

## Integration of Islamic Value (Work Ethics) in Construction Projects: The Malaysian Industrialised Building System (IBS) Case

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### Abstract

Construction industry is the main sector in boosting Malaysian economy, in accordance with the vision of 2020 in making Malaysia as a developed industrial nation that is vastly moving and competitive. In accordance with this Vision 2020, a new form of construction method coined as Industrialised Building System or IBS has been the push factor by the Malaysian government in improving production and work quality adopting industrialised construction, prefabrication of components, and the use of mechanisation into the construction sector. However, there are still incumbent issues arising within this sector whereby the designing phase, the construction coordination phase as well as the groupwork integration phase are fragmented from each other. Due to this fragmentation, there is limited form of communication or communication breakdown happens during the IBS construction among the concerned parties. Therefore, this study was carried out to identify the issue of communication breakdown during the construction phase while recognising Islamic work ethics in addressing this issue. This methodology applied in this study was Islamic qualitative approach. At the same time, this study also applied semi-structured interview as an instrument in collecting data from IBS experts apart from the reference from existing available literature reviews. Results obtained from this study shows that there are four Islamic elements of principles that are addressed as main criterion in addressing such issues which are; Good Deeds (Amal Saleh); Righteousness (Birr); Piety or Fear of God (Taqwa) and; Accountability.

**Keywords:** Communication; Industrialised building system (IBS); Islamic management; Integrated designing team.



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### 1. Introduction

Industrial sector is one of the main contributing sectors in the advancement of Malaysian economy. Fauzi *et al.* (2017) in their paper, claimed that construction and industrial activities are giving positive impact to the advancement of economy, social and environment. The importance of construction industry is very obvious since it also encompasses other different sectors that are needed in developing a country. Construction industry does not involve the construction phase mainly, yet it also comprises pre-construction phases as well as post-construction phase. Malaysian construction industry is currently at its peak. According to Malaysian Ministry of Finance, construction and industrial sector has shown positive growth at 7.4% within the First Quarter in 2017 and is anticipated to show more improvement to 7.6% compared to 7.4% during the previous year.

In accordance with the Vision 2020 in shaping Malaysia as a developed country that is able to be more competitive in the world of industrialised construction, the shareholders within this particular sector especially designers and contractors are persuaded to think ahead or out of the box, to be more receptive and innovative in adopting the vast technological advancement into their work life. The over-attachment towards the unproductive traditional or conventional methods must be changed. Therefore, the government has implemented the use of modern industrialised construction which is coined as Industrialised Building System or IBS. Developed countries

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like Australia, United Kingdom, and Japan have since adopted this practice in overcoming and facing existing issues within this sector such as wastage and delay as well as in supporting the number of housing demand which is increasing by numbers over the years. This is the main pushing factor behind the appointment of IBS as an effective alternative based on the list of its advantages especially in the aspects of substance compression, productivity, quality, timing, substance density as well as cost.

An industrialised building system (IBS) may be defined in which all building components such as wall, floor slab, beam, column and staircase are mass produced either in factory or at site under strict quality control and minimal on site activities (Triksa, 1999). Looking at the benefits and advantages produced by IBS projects, Malaysian Ministry of Works has taken serious steps in adopting this system into the local scenario. Through its subsidiary firm, *Construction Industry Development Board* (CIDB), the ministry had initiated initial steps by implementing *Construction Industry Master Plan, or CIMP* (Pelan Industri Pembinaan Malaysia) which is a strategic plan in regulating, developing and facilitating the construction industry towards achieving global competitiveness. As a result, CIDB has successfully come out with a four-year framework which is *Construction Industry Transformation Programme, or CITP* (Pembinaan Industri Program Transformasi) from 2016 to 2020 in increasing productivity, sustainability while achieving global competitiveness. Among the first initiatives of CITP are to mainly elevate labour productivity in this specific sector while driving higher technology adoption both in terms of the technology used in advanced construction methods (IBS) in the long run (Fateh et al., 2017).

## 2. Problem Statement

There is a sign of growth and increase in numbers of projects adopting IBS in Malaysian local constructions scenario, be it in the governmental or private projects. However, the number is still low and below as what the government has been trying to achieve (Kamalm, 2008). According to there are issues and problems regarding integration within projects that had adopted IBS method. Such issues arisen due to the fact that the construction industrial structures are fragmented and disconnected within each other. This leads to the fragmentation of all important construction phases during the ongoing projects which include the designing phase (pre-construction phase) as well as the construction coordination phase (post-construction phase) which causes integration issues or communication breakdown within the project team members (Nawi, 2011). In accordance to this, a lot of call and suggestions had been initiated by concerned parties within the construction industry via papers Egan Report, 1998 and UKCG, 2009 which are suggesting that team-work building is an effective method in handling and limiting the issues of integration or communication breakdown and the necessity to establish an integration unit for every project work.

Therefore, this study was carried out in pursuit of establishing *integrated project design team* model through the lenses of Islamic principles in management based on the Islamic work ethics within IBS sector in the local scenario.

All these while, western approaches such as *Supply Chain Model*, *Concurrent Approach*, *Integrated Project Delivery*, Maslow Leadership Theory, Belbin Theory have become a great influence and reference by the local stakeholders. However, this study was made under the basis of Islamic management principles such as Mutual Consultation (Musyawarah/ Muafakat), Brotherhood (Ukhwah Islamiyah), Teamwork (Amal Jama'i) as well as Reflection for Self-Acceleration (Al-Qiyadah wa Al-Jundiyah) as recorded in the Holy Book of Al-Qur'an.

Such approaches have been vastly rooted in the local's daily practice and common among Malaysians particularly among the Bumiputras (the Son of the Soil, legally referring to the Malays) however such practices are not introduced formally or empirically in the research field. Thus, this research can be seen as the most appropriate platform in exploring and broadening the Islamic principles of Management as an effective mechanism of problem solutions. This is accordance to two different verses from the Holy Book of Qur'an which touch on the concept of Syura:

'...and consult them in affairs (of moment).'

(Ali `Imran: 159)

'...who (conduct) their affairs by mutual Consultation.'

(Al-Syura: 38)

The same with the practice of Musyawarah or Mutual Consultation of which has been a norm among the Malaysians particularly the Malays whom are very well-known with high tolerancy and acceptance traits towards decisions made by the majority. As how it is mentioned in this behaviour or practice of the Malays towards decision making process is aligned with the Islamic principle of Musyawarah atau Syura or Mutual Consultation.

## 3. Research Methodology

The research methodology applied within this study is more towards Islamic qualitative approach. Since this approach requires researcher to access the information or data in the most natural way, therefore interviewing techniques had been applied during this study whereby it was conducted by interviewing several IBS experts on this issue. Comprehensive literature review has also been conducted by referring to the available and appropriate journal articles, books and documentations on procedures. The findings also revealed that Teraju Precast Sdn Bhd is a local construction company that applies Islamic team-work approaches in their daily project management. Key practice applied was recorded to be exemplified as 'best practice' within industrial sector in Malaysia.

## 4. Findings

Based on the comprehensive literature review and interview session, it can be concluded that this research has discussed and touched on the four main Islamic work ethics which also has been supported by data gotten from the interview session with IBS experts in Malaysia. The four Islamic principles are Mutual Consultation (Musyawarah/Muafakat), Brotherhood (Ukhwah Islamiyah), Teamwork (Amal Jama'i) as well as Reflection for Self-Acceleration (Al-Qiyadah wa Al-Jundiyah) as recorded in the Holy Book of Al-Qur'an. Table 1 below presents the findings:

**Table-1.**Triangulation findings between Literature and Interview.

	Main Islamic Work Ethics	Literature	Interview
1	Amal Saleh (Good Deeds)	√	√
2	'Birr' (Righteousness)	√	√
3	Taqwa (Piety or Fear of God)	√	√
4	Musuliyah (Accountability)	√	√

### 4.1. The Principle of Good Deeds

Several Arabic synonyms define this concept as 'al-amal' 'al-kasb' dan 'as-sun'. Rotted from the word 'amila' which means 'to do something or to act on something or become active' Meanwhile the word 'al-kasb' was originally derived from 'kasaba' which means 'to get, own, achieve something or to get provision or to benefit from something'. Therefore, this term can also be defined as 'obtaining or acquiring life provision'.

There are 320 places in the Qur'an of which the word 'amal' has appeared and more than 61 places for 'al-kasb'. Meanwhile, the term 'iman' which has correlation with 'amal saleh' or good deeds has appeared for more than 72 times in the Holy Book<sup>1</sup>. If the number of appearance of a word were to be interpreted as an important highlighted issue, therefore, the constant appearance of the terms 'amal and al-kasb' can also be understood that this concept is a serious issue mentioned in the Holy Book.

The same concept applies to the correlation of 'iman' or piety with 'amal saleh' or good deeds. The correlation between these two concepts can be interpreted as the relationship between an object and its shadow, as mentioned in a Malay local idiom. These two concepts always come next to each other and provides more connotation to each other. The term 'as-Salehat' also means piety through good deeds. This has become the basis of major consensus of Ulama in defining Tawhid as "a knowledge in the heart, a voicing with the tongue, and an activity with the limbs". "O ye who believe!" phrase is being repeated throughout the Holy Book al-Quran. One is considered as pious or has fear of God if only he showcases his manifestatio through good deeds.or 'saleh'. This verse mention that;

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ اُولَٰئِكَ اَصْحَابُ الْجَنَّةِ هُمْ فِيهَا  
خَالِدُونَ ﴿٨٢﴾

"But those who have faith and work righteousness, they are companions of the Garden: Therein shall they abide (For ever)" (al-Baqarah; 2: 82)

Nevertheless, the concept of 'amal saleh' or good deeds encompasses more than that. Good deeds are manifested in all aspects of of life including argicultural, industrial, farming, services and so on. This can be understood as when it is mentioned that the jinn and mankind are created to worship Allah<sup>2</sup> and not for nothing<sup>3</sup>. If the reason of human creation is to worship and obey Allah, therefore, He had created the whole world as a pattern that is suitable for them to obey and worship Him, also in accordance with Islam as a way of life that is of syumul or comprehensive<sup>4</sup>.

In dealing with conflicts, first responden (R1) mentioned that his stand would be 'neutral' or 'impartial' and 'open' in listening to and solving problems, in minimizing the gap of communication breakdown that exists within his unit, as below:

*'in avoiding serious problematic communication, i use "open door" concept whereby anybody is welcomed to talk and discuss with me. As a superior, I am responsible on every member of my subordinate unit and department'*

Other than that, respondent was also using 'neutral' or 'impartial' approach in such situations whereby he is not taking any sides of the conflicting parties. He also put so much trust on the abilities of his managers of every subordinate unit and department under him. He claimed that;

*'I do not act as a middle person in whenever there is a form of conflict arisen. What I practice is, I listens to both sides of the story before coming up with a decision. The decision taken is based on information obtained from both sides so that it would be a wise and just decision to ensure involved parties can work together in maintaining the peacefulness of the company.'*

<sup>1</sup> Refer 'Mu'jam al-Mufaharas al-Alfaz al-Quran al-Karim.

<sup>2</sup> Refer to Quranic verse "I have not created jinn and humankind but to worship Me." (Qur'an 51:56)

<sup>3</sup> Refer to Quranic verse "O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy." (al-Quran, 2; 208)


<sup>4</sup> Refer to Quranic verse "O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy." (al-Quran, 2; 208)

He also mentioned that superiors should not be wasting too much time in solving non-critical or petty issues. For instance;

*'If a conflict arisen within my power, and does not escalate to the upper level, it means the conflict is solved. Yet if it escalates, therefore there is a need for me to discuss the issue with involved parties in solving the dispute.'*

#### 4.2. The Concept of 'Birr' or Righteousness

The concept of 'birr' involves the doer as well as the receiver of such acts. A righteousness act is an act that is virtuous and highly moral to both the doer and receiver. Sharing the same meaning with 'khair', 'birr' also means an act that is highly ethical and does not provide any unethical consequences to the receiver. This concept is seen as an important call since it is repeatedly mentioned through the whole Holy Book of al-Quran and there is an urgent call that impulses humans to practice it as how Allah mentioned:


 أُولَئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ

*"it is they who are zealous in [performing] good works, and take the lead in"* (al-Mukminun :61)

The concept of 'birr' is also urging the Muslims to work in a consistent manner. This means work that encompasses responsibility and social and religious cooperations can be classified as 'birr' as long as it is not conflicting with the religious boundaries (al-Baqarah 2: 196). Determination in accumulating and getting wealth is also another 'birr' or good deed. However, the act of accumulating wealth is still not considered as a 'birr' if some portions of it are still not allocated for zakat (alms) and sadaqah (voluntary charity). Therefore, some Quranic verses are relating the term of 'birr' with zakat (alms) (al-Imran 3: 86 & 92) and wealth nafkah (provision) (al-Baqarah 2: 273).

'Birr' or good deed is related to the concept of piety towards Allah and the Day of Judgment. This is the important key of piety. Piety to Allah is the main key to soul serenity and provides a sense of pleasant and gratification to human's life since they have put their trust and hope in the God Almighty's power. Meanwhile, the concept of Piety towards the Day of Judgment is the main key for a Muslim in doing 'birr' to get rewards during the awaiting day (Hamka and Abdul, 1982).

Allah SWT has also mentioned in verse below:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهُدَىٰ وَلَا  
 الْقَلْبَيدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ  
 فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن  
 تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا  
 اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

*'O you who have faith! Do not violate Allah's sacraments, neither the sacred month,<sup>1</sup> nor the offering,<sup>2</sup> nor the necklaces, nor those bound<sup>3</sup> for the Sacred House who seek their Lord's grace and (Ibn Hisham) pleasure. But when you emerge from pilgrim sanctity you may hunt for game. Ill feeling for a people should not lead you, because they barred you from [entering] the Sacred Mosque, to transgress. Cooperate in piety and Godwariness, but do not cooperate in sin and aggression, and be wary of Allah. Indeed Allah is severe in retribution'* (al-Maidah 5: 2).

Through this verse, Allah SWT has advised the Pious and Believers to do good deeds. Good deeds that lead them to 'birr' such as helping out each other, cooperating, having a mutual agreement or consensus in completing something and so on. (Hamka and Abdul, 1982)

Results obtained from the interview proves that respondent is seen to be practicing the concept of mutual agreement or consensus through the practicing of respecting and governing each other's aib (one's disgrace of embarrassment) in solving a conflict. Among the techniques that he shared were;

*'Solving method during a dispute plays a vital role in such situations. We should act wisely during the dispute as best as you could. My approach is to always have a personal discussion with involved parties to avoid any displeasement as well as not to discredit my subordinate or other involved parties. Tolerancy may dissolve any dispute and allow our staffs to accept what we have discussed with them. However, for cases that can not be catered in teams, normally are solved appropriately. When the situation permits only then a group meeting will be executed'*

He also added that, as a team leader we must possess the attributes of patience and forgiving. According to him;

*'Every human is to err and we as team leader must be more attentive in tackling their sensitivity. So, when a subordinate commits a mistake, we should not scold them in public or in other's presence, but through prudent approach which is to personally discuss with them.'*

Apart from that, respondent also highlighted the elements of brotherhood and silaturrahim (Islamic brotherhood) in supervising his management and subordinates. He also stressed that bringing the staffs together and closer is also

important in determining the causes or roots of the problem is ease. This can be achieved through providing conducive and comfortable environment for them to share and discuss with others. Respondent mentioned that:

*'When the closeness is developed, our staffs or subordinates will respect us more and willing to be more receptive towards us. In contrast with certain companies whereby its managers do not allow any conducive and open environment. Such unconducive environment may lead to unresolved disputes which can cause gap between the subordinates and the management.'*

This form of brotherhood is not only practised in the external level yet is also suitable for global practice in business. This is also obviously seen through the approach that is taken by IBS product suppliers especially outside of the Klang Valley. According to him, apart from maintaining the relationship with Allah, there is also a need to maintain good relationship with other human beings. This is so because maintaining good relationship between human beings is rewarded by Allah in the Hereafter.

According to respondent, he has been practising the concept of brotherhood when his company manages to secure projects that are located in the East Coast since it is very costly in terms of transportation. In this situation, he prefers to cooperate rather than taking over companies that are barely surviving or having financial crisis. According to him too;

*'When an ousted project is managed to be secured, there are transportation and facility costs that we need to consider. So, on the basis of friendship and cooperation, we have managed to discuss with a factory to manufacture our products there. This joint venture can save us up in terms of transportation cost. At the same time, it allows the factory to have some production consistently even though it does not secure any project at the moment.'*

He added that, by practising this, he believes that he will be rewarded more with sustenance by Allah swt. This can be proven by the increasing number of projects that his company is able to secure yearly. As a proof, his company has expanded covering the neighbouring regions like Kuantan and the East Coast including the Kenyir Lake. He stated that;

*'Putting an effort that gives positive impacts to both sides is a meaningful step. The trust and assurance that I put to Him has served as my life principle. Our company has been able to be successfully debt-free, problem-free in managing projects.'*

It can not be denied the respondent has put his highest trust and assurance onto the power of his God (Allah swt) in managing his company and subordinates. He assures that the concepts of knowledge and good deeds must be ingrained within an organization in getting the success that the company has envisioned. This is recorded in his statement;

*'As an employer, it is my duties and responsibilities to provide basic necessities for my employees like musolla (a worshipping place for Muslim) and residencies for them to allow them to pray conveniently. I also encourage my employees to lead the prayers on every praying time. With the existence of this mosalla, religious classes and discussions can always be carried out and the staffs can greatly benefit from the calm and serenity that this effort brings. Our company is always inviting outside speakers to lead such religious classes and discussions. Such events would upgrade our work achievement by educating us and bettering our iman or piety.'*

Such effort has become fruitful when our work process and outputs or products have greatly improved and the quality of produced elements has shown a significant improvement. According to him;

*'It is undeniable that the work quality exhibited by our staffs that have religious background has tremendously forwarded since ever. Just to notify you, we have hired an employee with a Tahfiz (Quranic recitation school) background whose currently has managed to memorize 15 juzuk (almost half of the Quranic chapters) of the Quran. He has even proven to possess an excellent work ethics.'*

### 4.3. The Concept of Piety or Fear of God (Taqwa)

The term 'Taqwa' or Fear of God is always correlated with the concept of 'Birr' in the Holy Book of Qur'an. Allah swt has indeed explained "*but righteousness is [in] one who fears Allah.*" (al-Baqarah; 2: 189). This also means the feeling of fear or pious towards Allah would benefit its doers in getting more reward from Him whether in this world or in the Hereafter.

The term 'Taqwa' is rooted from the term 'waqa' which means "to govern or protect or guard" (Ba'labaki, 1993). From there on, al-Maududi has discussed the 'Taqwa' term as;

*"A Muslim who respects or is fear or pious of his God, is always realising his responsibilities towards his God and always trying his best to fulfill it. He is also fully aware that the world is only a temporary affair where he is given tests and challenges. Whether he is rewarded or punished in the Hereafter lies in his actions on this temporary world."*

According to Wan Mohd Nor, the concept of taqwa is a comprehensive by nature encompassing the concepts of aqeedah (Islamic creed), Iman (Faith) and Knowledge. These three concepts comprise the concepts of Sabar (Patience), Syukur (Gratefulness), Fear and Hope (Raja'). Tawakkal or Reliance on Allah is part of Taqwa's definition.

The presence of the feeling of fear towards Allah in every organisational community may lead to a more serene and civilised environment that offers conducive space for cooperation, respecting and advising each other for positive things while avoiding negativities. Therefore, the relationship will be developed on the basis of honesty in fixing and developing the organisation, not to foul or destroy.

Not only that, tasks handed out to the staffs will be done in the best excellent manner and in the best form of accountability sense since the tasks are done with the feeling or piety towards Allah or Taqwa as a whole (Khayyath and Abdul Aziz al-, 1994).

To ensure the smoothness of administrative management quality, respondent had also reminded the upper level to make sure rules and practices are shariah-compliant (Islamic jurisprudence compliant). His gratefulness towards what the God has showered him so far has been his main principle in delivering his works and tasks. He also shows such feeling by allocation and giving out some of his personal or company's wealth for zakat (Islamic alms) and donation to his staffs or the needy people, apart of praising them. This can be clearly seen in his below statement:

*'for me appraisal can make a person becomes boastful, so I prefer motivating them in helping us and others to improve self-empowerment. Muslims in general are also encouraged to be more grateful or thankful and closer to Allah swt while praying more so that we are always under His blessings and protection. This behaviour and attitude must be instilled in the soul of every Muslim regardless his worldly level so that we can become a pious subject'*

He added that his principle is simple. As a subject, we must always ensure the Taqwa concept is embedded in our daily life, be it in personal or official environment. We must also be certain that our actions are within the framework of Shariah (Islamic jurisprudence) and avoiding whatever that are not within that. He also stressed on the importance for employers or upper level management people to be more open and humble as well as receptive towards what their subordinates have got to voice out. He claimed;

*'As a senior, we must always be receptive and open towards the opinions of our subordinates or staffs in maintaining the work quality and positive relationship between us and them'.*

#### 4.4. The Principle of Musuliyah or Accountability

The concept of accountability or honesty in carrying out tasks is important in picturing the relationship of human to human as well as human with Allah swt. Accountability of a human towards Allah swt can be manifested through obeying His orders and commands and what has been prescribed by His prophets accordingly. This supported by a saying narrated by the Prophet pbuh:

*"Every one of you is a shepherd (guardian) and is responsible for his flock (subjects)"* (Hadis Muttafaq 'alaih)

The word 'amanah' is rooted from Arabic language which can be defined as loyalty, trust, straight and any association with it (Ba'labaki, 1993). However, it can be also interpreted as a trust that is rendered onto an individual by others to safeguard or protect a belonging (whether it can be touched physically or not) (Ibnu Manzur, 1990).

Amanah is very much correlated with one's level of piousness. A pious person is always a trustworthy and honest person. A pious person is always taking his honesty and responsibilities in a very serious manner. He prioritises his responsibilities towards Allah swt over others. This includes tasks that are accounted or made compulsory onto him, performing ibadah (worshipping) with sincerely and consistently and is always prospering or enhancing his piety towards Allah swt. The second spectrums of amanah is the honesty or trust between a man and another man. It comprises matters such as completing a right to the rightful, keeping one to his promises, acting justly or fairly to others, honest or truthful in verbal and acting 'ihsan' or in the best excellent or perfect manners with others surrounding. (Kamalm, 2008).

In the light of accountability in work, it is unavoidable for one to be able to act in the best manner of it to both Allah and other human beings. It is regulated in a Quranic verse below:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَخُوْنُوْا اللّٰهَ وَرَسُوْلَهٗ وَتَخُوْنُوْا اٰمَنٰتِكُمْ وَاَنْتُمْ تَعْلَمُوْنَ



*"O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence]."* (al-Anfal : 27).

Accountability in work includes:

- i. Acknowledge that tasks entrusted is a form of amanah that needs to be carried out in the best manner;
- ii. Possess knowledge and skills that are required in performing entrusted tasks;
- iii. Able to prioritise the entrusted tasks sincerely without interference of personal affairs ; and
- iv. Ensure that tasks are carried out appropriately and accordingly in terms of timing, power, monetary source, equipments and human labour power.

The interview with respondent has shown that he has been practicing the concept of accountability in managing his company in a serious light. This element, according to him, can be related to the culture and commitment in working. At times, he said he found cases or incidents where his non Muslim staffs showed more sense of accountability in work compared to their Muslim counterparts. He quoted an example where sometimes he prefers to deal with non Muslim equipment supplying companies who are more accountable and committed with their jobs compared to the Muslim suppliers. Other examples that he quoted was:

*'Most of our suppliers are non Muslim companies. We did try once to deal with Muslim suppliers yet they were unable to make up to our requirements or demands. As an example, we ordered for 100 tonnes of metal, yet that particular supplier was only able to provide us 20 tonnes of it. This is the scenario that is happening with our bumiputra supplier and it has become a constraint for us when we cannot get what we had demanded since it had impaired our production process'.*

Apart of this, the respondent had also highlighted the need for employers to provide facilities and knowledge to their staffs or employees. Basic current learning facilities such as IT use, computers, marketing, quality, safety, communication and finance, other than religious education, must be provided by them since it is within the employer's responsibilities in assessing them with continuous learning.

Respondent also mentioned that he used technological application as a medium of communication with his workers either with the superior level or with the junior level. So, the his staffs directly or indirectly will eventually learn the use of IT. Religious classes or discussions must also be given to the staffs as well as the knowledge appropriately with the current wave and the future ahead. As how he stated it;

*'We use Whatsapp application as our communication medium in assessing the problems and difficulties voiced out by our staffs. As a part of the superior level, I did join all of the (Whatsapp) groups related to our job in order to know more of what is being discussed by them. The manager can also benefit greatly from this by turning it into a (project) report and medium for further actions to be taken accordingly.'*

We also provide our staffs with basic related courses in bettering their skills such as IT management and multimedia. He said that;

*'We also send out our staffs to participate in courses such as IT, accounting, production, work safety, and many others. It is a necessity for us and the workers to upgrade their self-development in completing their daily tasks at the work place.'*

## 5. Conclusion

The conclusion is, success obtained by an individual or a business organisation lies in the practices that are within the framework of syariah (Islamic jurisprudence) or in other words, 'Islamic work ethics'. This is supported by the interview carried out with the respondent whereby he sincerely claimed that all of his success are acquired with the blessings of Allah swt, of which without it, he would not be able to achieve and maintain so. Islamic work ethics are a set of beliefs, related to work, which are mentioned or prescribed in the Holy book of Qur'an. It is indisputable that Islamic work culture requires its followers to develop a relationship that is multi-dimensional since it encompasses other life aspects including social, politics and economy. Several concepts that are repeated several times in Quranic chapters such as Good Deeds or 'Amal Soleh', Righteousness or 'Birr' and Accountability or 'Masuliyah' are deeply correlated with the excellent work culture. All these four concepts have been discussed in length in the study whether in the literature review or empirical study (interview session). These are main criterion or dimensions in developing IBS integrated team project model. This approach and results obtained in this research should be shared to the community of researchers locally or globally. It is also the starting point for other Muslim researchers to congregationally support the effort to spread the religion of Islam through research field as this. Researchers of this paper also believe that the responsibility to spread Islam lies on the shoulders of the Muslim researchers solely, not followers of other religions. Through this exposure or sharing of Islamic work ethics model in managing businesses, it is hoped that the obtained results for this study can serve as a contribution and assistance for the concerned parties in this field particularly in upgrading their productivity and technology use in the future in Malaysia.

## 6. Recognition

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