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ANALYZING CONSTRUCTION PROJECT MANAGEMENT AMONG MUSLIM-OWNED BUSINESSES IN SELANGOR: AN ISLAMIC PERSPECTIVE

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Abstract: *The conventional approach for overseeing construction projects places greater emphasis on financial benefits than religious precepts, which is in conflict with the tenets of Islam. Considering this, it is suggested that Muslim-owned enterprises in the construction sector should incorporate Islamic ideas into their management strategies. The objective of this study is to explore the notion of construction project management through an Islamic lens and develop it as a foundational framework for assessing construction project management in Muslim enterprises located in Selangor. The study utilizes document analysis and semi-structured interviews with participants from four distinct organizations. The acquired data for this study was analyzed using thematic analysis. The research findings clearly demonstrate that each organization has a unique management philosophy and integrates Islamic principles into their conventional business practices. The key Islamic principles applicable to these businesses include Tawheed (the belief in the oneness of Allah), Ihsan (the pursuit of welfare), Ikhlas (the practice of sincerity), Amanah (the commitment to trustworthiness), Adl (the adherence to justice), responsibility, teamwork, timeliness, and worship. Taking this into consideration, Muslim firms can utilize the findings from this study to develop all-encompassing management*

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plans that are in accordance with the requirements specified by Allah SWT. By doing so, individuals would not only secure divine favors but also achieve sustainable success in their pursuits.

Keywords: *Construction Project Management; Islamic Principles; Muslims Company; Selangor*

Introduction

Construction project management can be defined as a process that involves the planning, organizing, staffing, coordinating, directing, and regulating of firm resources to achieve specific goals and objectives within a short-term timeframe (Project Management Institute, 2017). The process requires a thorough understanding of the design and construction processes, as well as knowledge of modern management techniques, to ensure the successful completion of projects. Additionally, a project organization is usually terminated when the project is completed (Project Management Institute, 2017).

Recently, there has been a discussion about construction project management from an Islamic perspective. This approach is based on the Islamic management model, which incorporates the concepts of Tawheed, servant and caliph, righteous deeds, patience, justice, sincerity, trust, and kindness to achieve the pleasure of Allah SWT (Kamaruding et al., 2022; Kamaruding et al., 2021; Othman et al., 2018). Unlike conventional management approaches, the Islamic management model does not separate religious teachings from management activities and views humans as economic creatures that can be used to achieve organizational goals only (Mat Zin et al., 2024; Kamaruding et al., 2018; Muis et al., 2018; Hanapi & Muhammad, 2017).

Because conventional management does not follow the teachings of Islam, conventional management of construction projects is not appropriate for Muslims. As a result, Muslims who are directly or indirectly involved in the administration of construction projects ought to follow Islamic construction project management principles (Kamaruding et al., 2018). Researchers have long made this claim. For instance, according to Qaradawi (1996), Muslims should base all their deeds on Allah SWT and work to win Allah SWT's favor. Nevertheless, the company does not conduct its operations in a way that contravenes Allah SWT's sharia. According to Salleh (2009), if something with an Islamic component were administered in a non-Islamic manner, it would not make sense. Next, Abbasi (2010) advocated for all Muslims to adopt the Prophet Muhammad SAW's management style, which was founded on the Quran and hadith.

Thus, the purpose of this study is to investigate how Muslim-owned businesses in Selangor manage their construction projects and to analyze it from an Islamic management perspective in order to answer the research questions, which are: How do Muslim-owned businesses in Selangor manage their construction projects? Does the approach align with the principles of Islamic management?

Literature Review

Study on Islamic-Based Construction Project Management

The review reveals no specific research on Islamic-based construction project management among Muslim-owned enterprises in the state of Selangor. Conversely, this study's connections to other studies are limited. For instance, Sami and Abdul Rahim's (2017) research focuses on

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how Islamic ethical standards influence job performance and project outcomes. Mohd Zainudin Othman et al. (2018) then conducted a study to investigate the incorporation of Islamic principles into construction projects based on the industrial building system (IBS). While this was going on, Khairuddin Abdul Rashid et al. (2019) investigated many areas of Shariah compliance for the construction sector. Specifically, they looked at things like contract management, financial management, and risk management. It is believed that each of these three studies makes an effort to investigate various aspects of construction management from an Islamic point of view. However, these studies have not yet focused on Selangor in any real way.

Islamic Management and Conventional Management

Kazmi (2004) highlights eight key differences between Islamic and conventional management, which include the paradigm of administration and organizations, the purpose of human existence dictating the management of organizations, the purpose of the organization, the nature of organizational objectives, the source of ethics and values governing the management of organizations, organizational control, locus of control, and organizational responsibility and accountability. Table 1 provides a summary of the main differences between Islamic and conventional management as discussed by Kazmi (2004).

Table 1 clearly illustrates the fundamental differences between Islamic and conventional management. These differences are rooted in the underlying principles and values of each system, which shape their criteria for perceiving and managing organizations. One key difference between Islamic management and conventional management is their approach to administration and organization. Islamic management views human existence as a holistic entity with no separation between secular and religious life. Human actions are considered Ibadah when they align with Allah's laws, and the ultimate purpose of human existence is to serve as His vicegerent on earth by obeying and fulfilling His laws. In contrast, conventional management separates religious and secular matters and views work as a public issue and a personal affair. The objective of human life, according to conventional management, is to use natural resources to meet one’s needs and desires while finding happiness.

The purpose of organizations also differs between Islamic and conventional management. Islamic management sees organizations as a collective of individuals who come together to fulfill the broader goal of human existence, which is to obey and fulfill Allah’s laws. On the other hand, conventional management sees organizations as groups of people working together to achieve a common purpose, which may or may not align with the broader purpose of human existence. The nature of organizational goals also differs between Islamic and conventional management. In Islamic management, organizational goals are both financial and non-financial, but they are secondary to the broader purpose of human existence. In contrast, conventional management views organizational objectives as both economic and non-economic, subservient to the interests of the organization.

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Table 1: Differences Between Islamic and Conventional Management

Criteria Differences	Islamic Management	Conventional Management
A paradigm of administration and organizations	There is no distinction between secular and religious life; human existence is an organic whole; any human action can be considered Ibadah if it is regulated by Allah's laws.	A firm distinction between secular and religious matters; Human activities are separated; the spiritual or religious side is a personal affair, whereas work is a public issue.
The purpose of human existence dictating the management of organizations	The aim of human life is to obey and fulfill Allah's laws, as well as to serve as Allah's vicegerent on earth.	The goal of human life is to make use of natural resources to meet one's necessities, wants, and desires while being happy.
Purpose of organization	The organization is intended to be a bunch of individuals who get together to achieve the goal of human existence.	Organizations are supposed to be groupings of people working together to achieve a common purpose.
Nature of organizational objectives	Organizational goals are both financial and non-financial, and they are secondary to the wider purpose of human existence.	Organizational objectives are both economic and non-economic and are subservient to organizational interest.
Source of ethics and values governing the management of organizations	The ultimate sources of business ethics and personal values are revealed knowledge (Al-Qur'an) and the Prophet's (Peace Be Upon Him) teachings.	Ethics are developed from a variety of factors, including childhood, society, and personal experiences. As in utilitarian philosophy, ethics could be relative.
Organizational Control	Organizational control must operate in such a way that the human being becomes obedient to Allah's will.	Organizational control must be implemented to align human goals with organizational goals.
Locus of control	Internal is the locus of control. In the afterlife, each person is responsible and accountable for his or her acts.	The external locus of control is in the field of the organization.
Organizational responsibility and accountability	Humans have free will, choice, and action freedom because they are responsible and accountable for their acts.	The chief executive, who is delegated authority, oversees responsibility and accountability. To ensure responsibility and accountability, employees are managed through organizational systems.

(Source: Kazmi, 2004)

The source of ethics and values that govern the management of organizations also differs between Islamic and conventional management. In Islamic management, the ultimate sources of business ethics and personal values are revealed knowledge (Al-Qur'an) and the Prophet's (Peace Be Upon Him) teachings. Conversely, conventional management ethics are developed from a variety of factors, including personal experiences and societal norms.

Organizational control and locus of control also differ between Islamic and conventional management. In Islamic management, control is exercised in a way that promotes obedience to Allah's will. In contrast, conventional management implements control mechanisms to align human goals with organizational goals. Additionally, Islamic management emphasizes the internal locus of control, where individuals are accountable for their actions in the afterlife. Conversely, conventional management emphasizes external control within the organization.

Finally, organizational responsibility and accountability differ between Islamic and conventional management. In Islamic management, individuals have free will and choice, and

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they are responsible and accountable for their actions. In contrast, conventional management delegates authority to the chief executive, who oversees responsibility and accountability through organizational systems.

Methodology

In order to comprehend and analyze the management of building projects among Muslim enterprises in Selangor, this study used a qualitative research approach through a case study design. The information was gathered from individuals who have experience working for Muslim-owned businesses in Selangor in the construction industry, including project engineers, assistant architects, senior administrative executives, and the company director. Table 2 displays a summary of chosen Muslim-owned businesses. To protect the company's privacy, the name of the business is fictitious.

Online interviews are used to get more specific information about traits, behaviors, preferences, feelings, attitudes, opinions, and knowledge from a small group of people. The most typical qualitative research method is an in-depth interview, during which the interviewer might get participants to talk, ask them to expound on their answers or ask further questions. In-depth interviews frequently come in the forms of structured, semi-structured, and unstructured interviews. However, semi-structured interviews were used to gather the data for this study. According to Creswell (2018)'s recommendations for the case study design, there should be three to five companies as informants. Open-ended questions throughout the in-depth interview provide the informants the freedom to express their opinions and understanding of how Muslim businesses in Selangor manage construction projects from an Islamic perspective. The interviewer can also provide clarification for any unclear instructions or questions and provide follow-up questions to nudge the informants into providing more detail, clarification, or justification for their answers. Informants had the opportunity to indicate their interest in a more in-depth interview by submitting their contact information at the conclusion of the interview.

Table 2: The Muslim Companies In Selangor That Have Been Interviewed

No.	Name of Company	Grade	Informants Positions
1.	Company A	G5	Senior Admin Executive
2.	Company B	G4	Assistant Architect
3.	Company C	G3	Director of Company
4.	Company D	G3	Project Engineer

In this study, theme analysis—a type of qualitative analysis—was employed to examine the data gathered. Reading over a data set, such as the transcripts from in-depth interviews or focus groups, and searching for patterns in the meaning of the data to produce themes are all parts of the thematic analysis process. Through coding or theme identification, the researcher can use this analysis to conduct a more systematic analysis of the data. One of the features that set thematic analysis apart is its adaptability, which can be used with a wide range of theoretical and epistemological frameworks and applied to a wide range of study topics, designs, and sample sizes (Varpio 2020). Additionally, it is a method for summarizing data that also involves interpretation when selecting codes and developing themes. Additionally, thematic analysis gives researchers the ability to generate unique ideas and thoughts based on data. The ease with which theme analysis can be used by novice researchers who are still learning how to analyze qualitative data is only one of its many benefits.

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Findings and Discussion

This section is divided into three parts of discussion which are the background of the company, management of construction projects among Muslim companies in Selangor from the Islamic perspective, and a summary of construction project management among Muslim Companies in Selangor from the Islamic perspective.

The Background of the Company

There are four companies that have been interviewed. The background of the company is as follows:

Company A

Company A is a property and facilities management service provider established in 2004 in Klang Valley. They specialize in managing both residential and commercial properties. In the residential sector, they have expertise in managing various types of residential areas, such as gated communities, apartments, and condominiums. They are knowledgeable about legal regulations, including the Strata Management Act, and ensure that everything is handled professionally and in compliance with statutory regulations. In the commercial sector, they manage multi-story office buildings and shopping malls. Their services include working with owners to manage the property, finding tenants, rent collection, budgeting for renovations, and maintaining accurate records to maximize the return on investment of the properties.

Company B

Company B was established with the goal of offering more comprehensive consulting services with tremendous efficiency and commitment in 1998 and 100% Bumiputera-owned company. This is achieved by utilizing knowledge disciplines, which are enhanced by experience gained both locally and internationally. The practice's guiding philosophy is to provide a direction in architectural consulting services that effectively gives the clients options to meet their demands. To ensure good returns, the company also conducted commercial concerns and market research.

Company C

Founded in 2013, Company C is a Bumiputera company. It has the capacity to offer services and deliver civil engineering projects to both the public and private sectors of government. Its founding was done with the intention of becoming involved in Malaysian business, industry, and growth while also being capable of competing with other Bumiputera firms in the same competitive market. The company plans to significantly enhance its business capital and diversify its direct and indirect business operations in line with the swift development of the nation. This business aims to improve upon its track record of success in giving clients safer and higher-quality services and products. They employ more qualified workers to do jobs faster to ensure this is accomplished.

Company D

Company D is a home-building contractor company wholly owned by Bumiputera. Overall, the company has approximately 10 years of experience in the construction and housing sectors. The focus is to build a house on the buyer's land, modify the design and interior decoration, and home-based products at an affordable price. Company C is an expert in the field of bungalow construction on its own land and has extensive experience in the construction and renovation of your dream home. They have managed to build over 100 houses without any records being left behind. To date, they have also successfully opened 2 branches in Kelantan and Selangor.

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Management of Construction Projects among Muslim Companies in Selangor from the Islamic Perspective

The following is a discussion about construction project management among Muslim companies in Selangor from the Islamic perspective.

Company A

Company A practices Islamic management by ensuring that all activities are done for the sake of Allah and to obtain His pleasure. They follow the Tawhidic Paradigm of doing good, abstaining from evil, and ensuring that their salary is halal from an Islamic perspective. The company also practices trust (Amanah) by having employees monitor accounts to prevent fraud. They prioritize benevolence (Ihsan) by providing a pleasant surau for employees to pray, ensuring punctuality with punch cards and thumbprints, and scheduling maintenance for residential areas. Lastly, the company emphasizes teamwork, with each residential area having a technician, an administrative officer, and a handyman who work together to address community issues.

Company B

Company B believes that Islamic management involves following Allah's guidance and the Prophet's (PBUH) manner to achieve defined goals. They recognize the differences between Islamic and conventional management in terms of administration and organizational paradigm, where Islamic management emphasizes Ibadah and conventional management separates religion from work. The company also implements Islamic elements in their construction management practices, such as emphasizing the importance of trust (Amanah) in their interactions with stakeholders and ensuring the timely completion of work to maintain a good relationship with clients. Additionally, the project manager treats all professionals equally regardless of their background. Lastly, to avoid ambiguity in the sale and purchase agreement, the company requires buyers to inspect the property before making a purchase. Company B successfully incorporates Islamic management principles in its construction project management, creating a just and fair working environment for all parties involved.

Company C

Company C recognizes the importance of Islamic management in the construction industry, which emphasizes justice and fairness in managing people. The company's purpose is to worship Allah, and they have implemented elements of Islamic management, such as honesty and integrity in their business practices. Payment is based on the progress specified in the agreement, and no fraudulent activities take place. The company also applies benevolence by prioritizing the welfare of its workers through KWSP deductions and monthly contributions to SOCSO. A trusted contract is established between the company, contractors, and customers to ensure that everyone benefits and agrees to the terms of the agreement. Company C has successfully incorporated Islamic management principles in its construction project management, creating a just and fair working environment for all parties involved.

Company D

Company D practices Islamic management by adhering to Shariah compliance and setting tauhid as the foundation of the company. They believe that all activities should be done only for the sake of Allah. In contrast to conventional management, the purpose of the organization in Islamic management is to achieve the goal of human existence. The company also practices the concept of trust (Amanah) to gain the confidence of clients and business partners.

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Communication with stakeholders is done with justice and equality, and all stakeholders must prioritize sincerity (Ikhlas) in their work to increase efficiency and productivity.

Summary of Construction Project Management among Muslim Companies in Selangor from an Islamic Perspective

In summary, each Muslim company in Selangor has its own management style in construction project management. However, the management is still in line with the Islamic management perspective. Various components of Islamic management are practiced as shown in Table 3.

Table 3: The implementation of Islamic management in the Muslim Companies at Selangor

No.	Islamic Management Aspects	Name of Company			
		Company A	Company B	Company C	Company D
1.	Tawheed paradigm	√	√	√	√
3.	Ihsan (benevolence)	√		√	
4.	Ikhlas (sincerity)				√
5.	Amanah (trust)	√	√	√	√
6.	Adl (Justice)		√	√	√
7.	Responsibility	√			
8.	Teamwork	√			
9.	Punctuality	√	√		
10.	Ibadah		√		

Table 3 shows the ten Islamic management aspects were applied in Muslim companies in Selangor, including the Tawheed paradigm (adopted by Company A, Company B, Company C, and Company D), benevolence (Company A, Company C, & Company D), sincerity (Company D), Amanah (Company A, Company B, Company C, and Company D), justice (Company B, Company C, and Company D), responsibility (Company A), teamwork (Company A), punctuality (Company A & Company B), and ibadah (Company B). These findings, presented in Figure 1, illustrate the crucial role of Islamic management aspects in Muslim companies. The study strengthens the viewpoint of Othman et al (2018) regarding the favorable correlation between Islamic ethics and job performance in companies. Employers who adhere to Islamic beliefs and ethical principles have a higher level of job satisfaction and are more motivated to work. The Islamic management components outlined in the study promote a balanced approach to ensure the welfare of both employees and employers based on justice.

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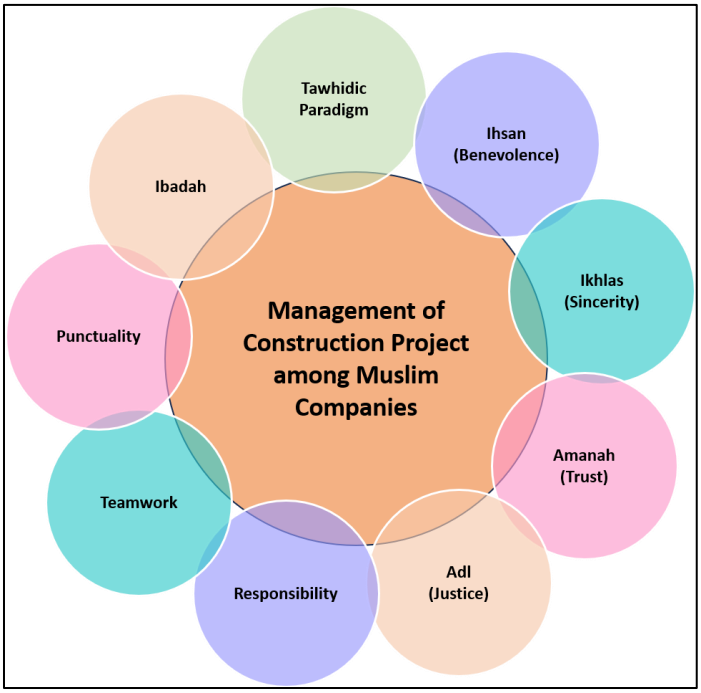


Figure 1: Management of Construction Projects among Muslim Companies from the Islamic Perspective

Conclusion

In conclusion, the study on the management of construction projects among Muslim companies in Selangor from an Islamic perspective has successfully achieved its objective of exploring the alignment between their management practices and Islamic principles. Despite variations in their methods, each company demonstrated a commitment to Islamic management principles. The study identified key aspects of Islamic management, including the Tawheed paradigm, Amanah, responsibility, ibadah, punctuality, sincerity, and Ihsan, which were consistently practiced by these companies. The findings of this study hold significant implications for the Muslim construction industry. By highlighting the successful implementation of Islamic management principles, the study contributes to the knowledge and awareness of industry professionals. It provides valuable insights into how construction projects can be managed in a manner that aligns with Islamic values and principles. This knowledge can lead to improved project outcomes, enhanced client satisfaction, and a stronger reputation for Muslim companies in the industry. Furthermore, this study serves as a valuable reference for future researchers interested in exploring the intersection of Islamic principles and construction project management. It lays the foundation for further investigations into specific aspects of Islamic management and their impact on project success. Future research can build upon these findings to deepen our understanding of how Islamic principles can be effectively integrated into various aspects of construction project management. Overall, this study contributes to the body of knowledge in the field of Islamic management and provides practical insights for the Muslim construction industry. It is hoped that the findings will inspire further research and encourage the adoption of Islamic management principles in construction projects, ultimately leading to more ethical, efficient, and successful outcomes.

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