

# Islamic Human Resource Management in Gulf Countries: A Literature Review

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**Abstract:** -This paper explores the nature and substance of Islamic management practices in Arab countries. It also examines the impact of globalisation on multinational (MNC) companies operating in Islamic countries. Understanding Islamic management principles helps build a more suitable model of best practice management in Arab and Islamic countries. The study argues that reverse management skills delivery by MNC managers is crucial to successful human resource management in host countries. It adds to the comparatively limited literature on Islamic management by presenting issues critical to advancing Western Islamic management systems. It concludes that the incompatibility between global integration and local obligations is a key reason for the lack of progress in most Arab and Islamic countries.

**Key-Words:** - Islamic Human Resource Management, Quran, Human Resource Management, Arab World, Islamic Principles.

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## 1 Introduction

Human action is a blend of intellect and consciousness. This is an attempt to distinguish between the Western and Islamic views on the topic of discussion. Companies that follow the same business concepts in different countries profit from them in their respective countries in compliance with legal, political, and social norms. There are multiple Islamic and Western customs and traditions. Business practices and health regulations are also integral to regional environmental protection. Companies are standardised, identical, and distinct in a given culture because they are identical and distinct within that society, [1]. In [2], it is suggested that culture is characterised by highly distinctive values. The study examined national culture in many countries and found five factors that reflect the greatest gaps between workers. The role of individual factors in the disparity is necessary. However, there is an overlap in how the two parties influence each other. In general, there are more common characteristics, such as shop floor architecture, hierarchy, job sharing, working, and information gathering. Nevertheless, certain aspects are more culturally focused, such as human resource management (HRM). HRM is important in selecting the person to deal with various social repercussions. In countries where Islam is a

dominant religion, Islamic principles have been observed in HRM. This paper addresses the role of human resources in any organisation, detailing the most important aspects of its operation. Two topics have been dealt with in detail: human capital organisation and the Islamic emphasis on HR management.

### 1.1. Human Resource Management

Several scholars have acknowledged HRM as a means of enabling organisations to manage skills, motivation, and capacity building. The concept refers to the purpose of organisational goals, strategies, and tactics for the collection, growth, promotion, and management of the people in the organisation. In [3], a description is presented of how people build and develop their personal growth and autonomy. The researchers in [4] & [5] explain HRM as a framework for hiring workers, health security, equity, planning, study, and compensation. HRM requires organisational practices to ensure that it contributes efficiently to fulfil the employers' objectives, [6].

Human resources are an organisation's greatest assets and a central component of its sustainable competitive advantage, [7], [8], [9]. HRM aims to achieve organisational and individual goals for the most successful and productive use of human

resources. [10], [11], [12]. The HRM monitoring staff's work is controlled by their managers, [3]. "The nature of HRM has changed from being reactive, prescriptive and administrative to being proactive, descriptive and managerially active in Western developed economies." [13]. It is concluded in [3] that HR work can be classified into three policy areas: skills, opportunities, and effort. The study divided HRM into several areas, including employee growth, compensation and employee involvement.

## 2 Literature Review

In *Islam and Manager*, [14] discusses Islam's significant and essential contributions in diverse areas of life. In terms of leadership, he has pondered upon the qualities of a good Muslim leader. In [15], the writer explained the importance of Islamic ethics for business and administration in his book 'Ethics in Business and Management: Islamic and Conventional Approaches'. According to [16], Islam is promoted as a way of life - unitary and complete, wherein moral and ethical recovery and socio-economic recovery can occur. The researchers in [11] & [12] demonstrated the willingness of different Muslim countries to apply Islamic rules and guidelines to the Muslims' way of life, including their economic conduct. The principles and beliefs of the working environment are defined by [13] in terms of Economic effects of applying Islamic principles to Muslim societies, Islamic revival in Asia, and human resource management. To expand the decision-making process according to Islamic principles, [16] attempted to create a dialogue on the Islamic perspective of corporate governance. The goal of this paper is to comprehensively discuss corporate governance in a religious context.

## 3 Islam and Management in Arab Countries

The impact of culture, politics, Islam, tribalism, state power, and Western influence on governance is also recognised in management studies on Arab countries, [17]. About 300 million Muslims live in 22 Arab countries. The oil-rich Gulf States are relatively more prosperous and economically stable, and expatriates, Western education, information, and technology rely heavily on their economic growth and prosperity. In addition, Arab countries, particularly the Gulf States, have extended their wealth and openness to education

and practical management practices in Europe and the United States.

Some Gulf managers hold higher education degrees than their US, UK, French, German, and Japanese counterparts. Moreover, Gulf managers receive more management training annually than American and British managers. Western management is widely regarded, and many Western managers and professionals are educated in one way or another. Arab leaders and business people believe in creating a bridge between societies and a deeper understanding of each other's culture by incorporating Western education. Certificates are often awarded to graduates from Western universities or institutions in some Middle East countries.

In the Arabian Gulf region, several large business organisations, educational institutes, and training providers offer management qualifications accredited by the National Examining Board for Supervision and Management (NEBSM), headquartered in the UK.

Globalisation is high and affects the adaptation of local workers in the Arab world to the West. The free market economy of most Arab countries, together with capital accumulation, has resulted in excessively high consumer investment, over-ambitious ventures, an emphasis on training and growth, and a prevalence of people who consume much more than they generate. This has led to the unfair dependency of large multinational companies on goods and services produced and sold. Most Middle East countries have become large-demand markets for world market farmers. The spread of capitalist management practices and ideas in all aspects of life is evident: the rising presence of multinational corporations, increased Western exposure of local workers, the number of migrant workers, and even the influence of Western political and military operations, [18], [19] & [20]. It is argued in [21] that the MNCs should categorise the areas of tension and uncertainty (e.g. religious or political issues). Members of the MNCs must be able to adjust their actions and recognise contradictions between them and the Arab people, particularly in matters that uphold Arab values, such as the pillar of faith, respect for the elderly, and respect for family confidentiality. In Islam, there are mixed opinions on imperialist regimes (Stone, 2002). The technological revolution has been pursued more vigorously in poorer nations, such as the Middle East states. However, the problem of industrial and trade rivalry remains a global one.

Moreover, Islam is more than just a religion; it is a well-rounded way of life that incorporates economic and social aspects, [25]. The ultimate aim of the Muslim is to strive for a stable and prosperous world through the guidance of the Almighty God. According to Islam,

1. "all wealth and resources are owned by God;"
2. "humans manage God's wealth and resources as trustees of God"; and
3. "Those most loved by God are those who are most pious, helpful, and useful to other creatures, including humans, animals, and the environment." [17]

Islamic management was derived from these socio-economic and theological principles.

#### **4 Principles and Values of the Islamic Management System**

Prophet Mohammed was the first precept of the Islamic government developed in Medina, Saudi Arabia. This form of management has been an integral part of an organisation with its focus on simplicity. As he consulted and accepted the advice of his associates on matters not explicitly set out in the Holy Quran, Shura, or consultation, was a central feature of the administration of the Prophet. He had a council that was knowledgeable and experienced in the decree. Successors, who worked as a consultative and voting body, formed jurisprudential regulations upholding Islamic traditions and considering the Prophet's examples to be issued for Muslims outside Arabia, with Islam spreading to the South and North, East and West. The system of administration in the Muslim dynasties and empires became increasingly complex and less organised.

Urban Muslims have neglected important government institutions in the areas where they live. Islamic history and Islamic finance have gained much attention in recent years.

The role of Islam is derived from the teachings of the Holy Quran, as found in the life and words of the Prophet Muhammad. Several verses of the Quran speak of goodness, honesty, and justice and encourage people to learn new skills and help themselves and society. Islam puts great emphasis on cooperation and consultation, [22]. Management is a requirement for Islam, which is appropriate in most cases. Without jobs, one's life is meaningless and focusing on economic activity is necessary, [23]. Jobs are necessary for those who are skilled, hard-working, and creative, [24], [11] & [13].

- The target (Nya): Any action in Islam should conform to its intentions. "Action is recorded as intended, and a person is rewarded or punished accordingly." [13]. The individual has free will and is responsible for social change. The Quran (13:11), for example, has this effect on the management of human resources employees should not be punished for making unintentional mistakes.
- When a person is filled with Taqwa, they refrain from an unfair action, and order their soul to leave from Ammara, the primal process with animals, Lawwama, where man is conscious of evil and the battle of good and evil in a quest for repentance, to the higher level of the Mutmainna.
- Ehsan has various definitions: alms, perfection and transformation, pardon, absolute faith, and, particularly, good deeds. It is an unwavering task to seek God's satisfaction and adoration and allow the individual to do well without human supervision.
- Justice (Adl) is a virtue that everyone should cultivate, including managers and subordinates (Wilson, 66; Wilson, 2006). Underlining God's testimony as evidence of fair trade, it is said, "please do not let other people's indignation turn into error and turn away from judgement" (5:8). Justice should never be under the pressure of personal or other interests.
- Trust (Amana) is a fundamental trait in social relations, as all people in society are responsible for their actions, says the Holy Quran. "Do not betray God and the Apostle's confidence or deliberately misuse the stuff entrusted to you" (8:27). Trust leads to collaboration and power transfer to employees (13). The head is an 'ameen' or trustee who needs to respect the confidence that superiors and subordinates have offered him/her. Any manipulation or exploitation of resources is referred to as a lack of trust.
- Sedq (or Sedak) means that we do what we know best. Islam has forbidden lying or cheating in all situations. The Holy Quran contains many passages which emphasise the values and ideals of reality. Personal feelings, which may keep them from taking care of others in the right way to justice, do not influence managers and dependents.

- The vision of self-improvement (Etqan) demands an endless search to improve a person to do something about themselves. The unceasing effort to improve inspires individuals to work harder by learning new abilities and skills to improve the quality of their products and services. This significance is connected with passion and perfection (Alfalah).
- To maintain honesty and loyalty (Ekhlās) is a spiritual duty for all Muslims to keep promises, [25]. It is a sin to refuse deliverance deliberately. It is not Islamic to break one's word. Honesty promotes confidence and trust in a business and creates a group of trustworthy laborers and cooperation between employers (Quran, 5:1).
- A Muslim leader is required to inform and consult others before taking action. Core leadership principles in Islam are employed in discussions and guidance. In the absence of a specified document, consultation or shura is the right way to look after worldly topics.
- Patience is Eman's highest level (belief in the unity of God and in the messenger Mohammed's prophethood). Patience and humility go hand-in-hand at the organisational level. Patience in decision-making decreases the likelihood of mistakes and increases the chances of good negotiation.

In what way are the above principles and values of Islamic management in Arab countries practiced? The answer is, "Arab managers explicitly advocate such principles because non-Islamic traditional standards and values and Western management practices and theories influence management in general and HRM in particular" [Reference], as explained next.

## 5 Methodology

This paper addresses the Islamic interpretation of HRM. Islam teaches us to treat our most important possessions properly. Thus, for a Muslim manager, it is not only important to work with ethical obligations but also to please God (Allah). This paper is based on secondary data from books, newspapers, and the internet. From an Islamic viewpoint, an outline of current HRM and HRM facets was created. The framework is presented in five wide range categories, including Islam and

Work, Islam and Management Dimensions, and Islam and HRM practices.

## 6 The message of Islam

The Arabic word Islam, coming from the source word which itself means peace, refers to peace through obedience to Allah and abiding in His will. (Scripture of Islam).

Allah revealed the Qur'an some 1400 years ago to Prophet Mohammed (s.a.w.). Islam is not an organisation made by humans for Muslims. Thus, its practitioners' actions directly reflect Heaven's will. Many Muslims perceive Islam as a fatalist religion. However, the Qur'an states that people have a choice in the outcome of their actions. God gave them the Quran and his practices, which is one of the most significant aspects of their lifestyle and ways of thinking, [13].

### 6.1 Social Values

All human values are based on the fundamental idea that every person should achieve the greatest degree of success and self-love. The Quran highlights the differences in culture, tradition, language, money, etc., in the social framework (30:23). There is no privilege of tribal or state citizenship over other peoples. Correct life is the only reason for any greatness in the eyes of the heavens (49:14).

Islam recommends keeping workers in good health because they are our brothers, giving them appropriate clothing, and, if they are given a hard job, helping them perform it. The workers' salaries should be paid 'before the sweat dries on the body' (Maja, n.d.). Young people should love and take care of older people, and older people should be taught to treat the younger with kindness.

### 6.2 Economic Values

In the economic field, Islam's fundamental principle is to say that God owns everything (2:108, 3:190). Man is the vicegerent of God on earth. The main purpose of the Islamic economic system is to ensure that wealth is widely and most inclusively shared by existing institutions and by moral exhortation. Capital has to be shared, not kept by the wealthy (59:8). Islam has upheld the aspects of individualism and the plurality of strengths and advantages (4:33). It does not approve the allocation of capital due to "Allah's favour" (16:72). If funding for work, effort, skills, and talent is limited, this would not only have a negative effect on programmes and companies but

would also adversely affect the advancement of students. This is why national policies have always proclaimed equal pay for equal work but have never been maintained because of the difference in “skills, abilities, and expertise” involved in business activities. It has been adapted for use in a wide variety of different areas. For this reason, the Islamic economic theory of proportionate mechanical creation incentives will not be abandoned. Otherwise, it would prevent society from being developed culturally and spiritually, [26].

The prohibition of ‘interest loans’ is another strong attraction of Islam. Riba is discouraged because the money is drawn into a narrow circle, and humanitarian initiatives are limited to others (2:281).

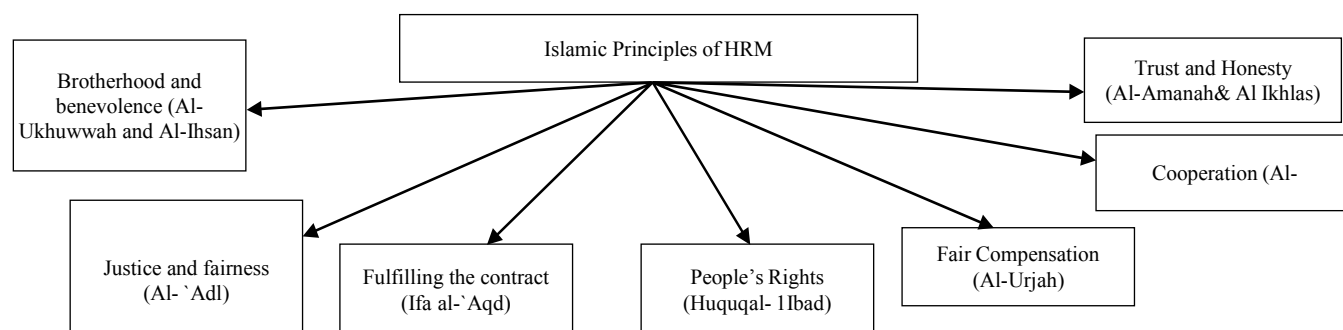


Fig. 1: Islamic Principles of HRM

## 7 Islam in Different Nations

The Islamic Republic of Iran declared to respect all of the mentioned political and economic institutions, including the media, the arts, civil society organisations, the armed forces and the private sector, [13] & [15].

The important thing to remember about Islamic nations is that some differ from others in different aspects. Such disparities can be found in the global sector as well as in social life. For example, in some matters, Saudi Arabia strictly observes the rule of the Holy Law, while in other areas, Turkey has adopted a different course of action by adopting secular laws. The significance of women in society is well known by society at large, [13] & [17]. The Malaysian government is committed to making the country an Islamic nation, allowing companies to manage their staff per Islamic principles.

Women in Saudi Arabia were unable to drive their own cars. According to [26], most women (as owners) work in the retail sector. Teaching is a profession for men, and it is rather difficult for women to find jobs outside their native regions. In this patriarchal society, to be allowed to travel,

women are supposed to have it in writing by their husbands or fathers.

In the case of Kazakhstan, as it got independent from Russia, the possibility to revive and replace “Russian-communist culture with its old, more patriarchal, Soviet-dominated culture, a change in women’s perception of their status at work and in society, and, in the short term, the chance for women to recover as they had before is at least dubious.” [27].

In [13], insightful information about women working in Iran has been provided. Women and men are kept separate for worship, public transport, etc. Iranian women do well in many parts of public life, including Arabian women in Saudi Arabia and the Gulf States. About 95% of girls attend primary schools in the country.

The experience of different Iranian managers in the past influenced [28]. It was uncovered that the Iranians naturally treat their supervisors as friends, sisters, or mothers. The management positions of ‘social’ and ‘teachers’ are an important part of the family relationship; they often participate in private life and sometimes make them feel familiar.

Malaysian organisations were examined in [29]. Islamization in the country is introduced and conducted to integrate Islamic ideals in all sectors of society. The agency gives its employees free loans in compliance with the teachings of Islam for buying cars, shopping, or wedding ceremonies.

According to Raheem, the recent changes in local population dynamics, the increase in demand for talent, evolving aspirations of young people and women, and the limited use of flexible and secure talent management approaches make it more difficult for organisations to grow and nurture talents. The convergence of systemic and organisational factors in the Middle East has increased stress in companies in the region.

During the last decade of the past century, considerable research was done on women in management in Middle East countries. For example, research on the work-life balance of western migrants was conducted by [21], and the retention of female talent in the Gulf of Hormuz on job success/patrons and work-related leisure/recreation is another significant study in [13] & [17].

## 8 Islam and Work

Islam is a way of life far more than mere faith and clearly describes how a believer adheres to religion in practice. In "Islam and Employment," the article illustrates the employer's or employees' obligation to fulfil their duties. The more dedicated one is to faith, the more attentive they are to their work. According to Islam's guidelines, an employee justifies his wages and well-being in more trustful observance of his working conditions and is a role model both for believers and non-believers.

According to [30], the main Islamic virtues, are nobility, modesty, self-control, good appearance, abstinence, loyalty, faithfulness, and integrity. This will inevitably impact the management and morals of employees.

Work-related properties are described in [28] as the following:

- Equality before God
- Individual responsibility in the sense of collaboration with others;
- Employees should be influential with dignity and honour;
- The equity theory to be observed;
- The appreciation of personal choices and fatalism;
- Advisory at all decision-making stages.

The manipulations popular in the contemporary business world must be resisted to streamline the HRM with Islamic culture. If managers wish to be good in all realms, the world and hereafter, they must pursue the will of Allah and messages from Prophet Mohammed. Below are the few areas that should be tackled for a successful HRM framework from an Islamic viewpoint.

## 9 Characteristics of Good Managers from the Islamic Perspective

Business owners depend on increasing incomes in the developed world. Many people have lost their direction in the world owing to materialistic accumulation. Once freed from the mystery, one can better view the environment. You should also know that your material possessions are not forever. In the eyes of believers, good deeds will last forever. The ultimate aim of every Muslim is to please God through the divine guidance of the message of Allah and Prophet Muhammad.

Motivated leaders express goals, set targets, consult, appreciate followers, and treat them with respect, humanity, and fairness. When a person lacks confidence, they may make others uncomfortable and disrespected. Nafs Lawwamah believes that work is challenging, highly rewarding and fun. Nafs Mutmainnah brings Allah's pleasure because it frees one from fear, [31].

A believing person is supposed to possess positive characteristics, as laid out in one of the teachings of Prophet Muhammad (Bukhari, n.d.). The manager must be strict but not aggressive, sluggish but not weak, and caring but not astounding. According to tradition, goodness is a strength. Therefore, managers, employees, consumers, or suppliers should be kind enough to others (Muslim, n.d.).

Islam promotes good business practices and the right to equal opportunities. This requires a dispersed decision-making organisation and advisory decision-making. These factors are necessary components of management quality, which allow management to be based on trust. Cooperation, perseverance and family unity can increase a company's productivity, [13] & [28].

Managers must trust themselves since trust is a moral imperative in their social, political, and economic lives, [32]. Allah advises that we give our allegiance to those who owe us because they are weighed down by debt (4:58).

Equally, serving people is an attribute of ethical entrepreneurship. Therefore, Islam emphasises justice in society, [32]. The faithful believers are

rewarded generously on the Day of Judgement because they have walked faithfully with Allah: "He forbids all shameful acts, injustices, and rebellion, and teaches you to be ruled."

## 10 Islam and HRM Practices

### 10.1 Islam vis-a`-vis Recruitment

When advertising is opened, several businesses offer a notice that only individuals of a specific class, colour, or sex can apply. In certain instances, however, the undesirable can do the same job with equal or even better results. Often ads convey the skills of a certain applicant and possibly the individual who attracts the HR manager. Such open benefits, which do not give deserving applicants a chance, are harmful to the viability of the business. The Islamic way of life does not promote favouritism in recruitment because it violates ethical principles of justice and infringes a contract with the employer to ensure the profit of the employer and the interests of all employees in the business (Huquq Al-'Ibad). People don't have to become favourites in the recruitment system. "Allah commands righteousness, good to children and relatives." (16:90), [33].

### 10.2 Islam vis-a`-vis Selection

During selection, the risks of bias are comparatively higher when the protocol allows subjectivity. There is no standardised screening process, and unconstructed questions are required to conduct interviews. That is why many nations have legislation to enforce the method of choice. The US Civil Rights Act stipulates that all tests used during or in support of decisions must be confirmed. However, these laws and regulations do not guarantee fair treatment and ethical conduct. Such favouritism is not permitted in the Islamic system since Islam promotes impartial actions, [34].

### 10.3 Islam vis-a`-vis Training and Development

Organisations should support their staff through training and learning opportunities to gain new skills and expertise. This raises the morale of staff and gives employees more job opportunities. The Islamic Ethical Structure obliges all to be aware of knowledge, which refers not only to basic Islamic knowledge but also to the knowledge and skills of the profession needed to fulfil the contract with one's employer. Islam thus emphasises the dual

principles, moral consistency, and the professional efficiency of the staff (Sadeq, 1990).

### 10.4 Islam vis-a`-vis Performance Appraisal

Performance assessment measures the performance of a person's job. If this is not done effectively, efficiency diminishes, and resentment arises. To prevent this, employees should be paid well to let them know that they need this assessment because that's important for the company. Those who do not do well should be advised that their goals are more difficult to achieve. The poor conception of assessment procedures, such as quantitative categories of evaluation issues, leads to unequal judgement and, in certain situations, the dismissal and unfair promotion of some staff, [35], [36] & [37]. These partial decisions run counter to the ethical principles of justice, fairness and human rights and are not part of the Islamic system.

### 10.5 Islam vis-a`-vis Compensation and Wages

An ethical problem may arise when a labourer is exploited for unpaid gain. Wage and promotion preferences may also raise issues, [38]. The mere relationship between demand and supply power cannot lead to a fair and ethical pay standard in a labor-rich society but can lead to undue exploitation of workers. Figure 1 demonstrates Islamic ethical principles for managing human resources by which compensation is equal to the effort made by the employee. "Woe, those who deal with fraud, who are able to measure their full value when they receive it from others, but give less when they are given in measure or in weight, according to the Principle of Fair Compensation." (Al-Uhrah).

Moreover, the Islamic system often requires a careful and fraternal system (brotherhood) when payment is made. Companies should create a compensation policy that allows their employees to meet their basic needs and a quality of life similar to the employer's, according to their maximum employee contribution, [37]. This should be done to keep with Muslim Brotherhood's ethical principles (Al-Ukhuwwah and Al-Ihsan) and equal pay. No bias can be shown in wages and promotion because these policies are contrary to the Islamic values of democracy, justice, and equality (4:29, 5:8). Man has been made the vicegerent of God on earth. God made a distinction between the poor and the rich in this world. According to the heavenly message:

"Mankind! We created you into nations and tribes so that you can know one another (not that you may

despise each other). The fairest of you in this world goes to heaven” (Surah Hujurat, 13). “Gracious is God to His servants: He gives Sustenance to whom He pleases.” (Surah Al-Shura; 19). Many countries

in the region have been focusing on developing their economies to reduce the number of outsiders due to the difficulties in finding workers, [39], [40], [41] & [42].

Table 1. Evidence from Previous Literature

Source	Key findings
[43]; [44]; [45]; [46]; [17]	Economic development in the area is sluggish, and a number of factors can be due to it: The so-called surplus of natural resources (over-dominance of the oil industry in oil-rich countries), systemic imbalances, weak political structures and political reforms, Underdeveloped financial markets, sluggish global economic integration, mainly dysfunctional public sectors, rising unemployment, lack of job skills, The powerful propensity of many locals in the Gulf State count
[48]; [49]	Emerging evidence indicates that most Middle East countries are now focused on both human capital and organisational development.
[50]; [51]	The oil-rich countries have made several efforts to reduce their reliance on it, and other sectors that need skilled human resources should be created.
[52]	Focus on the growth of blocks and the reduction of the number of foreigners due to the pressure from rapidly rising communities to provide their native people with employment.
[45]; [39]	Nationalisation initiatives (i.e., to reserve jobs for locals) have been followed by several countries, e.g. Saudi Arabia, Oman, and UAE. There are, however, significant questions regarding employable skills and the mentality of residents who do not prefer to work in private and lower-level roles.
[18]; [13]	Examined the influence of Islamic values, ethics of Islamic work, and values on the region’s human resources management.
[24]; [47]	Explored the impact on the management of human resources in the area of Islamic work ethics and Islamic values. Islamic values and the definition of Shura (consultation, social harmony and reverences) have been articulated in consensus decision-making, respect for authority and age, and attention to the welfare of workers and society as a whole for countries such as Kuwait and Saudi Arabia.
[52]	The need for an interpersonal contact and diversity environment system to be developed and practised to promote workforce localisation in countries with a majority of expatriate workers, such as the UAE.
[44]	Effective HR management issues in the public sector in the Middle East where nepotism influence is strong.
[53]	The localisation programmes in several countries of the Middle East region
[54]	The need for international companies and employees to respond strongly to the local situation. If foreign companies wish to thrive in the Middle East, they should gain an understanding of the regional community, politics and people.
[13]; [37]	HRM activities, namely recruitment, selection, training and development, play an important part in the workforce



## 11 Discussion

At present, most Arab countries have a superficial and excessive religious consciousness which limits the expansion of Islamic governance. Many Muslims in the Arab world are completely preoccupied with Friday prayers and personal hygiene. Islam is a lie, except for those who believe in it, [18]. Islam is not just a religion but also a set of principles regulating various activities, a community, a way of life, and a culture, [55]. Islam has a profound effect not only on economic institutions but also on human relations, [56]. It has become a trend at work and in the family and is an important element for the community, [55] & [56]. It's not common for Islamic values to take place in the labour market and significantly impact the country of origin. At least in some countries where Islam is perceived and integrated, government management practices are at odds with Islamic teachings. In fact, autocracy and nepotism had already been flourishing under Arab rule. These Arab practices of the nomadic culture concerned the structure of leadership. Principles of Islam and Confucianism and European powers helped shape Malaysia's identity. MNCs who do business in Muslim countries should keep this in mind. Ali (2008) argues that Multinational Corporations (MNCs) should group the regions having the threat of conflict and uncertainty (e.g. religious and political problems). Leaders of multinational companies should also have leadership skills. The present failure in Arab countries to implement Islamic governance ideas and practices is likely because of the lack of economic growth and especially owing to the lack of confidence of foreign investors in Arab states. Perhaps Western management thinking, where many techniques are available, makes it much more difficult to integrate with local work practices. This article encourages Arab managers to explore Islamic management and managerial theories when researching Western management concepts and practices. Both information sets are complementary rather than mutually contradicting. The power distribution between the government and society is similar across Arab countries as the Western and Islamic political forces are similar. But more evidence is needed to confirm this point, which could be explored further in future research.

## 12 Conclusion

The administration is based on the legal order and Sunna values. There is a framework for cooperation among the administration of Islam. Management is a moral, metaphysical, and physical activity motivated by earthly wishes and rewards in the afterlife. Employees repose trust in their employers because of a mutual friendship between employers and employees in Islam. Both the victim and the suspect are accountable to God for their deeds. In Islamic management, moral and theological principles also play a big role in decision-making and implementation. Western management philosophy's technical and material objectives are important, but not always. Considering these basic principles and features of societies, a mixture of Western and Islamic regimes can be developed into both Islamic and non-Islamic states with dominating moral and theological sub-sets over material rules. This paper intends to add to the Islamic governance studies by strengthening the West's recognition of the Islamic governance system. The distribution of Western rule in Arab and Islamic countries, and the expansion of the Islamic mode of governance in Western countries, particularly among multinational and transnational company managers, must be adequately managed.

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Amgad S. D. Khaled carried out the theoretical part, simulation and the optimisation.  
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