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The Role of *Tawhidic* Paradigm in the Transformation of Management System

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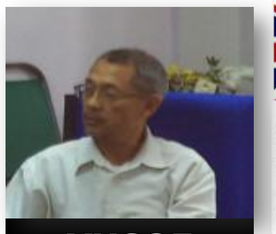

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ABSTRACT

This paper explores the critical importance of *Tawhidic* paradigm in transforming a management system. It proposes a general model that may be adapted by any types of organizations – business, governmental, political, or social. The paper proposes basic components of the paradigm and illustrates the application of selected aspects of the components in a typical firm. The conceptual study discusses the major components of the *Tawhidic* paradigm (Unity of God) and provides illustrations that help link the spirit of *Tawhid* with management function: planning, organization, leading, and controlling. All of the managerial functions should ensure that they are integrated with the ethos of *Tawhid* which harmonize other worldly (*Al-Akhirah*) (the Hereafter) and the worldly (*Al Duniya*). With this spiritual awareness the evolving and continuing management system will be achieving the firm's mission and objectives by implementing mutually reinforcing values referred to as promotion of goodness (*'amr bil ma'aruf*) and prevention of evil (*nahi anil munkar*). The proposed framework makes continuous learning both of the *Deen* and one's career an important prerequisite for the successful maintenance of a harmonized organization.

Keywords: Islamic management, transformation, *Tawhidic* paradigm, and management systems
Type of paper: Conceptual

A. LITERATURE REVIEW

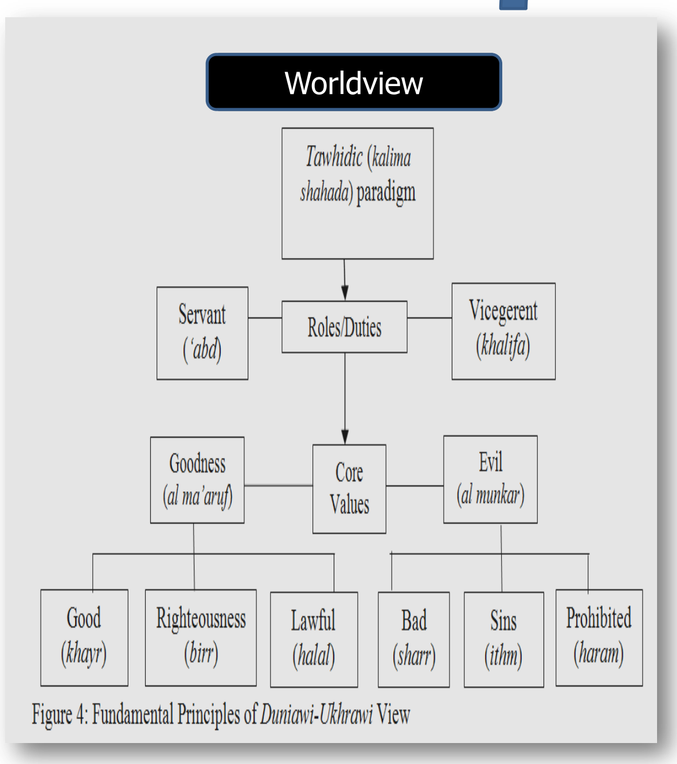

Figure 4: Fundamental Principles of *Duniawi-Ukhrawi* View

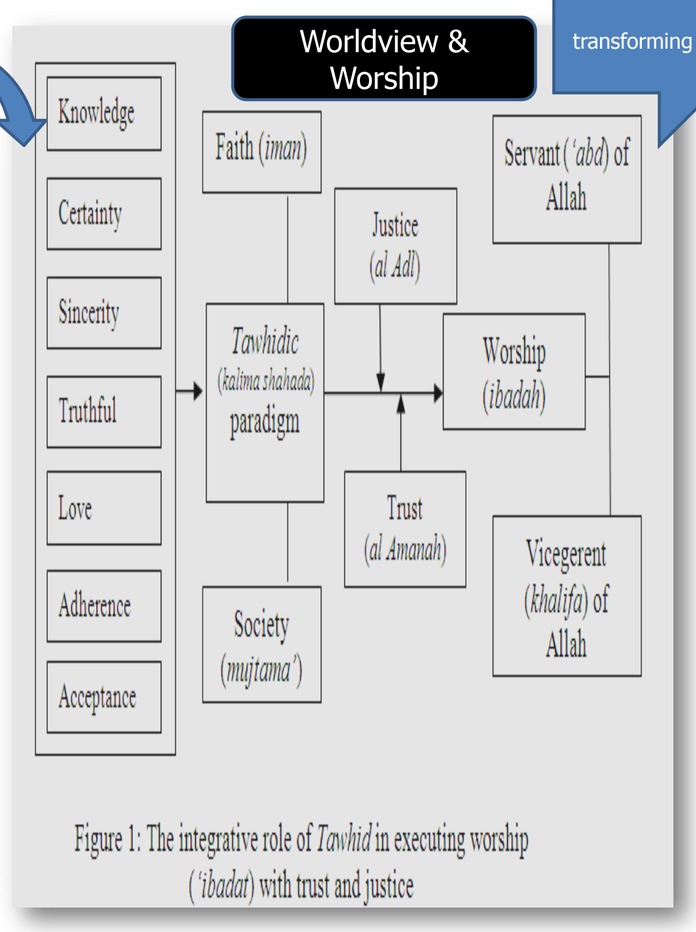

Figure 1: The integrative role of *Tawhid* in executing worship (*'ibadat*) with trust and justice

transforming

- **Firm** is an economic entity that functions to mobilise economic scarce resources and transform them into goods and services to benefit mankind.
- Firm makes its choices or solves problems based on its goals and expectation so that the choices maximize the potential goals.
- Firm could attain objectives and goals if it is managed efficiently and effectively, through management functions planning (P), organizing (O), leading (L), and controlling (C) - P-O-L-C - the people and other resources to achieve the objectives or goals.
- **Managerial roles** can be explained as interpersonal, information and decisional roles.

Transforming Management Systems

Terms	Main stream	Multi stream	Main differences
Management	Managers perform planning, organizing, leading and controlling via human and other organizational resources with the aim to achieve goals effectively and efficiently	Managers perform planning, organizing, leading and controlling via human and other resources with aim to achieve goals virtuously, efficiently, and effectively	Main stream emphasises on productivity and self interest; but multi stream emphasises on nurturing virtues
Planning (P)	Set goals, strategies, decisions based on the resources to achieve goals; top-down approach; resulted oriented	Partnership with members of organizations, use judgment and wisdom to set goals, strategies and collective decisions to achieve the goals	Main stream emphasises on measurable goals and top down approach; but, multi stream emphasises on practical wisdom (Schumacher, 1973, p.249; Mintz, 1996, p.829) and participation
Organizing (O)	Assign tasks and arrange resources to meet the goals of organizations	Tasks and resources are arranged reasonably and adequately to meet the goals	Main stream favors standardization, specialization and centralization; but multi stream works on courage and experimentation
Leading (L)	Influence and motivate people to work towards the target (results oriented)	Work with and through people together to meet the committed goals (as agreed upon during the planning)	Main stream focuses on instrumental motivation and outcome based; but multi stream emphasises on relational self-control and significations
Controlling (C)	Monitor the performance (based on standards) and tally them with the results and do necessary corrective actions	Ensuring the actions of members are reasonable and consistent to the agreed upon goals and values	Main stream emphasises on vigilance, information systems and value chains; but, multi stream emphasises on justice, fairness, sensitization, and value loops

B. RESEARCH OBJECTIVES, QUESTIONS & METHODOLOGY

Research Objectives

1. To explore the critical importance of Tawhidic paradigm in transforming a management system,
2. To propose a general model of management system for any types of organizations, and
3. To propose Tawhidic-based management system.

Research Questions

1. How Tawhidic paradigm transform Islamic management systems?
2. What are the components of Tawhidic paradigm that are compatible with management systems?

Methodology

Content analysis on key literature on Tawhidic paradigm and management systems.

C. FINDINGS

1. Transforming managerial functions within *Tawhidic* paradigm.
2. Apply *Tawhidic* values on managerial functions: Planning, Organizing, Leading and Controlling.
3. Imbue management with *Tawhidic* paradigm done through worship oriented, and review for betterment.

Tawhidic components	Managerial functions	Illustration
Servant of Allah *+ vicegerency, trust, justice, promoting goodness, and preventing evil*	Planning	SA-P applies *Tawhidic* values setting goals, strategies and decisions
	Organizing	SA-O applies *Tawhidic* values via *iman, 'amal* and *fahm* in assigning tasks and arranging resources
	Leading	SA-L applies *iman* and '*ibadah* in influencing and motivating people
	Controlling	SA-C applies trust (*al amanah*), justice (*al 'adl*)

D. DISCUSSION

1. Managers also need to encourage the practice of goodness (*ma'aruf*). *Ma'aruf* means good (Qardawi, 2007). It includes goodness (*khayr*), righteousness (*birr*) and lawful (*halal*) which deserve positive rewards (*ajr*).
2. Righteousness (*al birr)* as "… the soul feels tranquil and the heart feels tranquil." To achieve *al birr*, the soul and heart must jointly agree to have peace and tranquility.
3. The soul and the heart must be protected and nourished with *Tawhidic* paradigm, knowledge, obedience, education, and soul purification exercises. This effort will activate one's internal control system, which can play as a filter to differentiate between good and evil.
4. *Munkar* or evil (Qardawi, 2007) appears as bad (*sharr*), sins (*ithm*), and prohibited (*haram*). Any malpractices such as fraud, cheating, oppressing employees, unfair treatment, negligence, and not following due process in laying off employees are considered evil in the organizations.

E. CONCLUSION

1. The transformation of Islamic management system within the Tawhidic paradigm.
2. Tawhidic based management system harmonizes the spirit of Tawhid (Unity of God) with planning, organization, leading, and controlling.
3. All of the managerial functions are integrated with both the other worldly (al-Akhirah) (the Hereafter) and the worldly (al-Duniya) requirements.
4. With this spiritual awareness the evolving and continuing management system will be achieving the firm's mission and objectives by implementing mutually reinforcing values referred to as promotion of goodness ('amr bil ma'aruf) and prevention of evil (nahi 'anil munkar).
5. The proposed framework implies that continuous learning of both of the Deen and one's career an important prerequisite for the successful implementation of the all-in-one existence of a firm.

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