

1 Participative Management: A Model of Islamic Perspective of 2 Management (Shura) in an Organization

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6

7 **Abstract**

8 Management is one of the core corners in our societal activities. (Patwary, 2003). It refers to a
9 process of influencing and supporting others to work enthusiastically towards achieving
10 objective (Koontz, 1994). It is a major factor for the success of any organization whether it is
11 small or large, formal or informal. An effective management is a necessary for attaining
12 success in business concern, government and political parties. Management is an approach of
13 getting things done through other most effectively and efficiently in an organization. However
14 on the Islamic perspective, employee are not completely sentient whether Islam is encouraging
15 to engage in decision making and the consciousness in them to partake to the best of their
16 ability towards improving output. In addition, there is problem of job satisfaction among staff
17 as a result of non holistic participative management model in organization. This research
18 tends to study the practice of participatory management model in particular emphasis on
19 Islamic perspective, the extend of the participation in decision making by employees, the
20 Islamic perspective on participative management and the impact of participatory management
21 on efficiency and job satisfaction.

22

23 **Index terms—**

24 **1 Introduction**

25 Shura (Islamic perspective of participative management) it is the process in which managerial leaders in Islam
26 consult with their people before making any decision. Managers must consult with their subordinates in
27 formulating any strategy or policy. Allah (SWT) directed his Prophet (PBUH) to consult with his companions.
28 Allah says "And those who have answered the call of their lord and establish prayer and who conduct their affairs
29 by consultation and spend out what we bestow on them for sustenance." (Surah Al shura, ??verse 38). Shura is an
30 Arabic word which exactly means "consultation. The term consultation is a noun which is mean in the Arabic
31 word "Shura". In Arabic, the word shura literally means the process by which honey is extracted from the hive.
32 (Mohiuddin 2016). The legal framework of participation in Islam can be derived from the following Qur'anic
33 verse, "those who answer to the command of their Lord and establish regular prayer and conduct their affairs
34 by "mutual consultations"; who spend out what we bestow on them for sustenance" (Surah Al-shura 42 ??38).
35 The above verse of the Quran is the basis for participatory decision making on which every person charged with
36 the affairs of the organization is ought to adhere. It is very clear from this verse that Islam does not support
37 autocracy or absolutism and that a leader is accountable not only to Allah SWT but also to the people he
38 purports to serve.

39 **2 II.**

40 **3 Theoretical Framework**

41 a) The Theory and Practice of Shura under the Prophet (SAW) Prophet (SAW) was asked by Allah to consult
42 believers in matters relating to state and government ??3:159). The Qur'anic verses relating to shura have
43 differently been interpreted by the classical commentators. Some expressed the view that the Prophet was
44 directed to consult his companions in matters relating to war and peace in order to win over their loyalty and
45 secure their willing cooperation. The most significant of views put forward in this respect is that the Prophet was
46 advised by Allah to consult believers in all the matters where there were no specific injunctions in the Qur'an
47 so that the generations after his demise should follow his precepts in the affairs of the state and government
48 (Al-Tirmizi).

49 The basic aim of injunctions regarding shura was an eventual and permanent establishment of the institution-
50 alization of the concept of consultation in Islamic Polity. This contention is supported by a tradition from the
51 Prophet (SAW) on the authority of Hazrat Ali (RA). It has been transmitted that the Prophet (SAW) was asked
52 as to what they should do after his demise in matters where they had no clear cut guidance of the Qur'an and
53 Sunnah of the Prophet. To this query, the Prophet of Islam is reported to have replied that they should resolve
54 their matters through mutual counsel, the condition being that the consultants must be men of piety and should
55 have sound opinion.

56 The Qur'anic verse "obey Allah and obey His Rasul and those in Authority from amongst you. If then you
57 create dispute over a matter, refer it to Allah and His Rasul (4:59)" also implies that besides the book of Allah
58 and the Sunnah of his Rasul there must always exist in the Muslim Umma men of sound opinion (ulu'l amr)
59 possessing acumen in the religious, economic, social and political affairs of the state and government to derive
60 rules from the Qur'anic and Sunnah of His Prophet.

61 The Prophet SAW is reported to have expressed the utility and importance of collective discussion in the
62 following words: "he who consults other in matters will never regret and he who has recourse to interrogation
63 shall not fall into destination" Al-Qurtabi, besides others, is of the opinion that consultation should take place
64 both in religious and temporal affairs of Muslims.

65 **4 b) Qur'anic Doctrine of Shura in the Holy Qur'an**

66 It is evident, several documents of shura has been discussed, in the Holy Qur'an. Here below stated "And by
67 the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have
68 broken away from about; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them
69 in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who
70 put their trust (in Him)". (Qur'an 3: 159). Also another evidence regarding shura can be extract from this verse
71 of the holy qur'an "Those who hearken to their Lord and establish regular prayer; who conduct their affairs by
72 mutual consultation; who spend out of what we bestow on them for sustenance" ??42:38).

73 In given more weight to the evidence of shura in the Holy Qur'an verse, Allah says: "(Pharaoh) said to the
74 chiefs and around him' "this is indeed a sorcerer well versed: his plan is to get you out of your land his sorcery;
75 then what is it your counsel?" ??26:35).

76 **5 c) Hadith (Action and Deeds) of Prophet (SAW)**

77 emphasis on that the matter of Participative Management Prophet (SAW) equally made mention of many opinion
78 on the validation of shura activities. According to Al-Tirmizi, "my Ummah (muslims) cannot agree on error"
79 (Ibn Umar: Al-Tirmizi 2167). This is sufficient evidence that the consultation is mandatory in Islam. In addition
80 participation is guided by divine laws, which is absolutely pure source of knowledge.

81 Consultation has abundant value in Islam (Daryabadi 1998). If it is ordered to Muhammad SAW, then how
82 much importance will it have on others? Participative management is the continuous involvement of people in
83 decision making. Participatory management means that every member has input and influence over the decisions
84 that affects the organization (Jahoun 1994). Participatory management improves the effectiveness and capacity
85 of an organization (Bartle 2008). It is a culture rather than a programme. Participatory approach is known as
86 Shura in Islam (Abdus et al 2010).

87 There are three (3) reasons of giving so much importance to participatory approach (Shura) in Islam.

88 **6 (Abdus et al 2010).**

89 First, in a matter which is related to more than one person, it is unjust that one person takes the decision and
90 ignores others. No one has the right to enforce his own opinion. It is necessary that all those people to whom
91 the matter is related should be consulted. If they are too many, those representatives should participate in the
92 process of consultation.

93 Secondly, in common affairs, a person tries to enforce his own will due to two reasons; either he wants to
94 snatch the rights of others or considers himself superior than others. From a moral point of view, both of these
95 characteristics are bad for believers. A believer is neither selfish nor arrogant.

96 Thirdly, it is an important task to decide about the matters which are related to the right and interest of
97 others. A person, who fears Allah (SWT) for his decision, will never take the responsibility on his shoulders
98 alone.

99 The opinion of the majority is an expression of a higher common mind. This is because; it yields better
100 outcomes than single person opinion. (Izetbegovic, Jahnoun1994). This is a declaration of democratic process.
101 Participatory management is also critical for the motivation of people who are generally more motivated in
102 executing the decisions that they were part of making.

103 Shura had been a culture during the time Prophet Muhammad SWA and his successors after him. No major
104 decision had ever been made without consultation. In many occasions, Prophet Muhammad's SAW opinion was
105 adopted as it received major support. On the other occasions such as during the battle of Uhud, other opinions
106 received the majority and were subsequently adopted. Prophet Muhammad SWA wanted to stay in his town
107 Madina when he heard that pagans of Makkah were about to attack. But the Prophet SWA decided to go to the
108 mountain of Uhud instead, because the majority of his companions preferred facing their enemy there. In spite of
109 the fact that consultation was a culture during his time, Umar (RA), the second successor of Muhammad SWA,
110 created number of programmes to reinforce this culture. These include the creation of an annual conference for
111 all Muslims during pilgrimage and the establishment of an agency of complaints. Muslim scholars state that
112 consultation shall not be forsaken for any reason. (Abdus et al 2010).

113 The scope of consultation should be as wide as possible. Umar (RA) was so keen on listening to different
114 opinions that he was seeking the opinions of even juvenile on some critical matters. In one of his saying, Prophet
115 Muhammad SWA summarized the whole religion as an advice: religion is a sincere advice (Sahih Muslim).

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118 Shura is aimed at building a consensus that will benefit the community or the business that has to make the
119 decision. In case no consensus is reached, voting is resorted to (Jahnoun 1994).

120 Culture of participation of the Prophet's SWA companions resulted in high level of satisfaction and involvement,
121 (Jahnoun 1994). It also induced numerous administrative innovations notably during the time of Umar (Ra).
122 These innovations include building cities of Basra and Koufa in Iraq and creating new department of payroll
123 and documentation where information was gathered and managed. In today's world, business proprietors are
124 realizing the importance of participative decision making and the business proprietors that consult their workers
125 are doing much better than those that did not. Abdus et al ??2010).

126 In Gazwatul-badr Muhammad SWA stopped at one place and the companions who were expert in war affairs
127 asked the messenger of Allah "did you choose this place through revelation or is it your opinion?" "he replied,
128 it is my personal opinion". The companions replied, we should stay close to Badr, because according to war
129 strategy, it is better place. Prophet SWA agreed.

130 Ethos of consultation in management affairs brings satisfaction, involvement, togetherness and innovation.
131 (Abdus et al 2010).

132 **8 d) Characteristics of Management by Shura or Consultative 133 Management**

134 From the above discussion we should understand some special characteristics of consultative management. These
135 include:

136 A group of people: Consultation will be practiced by a group of persons. Decisions are not taken by one
137 person alone.

138 Participative process: Management by consultation is a participative process. All of the members of the
139 consultation participate in discussion and decision making. They can express their opinions without fear or
140 hesitation. Well participation makes the consultation effective and successful.

141 No over emphasis on person opinion: In shuratic process every member participates democratically. There
142 is no scope to emphasize any member and his opinion. Every member will be treated equally for the better
143 participation in consultation process.

144 No discussion before and after the shura: In Islamic consultation there is any provision of discussion before
145 the shura or after the shura. All the discussions and bargaining will be in meeting. Discussion before or after the
146 consultation will hamper the objective of the management by consultative. Discussion must not be contradictory
147 with qur'an and sunnah: If there is any discussion or decision taken which is contradictory with qur'an and
148 sunnah, the collective consultation will be null and void. Shura is concerned with the basic principle which helps
149 true in Islamic law is that with respect to worship, do what has been prescribed and do not deviate or innovate;
150 while with respect to the general affairs of life, follow what has been commanded, avoid what has been forbidden.

151 **9 e) Objectives of the principle of consultation**

152 Objectives of the principle of consultation taken by the prophet saw are as follows:

153 1. To teach the consultation policy to the ummah. 2. To arise the realization of mutual unity and solidarity
154 in the mind of organizational members and to motivate them to revive the sense of mutual help. 3. To develop
155 confidence among the members of the organization. It must be observed that from the very inception of the
156 Islamic policy, Prophet SAW set up the precedent of consulting muslims generally and a few men having acumen
157 in the religious, economic, social and political affairs of the state in particular. (Abdus et al 2010).

158 10 III.

159 11 Methodology

160 The methodology of any research work is the blueprint for the researchers' activity which specifies how the
161 investigator intends to carry out the study and test the hypothesis. (Bazza & Vandibe 2013). The research
162 design adopted for this work is survey research. Sample of the population was drawn from respondents. Also a
163 sample of respondents was taken from the population of the managers in these firms. These samples were drawn
164 using appropriate sampling techniques and procedures.

165 12 a) Research Objectives

166 The general objective of this study is to understand the concept of participative management and Islamic
167 perspective in an organizational setting; their relationship on decision making process in Nigeria. Mainly, the
168 variables to be assessed are the participative management models, Islamic model of participative management,
169 and their holistic area of application in management.

170 However, the researcher intends to examine the following specific objectives for the purpose of this study.

171 1. Islamic management perspective on the practice of participative management. 2. To identify how Islamic
172 perspective correlates with participative management style. H 0 : There is no correlation between Islamic
173 participative management and conventional participative models. H 0 : There is no significant impact of the
174 practice of participatory management on the organization.

175 IV.

176 13 Discussion of Findings a) Findings

177 Based on the analysis of the data, it has revealed that Islamic practice encourages participation in decision making
178 process, furthermore, Islamic injunctions encourages participative management model in decision making.

179 14 b) Finding

180 The research showed the participative management model is similar with the Islamic perspective of management,
181 on the other it has revealed participative management and Islamic management are similar in decision making
182 process, even though, organization are not fully incorporating Islamic management in the management of the
183 organization.

184 15 c) Findings

185 The research question was positively answered, this can be affirmed by the respond of the organization which
186 implements participative management style often succeeds in efficiency and effectiveness, it also affirmed that
187 participative management increases job satisfaction among employees, furthermore, participative management
188 model brings job enrichment and productivity, to this end, the changes made towards implementing participative
189 management approach in organization create good understanding between management and staff.

190 16 d) Test of Hypothesis

191 1. H 0 : There is no existence of Islamic management perspective on the practice of participative management.
192 At 0.05 level of significance and 15 degree of freedom the table value is given, as 12.592.

193 17 Decision

194 Since the computed value (63.57) is greater than the table value (12.592), therefore reject the null hypothesis
195 and accept the alternate hypothesis. This affirmed that there is existence of Islamic perspective on the practice
196 of participative management.

197 18 H 0 :

198 There is no correlation between Islamic participative management and conventional participative models.

199 19 Decision Rule

200 Reject null hypothesis if the computed value is greater than the table value. Accept alternate hypothesis if the
201 computed value is greater than the table value. Degrees of freedom = (R-1) (C-1) = (5-1) (2-1) = 8. Level of
202 significance = 0.05. At 0.05 level of significance and 15 degree of freedom the table value is given, as 12.592.

203 **20 Decision**

204 Since the computed value (52.651) is less than the table value (12.592), therefore accept the null hypothesis.
205 This affirmed that there is correlation between Islamic participative management and conventional participative
206 models.

207 **21 H 0 :**

208 There is no significant impact of the practice of participative management on the organization.

209 **22 Decision Rule**

210 Reject null hypothesis if the computed value is greater than the table value. Accept alternate hypothesis if the
211 computed value is greater than the table value. Degrees of freedom = (R-1) (C-1) = (6-1) (4-1) = 15. Level of
212 significance = 0.05. At 0.05 level of significance and 15 degree of freedom the table value is given, as 12.592.

213 **23 Decision**

214 Since the computed value ??27.722) is greater than the table value (12.592), therefore reject the null hypothesis
215 and accept the alternate hypothesis. This affirmed that there is significant impact of practice of participatory
216 management on the organization.

217 V.

218 **24 Conclusion**

219 Participative management is an inevitable mechanism in organizations Shura is encouraging employees' participation
220 in decision making process, particularly increases the frequency and level of workers participation in decision
221 making considering the fact employees are part of the organization. The incorporation of Islamic perspective
222 of management provides holistic approach to participative management. Islamic perspective on management
223 studies is emerging area of research of modern management scholar for true sustainable future. (Abbas et
224 al., 2010). Consultation decision followers are always committed, loyal, obedience and maximum sacrifices
225 mentality to implement or execution the decision for the organization; On the other part coin, conventional
226 decision making style are practiced taking decision making and execution as a routine work, dedication and
227 sacrifice is rare example in current corporate world. It is concluded that decision making style of consultative
228 management in Islam produces much shared value for all aspect. The consultative management of Islam is
229 effective and viable concept. It is imperative to build organizational environment on components of Islamic
230 value system for successful implementation of Islamic management model. Organizational management demands
231 innovative thinking to deal with variety of problems in global corporate organizations. Islamic management
232 model furnishes five approaches to address any situation at hand. Corporate leaders can have a variety of options
233 to lead and influence their partners, colleagues, customers, employees and other stakeholders. These options
234 range from participatory to consistency approach to management. Islamic management model, being flexible,
235 has the ability to adapt according to the circumstances for optimum achievement of organizations and their
236 people. Therefore, this article motivates corporate leaders to implement Islamic management model particularly
in corporate governance. This initiative will help organizations to strengthen their management system. ^{1 2}

111

Figure 1: Table 1 . 1 Table 1

23

3	11	6	20
5	13	7	27
9	5	8	22
8	6	6	20
13	3	11	28
38	38	38	117

Figure 2: Table 2 Table 3 Total

12

Fo	Fe	Fo -Fe	$(Fo -Fe)^2$	$(Fo -Fe)^2$ Fe
3	3	0	0	0
11	3	8	64	21
6	3	3	9	3
5	5	0	0	0
15	5	-10	100	20
7	5	2	4	0.8
9	9	0	0	0
5	9	-4	17	1.9
8	9	-1	2	0.22
8	8	0	0	0
0	8	-8	64	8
6	8	-2	4	0.5
14	13	-1	2	0.15
3	13	-10	100	7.69
11	13	-2	4	0.31
				63.57

Figure 3: Table 1 . 2

2145

25		24		47
12		11		25
1		1		4
0		0		0
0		0		0
38		38		76
		Table 2.2		
Fo	Fe	Fo -Fe	$(Fo -Fe)^2$	$(Fo -Fe)^2$ Fe
25	65.8	-40.8	1664	25.29
24	65.8	-41.8	1747	26.55
12	31.6	-1.2	1.44	0.04
11	31.6	-19.6	0.04	0.001
1	2.6	-1.6	1.21	0.46
1	2.6	-1.6	0.81	0.31
0	0	0	0	0
0	0	0	0	0
0	0	0	0	0
0	0	0	0	0
				52.651

Figure 4: Table 2 . 1 Table 4 Table 5 Total

316789

16	19	19	9	63
19	15	13	11	58
2	3	2	6	13
0	0	0	3	3
1	1	4	9	15
38	38	38	38	152

Figure 5: Table 3 . 1 Table 6 Table 7 Table 8 Table 9 Total

32

Fo	Fe	Fo -Fe	$(Fo -Fe)^2$	$(Fo -Fe)^2 Fe$
16	15.8	0.2	0.04	0.002
19	15.8	3.2	10.24	0.65
19	15.8	3.2	10.2	0.64
9	15.8	-6.8	46.24	2.93
19	14.5	4.5	20.25	1.40
15	14.5	0.5	0.25	0.02
13	14.5	-1.5	2.25	0.15
11	14.5	-3.5	12.25	0.84
2	3.25	1.25	1.56	0.48
3	3.25	0.25	0.06	0.02
2	3.25	-1.25	1.56	0.48
6	3.25	2.75	7.56	2.33
0	0.75	-0.75	0.56	0.75
0	0.75	-0.75	0.56	0.75
0	0.75	-0.75	0.56	0.75
3	0.75	2.25	5.1	6.8
1	3.75	-2.75	2.56	0.68
1	3.75	-2.75	2.56	0.68
4	3.75	0.25	0.06	0.02
9	3.75	5.25	27.56	7.35
				27.722

Figure 6: Table 3 . 2

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