

Training Based Organization Approach From Islamic Perspective

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ABSTRACT

The purpose of this paper is to present a concept inherent in Islam can be applied on the training. Training plays an important role in the organization without it the organization find difficulty to stay competitive in recent global world. Ongoing training is very important in an organization in order to compete and maintain excellent performance. This paper attempts to look at the concept and how to practice from the viewpoint of Islam. The study examines three concepts related to training (Itqan, al-Falahand Ihsan) and the principle of education Islam (Ta'dib) relating to the training.

***Keywords:** Concept of the training, principle of education Islam relating to training.*

A. INTRODUCTION

Knowledge, skills and employee expertise either in term of professional, moral, intelligence and physical should be improved from time to time. This aspect will be achieved through effective training program. This matter in accordance with the demands of Islam that workers to keep learning to develop themselves and improve the achievement of the organization. In the organization context, development will grow with incomes that are designed from the knowledge held by employees and the training is the process of developing qualities in human that will enable them to more productive and thus will contribute to organizational goal attainment. According to the al-Quran knowledge constitute man's basic qualification for being representative of God on earth. God said, (2:30-33):

“When the angel questioned Adam's suitability for representation, God cites Adam's knowledge to convince them”.

From these verses of the Holy Quran two important points may be drawn. First, based on knowledge Adam's progeny have right to a position as a mankind on the earth. Secondly, those among the children of Adam who are more

deserved of vicegerents are those pre-eminent in knowledge. Those have knowledge will surpass than others, the limit reception of admonition to those endowed with knowledge and more understanding in the presence of their Lord, and more favoured than others. God said (58:11):

“Are those who know equal to those who know not? But only they who are endowed with understanding keep this in mind.”

In another verse:

“God will exalt those who believe among you, and those who have knowledge, to high ranks. God is informed of what ye do.”

In the other words, if the human resources continue to receive training for the improvement of knowledge and parallel with Islamic teaching then of course the organization will forward another step in the process of growth and development.

I. View of Training

The human resource development process purpose to assisting individual in acquiring skills and developing abilities needed convenient with various task at the workplace. According Bohlender, training is a system that helps employees to achieve organizational goals and success through the mastery of specific skills and abilities required. Mel Kleiman (2000) describe that the essential part of a worthy employee training are constructed on oriented, management skills and operational skills of employee. These theories are the groundwork of any employee development program. Janet Kooke (1999) described that employee development programs must be comprises with core proficiencies, appropriate structure through which organizations develop their business at corporate level. The basic function of the theory is to gain knowledge, cooperation, inventive thinking and resolving problem. According Gerbman (2000) fundamental goals of several employee development programs are to deliver the mission of the organization and support workers to learn the culture of the organization. Training and development program is a planned education component and with exceptional method for sharing the culture of the organization, which more from one skills to understand the workplace skill, developing leadership, innovative thinking and problem resolving (Meister, 1998).

Ali (2005) commented that most training programs in the Muslim world rely heavily on western technique and methods, with no adequate attempts to decipher their relative cultural appropriateness and an emphasis on theory at the expense of application to this, the bureaucratic tendencies have caused the lack of notable management innovation in Muslim countries. However, Altalib (1991) asserted that Islamic training and development is all encasing, beginning from the moral and spiritual development of man and manifested eventually into physical

development. Training and development also should be conducted to increase faith in God. Knowledge and training are undoubtedly related. Islam proposes training and development to enhance knowledge and skills of workers to increased levels. The knowledge emphasized in Islam includes the general knowledge that can improve both faith and religious practices of men. According al-Marsati(1980), workers should work with full capacity, eagerness and sincerity to achieve excellence and success for themselves, as well as for the society, and more importantly for the life in the hereafter. Thus, it is an obligation for Muslim to seek knowledge and obtain excellence in performance.

Altalib (1991) asserted that in the light of these directives, the Islamic worker and the Islamic movement obliged themselves to do the right things and do them well. In a nutshell, this is what Islamic training is all about. According Hashim (2010) given tension between perfection and weakness, training and development in Islam is all encompassing and includes the intellectual, moral, spiritual and physical. Training program for employee require to raise their job satisfaction and to understand the culture of organization and will lead to the success of the organization. The organization must take care about these elements that employee should be updated with the present knowledge of the job so that the employee will more proactive.

2. Several Concepts Related to Training

The Concept of *Itqan*

The concept of *Itqan* is the principle that human demands to implement a work by vigorously. According to Brannie and Pollard (2006) Consciousness of self-improvement, refer to the ongoing struggle with in oneself for self-betterment in efforts to accomplish better work. This concept used to indicate the highest level of quality work and the correct and complete performance of duties. It also related with arranging and the best ways that yields perfect result. With the concept *Itqan* the employee will working with quality and has a special spiritual flavour because of its association with Allah. Islam emphasizes the concept *itqan* and Allah say in the Holy Quran (9:105):

“Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers. And you will be brought back the All-Knower unseen and the seen. Then He will inform you of what you used to do.”

The other surah (94:7):

“So when you have finished (with your immediate task), still strive hard, (then toil). And to your lord turn (all) your attention.”

According to the hadith, the Prophet (peace upon him) said:

“Indeed Allah loves one who when he does a work, he does it with itqan.”

In other words, Allah is pleased with the person who performs a deed, he executes it with excellence. It also refers to the behaviour of being careful, meticulous, diligent and excellent in carrying out task. Thus, it is important in the organization to educate employees to work vehemently. This concept is very closely linked qualities personal culture which committed and assiduous in performing a given will impact positively. Working diligently reflects the perfection of faith and piety, sincerity and moral virtues in which all properties and will be calculated as the worship of Allah. As a stated by Allah in the holy Quran (27:88):

“And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. It is the work of Allah, who perfected all things. Indeed, He is acquainted with you do”

One of the culture in Japanese management and its related to concept *itqan*, which Japanese people to strive for total professionalism in whatever they do and is done with carefully dedication. In Japanese organization, the employees in respective professions at all level are expected to seek perfection even for low-grade workers. This is the general behaviour is that there the only one way of doing a job is to do it perfectly. Moreover, the company expect their workers to voluntarily give up their evenings or part of the weekend to work or engage in work related social activities. However, in the Muslim world, the labour is less concerned in time. The working hours are much less than the average of the Japanese organization.

In this context, to produce the perfect job the organization must look for ways with support them with the knowledge and skill that they needs so that the employees constantly increase their knowledge and keep practicing because one of the skills they have can be lost if they not done. When applied aspects of quality in all employees, excellence can be born in any matter that stamp called by workers. With this excellence Muslim would be an example.

3. The Concept of Al-Falah

Al-Falah has a dimension career in Islam among the employee and how the employee accomplishes success needs to be aligned with the Islamic teaching. The latter contend that this virtue linked to a state of passion for excellence and perfection. Because of these values, the desire to excel in personal and professional matter constitutes an ideal for Muslim. This implies that workers are required to always do better and improve the quality of their contribution and work outcomes by means to learning new skills and acquiring new knowledge.

According Shuhairimi Abdullah (2011) describes that the concepts of *al-falah* reflects upon individuals who apply entrepreneur practices based on religious awareness containing of three important components which includes *aqidah*

(religious belief system), *shariah* and *akhlak* (good moral). The general concept of *al-Falahis* indicated in al-Quran in surah *al-Mukminun* (23:1-11). This surah highlighted the seven characteristics of those who attain to success. That to develop the success employee in the organization needs to practices them and emphasizes them to follow the seven characteristics that highlight by this surah:

“Successful indeed are the believers. Those who offer their solat (prayer) with solemnity and complete submissiveness. And those who turn away from al-laghw (dirty, false, evil vain talk, falsehood, and all that Allah forbidden). And they who are observant of zakah, and they who are guard their private parts. Except from their wives or their right hands process, for indeed, they will not blamed. But whoever seeks beyond that, then those are transgressors. And they who are to their trusts and their promises attentive. And they who carefully maintain their prayers. Those are the inheritors. Who will inherit al-firdaus, they will abide therein internally.”

Each of worship has certain procedure that must be obey. For example in the context of prayer, ablution is the conditions that must be carried out so that its worship is valid and ablution was not considered valid unless the orderly (*tertib*). *Tertib* means precedence then later will. If someone triaging the later then the prayer is invalid. Exercises like this could produce a man who is alert and more procedures at once becoming efficient do the task. But it inadequate if only efficient if not provided with effective. In develop employee forming a brilliant worker, efficient and effective need to be together to achieve optimum performance.

Through this *ibadah* also, the employee can be educated about the importance of reason and knowledge in their life. Therefore, it can be summarised that in this concept is can focused on the Muslim employee in conducting their job activities with Islamic values and also being responsible in fulfil the religiosity obligation in obtaining succeed in the world and in the hereafter.

4. The Concept of *Ihsan*

The concept of *Ihsan* in the Islamic emphasizes that occupation and spiritual obligations are congruent with each other. Hence, as the well-being of employees in inextricably linked to the well-being of employers, human resource policies and practices have to based on the principles of transparency, accountability, sincerity and justice (Ali, 2005). The concept *Ihsanis* one of perfecting attitude and deed which the employee will perform its duties better by knowledge, skills, creativity and the ability of workers. The divine presence finds expression in a special concept related of *Ihsan*(Quran 29:69):

“As for those who pursue most earnestly the quest in Us (Allah), we surely guide them in our paths. And certainly Allah is with those who practice Ihsan”

Ihsan in the following hadith:

On the authority of Abu Ya’laa Shaddaad bin Aws (ra), that Messenger of Allah (peace upon him) said:

“Verily God has enjoined goodness to everything, so when you kill, kill in a good way and when you slaughter, then slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably.” (sahih muslim)

This hadith teaches us the importance of applying *ihsan* in all our action and deeds. That means every employee should apply the *ihsan* in their daily life and work practices in order to receive Allah rewards and acceptance. Because of that, *ihsan* it must be the spirit of every Muslim in performing tasks and work, whether in relation with God or with fellow human beings, so that their work will always be worth worship and benefit to community.

The words that related with the quality always mentioned by Allah and Rasulullah are *ihsan*. Quality *ihsan* prioritizing the right process because when the process inequality, produce something that not quality. Therefore, quality *ihsan* required in every case without exception.

5. Training Based on Islamic education Dimension (ta’dib)

Education the main role in life because it gives the people the skills and tools they need to navigate the world. With the education human can develop their skills, increase their productivity and rise up ethical value. There is little doubt if any that education constitutes of lifeline of any society. According Hashim (2010) education transmits values and the legacy of a given society from one generation to another. The Islamic educational system is to teach learners both worldly and heavenly knowledge and to assist them becoming the goods members of their family, society and humanity as a whole (Akdere et al, 2006). Islam emphasizes education since Allah says in the Holy Quran (20:144):

“O my Lord! Increase me in knowledge”

“Nay, the wrongdoers (merely) follow their own lusts, being devoid of knowledge.” (Al-Quran 30:29)

Similarly, Muhammad (peace upon him) said:

“He whom death overtakes while he is engaged in acquiring knowledge with a view to reviving Islam with the help of it, there will be only one degree between him and the prophets in paradise.”

Basically mold of Islam cannot be practiced without a proper understanding of it. Thus, to get a successful employee starts with the knowledge and understanding. In the other words, it is starts with the mind. The right mind-set to produce the correct way to think and will produce something of quality. Based on the holy Quran (47:19):

“So know, (O Muhammad), that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place.”

Within the Islamic perspective of education, the basic dimension according to Syed Muhammad Naquib Al-Attas is *ta'dib*. *Ta'dib* comes from the root word “*adab*”. “*Adab*” is a concept key used by Al-Attas who in reality is the core education and the educational process. “*Adab*” was an attempt to discipline the human person, including discipline of mine, mental discipline and disciplinary body. This discipline refers to the recognition of the place, position and condition in life is right and proper and self-discipline when participating actively and voluntarily in accordance with the recognition. Someone who has manner will be able to prevent him from mistakes intentional, because by means of intelligence has, he will think it first before doing an act in accordance with the values or provisions occur. It will realize and recognize that everything in nature has been laid out harmoniously by the creator in accordance level. Thus, it will automatically be able to put himself in the right position on the circumstance; however it reflected the condition of justice. People like this are predicted as a just man, the man who carries in herb manner, thus creating or producing a good man.

According al-Attas, through with the concept of *ta'dib* will lead to *ta'zim* (realization of the greatness of Islam) and *ta'zim* will lead to *ta'mil* (the will to give themselves with all their heart and soul to Islam). At its core education is a cultivation process manner. By of this concept will attempt to develop divine normative (spiritual values) which is used as a source of moral especially Islamic moral. Therefore, training conducted should be able to humanize human beings by emphasizing the harmony of human relations and the environment.

In the view of Islam, human are the central goals of teaching and educational process of human being to do his God, the relationship between human and natural. This concept is necessary and must be developed, because if it missing, there will be disintegration or chaos in the lives of individuals and organization. Therefore, the importance of emphasizing the concept of *ta'dib* in the organization and training process, with the aim of ensuring that knowledge gained and the skill will be applied as soon possible in the organization.

C. CONCLUSION

Training methods from Islamic perspective can provide valuable insight to workplace practices while benefit organization that intend to offer efficient and application training methods to the employee. The arrangement of the basic principle of Islamic training and development with enclose to both faith and reason along with their practical which highlights, taking into the account curricular needs of the employees, will make training system in Islamic organization more relevant and meaningful.

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