



TOTAL QUALITY MANAGEMENT IN ISLAMIC BASED UNIVERSITY

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Abstract: Total Quality Management (TQM) is management framework based on the belief that an organization can build long-term success by having all its member in the organization, from low-level staff to its highest ranking executives, focus on improving quality and delivering customer satisfaction. Total Quality Management (TQM) is defined as continuous effort by the management as well as employees of a particular organization to ensure long term customer loyalty and customer satisfaction. A one happy and satisfied customer brings more than ten new customers along with him/her whereas one disappointed individual will spread bad word of mouth and spoil several existing as well a potential customer. A core definition of TQM describes a management approach to long-term success through customer satisfaction. In a TQM effort, all members of an organization participate in improving processes, products, services, and the culture in which they work. TQM requires organizations to focus on continuous improvement or Kaizen. It focuses on process improvements over the long term, rather than simply emphasizing short-term financial gains. TQM prescribes a series of ways for organizations to accomplish this, with the pathway to successful improvement centered on the use of i). Strategy, ii). Data, and iii). Effective Communication to instill a discipline of quality into the organization's culture and processes.

Keyword: Total Quality Management, Islamic Based Universit.

INTRODUCTION

More specifically, TQM emphasize on the *processes* that use to produce their products, and it calls for universities to define those processes, continuously monitor and measure their performance, and use that performance data to drive improvements. Furthermore, it calls for all staff, as well as all organizational departments, to be part of this process. TQM's objectives are to eliminate waste and increase efficiencies by ensuring that the production process of the organization's product or service is done right the first time. So, in quality management we have to do right the first time, every time and all the time. TQM dates back to the 1920s, when the sciences of statistics were applied to quality control in an industrial setting. Walter A. Shewhart, an engineer at Western Electric and Bell Telephone Laboratories, created a statistical control chart in the mid-1920s, and then published *Economic Control of Quality of Manufactured Product* in 1931. Many still refer to his statistical quality control method as the Shewhart Cycle. It also called the Deming Cycle that is PDCA (Plan, Do, Check & Act) Model.

Quality control methods evolved in subsequent decades, with industrial engineer Joseph Juran first employing Shewhart's methods and, later, in 1951 publishing his influential book *Juran's Quality Control Handbook*. W. Edwards Deming further developed Shewhart's ideas in post-World War II Japan, where the U.S. government had positioned him to advise Japanese leaders on the rebuilding efforts taking place there in late 1940s and 1950s. Working with the Union of Japanese Scientists and Engineers, Deming taught and lectured on statistical quality control, while adding his own ideas about quality control in the process. Among these teaching was Deming's belief that ordinary workers had role to play in Quality control. Juran also lectured in Japan during the 1950s. The method that evolved during the 1950s and 1960s eventually became known as Total Quality Management (TQM). Many credit the Japanese application of TQM as a significant contributor to the country's economic recovery following World War II, as well as its midcentury industrial successes. Organizations worldwide took note of Japan's successes using TQM. USA producers throughout the 1970s and 1980s adopted quality and productivity methods, including TQM, to better compete in the global marketplace. Although Deming, Juran, Shewhart and others published numerous papers and books on TQM, many organizations adopted only parts of the TQM principles, and evolved some of the TQM's ideas to meet their own needs

W. EDWARDS DEMING'S 14 POINTS FOR TOTAL QUALITY MANAGEMENT

Deming's 14 Points on Quality Management, or the Deming Model of Quality Management, a core concept on implementing Total Quality Management (TQM), is a set of management practices to help organization increase their quality and productivity.

- a. Create constancy of purpose for improving products and services.
- b. Adopt the new philosophy.
- c. Cease dependence on inspection to achieve quality.
- d. End the practice of awarding business on price alone; instead, minimize total cost by working with a single supplier.
- e. Improve constantly and forever every process for planning, production and service.
- f. Institute training on the job.
- g. Adopt and institute leadership.
- h. Drive out fear.
- i. Break down barriers between staff areas.
- j. Eliminate slogans, exhortations and targets for the workforce.

- k. Eliminate numerical quotas for the workforce and numerical goals for management.
- l. Remove barriers that rob people of pride of workmanship, and eliminate the annual rating or merit system.
- m. Institute a vigorous program of education and self-improvement for everyone.
- n. Put everybody in the company to work accomplishing the transformation.

These total quality management principles can be put into place by any organization to more effectively implement total quality management. As a total quality management philosophy, Dr. Deming's work is foundational to TQM and its successor, quality management systems.

JURAN'S QUALITY TRILOGY

The famous Quality Trilogy was first developed and written by Joseph M. Juran. Juran is a management consultant and an Engineer, specialized in Quality Management. The Quality Trilogy explained by Juran is: Any organization taking up a journey in Quality Management will have to have three Processes in place, which are: i). Quality Planning ii). Quality Control iii). Quality Improvement.

Though the above three may sound similar, they have different objectives and serve different purposes of Quality Management.

- a. Quality Planning:** As with all management activities and processes, Quality journey begins with planning the activities that needs to be done to adhere to the Vision, Mission and Goals of the organization and to comply with customer and compliance requirements. Quality Planning comprises of i). Understanding the customer, ii). Determining their needs, iii). Defining the product/service features, specifications iv). Designing the product/service, v). Devising the processes that will enable to meet the customer needs.
- b. Quality Control:** Once the processes are defined, the responsibility is now with operations, to adhere to the processes and specifications required by the product/service. For this purpose, periodic checks and inspection has to be done, metrics need to be tracked, to ensure that the process is in control and meets specifications and the metrics need the set target. Wherever there is a defect a corrective and preventive action needs to be done, and root cause has to be arrived at. Also the deviation in the metrics and process audit results need to be monitored and corrected for meeting the required target as specified by the processes.

c. **Quality Improvement:** However robust the process design and the product features are, there are chances that it may fail to meet customer requirements and design targets. It might be due to some special causes that are present in the system and might be due to change in business scenarios, customer requirements, market completion and many more forces. The role of Quality Improvement is to identify and prove the need for improvement from the exiting performance levels even though they meet the target and devise means and ways to achieve the new target and implement them successfully.

All the three processes are interlinked and will affect one another in due course of the journey. Thus the processes are corrected individually and streamlined to help each other in Quality Management journey, the end objective.

Kaizen

Kaizen is a Japanese term meaning "change for the better" or "continuous improvement." It is a Japanese business philosophy regarding the processes that continuously improve operations and involve all employees. The concept of *kaizen* encompasses a wide range of ideas. *Kaizen* is an approach to creating continuous improvement based on the idea that small, ongoing positive changes can reap major improvements. Typically, it is based on cooperation and commitment and stands in contrast to approaches that use radical changes or top-down edicts to achieve transformation. *Kaizen* is a philosophy that sees improvement in productivity as a gradual and methodical process. It makes the work environment more efficient and effective through its five founding elements: (a). Team work, (b). Personal Discipline, (d). Improved Morale, (e). Quality Circles, (f). Suggestions for Improvement.

Kaizen Principles:

- a. Don't look for excuses, look for ways to make things happen
- b. Get rid of all old assumptions. Say "NO" to status quo
- c. Don't worry about being perfect - even if you only get it half right "start NOW"
- d. It does not cost money to do KAIZEN
- e. If something is wrong "Fix it NOW"
- f. Good ideas flow when the going gets tough
- g. Ask "WHY" five times - get to the root cause
- h. Look for wisdom from Ten people rather than one
- i. Never stop doing KAIZE

Kaizen is a philosophy that defines management's role in continuously encouraging and implementing small improvements involving everyone. It is the process of continuous improvement in small increments that make the process more efficient, effective, under control, and adaptable.

DEFINITION AND PRINCIPLES OF TQM

There is now reasonable agreement on the basic principles underlying TQM as a generic approach to the management of organizations and on the range of techniques of implementation. In this regard, and in an attempt to identify and define the basic elements of TQM, Hill and Wilkinson (1995) perceive TQM as a way of managing or philosophizing management by drawing from work by Crosby (1979), Deming (1986), Feigenbaum (1989), Ishikawa (1985) and Juran (1988). In their opinion, TQM is now seen as a holistic and organization-wide approach based on three fundamental principles: (a). Customer Orientation, (b). Process Orientation, (c). Continuous Improvement

These three principles, as argued are implemented in a specific manner and the mode of implementation is itself a defining feature of TQM. Implementation is by means of appropriate improvement tools, measurement systems and the processes of management and organization. Zairi and Youssef (1995) defined TQM as: *"A positive attempt by the organization concerned to improve structural, Infrastructure, attitudinal, behavioural and methodological ways of delivering to the end customer, with emphasis on consistency, improvement in quality, competitive enhancements, all with the aim of satisfying or delighting the end customer."*

Oakland (1993; 200) defines TQM as an approach to improving the effectiveness and flexibility of business as a whole through planning, organizing and understanding each activity and involving everyone at each level. Another way to look at TQM is to analyze the three words: total, quality and management. According to Kanji (1990), quality means satisfying customers' requirement continually. According Mohamed Zairi in his book *"Total Quality Management: Juran & Deming"*, total quality is to achieve quality at low cost. Total quality management aims to obtain total quality by involving everyone's daily commitment.

TQM IN ISLAMIC BASED UNIVERSITY

According to Professor Mohamed Zairi in his book *"Total Quality Management: Juran & Deming"*, one civilization which is not covered, in Dr Juran's seminal book is the Islamic

contribution to quality. The golden age, which started in the mid 8th century and lasted for over 400 years, had very significant influences in all fields. This era included for instance:

- a. The development of Arabic numerals, logarithms and algorithms. Al-Khawarizmi (790-840 CE) was a renaissance man, a great mathematician, geographer, astronomer and made significant contributions. He introduced the zero, negative numbers, algebra and the decimal system.
- b. The first medical book was printed in Europe in 1486 AD; the first real hospital was opened in Baghdad by the Caliph Harun Al-Rashid in 931 AD. Doctors and pharmacists were licensed after passing examinations set by the State. The ambulant clinic was developed using camelback transportation to provide medical services to prisoners, people in remote areas, villages without doctors and hospitals.
- c. The use of precise weights and measures. Gold coins made ten centuries ago had a weight variance of 1/3000th of a gram.
- d. The invention of spherical geometry, the clock pendulum, the magnetic compass and the art of navigation and the astrolabe.
- e. The use of postal services, gold coins, windmills, waterwheel, artillery etc.
- f. Islamic architecture has always been characterized by ostentation and an expression of power. For instance, in the 14th century gates were built with different cross vaults, semi-circular arches. The innovativeness displayed using vaulting techniques was for the purpose of creating strength, preventing fires, particularly for wooden roofs and ceilings. The use of engineering in Islamic architecture, metalwork and woodwork is very prevalent in most monuments, shrines, mosques and palaces.
- g. The point covered by Dr Juran on the division of labour and craftsmanship was very much evident during Islamic Civilization. Autocratic Muslim rulers could assemble large numbers of workers and materials with the help of carefully selected architects, projects were conceived and developed very quickly. Various techniques were used, some of them pre-dating the Islamic era.



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الجامعة الإسلامية العالمية ماليزيا
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
يُونَيْتِي اِسْلَامِيَّةٌ اَبْتَدَارًا يَحْسِبًا مِلْمِسِيَّةً
Garden of Knowledge and Virtue

A GLIMPSE OF QUALITY IN MALAYSIA ISLAMIC BASED UNIVERSITY

On August 1992, the 13th Organization of Islamic Conference (OIC) foreign Minister's Meeting held in Niamey, Niger endorsed Malaysia proposal for establishment of

the International Islamic University in Malaysia. While, on May 1983, several countries from the organizations of OIC agreed to co-sponsor the establishment of International Islamic University Malaysia. The International Islamic University Malaysia was officially established on 10 May 1983.

IIUM OFFICE OF KNOWLEDGE FOR CHANGE AND ADVANCEMENT

Office of Knowledge for Change and Advancement (formerly the Office of Institutional and Academic Quality Management - OQM) is under the purview of the Rector Office. It is headed by a Director who is assisted by four Deputy Directors (Administration, Accreditation, Advancement and Governance).

1. Knowledge for Change

- a. Promote strategic cutting-edge education process and framework
- b) Promote innovation in academic and co-curricular activities
- b. Organize activities towards promoting knowledge for social transformation

2. Academic Matters

- a. Coordinate and oversee processes for quality assurance of academic programmes
- b. Coordinate the implementation of outcome-based education processes
- c. Liaise with relevant external agencies of academic quality compliance issues; e.g. with Ministry of Higher Education, Malaysian Qualification Agency Plan, coordinate and monitor the implementation of Self-Accreditation

3. Quality Management System (QMS)

- a. Coordinate and monitor implementation of Quality Management System (QMS) and manage relevant audits.
- b. Inform and advise KCDIO on quality compliance requirements and the processes involved
- c. Coordinate awareness and training programmes for quality improvement
- d. Coordinate and oversee processes for cyclical review of existing SOPs under QMS for continual quality improvement.

Liaise and collaborate with relevant external agencies on institutional quality mat

IIUM PHILOSOPHY

The philosophy of the University is built upon the belief that knowledge must be pursued as an *'Ibadah* (continuous worship) and *amanah* (a trust) which Allah SWT has placed upon mankind. The knowledge thus pursued should lead towards the recognition of

Allah SWT as the Absolute Creator, Cherisher and Sustainer of the universe. This total and uncompromising recognition of Allah SWT “as the Lord of the World (Rabb al-alamin) represents the apex in the hierarchy of knowledge”. This philosophy is based on the first five verses of Surat al-‘Alaq (“The Clot”), the 96th surah or chapter of from the Quran and incorporated in the Constitution of the IIUM.

Read! In the name of your Lord Who has created! He has created man from a germ-cell!

Read! And your Lord is the Most Generous, Who has taught by the pen.

He has taught man what he did not know.

These five verses emphasizes the fact that knowledge must be acquired, internalized and disseminated in the name of Allah SWT and that this knowledge should be acquired through the pen, intellect and divine revelation. Knowledge based upon the harmony of revelation and reason would surely elevate men to a position of honour and high status. Knowledge acquired through human reasoning to the neglect of revelation would be incomplete and would not be beneficial to mankind.

IIUM VISION

IIUM aims to become a leading international centre of educational excellence which seeks to restore the dynamic and progressive role of the Muslim Ummah in all branches of knowledge and intellectual discourse.

IIUM MISSION

The summary of the Mission should read as follows: Integration; Islamization; Internationalization; and Comprehensive Excellence.

IIUM QUALITY POLICY

The International Islamic University Malaysia (IIUM) is committed to achieve comprehensive excellence in managing its educational programmes and activities by adopting Quality Management Systems (QMS).

In pursuit of this, we are dedicated to ensure: (a). That all staff are available and focusing at all times on customer needs and expectations, (b). Our commitment to continual improvement of the quality management system, (c). That all legislatives and regulatory requirements are complied with.

This **POLICY** will be communicated to all staff, and as a minimum, when requested, stakeholders and or interested parties.

The **POLICY**, procedures and objectives will be reviewed periodically with the aim of continually improving the effectiveness of the Quality Management System as well as ensuring its integrity, effectiveness, compatibility and alignment with the context and strategic direction of the University.



On June 11, 1997, the Cabinet of Malaysia Government approved the establishment of KUIM and its establishment has been gazetted on March 13, 1998. To further enhance the image KUIM internationally, KUIM been converted into Universiti Sains Islam Malaysia (USIM) on 1 February 2007.

USIM QUALITY OBJECTIVES

- a. To give excellent services that satisfy and exceed our clients' requirements and expectations.
- b. To develop and uphold a professional collaborative working environment between our staff and clients.
- c. To be below the estimated expenditure for all components and to be able to utilize it at its optimal level.

Q POLICIES

USIM pledges to be a public university of higher learning of international standards for Islamic education and Shariah needed through the continuous use of Quality Management Systems and strives to improve this practice continuously in:

- a. Providing services that fulfil the needs of the university's clients and stakeholders
- b. Providing an efficient and quality education and management system in upholding Islamic Education that is relevant to the society's needs; and
- c. Incorporating "Good practice" in order to produce Islamic intellects who possess holistic knowledge/integrated knowledge and produce human capital who appreciates the following motto: "Knowledgeable, Disciplined and Devout"

USIM MOTTO

Knowledgeable, Disciplined and Devout

USIM PHILOSOPHY

The integration of Naqli and Aqli knowledge combined with honourable qualities are the thrust in nurturing a noble generation and a knowledgeable society.

USIM VISION

Integrating Naqli (revealed) and Aqli (human) knowledge to transform and create value for the country, the ummah and the humanity.

USIM MISSION

Committed to be an advanced knowledge institution based on Islamic Studies, and to spearhead new knowledge using cutting edge technologies to produce innovations, which can transform the country, the ummah and humanity.



UIM is a continuation of Kolej Islam Malaya (KIM) or better known as “Muslim College” established on 8th April 1955. Kolej Islam Malaya was the first tertiary institution set up in this country by the royal consent of the Council of Malay Rulers. It was borne from the reformist movement brought by Sheikh Tahir bin Jalaluddin, Syed Alwi bin Syed Sheikh al Hadi and the renowned Egyptian scholars, Sheikh Jamaluddin al-Afghani and Sheikh Muhammad Abduh. Based on a special report submitted to the 222nd Conference of Malay Rulers, KIM has been given royal consent to proceed with the name Universiti Islam Malaysia (UIM). UIM is currently operating in Cyberjaya with the blessings and approval of the Ministry of Education. The first study sessions for Master and PhD programs was commenced in September 2015.

IUM CONCEPT, VISION & MISSION

CONCEPT

Academic and Research centred upon a deep sense of love for knowledge focusing only on studies and research at the Master'and Doctorate level to produce experts, thinkers and contemporary leaders.

IUM VISION

Integration of wisdom and knowledge as a fusion to produce visionary and balanced scholars and thinkers.

IUM MISSION

Establishment of research orientation, education and teaching of post-graduate based on wisdom and knowledge. It integrates transformation and innovation towards the development of morality and universal intellectual mind.

UIM recognises that any endeavour for excellence cannot exist without the corresponding values of discipline, motivation and a commitment to truth and honour. As such it seeks to uphold the following ideals: (a). The highest levels of integrity in the acquisition of knowledge and its application at the academic, spiritual and physical levels; (b). Mindfulness of the many cultures, peoples and nations within the universe of Islam, and their inherent right to both existence and opportunities for learning; (c). Dedication in seeking to elevate global wisdom; and (d). The carrying of oneself in a manner befitting scholars of Islam.

IUM SHARED VALUE:

Elevating Global Wisdom

UIM's motto and philosophy: Elevating global wisdom is a recognition of wisdom as our shared value. Wisdom is acknowledged historically, and across cultures of the world, as the ideal endpoint of human development.

Wisdom has both philosophical and psychological/practical aspects, and also both divine and human related. With such combinations and permutations, wisdom is poised and best-placed to mitigate the complex problems of the world and to design a much better future for mankind. Global wisdom has the potential and capacity to harmonize the world.

Islamic Values in Quality Management Context

In the literature, various Islamic values have been linked to quality management practice. While studies analyzing and categorizing them is limited, several values are redundant or being termed differently, though they are similar in crux. A Quality Management System (QMS) can be seen as a complex system consisting of all parts and components of an organisation dealing with the quality of processes and products. A QMS

can be defined as the managing structure, responsibilities, procedures, processes, and management resources to implement the principles and action lines needed to achieve the quality objectives of an organisation (CERCO, 2000). QMS is strongly influenced by the concept of Total Quality Management. According to Fadzila Azni Ahmad (2010), the whole concept of quality which embodied in TQM leading to the same principles of systematic improvement, integration and consistency across all levels of the organization and it gave full emphasized on total customer satisfaction.

According to Khatijah Othman (2013), Islamic Compliance Quality Management System (ICQMS), MS1900:2005 is a standard quality management that has been used in measuring Islamic quality in the organizational operation, management and production. This MS1900:2005 standard was established in 2005 under the authority of Standards Malaysia (SM) with the collaboration work of Universiti Islam Antarabangsa Malaysia (UIAM), Institut Kefahaman Islam Malaysia (IKIM), SIRIM Bhd, Institut Tadbiran Awam Negara (INTAN), Persatuan Pengguna Islam Malaysia (PPIM), Institut Integriti Malaysia (IIM) dan Jabatan Kemajuan Agama Islam Malaysia (JAKIM) based on Quality Management System (QMS) ISO 9001:2000 in compliance with Islamic Perspectives. In Malaysia, this standard is issued and supervised by SIRIM QAS International and it has been instigated based on standard of ISO 9001:2000 Quality Management System (QMS) that is recognized worldwide. In this establishment, ISO 9001:2000 has been inoculated with value added elements of Islamic perspective compliance. Those includes the aspect of ICQMS is supposed to be seen in a positive light in order to strengthen the Islamic quality management system in all types and sizes of organizations. In practice, Islam does not merely delves on the issue of religious obligations, but comprehensively covers guidelines on quality subsistence in terms of economy, social, culture, politics and others. Hence this brings positive image on Islam to be viewed as a progressive and dynamic religion instead of being static and negative (Tun Ahmad Sarji, 2008). Islam and management are inseparable; Islam gives complete guidelines for managing human and managed so as not to exceed the limit and safe in both world, in this world and hereafter-world. Covering all aspects of management from environmental management, to the management of people, Islam touches all aspects of human life in a complete manual bounded in the Quran, the Sunnah, and the consensus of scholars, Qias. With this perspective Islam considers the Divine Law as universally true and they are not relative to time or place (Nik Mustapha, 1998). In relation to this, Islamic Management Standards has been formulated to become as a benchmark in fulfilled to make sure it is comply with Shariah compliant. This is

reaffirmed by Nik Mustapha (1998) where he proclaimed that Islam prescribes that human beings organise collectively on values of truth, justice and brotherhood, the spirit derived from divine revelation. Those policies and structures will need to be adjusted to present socio-economic situations within the framework of the injunctions and spirit of Shariah law.

In relation to this, in Malaysia, Islamic Management Standards has been formulated to become as a benchmark in practicing Islamic management among the administrators especially of Islamic organization in Islamic country. In this juncture, Standard MS 1900:2005 Quality Management Systems; requirements from Islamic Perspective taking the ISO 9001 as a referral framework has been developed by adding the Islamic values to it. This standard specifies the requirements for a Shariah Compliance Quality Management System. The aim of the standard MS 1900 is to ensure that organizations are managed in accordance with the universally acceptable values such as justice, honesty, truthfulness, sincerity, timeliness and discipline, and that the halal and non-halal aspects of all processes necessary for the delivery of services and products are identified, communicated to every personnel in the organization and effectively implemented. The MS 1900:2005 is based on the ISO 9001:2000 standard from the Islamic perspective. SIRIM QAS International Sdn. Bhd. also establishes the Shariah Advisory Council (SAC) to oversee the MS 1900 certification Scheme and ensure the granting of certification to MS 1900 is done in accordance with the Shariah requirements. MS 1900:2005 "Quality Management.

Systems Requirements from an Islamic Perspective" was published by the Department of Standards Malaysia in 2005. The technical committee responsible for the preparation of this standard included representatives from the Institute of Islamic Understanding, the Malaysian Institute of Management, the Malaysian Administrative Modernisation and Management Planning Unit, the Integrity Institute of Malaysia, the National Institute of Public Administration, International Islamic University Malaysia and Sirim QAS International Sdn Bhd. Important to note that this is the first management system standard in the world with requirements based on Islamic perspectives.

The Framework and Model of ICQMS Applicability

SIRIM-QAS provides highly experienced and professional auditors, who are competent in a wide range of sectors that ensures widely accepted universal values are incorporated into the quality management practices of organizations (Khatijah Othman, 2013). The organization also supposed to place greater emphasis on ethical standards in their pursuit of business excellence. There should be independent assurance that the

processes and practices implemented by organizations are in accordance with Shariah (Islamic) requirements. As at to date the status of Malaysian MS covers the areas as follows (referred to Malaysian Standard):

- a. MS 1500:2009 (E & M), Halal food - Production, preparation, handling and stock – Main guide line (Second revision)
- b. MS 2424: 2012 Halal Pharmaceutical – General Guide Lin
- c. MS 2200-1:2008 (E & M), Islamic Consumer Goods – Part one: Cosmetics and personal care - General Guide Line
- d. MS 2200-2:2012 - Islamic Consumer Goods – Part two: The usage of bones, animal leather and feather. General Guide Line
- e. MS 1900:2005, Quality Management System – Compliance from Islamic perspectives
- f. MS 2300:2009, Values based Management System – Compliance from Islamic perspectives
- g. MS 2393 (P) Islamic Principles and Halal - Definitions and Interpretation of Terms
- h. MS 2400 - 1:2010, Halalan-Toyyiban Assurance Pipeline - Management System for Transport of Goods and / or Services in Cargo Chain
- i. MS 2400 - 2:2010, Halalan-Toyyiban Assurance Pipeline - Warehouse Management System and
- j. Related Activities
- k. MS 2400 - 3:2010, Halalan Toyyiban Assurance Pipeline - System Requirements for Retail
- l. Management

CONCLUSION

TQM can be summarized as a management system for a customer-focused organization like a Islamic University that focus on students that involves all staff in continual improvement. It uses strategy, data and effective communication to integrate the quality discipline into the culture and management activities of any Islamic Universities. Universities that practice TQM develop and nurture core values around quality management and continuous improvement. The TQM mindset pervades across all aspects of an Islamic University. Islam views that quality management system is a holistic system which encompasses every aspects of human life. Therefore, many organizations especially an Islamic University will find it beneficial to set up quality management systems based on Islamic principles.

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