwwah, which made this publication possible. May Allah bless these efforts, accept them as deeds of *ʿibadah*, and grant us the strength to continue serving the vision and the seven missions of IIUM for the *ummatic* excellence.

TABLE OF CONTENTS

PREFACE	7
TABLE OF CONTENTS	8
CHAPTER 1: IBADAH CAMP 2025 MODULE 6 THEME “ISLAMIC CIVILISATION AS SAVIOUR OF MANKIND: HOW TO RECONSTRUCT IT” Siti Mariam Man Fatimah Mat Yasin	9- 16
CHAPTER 2: LEARNING FROM THE ROMANS: PROPHETIC-ERA INSIGHTS FOR RECONSTRUCTING ISLAMIC CIVILISATION Muhammad Irwan Ariffin	17-28
CHAPTER 3: JUSTICE AS THE PILLAR OF ISLAMIC SOCIETY IN THE ISLAMIC CIVILISATION AS SAVIOUR OF MANKIND: HOW TO RECONSTRUCT IT? Suhaimi Mhd Sarif Rohaziah Yahya	29-44
CHAPTER 4: LIVING A BALANCED LIFE AND BEING AN <i>INSĀN KĀMIL</i> : AN ISLAMIC PERSPECTIVE ON WORSHIP, HEALTH, WEALTH, FAMILY, AND KNOWLEDGE Mohamed Aslam Akbar	45- 47
CHAPTER 5: PROMOTING UNITY AND COOPERATION: REVIVING <i>UKHUWWAH ISLAMIYYAH</i> AS A CIVILISATIONAL FORCE AND POVERTY ERADICATION Rafiq Murdipi	48-53
CHAPTER 6: <i>HALALAN TAYYIBAN</i> ECONOMY FOR ETHICAL TRADE AND INDUSTRY Siti Mariam Man	54-61
CHAPTER 7: <i>SHURA</i> -BASED DECISION IN MODERN NATION-STATES Siti Mariam Man	62-66
CHAPTER 8: RECLAIMING <i>ADAB</i> AS THE SCHOLAR’S GUIDING PRINCIPLE: THE IJUM JOURNEY IN RECONSTRUCTING ISLAMIC CIVILISATION Nur Arfifah Abdul Sabian	67 –71
CHAPTER 9: RECLAIMED <i>ADAB</i> IN THE SOCIAL SPHERE OF 21ST-CENTURY MODERN MUSLIMS Hairul Azlan Annuar Khamsi Che Abdul Hamid	72-78
CHAPTER 10: INTEGRATING LEAN MANAGEMENT AND ISLAMIC CIVILISATION Suhaimi Mhd Sarif Rohaziah Yahya	79 – 83
CHAPTER 11: REFLECTIONS OF IBADAH CAMP 2025 Suhaimi Mhd Sarif Siti Mariam Man	84 – 92
RESOLUTIONS	93-94
INDEX	95

CHAPTER 10

INTEGRATING LEAN MANAGEMENT AND ISLAMIC CIVILISATION

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Abstract

This study examines the integration of Islamic civilizational ethics into the Toyota Management System (TMS), illustrating how spiritual and moral values can enhance contemporary organisational practice. Toyota's philosophy of *Kaizen*—continuous improvement—embodies humility, discipline, and collective responsibility, echoing Islamic principles of *ihsan* (excellence), *amanah* (trust), and *adl* (justice). Drawing upon classical scholars such as al-Farabi, Ibn Khaldun, and Ibn Taimiyyah, the paper situates lean management within the broader context of the *Tawhidic* worldview, where material efficiency is harmonised with moral accountability. Modern thinkers including Ismail al-Faruqi, S.M.N. al-Attas, and M. Kamal Hassan further deepen this perspective by framing productivity as a form of stewardship (*khilafah*) and moral moderation (*wasatiyyah*). Through this synthesis, Toyota's lean philosophy transforms into a model of *Sejahtera*—a balanced civilisational ethos that integrates operational excellence, social justice, and spiritual consciousness. The study concludes that aligning industrial systems with Islamic values nurtures ethical sustainability, rehumanises capitalism, and realises the Qur'anic vision of responsible governance rooted in divine unity (*Tawhid*).

Keywords: *Tawhidic management, Kaizen, Islamic civilisation*

Introduction

The study of lean management within the context of the Toyota Management System (TMS) provides a unique entry point to examine how Islamic civilisation's moral and epistemological foundations can enrich modern organisational practice. Toyota's success as a global leader in operational excellence is not merely technical—it reflects a deeper civilisational philosophy that values discipline, humility, respect, and purposeful improvement (Hino, 2024; Wada, 2020). In this regard, Islamic civilisation, as articulated by scholars such as *al-Farabi* and *Ibn Khaldun*, emphasises that a just and prosperous society must integrate intellectual, moral, and material dimensions harmoniously. Similarly, *al-Faruqi* (1992) and *S.M.N. al-Attas* (1993) argue that true progress must be unified under *Tawhid*—the oneness of God—which aligns all human action, including management, with divine purpose.

Thus, examining the Toyota model through Islamic thought reveals how industrial modernity can coexist with spiritual ethics. The Kaizen philosophy of continuous improvement, when viewed through the Tawhidic paradigm, transforms from a tool of economic efficiency into a manifestation of moral excellence (*ihsan*), stewardship (*amanah*), and justice (*adl*).

Efficiency, Israf, and the Civilisational Ethic of Moderation

The Toyota Management System's principle of *Kaizen*—continuous improvement—embodies discipline and humility through the elimination of waste (*muda*) and the pursuit of efficiency. This mirrors the Qur'anic prohibition against *israf* (extravagance):

“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.” (Surah Al-Isra', 17:27)

As Abdelgalil (2024) interprets, *israf* is not confined to personal excess but includes organisational inefficiency and moral negligence in managing resources. From an Islamic civilisational lens, this principle of moderation (*wasatiyyah*) resonates deeply with *al-Farabi's* vision of the “Virtuous City” (*al-Madinah al-Fadilah*), where every activity—economic or administrative—is guided by balance, justice, and collective well-being.

Moreover, *Ibn Taimiyyah's* (d.1328) writings on *hisbah* (ethical market supervision) reinforce that economic systems must prevent waste and exploitation. In his moral economy, accountability to Allah transforms productivity into worship (*ibadah*). Hence, Toyota's lean model, when aligned with Islamic ethics, exemplifies an *amanah*-based system—where efficiency is not merely a profit motive but a divine trust.

Kaizen and Ihsan: Continuous Improvement as Spiritual Refinement

Toyota's philosophy of *Kaizen* is sustained by a culture of humility and mutual respect. Every employee, regardless of position, is encouraged to reflect critically, suggest improvements, and work collaboratively toward shared excellence. In Islamic civilisation, this mirrors the principle of *ihsan*—doing one's work with moral beauty and sincerity.

The Qur'an commands:

“And say, ‘Do [all] deeds, for Allah will see your deeds, and [so will] His Messenger and the believers.’” (Surah At-Tawbah, 9:105)

As Jannah, Nurrohim, and Shnewra (2026) explain, *ihsan* implies that all human action is observed, evaluated, and rewarded by Allah. *Osman Bakar* (1999) describes this as the civilisational principle of “spiritual accountability in public action.” Thus, excellence in manufacturing or management becomes an act of spiritual purification. *Ibn Khaldun*, in *al-Muqaddimah*, argued that the rise and decline of civilisations hinge on moral vitality—what he termed *asabiyyah* (social cohesion). When collective effort is guided by ethical solidarity rather than greed, the society sustains innovation without losing its moral compass. Similarly, Toyota's team-oriented Kaizen reflects

this spirit of cooperative *asabiyyah*, where moral motivation reinforces technical precision.

Lean Thinking and the Tawhidic Worldview

The integration of lean management into Islamic civilisation can be understood through the *Tawhidic* worldview, which unites material efficiency with moral and metaphysical order. *Ismail al-Faruqi* (1992) and *S.M.N. al-Attas* (1993) warn against secular modernity's fragmentation of knowledge, where efficiency is pursued at the expense of ethical consciousness. For them, the Islamic paradigm restores unity between the physical and spiritual dimensions of human activity.

From this perspective, Toyota's disciplined approach to process management can be "Islamised" not by merely attaching religious labels but by infusing it with *maqasid al-shariah*—the higher objectives of preserving faith, life, intellect, lineage, and wealth. *M. Kamal Hassan* (2010) refers to this integration as the pursuit of *Sejahtera*—a holistic balance of inner peace, social harmony, and sustainable development. The Toyota philosophy of "respect for people" aligns with this civilisational ideal, illustrating that efficiency without compassion leads to mechanical alienation, whereas moral consciousness elevates work into *ibadah*.

Leadership Ethics: Lessons from Ibn Khaldun, Umar al-Khattab, and Kaizen Culture
Leadership in Toyota's system is grounded in servant leadership, mentorship, and humility—traits celebrated by both Islamic tradition and modern ethics scholars. *Ibn Khaldun* emphasised that leaders must serve the collective interest rather than personal power, echoing the ethos of *Caliph Umar ibn al-Khattab*, who declared, "If a mule were to stumble in Iraq, I fear Allah would hold me accountable." This form of accountability (*masuliyyah*) parallels Toyota's concept of *genchi genbutsu*—"go and see for yourself"—where leaders remain close to real problems and shoulder responsibility directly.

Rashid Moten (2011) argues that Islamic political ethics combine *adl* (justice), *shura* (consultation), and *ihsan* (excellence) to create governance rooted in service, not dominance. The Kaizen culture similarly cultivates leadership through humility and trust, where managers become facilitators of collective progress. In Islamic civilisation, this is the embodiment of *amanah*—the moral obligation of authority.

Dialogue with the Modern West: Between Fukuyama, Huntington, and Anwar Ibrahim
While Western theorists like *Francis Fukuyama* (1992) celebrated liberal democracy as "the end of history," and *Samuel Huntington* (1996) predicted a "clash of civilisations," both underestimated the potential of ethical civilisations rooted in transcendence. *Edward Said* (1978) critiqued such views as "Orientalist"—distorted by cultural arrogance and moral reductionism. In contrast, *Anwar Ibrahim* (2012) and *Fahmy Zarkasyi* (2015) advocate for a "dialogical civilisation," where Islam contributes its moral vision to global ethics rather than retreating from modernity.

In this sense, integrating Islamic values with lean management exemplifies *civilisational dialogue* rather than *clash*. Toyota's system, when interpreted through Islamic ethics, demonstrates that productivity and spirituality are not adversaries but allies. It presents a model for rehumanising capitalism—a central concern in *Seyyed*

Hossein Nasr's (1989) critique of modern industrialism, where he calls for a “sacred science” that reconnects technology to divine order.

Conclusion: Toward a Sejahtera Civilisation of Ethical Efficiency

In conclusion, integrating lean management with Islamic values is not merely an academic exercise but a civilisational imperative. As *AAhad M. Osman-Gani* (2009) argues, the future of management lies in merging *Tawhidic epistemology* with practical leadership. Toyota's Kaizen system, when viewed through this paradigm, embodies the Qur'anic call to avoid *israf*, practice *ihsan*, and uphold *amanah*.

This synthesis reveals that Islamic civilisation offers more than moral guidance—it provides an epistemic framework for sustainable excellence. Efficiency without ethics breeds exploitation, while spirituality without structure leads to stagnation. The Tawhidic approach harmonises both, ensuring that industry serves humanity and honours the Creator.

Thus, in the age of automation and global capitalism, revisiting Toyota through the eyes of *al-Farabi*, *Ibn Khaldun*, *al-Faruqi*, *Nasr*, *Kamal Hassan*, and *Anwar Ibrahim* is to reaffirm that the future of civilisation depends not on machines, but on morally awakened hearts and ethically guided minds.

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RESOLUTION

Islamic Civilization as Saviour of Mankind: How to Reconstruct It

In the name of Allah, the Most Gracious, the Most Merciful

We, the staff of the Kulliyyah of Economics and Management Sciences (KENMS), hereby pledge to uphold the following commitments as our collective *amanah* in rebuilding Islamic civilisation:

1. Spirituality & Ibadah

We affirm that every effort begins with Tawhid and sincere *niyyah*, anchoring all actions in the pursuit of Allah's pleasure. Thus, we will uphold *solat*, *zikir*, *du'a*, and *gratitude* as the sources of spiritual strength. Hence, we will strive to practice *ihsan*, serving with excellence at all times as though Allah is watching us.

2. Knowledge & Scholarship

We will uphold that Islamic civilisation flourishes when *'ilm* becomes its soul—integrating *fikr* (intellect) with *zikr* (remembrance of Allah). Thus, we will treat teaching, research, supervision, and documentation as sacred *amanah*. Hence, we will commit to preserving, advancing, and transmitting knowledge as a legacy for humanity.

3. Justice & Social Harmony

We recognize justice ('adl) as the pillar of a balanced and compassionate society. Thus, we will commit to fairness, dignity, and *shura* (consultation) in all decisions and interactions. Hence, we will uphold unity in diversity, guided by the spirit of the *Sahifah al-Madinah*, the earliest model of a just and inclusive social contract.

4. Discipline & Order

We regard time as *amanah*, valuing punctuality, orderliness, and accountability. Thus, we will follow all SOPs with *ihsan*, ensuring diligence, transparency, and professionalism. Hence, we will embrace patience and gradualism, recognising that civilisations are rebuilt steadily—step by step—through *istiqamah*.

5. Innovation & Creativity

We affirm that civilizational renewal requires creativity, adaptability, and an entrepreneurial spirit. Thus, we will strive to infuse Islamic values into modern innovation, ensuring ethical and sustainable progress. Hence, we will commit to building capacity before leadership—developing people before structures, in the prophetic model of *tarbiyyah*.

6. Civilizational Lessons

We draw lessons from the heritage of Islamic civilisation:

- Architecture & arts that reflect *itqan* (excellence) and beauty as signs of faith.
- The Qur'an, manuscripts, and knowledge traditions that prioritise preservation, accuracy, and dissemination.
- Regional diversity, where *ta'awun* and *ukhuwwah* across cultures strengthen the ummah's collective resilience.

Ya Allah, make us steadfast in this pledge, grant us sincerity in our service, and bless our efforts in nurturing a civilisation grounded in Tawhid, justice, knowledge, and compassion.

INDEX

'insān kāmil', 47
adab, 68
Ahkamul 'Aqliah, 76
Al-Khwarizmi, 50
Al-Madīnah al-Fāḍilah, 33
Fasad, 76
Favouritism, 31
complexity, 57
genchi genbutsu, 81
Halalan Tayyiban, 55
hereditary succession, 66
holistic engagement, 10
human felicity, 41
Humanomics, 40
ifāqah, 21
indispensable foundation, 29
intellectual pluralism, 36
islah, 69

israf, 80
logistics service providers, 60
Mahmudah, 75
maqāṣid al-sharī'ah, 20
motivation, 11
muḥtasibs, 34
Muqaddimah, 73
murabbi, 69
Prophetic governance, 26
Rāshidūn caliphates, 18
Asabiyyah, 81
Shura-based approach, 63
strategic tenacity, 22
Tamadun, 74
tazkirah, 46
ubudiyyah, 69
Ukhuwwah Islamiyyah, 49
weaponised, 32

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