

# STRATEGIC HUMAN MANAGEMENT PRACTICES IN ISLAMIC DEVELOPMENT INSTITUTIONS IN MALAYSIA: AN ISLAMIC WORLDVIEW ANALYSIS

**Fadzila Azni Ahmad**

Dr., Centre for Islamic Development Management Studies (ISDEV), Universiti Sains Malaysia, Malaysia, sukainah@usm.my

## Abstract

This paper has two objectives. Firstly, it seeks to analyse strategic human management practices of contemporary Islamic development institutions in Malaysia in terms of their core objectives, as well as their mission and vision statements. Secondly, it purports to determine whether these strategic human management aspects are consanguineous with Islamic principles of strategic human management. To realise these objectives, the paper utilises an Islamic worldview analysis approach in order to elucidate the worldview underpinning strategic human management practises currently adopted by Islamic development institutions in Malaysia and the Islamic perspective of this strategic human management worldview. In addition, the paper explores the feasibility of adopting management practices grounded in Islamic principles and conceptualises strategic human management models appropriate for Islamic development institutions. The foregoing objectives and questions are crucial for two reasons. Firstly, the recent global surge in the establishment of Islamic development institutions demands the conceptualisation of an Islamic principles grounded strategic human management model. Secondly, it is crucial to identify strategic human management models that could serve as definitive references for the institutionalisation of Islamic strategic human management practices in Islamic development institutions. Logically the strategic human management models used by the Islamic development institutions should be based on the referencing framework that is in tandem with Islam itself. Thus, the basis of Islam such as the Islamic worldview must be used as the framework or the main axis of strategic human management models for the Islamic development institutions. The emphasis on this matter is important to ensure that that the management in general and the strategic human management in particular of an Islamic development institution correspond to Islam.

**Keywords:** Islamic human management, Human development, Islamic development institutions, Strategic human management

## 1. INTRODUCTION

Islamic development institutions are defined as institutions that endeavour to fulfil the objectives of development that is based on Islam in every aspect of the activities implemented; although it has not been fully implemented (Fadzila Azni Ahmad, 2010). Islamic banking, Islamic universities, Islamic Religious Departments etc. can be categorised as Islamic development institutions. The focus of this paper is to study the strategic human management practices in selected Islamic-based development institutions in Malaysia. Hence, the research population comprises all the Islamic-based development institutions in this country. However, since the population is big, widespread and difficult to determine; hence, this study would only

focus on the main Islamic-based development institutions<sup>1</sup>. It is sufficient to focus on the main Islamic-based development institutions in order to study its current strategic human management practices scenario, which is crucial for two reasons. First, the recent global surge in establishing Islamic development institutions demands the conceptualisation of Islamic principles grounded on the strategic human management model. Second, it is crucial to identify strategic human management models that could serve as definitive references in the institutionalisation of Islamic-based strategic human management practices in Islamic development institutions. Logically, the strategic human management models used by the Islamic development institutions should be based on the reference framework that is in tandem with Islam itself. Thus, the basis of Islam, such as the Islamic worldview must be used as the framework or the main axis of strategic human management models applied by Islamic development institutions. The emphasis on this matter is important to ensure that the management in general and the strategic human management model in particular adopted by an Islamic development institution correspond to Islam.

The discussion in this working paper is divided into three sections. First, this paper examines strategic human management practices adopted by Islamic development institutions, in general. Second, it would examine strategic human management practices adopted by selected Islamic development institutions in Malaysia. Third, it would adduce the conclusion(s) based on the findings related to strategic human management practices adopted by Islamic development institutions in Malaysia.

## 2. STRATEGIC HUMAN MANAGEMENT IN ISLAMIC DEVELOPMENT INSTITUTIONS

The field of institutional strategic management is an evolution from the field of strategic planning first introduced by Ansoff as early as the 1970s (Zainal Abidin Mohamed, 1998). David (2001) defined institutional strategic management as an art and science used to conclude, implement and evaluate cross-functional decisions in order to enable the institution to achieve its objectives. He later divided the institutional management strategy into three stages, namely formation, implementation and evaluation as well as monitoring the strategy. For this reason, the most important component in an institution's strategic management would be the institution's vision and mission statements because it is the main process involved in the implementation of institutional strategic management (Farah Farhana Johari, 2015).

The institution's vision statement refers to a statement pertaining to the long-term vision that the institution wishes to achieve. It comprises the objectives that are to be achieved by the institution, the institution's operational structure, the client's wants that the institution wishes to fulfil and the position the institution is vying from a business context. The mission statement refers to a statement about the type of business, principles, beliefs, philosophy and the reason for creating the institution (Haim Hilman Abdullah, 2006). Based on this definition it could be concluded that the institution's vision and mission statements are the main components and are critical in portraying the philosophy for forming such an institution. Besides the role of portraying this philosophy, these statements also reflect the strategy, form and strategic management practices adopted in managing the institution, including the institution's strategic human management practices (Soh Keng Lin, Suhaiza Hanim, Ishak Ismail & Norliza Karia, 2003; Heizer & Render, 2006; Haim Hilman Abdullah, 2006). Therefore, this working paper will focus on examining the institution's vision and mission statements in order to identify the strategic human management practices in selected Islamic development institutions in Malaysia. The vision and mission statements are important elements and should be a measure when determining the implementation of strategic human management by Islamic development institutions. Theoretically, a good vision statement should contain components such as vision, services, marketing, values and big ideas, while a good mission statement should contain components such as philosophy, clients, services, marketing, technology, profits, image, employees and efficiency (Farah Farhana Johari, 2015). This working paper will focus on elements such as value and philosophy in the vision

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<sup>1</sup> There are innumerable institutions in this country that could be categorised as Islamic development institutions. For example, religious institutions namely the mosque comprise institutions that are categorised as federal, state, district, territory (*qariah*), private and institutions of higher learning. Besides the federal mosques (3 institutions) and state mosques (14 institutions) categories, religious institutions for each category are equally many (Muhammad Syukri Salleh, Haroon Awang, Wan Asna Wan Mohd Nor & Shahidan Shafie, 2001). Nevertheless, the actual size of the religious and also other Islamic development institution's population are difficult to assess because there is no official directory or data base that lists all the Islamic development institutions that exist in this country. Moreover, this paper intends to examine the strategic human management practices in Islamic development institutions. By considering all the existing Islamic development institutions that could be inserted into the sampling framework it would raise problems because not all Islamic development institutions adopt a certain strategic human management practices.

and mission statements that are being studied because these are the most significant elements in the strategic human management context in an Islamic-based development institution.

### 3. STRATEGIC HUMAN MANAGEMENT PRACTICES IN SELECTED ISLAMIC DEVELOPMENT INSTITUTIONS IN MALAYSIA

The selection of Islamic development institutions in this study were based on the technique of judgemental sampling. According to this kind of sampling, the researcher sets the criteria or specific condition for selecting the most suitable Islamic development institution as a sample (Bailey, 1994)

This judgemental sampling technique is suitable because it is specifically used in explorative studies and when the size of the population in the study is large (Syed Arabi Iddid, 1992). It is also suitable for this study for three reasons. First, the difficulty faced in identifying the entire population of Islamic development institutions in Malaysia. Second, this study would only focus on Islamic development institutions that adopt strategic management in the management of the institution. Third, the examination in this paper aims to obtain detail information about the forms of strategic human management that are adopted only in Islamic development institutions.

Hence, by using the judgemental sampling technique, the researcher only selected the main Islamic development institutions and several criteria were set for this purpose. One criterion was the existence of facts that indicated the Islamic development institution to be the main institution of its kind compared to others. These facts comprise recognition or receiving a full mandate from the government to manage development activities according to Islam; or the period of its formation as an Islamic development institution is long enough for the institution to achieve autonomy or maturity from the management aspect.

Thus, by considering the evaluations discussed earlier, the researcher had selected 15 Islamic development institutions. The list of the 15 institutions considered as samples of the research is shown in Table 1 below.

Table 1. List of Selected Islamic Development Institutions

Type of Institution	Institution
Religious Obligation	1. Putra Mosque 2. Kuala Lumpur Mosque (Federal Territory Mosque) 3. National Mosque
Education	4. Institute of Islamic Understanding Malaysia (IKIM) 5. International Islamic University Malaysia (IIUM)
Banking	6. Bank Islam Malaysia Berhad (BIMB) 7. Bank Muamalat Malaysia Berhad (BMMB)
Financial	8. Lembaga Tabung Haji (LTH) 9. Syarikat Takaful Malaysia Berhad (STMB) 10. Bank Rakyat
Socio-economic	11. Zakat Pulau Pinang (ZPP) 12. The Federal Territory Tithe Collection Centre (PPZ)
Administration	13. Jabatan Kemajuan Islam Malaysia (JAKIM) 14. Wakaf, Zakat and Hajj Department (JAWHAR)
Legislative	15. The Syariah Judiciary Department, Malaysia (JKSM)

Note: The acronyms in parenthesis refer to the institutions preceding the acronyms. These acronyms are consistently used in this paper and refer to the selected institutions.

From the list of selected Islamic development institutes, the vision and mission statements were determined based on what was displayed on the institution's official websites in the internet. The examination of strategic human management practices in selected Islamic development institutions based on the institution's vision and mission statements is discussed in the following section.

#### 4. AN ANALYSIS OF STRATEGIC HUMAN MANAGEMENT PRACTICES OF SELECTED ISLAMIC DEVELOPMENT INSTITUTIONS IN MALAYSIA

The vision and mission statements of selected Islamic institutions are shown in Table 2.

Based on Table 2, it can be seen that almost all the selected Islamic institutions had declared their commitment to operate or implement the Islamic developmental activities. This is shown in Table 2 by words that are in bold. This at the very least involves statements of commitment to operate in an Islamic manner, implement developmental activities in an Islamic manner or adduce unique Islamic terms such as *ibadah*, *ummah*, *masjid*, *halal*, *toyyiban*, *zakat*, *wakaf*, *haji*, *umrah*, and *syariah*. Nevertheless, out of the 15 main Islamic development institutions in Malaysia, two institutions did not use Islamic phrases, terms or any unique term related to Islam in their vision or mission statements. The two institutions were STMB and Bank Rakyat. As an Islamic development institution, the commitment to operate or implement the Islamic developmental activities should be emphasised either as the main values or the philosophy stated in either the vision or mission statement or both the vision and mission statements. Failure to do so may result in implying that the vision and mission statements of Islamic development institutions or the strategic human management practices in Islamic development institutions are no different from those of conventional institutions.

Specifically, from the strategic human management aspect, the most important basis that should be emphasised in an Islamic development institution is the fact that Allah SWT is the God that created all creatures, whereas humans, as humans or actors in an Islamic development institution, are the creations of Allah SWT. This matter is presumed to be the pillar of Islamic worldview as discussed either directly or indirectly in works by Muhammad al-Buraey (1985), Mohd. Affandi Hassan (1992), Jabnoun (1994), Mahmood A. Moursi (1997), A. Khaliq Ahmad (2000), Asmadi Mohamed Naim (2003), Muhammad Syukri Salleh (2003), and Mohd. Shukri Hanapi (2014). Hence, as a creation of Allah SWT, an important aspect that should be considered is the holistic aspect and the cohesive practices of humans as creations of Allah SWT. The holistic aspect of humans refers to a 'complete' human comprising three elements, namely the physical, mental and spiritual elements or also called the body, mind and soul. Whereas, the cohesive practices of humans emphasises the balance between the physical and spiritual aspects together with a balance between the *fardu ain* and *fardu kifayah* practices.

This matter has been examined when analysing the vision and mission statements belonging to Islamic development institutions and also in this article. As an Islamic development institution and in accordance with an Islamic worldview, the vision and mission statements of these institutions should emphasise the commitment to implement development comprehensively such as implementing aspects of spiritual and physical development in an integrated manner or implementing *fardu ain* and *fardu kifayah* development in a similar manner. Table 2 shows the commitment to implement aspects of spiritual or *fardu ain* development (terms that are underlined) and the aspects of physical or *fardu kifayah* development (terms that are in italic) found in the vision and mission statements adduced by the selected Islamic development institutions. The italic and underlined terms in Table 2 indicate that the terms fulfil both the characteristics of spiritual aspect or *fardu ain* development activities and the physical aspect or *fardu kifayah* development activities.

The examination of the vision and mission statements from selected Islamic development institutions showed that all these institutions had implemented certain forms of development. However, if looked upon from a balanced and cohesive angle, it was found that nine out of fifteen selected institutions had pledged commitments that comprised both these forms of development. The institutions referred to are Putra Mosque, Federal Territory Mosque, National Mosque, IKIM, IIUM, LTH, ZPP, PPZ and JAWHAR. Two institutions, namely BMMB and STMB only put the term 'value' in their vision and mission statements. This term is not clear enough to be related to the spiritual aspect because the 'value' here is the value anticipated by *stakeholders* and *shareholders* of the respective institutions. Whereas, the other four institutions comprising BIMB, Bank Rakyat, JAKIM and JKSM were more focused on physical aspect of human development or development activities related to *fardu kifayah* in their vision and mission statements. It is not clear whether the spiritual aspect of human development or the *fardu ain* development activities were emphasised in their vision and mission statements. Such finding may also imply that the vision and mission statements of Islamic development institutions or the strategic human management practices in Islamic development institutions are no different from those of conventional institutions. From this finding one could also conclude that the aspects of spiritual and physical developments were not done in an integrated manner or the implementation *fardu ain* and *fardu kifayah* development in an unbalanced manner.

Table 2. The vision and mission statements of selected Islamic development institutions

Institution	The Institution's Vision and Mission Statements	
1. Putra Mosque	VISION	To enable the Putra Mosque to become an institution for <b>performing religious obligations (ibadah)</b> , <i>expansion of knowledge</i> and develop unity among the <b>ummah</b> .
	MISSION	To ensure an <i>efficient and effective management of mosques</i> .
2. Federal Territory Mosque	VISION	To play the role of an outstanding centre for performing religious obligations ( <b>ibadah</b> ) by enlivening and developing a centre that aims to produce a <b>pious (taqwa) ummah</b> .
	MISSION	To implement <i>mosque management practices that are of quality</i> in order to foresee the <b>appreciation of Islam as 'a way of life' (ad-din)</b> through various <i>activities that enliven the mosque</i> .
3. National Mosque	VISION	<i>To be a leader in excelling the mosque institution throughout the nation by 2020</i>
	MISSION	To bring to eminence the aspects of <i>dakwah</i> and <i>education</i> in order to establish society's understanding and the <i>yearning</i> to <b>approach Islam</b> and the Mosque by <i>strategically and creatively fortifying the mosque's organization</i> .
4. IKIM	VISION	To make IKIM an <i>outstanding institution in designing and implementing a coordinated work plan</i> for <i>enhancing the understanding of Islam</i> .
	MISSION	Endeavour to <i>enhance the understanding of Islam</i> among Muslims and non-Muslims by <b>highlighting universal values and Islamic elements that are true and related to human life</b> .
5. IIUM	VISION	Aims to become a leading international centre of educational excellence that seeks to <i>restore the dynamic and progressive role of the Muslim Ummah in all branches of knowledge and intellectual discourse</i> .
	MISSION	To provide <i>integrated and comprehensive education</i> as well as to make Islamization a reality and internationalise knowledge in order to <i>produce outstanding and comprehensive intellectuals</i> .
6. BIMB	VISION	To become a <i>global leader in Islamic banking</i>
	MISSION	Committed to continue <i>developing and revolutionising financial solutions that are universally accepted and are in line with the Syariah</i> ; offer <i>commensurate and sustainable returns to the shareholders</i> ; provide a <i>conducive working environment</i> and become the <i>Chosen Employer</i> for those who are <i>talented</i> ; produce <i>comprehensive and global financial solutions by</i>

		<i>using sophisticated and modern technology; become prudent and responsible corporate members.</i>
7. BMMB	VISION	To become <i>the preferred <b>Islamic</b> financial services provider.</i>
	MISSION	To deliver <i>the best value to stakeholders.</i>
8. LTH	VISION	The pillar of <i>economic success among the ummah; outstanding management of the Hajj Pilgrimage.</i>
	MISSION	To consolidate the <i>ummah's economy; always endeavour to discover strategic global and local investments for continuous growth; to pool and enrich the depositor's modal; to provide continuous and excellent services that facilitate and consummate pilgrim's affairs so that they are bestowed 'haji mabrur'; to offer competitive returns, halal and toyyiban.</i>
9. STMB	VISION	The <i>preferred choice for insurance.</i>
	MISSION	Aim to exceed <i>customers' expectations through operational excellence, technology driven capabilities, product innovation, and performance-oriented culture whilst delivering superior shareholder value.</i>
10. Bank Rakyat	VISION	To make Bank Rakyat the <i>bank of choice for its members</i> because of the <i>excellent service</i> provided compared to other services offered by other financial institutions.
	MISSION	To <i>elevate the economic standing of its members</i> by providing loans or imbursements for agriculture, production, marketing, fishery, transport, housing, business and other endeavours that <i>benefit the members</i> while <i>encouraging thrifty and frugal behaviour.</i>
11. ZPP	VISION	<b>Zakat</b> Pulau Pinang is a <i>distinguished and credible organization</i>
	MISSION	<i>To create awareness and educate Muslims</i> on fulfilling the <b>obligation to pay tithes</b> at Zakat Pulau Pinang in order to <u>completely fulfil religious obligations</u> ; <i>management of zakat funds</i> in a <u>fair</u> , efficient, <u>transparent</u> and <i>effective manner.</i>
12. PPZ	VISION	To become a distinguished <u>zakat institution</u> and one of the <i>core socio-economic element for Muslims</i> based on <i>quality services, a credible and expanding corporate management, use of the latest technology, a concerted and developing human resource</i> as well as a <i>close relationship with all parties.</i>
	MISSION	<i>To enhance zakat collection, facilitate the payment of zakat, educate the Muslim community about the responsibilities of paying zakat, introducing the computerised zakat collection system and the corporate manner of zakat collection management.</i>

13. JAKIM	VISION	To be a leader in the <i>excellent management of <b>Islamic</b> affairs</i> in Malaysia by 2020.
	MISSION	<i>To drive the transformation of <b>Islamic</b> affairs management</i> in order to enhance benefits for the nation by <i>consolidating Islamic agencies in a innovative and strategic manner</i> .
14. JAWHAR	VISION	To become an <i>excellent government department that directs the development of the ummah by consolidating institutions such as <b>Wakaf, Zakat, Mal</b> and <b>Haji/Umrah</b></i> to world standards.
	MISSION	To enhance the <i>socio-economic status of the ummah by consolidating the <b>Wakaf, Zakat, Mal</b> and <b>Haji/Umrah</b></i> institutions through <i>good governance and a better service delivery system</i> .
15. JKSM	VISION	To <i>transform the <b>syariah</b> judiciary institution</i> to a prestigious level in the nation's judiciary and legislative systems.
	MISSION	<i>To enhance the efficiency and uniformity of the <b>Syariah</b> Judicial Administrative system</i> throughout Malaysia.

**Source:** Putra Mosque (2015), Federal Territory Mosque (2010), National Mosque (2012), IKIM (2015), IIUM (2015), BIMB (2015), BMMB (2015), LTH (2015), Takaful Malaysia (2015), Bank Rakyat (2004), ZPP (2013), PPZ (2014), JAKIM (2015), JAWHAR (2015), JKSM (2015).

## 5. CONCLUSION

Overall, the examination by this article has found that almost all the selected Islamic development institutions had emphasised on commitment to operate or implement the Islamic developmental activities or Islamic philosophy, in their vision and mission statements specifically and in the institution's strategic human management practices, generally. Nevertheless, from the institution's strategic human management context, it was found that some selected Islamic development institutions did not adhere to the implementation of strategic human management practices according to an Islamic worldview that emphasised an integrated physical and spiritual aspects of human development or a balanced implementation of *fardu ain* and *fardu kifayah* development activities. The sole focus on physical aspect of human development had made the institution no different from a conventional institution. As a mechanism for Islamic-based development, it would be a vested interest for an Islamic development institution if the development is implemented in a more holistic, integrated and balanced fashion, in line with the objectives and vision of Islamic-based development.

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