Application of Decision Making from Islamic Perspective by Decision Maker

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Abstract

The primary object of this study is to understand the process of making decision from Islamic perspective and to describe how decision making from Islamic perspective plays important role in the daily life and the planning process. The purpose of this research is also to identify the methods that can be used in making decision and to explain the benefits and advantages of making decision from Islamic viewpoint. This study adopted the qualitative research design and involved 12 participants that includes managers, academicians, social activist and organisation heads who are involved in making decisions as well as the PhD students of social sciences. The data collection procedure was a qualitative in-depth face-to-face and online platform interview. According to the response of the participants, the result of this study shows that decision making from Islamic perspective can avoid from making mistakes and it helps the decision makers to make fair and equitable decisions and to achieve the goals effectively and efficiently. It also helps them to generate better solutions when they face problems during making decision. This study will play a significant role to maintain good relationships with colleagues and everyone in the team or at the workplace. This study suggested that the decision makers should follow the concept of Shūrā (consultation) in the decision-making process and guidelines that has been provided in this research, which reduces the gaps between people of different positions and power.

Keywords: *Decision Making, Decision Maker, Islamic Perspective & Shūrā.*

A. INTRODUCTION

Every individual makes decisions on a regular basis for their personal and professional needs. Decision making is one of the important tasks that requires heavy effort. It is an essential part and parcel of human life. As a Muslim, everyone should keep in mind regarding the Islamic teachings for making any decision that should not harm the mankind and the society as a whole (Dro, 2019). However, it is also rational to think before making any decision since many factors are associated with the decision. When one needs to make a decision, it is expected that the decision is taken in a correct manner so that it benefits the person. Moreover, people often make decisions in a hurry and suffer the consequences later on. Decision without rational thinking and consultation often has a negative impact on a person's life (Mansori et al., 2020; Haque and Osmani, 2017). It also affects others in the community that people live in. Wrong decision or decision with improper rational thinking may encounter severe consequences. Islam also suggests about critical thinking and logical judgment before making decision (Al-Furqān, 73, Al-ʾIsrāʾ, 36; Ṣāḍ, 29). Hence, every Muslim should be careful and pay attention before making a decision. Thus, Islamic decision making is always suggested by the Muslim scholars (Islam & Chandrasekaran, 2020).

A decision-making refers to the process of deciding about something essential and also for choosing a course of action from either two or more potential alternatives to pursue a solution to a given issue (Islam & Chandrasekaran, 2020). Effective decisions give people an outcome and the conclusion of their lives. To be a successful and productive in human lives as Muslim, people have to make right decisions by following the guidance of Allah (SWT). However, one wrong decision can keep people away from the mercy of Allah (SWT). A wrong decision also keeps people away from the ultimate goal of Muslim lifestyle (Razi & Jillani, 2019). Islamic decision is needed in every sphere of life, and it begins with family life where learning and practicing the religious teachings are crucial. The decisions people make as a Muslim, make them liable for the life in this world and the hereafter (At-Tawbah, 105). So, people have to be concerned about what they decide. The Prophet Muhammad (PBUH) says about the actions people do are counted in this world, and it becomes account for the life in the hereafter (Bukhari, *hadith*, 893). It is always important for us to create a good account for confirming our place in paradise. Thereby, part of our actions and activities we do in this world must consider the mindful effort for good deeds and blessings from Allah (SWT). Moreover, a right decision also saves our effort, time & resources. It also gives people double benefits (success in this world and a good account for the day of judgment). Islamic process of decision making says - do not make decisions when you are in some situation such as, too angry, too hungry, so happy, too much in pressure, not clear about the thing & when you are in hurry (Mohiuddin & Muzahidul, 2016). For decision making in Islamic perspective, one should follow a few factors. Those factors are - 1) When we make a decision, is the decision acceptable or not by Allah SWT? 2) Make decisions by following the Prophet's way (according to the Prophetic Sunnah), i.e., *Shūrā*, 3) There should be no clash of decision with Qur'an and Sunnah, 4) The decisions you make do not harm yourself and also others in the society. The prophet (PBUH) says: "(*Lā ḍarara wa-lā ḍirār*), There should be neither harming (*ḍarara*) nor reciprocating harm (*ḍirar*). " (Ibn Majah, hadith, 2341).

Decision making often encounters some common mistakes. Overthinking and too much information makes us confused. That is why consultation and advice from seniors, experts and mentors are highly recommended (Mohd et al., 2019). Mutual consultation and advice from others help us to be confident and reliant in making decisions. We need to know that no one is perfect, so commonly there will be mistakes and we have to move on with our decision by keeping trust in Allah (SWT). Allah said in the Qur'an in surah Āli-'Imrān; "when you make a decision then put your trust in Allah certainly Allah loves those who put their trust on him" (3:159). As human beings, we often end up with mistakes. We make wrong decisions unintentionally and it is our individual duty to reduce the shortcomings. In the process of decision making, we should not be overconfident and adamant. Rather, rational judgment and the fear of Allah should be always in our mind for any action we do in our life. At the same time, experience and guidelines from the right person make you more competent. It is also important to keep in mind that one should avoid the consultation with wrong people who do not have the idea and knowledge on the relevant issues (Astrachan et al., 2020). As Allah (SWT) clearly instructs that if you have anything in doubt you need to ask the expertise whom have knowledge on that particular subject (Al-Anbiyā', 7). Therefore, this study is concerned about the details of decision making from Islamic perspectives. To know more about the decision making, interviews and opinions have been taken from the experts who make decisions on a regular basis both in their personal and professional life. The findings are explained through careful analysis, and it draws a conclusion for the Muslim ummah. This study is done for further attention and guidance to learn about Islamic decision-making process. The specific objectives of the study are as follows

- To understand the process of making decision from Islamic perspective.

- To describe how decision making from Islamic perspective plays important role in the daily life and the planning process.

- To identify the methods can be used in making decision from Islamic point of view.

- To explain the benefits and advantages of making decision from Islamic perspective

B. LITERATURE REVIEW

Islam suggests decision making through mutual consultation. That is why this study is focusing on decision making through *Shūrā*. First of all, the term *Shūrā* (شورى) is derived from the Arabic word which means 'consultation' or 'mutual consultation'. and it is important to know these three words, which are *Shara, Yusharu* and *Musyawarah*, in order to have a better understanding of *Shūrā* that means those three words give meanings that are related to 'consultation'(Al-Asfahānī, 1999; Rahman, 2021). As Salleh & Daba (2014) asserts, the word *Shūrā* nowadays is related to exchanging views and consulting others. However, the word *Shūrā* mentioned three times in the Qur'an which, it defines a process by which consensus can be accomplished thus preventing ideological deadlocks which eventually guide toward sin and disunity However, *Shūrā* or the consultation usually refers to someone who consults other people whom have the expertise in a particular area before making decisions. The practice of *Shūrā* seems to be akin, in various ways, either in the past era or in today's corporate management. People in the modern communities nowadays use the term 'meeting' which actually carries almost the same concept as *Shūrā*, if we look properly into it. But somehow, there are few things that make a meeting differ from the concept of *Shūrā* (Jamal et al., 2020)*. Moreover, *Shūrā* is the process for an exchange of views with others or mutual consultation. The concept of *Shūrā* is sitting with a group of people whom you want to consult with and discuss the issues in order to get the right decision(Ibn Āshūr, 2000; 'Itr, 200; Haque et al., 2017). The most important is you should not force or influence others to agree with you or to be on the same page with you because in that case, there will be no point of *Shūrā*. It is the same as you are making decisions on your own. The main point of *Shūrā* is to consult others and it is better if the *Shūrā* consists of people from different backgrounds because you can have different kinds of ideas and opinions (Al-Subhi & Smith, 2019). When you are conducting *Shūrā*, you should be open-minded and listen to others' opinions. The members of *Shūrā* or the person whom you want to consult with should be someone who is capable enough to help you. Hereby, you can achieve the best decision to the issues (Al-Subhi & Smith, 2019).

Shūrā or mutual consultation has been practised since the reign of Prophet (PBUH). The practice of *Shūrā* or mutual consultation might have been initiated by the Prophet (PUBH) before the revelation of the Qur'an verse 38 in Surah As-Shūrā and verse 159 in Surah Āli 'Imrān. The Prophet (PBUH) and his noble companions had been involved in mutual consultation in all the decision-making processes and it brought satisfaction to the people (Alam, Rahman & Hosen, 2019). However, Prophet (PBUH) also practiced *Shūrā* or mutual consultation in all the battles such as in the battle of *Badar*, the battle of *Uḥud* and the battle of Trench. The Prophet (PUBH) consulted with his companions regarding the strategy of the war, and he even tried to consult with the enemy to settle things properly (Ibn Kathīr, 1999). After the demise of Prophet (PBUH) the *Ummah* were guided based on the teaching of the Qur'an and Sunnah. As al-Qur'an is the Divine book and Sunnah of the Prophet was based on divine guidance from Allah (SWT), all the decisions that need to be made were referred to both Qur'an and Sunnah. Abu Bakar (RA), is the first Caliph of Islam, had to make a decision, he always refer to the Qur'an first, then refer to Sunnah of the Prophet in the absence of distinctness, and if he failed to find any, he used to discuss the issue with the *Shūrā* council. When agreement has been achieved, only then the ordinances would be issued (Rehan, 2019).

The practice of mutual consultation or *Shūrā* has continued until the reign of Ali (RA). The members of *Shūrā* council during the reign of Abu Bakar (RA) even continued to be in the council under 'Umar (RA). Even though Abu Bakar (RA) and 'Umar (RA) were leaders at that time, they used to consult with ordinary people in public to seek for their opinions or advice. Mutual consultation also has been used for day-to-day matters. However, the practice of *Shūrā* became unstable during the reign of 'Uthman (RA) and Ali (RA) compared to their predecessors. The members of the consultative body had either become disinterested because of the political eruption or went to the opposing camps. Due to that, the institution of the *Shūrā* council had shown cracks in many respects (Mutohar et al., 2018).

In the modern era, the concept of *Shūrā* has been applied in decision-making processes, which is the "meeting". However, the concept is a bit different such as the participation by the members and the power of the leader of the meeting. For instance, management that practised *Shūrā*, the leaders or the managers will obtain self-contentment by following the Islamic guidance from Qur'an and Sunnah and the consultation is governed by the divine laws. Meanwhile, in conventional management, the management's accuracy has always been questionable (Mohiuddin, 2016).

Allah has revealed the Qur'anic verses that mentioned regarding mutual consultation and the importance of practicing it. As Allah (SWT) mentioned in surah Āli-'Imrān;

44

"It is out of Allah's mercy that you ˹O Prophet˺ have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So, pardon them, ask Allah's forgiveness for them, and consult with them in ˹conducting˺ matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him." (3:159).

The verse was revealed after the Muslims were defeated during the battle of ˈUḥud and Allah (SWT) required the Prophet (PBUH) to forgive the companions who were responsible for the incident because the Prophet (PBUH) himself had consulted with his companions regarding the war strategy and the Prophet had made the decision.

Another verse of surah As-Shūrā also discussed about the mutual consultation which was revealed to the Ansar community in *Madīnah* who had received the Prophet's preaching wholeheartedly and transformed their society into an exemplary society. As Allah mentioned in the Qur'an in surah As-Shūrā; *"who respond to their Lord, establish prayer, conduct their affairs by mutual consultation, and donate from what We have provided for them"* (42:38). These two Qur'anic verses have been mentioned regarding mutual consultation and these are the evidence that uphold *Shūrā* or mutual consultation as the most decent and efficient way in arriving at an agreement in a certain community. The decisions that have been made should be supported by all the members of the consultative body as they are the end result of combined ideas, opinions and views from the discussion or the consultation. Asides from these two Qur'anic verses, the Sunnah of Prophet (PBUH) is the second source to be relied on after the Qur'an. The following hadith is related to matters of *Shūrā.* As prophet (PBUH) mentioned in hadith; *"Abu Hurairah reported: The Messenger of Allah, peace and blessings be upon him, said, "One who is consulted is in a position of trust."* (At-Tirmidhī, 2007, hadith, 2822). These Qur'anic verses and hadiths that addressed the matter of mutual consultation or *Shūrā* proved that *Shūrā* is not an innovation or creation of man and the decisions made out of the consultation are reliable. Therefore, the notion of mutual consultation should be practised and make it as the major method in decision making procedures. Thus, the decision makers should apply the notion of *Shūrā* or mutual consultation during making decision to make an efficient and precise decisions in order to attain their respective aims.

The practice of *Shūrā* or mutual consultation is an essential part of taking any decisions. As mentioned in the hadith; "it was reported that the Prophet (PUBH) had been asked, after his demise, what the believers would do if they found no precise guidance from the Qur'an and Sunnah of the Prophet. Prophet (PBUH) replied that the believers should solve the problems through mutual consultation, with a condition that the person whom they should consult must be someone who has judicious opinions and views and must be men of piety. It is also mentioned that mutual consultation was the general practice of Prophet (PBUH) in his whole life in any issues (Mutohar et al., 2018; Haque et al., 2017). The practice of *Shūrā* also can be seen in some of the Islamic countries' governments where they established the *Majlis Shūrā* or the *Shūrā* council to help with the governance of the country. How the concept of *Shūrā* is being practiced differs for every country. To show the decree of the importance of *Shūrā*, Islam never approve the system of dictatorship or autocracy and a leader is not only liable to Allah (SWT), the Creator, but also to his people(Salleh & Al-Daba, 2014). If you remember how Prophet (PBUH) always consulted his Companions, his disciple and even used to consult a Persian freed slave regarding the strategy of battle of *Khandaq*, the Prophet (PBUH) should be our role model as a leader. Prophet (PBUH) always made his disciples to join and participate in every decision-making process, instead of using his power as the leader to impose decisions like an absolute ruler and he portrayed himself as an authoritative leader as upheld in the Islamic teachings (Ariff Abd Ghadas et al., 2017). There always has to be a reason as to why certain things are being told to be important. In the context of *Shūrā*, there are a lot of benefits that can be derived which can be a help for proper improvement and progress in any management or institution. For example, more ideas and opinions can be obtained, enhance teamwork and can generate more mature and sound decisions. People might get confused between the concept of *Shūrā* in management and the current participative management. The proper practice of *Shūrā* in management including any decisions making is more crucial based on the Qur'anic verses, the Sunnah of the Prophet and the Islamic law. In addition, the special advantages of practicing Shūrā based on the Qur'an and Sunnah of the Prophet is the reason of getting Allah's blessings, providing social justice and the self-satisfaction (Mohiuddin & Muzahidul, 2016).

C. RESEARCH METHODOLOGY

The qualitative research method has been used in this study. Qualitative research involves

collecting and analysing non-numerical data (e.g., text, video, or audio) to understand concepts, opinions, or experiences. It can be used to gather in-depth insights into a problem or generate new ideas for research (Larsen et al., 2021). However, qualitative research is based on social science disciplines like sociology, anthropology and psychology. Therefore, qualitative research methods allow respondents to be analysed and questioned in detail and further on the basis of their answers, where the interviewer or researcher also tries to understand their motivations and feelings (Tomaszewski et al., 2020). Qualitative research methods are structured in a way that helps to expose the target audience target audience's attitudes and interpretation with respect to a specific subject. There are various types of methods of qualitative research that are commonly used, such as one-on-one interview, focus groups, ethnographic research, content analysis and case study research (Johnson et al., 2020). Therefore, the method that has been used in order to collect data from the target respondents is one-on-one interviews. Here, unit of analysis is individual. The target participants of this study include managers, academicians, social activists and organizational heads who are involved in making decisions including PhD students. Data has been collected through in-depth in-interview. There are four questions, which were provided to participants during the interview session. Regarding the suitability and the validity of the questions, consultation have been made with two Muslim businessmen and two Islamic scholars. The scope of questions is generally the combination of narrow and specific topics of decision making from Islamic perspective. All the participants acknowledge that their answers have been recorded. Feedback from the participants have been transcribed verbatim and analysed thematically. The feedback have been analysed and discussed in the next section, which is the section of results and findings.

D. RESULT AND DISCUSSION

This section discusses and does analysis with all the answers obtained from the selected participants. It has used high critical thinking to interpret the results received from the interviewee. This section is divided into two parts, Part A and Part B. In Part A, it shows the result and analysis on the demographic of the participants. There are four types of demographics such as gender, age group, educational level and job/position. Participants have been selected based on their decision making scope, managerial capacity and knowledge on *Shūrā*.

Part A

The percentage of male participant is 83.3 percent while 16.7 percent of the participants are female. From the total of 12 participants, out of 10 is male in gender and the remaining 2 is female in gender. It indicates that most of the people that are involved in the decision-making process are men.

The majority of the participants are from the age group of 50 to 59 years old, which is 5 participants. The second highest is participants aged between 20 to 29 years old and it has a total number of 4 participants. The other three age groups are 30 to 39 years old, 40 to 49 years old and 60 to 69 years old with each of them consisting of one person. This is because usually people in the age group of 50 to 59 years old have involved in a lot of decision-making processes and gained a lot of experiences from it and from their jobs. Other than that, they are the one who dominates in holding higher positions in their workplace.

From all participants who have been interviewed, their highest educational level is among four categories. The four categories are Diploma, Degree, Master and PhD. One third of the participants equal to 4 people have a postgraduate academic degree (Master) as their highest educational level. Another one third of the participants have an undergraduate academic degree (Degree) as their highest educational level. Other than that, 3 people have successfully achieved a Doctor of Philosophy (PhD) which is the highest university degree that is conferred after a course of study by university. There is only one person who has a diploma as his highest educational level that possesses the position as a branch manager of one of the most famous fast-food restaurants in Malaysia.

Table 1

Job / Position	Number of participants
Lecturer	3
Chief librarian	1
IT officer	1
Deputy president of Gabungan Pelajar Malaysia Semenanjung (GPMS)	1
Former Pegawai Pemerintah KD Pelanduk, TLDM	1
Branch Manager texas chicken Malaysia	1
Founder of Rahman Group Sdn Bhd	1
MRC, Former International secretariat (EMSS) Chairperson 19/20	1
President of Somalian community, IIUM	1
PhD Student	1

This study has listed all the positions that are being held by our participants in Table 1.0. It is difficult to categorise them and asides that, we want to show their jobs or positions that are being held as it has a significant influence not just in answering our questions, but also in the decision-making processes. If we are to group their jobs or positions held, it will have around three to four groups, which are academicians, leaders, officers and PhD students. Referring to the four groups that is has been mentioned earlier, the majority of our participants are in the leader's group, which is 7 out of 12 participants. The next highest group is academicians. 3 participants that are involved in this research are academicians. The other two groups are students and officers, which both consist of 1 participant each.

Part B

In this part, It comes out with some discussions and analysis on answers from all four themes of the study.

1. Understanding the process of making decision from Islamic perspective

For the first question, we asked the participants about their knowledge on decision making from Islamic perspective. Most of the answers by the participants are similar and typical. Majority of them said that decision making from Islamic perspectives are people should make any kind of decision to any type of problem either big or small based on the Islamic teachings, which is from the Qur'an and Hadith. The Qur'an is the word of Allah (SWT) which is the divine knowledge. *Hadith* is the record of the traditions or sayings of the Prophet Muhammad (PUBH), revered and received as a major source of religious law and moral guidance, second only to the authority of the Qur'an, the holy book of Islam. These two main sources are the core of Islamic *Sharī'ah*. Then, there is *Maqāṣid al-Sharī'ah* that exists to maintain the harmony and well-being of the society. We need to comply with *Maqāṣid al-Sharī'ah* and Islamic teachings to get Allah's blessings. In addition, as a Muslim, we are free to make any decisions as long as there are no inconsistencies with the teaching of Islam. We cannot simply take any kind of decisions that wrong or prohibited in Islam. Some of them said that as a Muslim we need to *musyawarah* or take other's opinion into the consideration in the first place before making any crucial decisions.

The need to apply creative and critical thinking is important when making a decision. Islam teach us that it is good for us to take consideration of every single one, not depriving any party and making the best solutions that benefit everyone. We cannot be biased to a certain group or people, all people in the community that will be affected with the decision should be taken into consideration. One of the participants said that making a decision is a responsibility of the leader. All the consequences of the decisions will be borne by the leader. As mentioned in the *Hadīth* about responsibility:

"*Abdullah ibn Umar reported: The Messenger of Allah, peace and blessings be upon him, said, "Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family, and he is responsible for them. A woman is the guardian of her husband's home and his children, and she is responsible for them. The servant of a man is a guardian of the property of his master, and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock.*" (al-Bukhari, hadith, 6719, Muslim, hadith, 1829).

2. Process of decision making from Islamic perspective

The second question is about how the participants usually make decisions in their life. The answers given by the participants are various but likewise some of them have the similar kind of answers. There are numerous participants who said that they will take advice or opinions from trusted, preferable, knowledgeable and more experienced persons regarding the problem or something that needs to be settled. They will look through all possible solutions and the results of all possible decisions either bad or good. They surely want to find the most beneficial decision so they must gather all of the important information and input before they can meet up with the best decision. The same concept is used when they make decisions as a manager or head of department or the chairperson of an organization. Other than asking for an opinion for a person to a person, they were likely to have a meeting with selected people in order to collect facts and figures by asking opinions and views from others. They need to take into consideration the consequences associated with the decisions because the decisions can affect others indirectly. The action of taking consideration into the decision making they made we called as justice. Upholding a principle of justice is very pertinent in the application of the decision making. From the meeting also, some of them were doing SWOT analysis that made it easy for us to conclude which one has more harmful than strength and which one had more strength and less harmful. Therefore, the discussion and analysis process must be done by comparing all solutions with Islamic teachings. Every final decision has been decided after the discussion will rely on Him because only Him knows the best. As a Muslim, one should continue to pray and hope that the decision, they choose is the right thing.

3. Identifying the methods used in making decision from Islamic point of view

Basically, in the third question, researchers wanted to know from the participants whether they have been using mutual consultation (*Shūr*). *Shūrā* is the example of decision making from Islamic perspective. *Shūrā* is the most preferable method that has been used by the participants. From *Shūrā*, there are many people using their brains in the brainstorming, everyone has the right to give their opinions. Input from others is important too especially when you need to make decisions regarding work. In addition, this can lessen the burden of the leader unconsciously. All information or data we get from *Shūrā*, can be listed, analysed, combined and create a great solution. There is a possibility that an argument will happen during the process of brainstorming but the best decision can be made at the end. A few participants said that they always use mutual consultation in making decisions. One of the reasons they use mutual consultation is because it is faster and easy to collect information and data. Mutual consultation does not need a lot of people at one time or place. People can go directly to the more experienced or qualified person asking their opinion personally. From that they can get many useful information in a faster way.

4. Benefits and advantages of making decision from Islamic perspective

The last question being asked to the participants is regarding the benefits that the participants gained from the decisions they have made or involved in the decision-making process. A lot of benefits have been listed by the participants. Some of the answers can be grouped together because either they are exactly or more or less similar to one another. The first benefit is decision making from Islamic perspective can save time and can avoid from making mistakes. As the Prophet (PBUH) mentioned in *hadith*; "*One who is consulted is in a position of trust.*" (At-Tirmidhī, 2007, *hadith*, 2822). Therefore, work becomes more systematic, and tasks can be done within the time. One of the participants also said the decision making from Islamic perspective can help to achieve the goals effectively and efficiently.

Other than that, decision making through mutual consultation engaged inclusive participation from all the members, so no one will be left behind and all the members can share their opinions or ideas throughout the consultation. The most important thing is no one will feel dissatisfied with

the decisions since it is made out of the consultation and on every member's agreement. Basically, it is because everyone participates in the decision-making process, so it is impossible for anyone to feel dissatisfied with the decisions. The practice of mutual consultation can indirectly increase cooperation between one another and enhance teamwork while discussing the issues. It can also help maintain good relationships with colleagues and everyone in the team or at the workplace. When we practise the concept of *Shūrā* in the decision-making process, somehow it can reduce the gaps between people of different positions and power. For example, the gaps between a manager and lower-level staff can be reduced and they might feel more comfortable to consult anything in the future.

Asides that, the participants shared that they could get lots of ideas and opinions from others and somehow it helps them to understand other people more. This is because sometimes in a mutual consultation, the members who participate in the consultation can be from various backgrounds and have different knowledge and experiences. Making decisions by consulting other people can lessen the burden too compared to making decisions on your own. Since the decisions are concluded from consultation with other people, the decisions seem to be more reliable as they are the outcomes from ideas and opinions of the members of the consultation. Hence, other people also will get the benefit from the decisions made. Furthermore, the participants also stated that making decisions from Islamic perspective helps them to make fair and equitable decisions. This is because things such as personal interest, biases or influence by self-interested people can be avoided. It also helps them to generate better solutions and the decisions they made helped them in overcoming the problems. This shows that the decisions have been successfully implemented to solve the issues. One of the participants answered that the decisions made from Islamic perspective are more matured and the reasons why the decisions are always the best is because the decisions are made according to Islamic teachings and complied to Allah's guidance, hence we will get the blessings from Allah (SWT).

Last but not least, not every decision that has been made is the best one. Decision making through consultation does not assure you that it will generate the best solution every time you encounter a problem or issue. A few participants mentioned that out of all the decisions they have made or have been involved in, there are some decisions that did not work out to help resolve the issues. However, a failure does not mean that you will fail forever. A failure can be a steppingstone or the key to a success. We are all normal human beings that cannot avoid making mistakes. As mentioned in Hadith that the Prophet (PBUH) said: *"Every son of Adam makes mistakes, and the best of those who make mistakes are those who repent."* (At-Tirmiḏhī, 2499). One thing that everyone should do after encountering a mistake is to move on, learn from the mistake and never repeat the same mistake again. This is because that is what makes someone a good and credible leader. By learning from the mistakes, one can improve themselves and become a wiser person.

E. CONCLUSION

This study has conducted rigorous literature review and analysed the data collected from all twelve interviewees. Both literature review and interview data have been carefully considered and identified some important issues about decision making from Islamic perspective. It has been suggested that one should follow several techniques in making decisions. Collecting authentic information and enhancing the knowledge on the subject matters are two important guidelines to follow for every decision making. These two guidelines enable one to understand that decisions are made based upon individual lessons, experience and wisdom. Besides, it also concludes that every decision need mindful consideration from the points of Qur'an and Sunnah. Individuals should develop knowledge in Islamic teachings and practices for better decision and judgment to make. A person can ask for help from the Islamic scholar when he is lacking or has no knowledge in the issues or the matters. It needs to keep in mind that the decision does not go beyond the Muslim Ummah and Islamic thought and reveal knowledge. At the same, considering the community where we live-in is essential. So that, the decision made by one is not harming the Muslim Ummah and other believers. Islam is the complete code of life, and it shows us a balance lifestyle. Therefore, one having knowledge on Islamic teachings, the Qur'an and Sunnah can make better decision in any aspect for the success and prosperity of mankind.

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