Research Article

A Complete Story of Organizational Excellence: Mainstreaming Islamic Perspective Into Organizational Development Discourse

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Abstract.
Imam Malik bin Anas (May Allah Almighty have mercy on him) reminded that the ummah cannot be as great as the best generation of the past as long as they are not developed in a way that the best generation was developed by the Prophet Muhammad ﷺ. This article explores, theoretically, the reasons why Islamic perspectives must be mainstreamed into an unnegotiable theoretical foundation for organizational development, especially for public bureaucracy reform in the next time to come, toward world-class bureaucracy.

Keywords: Islam perspective, organizational excellence, organizational development, world-class bureaucracy

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1. Introduction

The end of philosophy. The end of social science. The end of physics. These three of ten chapters in The End of Science represent Horgan's skepticism about the future of science [1]. Although Horgan, Penrose, and initiators of the symposium entitled The End of Science do not see it as the end of science in essence, but scientists awareness of the limits of science ability to explain human life is getting thicker. It is not that science does not function properly; rather, it reached its twilight when everything in human life can be well explained. Now, it can no longer explain the subtle aspects of human life.

Stent [2] called that twilight as the golden age which explains at least two things. The first is the achievement of science that theoretically explains adequately all aspects of human life, which closes the possibility to find the new significant theoretical break-throughs. According to Stent, science itself might be ending, and not because of the skepticism of a few academic sophists. Quite the contrary.

Science might be ending because it worked so well. The second has to do with a new trend. The Science in building the theory is no longer based only on logical principles and empirical findings (*logico* and *empirico* principles), but also on prophetic values sourced from holy scriptures such as Qur'an, Bible, and Bhagavad Gita. The new trend represents a new phenomenon in science: spiritualizing science. For example, in the Christian tradition, Julian (2002) wrote God is My CEO. He described how the CEOs of the world's largest corporations base their judgements on God's principles in making important decisions. He said that they "... following God's principles in a bottom-line world."

Based on the same tradition Blanchard, Hodges, and Hendry [3] described the leadership of Prophet Isa PBUH as leadership role model of all time. Bailey [4] stated that this model provides 11 principles to be a servant leader that have ability to inspire and empower others. Senge [5]in a paper presented at Harvard University entitled Spirituality in Business and Life: Asking the Question, made a very shocking revelation. He said, the concept of spirituality is deliberately avoided, because its application in organization creates ambiguity and concerns. But then he realized that the avoidance can cause a lot of negativity, especially unhappiness in both collective and individual life. Various crises taking place in organizations, especially in developed countries, require us to shift our perspective and even revolution, namely spiritual revolution. His interview with Kosmos Journal confirms that spirituality should not be neglected in the organization [6].

Regarding the avoidance of application of spirituality concept in scientific discourse, Hill, Pargament, Hood, Jr., Mccullough, Swyers, Larson and Zinnbauer [7] give another testimony. Spirituality is a subjective concept and difficult for people to measure or operationalize. In fact, science needs concepts that are easy to observe, measure or operate. Quoting Ellison's opinion, they said that,

"For scientific investigation to occur there has to be a consensus of meaning with regard to the phenomenon being observer . . . It is probably because such terms as spiritual appear to have subjective meanings which are impossible to operationalize that behavioral scientists have avoided the study of spiritual health and disease."

Blanchard's intellectual development is similar to Senge's. He inherited Greenleaf's ideas when he wrote Leading at Higher Level. He said that one of the determinants of organizational performance is the right leadership style, which is referred to servant leadership; a leadership style which based on the leadership of the Prophet Isa PBUH.

The whole processes of When Science Prostrates is good if it closes with one of Ziglar's works: God's Way is Still the Best Way. In this book he [8] said that it is time to integrate prophetic values sourced from holy scriptures into the organization's life. This idea is similar to Peltonen [9] when he initiated the importance of beyond secular leadership theories in organization's life.

2. Theoretical Framework

This research was carried out in Rokan Hilir Regency. The reason for selecting research objects was due to the high level of stunting cases in Rokan Hilir Regency. In this research, the approach taken is a qualitative approach. The data required in this research consists of primary data and secondary data. Primary data comes from informants in the form of information and data from interviews with parties involved in policies in efforts to overcome stunting in Rokan Hilir Regency, including the community and NGOs. Secondary data comes from literature studies, articles, documents and photos, statistical data, and archives, both from the government and the community. The unit of analysis in this research are people who are considered to have knowledge about the Stunting prevention policy in Rokan Hilir Regency from among the policy implementing apparatus, some who have certain positions, some as staff, community members and also from NGOs. The facts required are in the form of words or actions of informants who provide data and information about the matter in question, through the process of interviews and observations. Data collection was also carried out through FGDs with relevant stakeholders. The triangulation method is carried out by reducing data, then describing and explaining the research results, then drawing research conclusions.

One of the global trends that according to Naisbitt and Aburdene [1] has really taken place in 2000-an is the rise of Religion Yes, Spirituality No phenomenon. They distinguished the concept of spirituality from religion. In fact, they said that spirituality is not a religion or at least not tied to any religion. Phipps and Margaret Benefiel [3] added that the relationship between the concepts of spirituality and religion remains unclear, especially in the field of faith and spirituality at work. Based on literature review, they mapped relationship between these concepts. First, spirituality and religion are mutually exclusive. Second, they are overlapping. Third, they are synonymous. Fourth, religion as a subset of spirituality. Fifth, spirituality as a subset of religion. And sixth, they are contextually determined. According to Bayka [10], spirituality is about deepest feelings

within a human's spirit and heart. It is a psychological pattern embracing a meaningful life, wholeness, and interconnectedness with the external world [3].

Baykal [6] said that spirituality encompasses values like love, gratitude, authenticity, compassion, tolerance, altruism, and sense of community, and it is a holistic understanding of the existential self. Spirituality is the basic feeling of connectedness with one's complete self, others, and the entire universe. It is the search for a vision that encompasses service to others, humility, charity, and veracity. Spirituality includes an ethical approach with responsible attitudes that boost meaningful work and positive relationships. Spirituality includes an ethical approach with responsible attitudes that boost meaningful work and positive relationships [3]. Spirituality in this context not only deal with great courage, grit, passion, perseverance, and all virtues mentioned above. However, it cannot be separated from religion, although the perspective and life core values a person held do affect the formation of their virtues. In When Science Prostrates perspective, spirituality is equal with religion or at least a religion a person belief in functions a basis for the cultivation of one's spirituality.

Therefore, the distinction of spirituality from religion is irrelevant in this perspective. Spirituality Yes, Religion Yes. Bayka [3] added that perceiving these two concepts as completely disconnected from each other is not considered correct by many researchers. Hill, Pargament, Hood, McCullough, Swyers, Larson, and Zinnbauer [10] found that it is impossible to separate spirituality from religion. They insisted that spirituality and religiosity are two different concepts having no common ground, and they cannot be polarized as individual–institutional or good– bad. They also reviewed recent research on empirical self-description of individuals as religious or spiritual and found that the majority of people describe themselves as both religious and spiritual.

Recent studies on leadership and organization development has integrated concept of spirituality into concept of religion in term of Spirituality Yes, Religion Yes. For example, Leadership Today edited by Marques and Dhiman [10] positioned the main virtues contained in the concept of spirituality like vision, purpose, trust, moral behavior, authenticity empathy, mindfulness, and motivation as integral part of religious faith. In this book, Dhiman [11] specifically discussed leadership and spirituality which, among other things, emphasized that the main role of leader in leading organization is to cultivate a culture of spirituality in order to develop a healthy organizational culture.

Palgrave Macmillan as a world-class publisher hold a series of studies on spirituality, leadership, and organization. The study resulted the important works published in Palgrave Studies in Workplace Spirituality and Fulfillment as mention below:

1. Leveraging the Power of Servant Leadership, 2018.

2. Spirituality, Sustainability, and Success, 2019.

3. Bhagavad Gītā and Leadership: A Catalyst for Organizational Transformation, 2019.

4. Faith Traditions and Practices in the Workplace: The Role of Spirituality in Unprecedented Times, 2022.

5. Managing by Dharma: Eternal Principles for Sustaining Profitability, 2022.

6. Mindfulness for Authentic Leadership: Theory and Cases, 2023

7. Consciousness-based Leadership and Management: Organizational and Cultural Approaches to Oneness and Flourishing, 2023.

8. Leadership Wholeness: Application of the Spiritual Intelligence Model, 2024.

These publications represent empirical and theoretical acknowledgment of the importance of integrating prophetic values into the organization's life. The secular approach has proven its results, but relying solely on the approach will produce a positive impact that will not sustainable dan unsatisfactory in the long-term and it can even create new problems such as a crisis of trust and psychological emptiness in the organization's life.

Neal [5] compiled the experts' thoughts on the relationship between spirituality, leadership, and organizational development. Springer publisher in 2013 published the compilation in a book entitle Handbook of Faith and Spirituality in the Workplace. According to Neal as editor of the book, the publication was inspired by the global movement that mainstreamed spirituality issues into organization and leadership studies. And the movement became something inevitable as a result of experts' deep awareness about the When Science Prostrates phenomenon; as a result of golden age achieved by science. Neal wrote that,

"Thirty years ago there was an unusual phenomenon occurring that only now in hindsight seems to be a pattern. One by one, many of the people ..., and many others around the world, were having what could be variously called spiritual experiences, faith awakenings, moments of enlightenment, or transformations."

"We began to see that when we lived by our faith and spiritual values in all parts of our lives, including work, things seemed to get better. When we seriously committed to a faith/spiritual practice such as prayer or we're actively involved in a faith or spiritual

community, our inner lives became richer. We felt a sense of inner peace, even if things weren't always better."

In the future, the movement mainstreaming and integrating spirituality, religion, organization, and leadership studies will create new concepts such as spiritual organization or faith-friendly leadership and organization that describe processes and practices of basing the following God's principles in organizational processes and governing practices such as leadership and human capital development, decision making process, culture, organization, and workplace well-being development.

Miller and Ewest [9] reported an exciting conceptual findings on religious faith in workplace from Protestantism perspective. Based on their analysis of conceptual development on Protestantism from the past to the present, especially in North America, they denoted that the five religious faiths in the religion shape and influence faith in modern workforces:

1. Personal purpose or calling: personal identity and purpose and meaning from work.

2. Stewardship/co-regency: called to complete God's creative work, to heal and repair the broken or fallen aspects of the material world, servant leadership serving those below you and enabling them to do their jobs better.

3. Economic justice and business ethics: justice, equitable use, economic justice, and personal ethical character.

4. Modesty coupled with generosity within success: modesty in display, generosity to those in need, and prudence in consumption.

5. Evangelism/expression: proper stewardship of resources and/or ethical behavior is rewarded with profit.

At the core of these five religious faiths is a call for the believers to take participatory role in generating, repairing, reforming, and restoring the world as representation of God's self-giving love in creation.

Neubert and Dougherty [12] reported the findings of an empirical study on the role of religion in the workplace based on the Christian tradition. With the title Christian Perspectives on Faith at Work: An Empirical Exploration of Faith and Work Associations Across Christian Religious Traditions they said that the latest findings revive and affirm previous opinions about the relationship between religious faiths and motivation to work, entrepreneurial activity and behavior, or achievement motivation as stated by Tocqueville (1835), Weber (1904), McClelland (1961), Dodd and Gotsis (2007). In this

study, Neubert and Dougherty devoted their attention especially to the role of Christian congregations in making faith relevant to the workplace. They said that,

"Two variables that have particular relevance to the association of faith and work are the Congregational Entrepreneurial Orientation Scale (CEOS) and the Congregational Faith at Work Scale (CFWS). The CEOS variable assesses the behavior of congregational leaders related to being innovative and demonstrating a willingness to take risks, whereas the CFWS variable assesses the extent to which specific beliefs about faith and work integration are emphasized within a congregation. This chapter reports on the association of these congregational variables, across religious traditions, with work attitudes and behaviors."

Lurie [7] based on Jewish perspective examined the central concepts in Judaism that have relevance for work such as the holiness of work, spiritual gymnasium, shifting from greed to abundance in the business world, chastening of love, gratitude and service. The holiness of work deals with the honesty in work, especially in business. According to the concepts, all activities are absolutely important in human life, but business success has a very important role. She said that,

"... business success is such a powerful goal that one can be easily tempted to do whatever it takes to succeed. The person who can resist these temptations and conduct business in an honest fashion, though, has truly lived according to the highest standard. This person will naturally, and effectively, study, pray, and give money and time to charity. Conversely, if one is dishonest in business, then prayer is insincere, study is ineffective, and charity is tainted."

Commitment everyone to comply with the highest standard It is very important to ensure their lives remain good.

The concept of spiritual gymnasium relates to spiritual exercises to get spiritual fitness or human goodness. The life challenges are increasingly tempting humans to commit fraud such as corruption and greed. Various instruments must be arranged to fix it. But what is more important than all of them are the factors that come from within humans. And these factors are the result of spiritual fitness as the result of spiritual gymnasium. Shifting from greed to abundance in the human life represents the philosophical and spiritual teachings tell us that there is a higher resolution in solving the trade-off between gaining wealth for ourself and concern for others. These teachings urge us to move from a mode of greed to one of abundance.

Chastening of love describes what we should do in facing the difficult times that are sometimes dauting and disappointing. She said that in facing the difficulties, we often fall to the side as we hunker down in fear and uncertainty, returning to the familiar old patterns. We do this out of fear, and in a fearful state of mind, it is very difficult to find wisdom because when such a strong, raw, negative emotion arises, our ego-self takes over, dampening our deeper knowing that comes from spirit and unseating our sense of confidence and connection. Stay loving the others be a solid anchor to face chastening of love so that harmony is always maintained, including in the workplace and in other collective activities. Gratitude and service represent the spiritual calling to quickly fulfill God's calling. This calling also reflects gratitude for the blessings that Allah bestows. Meanwhile, service also has a horizontal dimension, because we are born and built to serve each other in the sense of benefiting all humans. This God's principles are very useful in maintaining the solidity of a community or organization.

3. Results and Discussion

3.1. God Governance, Governance 6.0

In every implementation of an activity there are always obstacles in its implementation. To achieve a desired desire in carrying out activities is not easy even if all these matters are carried out optimally. Achieving satisfactory results cannot be separated from obstacles and obstacles caused by several factors. The following are various things or factors that inhibit stunting sufferers from decreasing:

Before discussing the role of Islamic perspective in achieving organizational excellence, we stress that public bureaucratic reform, whatever it is called, cannot be separated from the ideal of realizing organizational excellence both at the national and world class (world-class bureaucracy) through organizational development. The theories of organizational development published so far can generally be grouped into two paradigms: within and in-between paradigms. Within paradigm focus on optimizing the internal factors such as leadership, human capital, organization structure and culture, information technology, etc. On the other hand, the in-between paradigm emphasizes the external factors such as collaboration with other organizations.

There are several questions in the discourse of organizational development such as why should be developed and what to be developed? Why should be developed dealt with raison d'être and goal to be achieve such as dynamic, adaptative, and

agile organization in the future. What to be developed is related to what or which elements of organization to be developed to build the dynamic, adaptative, and the agile organization. This question dealt with many choices such as leadership, human capital, workplace, organizational culture, and collaboration with other parties. Parallel to the discourses discussed above, in this part we will discuss the thoughts offered by Arkoubi and others scholars such as Al-Buraey, Hayward, Adair, and Bunasim. These all thoughts crystallize into Islamic perspective in building organizational excellence. Arkoubi [1] in his seminal work stated that literature on religious faith and spirituality focus more on enlightened employees in building organizational excellence. Enlightened employees are those who are able to integrate prophetic values (spirituality or religious beliefs) at work. A nice mix of enlightened employees with prophetic values form a vibrant organization or workplace well- being. Islamic perspective is beyond that.

Islamic perspective sourced from the holy scriptures Qur'an and Hadith develops a foundation of workplace spirituality. This foundation theoretically frames the formation of organizational excellence which includes:

1. Wholeness paradigm (a single-breath paradigm).

2. Slavery and servitude to Allah Almighty alone.

3. Tawheed (the oneness of God).

4. Khilafa (trusteeship).

5. Taqwa (piety).

6. Akhlaq (moral character).

7. Tawazun and Wassateya (the whole person at work).

8. 'Adl (justice).

9. Lutf, Chafaka, Tassamuh, and Takaful (kindness, compassion, tolerance, forgiveness, and solidarity).

10. Talabu Al Ilmi Bi-stimrar (continuous learning).

One of the causes of the still high stunting rate in Indonesia is the lack of information to the public about the importance of paying attention to nutritional intake and personal hygiene in pregnant women and children under two years of age.

Some of them will be explained below. The wholeness paradigm or a single-breath paradigm teaches us the unity of orientation between the worldly affairs and the hereafter or integration between worldly and government into religious affairs. The basic principles and values of Islam perspective in governing collective actions, managing organization, management, implementing development programs are not the result

of a human system of thought as Western scholars believe. The result of the human thought, no matter how sophisticated it is, will be in the expiration date. And it is not possible for Islamic perspective. Braibanti as Western scholar encouraged a return to Islam perspective which is considered to have many advantages over Western perspective [10]. Slavery and servitude to Allah Almighty describe a fundamental position of men/women vis-à-vis Allah Almighty. These basic values teach us many things.

Among others, totally servitude to Allah Almighty by fulfilling His rights without reserves and equality of positions among others. The more total the servitude to Allah the Almighty, the more glorious the degree.

Tawheed (the oneness of God) represents a profound and a core concept in the Islamic perspective. This perspective divides Tawheed into three categories:

1. Tawheed ar-Rububiyah (maintaining the unity of Lordship), that is, affirming that Allah Almighty is One without partner in his sovereignty.

2. Tawheed al-Asma was-Sifat (maintaining the attributes of Allah's names and attributes), that is, affirming that they are unique and incomparable.

3. Tawheed al-Ibadat (maintaining the unity of Allah's worship), that is, affirming that Allah is alone in His right to be worshipped.

The practical and empirical implications of this basic value are that: (a) Allah Almighty is very close to individuals and knows their inner thoughts and deep feelings (Qur'an 50: 16); (b) a true worship of Allah Almighty implies an absolute absence of intercession and a full remembrance of and trust in God in every moment of life; put your trust in Allah Almighty if you are truly believers (Qur'an 5: 23); and (c) the human being is liberated from all kinds of fear except from the fear of Allah Almighty and has to act in accordance to the Islamic morality. Khilafa (trusteeship) represents Islamic doctrine that Allah Almighty assigns humans to manage the earth professionally and trustfully by conveying and applying the divine laws pertaining to every area of life. In fulfilling the assignment individuals need to align their actions, including work and economic/business. activity, with the Islamic principles. The assignment is also a humanity test which contains a very heavy responsibility.

4. Conclusion

Some practical implications can be derived from these basic principles. Fisrt, The Islamic perspective provides a more comprehensive and solid framework of organizational development. Second, Although the human factor posit an important factor, but the fundamental and spiritual foundations of organizational excellence are very decisive.Third, the great leader of the great leadership plays the prime mover role in moving all fundamental elements toward organizational excellence. Fourth, wholeness paradigm and totally servitude to Allah Almighty bind together the lasting impacts or sustainable results obtained from the application of this perspective.

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