

THE FOUNDATION OF KNOWLEDGE MANAGEMENT: A REVIEW FROM CONVENTIONAL AND ISLAMIC PERSPECTIVES

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Globalizations bring challenges for an organization to adopt a comprehensive scientific culture in their exploitation of emerging sciences and knowledge. This is vital in order to update its development, and techniques use in taking care of potential human resources for organizational survival and development. This paper is an effort to address the prospect of knowledge management (KM) and postulate an idea for its critical foundation and effective action to overcome any issues in KM application from Islamic perspective, especially in dealing with multi-dimensional aspects and categories of human knowledge, its function and utilization. This is achieved through observing the sources of KM references both in conventional and Islamic literatures. This has been done for accessing the description of knowledge within the theoretical and organizational context. No doubt the issue of knowledge management (KM) represents an ultimate basis of growth and progress, whether at individual or society, as well as organizational level. Hypothetically, when we manage our knowledge, we will be able to consider it's behavioral and functions in achieving our development, prosperous and growth. Subsequently, it is also intuitive to wonder the vice versa.

Keywords: Knowledge management, Fundamental principles and characteristics, Conventional and islamic perspectives.

Introduction

The issue of knowledge is very fundamental in human existence. Continuous efforts have been made to articulate the foundation of knowledge management (KM) by the prominent scholars all over the world. Thus, enormous literatures have been written and the study has been conducted on KM, followed by conclusions drawn, as well as affluence of advice on 'how to do it better' in methods. Burton (1999: 1) observed from the present situation and development that both wealth and power are not only related to the ownership of tangible resources but rather its notion has shifted toward intangible and intellectual resources called knowledge capital with the advent of KM. Townley (2001) pointed out that research and scholarship are tangible assets of an academic institution. The problem, however, lies in indicating such assets as tacit and has to be made explicit before it can be evaluated, enhanced and shared. Explicit knowledge is an articulated knowledge, i.e. knowledge that has been formalized by way of speech, text, visual graphics and compiled data. While tacit knowledge includes the intuition, perspectives, beliefs and

values that people form as a result of their experiences. In this context, Barclay and Murray (1998) explained that from the management of tacit and explicit knowledge that permits enterprises to find ways of making meaning from knowledge for the advantage of their business.

Comparing on the issue of KM mentioned above, on the other hand, Islamic Knowledge Management (IKM), does not appear to be much documented of any ‘theories’ of IKM either supporting its foundations and practices or derive from it. Thus, the foundation of IKM discipline appears to be somewhat vague though there are attempts to pre-define IKM success criteria. Hence what appears to be missing here is a set of fundamental foundation of IKM as a basis for comparison. Hence, this study attempt to address this gap by answering the issue of what is the fundamental foundation of IKM and how does it differ from KM practice? At the same time, this article attempts to explore the phenomenon of KM from the viewpoint of an academic reasoning within a perspective of Islamic religious background.

This view leads to recognizing knowledge as an asset and sparks curiosity in trying to answer the following questions:

- i) What KM is?
- ii) Why KM is needed?
- iii) How KM functioning?
- iv) What are the fundamental foundations of KM?
- v) And what are the fundamental foundations of IKM in comparison to KM?

By answering these questions, we will be able to determine the foundation of IKM practices that might become an alternative choice within an organizational operation in striving toward creativity, innovative and effectiveness in managing valuable knowledge assets.

Working with Knowledge

The significance of knowledge is increasingly seen as a primary business asset within the contemporary globalized networking. The basis for individual and organizational success is centered around working with knowledge and knowledge workers, where its performance is heavily reliant on knowledge work in mobilizing the knowledge workers. Peter Drucker (born in 1909 and known as the father of management), mentioned that the source of wealth is something specifically referred to as human knowledge. For the application of knowledge to tasks that already known can be called as productivity. On the other hand, if knowledge application is imposed to the tasks that are new and different, we call it innovation. In this regard Drucker successfully enhanced the concept of ‘knowledge implementation’ and ‘knowledge innovation’ thus both concepts have been virtualized in real organizational practice and fully recognized world-wide on its importance and practicality contribution.

Common Perception toward Knowledge

According to Movizzo (1995), knowledge is increasingly seen as a primary business asset. While Thomas and Lawrence (2001) emphasized, that knowledge should not be considered as data or information. However, it is more or less related to both, and the differences between those two terms are usually within a degree of applicability. Though, it is significant to emphasize that data, information and knowledge are academically not interchangeable concepts. Unfortunately so, due to many reasons and different circumstances, the terms ‘knowledge’, ‘sciences’ and ‘information’ have been used synonymously or interchangeably in many contexts. They might be referred to as a specific understanding (theoretical or practical) or skill acquired by a person through experience or education and so on. According to Brown and Duguid (2002: 18); the extent for all information to be well disseminate, it is contributed by the people in the communities itself, the organizations and institutions, who ultimately decide its meaning and the reason why it matters. This lead to the term ‘information’ that represents many meanings which is defers to “knowledge” as a concept and knowledge used to identify the fact and figure of information.

For example, knowing the 'law of clean air' as a gifted system that everybody has to take care of knowledge. Compare this to the person who becomes aware of "clean air" system only after being informed by someone. In this notion, Goldman (2006) made a reference to knowledge as lucid information gained through the process of reason applied to reality or a successful evaluation of one's perceptions that lead to the use of reasoning objectively in drawing a valid and wise conclusion about the world.

In this respect, Polanyi (1967) and Nonaka (1994) draw an explicated two dimensions of knowledge in the organization; they are (i) tacit and (ii) explicit. A simple description of both types of knowledge can be highlighted as follows:

- i) The element of tacit knowledge is rooted in action, experience, and involvement in a specific context. This involves cognitive and technical elements (Agency Effectiveness Handbook, 2012). Cognitive element refers to an individual's mental models and viewpoints. While the term technical element denotes the experience, in obtaining a concrete understanding of what to do, how to do and why should do, i.e. it is involving skill ability in applying knowledge in according to context and situation. An example of tacit knowledge is knowledge in approaching a specific customer for a particular product within a suitable time and strategies.
- ii) The dimension of explicit knowledge is the physical form of articulation and codification carrying some communicative specification in which it will lead to the possibility of future utilization. Owner's manual accompanying the purchase of electronic product is a good example of this case. The manual contains knowledge on the appropriate operation of the product.

Islamic Perception toward Knowledge

Islam is considered as a religion of knowledge. The notion of Islam itself means a 'manner of full submission' to God the Creator. This is a useful reference point to begin a discussion on the Islamic conceptualization of knowledge management. First supposition of the Islamic knowledge is strongly related to and assimilates with the notion of '*ilm*' (knowledge) that has been mentioned in the Quran and Hadith as the fundamental principle of conducts and practices. In Islam, the definition of knowledge is not confined to only epistemological concerns but also includes ethical truthfulness and other dimensions of objectivities. Muslim regards knowledge as God-given to Mankind and as guidance for every theoretical endeavor to elaborate an Islamic paradigm, and intrinsically related to the fundamental concept of *taklif* (obligation) as drafted by the Quran and the Prophetic traditions. This understanding is vital in structuring Muslim worldview toward all aspects of individual belief, societal behavior and cultural domain.

Prophet Muhammad (peace be upon him) encouraged the acquisition of knowledge by saying "Verily, the men of knowledge are the inheritors of the prophets". Indeed, the value of a man is the value of his knowledge. The Prophet also placed great emphasis on learning, when he stated in a well-known hadith that, "One who goes out to search for knowledge is to the cause of Allah till he returns". The Quran also ordered human beings to read as a mechanism in seeking knowledge. It should be done in the Name of Lord, the Creator, the Most Generous who has taught by the pen, and has taught man that which he knew not. The command here is not just to collect knowledge and information, but also direct man to organize, plan and manage properly the knowledge given to him (Muhamadul, 2011:365).

To summarize, the sense of knowledge from Islamic perspective is the state of knowing the fact through the real nature of knowledge. Indeed, this sort of knowing shall be based on proofs, justifications and evidences in which they should not be in conflict to any of the Quranic verses. So it's not just only the thought and ideas, because both are not the true knowledge. In this affiliation, Muslim scholars affirmed that the highest source of Islamic knowledge is Quranic revelation, prophetic explanations, observational wit, and sensation of the senses as a form of prosperous mind assisted with trial or investigation.

Islam regards knowledge as a means of attaining virtue in this world and hereafter world (Quran, 41:53) and harnessing its nature to the service of man. This however is not regard as the same knowledge that leads humanly individual self-conquest. What is morally good for man and what is materially useful for him are also including as knowledge. It contains the prerogative of religion, the revelation, inductive

intellect as mentioned by Iqbal (1986). This Islamic knowledge is self-conscious to human being by the Quranic reasoning and justification. What is materially useful is similarly essential to what is morally good. Man needs both science and religion to pay his accountability as vicegerent in this world. Indeed what man's need is science but comprehensively structured by religion. In a different sense, religion indeed provides fulfillment towards science and philosophy.

From the above analysis, obviously Islam considers knowledge as absolute truth. All knowledge is given by God the Almighty. Nevertheless any knowledge without proper management will become dangerously use and maybe will leads towards meaningless ends. Therefore, it is important to realize that an understanding on the formation of knowledge added with how it is utilized by people and organizations is very fundamental in working with knowledge and mobilizing knowledge workers.

The Foundation of Knowledge Management

Before highlighting the foundation of IKM as an extension to KM system, it is worth to discuss briefly the current understanding of both KM mentioned from the perspective of management. This is particularly important as the discussion on the Islamic views of the KM will be based on the analysis of the modern concept of management and its understanding. In general, management according to Henri Fayol (1841-1925) is regarded as a process composed of a structure of its principles, rules, methods, and procedure's gained from past experiences and practices (Daniel: 2009). Thus, from the perspective of management, there are certain criteria and procedures to be followed in order to achieve the objective of any organization. Fayol has also listed the numbers of principles in management such as division of work, authority, discipline and others. In other words, the basic components of organizational management are as presented in the following figure 1.

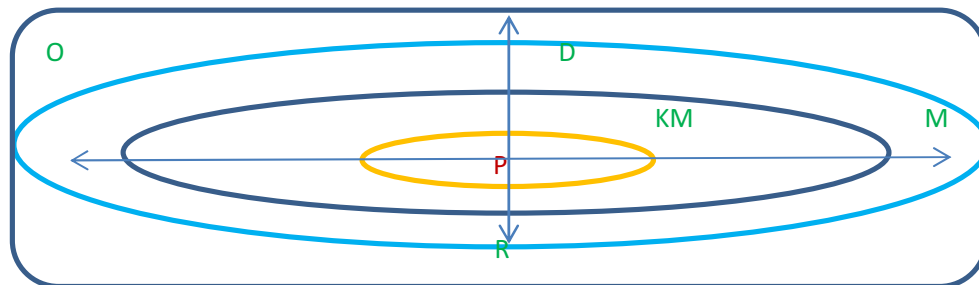


Figure 1. The Basic Components of Management Practices
(Adopted from Fayol's concept of management as elaborated by Daniel 2009).

M (representing horizontal arrow) = Management; KM (representing middle circle) = Knowledge Management; O = Organization Structure; P (representing small circle) = Principles & Policies; D (representing biggest circle) = Division of Works; R (representing vertical arrow) = Regulations, Approaches & Strategies.

The figure above draw the inter-connection of those componential elements in the management practices. The functionality of these elements will only able to be achieved structurally and efficiently with the support of KM within the organizational activities. Take principles and policies (P) for example, it is representing the heart of an organizational physical structure. It should be developed through comprehensive knowledge and shared throughout the organizational community. Managers (M) on the other hand should be well understood the organizational culture prior to his implementation of the organizational principles and policies. Therefore, an organization without KM system structurally functioning within it daily operation is regarded as expose to various dangers and illness, especially in the context of increasing complexity, diversity and rapid changes characteristics of today's environmental situation that cannot be neglected. As reminded by Bejari et al. (2012) that laxity and lack of attention

toward this supporting element can eliminate an organization from dial competition. Davenport andPrusak (1998) remarked that KM is a difficult process since human qualities of knowledge such as experiences, intuition and beliefs are the most valuable knowledge. It also one that the most difficult to manage and maximize.

The above figure shows that KM is an important determination factor for individual success and better organizational performance. ‘KM’ has been used to transforms an individual to be a knowledge-based user and helps an organization in gaining its competitive advantage. The effectively use of workflow through systematic sharing procedure and knowledge leading towards organizational improvement, responsiveness, innovation, competency and efficiency.

In the context of knowledge, the knowledge workers (either manager or his staff) have to know the nature of their working knowledge. This is particularly essential as by knowing this nature, all workers will know what kinds of tools that are needed in processing the knowledge. This will determine the quality of their output product. This is what has been stated by Dale (1981:5) in discussing the importance of managers knowing the right tools in generating the knowledge for the purpose of productivity. According to him, “managers in knowledge organization acutely sense that the major basis for economic growth and profitability lies in developing future managers who know how to guide the organization in the acquisition and use of knowledge”.

Hence, from the above discussion, it can be deduced as what Drucker (1995) claimed that KM is as a key differentiator between organizations. It is not about managing or organizing books or journals in the form of knowledge storage and circulation. Even though, each of these activities in some way can be part of KM spectrum and processes. In fact, one the most important role function of KM is to transform knowledge to become an asset to the organization that adopts KM system. Hence, the foundation of KM practices can be easily perceived. According to Havari (1994), KM brings the notion to enhance knowledge through organizational sound practices of information management and organizational learning. It functions to deliver value to the business. In other words, the figure above also shows the relationship between basic components of management practices that are in need of systematic KM structure and function. In this respect also, the role function of KM system is indicating to more than managing information flows. In fact, it's rests on two fundamental foundations as depicted in table 1.

Table 1. The Two Fundamental Foundations of KM Practices.

No.	Foundation	Description
1.	Preciseness of working knowledge	To become a knowledge-based organization, its organizational information should be managed precisely and accurately by effectively exploit its values.
2.	Effectiveness mobilization of knowledge workers	To become a knowledge based organization, peoples' competencies, skills, talents, thoughts, ideas, intuitions, commitments, motivations, and imaginations should be mobilized effectively and functionally. This can be done through focusing on human expertise for business advantages and working in knowledge-based system.

Therefore, to appreciate the challenges of KM, we need to understand what knowledge is and how it gets transmitted. Davis and Collins (1991: 110) suggest that a useful way to deliberate the movement of knowledge within an organization is observing the enrichment of information with insights into its context. As a result, we can say that approaches to KM collaborate in the growth and development of 'structured knowledge' (Hildreth& Kimble, 2002).

The Preciseness of Working Knowledge

When scholars and practitioners refer to the benefits of KM, it is certainly not from the altruistic perspective that people and organizations having its knowledge base. It is about having leverages and

control over knowledge and its application impact, and considerable thought has been given into how good KM practices would be able to improve firms competitiveness and its overall organizational performance. From this understanding, we realize that there are various features for KM practices to become precise in making the knowledge work. In general Belardo (2001) categorize all those aspects to two types as follows:

- i) Conceptual practices.
- ii) Operational practices.

The first one is derived from reasoning activities in dealing with knowledge, whilst the second is derived from a physical environmental situation in making the knowledge successful. The details descriptions of these features are shown in table 2.

Table 2. The Basic Components of Management Practices
(Adopted from Fayol's concept of management as elaborated by Daniel (2009)).

No (i)	Conceptual	Description
i.	Identification	The process related to knowing what knowledge do we need? Who has it? What type it is? And how can we acquire it?
ii.	Elicitation	The process related to the establishment of ability to acquire that knowledge and providing the comprehensive requirement tools and supports for that.
iii.	Dissemination	The process of spreading, representing, storing and sharing the knowledge.
iv.	Utilization	The process of making use of the knowledge and measuring its impacts and benefits out of the usage.
No(ii)	Operational	Description
v.	Smoothness of quality control	This aspect representing the methodology used to demonstrate operational structure and other activities conducted in producing products or service. It consist all elements of quality planning and implementation (McGraw-Hill, 2003).
vi.	Elegance working process	This aspect includes the process of development, applying, assessment, preservation, updating, transfer and finally transformation.
vii.	Inclusiveness working policies	This aspect will lead an individual's community members feel desirable, accepted and appreciated.

The Effectiveness Mobilization of Knowledge Workers

In the context of knowledge workers, we are discussing matters about peoples' competencies, skills, talents, thoughts, ideas, intuitions, commitments, motivations, and imaginations, in which it needs to be managed and mobilized for this to function effectively through focusing on maximizing the utilization of human expertise for business advantages. In general, we can accomplish the effectiveness mobilization of knowledge workers through dealing with the following three aspects as shown in table 3.

Table 3. Three Aspects of Effectiveness Mobilization of Knowledge Workers.

No.	Aspect	Description
1.	Workers competencies	This aspect is focusing on developing human capital. The competency models can exemplified as knowledge and skill competencies of an employee in providing value to customers.

2.	Managers leadership skills	This aspect is focusing on the significant role of knowledge in developing organizational leadership styles and managerial success (Sanjay, 2008).
3.	Constructive rewards system	This is the aspect of knowledge enterprising culture that leading toward the success of a knowledge management practices (Pan &Scarbrough, 1999).

The Foundation of Islamic Knowledge Management

After a discussion on knowledge and the foundation of knowledge management, now we come to the point to discuss on the basic foundation of Islamic Knowledge Management (IKM). In Islam, all knowledge is regarded as Allah’s gifts to the knowledge worker. Muslim believes that Allah’s knowledge is infinite in which His knowledge encompasses the entirety whatever under the earth and the sun and whatever in between them. This applies to both the worldly life and the Hereafter world. That is the reason; His Divine Names is the *All-Knowing*, the One who knows everything. He, the Almighty says: “Verily, He, only He, is the All-Hearer, the All-Knower.” [Al-Quran, At-Tahrim: 3]. In this notion, there are other names for Allah Almighty, who reflect His attributes as such *Al-Khabeer* (the All-Aware), *Al-Hakeem* (the Wise), *Ash-Shaheed* (the Witness), and *Al-Muhsiy* (the Reckoner). To summarize; His Knowledge encompasses generalities and minor details. Indeed human only have a small part of Allah’s knowledge and from this small portion Muslim has to manage it properly so that it would be able to contribute positively to human development and prosperity economically and so the spiritually. Thus, knowledge management in Islam is very much related to the concept of ‘belief’ and the ‘Oneness of God’.

Hence, as knowledge in Islam is intimately related to religion; knowledge, therefore, is regard as part of faith. Therefore, Muslims is compulsory to pursue knowledge, to cultivate the various branches of knowledge and then to construct a suitable model of knowledge management in helping mankind to become effective users of knowledge. Islam, in this respect, looks toward IKM’s construction and usage as important vision and mission for human development and survival as vicegerents of God, in which it should be bound by its intellectual wisdom, spiritual strength, mental ability, and even socio-cultural conditions of scientific creativity.

In other words, knowledge is an existing phenomenon that man has to explore and investigate. Once the knowledge is known to a person, knowledge is transformed to science of knowledge since knowledge is considered applied and taught to others. A Muslim as God’s vicegerent on earth has to fulfil his task in seeking knowledge and developing its application to be used and applied by other Muslim. Some of the Quranic verses refer to Islamic knowledge in general which carry the meaning as a process of learning. The output of an Islamic educational process will lead the learner to be a well-informed person who acts in accordance to the principles available at hand. This conception of knowledge regards education as a connection to these processes to the command of God, to be an ethical being in carrying out the duty of vicegerent on earth. Hence this view is hoped can serve as a step towards the construction of a framework for an Islamic Knowledge Management Theory (IKMT).

Indeed, how human views knowledge, its management and role function, is a pre-conditional question imposed in the foundation of any civilization. Sometimes there exists the unseen knowledge other than those can be seen which create its role function in usage and application. This fact leads to the formation of certain types of human behavior and fails to realize that they are different from other beings. In other words, these opinions view mankind as an evolving animal physically and mentally through the infection of surrounding environment.

Definition of Islamic Knowledge Management

For the purpose of defining IKM, we need to reflect back to the definition of KM. In this study, KM has been defined as a systematic process in enhancing the knowledge application throughout the organization

with reasonable practices of a learning process and management information system available. Its function is for delivering value to the organizational growth. IKM, therefore, is considered as an extension practice of KM. Muhamadul (2011) define IKM as a systematic process and tools in identifying knowledge with the purposes of cultivating its branches in according to its conditional context of the situation in helping mankind to become effective users of knowledge. Islam in this regard looks toward IKM's construction and application as important vision and mission for human development and survival as vicegerents of God, in which it should be bound by its intellectual wisdom, spiritual strength, mental ability, and even socio-cultural conditions of scientific creativity.

From the above definition, obviously IKM carrying some holistic principles in dealing with knowledge such as specific realization, optimistic view upon knowledge existence, its boundaries, categories and types. These principles lead IKM practitioners to deal with knowledge as part and parcel of their life activities and routine. The relationship between knowledge, KM and IKM as discussed above can be revealed in knowledge management building pyramid as shown in figure 2.

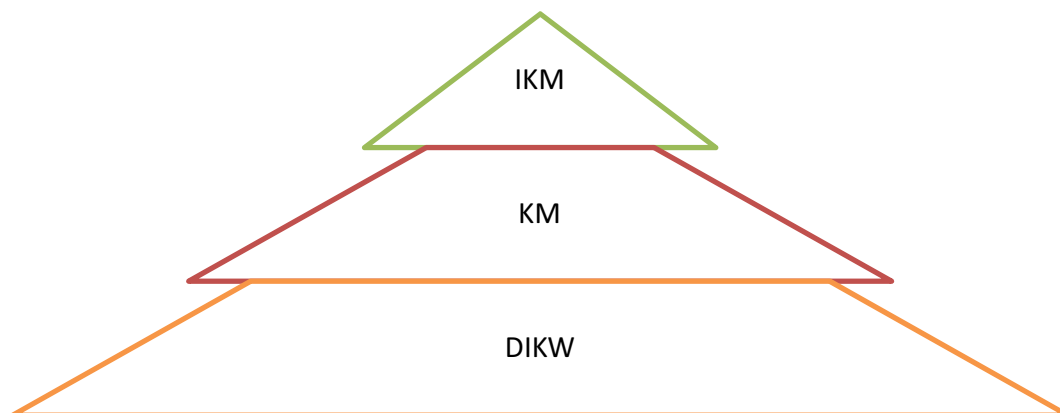


Figure 2. The Knowledge Management Building Pyramid.

DIKW=Data, Information, Knowledge and Wisdom. The term 'pyramid' as used here was also known variously in KM discussion such as the 'wisdom hierarchy', 'knowledge pyramid' and so on. The details of these discussions can be found in Rowley (2007). In fact, it also been referred by Zins (2007) for some classification of KM.

In other words, the figure above shows the relationship chain and the functional hierarchical foundation of IKM. It is also describing the differences between those basic components of a systematic KM structure and function. In this respect also, the role function of KM system is indicating to more than managing information flows, data collections, knowledge organization and wisdom. From this factual understanding, we identified that IKM is resting on three fundamental foundations as detail out in the next section.

The Three Dimensional Foundation of Islamic Knowledge Management

Accompanying with rapid development and expansion of knowledge; therefore, a deeper foundation of KM is needed for the global community and inter-organizational networking. Due to the intricacy of the today's modern world, here we will try to put forward the fundamental reason for the practices of Islamic Knowledge Management (IKM). The conceptual structure of this three-dimensional foundation of IKM is shown in the following figure 3.

In general, we can elaborate on the three dimensional foundation of IKM with the following description in table 4.

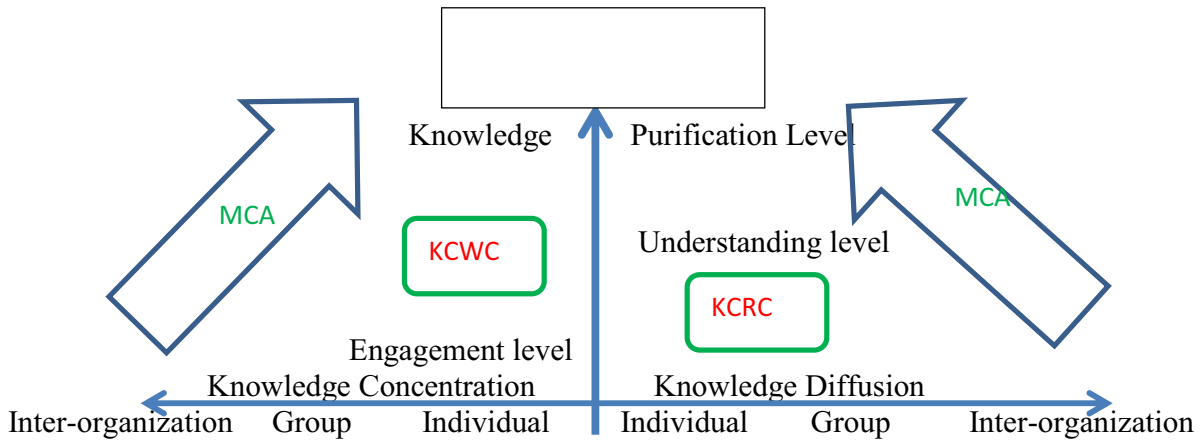


Figure 3. Three Dimensional Foundation of IKM [Adopted from Boynton (1996) and IbnuQayyim (1998)].
 KCWC=Knowledge Compartment of Worldly Classification; KCRC=Knowledge Compartment of Revelation Classification; MCA= Measurement Contextual Applicability.

Table 4. The Description of Three Dimensional Foundation of IKM

No.	Dimensional	Description
1.	Knowledge Diffusion (KD)	KD is a very fundamental basis of IKM practices especially in establishing knowledge base organization. Its members will rest with complete access to knowledge in their organizational operation and productivities.
2.	Knowledge Concentration (KC)	KC is a dimension in dealing with knowledge such as focusing on specific knowledge flows with active involvement in the process of creation, sharing, and distributing knowledge, or retrieval or even on building core competencies and understanding strategic to know-how.
3.	Knowledge Purification (KP)	KP is a dimension where an IKM practice continuously evaluating all knowledge involved in the process. This dimension is very fundamental due to the Prophet (Peace be upon him) reminder in relation to the knowledge that we acquired will be answerable on the Day of Judgment. Therefore, Muslim has to purifying their knowledge as a pre-condition to the purification of their soul.

The figure above also describes the three level of purification. In fact, the Qur’an made these three distinctions of the strength of belief as stated in verses 102: 5; 102: 7; and 69: 51. In general, we can outline the three levels with the following description as shown in three levels of knowledge purification in table 5.

Table 5. The Three Level of Knowledge Purification.

No.	Level	Description
1.	Engagement	The ‘engagement’ level is the first stage of working with knowledge through reading as commanded by God (<i>The Almighty</i>) from the first revelation of the Koranic verses. Through this process, a person will achieve the science of certainty, resulting from the demonstration or proof (as known in Arabic as <i>al-Burhan</i> as the tools used to achieve the state of <i>IlmYaqin</i>), and this is considered as the first level of knowledge, and the most elementary one (Islamic Encyclopedia, 2013).
2.	Understanding	This understanding level is an integral to the implementation of IKM. All knowledge activity should lead knowledge worker to a specific understanding,

2.	Understanding	This understanding level is an integral to the implementation of IKM. All knowledge activity should lead knowledge worker to a specific understanding, tacit or explicit; personal or organization; organization's information flows and implementation of organizational learning practices which make explicit key aspects of its knowledge base. Through this process, a person will achieve a state of credence or confidence in knowledge application that is based on personal experiences and witness (as known in Arabic as <i>al-Mushahahadah</i> as the tools used to achieve the state of <i>'Ain al-Yaqin</i>), in which it is considered as the second degree of knowledge, and the most progressing.
3.	Recognition	Success in knowledge management effort can be attained through its recognition in knowledge effort (The Kaieteur Institute for Knowledge Management, 2001). It is the highest state of credence and knowledge confidence in which it can be obtained through one's personal involvement or one's direct physical contact. This can be achieved either through physical or mental observation (as known in Arabic as <i>al-Batinah</i> as a tools used to achieve the state of <i>Haq al-Yaqin</i>), in which it is considered as the highest degree of knowledge, and the most perfect one (Islamic Encyclopedia, 2013).

From the above discussion, obviously that the nature of IKM practices is continuously engaging with knowledge, improving knowledge workers understanding and measuring knowledge impact to reach the level of recognition of knowledge function as its growing role supporting lives activities going forward making excellency, productivity and creativity.

Finding and Discussion

The issue of this study is based on success determination factors for an individual person as well as an organization. The finding showed that the basis for individual and organizational success is centered around working with knowledge and knowledge workers, where its performance is heavily reliant on knowledge work in mobilizing the knowledge workers. For that reason, the question of what, why and how about KM practices was discussed and elaborated comprehensively in this study. The output of the study showed that the contemporary knowledge increasingly becoming complicated and sophisticated in which it's require a good support from a comprehensive and progressive KM practices. This finding was also in line with the recommendation of Peter Drucker and also Bejari et al. (2012) in relation to the laxity and lack of attention toward this supporting element can eliminate an organization from its competition ability.

In this study, two primary foundations of KM practices have been identified. The first one is the preciseness of working knowledge, and the second is the effectiveness mobilization of knowledge workers. These foundations have been derived from Havari (1994) who described KM as a procedure in appreciating the knowledge usage throughout the organization by taking information management and organizational learning as to deliver value to the business. From this perspective, we understand why Polanyi (1967) and Nonaka (1994) very much directing their discussion toward drawing explicated dimensions of knowledge within the organization.

Islam in this respect is very much advance and firm in its opinion where knowledge become and always rooted within personal conceptual behaviors and then continuously featuring the establishment of organizational socio-cultural productivities and performance. Therefore, as a Muslim he/she has to be a knowledge worker; a worker with sufficient and well equipped knowledge. Whereby, through knowledge he/she will be able to attain virtue and to gain power over nature in fulfilment towards his/her duty as a vicegerent of God. This finding leads a study to determine the fundamental foundation of IKM practices that might become an optional choice within an organizational operation in striving toward creativities, innovative and effectiveness in managing valuable knowledge assets. This foundation can be regarded as

another extension to the foundation of KM practices. Indeed, there are various aspects of the fundamental basis for KM practices as elaborate in the literature.

Similarly for the IKM, it is also having various aspects of fundamental foundation of practices to become a systematic process and tools of knowledge codifications and utilizations in accordance to its functions and needs. Islam in this context describes human being as the vicegerent of God (i.e. Khalifah) on earth. This term has been used in the Quran specifically to denote and represent a comprehensiveness functional character of a human being as a vicegerent of God on earth. He is a person working with and in according to knowledge. He is a knowledge based personality. He is a person who is capable of balancing the application of explicit knowledge blended with tacit knowledge. His knowledge is growing and expanding within his inner-self throughout his life spending and spiritual adventures, even though with different percentage degrees depending on various external and environmental factors surrounding his personal life. Therefore, the construction of IKM conceptual foundations and its operational procedures is very crucial for an Islamic organization in their striving toward progressives and prosperous future. This objective will never be achieved without excellent knowledge worker. He is the one who use and apply knowledge for the organization. Therefore, his knowledge should be developed and purified accordingly and comprehensively. This is a process in producing knowledge worker who is carrying comprehensive knowledge features. With these traits and characteristics he became a positive agent functioning effectively within the organization.

Conclusion

This study has examined the important role of knowledge to an individual personal development and also organizational performances. Although the conceptions of data, information and knowledge have not been elaborated in details, however, the general perception toward knowledge today show that the complexity of contemporary knowledge require knowledge worker to be very objective and wise in their utilization of knowledge. For that reason, they are in need of a good support from KM system structurally functioning within their daily operational activities. Finally, by considering IKM system, it will contribute in helping knowledge workers in measuring the degree of preciseness and accuracy of their working knowledge and the degree of effectiveness in mobilizing their knowledge workers.

This study also has explored the important role of knowledge to an individual personal development for his/her survival and success. The same role also can be observed functioning with an organization in achieving its creativities, productivities and innovative in achieving its performances. However, this functional objectivity of knowledge is not an automatic behavioural effect. In other words, its sources of effects come from good command of knowledge in which it is materialised through KM practices. On the contrary, the foundation of IKM practices is rooted from the original objective function behind the creation of human being from the Islamic perspective. In Islam, human being has been created functionally as God vicegerent on earth. His creation has been equipped with essential knowledge mechanism. Therefore, a Muslim supposed to be a knowledge worker by practices. The religious identity of a person will not be recognised in Islam until he/she manage to construct completely the knowledge building within his/her inner-self.

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