

**SOUL MANAGEMENT: A NEW ISLAMIC BASED  
HUMAN RESOURCE DEVELOPMENT MODEL  
FOR ORGANIZATIONAL SUCCESS**

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**SOUL MANAGEMENT: A NEW ISLAMIC BASED  
HUMAN RESOURCE DEVELOPMENT MODEL  
FOR ORGANIZATIONAL SUCCESS**

by

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## **DEDICATION**

To my supervisor Dr. Mohd Anuar Arshad, My beloved Mother and Wife for their sincere, continuous and countless support.

To my respected my father in love, Mr. Mahmood Khan, who always advise me to study and excel.

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## LIST OF ABBREVIATIONS

HRD	Human Resource Development
SOUL-MM	SOUL Management Model
S	Sincerity of act
O	Optimization of effort
U	Ultimate goal
L	Law compliance
IQ	Intelligence Quotient
EQ	Emotional Quotation
SQ	Spiritual Quotation
SOUL	Sincerity act, Optimization of effort, Ultimate goal and Law compliance
GST	General System Theory
ED	Employees Development
KSA	Knowledge, Skills, Abilities
POP	Public Organization of Pakistan
SH	Spiritual Heart
CTM	Compulsory Training Module
RBTM	Routine-Based Training Module
NETM	New Employees' Training Modules
NBTM	Need Based training Modules
TTM	Technical Training Modules
BTM	Behavioral Training Modules

**PENGURUSAN SOUL: MODEL PEMBANGUNAN SUMBER MANUSIA  
BAHARU BERASASKAN ISLAM UNTUK KEJAYAAN ORGANISASI**

**ABSTRAK**

Kini, banyak organisasi menghadapi beberapa masalah tingkah laku pekerja yang melanggar etika kerja seperti rasuah, penipuan, ketidakjujuran, tidak setia, mementingkan diri sendiri, ketamakan kewangan, kecuaiian, kebocoran maklumat rahsia, pilih kasih pekerja dan penyalahgunaan sumber pembangunan. Tingkah laku tidak beretika ini akan menghalang pertumbuhan dan mengancam organisasi dengan kegagalan. Penyelidikan yang lalu mendakwa bahawa tingkah laku tidak beretika ini mempunyai hubungan dengan kualiti spiritual pekerja. Oleh itu, kajian ini meneroka spiritualiti pekerja dalam aspek jiwa rohani dan nilai-nilai Ketulusan tingkahlaku, Pengoptimuman usaha, Matlamat utama dan pematuhan Undang-undang oleh pekerja dalam organisasi. Data dikumpul menggunakan teknik pensampelan ‘*purposive*’ dengan soalan temubual separa berstruktur. Kajian ini menggunakan kaedah temubual mendalam yang terbuka untuk meneroka pendapat dua belas eksekutif dari empat sektor yang berbeza iaitu Pendidikan, Kesihatan, Perbankan dan Hal Ehwal Agama. Analisis tematik menggunakan NVivo 12 digunakan untuk menganalisis data. Keputusan kajian dengan sokongan daripada kajian literatur akhirnya mencadangkan bahawa Ketulusan tingkahlaku, Pengoptimuman usaha, Matlamat utama dan pematuhan Undang-undang (SOUL) sebagai pengurusan baru yang akan membolehkan organisasi membangunkan tenaga kerja secara holistik dalam aspek IQ, EQ dan SQ. Model pengurusan SOUL dijangka sangat berguna untuk semua jenis organisasi dan industri.

**SOUL MANAGEMENT: A NEW ISLAMIC BASED HUMAN RESOURCE  
DEVELOPMENT MODEL FOR ORGANIZATIONAL SUCCESS**

**ABSTRACT**

Today, many organizations are facing a number of work ethic issues that violate work ethic such as corruption, fraud, dishonesty, disloyalty, selfishness, financial greed, careless, leakage of classified information, employee favouritism and misuse of improvisational resources. These unethical behaviors consequently will impede growth and threaten organizations with failure. Past researches claimed that unethical behaviour have a relation to the spiritual quality of the employee. Therefore, this study is exploring spirituality of employee in the aspect of spiritual “soul” and the values of Sincerity, Optimization of effort, Ultimate goal and Law compliance practices of the employee in the organization. Data were collected using purposive sampling technique with semi-structured interview questions. This study used open-ended in-depth interview method to explore the opinion of twelve executives from four different sectors which were Education, Health, Banking and Religious Affairs. Thematic analysis using NVivo 12 was used to analyse the data. Results of the study with the support from the literature review finally proposes that Sincere act, Optimization of effort, Ultimate goal and Law compliance (SOUL) as a new management which will enable the organization to develop the manpower holistically in the aspect of IQ, EQ and SQ. SOUL management model is expected to be very useful for all kind of organizations and industries.



# CHAPTER 1

## INTRODUCTION

### 1.0 Background of the Study

Economic, social and political development depend on organizational success in improving the lifestyles (Martinez & Hurtado, 2018). Numerous prominent researchers' point out that environmental, social/moral, and economic well-being are dependent on successful organizations. Willard (2012) and Scott and Davis (2015) view that an organization success plays a significant role in social development. Likewise, according to Maletič, Maletič, Dahlgaard, Dahlgaard, and Gomišček (2016), humanity development and social lifestyle depend on organizational success. However, organizations effectiveness and productive success depend on employee capabilities such as knowledge, skill, ability (KSA) and awareness and their behaviour (De Cremer & Vandekerckhove, 2017; Hart, Gilstrap, & Bolino, 2016) which affect the organizational management progress (Martinez & Hurtado, 2018).

The organizational management progress relies on the functions of organizational management that address planning, organising, leading, and controlling (POLC). These, in turn, rely on management principles (Alexander, Havercome, & Mujtaba, 2015) such as conventional and Islamic management principles concerning employee behaviour (Lotfipour, Rangriz, & Sadeghi, 2015; Zulkifli, 2015). The literature also suggests that employee behaviour affects organizational success (Askew, Beisler, & Keel, 2015). Werner and DeSimone (2011) established that employees decent behaviour enhances the organization success.

Likewise, various researchers noticed that the indecent behaviour of employees caused the downfall of organizational success (Greenbaum, Hill, Mawritz,

& Quade, 2017). Many organizations failed due to indecent behaviours (Carroll & Buchholtz, 2014) such as theft, leakage of classified information, employee favouritism, misrepresentation of the organization, misuse of organizational resources, mismanagement, robbery, fraud, harm and abuse which adversely affect competence, job satisfaction, motivation and commitment (Harvey, Martinko, & Borkowski, 2017; Nejati, Quazi, Amran, & Ahmad, 2017).

Indecent behaviour includes dishonesty, disloyalty, selfishness, financial greed, poverty annoyance, anxiety, intolerance and unlawful acts (Abuznaid, 2009; Chapman & Lindner, 2016). Equally, Lu and Lin (2014) and Martinez and Hurtado (2018) supported that the indecent behaviour of employees is the source of organizational failure. In order to enhance employees' knowledge skill ability, Human Resource Development (HRD) initiates attitudinal and behavioural development in their programmes to improve employee behaviour.(Haslinda, 2009). That employees work effectively and meet performance expectations (Otoo, Otoo, Abledu, & Bhardwaj, 2019; Turner, Morris, & Atamenwan, 2019).

According to Greer (2017) HRD programmes help employees to develop their personal behaviour and organizational skills, knowledge, and abilities. That is why HRD projects have been transformed into an organization annual training schedule to maintain an effective and competent employee environment in the organization (Mankin, 2001).

There are many HRD programmes such as employee development, career development, organizational development, and performance support (Greer, 2017). Every programme has its input, process, output, and environmental context (Chalofsky, Rocco, & Morris, 2014; Rao, 2016). In this regard, William Stern introduced Intelligence Quotient (IQ) in 1912 (Bhootrani & Junejo, 2016) to increase

employee knowledge, skill and ability (KSA) (Veingerl Čič, Mulej, & Šarotar Žižek, 2018). However, Goldeman (1998) argued that IQ is a weak predictor of employees performance in their professional life and not a very strong indicator of coping with challenges in daily life. Freud (1904) argued that there are two mental processes in psychology. The main process is related to emotion which is emotional quotient (EQ), while the secondary process is associated with the rational mind, i.e. intelligence quotient (IQ). For this purpose, in the last decade, academic research has developed several organizational behavioural models to improve the performance of organizations.

Werner and DeSimone (2011) presented the employee behaviour model which identified the basic factors of behaviour in reference to internal and external environmental forces. Their model describes that employee-related internal forces include motivation, attitudes, knowledge, skills, and abilities (KSA), while external environmental forces include supervisors, organization and co-workers. Usually, organizations are careful regarding the addition of these attributes in the HRD programmes.

Moreover, the above model focused on the systematic study of motivation, attitudes, KSA, the behaviour of individuals and groups within the organization, and personal and interpersonal concerns in the context of the organization (Roberts, 1987). Mostly organizations depend on the quality of behaviours that developed within the organization. The models used by leaders/managers are based on certain assumptions of employees' organizational activities. Furthermore, most studies focused on determining the organizational and personal behaviour in organizations such as the behaviour of the employee in handling the procurement process is not being transparent (Ahmad & Adnan, 2014), or deviant behaviour on morals (Ntayi et al.,

2010) and the impact of organizational culture on organizational performance (Shahzad et al., 2012).

Furthermore, the previous model focuses on IQ and EQ but overlooked spiritual quotient (SQ) (King, 2009; Ronel & Gan, 2008). According to Zohar and Marshall, (1997), SQ increases employee motivation, attitude, KSA, loyalty, self-awareness and improves employee behaviour such as their performance, sustainability, commitment, learning and job satisfaction (Ahmed, Arshad, Mahmood, et. al., 2019). Moreover, SQ supports employees positive change behaviour, self-control, decision power, judgement and flexibility and enhances the organization success (Mahmood, Arshad, Akhtar, & Ahmed, 2016; Zohar & Marshal, 2004).

Therefore, there is a dire need to study SQ to fulfil the gap whereby IQ, and EQ had been broadly discuss in the past. Past studies claimed that IQ, EQ and SQ has a role in enhancing the performance and productivity of the employees in the organization. However, the performance of IQ, EQ and SQ of individual relies on the performance of the individual “soul” (Ebrahimi, 2017; Hanefar, Sa’ari, & Siraj, 2016; Haque, 2004; Hashim, 2009).

The action of the People reflect the state of their “soul” (Ebrahimi, 2017; Haque, 2004; Hashim, 2009). Decent and indecent behaviour depend on the inner life of the human being, and the inner life depends on how one self-manages his or her “soul” (Hanefar et al., 2015).

However, human beings possess a dual composition(Ahmed, 2019) comprising an outer life or physical body comprised of organs, cells, nervous system which connected to the with five senses of the body and inner life or inner body related to the attitude, character, personality and psyche (Briki & Amara 2017; Musrifah, 2019). Abu-Raiya (2014) and Briki and Amara (2017) maintain that Imam Al-Ghazali (r.a)

(1058-1111) proposed that mankind psyche is composed of a spirit/*rooh*, spiritual heart/*qalb*, intellect/*aql*, “soul”/*nafs* (Abdullah & Sharif, 2019). The “soul”/*nafs* and spirit/*rooh* are two active forces in the attitude of man (Hanefar, Sa’ari, & Siraj, 2016). *Nafs*’ “soul” has the power to push people to act (Briki & Amara, 2017), and is guided by faith (Assouad & Parboteeah, 2018), and spirit is awareness/knowledge of the attributes of Allah Almighty which improve the “soul” (Ebrahimi, 2017).

Spirit is the awareness of the commands of the Almighty Lord (Ahmed, 2019).

Surah Al-Isra'el' states

*“divine force, the rooh (Spirit) is the command of my Lord”*  
(*Al-Quran, Al-Isra'el' 17:85*)(Shafi, 2012, P-544).

According to Imam Al-Ghazali (r.a), mankind should strive to be aware of the Lord Almighty and His creations (Ebrahimi, 2017). That is why the Almighty Lord sent the prophets to teach and develop such awareness (Musrifah, 2019).

*“And indeed, We gave Musa the Book, and after him We send Messengers one following the other, and We gave clear signs to Isa, (alayhi s-salām) son of Mariam( Jesus the son of Mary), and supported him with the Holy Spirit...”*  
(*Al-Quran, Al-Baqarah, 2:87*) (Shafi, 2012, P-251).

Hence, according to Al-Ghazali (r.a), the Holy books is the main source of “soul” awareness and provides guidelines for a complete code of life (Briki & Amara, 2018; Hanapi, 2015; Mir, 2010). It also gives knowledge of life before and after death (Murtaza et al., 2016). It delivers awareness and wisdom (knowledge and reflection) to the inner life of human beings (Briki & Amara, 2017). However, the “soul” is the main source of human behaviour (Ebrahimi, 2017). In Surah Al-Baqarah, Allah SWT mentioned

*“As also We have sent in your midst a messenger from among you, who recites to you Our verses, and purifies you, and teaches you the Book and the wisdom, and teaches you*

*what you did not know” (Al-Quran, Al-Baqarah, 2:151)(Shafi, 2012, P-151).*

The above verses explain that mankind has to be aware of God, practice decent thinking and make strong relationships between the Creator and creation (Hanapi & Alias, 2016). These embody spiritual intelligence (Hanapi, 2015).

That is why, in the first stage of Islamic revelation (Makki period), the Quran (Surah Al-Alaq) focuses on mankind (“soul”) awareness (spiritual intelligence) about Lord, the Almighty, and discussed how and who created humans and their objectives in the world (Sharaf, 2009), which comprises sincerity (belief, faithfulness, righteousness) (Surah Az-Zumar: 39:1-3)<sup>1</sup>, Optimization of effort (responsibility, accountability) (Surah Al-An'am: 6:151)<sup>2</sup>, achieving the ultimate goal (pleased of the Allah (SWT) and faith on day of Judgement) (Surah Al-Ankabut: 29:57-58)<sup>3</sup> and obeying spiritual law (Surah An-Nahl: 16:90)<sup>4</sup> to increase awareness in mankind (Briki & Amara, 2017; (Sarif, 2017).

In the second stage of the revelation (Madani period), Islam emerged as a practical religion that forms a political, economic and social system (Briki & Amara, 2017). That is why the Quran demanded in the Madani period that its followers live with sincerity act (truthfulness, honesty), optimization of effort (liable, unselfish) (Hanefar et al., 2015), achieve ultimate goal (Pleased of Allah Almighty) and Islamic law compliance (Ebrahimi, 2017).

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<sup>1</sup> The sending down of the Book is from Allah the Dignified, the Wise. The sending down of the Book From the-Allah-the Dignified, the-Wise. Undoubtedly, we have sent down this Book to you with truth, therefore worship Allah being purely His devotee.

<sup>2</sup> Say you, 'Come I will rehearse to you what your Lord has forbidden to you, 'that you associate not anyone with Him, and that you do good to parents, and that you kill not your children because of poverty. We shall provide for you and for them, and that you approach not shameful deeds whichever them is open and whichever is hidden; and slay not unjustly the life which Allah has made sacred. This has He ordered you that you may understand

<sup>3</sup> Every soul is to taste death, then you shall return to Us. Every soul is to taste death, then you shall return to Us.

<sup>4</sup> Undoubtedly, Allah bids justice and good doing and giving to kindred and forbids indecency and wicked things and rebellion. He admonishes you that you may be mindful.

Accordingly the essential aims of the Quran emerge to be are sincerity act, Optimization of effort, ultimate goal and law compliances (SOUL) (Briki & Amara, 2017) which cultivate awareness of the human “soul” (Hanefar et al., 2016) and demonstrates the fundamental purpose of life (Ahmed, 2019; Hanefar, Siraj, & Sa’ari, 2015). Understanding these purposes is related to the inner life which is known as the human “soul”. Therefore, to get the exact model for an organization, it is necessary to understand employees “soul” and its relationship with their behaviour in the context of organizations. To this end, this study explores the development of the SOUL management model to enhance organizational success.

### **1.1 Problem Statement**

In the modern world, organizations are trying to focus on the development of employees behaviour ( Hart, Gilstrap, & Bolino, 2016; Martinez & Hurtado, 2018). It is an important factor for the success of organizations. Most organizations are trying to develop their employees behaviour and cognitive aspects. The literature suggests that employees behaviour depends on their inner life (Ebrahimi, 2017). It plays a significant role in organizational success or failure (Sarif, 2017).

According to Nadeem and Kayani (2017), indecent behaviour frequently violates the moral values of the organization as demonstrated in the form of disloyalty, dishonesty, selfishness, illegal decisions, injustice, apathy, favouritism and sexual harassment in the organization which affect its long-term performance (Ali & Kramar, 2015; Asrar-ul-Haq, Kuchinke, & Iqbal, 2017; Shaheen, Bashir, & Khan, 2017).

However, pass study many authors is strongly condemning existence of high corruption rate in public sectors of Pakistan which affected the long run performance (Ali, 2020; Ali, 2016; Meier, 2004; Siraj & Waheed, 2019 Y. C. Ko et al., 2019). Nevertheless, the massive corruption in difference public sectors has been reported

(Ali, 2020). The flames of corruption also capture the education, health, bank and religious sectors of Pakistan (Business Recorder, 2009). These are considered as the main public sector organizations.

Education sector is playing a key role for state and society development (Ko et al., 2019; Psacharopoulos, 1997). Unfortunately, Involvement of Education department officials in receiving bribes for the recruitment of educators on fake documents (Waqas Ashraf, 2018), and investigations conducted on public complaints against officials of public university (GUDIK) found allegedly bogus degrees were issued to students (Wisal Yousafzai, 2020). Furthermore, The vice-chancellor of Balochistan University, Pakistan has temporarily stepped down from his duty because of harassment allegations on campus (The Guardian, 2020), and A Gomal University professor has been fired by the administration for allegedly sexually harassing women (Amous, 2020).

Moreover, there are many weaknesses in the health sector like poor management systems, lack of monitoring in policy, planning and lack of trained staff (Kurji, Premani, & Mithani, 2016). The rationale behind the worse condition of public hospitals is due to the drastic rise in the corruption and misbehavior rate. “Audit figure out that the health dept involved in malpractices and spent Rs 6.7 billion wrongly; Purchase of medicines, Rs18.79 million were paid to irregularly staff hired and supplies without approval (Soomro, 2015). In addition, the health sector i.e. The General Hospital Islamabad, Civil Hospital Mirpur Khas (Khalid, 2018) Civil Hospital, Thatta, (News, 2020) staff are facing misbehavior, sexual harassment act and stress full environment (Malik & Sattar, 2019). The corruption that takes place in the health sector is small, but the damage it causes to a patient’s life is unsurmountable (Tribune, 2015).



Furthermore, the public banks especially the National bank of Pakistan and Bank of Punjab were involved in corruption. National Bank of Pakistan branch in Dhaka misappropriate 18 billion Rupees between 2003 to 2012 at the (Sahoutara, 2017), and the leadership of The Bank of Punjab was involved in a corruption of 76.178 billion Rupees during the period 2005-2008 in which the scam took place, and the annual reports of the Bank of Punjab showed profits when, in fact, it was running in loss.

In addition, corruption and fraud flames also capture the religious department of Pakistan. Director General Haj Rao Shakeel was sentenced for 40 years in prison along with a Joint secretary for religious affairs Aftab Aslam was also sentenced to 16 years due to involvement in corruption (ARY News, 2019). The National Accountability Bureau (NAB) conducted investigation against Minister of Religious Affairs Noorul Haq Qadri for his alleged involvement in renting out a building of his ministry to his alleged business partner in the federal capital (The Nation, 2020).

Given the scholars, insincerity is the main reason for the failure of organization (Singh, 2017; Sisson, 2017). Furthermore, Ali (2016) points out that the lack of sincerity in employee behaviour increases corruption and workplace deviant behaviour, favouritism and irregularities in the organization.

This study also shows that organizations cannot achieve their target without employee effort (Chen & Hsieh, 2015; Trong Tuan, 2017). For instance, lack of employees Optimization (knowledge sharing/skill) is among the main reasons for an organization failure (Asrar-ul-Haq, Kuchinke, & Iqbal, 2017). Imam Al-Ghazali (r.a) mentioned in his book *Ihya Ulum-ud-din* (Revival of Religious Sciences) that those individuals who optimise their self would achieve the ultimate goal (Ahmed, 2019; Alavi, 2007). Therefore, with the lack of sincerity, Optimization of effort and

achieving the ultimate goal, employees tend to perform illicit activities such as theft, leakage of classified information, falsifying documents, employee favouritism, misrepresentation of the organization, misuses of organizational resources (Crossen, 1993; Lee, Schwarz, Newman, & Legood, 2017).

Hu, Hung, and Ching (2017) and De Cremer and Vandekerckhove (2017) also point out that behaviours such as robbery, fraud, harm, mismanagement and abuse of others have a direct impact on organizational success. This shows that organizational failures are mainly due to lack of ethical behaviour of the employees (Musrifah, 2019).

## **1.2 The Purpose of the Study**

The purpose of this study is to develop an Islamic based human resource development model in the aspect of employees' SOUL management for the organizational success. It will be presented at the end of this study. In the future if any organization implements this model, it will help the organization to perform well and achieve its success goals.

## **1.3 Research Objectives**

In view of the previous discussion, this research aims to develop an Islamic based human resource development model in the aspect of employees' SOUL management for the organizational success. This research has formulated the following objective.

1. To explore the content of HRD model applied in an organization.
2. To understand the consequences of employee's counter-productive behaviour towards achieving organizational success.
3. To explore the role of Sincerity of act, Optimization of effort, Ultimate goal, and Law compliance of the employee in achieving the organizational success.

#### **1.4 Research Questions**

In a wider sense, the present research is motivated by the question “how does an Islamic based HRD model with the inclusion of SOUL management can help for organizational success?”. Therefore, this research has constructed three research questions for this study to explore.

1. What are the contents of current HRD model applied in the organization?
2. What are the consequences of counter-productive behaviour of the employees towards achieving organizational success?
3. How Sincerity of act, Optimization of effort, Ultimate goal and Law compliance of the employee play a role in achieving organizational success?

#### **1.5 Significance of the Study**

The present study explores the SOUL management model to enhance employee attitudes, motivation as well as spiritual intelligence for the success of the organization.

This research discusses employee behaviour in conventional/western and Islamic management models. It also highlights the organizations awareness and importance of the SOUL management model. This study also brings into light that the mankind “soul” also influences the behaviour of employees. The application of SOUL management model will help to develop the spiritual aspect of employees.

However, spiritual quality of an employee is dependent on the spiritual “soul” of a person as claimed by Hanefar, Sa'ari, & Siraj, (2016) and that it is one of the significant elements of the mankind personality (Ebrahimi, 2017; Haque, 2004; Hashim, 2009). Spirituality of the “soul” relies on religious teachings (Ahmed et al.,

2019). In this regard, Petchsawang and Duchon (2012) exposed that each religion teaching have a set of principles or psychological theories (Hayes & Cowie, 2005) use to increase the mankind “soul” spirituality therefore focus of this study is on Islamic teaching. Based on Imam Al-Ghazali (r.a) theory of soul, this study proposed that Sincere act, Optimization of effort, Ultimate goal and Law compliance (SOUL) are the main factors as in the teaching of the Al-Quran which would help to develop the spiritual “soul” of the mankind. The theory of soul and the function of the SOUL is strongly related because the heart of the theory described the objective of the Islamic ideology. Furthermore, the present study is first of its kind to explore and reveal that Sincere act, Optimization of effort, Ultimate goal and Law compliance (SOUL) are the main factors to increase the spirituality act of the mankind as well as play a supportive role for the betterment of public organization of Pakistan.

Moreover, from a practical perspective, it is expected that this study serves as a base for encountering employees' deviant behaviour. Practically, this study sheds light on the aforesaid relationship among the variables in minimizing the human behavioral crises in organizations. It is hopeful that SOUL M will have a significant impact on employee behaviors development. This study is expected to help policymakers and practitioners to revisit their current human development programs and reconsider the SQ aspect in their program. Thus, the proposed model is expected to help managers to improve their understanding of employees' behavioural aspects and organizations may employ the holistic human resource development model (HHRDM) in their strategy to tackle the unacceptable behaviour of employees. This study is expected to useful for managers of any industry. As human behavioral crises are witnessed globally, it is hoped that base on the findings of the model, similar studies in different countries and industries will be carried out in the future. Lectures

will be arranged by religious scholars to develop a sense of sincere act, optimization of efforts, desire to achieve ultimate goal and law compliance. By obeying this factors, a decent behaviour will be developed in employees. Above of this organization try to make its policies by following the SOUL elements.

## **1.6 Research Scope**

The scope of this study is limited to the public organizations of Pakistan which covers education, banking, health and religion departments. This study will only explore the understanding of management functions and principles from Western and Islamic perspectives in order to link to the Sincere act, Optimization of effort, Ultimate goal and Law compliance (SOUL) management model. It is not within the scope of this study to test and implement the proposed model.

Along the similar line, Abbasi et al. (2010) and Sheikh and Bhatti (2017) proposed the Islamic management model in the light of Islamic principles, while Shaya'a Othman (2010) proposed the Islamic management model in the light of Islamic activities such as thinking, planning, organising, leading, and controlling (Othman, 2010; Taha & Center, 2015). These models are relative to spiritual aspects and address the entire organization management system. Thus, current study will also explore the spiritual "soul" of human being in relation to SOUL act of the employees in the organization. Resultantly, the SOUL management (SOULM) in this studies will look into cover the development of employees behaviour for the attainment of organizational success.

Therefore, it is important to understand and practice the SOULM in the organization because it is indispensable to understand the role of employees' "soul" in shaping their behaviour in the attainment of organizational success. Finally, the main

scope of this study is to explore the function of SOULM in HRDM from Islamic perspective.

## 1.7 Operational Definitions of the Key Terms

*Table 1.1: Definition of key terms*

<b>Key</b>	<b>Definition</b>
<b>Spirit:</b>	The spirit is the energy, knowledge and awareness attributes and commands of the Lord Almighty (Akhir, 2006; Imam Al-Ghazali (r.a); Karim, 1963; Shafi, 2012 ).
<b>“soul”</b>	“soul” is the immortal part and core source of the physical body life, which lead the mankind action/ behavior (Briki & Amara, 2018; Al-farabe and Ibn Sina; Akhir, 2006; Karim, 1963; Musrifah, 2019; Shafi, 2012).
<b>SOUL</b>	SOUL is an acronym of the basic words of S- Sincerity act, O-Optimization effort of effort, U- Ultimate goal and L- Law compliance. (SOUL refer to the model)
<b>Sincerity act</b>	Sincerity is pure action, justice, worship, high moral quality, absolute value, the virtue of individuals which are essential factors of the spiritual quality manifested via truth or validity of the beliefs, feelings, ideas and wishes ( Abbasi, Rehman, & Bibi, 2010; Berlin, 1997; Branine & Pollard, 2010; Dictionary, 2017; Murphy, Moscardo, & Benckendorff, 2007; Shafi, 2012; Shafie, Miskam, Jailani, Mahyuddin, & Wahab, 2018; Sheikh & Bhatti, 2017; Syed & Ali, 2010; Trilling, 2009).
<b>Optimization of effort</b>	Action or process of making the best or effective use of a situation or resource responsibility, motivation, commitment, satisfaction (Ashmos & Duchon, 2000; Dictionary, 2017; Miller & Ewest, 2015; Parrott, 2017; Rahman et al., 2017,; Shafi, 2012).
<b>Ultimate goal</b>	Refers to end of a process or desired result, which increases capability, competency, cooperation and develops good character in mankind life,” (Dictionary, 2017; Ebrahimi, 2017; Murtaza et al., 2016; M. J. Salleh & N. Mohamad, 2012; Shafi, 2012; Sheikh & Bhatti, 2017).

<b>Law compliance</b>	A system of rules that regulate actions of members and are enforced through imposition of penalties (Assouad & Parboteeah, 2018; Dictionary, 2017; Ebrahimi, 2017; Hanefar et al., 2015; Lewis, 2001; Nazarpouri, 2017b; Shafi, 2012; Sheikh & Bhatti, 2017).
<b>Top Management</b>	Top management is responsible for controlling and overseeing the entire organization. They develop goals, strategic plans, company policies, and make decisions on the direction of the business. The board of directors, president, vice-president, and CEO are all examples of top-level managers. (Ahmed, 2014; Cummings & Worley, 2014; Robins Stephen & Mary, 2012).
<b>Organizational Success</b>	Achieve or accomplish the organizational goal or wanted results or hoped in the limited resources. (Bhuvanaiah & Raya, 2014; Hodson & Roscigno, 2004).

## 1.8 Structure of the Thesis

This thesis is comprised of five chapters. The first chapter introduces the background of the study and problem statement. It covers the purpose of the study, research objectives, research questions and discusses the significance of the study and the research scope.

The second chapter highlights conventional/Western and Islamic management principles and employee development, models. It also articulates human development in light of sincerity act, optimization of effort, ultimate goal and law compliance and discusses the role of the human “soul” in life based on Imam Al-Ghazali theory of “soul” and general system theory. The chapter also describes the theoretical perspective and the conceptual framework.

The third chapter highlights the suggested methodology and includes the research philosophy such as ontology, epistemology and interpretivist perspectives,

approach, and strategy, population, sampling, instrumentation and data collection procedure.

The fourth chapter looks at the results and analysis of the study based on three research objectives and research questions. The data was analysed on the basis of the interview questions addressed to the top management from four public sectors in Pakistan, namely banking, health, education and religious departments. The data was analysed using a thematic network analysis supported by NVivo Version 12 to perform the entire data analysis task.

The fifth chapter discusses the results of the study on the three research questions. It assessed the organizational understanding of SOUL and the organization awareness of its importance in the development of the HRD model. This chapter examines the effects of sincerity act, optimization of efforts to achieve the ultimate goal, and law compliance from an Islamic perspective in the HRD model. Subsequently, the implications, results, contributions and limitations of the study are discussed. Finally, recommendations are given for future research leading to the final commentaries of the dissertation.

## **1.9 Conclusion**

In summary, most organizations are working on employee rational and emotional development programmes which is not sufficient for organizational success. This study emphasises the development of sincerity act, effort of Optimization, achieving the ultimate goal and law compliance in light of Islamic principles for the organizational success.



## CHAPTER 2

### LITERATURE REVIEW

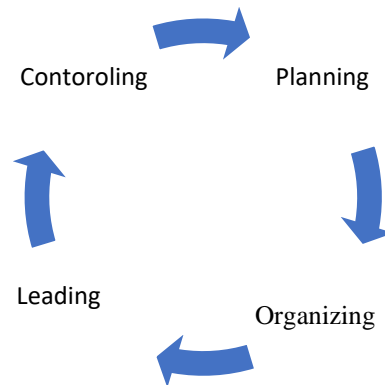
#### 2.0 Introduction

The present study explores the impact of sincerity act, optimization of effort, ultimate goal, and law compliance (SOUL) management in current management practices, and employees' behaviour in achieving organizational success. However, the past studies indicate that current management practices of the Pakistani public sector organizations face many problems because of dishonesty, lack of knowledge, inattentiveness, and illegal act which finally affected the organization's performance (Ali, 2016; Sehgal, 2019; Siraj & Waheed, 2019) and created mismanagement in the organization (Ali, Sohail, Khan, & Puaah, 2019). Therefore, organization's management faced numerous weaknesses like worst governance, corrupt system, poor policy, evil planning and untrained staff (Kurji, Premani, & Mithani, 2016).

Manuchehr Soofi, (2017) mentioned that to achieve the ideal management system, individual must be developed because management is the study of actions (Hasan et al., 2019). Kehinde and Malik (2014); Moghimi (2019) pointed out that, without management, no one can attain their life goals. Management deals with mankind's phenomena that started with the creation of the first mankind (Mohammed, 2004) and the management performance depends upon management function (Taha & Center, 2015).

Organizational excellence relies on management function which consists of planning, organising, leading, and controlling (Fig 2.1). Management functions are a systematic approach to attain desired organizational objectives. Management is a process to emphasize that all managers, regardless of their aptitude or ability, perform

some interrelated functions to achieve their desired goals (Ahmed, 2014; Cummings & Worley, 2014; Robins Stephen & Mary, 2012). Performance of the management functions relay on management principles (Alexander et al., 2015; Moghimi, 2019).



**Figure 2.1** *Management Functions*

The organizations' excellence, productivity, and effectiveness depend on management principles (Alexander et al., 2015; Hasan et al., 2019). The management principles manage the organization planning, organizing, leading, and controlling (Sulaiman, Sabian, & Othman, 2014). In this context, management scholars are developing various theories and principles to develop the employees' ethical and moral values (Manuchehr Soofi, 2017; Mohammed, 2004). Management principles provide guidelines for actions Kehinde & Malik, (2014) that contribute to the success of the organizational goal (Isaksson, 2019; Zulkifli, 2015). These principles could be conventional/Western and Islamic management principles (Alexander et al., 2015). The conventional management system is based on fourteen principles (Morden, 2017; Uzuegbu & Nnadozie, 2015; Yoo, Lemak, & Choi, 2006). Whereas Islamic management system is based on ten principles (Kazmi, 2004; Kazmi & Ahmad, 2007; Sulaiman et al., 2014; Zulkifli, 2015). Conventional and Islamic management principles relate to mankind behaviour and attitude (Rana & Malik, 2017). However,

both principals have different approaches and objectives (Kazmi & Ahmad, 2007; Sulaiman et al., 2014).

### **2.1.1 Conventional/Western Management Principles**

Organization management effectiveness, productivity and internal activities relay on employee ethics and behaviour. So, for the development of the employee's behaviour organizations have created ethical codes and outlining principles (Ahmed, 2014; Cummings & Worley, 2014; Robins Stephen & Mary, 2012). The western management principal based on mankind's theories that guides managerial practices, decision making, and action. In this context numerous theories are given by scholars that motivate employees to accomplish the organization's goal (Bamigboye, 2015).

Henri Fayol (1841-1925) who synthesised the fourteen-management principal that guide managerial planning, organising, leading and control (Alarimy, 2015). Henri Fayol's management principles include the Division of Work Authority and Responsibility, Unity of Command, Unity of Direction, Equity, Order, Discipline, Initiative, Fair Remuneration, Stability of Tenure, Scalar Chain, Subordination of Individuals to General Interest, Centralization and Decentralization, *Espirit-De-Corps* spirit are published in the book *General and Industrial Management* in 1916 are still studied and used today (Morden, 2017).

### **2.1.2 Islamic Management Principles**

Islamic management principles are based on the divine sources of the Quran and Sunnah (Almarry, 2015; Hasan, 2019). Which is closely related to human behaviour and focused on worldly matters as well as the hereafter (Abdul Ghani Azmi, 2015). It emphasises commitment, moderation, compassion and responsibility in

human behaviour as the foundation for a successful organization (Alarmy, 2015; Sarif, 2017).

Management principles contribute significantly to the development of human resources by developing their attitudes and behaviour toward greater efficiency and productivity. In Islamic management, planning, organising, leading, and controlling are guided by the principles of fear of Allah (*taqwa*), forgiveness (*ehsan*), trustfulness (*amana*), justice (*adl*), truthfulness (*sidq*), sincerity (*iklas*), consultation (*shura*), self-improvement (*khud ehtesabi*), cooperation (*ta'awun*), equality (*masawat*), and patience (*sabar*) (Alarmy, 2015; Sarif, 2017; Kazmi & Ahmad, 2007; Zulkifli. A, 2015). According to (Hasan et al., 2019) Islamic management principles are based on an Islamic ontological and epistemology supported by the verses of the Quran and Sunnah (Branine & Pollard, 2010; Sheikh & Bhatti, 2017) that pertain to human attitudes (Rana & Malik, 2017). Islamic management principles are flexible and not rigid (Swati, 2013). It views management as a dynamic process involving different skills such as problem-solving, creativity, decision-making, negotiation and interpersonal relations (Shafi, 2012, P-224); Kehinde and Malik, 2014) The Quran states in Surah Al-Imran

*“So, it is through mercy from Allah that you are gentle to them. Had you been rough and hard-hearted, they would have dispersed from around you. So, pardon them and seek forgiveness for them. And consult them in the matter, and once have taken a decision place your trust in Allah. Surely, Allah loves those who place their trust in Him.” (Al-`Imraan, 3:159).*

Zulkifli (2015) and Kehinde & Malik (2014) argued that Islamic management is a foundation of mankind attitude development, that guides mankind behaviour toward Tawhid (God’s oneness and sovereignty) (Isaksson, 2019).

### **2.1.3 Distinction between Conventional/Western and Islamic Management Principles**

To achieve ideal management, organizations need to take care of the employee's development that contribute to management success (Manuchehr Soofi, 2017). That could help the state economic and social progress (Zulkifli, 2015). According to literature, management development need principal and ethics that sustain the organization's norms, values, and practices. In this contact, the academic study found conventional management and Islamic management principals (Sulaiman et al., 2014).

Conventional and Islamic management principles relate to mankind behaviour and attitude (Rana & Malik, 2017). However, both principals have different approaches and objectives (Kazmi & Ahmad, 2007; Sulaiman et al., 2014).

Conventional management principles are based on theories of mankind behaviour that focus on organization to manage and meet the interests of stakeholders to achieve maximum profit (Alarmy, 2015; Kazmi & Ahmad, 2007). This focus often comes at the cost of the employees welfare due to a limited focus on worldly matters (Abbasi, Rehman, & Abbasi, 2012; Zulkifli, 2015).

In contrast, Islamic management principles are based on the divine sources of the Quran and Sunnah (Almarry, 2015; Hasan, 2019 which called Tawhid. Tawhid is the main principle of Islamic management, which guides a manager to perform their acts in a contemporary way and to serve their duty with the command of Allah Almighty (Kazmi & Ahmad, 2007; Sulaiman et al., 2014). Islamic management principle is closely related to human behaviour, that focused to develop individuals' and social attitudes to worldly matters as well as the hereafter (Abdul Ghani Azmi, 2015; Alarmy, 2015; Sarif, 2017).

The main differences between conventional and Islamic management principle are highlighted in literature (Kazmi, 2004; Kazmi & Ahmad, 2007; Sulaiman et al., 2014; Zulkifli, 2015). Table 2.1 presents the differences between the two concepts of management.

**Table 2.1 SOUL Conventional and Islamic Management Principle**

	<b>Conventional management Principle (CMP)</b>	<b>Islamic management Principle (IMP)</b>
Sources	The conventional management Principle derived from multiple sources such as motivation theories, social and personal experiences, upbringing, and rationale reasoning.	IMP are derived from the revealed knowledge of the Quran, and the Prophet PBUH Hadith which ultimate sources of personal values and business ethics.
Goal	CMP focuses on organizational goals to thrust both economic and non-economic in nature and subject to organizational interest.	Organizational goals are both economic and non-economic and subject to the greater purpose of mankind's existence.
Individual Development	The managerial practices focused on worldly matter and are not in an integration with the hereafter. The works are designed to maximize organizations profits and not individuals.	Organizational Aim, objectives and procedure must reflect devotion to please Allah. Promote goodness and prevent evil. Individuals follows the Islamic foundations to achieve organizational goals.
Organizational Development	Since the conventional management aimed at profit maximization, it concentrates more on individualism, performance-related and economic measure-based approached, as portrayed by the Western thought	Islamic management promotes the idea of 'al adl wa'l-ihsan (justice, equilibrium and beneficence). It means doing things in a proportionate manner, avoiding extremes, at a more metaphysical level, equilibrium, or embracing harmony in the universe
Role for society	In conventual management the yard sticks for success is determined by the ability to generate highest income	In Islamic management the yard stick is to obeying the teaching of Islam. Wealth must be accumulated in a noble manner to help the society.

*Conventional and Islamic Management Principle (Kazmi, 2004; Kazmi & Ahmad, 2007; Sulaiman et al., 2014; Zulkifli, 2015*

Islamic Management principles contribute significantly to the development of human resources by developing their attitudes and behaviour toward greater efficiency and productivity.

## **2.2 Employees Development (ED)**

Organizational excellence and success rely on human resource development (HRD) (Rowland et al., 2017). HRD consists of training and development, career development and organizational development (Hughes & Byrd, 2017,P-4). However, there are many types of HRD programmes with different focuses such as employees development, career development, organizational development, and performance support (Greer, 2017). Every programme has its set of inputs, processes, outputs, and environmental contexts (Chalofsky et al., 2014; Rao, 2016) that enhance employees personal and organizational skills, knowledge, ability, loyalty and commitment to the organization and employee behaviour (Greer, 2017; Hussain & Rehman, 2013; Rowland et al., 2017). For this reason, HRD projects have been transformed into an organization annual training schedule, which helps maintain an effective and competent employee environment in the organization (Mankin, 2001).

### **2.2.1 Employees Development (ED) from Conventional/Western and Islamic Perspectives**

De Cremer and Vandekerckhove (2017) and Hart et al. (2016) highlight that organizational success and goal achievement depend on employee capabilities such as knowledge, skill, ability, awareness and behaviour. At the beginning of the 20<sup>th</sup> century, William Stern introduced Intelligence Quotient (IQ) in 1912 (Bhootrani & Junejo, 2016) to increase employees knowledge, skill and ability (KSA) which play a significant role in an organization success (Veingerl Čič et al., 2018).

However, Goldeman (1998) argued that IQ is a weak predictor of employees' performance in their professional life and not a very strong indicator of coping with challenges in daily life. Also, Freud (1904) proposed two mental processes in psychology. The primary process is related to emotion (Needles, Req, & Barry), while the second process is associated with the rational mind (IQ). In line with this schema, academic researchers have developed employee behavioural models for the best performance of the organizations.

Figure 2.2 by Werner and DeSimone (2011) presented the employee behaviour model based on motivational theories. According to above reference, employee motivation is based on personal thought and beliefs which are the foundations of employee developments. This model includes external and internal forces. External forces include leadership performance, organization, co-workers, and outcomes, while internal forces contain motivation, attitude, and knowledge, skill and ability. These features constitute a systematic study of employee behaviour.

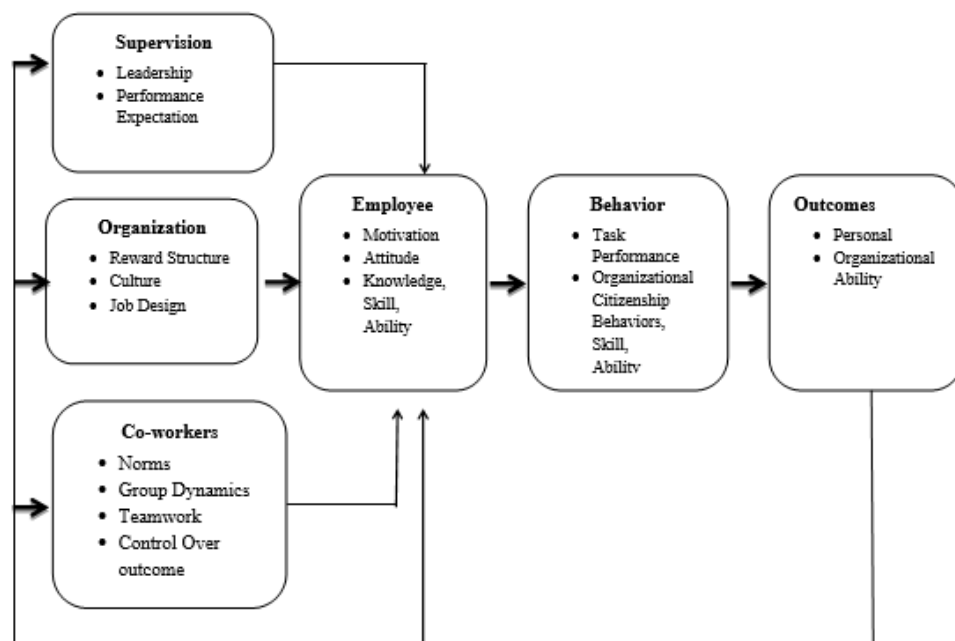


Figure 2. 2 *Employee Behavior Model (Werner & DeSimone,2011)*