Original Article

The issues of implementing Islamic Quality Management System MS1900:2005 Certification at the Department of Awqaf, Zakat and Hajj (JAWHAR)

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ABSTRACT

MS 1900:2005 is the current quality system in the world standard of certification based on Syari'ah in collaboration of the Department of Standards Malaysia with SIRIM, IKIM and other agencies to search the suitability of MS ISO 9001 from Islamic perspectives with the purpose to modify the needs of MS ISO 9001 that do not conform to the Islamic law. There are 27 organisations successfully applying for this certificate until today where JAWHAR is the first government department that obtain MS 1900:2005 certificate in Malaysia. The objective of this research is to look in depth of the issues faced by JAWHAR in the implementation of MS1900:2005. This is qualitative research which involved a case study of JAWHAR. The semi-structured interviews were conducted with 10 interviewees involving the top management, JAWHAR executives and administrative assistants. The data was analysed by using thematic analysis method to identify the issues faced by Department of Awqaf, Zakat and Hajj (JAWHAR) in the implementation of MS1900:2005. The result shows that the management of Department of Awqaf, Zakat and Hajj (JAWHAR) is facing few issues in the implementation of MS1900:2005 especially in determining Syari'ah scope, staff management and to maintain MS 1900:2005 certification.

Keywords: Islamic Quality Management System MS 1900:2005, JAWHAR, Implementation Issues, Challenges

Introduction

Systematic management is the key of a successful organisation. System is very crucial in human life because with system, the works can be carried out in effective way. When discussing about system[1], the focus will go on the methods of implementation and disposition. Not only that, system is related to the structure, organisation and disposition which become the medium to highlight on the objectives and needs in running any activities[2]. Hence, based on the definitions given, it is concluded that system brings the biggest value to the task done.

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[1] Kamus Dewan, ed. Ke-4 (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2005), 1507, entri "sistem".

[2] Cambridge Advanced Learner's Dictionary, (United Kingdom:Cambridge Press, 2003), h. 1299, entri "system".

MS 1900:2005 is inspired by the former Chairman of Malaysian Standards, Research and Industrial Institute (SIRIM) Berhad and the former of *Institut Kefahaman Islam Malaysia* (IKIM), Tan Sri Dato' Ahmad Sarji bin Abd Hamid and it was published in the year of 2005[3]. At that point of time, he focused on the quality of works under *International Organisation for Standardisation* (ISO)[4]. Along his observation and experience when he worked in public service sector, he found the main issue regarding the quality work done by organisation in Malaysia is there is no standard introduced based on Islamic guidelines. In addition, there is no justification to analyze the level of expertise and effectiveness of activities done by the organisation.

Basically, MS 1900:2005 is introduced to improve productivity, expertise, good management, produce effective leadership, handling the organisation to work as a team, innovative and to have good values from within. MS 1900:2005 also spread the Islamic values in ISO 9001:2000. Even though it was based on the framework of ISO 9001:2000 but MS 1900:2005 is different in other ways where it has Islamic terms like Syari'ah, Syari'ah Implementation, Majlis Fiqh, Syari'ah Committee Advisor, Syari'ah Compliance Unit, Syari'ah Officer, Halal, AL-Quran, Al-Hadith, As-Sunnah, Al-Ijma' and Fatwa[5]. The standard is organized following its own structure to help the organisation in producing products and giving services which can satisfy the customers' need, follow the laws and Syari'ah[6]. MS 1900:2005 should be related with Maqasid Syariah in order to protect the religion, life, mental, inheritance and property.

The importance of Quality Management System of MS 1900 from Islamic perspective

MS 1900:2005 is different from other quality management standards because the objective is to enhance and instil Islamic values in the companies or organisations quality management system in this country[7]. From the knowledge and practice of Islamic values in the management and administration in the organisation, the quality and performance will improve as well according to Islamic teaching.

ISC effort to develop MS 1900:2005 is implemented at the right time because currently, this country is lack of appreciation regarding moral values among the government and private staff. This is known based on the news report on corruption, disloyalty, work commitment whether in government or private working world where most of the staffs are Muslims.

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[3] Fadhilah Yusof, Ucapan Perasmian, Teksucapan Majlis Penyampaian Sijil dan Seminar MS 1900:2005 (Kuala Lumpur: Institut Kefahaman Islam Malaysia, 2011).

[4] MS 1900:2005, "Halal Standard for Quality Management", *Bernama*, 28 Oktober 2008.

[5] Technical Commitee on Management System From Islamic Perspectives, Quality Management Systems-Requirements From Islamic Perspective Cyberjaya: Department of Standard Malaysia, 2005).

[6] Tn Haji Long MS 1900:2005: Sistem Pengurusan Kualiti dari Perspektif Islam (Seminar MS 1900:2005 Sistem Pengurusan Kualiti Keperluan dari Perspektif Islam, Institut Kefahaman Islam Malaysia, Kuala Lumpur, 2011).

[7] "MS 1900:2005-Halal Standard for Quality Management," *Bernama*, 28 Oktober 2008, 2.

The objective in the implementation of Quality Management System MS 1900: Requirements from Islamic perspective

The main objective of MS 1900:2005 is to instil the Syari'ah teaching in the quality management practice and focus more on the management based on its value. Value plays the biggest influence in the organisation's strength. In order to achieve the vision and mission targeted, positive values must be practiced accordingly. That is why MS 1900:2005 focuses more on the values aspect to build the strong and high quality organisation. Muhammad Anas Zarqa mentioned that there are a lot of seminars, books articles and text books in business field were published to spread the knowledge and understanding related to moral values.[8]

The second objective is to improve the effectiveness through *good universal conducts* in any levels of the organisation. Prof Dr Barjoyai Bardai, said that Islam highlights the believers to do good deeds at the very best of their state and condition.[9] In practicing good values, it is expected that the human will be tested in many ways to measure the level of patience and passion in managing and handling the world issues.

The third objective is to improve the level of loyalty and confidence towards the needs of Syari'ah among the Muslims and others. Syed Azauddin Syed Bahaldin once stated, a lot of non-muslims relate the Islamic Management Standard with 'Halal' terminology.[10] Therefore, 'halal' term is used widely in many fields including business. Businessmen who are interested to join the Muslims market need to put 'halal' label in their products. Somehow, there is a lot of 'halal' labels are used illegally without the approval from Department of Islamic Development Malaysia (JAKIM). This cannot be taken for granted because it can expose the customers to the issues of syubhah.

The Concept of Quality Management System MS 1900: Requirements from Islamic perspective

MS 1900:2005 is one of halal standard in quality management system field which successfully introduced by Islamic Management Technical Committee under Industry Standard Committee (ISC I). This standard is developed by using the framework of ISO 9001:2000. The concept is still retained with the purpose to improve quality management by adding Islamic values in the practice[11]. MS 1900:2005 is Islamic version for ISO 9001:2000 certification and it is the first one in the world. [12]

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[8] Muhamad Anas Zarqa' "The Relevance of Values in Management: An Islamic Perspective," in *Values-Based Management The Way Forword for The Next Millenium*, ed. Nik Mustapha Hj Nik Hassan (Kuala Lumpur: Institute of Islamic Understanding Malaysia, 2003), 4.

[9] Barjoyai Bardai (2011), Prinsip dan Kaedah Pengurusan Islam: Lakaran Suatu Disiplin Ilmu (proceeding, Wacana Pengurusan Islami Siri 1: Akademi Pengurusan YPIEM, 2011).

[10] Syed Azauddin Syed Bahaldin, *Alternative Quality Management Standards From Islamic Perspective (A Look at Their Rationale and Implementation)* (Kuala Lumpur: Utusan Publications & Distrubutors Sdn. Bhd., 2005), 22.

[11]Technical Commitee on Management Systems From Islamic Perspective, *Quality Management Systems*, 5.

[12]"MS 1900:2005- Halal Standard for Quality Management, "Bernama, 28 Oktober 2008, 2.

Islamic Quality Concept suggested by MS 1900:2005 does not look into the benefits in materialistic world alone. It is also an improvement in quality work through the appreciation of Islamic values in attaining the eternal success (*al falah*) in this world till the hereafter. The main principle to hold in any task done no matter how small it can be can become a form of worshipping as long as it follows the guidelines from syarak.[13]

Principles of MS 1900 Quality Management System from Islamic perspective

The requirements of MS 1900 quality management system from Islamic perspectives has its own principles. There are three basic principles in the implementation which are; compliance with halal and haram, and muamalat principles, operation management based on the value, decision and action taken must be referred to maqasid syariah.

The compliance of halal and haram principles and muamalat principles

The main foundation to determine Islamic law is whatever created by Allah s.w.t is halal and mubah.[14] However, the situation can become haram or illegal when it is proven by the authentic verse from Al-Quran and As-Sunnah. When there is no authentic verse to support due to the weak hadith which proves the situation is haram, thus that particularly situation fall under the original law which is neutral.

Next, anything illegal or leads to illegal acts is considered as illegal or haram. Not only that, when the acts bring more benefits than harm, it is considered as halal and if the acts bring more harm than benefits that can be considered as haram. This principle already explained by Al-Quran regarding alcoholic drink and gambling.

Therefore, in Islam, any routine done in our daily life can be transformed into act of worshipped and to express the loyalty towards Allah s.w.t when it follows with good intention. Any activities which are allowed for the Muslims based on Syari'ah can become a form of worshipping when those are done with good intention. Hence, good intention plays a vital role in determining the state of good actions performed by the Muslims. However, there is no compromised with the illegal activities because when the action is illegally proven based on the Islamic law, it will sustain illegal or haram no matter how good, pure and ambitious the intention can be.

Operation handling based on values

Dato' Dr Ismail Ibrahim mentioned Islam as the universal religion promoting a lot of values. Islamic values are relevant and dynamic align with the human needs to manage the organisation. These values should be included in the development of organisation.[15] The Islamic values already set the guidelines regarding leadership characteristics should be

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[13] Muhammad Hisyam bin Mohamad, "Piawaian Halal Sistem Pengurusan Kualiti Pemangkin Kepada Peningkatan Pencapaian Syarikat," *Utusan Malaysia*, 18 Julai 2008, 25.

[14] Yusuf al-Qaradhawi, *The Lawful and Prohibited in Islam*, (Petaling Jaya: Islamic Book Trust, 2007).

[15] Nik Mustapha Nik Hassan, *Values-Based Management The Way Forward For The Next Millennium*, (Kuala Lumpur:IKIM, 2003).

instilled among the manager or worker to become their principles and ethiques in any affairs involved to be valued by Allah SWT.[16]

Mohd Affandi Hassan added that the management and administration with Islamic concept must fulfil the original contract between Allah and human where human as slave and khalifah mainly for Allah in this world.[17] This management can ensure the elimination of corruption, damage and injustice with the purpose to implement justice in the organisation and among the society as a whole to achieve happiness. Among the characteristics highlighted in handling operation are honesty, sincerity, discipline and dedication.

Decision or action taken must be referred to Maqasid Syar'iah

Wahbah al-Zuhaily defined Maqasid Syari'ah as the objective of Islamic syari'ah to protect Islamic law and human being from involving in the harmful activities.[18] That is why, the purpose of Maqasid Syar'iah is to protect the society and avoid harms. Based on the Islamic knowledge on management and administration (*Siyasah Syariyyah*), Yusuf al-Qaradhawi stated that the problem is determined into three; the base (*Daruriyyah*), need (*Hajiyyah*) and perfection *(Tahsiniyyah)*.[19]

Daruriyyah is the important part in human life. There are five elements in *Daruriyyah* category and those are arranged in order; religion, soul, mind, property and ancestry. These five elements of *daruriyyah* are vital to each human being and that is why Allah commands us to involve in activities which can bring perfection and forbids us from involving in activities that can bring imperfection towards five elements in *daruriyyah*.

These five elements in *daruriyyat* above are equipped with the next value which is *hajiyyat*. The function of *hajiyyat* is to facilitate imeplementation of *daruriyyat*. For example, preparing business premise to give space in business activities included in *daruriyyat* to maintain property. However, if the region is not developed, the business activities still can be done through social media, facebook or advertisement in written media.

Tahsiniyyat is placed on the first level to preserve moral and relationship. The efforts to create *tahsiniyyat* is included in sunat or makruh by syari' for example visiting sick people, reciting Quran, thrifty when shopping and not littering in the public. Hence, maqasid syari'ah must be mastered and understood properly. Decision making must be based on Islamic law because it brings justice to everyone and carries humanity in the highest level.

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[16] Yusuf bin Mamat, Nilai-nilai Islam dalam Kehidupan Harian, Makalah, Simposium Pengurusan Islam (Peringkat Kebangsaan, Universiti Teknologi Malaysia, 1993).

[17] Mohd Affandi Hassan, *The Tawhidic Approach in Management and Public Administration; Concepts, Principles and Alternative Model* (Kuala Lumpur: INTAN, 1992)

[18] Al-Wahbah Zuhaily, *Usul al-Fiqh al-Islami* (Damsyiq: Dar al-Fikr, 2006), 309.

[19] Yusuf al-Qaradhawi, *Al-Siyasah Al-Syar'iyyah fi Dau'i Nusus al-Syariah wa Maqasidiha* (Kaherah: Maktabah Wahbah, 2008)

Methodology

This research used qualitative method by using case study of JAWHAR. JAWHAR is chosen as case study since was the first Malaysian government department which qualified for MS 1900:2005 certification. Other than that, Department of Awqaf, Zakat and Hajj (JAWHAR) contributed to socio-economy development especially for wakaf, zakat, mal, hajj and umrah. Case study strategy and qualitative method are chosen because it suits well in gaining in depth data in this study. Qualitative research has various interactions involving communication with participants. This method helps the researcher in getting the valid, in depth and honest data from the interviewee. There are 10 interviewees were chosen from various categories; top management, executive and administrative assistant. Interview session is the platform to value reaction and human feelings through social interaction exists between the interviewer and interviewee.[20] Other than that, with interviewing method, the researcher can get the latest and in depth data. Semi-structured interview was triangulated with the data from documents and observations. This study was analysed by the thematic analysis method by identifying and developing the theme with discussion on the issues faced by JAWHAR in MS 1900:2005 implementation.

Chronology and motive of MS 1900:2005 certification of JAWHAR

The research findings revealed that the Department of Awqaf, Zakat and Hajj (JAWHAR) received MS 1900:2005 certification officially on March, 2010 after passed Compliance Audit Level 2 1900:2005 (*Quality Management System From Islamic Perspective*).[21] This fact can be proven from the certificates displayed at the front wall in this department and the information published in the department website.

MS 1900:2005 certificate was given to the Department of Awqaf, Zakat and Hajj (JAWHAR) after this department passed the Compliance Audit Level 2 MS 1900:2005. It took almost half year starting from 6th July 2009. Staffs involved in certification process have to attend Internal Audit workshop and Report MS 1900:2005 Report Provision, MS 1900: 2005 Follow Up Audit Workshop and Syari'ah Advisor Meeting. If those steps are not followed, it will be difficult for JAWHAR to qualified for MS 1900:2005 certificate.

Moreover, the motive of MS 1900:2005 certificate implementation is influenced by several main factors where the government department performed with Islamic orientation and in line with the Department of Awaqaf, Zakat and Hajj (JAWHAR) Strategic Plan. Department of Awqaf, Zakat and Hajj (JAWHAR) is the Islamic oriented government department which handles Islamic tasks and issues and this makes them eligible to implement MS 1900:2005. The Department of Awqaf, Zakat and Hajj (JAWHAR) handles four important categories of duties; Wakaf, Zakat, Mal dan Hajj, therefore, in facilitating the worshipping management, every details is taken into consideration so that it follows the syari'ah requirements.[22]

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[20] Idris Awang, Penyelidikan *Ilmiah Amalan Dalam Pengajian Islam*, (Shah Alam: Kamil & Shakir Sdn. Bhd., 2009), 71.

[21] Norazman bin Ismail, (Director, Research and Coordination Division, JAWHAR), in an interview with the authors, 18 February 2011.

[22] Abdul Halim bin Sunny, Head of Human Resources, JAWHAR, in an interview with the authors, 11 June 2011.

Other than that, the implementation of MS 1900:2005 is in line with the Strategic Plan done by Department of Awqaf, Zakat and Hajj (JAWHAR).[23] Department of Awqaf, Zakat and Hajj (JAWHAR) Strategic Plan is the most important document. This plan is studied to ensure the vision of the department can be achieved successfully in the year 2020. The plan written in that document is the pragmatic and proactive action in ensuring the mission and vision are pursued.

Findings

Issues in MS 1900 Implementation: 2005 at the Department of Awqaf, Zakat and Hajj

Abdul Aziz Long explained there are three motives of the MS 1900:2005 implementation; to instil the syari'ah law in the quality management practice by stressing more on management values, to enhance the effectiveness through *good universal conducts* in all levels of organisation and at the same time to increase the confidence level towards syari'ah law among the Muslims and society as a whole.[24]

The Department of Awqaf, Zakat and Hajj (JAWHAR) takes MS 1900:2005 implementation seriously in every movement of the practice by the involved party. Even though Department of Awqaf, Zakat and Hajj (JAWHAR) already gives the best attempt to ensure that implementation of MS 1900:2005 to run smoothly yet, Department of Awqaf, Zakat and Hajj (JAWHAR) cannot escape from facing problems from it. Some of the obvious problems observed in the implementation of MS 1900:2005 is to determine the scope, staff management and to maintain certification. The researcher chose those three problems because in the researcher's viewpoint, those are the critical issues which need to be given attentive attention by the organisation that decided to implement MS1900:2005 or the organisation that already qualified for the certification.

Determining the Scope of Syari'ah

MS 1900:2005 should embed Islamic values as the basis for customers' satisfaction and organisation performance.[25] Islamic values are relevant and dynamic which in line with the human need to run the organisation.[26] Other than that, this value brings the biggest influence in organisation. However, respondents' feedback shows that in the early implementation of MS 1900:2005 at the Department of Awqaf, Zakat and Hajj (JAWHAR), they were facing difficulties in deciding the scope and important elements in Syari'ah. They said MS1900:2005 is a system controlled by human being. Therefore, the scope must be controlled; it has to be the basic and leaves the significant impact to the department.

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[23] Zurina binti Ilias (Accountant JAWHAR), in an interview with the authors, 11 June 2011.

[24] Abdul Aziz Long, " MS 1900:2005 Quality management System Requirement from Islamic Perspective" at the seminar on MS 1900:2005 (Majlis Penyampaian Sijil dan Seminar MS 1900:2005, Institut Kefahaman Islam Malaysia, 2008).

[25] Abdul Aziz Long, "MS 1900:2005 Quality Management Systems Requirements from Islamic Perspective" dalam Seminar MS 1900:2005 (makalah, Majlis Penyampaian Sijil dan Seminar MS 1900:2005, Institut Kefahaman Islam Malaysia, Kuala Lumpur, 30 Oktober 2008).

[26] Nik Mustapha Nik Hassan, *Values-Based Management The Way Forward For The Next Millennium*, (Kuala Lumpur:IKIM, 2003),138.

Not only that, Syari'ah scope is hard to determine because they have to identify the field which is related to Syari'ah concept itself. In the viewpoint of researcher, Department of Awqaf, Zakat and Hajj (JAWHAR) has to brainstorm by referring to the main sources; Al-Quran and As-Sunnah regarding muamalah issues. Furthermore, researcher believed that the general picture given by the previous researchers need to be studied in depth for future research in order to help the organisation to have better understanding on implementing: 2005 MS 1900:2005.

The respondents agreed that it is hard for them to prepare manual for MS 1900:2005 quality because at that moment, there was no capital spent to be taken as reference. The process to complete the manual for quality of work takes a long time since it needs to be carried out critically. Therefore, Department of Awqaf, Zakat and Hajj (JAWHAR) need to hire a consultant from National Public Administration Institute (INTAN), Bukit Kiara and indirectly to follow the guidelines given by Malaysian Standards, Research and Industrial Institute (SIRIM). The use of consultant expertise is needed to overcome issues related with MS 1900:2005 so that it can be carried out critically in each definition of standard quality.

Even though Department of Awqaf, Zakat and Hajj (JAWHAR) knows the guidelines for MS 1900:2005 implementation, this organisation sometimes faced confusion when the system is mixed with the existed system which is ISO 9000. [27] In addition, there are staffs who still do not fully understand the MS 1900:2005 standard. Department (JAWHAR) added, the challenges in working procedures need to be explained for many times so that there will be no repeated mistakes in the future.

Not only that, a researcher viewed the need to interfere in the highest administration because when the command is issued by them, it is important and has to be taken seriously compared to the command which issued by the subordinate. In this context, they have to ensure that the highest administration understands and interested MS 1900:2005 so that it will be taken seriously and importantly. The researcher suggested, explanations need to be given from time to time in order to avoid repeated mistakes since this standard is still new and need to be studied regarding the working procedures. JAWHAR need to present creative approach in avoiding the staffs to face problems in understanding the scope in MS 1900: 2005 certification.

Staff management

Based on the research conducted by Bhuiyan & Alam, it shows that the bigger the company, the less problems faced in ISO 9000 implementation. It means the smaller company or organisation has small number of staffs. Therefore, the challenges in implementing quality management system become bigger. The challenges and tests faced are the justifications to determine level of efficiency and seriousness in handling the task in any organization.[28]

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[27] Abdul Halim bin Sunny, Head of Human Resources, JAWHAR, in an interview with the authors, 11 June 2011.

[28] Nadia Bhuiyan & Nadeem Alam, ISO 9001:2000 Implementation the North American Experience, (*International Journal of Productivity and Performance Management*, 2004).

Respondents explained the factor of small department size in terms of workforce in handling MS 1900:2005 brings problem on auditing day. This is because the staffs who involve in the management of MS 1900: 2005 are the same staffs doing the main tasks in JAWHAR whether in the office or outstation, both must be completed within the timeframe.

Indirectly, this involves the commitment in time, brainstorming and energy of the staffs. Therefore, the early conclusion shows that staffs who involve in MS 1900:2005 implementation need to be stressed on their responsibility on auditing day even though it is the norms, however, in terms of work etiquettes, they need to be stressed with *fiqh alawiyyat* (understanding in prioritizing work) so that they can manage work priority and work schedule in the best manner.

Maintaining certification

Problems emerged after MS 1900:2005 implementation is ways for the Department of Awqaf, Zakat and Hajj (JAWHAR) to maintain this certificate and to ensure all procedures are followed in line with the requirements of MS 1900:2005. The reality is recognized by the staffs and officer in Department of Awqaf, Zakat and Hajj (JAWHAR) where the implementation of MS 1900:2005 certification requires high commitment from all because MS 1900:2005 certificate need to be renewed yearly. The Director of the Department of Awqaf, Zakat and Hajj (JAWHAR) gave an analogy that every procedure is like taking care of baby. Baby needs to get a total care to grow up as useful nation, the same goes to what they work on at the Department of Qwqaf, Zakat and Hajj (JAWHAR) which is in ensuring MS 1900:2005 implementation will help JAWHAR in improving its administration to become more efficient and smooth to achieve its target.

The Department of Awqaf, Zakat and Hajj (JAWHAR) viewed the problems in implementing MS 1900:2005 can only be justified after auditing when there is nonconformities (NCR), then, any problems and weaknesses can be discovered. Sometimes, they did not realize the new issues, real issues and unseen issues while working such as in preparing the record of quality hajj monitoring especially when Hajj Department plan a documentation following the standard of 1900:2005. The Department of Awqaf, Zakat and Hajj (JAWHAR) found for the second time and later that this matter needs to be delayed and added with latest solution. Therefore, this issue is seen as disagreement because the previous record is not equivalent between the current one.

Hence, the researcher believed that each documentation of MS 1900:2005 need to be updated from time to time in avoiding repeating NCR and director of division has to remind the staffs about it. Besides that, it is also important for the Department of Awqaf, Zakat and Hajj (JAWHAR) to study and observe how the organisations qualified and maintain MS 1900:2005 certification. In maintaining MS 1900:2005 certification, the particular organisation need to handle 13 activities namely auditing (self-assessment audit, monitoring audit, internal audit), management survey, training, dynamic MS 1900:2005, continuous development project, quality management committee, quality culture, improved document, resolve issues of non-compliance, highlight the importance of MS 1900:2005 to the staffs, improve customers' satisfaction, staffs need to understand MS 1900:2005 and prompt corrective actions.

Discussion

In discussing the issues of MS 1900:2005 implementation, the researcher focuses on three aspects; deciding the scope, staffs management and maintaining certification. Those three issues are chosen since they are the most critical ones and need to be given attention by organisation which plan to implement MS 1900:2005 certification or the organisation which already qualified for this certification.

Deciding the scope

A research conducted by Abdul Aziz Long exposed that the scope decision of MS 1900:2005 must instil Islamic values as the basic for customers' satisfaction and performance of organisation.[29] The natures of Islamic values are relevant and dynamic which parallel with the human needs in running the organisation.[30] Some of the values are honest, sincere, discipline and dedication;[31] these values give such a big impact in the strength of organisation. However, respondents said in the early stage of MS 1900:2005 implementations in Department of Awqaf, Zakat and Hajj (JAWHAR), they were facing difficulties to decide the scope of MS 1900:2005 because for them MS 1900:2005 is the system controlled by human, therefore, the scope has to be easily controlled, has basic character and leaves the biggest impact to the department.[32] Other than that, they have to identify the fields related with Syari'ah concept. In addition, the researcher viewed that the general picture gave by the previous research need to be studied in depth for further research in the future so that the organisation which wants to implement MS 1900:2005 certificate can see the result clearly based on the examples shown from the research done.

The Panel of the Management Academy Panel YaPEIM (2010) mentioned that the justification on the organisation main values and scope decision need to be determined because both will involve the preparation of quality management manual.[33] In other way, Matts & Dan, stated that the use of expert consultant service is needed to solve this issue and the issue needs to be handled critically in defining the standard quality expected. The result shows manual of quality is the document explaining the scope, basis and Department of Awqaf, Zakat and Hajj (JAWHAR) planning which becomes the main reference to ensure the quality management system is implemented and handled in line with the guidelines in MS 1900:2005. Based on the respondents' answer in the process of preparing quality manual for MS 1900:2005, Department of Awqaf, Zakat and Hajj (JAWHAR) took an advisor

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[29]Abdul Aziz Long, "MS 1900:2005 Quality Management Systems Requirements from Islamic Perspective" dalam seminar MS 1900:2005 (makalah, Majlis Penyampai Sijil dan Seminar MS 1900:2005, Institut Kefahaman Malaysia, Kuala Lumpur, 30 Oktober 2008).

[30]Nik Mustapha Nik Hassan, Values-Based Management The Way Forward For The Next Millennium (Kuala Lumpur: IKIM, 2003), 138.

[31]Yusuf bin Mamat, "Nilai-Nilai Islam dalam Kehidupan Harian" (makalah, Simposium Pengurusan Islam Peringkat Kebangsaan, Universiti Teknologi Malaysia, 7-9 Oktober 1993).

[32]Norazman bin Ismail (Pengarah, Bahagian Penyelidikan dan Penyelarasan JAWHAR), dalam temu bual dengan penulis 18 Februari 2011.

[33]Panel Akademik Pengurusan YaPEIM, *Pengurusan Islami Menghayati Prinsip dan Nilai Qur'ani* (Kuala Lumpur: Kademi Pengurusan YaPIEM, 2010), 6-7.

from National Institute of Public Administration (INTAN) since there was no model to be taken as an example from government department.[34] It was taken a long period of time because quality manual of MS 1900:2005 has to be suitable with the objective, mission and vision of the Department of Awqaf, Zakat and Hajj (JAWHAR), government department and national aspiration. Therefore, the early conclusion shown the process in preparing manual quality is not easy and it should not be taken for granted.

There is research carried out regarding the implementation and integration between two standard of quality management in an organisation because there is redundancy in certification scope. A research from S.X. Zeng, P. Tian & Jonathan J. Shi found that the integrated system of ISO 9001 and ISO 14001 produce positive implication.[35] They gave that reason because both standards have similarities which cause the company to focus of business objective, avoid repeated procedure, limit conflict in procedure and decrease the intake of needed source. The gaps exist in the organisation need to be identified first because when there is the minimum existing gap in the current standard with MS 1900:2005, there is no need to do fully transformation in the system used inside the organisation.

Even though the staff members at the Department of Awqaf, Zakat and Hajj (JAWHAR) know the guidelines of MS 1900:2005 implementation, sometimes, they are facing confusion because they found the contents of MS 1900:2005 system mixed with the existing system which is ISO 9000. Explanations are given from time to time in avoiding repeated mistakes since this standard is still new and it needs more attention in terms of working procedure.[36] There are few factors and one of them is the seriousness of higher management from the beginning of MS 1900:2005 implementation where proactive attitude among the staffs in an organisation and strengthening understanding in cope of certification continuously. Therefore, the researcher suggested creative approach need to be implemented in Department of Awqaf, Zakat and Hajj (JAWHAR) so that the staffs from any level will not face problems in their effort to understand the scope of   MS 1900:2005 certification.

Staff management

Based on the research conducted by Bhuiyan & Alam (2004), it shows the bigger the company the lessen problems faced in ISO 9000 implementation. It means smaller company or organisation which has small number of staffs is facing more obstacles in implementing quality management system. The challenges faced become a justification to identify the level of seriousness and efficiency in handling world issues.[37] In this study, respondents explained the factor of small department size from another view of workforce in handling

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[34]Abdul Halim bin Sunny (Ketua Unit Sumber Manusia JAWHAR), dalam temu bual dengan penulis , 11 Jun 2011.

[35]S.X Zeng , P. Tian & Jonathan J. Shi, "Implementing Integration of ISO 9001 and ISO 14001 for Construction", *Managerial Auditing Journal* 20/4 (2006): 394-407.

[36]Sharifful Hakim bin Suman (Penolong Pengarah, Bahagian Haji JAWHAR) penulis, dalam temu bual dengan Penulis, 11 Jun 2011.

[37]Borjoyai Bardai, "Prinsip dan Kaedah Pengurusan Islami: Lakaran Satu Disiplin Ilmu" (prosiding, Wacana Pengurusan Islami Siri 1, Akademi Pengurusan YaPIEM, 2011), 55.

MS 1900:2005 already faced problems during auditing day. This is because the staffs who manage MS 1900:2005 are the same staffs who have to do the main work at the Department of Awqaf, Zakat and Hajj (JAWHAR) whether inside the office or out station and they have the timeframe in completing their task. Indirectly, this will involve the commitments in term of energy, brainstorming and time from the staffs.[38] That is why the early conclusion shows that the staffs involved in MS 1900:2005 implementation need to be reminded and stressed regarding the auditing day. Even though this is the norm but in the etiquette point of view, they need to be stressed with *fiqh awlawiyat* (understanding in prioritizing work) so that they can prioritize work and working schedule with good manner.

Maintaining certification

Previous research shows that MS 1900:2005 is becoming a trend in Malaysian Standard of certification on Syari'ah basis. From the day it was launched in the year 2005 until today, there are 27 organisations successfully qualified for this certification. These organisations are from the financial company (Takaful Ikhlas, Zakat Collection Centre and Sarawak Baitulmal Fund), hotel company *Permodalan Nasional Berhad* (PNB Darby Park and PNB Ilham Resort), Natural Wellness Industries, port and container management company (Total Logistic Century, Penang Port), government and private institutions Islamic Science University of Malaysia (USIM),*Universiti Tenaga Nasional* (UNITEN) and Gerik Community College, firm institution (Perak Syariah Firm Department), fast food company Kentucky Fried Chicken (KFC) Manufacturing Sdn. Bhd., palm oil company (Sindora Berhad) and religious institution Department of Awqaf, Zakat and Hajj (JAWHAR).[39] However, this study only focus on Department of Awqaf, Zakat and Hajj (JAWHAR) since it is the first government department which qualified for MS 1900:2005 certificate in Malaysia.[40] In addition, it is important to study how this kind of organisation implementing MS 1900:2005 and at the same time maintaining it.

Next, this study looks into the strategy to maintain MS 1900 certification. Previous research focused on the experiences in the implementation of ISO 9000 and the benefits gained from it but it is rare to find research on strategy in maintaining certification. A study conducted by Siti Arni concluded that there are 13 ways to maintain ISO 9000 certificate; auditing (self-assessment audit, monitoring audit and internal), review management training, dynamic system of ISO 9000, continuous development project, quality management committee, quality culture, improving documentation, solving non-conformities issues, stressing on the importance of ISO 9001 to the staffs, improving customers' satisfaction staffs need to understand ISO 9001 and prompt corrective action.[41]

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[38]Norazman bin Ismail (Pengarah, Bahagian Penyelidikan dan Penyelarasan JAWHAR), dalam temu bual dengan penulis, 18 Februari 2011.

[39]Fadilah Yusof, "Ucapan Perasmian" (teks ucapan, Majlis Penyampaian Sijil dan Seminar MS 1900:2005, Institut Kefahaman Islam Malaysia, Kuala Lumpur, 3 November 2011).

[40]Abdul Halim bin Sunny(Ketua Unit Sumber Manusia, Bahagian Khidmat Pengurusan dan Sumber Manusia, Jabatan Wakaf, Zakat dan Haji), dalam temubual dengan penulis, 30 Jun 2011.

[41]Siti Arni Basir, "Investigating the Influence of The Elements of Academic Culture in ISO 9001 Maintenance Within Malaysian Public Higher Education." (Tesis Kedoktoran, University of Salford, 2008).

A research done by Beattie shows that Quality Management System implementation needs to be done critically especially in terms of document preparation aspect because this procedure always experiencing changes.[42] The certificate earned is the initiative to support quality improvement and it also becomes the justification to compete with others. In addition,Stenos & Vaka stated the difficulties to apply for procedures based on number or in other word; statistic becomes the obstacle to implement quality management system in the particular organisation.[43] Based on the respondent's view, this issue is important and it should be given main attention because MS 1900:2005 certificate need to be upgraded yearly and this will involve management cost and its documentation has to be improved as well to avoid nonconformities.[44] Therefore, further study might be conducted in order to look into the issue clearer in terms of the approach used in maintaining MS 1900:2005 certifications since there is minimum literature review found by the researcher.

Conclusion

In conclusion, this study identifies few issues raised from the implementation of MS 1900:2005 system in Department of Awqaf, Zakat and Hajj (JAWHAR). Hopefully, all the issues raised can be solved through all the suggestions provided by the researcher. Finally, MS 1900:2005 implementation can help the existing management and add more values to achieve mission and vision set by Department of Awqaf, Zakat and Hajj (JAWHAR).

On the other hand, Department of Awqaf, Zakat and Hajj (JAWHAR) needs to improve its weaknesses especially in staff management. Not only that, in terms of scope decision aspect, Department of Awqaf, Zakat and Hajj (JAWHAR) can present the issues to the authority regarding tasking scope which is seen as risky with its correction and contradiction with Islamic values.

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[42]Ken R. Beattie, "Implementing ISO 9000: A Study of Its Bnefits Among Australian Organization", *Total Quality Management*, 10/1 (1999): 95-106.

[43]D. Lipovatz, F. Stenos & A. Vaka, "Implementation of ISO 9000 Quality Systems in Greek Enterprise, International Journal of Quality & Realibility Management 16/6 (1998): 534-551.

[44]Sharifful Hakim bin Suman (Penolong Pengarah, Bahagian Haji JAWHAR), dalam temu bual dengan penulis, 11 Jun 2011.

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