Journal of Global Business and Social Entrepreneurship (GBSE)
Vol. 8: No. 25 (Ogos 2022) page 107-114 | www.gbse.com.my | eISSN : 24621714

ISLAMIC HUMAN RESOURCES MANAGEMENT PTACTICES DURING THE SPREAD OF THE COVID 19 EPIDEMIC FROM ISLAMIC PERSPECTIVE: A STUDY IN AL-QASSIM, KSA

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Abstract :*The Islamic Sharia and its provisions are distinguished by many qualities, the most important of which are: raising embarrassment, tolerance, facilitation, payment of hardship, and reduced costs, and if there is something difficult to do and the matter reaches the level of necessity, then God Almighty has prescribed permits for those charged with what is forbidden to them, and what they must do until the necessity is waived from them And this is a mercy from God to His servants, favor and generosity. In Islamic jurisprudence important jurisprudential rules governing times of crisis, the most important of which are: the rule of raising embarrassment .and tolerance, and the rule of hardship brings ease, and if the matter becomes narrow, it widens, and the rule of taking concessions is more important than resolve to preserve souls, and the rule of neither harm nor harm Harm, and the rule of disposing of the parish depends on the interest, and the rule for the imam to restrict what is permissible within the limits of his jurisdiction in consideration of the public interest.*

Key Word: *Human Resources. Covid 19 Epidemic. Islamic Perspective*

2022 JGBSE

Article Received:10 June 2022, Revised: 23 June 2022, Accepted 18 July 2022

In response, several countries have implemented decisive measures to contain the spread of the disease, which include the imposition of nationwide lockdowns. China was the first country to implement a successful lockdown to prevent the further spread of COVID-19 (Lau, Khosrawipour & Kocbach, 2020). Notwithstanding the resultant mitigation of the pandemic in China, there has been a deterioration in most Chinese residents' psychological wellbeing under the lockdownBrodeur, Clark, Fleche & Powdthavee, 2020; Zhang, Lu, Zheng, 2020; Torales, O'Higgin, Castaldelli & Ventriglio, 2020. The adverse psychological impact includes acute stress disorder, insomnia, post-traumatic symptoms and depression Brooks, Webster & Smith, 2020). Moreover, recent evidence reveals that 35% of the Chinese population were psychologically distressed (Qiu, Shen, Zhao, Wang, Xie, Yu (2020).

The distress caused by COVID-19 is arguably not limited to China because the factors that could lead to this psychological state are common. For instance, the knowledge of coronavirus biology and transmission is still limited, which increases panic due to the uncertainty of its spread (Lau et al., 2020). In addition, there is a global absence of a vaccine to control COVID-19, leading to unrest about its containment (Casella, Rajnik, Coumo, Dulebohn & Di Napoli, 2020). Moreover, globalisation and increased access to information in the current era make such worrying insights relating to uncertainty easily transferable, causing increased psychological distress, including fear and anxiety, amongst the general public (Shigemura, Ursano, Morganstein, Kurosawa & Benedek, 2020; Bao, Sun, Meng, Shi & Lu, 2020; Sood, 2020).

Problem Statement

An idiopathic pneumonia began in Wuhan, China in December2019 (WHO, 2019. The first case with a similar presentation discovered out-side China was in Thailand on January 13, 2020 (WHO, 2020). The World Health Organization (WHO) gave this new coronavirus disease the name COVID-19 on February 2020 (WHO, 2020). One month afterward, the WHO declared COVID-19 a global pandemic on March 11, 2020 (WHO, 2020). Coronaviruses are a group of viruses that can infect humans and animals and the cause of severe acute respiratory syndrome (SARS), Middle East respiratory syndrome (MERS), and COVID-19 (WHO, 2020). Saudi Arabia announced its first case of COVID-19 on March2, 2020 Reuter, 2020).

The spread of the Corona epidemic is a huge loss to Arab trade and economy, and the negative impact will be most intense if the Corona crisis continues. In the Arab countries, reliance is placed on the Chinese market to sell oil and gas exports, whose prices and quantities required of them will witness further decline in the event that no limit is set against the spread of the virus.

Traditional Concept of HRM

The term HRM replaces the term ‘personnel management’ or ‘personnel administration’ which had been used previously (Beaumont, 1992). HRM is the design of formal system in an organization to ensure effective and efficient use of human talent to accomplished organizational goals (Mathis and Jackson, 2003). HRM also refers to the policies and practices involved in carrying out the human resource (HR) aspects of a job position including HR planning, job analysis, job analysis, recruitment, selection, orientation, compensation, performance appraisal, training and development and labour relations (Dessler, 2007). It can then be said that HRM composed of the policies, practices and systems that influence employees; behaviour, attitude and performance‘ (Noe, Hollenbeck, Gerhart and Wright 2007). It can also be defined as a strategic and coherent approach to the management of an organization‘s most valued assets – the people working there who individually and collectively contribute to the achievements of its objectives (Armstrong, 2000).

HRM is often associated with organizational culture (Guest, 1984; Legge, 1995; Mabey and Salaman, 1995). In their view, creating a strong organizational culture is a powerful tool to influence employees’ behaviour and improve performance. The informal rules may help employees to understand what is expected of them and such a culture may also help people feel better about their effects on behalf of the organization. Over the years, researchers (Stewart & Brown, 2009; Sohel and Schroeder, 2003) have suggested many HRM practices that have the potential to improve and sustain organizational commitment. These practices include emphasis on employee selection based on fit with the company‘s culture, emphasis on behaviour, attitude, and necessary technical skills required by the job, compensation

contingent on performance, and employee empowerment to foster team work, among others (Sohel and Schroeder, 2003).

The Dimensions of HRM Practices

During the last decade there has been a dramatic shift in the field of human resource management. This shift has broadened the focus of HR research from the micro analytic research that dominated the field in the past to a more macro or strategic perspective. The strategic perspective of HR, which has been labeled strategic human resource management (SHRM), has grown out of research's desire to demonstrate the important of human resource practices for organization commitment.

In a study conducted by Balkin and Gomez-Mejia (1987) on compensation, they found that incentive-based reward system were more effective in growth stage and in high-tech companies. Jackson, Schuler and Rivero (1989) examined the dimension in HRM practices which are performance appraisal and compensation and benefits within different strategic setting. Results obtained from survey responses for 267 firms showed firms utilizing an innovation strategy as means of differentiation versus other firms were:

i. Less likely to use incentive compensation
ii. More likely to offer employment security
iii. Likely to provide more total hours of training
iv. More likely to offer employees training related to both skills needed currently and skills needed in the future.

Islamic Human Resource Practices

Human resource management (HRM) refers to the process of ensuring, developing, inspiring and supporting human assets (Hashim, 2010b). However, Islamic human resource management (IHRM) is based on acting in the interests of all people in a particular society, focusing on individual behavior and it also affects the operation or practice of management, because the values and belief systems of individuals performing these roles are composed of Islamic ideology (Ababneh, 2016). Islamic HRM proposes that representatives are not only a hireling, but they also are significant resources, and they ought to be considered as a wellspring of amazing and dynamic workforce resources, and it rehearses accentuations on the improvement of worker's individual aptitudes, capacities, perspectives and occupation information to contribute for achieving authoritative goals (Mutasim et al., 2013). Human resource management is an important procedure that can monitor the human capital's ability to form associations (Rumbley, Van't Land, & Becker, 2018). The character and morality of Islam influence the management of human resources (Gadelrab et al., 2020).

For Muslim leaders and representatives, the rehearsal of senior executives is undoubtedly clearly influenced by the strict beliefs and guidelines from the Holy Qur'an (the Islamic Scripture) and the Holy Sunnah (Prophet Muhammad said, did or conducted) as Allah mentioned in Quran (59:7)

> *"… and whatsoever the Messenger (Prophet Muhammad PBUH) gives you take it and whatever he forbids you, abstain from it …*" (Branine & Pollard, 2010).

Monitoring human assets in Islamic perspective solves different difficulties (Hashim, 2010a). Cropanzano et al., (2001) have recognized the difficulties that constitute human resource management practices and these practices include culture, legal framework, innovation, hierarchical structure and scale. The Islamic Value Framework provides information and practice for building a comprehensive approach to deal with human resources management (Sarfraz, Qun, Abdullah, & Alvi, 2018). The Islamic HRM provides some innovative methods to deal with any situation. The leaders or managers can have multiple options to lead and influence their associates, partners, customers, workers and other

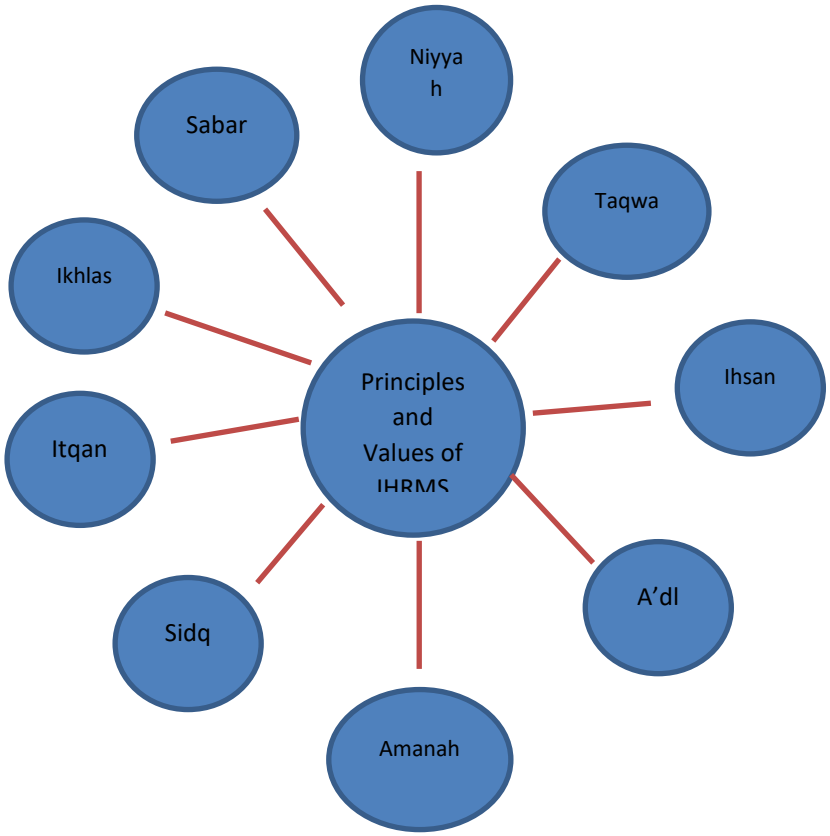
stakeholders (Abbasi, Rehman, & Bibi, 2010). The Islamic HRM plays important and significant roles for organizations to gain competitiveness (Umphress, Labianca, Brass, Kass, & Scholten, 2003).

Adeel et al. (2018) discovered the positive link between Islamic principles and human resources management. This includes the practice of the association to practice Islamic values to monitor human assets. The supervision of human assets in Islamic methodology affects authoritative judges (Jung & Ali, 2017). In order to gain trust, promising people must be trustworthy and reliable. Allah said: *"Everyone swears by the money he earns."* In order to seek someone's greatness, Islam urges individuals to unite to find something perfect. Allah said in the Quran: (17:7):

> *"... if you do well, you do well for yourself and if you do sin, you do it to yourself". "You (humans) have not shown any demonstrations, but we are observing When you are locked firmly,"*

Major Principal and Values of Islamic HRM Systems

The basic standards of the Islamic administrative framework have had a huge impact on the behavior of Human Resources management, as follows.



Principles and Values of Islamic HRM System

Conclusion

The best way to make the decision about worldly affairs in the absence of Quranic text and hadith is called consultation or Shura (Mohamad Yunus, 2018). Islam emphasized that, in collective issues, all decisions should be made through meetings and consultations (Bartlett, Longo, Puzhko, Gagnon, & Rahimzadeh, 2018). In the practice of Islamic human resource management, the managers or supervisor must seek guidance and consult others before making a decision. As the Quran says addressing the believers in surah shura (42:38); "their matters are shura among them…" (Sheikh & Bhatti, 2017). The concept of Shura guides the managers

and leaders properly to treat their workers and followers equally and being humble in their coping with other people (Alade, Muhammad Nasri, & Ahmad Bashir, 2016). Therefore, the managers and leaders in any organizations are highly required to make any decisions or conduct their affairs by mutual consultation, especially in human resource management practice (Ogunbado & Ahmed, 2019).

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