

## Philosophical Paradigm, Prophetic Paradigm, Islamic Worldwide View on Economics: Concept and Practice for Management

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**Abstract.** The prophetic paradigm is a philosophical approach that explores the role of prophets and their messages in religious doctrine. This research aims to outline the various philosophical paradigms and their applications in management. In addition, the Islamic view of economics is also explained through three chronological periods, namely the Meccan period, the Medina period, and the Islamic knowledge structure period. After understanding these aspects, this research focuses on explaining the prophetic paradigm. This research is a literature research with a qualitative approach. The data was analysed using Miles and Huberman's qualitative data analysis method. The results showed that although the values drawn from this paradigm may vary among religions and traditions, there are often some common values, such as justice, compassion, and wisdom. Some of the implications of this paradigm for management practices can assist managers in implementing Islamic values in their businesses. Islamic values have an impact on management practices through the influence of institutional and individual factors, which in turn contribute to the adoption of ethical behaviour and improved performance within the organisation.

**Keywords:** critical realism; interpretivism; positivism; post-positivism; pragmatism; prophetic paradigm

**Abstrak.** Prophetic paradigm merupakan sebuah pendekatan filosofis yang mengeksplorasi peran nabi dan pesan-pesan mereka dalam doktrin agama. Penelitian ini bertujuan untuk menguraikan berbagai paradigma filsafat dan aplikasinya dalam manajemen. Selain itu, pandangan Islam terhadap ekonomi juga dijelaskan melalui tiga periode kronologis, yaitu periode Makkah, periode Madinah, dan periode struktur pengetahuan Islam. Setelah memahami aspek tersebut, penelitian ini berfokus pada penjelasan terkait prophetic paradigm. Penelitian ini merupakan penelitian kepustakaan dengan pendekatan kualitatif. Data dianalisis dengan metode kualitatif data analysis Miles dan Huberman. Hasil penelitian menunjukkan bahwa meskipun nilai yang diambil dari paradigma ini dapat bervariasi di antara agama dan tradisi, seringkali terdapat beberapa nilai yang sama, seperti keadilan, kasih sayang, dan kebijaksanaan. Beberapa implikasi dari paradigma ini terhadap praktik manajemen dapat membantu para manajer dalam menerapkan nilai-nilai Islam dalam bisnis mereka. Nilai-nilai Islam memiliki dampak pada praktik manajemen melalui pengaruh faktor kelembagaan dan individu, yang pada gilirannya berkontribusi pada adopsi perilaku etis dan peningkatan kinerja di dalam organisasi.

**Kata kunci:** interpretivisme; positivisme; post-positivisme; pragmatisme; postmodernisme; prophetic paradigm; realisme kritis

## A. Introduction

Management is a field that is influenced by different paradigms and philosophies. Knowledge management research reveals that different paradigms, such as positivism, interpretivism, post-positivism, pragmatism, post-modernism, and critical realism, shape research and practice in this field.<sup>1</sup> Each paradigm has its own ontological and epistemological aspects, influencing how knowledge is contributed and understood in management research. Different studies have proposed various categorisation and classification paradigms that lead to overlapping emphasis and meaning.<sup>2</sup> Islamic worldwide view on economics explains how the Islamic view of the world views economics. Chronologically, the emergence of the world Islamic perspective is divided into three periods, namely the Meccan period, the Madinah period, and the period of Islamic knowledge structure.

The prophetic paradigm is a philosophical approach that explores the role of prophets and their messages in religious doctrine. This paradigm emphasises the importance of belief in God's messengers and their role in transmitting divine messages.<sup>3</sup> In terms of epistemology, the prophetic paradigm is based on the belief that morality is the result of the creation and will of absolute reality and that norms of morality must be created through delegation with epistemological ethics.<sup>4</sup> Previous research<sup>5</sup> suggested that the philosophical viewpoints (paradigms) characterised in management research can be further investigated to gain a deeper understanding of future research and practice in management. In addition, there is a need for empirical research to assess the effectiveness and impact of different paradigms, including prophetic paradigms. Therefore, this study explains six philosophical paradigms (positivism, interpretivism, post-positivism, pragmatism, post-modernism, and critical realism), the phetic paradigm, the Islamic worldwide view on economics and its application to management practice.

This study employed a qualitative approach and library research. The primary data were collected through documentation techniques from the previous research or written related data sources. The data were analysed through the qualitative data analysis model Miles and Huberman. This model includes data reduction, data display, and conclusion drawing or verification.

## B. Philosophical Paradigm

The philosophical paradigm refers to the collection of beliefs about the nature of

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<sup>1</sup> E. Turyahikayo, 'Philosophical Paradigms as the Bases for Knowledge Management Research and Practice', *Knowledge Management & E-Learning*, 13.2 (2021), 209-224. W. T. Means & R. A. Mowatt, 'Philosophy of science and leisure research: an exploratory analysis of research paradigms', *Leisure/Loisir* (2023), 1-25.

<sup>2</sup> Y. Li, B. J. Oommen, A. Ngom, & L. Rueda, 'A new paradigm for pattern classification: nearest border techniques', in *AI 2013: Advances in Artificial Intelligence: 26th Australasian Joint Conference, Dunedin, New Zealand, December 1-6, 2013. Proceedings* 26, 2013, 441-446. Springer International Publishing.

<sup>3</sup> H. al-Ma'mun, 'Prophetic Philosophy Muhammad Saw dalam Al-Qur'an', *Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir*, 5.1 (2022), 71-83.

<sup>4</sup> K. Dimiyati, A. Absori, K. Wardiono & F. Hamdani, 'Morality and law: Critics of HLA Hart's moral paradigm epistemology are based on the prophetic paradigm', *Jurnal Dinamika Hukum*, 17.1 (2017), 23-30.

<sup>5</sup> E. Turyahikayo, 'Philosophical Paradigms', 1-25.

reality, knowledge, values, and research methods. The term paradigm comes from two words of Greek origin, namely "*para*", which means beside and "*deiknynai*", which means to display or show.<sup>6</sup> The two words are combined into '*paradeiknynai*', which means 'flaunting side by side'.<sup>7</sup> The Latin word 'paradigm' was later used to refer to 'model or pattern'. Thomas Kuhn adopted this Latin meaning while interpreting paradigms as the underlying assumptions and intellectual structures on which research and development are based in the field of inquiry.<sup>8</sup> According to Turyahikayo,<sup>9</sup> philosophy has changed paradigms such as positivism, interpretivism, post-positivism, pragmatism, post-modernism, and critical realism. All of these paradigms are related to management, especially organisational knowledge management. Each paradigm has its own set of beliefs, values, and practices, although there is some overlap between them. The following is an explanation of each paradigm classification:

### 1. Positivism

Positivism is a science-based empirical method used in scientific research, while post-positivism deals with various realities and is used in social sciences, particularly in quantitative research.<sup>10</sup> The positivist paradigm is based on Plato's philosophy of realism, which asserts that knowledge must be specific, universal, and unchanging.<sup>11</sup> The main goal of positivist research is to test theories and improve our predictive understanding of a phenomenon.<sup>12</sup> In the context of management, positivists view knowledge as an objective concept that needs to be discovered rather than created by organisations.<sup>13</sup> Therefore, the knowledge management process must be observable and measurable through scientific analysis, enabling scientific predictions using deductive reasoning.

By applying the positivism paradigm in management, organisations can make better decisions based on objective data and quantifiable facts, thereby improving operational efficiency and effectiveness. During decision-making, for example, managers use historical data on sales to make projections of future sales, which are then used to plan production and marketing strategies. In strategic planning, the positivism paradigm can be used to analyse market trends and consumer behaviour. For example, a company uses market data to identify growth opportunities and develop strategies to take advantage of those opportunities. The positivism paradigm can also be applied to organisational performance evaluation. Managers use data on target achievement and other performance indicators to evaluate the extent to which the organisation is achieving its goals.

### 2. Interpretivism

The interpretivist paradigm is a philosophical approach derived from idealism and

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<sup>6</sup> E. Turyahikayo, 'Philosophical Paradigms', 1-25.

<sup>7</sup> A. Flew, *Thinking about social thinking: The philosophy of the social sciences*. 1985.

<sup>8</sup> T. S. Kuhn, 'The structure of scientific revolutions', *The University of Chicago Press*, 2, 1962, 90.

<sup>9</sup> E. Turyahikayo, 'Philosophical Paradigms', 1-25.

<sup>10</sup> I. Buhayova, 'Philosophical Pedagogical Paradigm Dictionary Work as a Means Of Activation Cognitive Activity of Students in Literature Lessons', *Educational Dimension*, 15 (2006), 440-451.

<sup>11</sup> E. Turyahikayo, 'Philosophical Paradigms', 1-25.

<sup>12</sup> W. T. Means & R. A. Mowatt, 'Philosophy of science and leisure research', 1-25.

<sup>13</sup> E. Turyahikayo, 'Philosophical Paradigms', 1-25.

rationalism.<sup>14</sup> Interpretivism focuses on subjective and intersubjective meanings rather than assuming objective reality.<sup>15</sup> It is characterised by an ontological and epistemological point of view that prioritises understanding and interpretation over objectivity and hypothesis testing.<sup>16</sup> Overall, interpretivism offers a philosophical perspective that allows researchers to explore subjective phenomena and understand complex social realities. It is commonly used in qualitative research. In the context of management, Turyahikayo said that the interpretive paradigm suggests that managers should create an environment that encourages the free sharing of ideas.<sup>17</sup> This paradigm recognises the importance of informal interaction and encourages the exploration and exchange of ideas in a variety of settings.

Applying the interpretivism paradigm, organisations can develop a deeper understanding of the internal and external dynamics that influence their performance and success. This approach can also improve relationships between managers and employees by valuing individual perspectives and experiences. This paradigm can be carried out in several aspects of management. For example, in human resource management, the interpretivism paradigm can be applied to employee development. For example, managers can use a more subjective approach to understanding individuals' needs and expectations for their career development.

In addition, this paradigm can also be applied in decision-making, where consensus and shared understanding are the main focus. For example, in situations where decisions have to be made based on different values or preferences, this approach can help reach a broader consensus. In strategic planning, the interpretivism paradigm can help organisations to be more responsive to environmental changes and stakeholder needs. By understanding diverse interpretations and views, organisations can develop more inclusive and sustainable strategies. Last, this paradigm can also be applied in more holistic performance evaluation. For example, in evaluating the success of a project, managers can consider not only the numerical results but also the subjective impact on the individuals and groups involved.

### 3. Post-positivism

If positivism is based on a belief in an objective and knowable reality, post-positivism recognises that human knowledge is influenced by biases, perspectives, and subjective interpretations of individuals.<sup>18</sup> The post-positivist paradigm is a philosophical approach that shows that reality cannot be fully understood from one perspective. Post-positivist researchers aim to become more reflexive and aware of their own biases and limitations in order to generate more nuanced and contextual knowledge. In the context of management, especially organisations, post-positivism highlights the importance of considering diverse perspectives and approaches to problem-solving.<sup>19</sup>

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<sup>14</sup> E. Turyahikayo, 'Philosophical Paradigms', 1-25.

<sup>15</sup> W. T. Means & R. A. Mowatt, 'Philosophy of science and leisure research', 1-25.

<sup>16</sup> M. Junjie & M. Yingxin, 'The Discussions of Positivism and Interpretivism', *Online Submission*, 4.1 (2022), 10-14.

<sup>17</sup> E. Turyahikayo, 'Philosophical Paradigms', 1-25.

<sup>18</sup> W. T. Means & R. A. Mowatt, 'Philosophy of science and leisure research', 1-25.

<sup>19</sup> E. Turyahikayo, 'Philosophical Paradigms', 1-25. W. T. Means & R. A. Mowatt, 'Philosophy of science and leisure research', 1-25.

In the context of management, this paradigm emphasises a deeper understanding of context, values, and subjective interpretations of reality. This paradigm can be applied in several aspects, such as understanding the organisational context. The post-positivism approach emphasises the importance of understanding the unique context in which organisations operate. Managers using the post-positivism paradigm tend to make interpretations of data more complex and subjective. They recognise that reality can be interpreted in many different ways and cannot permanently be reduced to simple numbers or facts.

The post-positivism approach suggests more flexibility in the face of complexity and uncertainty in the business environment. Managers who embrace this approach are more open to change and innovation and consider multiple perspectives before making decisions. Besides, this approach recognises that values and beliefs can influence one's view of reality. In management, this can be manifested when considering organisational values and stakeholder interests in decision-making. By applying the post-positivism paradigm in management, organisations can gain a deeper understanding of the dynamics and complexities in the business environment, thereby making decisions that are more appropriate and relevant to the context.

#### 4. Pragmatism

Pragmatism is a philosophical paradigm that emerged in the United States in the 19th century. This paradigm focuses on the practical and helpful side of ideas and language, with an emphasis on action and usefulness. In the context of management, Turyahikayo said that this paradigm emphasises the importance of practical knowledge that leads to positive results for organisations. Pragmatism recognises that knowledge can be influenced by language and individual perspectives; its goal is to produce knowledge that works for organisations through processes of learning, experimentation, and communication.<sup>20</sup>

In the context of management, this approach leads to the use of ideas or methods that prove effective in achieving goals without being fixated on a particular theory or view. Managers who subscribe to the pragmatism paradigm tend to use techniques or practices that are proven effective in achieving business goals. They focus on tangible results and are ready to change methods if needed to achieve the desired results. This paradigm encourages flexibility in the face of changes and challenges. Managers using this approach are more open to new ideas and are ready to adapt their strategies according to changing conditions.

Pragmatic managers tend to make decisions based on practical experience and empirical evidence rather than being fixated on a particular theory or view. They look for the most effective and practical solution to the problem at hand. The pragmatic manager tends to encourage experimentation and innovation as a way to find the best solutions.

#### 5. Post-modernism

Post-modernism is a philosophical and cultural movement that emerged in the mid-20th century that emphasises the subjectivity of experience and the relativity of knowledge,

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<sup>20</sup> E. Turyahikayo, 'Philosophical Paradigms', 1-25.

as well as challenging the idea of objective reality.<sup>21</sup> Post-modernism aims to question dominant scientific meta-narratives and alleged stories that are often accepted as truth.<sup>22</sup> In the philosophy of science, post-modernism has a close relationship with knowledge management, highlighting the role of power dynamics in the formation of tentative knowledge.<sup>23</sup>

The post-modernist approach helps in understanding that organisational culture is not static but is constantly changing and is formed through interactions between individuals in the organisation. This paradigm enables managers to be more sensitive to the cultural changes taking place in the organisation. This paradigm encourages managers to adopt a critical attitude towards traditional concepts in management, such as hierarchy, authority, and power. This helps identify and address assumptions that are no longer relevant or effective in a rapidly changing business environment.

The post-modernist paradigm acknowledges that organisations are complex entities and have many different dimensions. Managers who embrace this approach will be more open to diversity and complexity in organisations. Post-modernism encourages innovation and flexibility in management. Managers are encouraged to seek creative and adaptive solutions to complex and diverse problems in the organisation.

## 6. Critical realism

Critical realism is a philosophical paradigm that emphasises understanding the difference between reality and perception from human experience.<sup>24</sup> According to Means & Mowatt,<sup>25</sup> critical realism refers to the perspective used by researchers to analyse and interpret social phenomena, with emphasis placed on power dynamics, social inequality, and oppressive systems. The purpose of this paradigm is to criticise already existing social systems and reveal fundamental structural contradictions within them. In the field of management, critical realism contributes to identifying observable and invisible elements of management. Still, it does not provide specific instructions or methods for evaluating best practices or offer specific epistemological and methodological directions.<sup>26</sup>

In the context of management, this paradigm acknowledges that organisations and management phenomena have an objective reality that can be understood. Still, our understanding of this reality is always limited by our frame of mind and specific social conditions. The critical realism paradigm helps managers approach the experience of organisations and management phenomena more comprehensively. They consider objective aspects that exist outside of human thought, as well as subjective factors that influence human understanding and action.

In analysing organisations, this paradigm makes it possible to look at the underlying structures and mechanisms, as well as how these structures influence actions and outcomes

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<sup>21</sup> D. Shorkend, *Beyond modernism and post-modernism: A new philosophy for a new world*. 2022.

<sup>22</sup> M. Campbell, 'Post-modernism and educational research', *Open Journal of Social Sciences*, 6.7 (2018), 67-73.

<sup>23</sup> E. Turyahikayo, 'Philosophical Paradigms', 1-25.

<sup>24</sup> E. Turyahikayo, 'Philosophical Paradigms', 1-25.

<sup>25</sup> W. T. Means & R. A. Mowatt, 'Philosophy of science and leisure research', 1-25.

<sup>26</sup> E. Turyahikayo, 'Philosophical Paradigms', 1-25.

within the organisation. For example, managers can use this paradigm to analyse how power structures influence behaviour and decisions within the organisation.

The critical realism paradigm encourages the development of more complex theories and concepts, which recognise that organisational reality and management phenomena cannot be reduced to a single dimension or single explanation. This helps managers to understand the complexity of organisations and management phenomena.

Moreover, this paradigm also encourages managers to have a critical attitude towards existing knowledge. They are expected to question the assumptions underlying existing knowledge, as well as look at how values, beliefs, and social context influence knowledge formation. With a more comprehensive understanding of organisations and management phenomena, managers can develop interventions and strategies that are more effective in achieving organisational goals. They can see how such interventions can affect the underlying structures and mechanisms of the organisation.

### C. Islamic Worldwide View on Economics

Islamic worldwide view is a comprehensive paradigm that addresses a broader spectrum of life, including social, economic, and technological aspects.<sup>27</sup> Islamic worldwide view covers the spiritual and physical aspects of reality, which appear along with the descent of God's revelation/message.<sup>28</sup> Different from the Western worldview, which is primarily empirical and human-centred, it lacks a divine element.<sup>29</sup> This paradigm emphasises the importance of God-centeredness, integral thinking, and the integration of revelation, reason, and intuition in knowledge acquisition.<sup>30</sup> The goal is to direct human activities according to the concept of *fiṭrah*, which embodies the meaning of right, right action, and right as opposed to wrong action.<sup>31</sup>

Based on Husaini,<sup>32</sup> when Islamic communities began to form, they were faced with several significant challenges, including moral challenges arising from the decline caused by ignorant culture, challenges in the scientific field when Islam expanded to other civilisations, and challenges from scientific and philosophical activities that entered Islamic culture from Hellenic culture. These challenges began the dominance of the Islamic worldview established by Prophet Muhammad. *Islamic Worldwide View* can be chronologically divided into three periods.

#### 1. Meccan period

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<sup>27</sup> N. Huringiin, 'Islamic Worldview as The Basic of Islamic Society toward Society 5.0', *Al Qalam*, 38.2 (2021), 235-250.

<sup>28</sup> H. Yasin, S. Puspita, T. Nadia & N. Izza, 'Islamic Worldview', *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam*, 5.1 (2022), 125-134.

<sup>29</sup> R. A. Hidayatullah, F. Mas'ud, A. R. Kusuma & U. Hakim, 'Build Islamic Human Resource Development (I-HRD) in University Based on Islamic Worldview', *International Journal of Asian Business and Management*, 2.1 (2023), 59-70.

<sup>30</sup> B. Ibrahim Hamada, 'Islamic Worldview As A Model For De-Westernising Journalism Studies And Profession', *Javnost-The Public*, 29.4 (2022), 354-370.

<sup>31</sup> R. Abd Jelani, 'A Brief Overview of the Islamic Worldviews as the Manifestation of Al-tawḥīd', *Dirasat*, 14.1 (2019), 13-28.

<sup>32</sup> A. Husaini, *Filsafat Ilmu: Perspektif Barat & Islam*. Gema Insani, 2020.

During this time, in general, theological concepts and ethical issues were developed, such as the idea of God, creation, life after death, man's responsibility to help the weak and poor, and considerations of good and evil. Furthermore, in the same period, abstract concepts and doctrines such as prophethood, scientific concepts, religious meanings, and worship practices were outlined. Islam emphasises the importance of justice in various aspects of life, including in management. Justice is emphasised in treating employees, giving them their rights, and in the sharing of business results.

Teachings of Islam in the Meccan period encouraged leaders to be good role models, lead pretty wisely, and prioritise public interest over private interest. Islam teaches the importance of hard work, consistency and perseverance in achieving goals. This is relevant in management in terms of encouraging employees to work hard and be consistent in achieving organisational goals. Islam in the Meccan period also taught the importance of good cooperation and partnership in achieving common goals. This principle can be applied in management to enhance collaboration between individuals and between departments in the organisation. Islam emphasises the importance of transparency and accountability in various aspects of life, including in management. Leaders are reminded to be responsible for their actions and decisions.

## 2. Medina period

In this period, new concepts such as law, jihad, brotherhood, and Muslim community (*ummah*) emerged, which were developed by combining earlier concepts from the Meccan period into a comprehensive unity of ideas. The Prophet Muhammad began to set up more formal organisational structures, including the establishment of institutions such as the Shura Council for consultation and decision-making. Islamic teachings in the Medina period also began to provide more detailed legal and governance guidelines for organisations, including in terms of contracts, trade and management.

The Medina period also saw the development of financial institutions such as the *bait al-mal* (state treasury) and more organised distribution of *zakat*, which had an impact on financial management in society. Islamic teachings in the Medina period also provided more specific guidelines for regulating social and economic relations in society, including the granting of individual rights, trade, and the distribution of inheritance. Despite differences in context and implementation details, fundamental principles such as justice, fair leadership, hard work, partnership, and accountability remained the values upheld in management according to Islamic teachings in both the Meccan and Medinan periods.

## 3. The period of Islamic knowledge structure

This period characterises the emergence of a framework of knowledge in Islam, which refers to verses revealed in Makkah and Medina. Many verses of the Qur'an, such as qv. al-Mujadalah/58:11 and qv. az-Zumar/39: 9, highlight the high value of knowledge and the position of those who seek knowledge.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجْلِسِ فَافْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ  
ادْشُرُوا فَادْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ  
خَبِيرٌ

*O believers, when it is said to you, "Be spacious in the council", then let Allah give you space. And when it is said: "Stand ye up", then stand up. Indeed, Allah will exalt the believers among you and those who are given some degree of knowledge. And Allah knows what you do. (qv. al-Mujadalah /58:11)*

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي  
الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

*Are you, O more fortunate polytheist) or one who worships at night by bowing down and standing, while he fears the Hereafter and expects the mercy of his Lord? Say: "Do those who know have the same as those who don't?" Indeed, it is the intelligent man who can receive the lesson (qv. az-Zumar/39: 9).*

Based on this, by applying the Islamic worldview consistently, it is believed that a shift towards a God-centered perspective, integral thinking methods, and positive social change can be achieved. The Islamic worldview of economics itself is based on a paradigm that prioritises social economics over individual interests. This perspective is seen as irrational from the point of view of conventional economics. Still, the rationality of Islamic economics is based on the principles of Islamic economics and the basic principles of the system.<sup>33</sup> In Islamic economics, employment relations and the issue of wage arrears are significant. The relationship between managers and employees is closer in Islamic economics, and specific aspects need to be considered when analysing labour-related questions.<sup>34</sup> Islamic economic theories and models, particularly interest-free Islamic banking, offer potential solutions to the contemporary macroeconomic crisis. The purpose of Islamic Economics is to achieve the welfare and prosperity of individuals and communities, which is referred to as *falah*. This goal comes from Islamic economic principles that include *aqidah* (faith), *morals* (morality), and *law* (regulations), which are derived from the Qur'an, *Sunnah*, *ijma*, and *qiyas*.<sup>35</sup>

#### **D. Prophetic Paradigm**

*The prophetic paradigm is a philosophical approach that places morals as its primary*

<sup>33</sup> M. I. Anjum, 'An Islamic critique of rival economic systems' theories of interest', *International Journal of Ethics and Systems*, 38.4 (2022), 598-620.

<sup>34</sup> H. Furqani, 'What is Islamic economics? The view of Muhammad Baqir al-Sadr', *Jurnal Ekonomi & Keuangan Islam*, (2019), 63-71.

<sup>35</sup> M. A. Sayem, N. E. K. Aprianto & A. Dahlan, 'Perspectives on the Islamic Welfare State: The Goals of Economic Development Justice', *el-Jizya: Jurnal Ekonomi Islam*, 11.1 (2023), 103-120.

basis and is rooted in the verses of Allah and the Prophet's Hadith about justice.<sup>36</sup> This paradigm views science and revelation as an inseparable unity, giving priority to revelation over reason in case of conflict.<sup>37</sup> It aims to present benefits, justice, grace, and wisdom. The prophetic paradigm is also associated with the concept of cosmopolitanism in Islam, emphasising unity in diversity, religious freedom, symbiosis between religions, and fair treatment of non-Muslim subjects.<sup>38</sup>

The ethical and spiritual principles of the prophetic paradigm guide the actions and teachings of prophets and followers of their religion. Although this paradigm may vary across religions and traditions, there are often some values in common, namely:

### 1. Justice

Upholding the value of justice means treating everyone fairly and equitably and fighting oppression and injustice. The prophetic paradigm also calls for social and political reforms and challenges the status quo of corruption and inequality.<sup>39</sup> As in the Qur'an, justice is explained in qv. an-Nahl/16: 90 and qv. al-Hujurat/49: 9.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ  
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

*Verily Allah commands (you) to do justice and do good, to give to relatives, and Allah forbids evil deeds, evil and hostility. He teaches you so that you can learn lessons. (qv. an-Nahl/16: 90)*

وَإِنْ طَائِفَتٌ مِّنَ الْمُؤْمِنِينَ فَاصِلُوهَا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ  
فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَاصِلُوهَا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا  
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

*And if there are two classes of believers at war, let you reconcile between them! But if one breaks the covenant against the other, let the one who breaks the covenant fight until it recedes to God's command. When he has receded, reconcile between the two according to justice and be just; indeed, God loves those who do justice (qv. al-Hujurat/49: 9).*

### 2. Compassion

Emphasising the value of compassion means showing empathy and kindness to others, especially to the poor, marginalised, and suffering. The prophetic paradigm also promotes peace, reconciliation, and forgiveness and avoids violence and conflict.<sup>40</sup> In the Quran,

<sup>36</sup> K. Dimiyati, A. Absori, K. Wardiono & F. Hamdani, 'Morality and law: Critics of HLA Hart's moral paradigm epistemology are based on the prophetic paradigm', *Jurnal Dinamika Hukum*, 17.1 (2017), 23-30.

<sup>37</sup> R. Saputra, 'Forming a Paradigm of Prophetic Law from the Perspective of Arkanul Bai'ah', *Journal of Transcendental Law*, 3.1 (2021), 63-81.

<sup>38</sup> M. Y. Gilani & T. Islam, 'Conceptual Basics for Unity in Multi Ethnic Diversity: The Qur'anic & Prophetic Paradigm', *QURANICA-International Journal of Quranic Research*, 3.2 (2012), 33-44.

<sup>39</sup> R. Shah-Kazemi, *The spirit of tolerance in Islam*. 2012, 1-176.

<sup>40</sup> R. Shah-Kazemi, *The spirit of tolerance in Islam*. 2012, 1-176.

affection between people is explained in an-Nisa/4: 8.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

*And if during the division, there are relatives, orphans, and people experiencing poverty, then give them out of the treasure (simply) and speak to them with good words.* (qv. An-Nisa/4: 8)

### 3. Wisdom

Reflects the value of wisdom and wisdom, which means having a deep and holistic understanding of reality and applying it in one's life and decisions. This paradigm also seeks to transcend the limitations of human reason and ego and connect with the source of divine wisdom.<sup>41</sup> As in the Qur'an, wisdom is explained in al-Baqarah/2: 269.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

*Meaning: Allah bestows al hikmah (deep understanding of the Qur'an and As-Sunnah) to whom He wills. And whoever is endowed with wisdom has indeed been blessed with many gifts. And only intelligent people can learn (from the word of God)* (qv. al-Baqarah/2: 269).

## E. Prophetic Paradigm and its Implications on Management

*The prophetic paradigm* not only has a theoretical dimension but is also practical and experiential. Its sources are not only limited to scriptures and hadiths but also include examples and personal testimonies of the prophet and his followers. This paradigm is relevant not only to the past but also to the present and the future. In addition, this paradigm also influences Islamic management practices. According to Sulaiman and Othman,<sup>42</sup> Islamic management involves activities in accordance with the guidance of Allah and following the teachings of the Prophet Muhammad. Where it takes mentality, integrity, and responsible skills to achieve predetermined goals. Islamic management recognises equal relations between all human beings and emphasises brotherhood and equality in interpersonal relationships. Islamic management principles emphasise planning, organising resources, providing motivation and leadership, and supervision.<sup>43</sup> From an Islamic perspective, management is seen as a science and applied art that must be in harmony with

<sup>41</sup> R. Shah-Kazemi, *The spirit of tolerance in Islam*. 2012, 1-176.

<sup>42</sup> M. Sulaiman, N. A. A. Sabian, & A. K. Othman, 'The understanding of Islamic management practices among Muslim managers in Malaysia', *Asian Social Science*, 10.1 (2014), 189.

<sup>43</sup> A. Safitri & H. Sh, 'Prinsip-Prinsip Islam Tentang Manajemen dan Praktik Pendidikan di Lembaga Pendidikan Islam', *Skills: Jurnal Riset dan Studi Manajemen Pendidikan Islam* (2022), 144-155.

Islamic principles and values.<sup>44</sup> In addition, Islamic management is seen as part of achieving the goals of Islam itself, which aims to attain *rahmatan lil'alamin*, or mercy to all creation.<sup>45</sup>

Islamic management offers a new framework for business culture and provides guiding principles for ethical business practices.<sup>46</sup> Religion governs business and offers a set of guiding principles and moral guidelines for economic activity, from individual companies to global corporations. Islamic management emphasises the importance of faith as an asset in business, providing criteria and the nature of prospects in business segmentation. Islamic management promotes the concept of *rahmatan-lil-aalamiin* (mercy to all the world) as a guiding principle, highlighting the importance of compassion and benevolence in economic practice.

In practice, Sulaiman and Othman said that Islamic management covers every aspect of human activity and guides interactions and activities in daily life.<sup>47</sup> The results of his research show how Islamic values are applied to a company in Malaysia; these values include:

1. Muslim managers in Malaysia emphasise adherence to basic dress requirements in Islam, such as covering the '*aurat*', to create a good and respectful environment.
2. Focus on ensuring that the income earned meets halal requirements and emphasise the concept of '*barakah*', which refers to additional results given by Allah for good deeds.
3. The practice of Islamic management in Malaysia involves striving for success in both worldly life and the hereafter, as guided by the concept of *Al-Falah*. This includes aligning the organisation's goals and actions with the principles of *tawhid*, acting as the guardian of Allah, and ensuring consistency with Islamic principles in planning, organising, leading, and controlling resources.
4. Muslim managers in Malaysia are also aware of the importance of continuous improvement and improvement of Islamic management practices within their organisations.

Based on this explanation, it can be concluded that Islamic management shapes the management approach by integrating Islamic values and principles into organisational practices. Islamic values shape management practices through institutional and individual factors, contributing to ethical behavior and improved performance within organisations.

## F. Conclusion

The six paradigms described in this study can be applied in management, with their positive and negative aspects, according to the needs. The positivist paradigm in

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<sup>44</sup> H. Basri, M. Mansur, A. Sukardi, F. Abd Latif & Z. Arifin, 'Islamic Perspective on Management' in *KnE Social Sciences*, 2022, 379-394.

<sup>45</sup> A. Zaki, 'Manajemen Pengembangan Pendidikan Islam Perspektif Al-Qur'an', *Pionir: Jurnal Pendidikan*, 10.3 (2022).

<sup>46</sup> A. E. Prasetya (2022). Konsep paradigma ekonomi Islam: kultur femonena paralel yang bermula dari sentimen agama menuju mode religius baru dalam skala global. *Fadzat: Jurnal Ekonomi Syariah*, 3(1).

<sup>47</sup> M. Sulaiman, N. A. A. Sabian, & A. K. Othman, 'The understanding of Islamic management practices among Muslim managers in Malaysia', *Asian Social Science*, 10.1 (2014), 189.

management sees knowledge as an objective concept that needs to be discovered, not created by the organisation. The paradigm of interpretivism emphasises the importance of informal interaction and encourages the exploration and exchange of ideas in a variety of situations. Post-positivism emphasises the importance of considering multiple perspectives and approaches to address problems within an organisation. Pragmatism highlights the importance of practical knowledge that produces positive impacts for organisations. Post-modernism emphasises the role of power dynamics in the tentative process of knowledge formation. Critical realism contributes to recognising observable and invisible elements of management. However, this paradigm does not provide specific instructions or methods for evaluating best practices or offer specific epistemological and methodological directions.

The prophetic paradigm in the context of management includes a philosophical structure that combines the teachings of the Prophet and the Quran in managing management in an organisation/company. Generally, this approach focuses on morality, justice, and human welfare and is derived from the heritage of Islamic tradition. Each organisation can practice and apply the existing values of the teachings of the prophet and the Quran differently.

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