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CARING VALUES AND ITS SIGNIFICANCE TO SHARIAH-BASED QUALITY MANAGEMENT SYSTEM (MS 1900) IMPLEMENTATION AMONG MALAYSIA'S UNIVERSITY EMPLOYEES

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ABSTRACT

This study examines employee's perceptions at a Private University in Malaysia on applying employee caring values in compliance with the Shariah-Based Quality Management System (MS 1900). In this study, 297 respondents were involved, encompassing two primary campuses in Putrajaya and Pahang employing quantitative methods. This study's data collection is through a survey study with questionnaires distribution developed based on relevant literature. The research findings indicate that caring values application has a significant relationship (r = .758 and p = .000) in Shariah-Based Quality Management System implementation in the university, generating job satisfaction. Furthermore, the study's findings may guide other higher education institutions to obtain MS 1900 certification. Through MS 1900 certification, the organisational management system can improve its performance and excellence, ultimately contributing to employee's contentment and satisfaction.

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1.0 Introduction

Islam demonstrates the complete way of life that guides all human existence fields and being (Ahmad, 2016; Abu Bakar et al. 2016; Abdallah et al. 2019), representing the basic principle of most Muslims community in Malaysia. Recognising the importance of these values in daily life, Malaysia proposed implementing the Islamic values as a public administration policy launched by the Malaysian government in 1985 by the fourth Prime Minister of Malaysia, Tun Mahathir Mohamed. Among the goals of introducing the policy is to streamline the administrative process centred on honourable Islamic values and provide efficient and quality services for all in the society irrespective of their race and religion. Therefore, all persons in the society, particularly the civil servants, must practice caring and noble values such as having integrity, cleanliness, efficiency, trustworthiness, discipline and a high level of care and concern to achieve organisational excellence. Lasrado (2018) emphasises that caring values are beneficial for organisational success and ensure a harmonious working relationship. Such practices and culture can further promote the country's growth and put the nation on a pedestal to compete with other developed countries (Mohd Adnan

& Ismail, 2013). Kaehne and Nies (2021) said that values are what an organisation takes as essential to pursue. It is significant for managers to investigate to what extent employees incorporate such values described in the organisation's mission statement, visible in employee behaviour.

2.0 Background of Study

Past studies have shown that implementing the Islamic values in the Public Service Sector (PSS) can prevent adverse conduct and behaviour in a person, such as corruption, fraud, dishonesty, and even suicide due to frustration among employees (Wan Husin, 2012). Western beliefs agree with the Islamic perspectives of instilling positive values in persons to enhance humanity (Haron et al. 2020). According to Basir et al. (2019), inculcating employees' caring, and noble values is proficient in creating a mature mindset and building a decent identity and personality. Thus, the ability to reason, socialise, and communicate based on noble values enables individual employees to perform their jobs better by bonding and improving relationships with other people (Baba, 2006) and the Creator (Abd Razak, 2010; Mukayat & Muslich, 2015). When a person understands the concept of work that adheres to the principles or fundamentals of the Islamic Shariah, it is easier for them to appreciate work ethics centred on those noble values. Che Omar (2001) and Abu Bakar et al. (2016) affirm that the notion of work in Islam is based on the concept that Allah SWT created man as the caliph and that man is given responsibilities on the resources available to prosper and cultivate the earth. Khan and Chandel (2021) agree that employees are intrinsically driven to achieve goals because of their values. Individuals who lack a set of values frequently require external encouragement to achieve their objectives.

According to Haron (2002), the caliph's notion means a connector, liaison, and a person responsible for delivering or doing something. Thus, among the tasks set by Allah SWT following his position is to flourish the earth (world) as His word in *Surah al-Hud*, verse 61, which means:

> "He is the One Who made you from the earth and settled you in it.".

Furthermore, Allah SWT has said in *Surah al-Baqarah*, verse 30, which says:

> "Indeed, I will make upon the earth a successive authority." The angels then said: Do You (O God) want to place upon the earth people who causes corruption therein and shed blood (murder), while we declare Your praise and sanctify You? Allah said, "Indeed, I know that which you do not know."

Suppose these noble values are not performed as an ethos or daily practice while working; it will inevitably give way to social depravity among the community and ultimately destroy the nation and country's civilisation. If the matter is not taken into due consideration, the adverse effects will cause the loss of using the noble values guided by Islam (Hassan, 2004). The problem lies in the present human attitudes, which are increasingly influenced by materialistic standards and neglect of religious values (Mohd Adnan & Ismail, 2013). Muttaqin (2016) says that materialism is incompatible with Islam's basic principles. It causes countries to regress in intellectual and cultural development, industrial advancement, and social progress.

Moreover, the media often reported the issues of moral depravity within the community that began to spread among civil servants caught with white-collar crime, social ills, corruption, discrimination, oppression, and the abuse of power (Munohsamy, 2015). The Ministry of Higher Education Minister also highlighted the issue during the 2021 Mandate Ceremony. One of the Ministry's strategic focuses is to consummate institutional excellence by attaining the Five S (speed, synergy, solidarity, strategic, standard). These five elements need concentration, especially on specific aspects of standards and qualities that each employee needs to exercise when carrying out daily tasks. Employees should emphasise the obligation of noble values and avoid negative behaviour when carrying out the entrusted tasks.

Last 13th January 2021, in the New Year Mandate Ceremony, the Director General of Public Service, Tan Sri Mohd Khairul Adib Abd Rahman stressed that the issue of individual officers lacking integrity, engaged in bribery and committing various offences will not tarnish the good image of the overall civil servants that still observe good conduct and quality. He added that failure in integrity among civil servants is no longer an individual issue or an organisation's internal issue but a common issue that needs to be addressed jointly to form a robust and efficient service delivery. Conversely, Nathan (2020) argues that lack of integrity among employees does affect employee reputation and can also be damaging to the organisation.

When noble values like integrity are honoured by staff members, the value's practice becomes a norm that complies with quality management system standards. It will also bring various other aspects of worldly success (Talib & Rahman, 2010; Mohamed et al. 2016; Mohamed & Taib, 2019), but more importantly, the

obedience of following the requirements in the *Shariah Islamiyyah* or Islamic Law itself (Mohamed et al., 2020). As a result, organisations and the country will maintain their status at a high level in the world's eyes and soar the country's image in the international arena. Furthermore, the aspect of sustainable development in the implementation of this quality management system can be maintained not only from the worldly and materialistic aspect (Vandenbrande, 2019; Lagrosen & Lagrosen, 2019; Fundin et al. 2020) but also the factor of *insaniyyah* or humanity and noble values that continues to be apprehended.

Thus, the government recognises the need to create harmony and togetherness among the people by teaching great ideals found in all religions. The government attempts to build a noble society through policies applying Islamic values. The 'Gagasan 1Malaysia', a hybrid of the government's previous initiatives, has implanted noble ideals as a prerequisite for its success. The administration has been emphasising the need of fostering noble ideals for some time. However, Mohamad et al. (2018) argue that the present reality showing Malaysian unity shows that this method has failed to achieve its goal. There are two significant obstacles to achieving the successful installation of noble principles. First, there is a lack of a prototype for the population to assess. Second, non-Islamic society is concerned about an approach primarily intended to recruit or draw people to Islam.

3.0 Literature Review

a. Application of Noble Values

Applying the core noble values is essential and recommended in the Quality Management System (QMS) implementation based on Shariah MS 1900 (Quality Manual MS1900, 2014). It is to ensure that efforts to foster sound, noble values can be nurtured among employees for the future (Fundin et al. 2020). Clause 5.7.2 (Implementation and Monitoring) in the MS 1900 standard emphasises that top management must ensure that organisational values are implemented and monitored among employees. The top management is advised to measure such values within the organisation and determine appropriate methods for discussing the outcomes to facilitate continuous improvement.

Leaders, including employers, must provide a positive example for society and employees by respecting the noble values in their daily lives. Mohamad et al. (2018) argue that, unfortunately, leaders who are involved in social issues, corruption, misuse of authority, cronyism, and lavishness, among other things, obstruct the government's efforts to teach noble values. These difficulties may lead certain members of society to believe that the government is not serious in its noble values program. As a result, the general public cannot appreciate the government initiatives to promote noble values. People habitually assess the nation's leadership's acts and behaviour. As a result, the motto "example through leadership" must be demonstrated without a shadow of a doubt by the nation's leaders.

The researchers in this study have divided the method of implementing the values into two categories, namely, using a direct application and indirect application. The direct application involves value insertion, made directly through management planning adapted to the title, content, and examples in an appropriate situation (Hamzah, 2001).

The indirect method of implying noble values is the insertion of noble values based on the management's sensitivity and compassion. The management team can encourage noble values through examples and a code of conduct. Situations that arise from circumstances allow appropriate actions to act as an example that employees observe and accept (Hamzah, 2001). Based on the study by Joseph (1986), the author suggested that the indirect influence to promote the noble values is the best to implement since the respondents of the study showed a high understanding and appreciation of the application of noble values through exemplary and role models.

Similarly, Othman et al. (2015) find that it is the indirect influence technique by showing an exemplary or role model in teaching the noble values that has a significant relationship with the appreciation of the noble values among students. However, past literature reviews have not yet focused on discussing the noble values' application under the Shariah-Based Quality Management System (MS 1900).

b. The Concept of Caring Values

Several studies highlight the noble value of caring, but such studies are limited and do not involve many MS1900 standards. Among the studies conducted is a study done by Yusof (2015). The author emphasises the importance of showing care and concern as a value in organisations. The reasoning line is that showing concern can evoke a high level of commitment among employees without neglecting the organisation's objective and interests. The author also recommended that organisation management practice the value of having concern towards their employees with wisdom. Because of that in every organisation, this value must be demonstrated every day by expressing and accepting caring in the personal and professional relationships (Edington & Rupert, 2016). Both of them also mentioned that it is an important component of human life but often forget one of the simplest principles to show we care is to find out what people need, including the need to be valued, and then deliver on those needs.

Scholars like Howard-Grenville (2021) define 'caring' in an organisation as having concern that entails engagement with others and showing interest in something. It involves a framework that includes a more extensive system of people and activities. Sardeson (2018) says that 'caring' values are defined by the willingness to assist others, precision, continuity, and readiness to take responsibility for problems. Fotaki, et al. (2019), also say that 'care' is a skill people need to develop further and thrive in what they would like to achieve. It would include having concern and involvement towards the needs of others. It is also a way of engaging with a community that wants to pay serious attention to issues that need to be addressed, like many other issues surrounding sustainability and responsibility. Plus, the quality of how we interact with each other is defined by care. The author further argued that the role of 'care' within personal and private lives among people is clearly understood. However, at the workplace, task accomplishment often takes precedence over concerns for the well-being of other employees, colleagues and subordinates. Also, good human relations that involve 'care' are habitually sacrificed to achieve work performance and organisational goals.

Organisations should take on the needs of employees by supporting ideal working conditions to enhance competence, efficacy, output, and employment commitment (Raziq & Maulabakhsh, 2015). The concept of socialisation influences the work involvement among employees. It relates to the beliefs an employee has about their job and incentives, while one's present working position influences job engagement and the degree that it fulfils an employee's needs (Ćulibrk, et al. 2018). The arguments deliberated point out caring values at the workplace to improve job performance, job satisfaction, and overall organisational success. Employers that practice these caring values towards employees will help increase productivity, and as argued by the Career Star Group (2020), people are generally driven by emotions. When employees feel they are taken care of, they tend to return the care and give more dedication to their job.

Therefore, an organisation's caring value and corporate culture have a significant and beneficial effect on profitability. The more respected and cherished the employees are and feel, the more they will strive to succeed for the sake of the organisation. Therefore, the employees will be more involved in the organisation's business and will be more enthusiastic in assisting the company's goals and attainments. Companies with a positive culture have reduced turnover and absenteeism, significantly affecting overall operations (Otter, 2020).

Similarly, it could also contribute to an organisation's ruin if managers are not genuine in showing concern and manipulating employees by focusing solely on their interests. Demonstrating wisdom from the management side shows their sincere concern for the employees who will bring various profits that benefit the management themselves, other employees, and the organisation—however, the view of Ab. Aziz (2015) only discusses the importance of caring virtues in an organisation without relating them to employee job satisfaction. In addition, a study by Talib (2014), which aimed to assess the level of concern among lecturers, showed a high level of concern when performing their respective tasks.

Studies that investigate the influence of noble values on quality management towards organisational excellence is virtually unexplored. Such is especially on research that focuses on caring values. A study conducted by Basir and Azmi (2011) only concentrates on organisations that efficiently manage their management system's governance when practising the value of *Tawhid* to Allah SWT as the central core of its success. Moreover, a study by Mohamed et al. (2015) also presented five main values for quality management: piety, trust, accountability, enjoining the truth and preventing wrongdoing, justice, and finally, the value of deliberation or discussion. Similarly, the study by Basir et al. (2016) add two more

values to make individuals feel responsible and qualified in performing the tasks assigned by the employer. The two values include the value of soft factor (*insaniyyah*) and high commitment (*Istiqamah*).

In addition, the views by Abdullah et al. (2014) also reiterate that noble values such as *Itqan* and *Ihsan* can positively impact the implementation of a quality management system that complies with Islamic teachings. When the values of *Itqan* or *Ihsan* are being practised in an organisation, then a culture of excellence, loyalty, commitment and caring values can be instilled and enhanced among the employees. Even employers and employees who care about each other and practice the caring principles as proposed by Islamic teachings can implement quality management effectively and successfully.

The highlights of previous studies related to the noble value of caring and showing concern show the importance of such values practised among an organisation's members. However, the research is still virtually unexplored, and an empirical study is essential to study respondents from educational institutions that have obtained the MS 1900 certification.

c. Shariah-Based Quality Management System (MS1900)

Through the Malaysian Standards Department, the country is already a member of the International Organization for Standardization (ISO) and the International Electro-Technical Commission (IEC). This membership status is vital because members of the ISO Council have the entitlement to participate in the formulation of a standards policy at the international level that protects Malaysian interests (Department of Standards Malaysia, 2020).

Realising the importance of implementing the values, through the initiative of the former Chairman of SIRIM Berhad, Malaysia, Ahmad Sarji Abdul Hamid, has created a specific standard for the Quality Management System (QMS) that is Shariah-compliant (Long, 2008; Ilhaamie et al. 2013; Mohamed et al. 2014). As a result, a committee known as the Malaysian Industry Standards Committee is made available to comprehensively discuss the Halal standards in the country (Basir & Azmi, 2011). The membership of the committee consists of the Malaysian Islamic Development Department (JAKIM), Malaysian Standards Department, Veterinary Services Department, Federation of Malaysian Manufacturers Association, Malaysian Institute of Islamic Understanding (IKIM), National Institute of Public Administration (INTAN), Malaysian Administrative Modernisation and Management Planning Unit (MAMPU), Muslim Consumer Organisation Malaysia (PPIM) and the Malaysian Institute of Quality. As a result, the world's first 'QMS According to Islamic Perspective' standard known as MS1900 in 2005 (Long, 2008) or Quality Management System - Requirements According to Islamic Perspective was accomplished (Mohamed et al. 2014).

d. Shariah-Based Quality Management System (MS1900) Certification

In today's world, where customers and communities are very concerned about the quality and service they use, most organisations work hard to meet the diverse needs of customers. Among the efforts is to obtain quality certification, including MS 1900 certification. MS 1900 certification means an organisation performs systematic work in adopting a quality management system to ensure that products or services produced to meet the needs and criteria desired by customers and comply with Shariah requirements. In this case, it does not mean that the product or service complies with product quality standards. However, it means the product or service produced has gone through processes and procedures that consider quality, including *Halal* and value aspects. The MS 1900 certification process involves several steps: application, compliance audit, certification, monitoring audit, and recertification process for every three years (MS 1900 Shariah-Based Quality Management System, 2021). Organisations successfully obtain MS 1900 certification prove that all organisation members from top management, managers, and support staff have dedicated a high commitment to comply with MS 1900.

The MS 1900 certification aims to integrate quality management system practices with universal values such as integrity, honesty, fairness, timeliness, transparency and discipline. The MS 1900 certification also aims to give more emphasis or attention to ethics in conducting business. In addition, it also aims to demonstrate independent assurance that organisational quality practices and processes comply with Shariah requirements and principles (MS 1900 Shariah-Based Quality Management System, 2021). As a result, various benefits can be accrued through MS 1900 certification, such as improving the effectiveness of organisational management, improving work methods and procedures, building a culture of quality and excellence, improving the work environment, increasing customer confidence, and building a positive image among the community and stakeholders.

An organisation will benefit from certification of its values and processes, from *Halal* and non-*Halal* aspects of production and delivery, whether communicated to every person in the organisation. Organisations from various industry segments meeting the applicability requirements can apply for and obtain certification to MS 1900. Certification to this standard will facilitate market acceptance, especially among Muslim consumers and predominantly Muslim markets such as Organization of Islamic Cooperation (OIC). SIRIM QAS International is the first organisation globally to offer this certification to this standard and offers a combined audit for MS 1900 and ISO 9001 certification schemes (Shariah-Based Quality Management System Certification Scheme, 2021).

e. Shariah Assessment for Shariah-Based Quality Management System (MS1900) Certification

In obtaining MS 1900 certification, among aspects examined was the compliance of the organisation's quality management system with shariah requirements. Shariah is an Islamic law that must be complied with by Muslims in their daily lives. Shariah has specific rules regarding the financial and commercial activities allowed for Muslims. In the Shariah assessment for MS 1900 certification, the organisation is assessed by looking at several instruments, namely the annual report, response to the questionnaire, and the evaluation of the organisation's management. Specific criteria must be met before an organisation is eligible to be awarded MS 1900 certification. In this case, organisations whose primary business is related to the following activities are not eligible to apply for MS 1900 certification (Shariah Eligibility Criteria for MS 1900 Scheme, 2021):

i. Manufacture or sale of non-*Halal* products or related products such as selling liquor and pork.
ii. Gambling and Games.
iii. Pornography.
iv. Entertainment activities that are not allowed according to Shariah.
v. Stockbroking or stock trading is not Shariah compliant.
vi. Other activities that are considered not allowed according to Shariah.

For the Food and Pharmaceutical industry, the products produced must comply with *Halal* Standards to qualify for MS 1900 certification. While for companies with activities that include permitted and unauthorised elements, two additional criteria must be considered, namely (Shariah Eligibility Criteria for MS 1900 Scheme, 2021):

i. The public's perception or image of the company must be good.
ii. The core activities of the company are essential and considered '*Maslahah'* (benefits in general) for Muslims and the nation, as well as the elements that are not allowed are very minor and involve things like '*Ummul Balwa'* (normal and difficult to avoid situation), '*Uruf* '(customs) and the rights of non-Muslims accepted by Muslims.

The organisation's management shall make every effort to ensure the quality management system implemented complies with shariah requirements which are a crucial component in the clauses or requirements of MS 1900. This compliance is a key prerequisite before an organisation is eligible to be awarded MS 1900 certification. In this situation, a panel or Shariah officer should play a key role in monitoring works related to MS 1900 implementation that does not conflict with Shariah requirements.

In 2014, this version of the QMS was renewed with a new name, Shariah-Based Quality Management System - Requirements with Guidance. The new version of MS 1900: 2014 retains most of the previous version of MS 1900: 2005. In general, there are five significant changes made to the old version (Department of Standards Malaysia, 2014), which in turn led to the introduction 2014 version, namely (Muhammad Hisyam & Fadillah, 2019):

i. Change of title where it has been changed from the Management System Quality-Needs from an Islamic Perspective (Quality Management Systems Requirements from Islamic Perspectives) to the Shariah-Based Quality Management System with Guidelines (First Revision) (Shariah-Based Quality Management Systems - Requirements with Guidance (First Revision).
ii. The elements and requirements of Shariah that were previously placed within text boxes have been removed and made part of the text documents.
iii. Identification of the Shariah's critical control point requirements in the processes and activities for organisation.
iv. Introduction to organisational value management.

v. Introduction to the appendix of the usage guide of this standard (Translation of MS 1900: 2014 was published by Standard Malaysia in 2015 and it is known as MS 1900: 2015 Shariah-Based Quality Management System - Guidance Joint Requirements (First Revision).

4.0 Research Needs

The new version of MS 1900:2014 is more focused on the management's internal values for an organisation. According to Samson and Terziovski (1992) and Vesna and Stevo (2019), noble values should be emphasised in every member of society, especially individuals working in public or private service sectors, since it indirectly enhances the trust of customers and clients in dealing. This situation will indirectly improve an organisation's image (Syed Ismail, 2008; Mohd Suradi et al. 2013) and contribute to its well-being and development (Ali et al. 2014; Munohsamy, 2015; Abu Bakar et al. 2016).

Consequently, when examining previous studies conducted in Shariah-Based Quality Management System (QMS) (MS1900) implementation, the researchers found not much research conducted on universities that apply caring values to employees. This matter has become increasingly essential to conduct a more in-depth investigation and studies on the topic. Many scholars have recently suggested that the Fourth Paradigm phase of a more dynamic quality management field should examine aspects of noble value sharing among individuals, a friendlier approach between subordinate participation and management, and handling changes well (Kemenade & Hardjono, 2019).

5.0 Research Objective

Therefore, in this paper, the researchers focus on investigating the implementation of the caring values among employees at a private university in Malaysia in compliance with the Shariah-Based Quality Management System (MS1900).

6.0 Research Methodology

According to Sekaran and Bougie (2020), the research methodology has specific purposes. First, a suitable research methodology is conducted to provide complete guidance in implementing the research to be clear and operative. It is also part of a scientific method to describe the approaches and methods used in research (Mok, 2009). Therefore, in this study, the researcher has chosen a quantitative research design using a survey method that utilises specially constructed survey questionnaire forms adapted from relevant literature review findings and by consulting experts in the field of study to guide the research questionnaire formulation. The choice of quantitative research method approach is due to the nature of the research focusing on controlled objective research phenomena through data collection and analysis (Chua, 2012; Fraenkel, 2007; Idris, 2010), as well as having large quantities of data (Yahaya et al. 2007).

The questionnaires for this study are the first instrument of its kind, built and reviewed by scholars and experts in the quality management systems field. All questionnaire items on the Caring Values were adapted from previous studies. It was modified accordingly to suit the current study, situation, and culture based on the location where it is investigated. Then an analysis of face validity, content and construct validity was performed by referring to a scholar in the field of expertise to validate each constructed item. For each of these items, the researchers found that the value of the correlation score (total r score) for construct validity was above the value of 0.30. These findings provide the conclusion that all items have high validity values, as suggested by Kassim and Ahmad (2009). Furthermore, it proves that all the items in this part of the questionnaire can be maintained and implemented for the actual study.

Table 1: Construct Validity Analysis

No.	Construct	Number of Items	Correlation (R) Score Value
1.	The Caring Value	10	D1(P)=.451, D2(P)=.749, D3(P)=.631, D4(P)=.698, D5(P)=.567, D6(P)=.692, D7(P)= 585, D8(P)=.735, D9(P)=.655, D10(P)=.563

The total population in the studied private university is 1200 employees, as issued by the Registrar's Department. Based on the sampling size table proposed by Krejcie and Morgan (1970) in the minimum sample setting table, a total of 291 respondents for this study were sufficient to represent the population. In this study, a total of 300 questionnaires were distributed, and 297 usable questionnaires were retrieved. When referring to the 'Minimum Sampling Table' presented by Krejcie and Morgan (1970), a stratified random sampling method was selected consisting of three categories of internal staff members. The respondents involved the academic staff, executive officers, and non-executive officers (support or technical). This method is found most suitable since it is time efficient (Idris, 2010) and allows researchers to search and gather respondents in one place to conduct the study (Mohd Noah, 2002).

7.0 Findings and Discussion

The descriptive analysis results of the respondents' demographic profile for this study (Table 2) showed that the majority of respondents were female staff (51.5%). The respondents from the Putrajaya campus were (71.7%), respondents who held academic positions consisted of (47.8%), and most of the respondents were aged between 36 to 45 years old. Respondents in the college category yielded (51.5 %), and finally, the average years of service were more than ten years.

Table 2: Respondents' Demographic Profile

No.	Demografic Profile	Frequency	Percentage
1.	Male	144	48.5
	Female	153	51.5
2.	Putrajaya Campus	213	71.7
	Pahang Campus	84	28.3
3	Academic Staff	142	47.8
	Non-Executive Staff	89	30.0
	Executive Officer	66	22.2
4	36 - 45 years old	144	48.5
	46 years and above	92	31.0
	26 - 35 years old	44	14.8
	25 years and below	16	5.4
5	College	153	51.5
	Department	90	30.3
	Center	54	18.2

To determine the application of the implementation of the noble value, precisely, the caring values that follow the Shariah-Based Quality Management System among employees, the interpretation of the resulting outcome was adapted from Kassim and Ahmad (2009) as the Table 3 below:

Table 3: Interpretation of Mean Core

No.	Mean Score	Interpretation of Mean Score
1.	1.00 – 1.80	Very Low
2.	1.81 – 2.60	Low
3.	2.61 – 3.40	Moderate
4.	3.41 – 4.20	High
5	4.21 – 5.00	Very High

Source: Kassim and Ahmad (2009)

Meanwhile, in Table 4, the results of the analysis to identify the method of application of caring values according to Shariah-Based QMS (MS1900: 2014) among employees in the private university have shown that the mean score value for various methods of application is 4.2106 with a standard deviation of 0.50421. Here, the mean score value for applying caring values is very high and often practised based on the range of mean scores in Table 2. Therefore, this study's findings prove that both direct and indirect application of caring values based on the Shariah standards (MS1900: 2014) are present. Such is due to the private university's management employing both methods to implement the noble values, especially the caring values among employees.

Table 4: Method of Application of Caring Values According to Shari'ah-Based QMS (MS1900:2014)

Level	Min	SD
Method of Application of the Caring Value	4.2106	0.50421

This study's findings show in Table 5 that caring values have a significant relationship (r = .758 and p = .000) in implementing a Shariah-Based quality management system in the university, producing employee job satisfaction.

Table 5: Summary of Data Distribution

Model	Unstandardised Coefficients		Standardised Coefficients		
1	B	Std. Error	*Beta*	t	Sig.
(Constant)	0.311	0.201		1.567	0.123
The Caring Value	0.901	0.045	0.758	19.871	0.000

This study's findings are similar with the results of a study conducted by Othman et al. (2015) and Rahman et al. (2016), respectively. The research by Robin and James (2015) and also by Kamri (2015) supported this study because the high caring nature of an employee or employer, especially when showing concern about the safety and health of other employees, will have a direct relationship in productivity and sustainability for an organisation. According to Mohd Ali (2015), a sense of amity regardless of descent, religion and race indirectly accelerates the process of an organisation reaching its vision and mission. Similarly, the results of a study conducted by Talib (2014) explained that the concept of caring, especially among lecturers in his study, is very high when performing their daily tasks. The specific caring value is what ultimately brings quality results and satisfaction at the workplace.

In spite of that, the authors stressed that the direct approach method could positively impact and instil good, noble values among employees. The available activities within the organisation support the inculcation of good values carried out by the management of the university held at weekly or monthly assembly sessions or special events such as 'The Quality Moment' program, 'One Journey One Destination' (1J1D), 'Morning Talk' sessions and 'Team Building' programs.

Caring values are applied and further encouraged by providing reading materials at reading corners such as books and pamphlets and giving annotations and views during discussion sessions known as the '*Teh Tarik*' gathering. Furthermore, various campaigns were conducted to uphold the noble and caring values, such as modest dressing campaigns, the segregation of seats between male and female staff in a ceremony, the 'Smile' campaign, harmonising gymnastics and swimming pool schedules for men and women. Besides that, the illustration of good treatment between employees, such as greeting when meeting and using the term 'friend' when addressing someone, can further strengthen the relationship between employees regardless of rank and position. With such an application, employees will feel joy and satisfaction while performing their daily tasks.

Such a setting extends the various programs and activities implemented in the private university to promote the appreciation and obligation of caring values among employees in various job categories. Among other programs that promote caring values includes establishing the *Zakat* Trust Fund, which has the role of collecting *Zakat* (a form of almsgiving) and channelling assistance to those entitled to *Zakat* like the people categorised as *Asnaf*. Some financial assistance given through the *Zakat* Trust Funds includes the aid of tuition fees for school (*Tahfiz*), 'Scholarship Programs,' 'Annual Distribution' Program, other general distributions to assist individuals and student programs (*Tahfiz*) as well as creating a '*Cakna* Squad.' The '*Cakna* Squad' aims to assist students, employees, and the outside community affected by

disasters and calamities such as illness, floods and connecting every work process in every college, department, and centre with caring values.

The studied university also has diversified, and multiple spiritual activities or programs based on caring values that prioritise clients and stakeholders. According to Maja (2001) and Rababah et al. (2011), individuals with high spirituality can practice ethics in work and eventually have job satisfaction. Furthermore, the QMS, based on the Shariah standards (MS 1900), emphasises the importance of appreciating the value of caring for customers every time and in every situation because the response and customer satisfaction is one of the tools to measure an organisation's success. Furthermore, according to Basir et al. (2019) and Ali and Khatoon (2016), the support, concern, and high commitment of top management and all employees' overall involvement are essential factors in realising the implementation of QMS in an organisation.

Thus, the concept of caring in performing daily tasks is an essential and a fundamental principle to ensure that a quality management system is successfully applied in an organisation. Such is because the caring value can be more effective when accompanied with the concept of *Itqan* and *Ihsan* while performing the work. This is supported by a study done by Wan Abdullah et al. (2014), who argue that the value of *Itqan* can enhance the process of continuous improvement to achieve the perfection of a product or service. Furthermore, the value of *Ihsan* can prevent individuals from working under stress, focusing on tasks that ultimately guarantee the best quality of work and productivity, especially during this post-COVID-19 era.

8.0 Conclusion

The study's overall findings show that the caring value which is compliant with the Shariah-Based Quality Management System (MS 1900) as implemented in an organisation, especially at the top management level, have delivered positive impacts to the overall programs' quality. Therefore, every leader of an organisation should focus on applying this caring value approach so that all aspects of individual responsibilities and work are aligned with the requirements of the Islamic law, which could lead to receiving blessings from Allah SWT. Such an achievement is not only compensated by reaching worldly goals. The reward is also to reach a level of piety through such practices as a servant of God. Therefore, such practice has a high value of caring in all aspects of life.

The caring value practice is in accordance with Islam. The Prophet PBUH advised his people to always have concern for others since it is an essential part of faith. In the *Hadith*, the Prophet PBUH said: "Iman or faith has seventy or more than sixty branches where the foremost is the pronouncing of '*Laa ilaaha 'illallah*' (there is no God but Allah). The lowest is to remove something that disturbs the pathway of others like a tree branch on the road. Having shyness and modesty is also one of the domains of faith "(Hadith narrated by Imam al-Bukhari and Muslim). The Prophet PBUH once said: *"Whoever relieves a person who is in difficulty in this world, surely Allah will relieve him in this world and the hereafter* "(*Hadith* Narrated by Imam Muslim). It is clear how important this noble value of caring is for the human being that will have a tremendous impact on the organisation level and the human's relationship with the Creator. This can also be testified in the *Hadith* of the Prophet PBUH narrated by Imam at-Tirmizi, which says: *"People who are loving will be loved by Allah the Most Merciful. Love all beings on earth, and surely beings in the heavens will love you".*

Finally, the results of this study have contributed to the body of knowledge and literature relating to noble values in implementing the quality system. The findings can also be used to guide organisations that are interested to employ the Shariah-Based QMS (MS 1900) standards that are deemed to be suitable for employees and customers. Such implementation guidelines will further intensify the Shariah-Based QMS (MS 1900) implementation in organisations, whether in the public or corporate sector.

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