Quality Management System vs. Maqasid Shariah Islamic Quality Management System vs. Customer Satisfaction

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Abstract

One of the main objective for implementing 'Quality Management System' (QMS) is to improve customer satisfaction. It is considered as the main agenda that has to be achieved within quality proliferation. This is crucial in relation to the fact that business output is much more profitable with more customer which lead to more profit. Hence, customer satisfaction is regard as top priority in QMS implementation. On the other hand, 'Islamic Quality Management System' IQMS based on *Shariah* guideline set the objective of the implementation as to achieve *Maqasid Shariah*, the preservation of religion, life, intellectual, progeny and property. Hence, customer satisfaction is not underlined within the *Maqasid Shariah* but it is meant to achieve the responsibility with respect to all human being and environment. Therefore the objective of this conceptual article is to highlight the differences in the main objective established within the Quality Management System of the contemporary practice in comparative to the Islamic practice. Scholars and practitioners opinions were analyzed on the bases of literature reviews on QMS and IQMS theories and implementations in which content analysis were conducted. Opinions and core standpoint on the themes of QMS, IQMS, customer satisfaction, *Maqasid Shariah* and *Maslahah 'Ammah* were retrieved from library and website research. Descriptive analysis were performed on the basis of characteristics information on the main themes mentioned. Comparative analysis on the basis of contrastive thought and implementation between the Islamic and the conventional studies shows that the application of QMS comparatively with IQMS are undoubtedly based on two different sets of objectives. QMS drive satisfaction to the unlimited stage which lead to positive and negative consequences. On the other hand IQMS guided the producer to signify '*maslahah 'ammah*', the public interest to provide the best resources to the community that lead to the appreciation and '*syukr*'. In conclusion, IQMS views that production and customer satisfaction should be based on the category of consumption in accordance to the level of necessities '*dharuriyyat*', needs '*tahsiniyyat*' and complements '*tazyiniyyat*'.

Keywords: Islamic Quality Management System (IQMS); *Maqasid Shariah*; *Maslahah 'Ammah*; Customer Satisfaction.

1. Introduction

Every organization has its own management system, procedures and instructions for creating and delivering their products to customers. Among those characteristics of efficient organizations are having explicit awareness of, and concern for, the needs of customers and other stakeholders. In this concern, many organizations increasingly introducing quality management system (QMS) to gain these perceived benefits (CERCO, 2000). Armand Feigenbaum, from the conventional viewpoint was the one who pioneered the concept of total quality system had recognized that an organization needs a precise, well-structured system that identifies, documents, coordinates, and maintains all the key quality related activities throughout all relevant companies and plant operation (American Society for Quality [ASQ], 1999). Referring to this, Feigenbaum (1991) defined a total quality system as "the agreed company-wide and plant-wide operating work structure, documented in effective, integrated technical and managerial procedures, for guiding the coordinated actions of the work force, the machines, and the information of the company and plant in the best and most practical ways to assure customer quality satisfaction and economical costs of quality". Whilst Fletcher (1994) refers quality assurance as a process of assuring quality of product and service in fulfill customer satisfaction. This is supported by Reed, Lemak and Mero (2000) which emphasized that complete agreement exist among the works of Crosby (1979, 1996), Deming (1982, 1986), Feigenbaum (1951, 1961, 1983, 1991), Ishikawa (1985), and Juran (1951, 1962, 1974, 1988, 1989, 1992) that customer defines quality and, in turn, that quality creates customer satisfaction which leads to an improved competitive position. Therefore effort must be invested in designing products, services, and process so that they are consistently of high quality (Foster, 2001:54). In favor of this, Evans and Dean Jr., (2003:16) accentuated that from a total quality perspective, all strategic decisions a company makes are 'customer driven' whereas the company shows constant sensitivity to emerging customer and market requirements. Cristiano, Liker and White (2000) were in the agreement that the ability to understand and address customer needs is key to the success of any product development effort.

Basically from what has been mentioned earlier, the main point that is emphasized to the manufacturer or organization in the production of goods or services is the assurance of *'customer satisfaction'*. Whereas Anderson, Fornell, and Mazvancheryl (2004) defined customer satisfaction as an overall evaluation based on the customer's total purchase and consumption experience with a good or service over time. To make this point more crucial is that customer satisfaction determine the company's future in terms of providing loyalty customer which in turn leads to a steady cash flow for the company (Matzler & Hinterhuber, 1998). In this relation, product customizing is very important factor to meet or exceed the needs of a heterogeneous population of customer's and it increases customer satisfaction, which in turn increases profitability (Nilsson, Johnson & Gustafsson, 2001). To support this, Omachonu and Ross (2004) stressed that customer satisfaction is not just socially provocative concept but it has become the gold standard by which every organization is judged. In fact, Evans and Dean Jr., (2003) stressed that satisfaction and dissatisfaction information are important because understanding them would leads to the right improvements that can create satisfied customers who reward the company with loyalty, repeat business and positive referrals. To recap on the quality and

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QMS practices that has been mentioned, CERCO (2000) lay emphasis on the evolution of QMS and good management whereas it is not an addition to an organization but it is an integral part of its management and production.

2. Implementing Quality Management System Is Improving Customer Satisfaction

According to CERCO (2000), customer's satisfaction requires contact between the organization and its customers. These include personal, product, support system and general contacts. Whereby each contact create experiences that modify the customer's expectations. Thus the conventional schools believe that quality management system (QMS) provides the foundation for achieving customer satisfaction. This became a 'conventional belief' in a sense that in all sorts of quality mentioned, customer satisfaction must come as top priority. Thus this provides the basis for argument that in the QMS standpoint customer's satisfaction should always come first in whatever situation. There were consensus agreement of the conventional pioneer work in quality management such as Crosby, Deming, Feigenbaum, Ishikawa, and Juran that the purpose of QMS is to reduce cost and improve customer satisfaction. In which by improving product quality means to produce products that better satisfy customers' requirement and reduce cost of production (Reed et al., 2000). Evans and Dean Jr., (2003) underlined that a business can achieve success only by understanding and fulfilling the needs of customers. It applies that both service and manufacturing firm with no exception to the size of the companies or whether it is profit or not for profit organization (Omachonu and Ross, 2004)

The question arises here on what kind of determinant indicators does the organization has to focus in increasing its customer satisfaction? CERCO (2000) mentioned that satisfaction is a person's feeling of pleasure or dissapointment resulting from comparing the perceived performance of a product in relation to their expectations. If performance matches the expectations, the customer is satisfied. If performance exceeds expectations, the customer is highly satisfied or delighted. If performance falls short of expectations, the customer is dissatisfied (CERCO, 2000). More firms used satisfaction rating as an indicator of product performance and company's future (Matzler & Hinterhuber, 1998). For example, the American Customer Satisfaction Index (ACSI) measures the quality of the goods and services as experienced by the customers both actual and anticipated. On a bigger scale ACSI provides an independent and uniform means of assessing the quality of what is consumed and produced in the economy of a country (Fornell, Johnson, Anderson, Cha, & Bryant, 1996). Though, to measure customer satisfaction in much smaller scale especially focussing to the customer itself, the indicators are varies depends to the cases and types of customers and products or services. As such Churchill, Gilbert and Surprenant (1982) measured customer satisfaction by organised its determinant through four major components of expectations, performance, disconfirmation, and satisfaction. Within this association, the example provided here is the IBM Rochester (one the biggest computer manufacturing in the world) key excellence indicators for customer satisfaction in which it has identified ten excellence indicators for customer satisfaction sustenance (Omachonu & Ross, 2004) as listed in Table 1.

Table 1: Key Excellence Indicators for Customer Satisfaction (Adaptation from Omachonu & Ross, 2004)

No	Indicators
1	Service standards derived from customer requirements
2	Understanding customer requirements - Thoroughness/objectivity - Customer types - Product/service features
3	Front-line empowerment (resolution)
4	Strategic infrastructure support for front line employees
5	Attention to hiring, training, attitude, morale for front line employees
6	High level of satisfactions – customer awards
7	Proactive customer service systems
8	Proactive management of relationships with customers
9	Use of all listening posts - Surveys - Product/service follow ups - Complaints - Turnover of customers - Employees
10	Quality requirements of market segments - Surveys go beyond current customers - Commitment to customers (trust/confidence/making good on word)

In another study by Hoisington and Naumann (2003) on IBM customer satisfaction, revenue and loyalty, their findings shows that the higher the satisfaction rating, the higher the loyalty level of customer hence it indicate actual customer repurchase behaviour.

2.1. Customer satisfaction is regard as top priority in QMS implementation

Hence there forth, to satisfy the emerging need for customer satisfaction organization has to understand what kind of customer requirement exists. Better understanding of what customer requirements will benefit the organization (ASQ, 1999) since the mantra of many organization today involves customer satisfaction (Foster, 2001:54). In this relation Foster (2001) accentuated that an understanding of the customer is key to quality management effort. The reason for this is because the customer for example is not really interested in the sophistication of a company's process control, its training program, or its culture. The bottom line for the

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customer is whether he or she obtains the desired product. And this truism is recognized by Deming, Juran and Crosby in their earlier works (Omachonu & Ross, 2004).

However, customer satisfaction levels are impossible to assess unless customers' expectations, priorities, and needs have been determined. This is known as listening to the voice of the customer (ASQ, 1999). And the system for utilizing customer feedback is shown in figure 1. Figure 1 illustrates the customer information feedback system which includes several elements. First; actions were taken by having formal processes in collecting and analyzing data from customers and communicating results to the appropriate business functions. Second; from the data obtained then customers' opinion is measured in accordance to the business functions. Third; the results obtained then were analyzed and interpreted. And fourth; planned corrective adjustments by adjusting policies, products or services to meet higher level of customer satisfactions. Hence CERCO (2000) featured that product quality is a function of actual performance and expectations, and it has been proved that higher expectations encourages more useful feedback from customers.
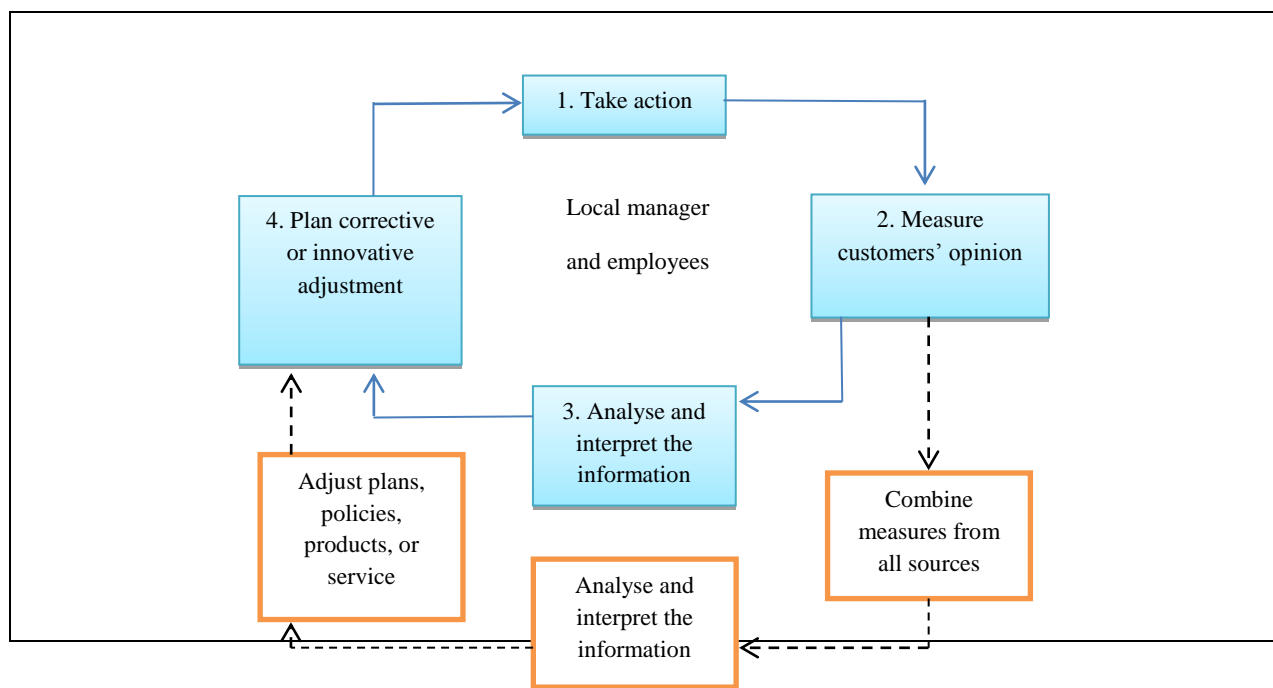

Figure 1: Customer Information Feedback System (Adaptation from ASQ, 1999:206)

2.2. Analyzing customer satisfaction from the conventional viewpoint

If quality of a given product is defined as its ability to satisfy customer's needs, then the measure of a customer's satisfaction becomes a synonymous with quality assessment (CERCO, 2000). Customer driven firms measure the factors that drive customer satisfaction. In this respect customer opinion surveys and focus groups can help companies understand customer requirements and values (Evans & Dean Jr., 2003). To what extent customers are satisfied and to what level of those satisfactions customers are experienced, there must be a data set to be

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analyzed. Whereas in general the expectations depend on the branch of business, business idea, marketing communication, experiences, public image and word of mouth (CERCO, 2000). Thus from the customer information feedback gained, sophisticated technique is used to further analyzed customer satisfaction. Among the most commonly used methods in analyzing customers satisfaction in which has always been associated with customers delight is 'The Kano Model'. Noriaki Kano suggests three classes of customer needs exists (Evans & Dean Jr., 2003):-

i.   Dissatisfies – those needs that are expected in a product or service, such as radio, heater, and required safety features in automobile. If they are not present, the customer is dissatisfied.

ii.   Satisfiers – needs that customer want, such as air conditioning or a compact disc in a car. Fulfilling these needs creates satisfaction.

iii. Delighters – new or innovative features that customers do not expect. Over time delighters become satisfiers as customers become used to them.

Besides those three, the indifference quality means that customer satisfaction will not be affected by the performance of a product criterion whilst for the reversal quality, customers will be more dissatisfied with the increase of a criterion performance. In this relation, Kano questionnaire is use to identify different Kano categories, one-dimensional, attractive and must-be qualities (Kano et al., 1984). Through the questionnaire, customers indicate if they feel satisfied or dissatisfied with the following answers: - a. Satisfied; b. It should be that way; c. I am indifferent; d. I can live with it; e. Dissatisfied (Chen & Chuang, 2008).
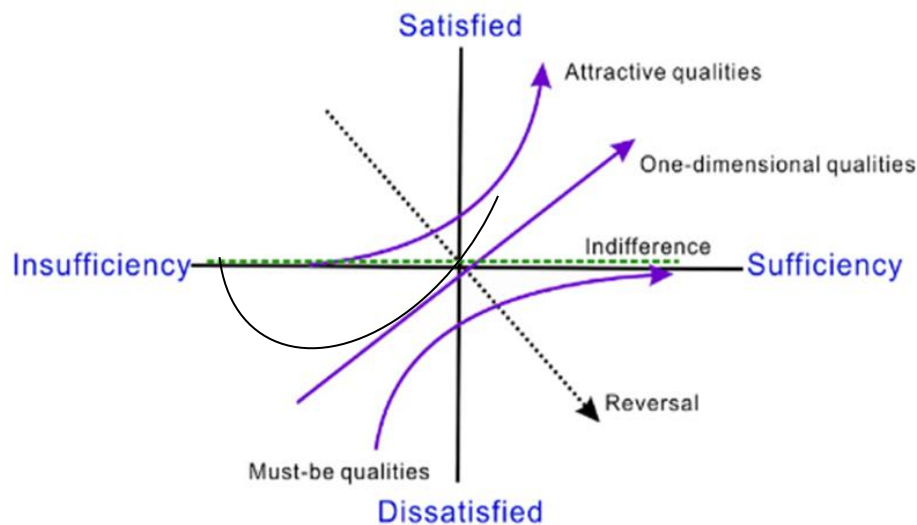

Figure 2. Kano Model of Customer Satisfaction (ASQ, 1999:207).

The Kano model in Figure 2 was developed by a Japanese professor, Noriaki Kano in 1980's (Evans & Dean Jr., 2003) shows the relationship between three types of product/service characteristics or qualities. These include qualities that 'must be present', those that are 'one dimensional', and those that are 'delighters' (ASQ, 1999). The horizontal axis describes customer satisfaction that can move from "very dissatisfied" to "very satisfied". The vertical axis describes the existence or non-existence of a quality element, ranging from "not available" to "high degree of availability". The presence or absence of 'must be' characteristic is shown by

the curved line in the lower right quadrant. When a 'must be' characteristic is not present, dissatisfaction exists. As the characteristic becomes more available, or of higher quality, customer satisfaction increases but only to a neutral state. In other words, the factor can only satisfy not delight the customer (ASQ, 1999). One dimensional factor drives satisfaction in direct relationship to their presence, and thus represented by a straight line. For example, as the interest rate on a savings account rises, so does satisfaction. On the other hand the curved line in the upper left to center area represents 'delighters'. If absent these factors have no impact on satisfaction.

However, if the factor exist, these features delight the customer. An example is automobile cup holders. When it first introduced, cup holder were 'delighters'. But as they become more available, they tend to move from the upper left side of the model to the lower curve of 'must be'. Whereas today the cup holder is a 'must be' features to all car builders (ASQ, 1999). On the other hand, Chen and Chuang (2008) conducted the study on the approach that integrates the Kano model to optimize quality with multiple-criteria characteristics to achieve aesthetic satisfaction. It was verified that the Kano model presented advantages to better understand customer requirements, to identify the critical and high-return factors of customer satisfaction, and to resolve the trade-off dilemma in multiple-criteria decision making. In short, creating satisfied customers includes prompt and effective response and solutions to their needs and desires as well as building and maintaining good relationships (Evans & Dean Jr., 2003). Therefore companies must innovate continually and study customer perceptions to ensure that their needs are being met. On the other hand, Islamic teaching having a different ground of conception and application on the QMS which is called Islamic Quality Management System (IQMS). The platform of IQMS is based on the *Maqasid Shariah* and *Maslahah 'Ammah*.

Islamic Quality Management System to achieved *Maqasid Shariah*

Shariah (Islamic law) is a whole that encompasses all that is revealed by Allah SWT to mankind through His messenger Prophet Muhammad SAW. Contained therein teaching all aspects of human life whether about faith, morality, mysticism, worship and all other regulations whether the link between man and his God, to himself or to the community (Abdul Majid, 2004). *Shariah* in terms of Islamic jurisprudence is usually divided into three main components: (i) Matters of faith. Namely that cut across the human conscience in relation to God. (ii) Matters of moral. Namely that explains about human character as an individual. (iii) Cases of human physical actions. It covers things about the permissible and impermissible of human act (Abdul, 2004). Islamic quality management system (IQMS) basically is based on *Shariah* guideline and its objective is to achieve the *Maqasid Shariah* (*Shariah* objective) of preservation of religion, life, intellectual, progeny and property. These are directly related with all three mentioned components of Islamic jurisprudence which deals with faith, morality and human actions matters. In general, '*maslahah 'ammah*' for the public interest covers all five *Maqasid Shariah* mentioned and here therein the next section onwards it discuss in details on how Islamic teaching encourage *maslahah 'ammah* and at the same time able to arrive in achieving the *Maqasid Shariah*. Therefore in Islamic production, Musa and Shaikh (2005) buttressed that '*halal*'/permissible ingredient alone is not sufficient to produce halal and quality

product. It is also obligatory to observe that the processes are also consistent with the requirement of the *Shariah* (Musa & Shaikh, 2005). *Shariah* aims at promoting the welfare of society and safeguarding it from all forms of impediments and difficulties (Mohamed, 1998).

As regards to the primary sources to the *Shariah* law, Abdul (2004) quantified that Al-Quran act as the primary source of Islamic law. It contains the key principles of Islamic law. The second sources, Hadith Rasulullah SAW also work as a commentator to the content of Al-Quran, sometimes to understand more the specific contents of what Quran meant. Based on this fact, scholars put the Quran as the first source and the *Sunnah* as the second source of *Shariah* law (Abdul, 2004). *Shariah* law is formed from both the fixed and unchanged elements and also the elements that undergo the constant change by time (Abdul, 2004). Jurists divide the *Shariah* law into two fundamental principles that; (i) Govern the *ibadat*/worshipping God which is fixed and never change over time and (ii) Govern the *muamalat/*business transaction between human being which might change depends to the situation and cases. In which the religious laws govern human quest to find 'mardhatilLah'/God willing whereas *muamalat* laws govern daily human affairs both individually and in groups (Abdul, 2004).

'*Muamalat*/Transactions' comes from the word *'Amala, yu'amilu, mu'amalatan* which means doing interaction with others in the sale and purchase and the like (Unais, 2010). In *muamalat* everything is acceptable except which is prohibited in the Quran and Sunnah. *Muamalat* or relationships and interactions between human beings in the area of wealth and property for example are worldly affairs, and man has freedom in the way to handle it. Likewise, all types of contracts made by man are legitimate and lawful. As long as it is not in contradict with the original general provisions within the Shari'ah jurisdiction (Muslich, 2010). Thus this is in accordance with the method: (i) Transactions are allowed as long as there is no prohibition (Al-Madani, 2010). (ii) Essentially all contracts and legal ruling in regard of *muamalat* is valid unless there is a provision to cancel and forbid it (Al-Madani, 2010).

3.1. Customer satisfaction in Islam is to achieve the "Maslahah 'Ammah/Public Interest" with respect to all human being and environment

Yaacob (2006) highlighted that Shariah law guided by the Quran is mostly based on *Maslahah 'Ammah* as for example the *hudud* law, zakah and etc.'s. Hence in this IQMS implementation, it should be implemented based on the basis that the benefit to customer satisfaction is for the *Maslahah 'Ammah* and not based on individual self-interests only. Similarly customer satisfaction within the IQMS framework must be based on three levels of priorities: (i) necessities (ii) needs and (iii) complements (Abd-Allah, 2007). Necessities '*dharuriyyat*' are matters without which individuals and societies cannot continue to exist without it; for example a basic shelter to live. Unlike necessities needs have secondary importance and are dispensable; for example a shelter with a non-essential appliance like a dish washer. Instead complements are referred to as beatification '*tahsiniyyat*' and ornamentations '*tazyiniyyat*' to the existing condition of having the need and the necessities. In Islam complements are the refinements of a civilized society, such as attractive interior decoration and a pleasant view; they manifest private, family, and social life in their most excellent forms (Abd-Allah, 2007). In this relation, from the economic aspects of *Maslahah*, prominent Muslim scholars, Al-Ghazaliy professed that

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the key to the minimum protection and preservation of the five foundations of *Maqasid Shariah* lies in the provision of necessities for people. Whilst the needs are rather to relieve difficulties, the compliments are things that go beyond the limits of conveniences (Ghazanfar & Islahi, 1997).

In his thoughtful discussion Abd-Allah (2007), elaborated that in Islam necessities are absolutely essential, so that the best resources and greatest effort must be expanded to secure them. Stem from this understanding, he further stressed that setting priorities in Shariah law means ordering necessities, needs and complements so that the lower priorities support and do not work against the higher ones. From this discussion and opinion, and in relation to the customer satisfaction within the IQMS, whenever customer arrives at the 'delight' (+ve) customer satisfaction, he/she will certainly not demand to move the curve to 'must be' area since Islam does not encourage its followers to the wasteful, ungrateful and greed attitude.

Among three most important principles that have been underlined by Ali (2004) in *muamalat* dealing are:-

    i. It supposed to fulfill the basic interest/ '*maslahah*' of *ummah*. It should be something of the beneficial and useful for life. '*Maslahah 'ammah*' is a fundamental principle of *muamalat* dealing, as long as the relationship is beneficial, useful and beneficial for personal and community life, although it is not concisely written in the Quran and hadith.

    ii. Basis of welfare (benefits) must contain basic sense that every relationship of *muamalat* should bring forth the welfare to both parties involved and to the third parties that is the community. The welfare obtained should be based on an expansion of consciousness within the framework of Islamic brotherhood.

    iii. On the basis of family togetherness. It is the foundation of how *muamalat* relationship is relied on; the mutual respect, loving, and helping in achieving a common goal. This indicates a fundamental relationship between the parties involved whose regard themselves as members of the family, despite the fact that they are not families (Ali, 2004).

At the same time Muslim customer supposed to feel grateful to Allah SWT in the kinds of '*rizq*'/sustenance that has been given by Allah SWT. Khalifa (2001) itemized that the word '*rizq*' in Arabic means whatever is of beneficial use and it also mean bestowal of something by Allah SWT. In Yusuf Ali's Quranic translation '*rizq*' is used to denote the meanings of 'Godly sustenance', 'Divine bestowal', 'Godly provision' and 'heavenly gifts'. In which all these meanings convey the connection that Allah is the true Sustainer of and provider for all creatures (Khalifa, 2001). This is emphasized in the Quran, Surah Luqman, 31:20,

"Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made His bounties flow to you in exceeding measure, (both) seen and unseen? Yet there are among men those who dispute about Allah, without knowledge and without guidance, and without a Book to enlighten them!"

Obtainment of '*rizq*' is not a result of man's endeavor and knowledge (methods of earning) rather than it is a result of Allah's favor at His discretion (Khalifa, 2001).

Finding: The Differences in the Main Objective Established On the Quality Management System of the Contemporary Practice in Comparative to the Islamic Practice

As discussed earlier in Kano model, the conventional thought belief that satisfaction or dissatisfaction is flaunted by the customer's (+ ve) satisfaction or (- ve) dissatisfaction curves. Kano model shows the analyses of relationship between customers satisfactions feedback and product/services provided, whether their satisfaction are falls in the area of 'must be present', 'one-dimensional' or 'delighters'. Hence from the Kano model, though the customers satisfaction level is measured whether falls into the area of 'must be present', 'one-dimensional' or 'delighters', it's just stop up to that point only. Hence those relationship measurements are considered as a proved to the presence of satisfaction level in consumers. But where does the feeling of self-satisfaction goes after that? Or does it end up to that point only or is there any probability that it will move further beyond? And if the customer's satisfaction curve keeps on moving up and beyond, what will happen to the customer himself and the producers? And what is the impact to the community? Thus through the Kano model, the need to improve customer satisfaction in measurable amount is well known. But the question arises on how much improvement is needed? Since every individual customer have different satisfaction level, needs and wants. When needs and wants of human being are always unlimited, how does the manufacturer could fulfill the infinite curve of customer satisfaction? And this indirectly will impose the burden to the manufacturer and also the community to think about something that is really not needed and costly but just for the sake of differentiation. Among the critics on Kano Model were given by McDonald, Backsell, Gonzalez, and Papalambros (2006) where they addressed the Kano Model drawback which having a large differences in classifications between the self-report approach and the Kano classification system. They suggested the criteria should classifies for one individual or a group; presents product scenarios to survey respondents for assessment rather than individual attributes; shows the degree of certainty in its predictions; is free of self-report errors; includes only easy to answer and understand questions. Contrariwise Tan and Pawitra (2001) opined that Kano's model does not evaluate the performance attributes and there should be an integration of Kano's model with quality function deployment (QFD) in order to have a full embodiment of customer satisfaction on certain products and services.

In Islam, there is no pleasure and gratify of having the best product/service as the feeling or action or attitude of subservient and pleasure towards Allah SWT, as the Creator and the Provider of every single thing on this earth. The satisfaction in contemporary perspective is considered as individual satisfaction without taking into consideration of the public and community's interest as a whole. Meaning that, the producer has to provide a high quality product only for the intention to satisfy individual customer without putting the '*maslahah 'ammah'* or the public interests as the priority. Hence this is against what Islam is practiced. Islam emphasized on the public interest first then the individual interest. According to shariah law, all economic activities should take into consideration an important part of maqasid al-shariah i.e., attainment and protection of the interests of the broader community or ummah at large. Profit maximization reflects maslahah khassah that is private interest. Therefore, it must be subject to the interests of society such as production of society's basic needs, job creation,

economic development, and the welfare of the poor (Investment and Finance, 2005). And in all circumstances the priority should be given to the *maslahah 'ammah* rather than the *maslahah khassah* (Nor, et al., 2012). In production process, the producer has to think in all aspects that do not damage the community, to provide the highest quality of product to the people so that everybody will gain benefit from it. This had been stressed by Musa and Shaikh (2005) whereby they are in consensus opinion that Islam demands an organization to shoulder the responsibility to observe care and caution in the interest of public '*maslahah 'ammah*'. In Islamic teaching everything on this earth must come to the ending point that is the 'day of the judgment'/ '*yaumul qiamah*'. That is the ending point of all human's effort in this world. Whatever the deeds done in this world will be calculated and weighted by the Creator, Allah SWT. Similar to the customer satisfaction, in Islam the ending point are the attributes of '*syukr*'/thankness to Allah SWT with what He has given. Abd-Allah (2007) affirmed that the essence of belief in the Quran is gratitude '*syukr*'. This is construe to the meaning of 'belief' in Islamic Shariah. To whom belief signifies acknowledgement of the Creator Allah SWT, being grateful to Him, and showing Him the honor and glory He is due (Abd-Allah, 2007). Correspondingly Muslim should possess the attribute of '*ridha*' acceptance with the '*rizq*'/sustenance that Allah has provided and allocated for him/her. Khalifa (2001) underscored on this important dimension as for him, individual Muslim supposed to seek more than just materialistic gain. Hence this is the ending note that supposed to be felt by individual Muslim in the consuming and consumption process and system.

On the opposite, from the Kano's model discussed above, conventional consumers are filled with the feeling more of dissatisfaction rather than the satisfaction because of the basis and belief of capitalistic economics of unlimited wants and unlimited needs that are become the norms and nook in the consumption process and system. McTaggart, Findlay and Parkin (1992: 24) defined economics as the study of how people use their limited resources to try to satisfy unlimited wants. This subject has raised common agreement among the Western scholars, among those as such Applbaum (2006) where he mentioned that the "free market" theory is strongly associated to three principles that human beings are creatures of limitless but insatiable needs, wants, and discomforts. Thus, in a consumer society, when individuals make choices toward the satisfaction of their needs and wants, they experience this as constructing their own individuality and identity. In this relation, Stanton and Futrell (1987) mentioned that traditional components of the marketing definition stated that "all activities designed to generate and facilitate any exchanges intended to satisfy human needs or wants". Polonsky (1994) associated that mankind has limited resources in which she/he attempt to provide for the worlds' unlimited wants.

These two worlds of Islam and conventional in the consumption process and system are falls far apart because of too many differences and dissimilarities, especially in the belief and basis of implementation on quality and QMS. The principle missing factors in the conventional initiative is the Islamic teaching and belief which is not incorporated within the structure of QMS and customer satisfaction values. Islam belief in the Oneness of God, Allah SWT whereby all the '*rizq*' are coming from Him alone and the concept of quality and QMS is established by human being as to convey the message of gratitude towards the Creator, Allah SWT. Hence this

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also to proof that human tries their best to utilize the bountiful of resources that are within the availability and use it for the benefit of the *ummah* as a whole. However in conventional practice, every single individual has the customer power to push the producer in enhancing their product up to reach the satisfaction and delightful point, even it is a false impulse. And this does not consider the benefit or difficulties to the whole community for example to arrive at the point of satisfaction, consumer have to pay three times higher rather than the price before. But what is important is that the manufacturer success in creating satisfaction and delight to the individual customer. However, in Islamic teaching this scenario should not be continued but the bridge shall be erected on the basis of upgrading '*maslahah ammah*' the public interest and not to depress the *ummah* as a whole. The false impulse of satisfaction and delightful should not be created or allowed since in Islamic teaching, any falsehood is considered not permissible. As stated by Ibn al-Qayyim that the natural corollary of falsehood is corruption and that success cannot be achieved in the worldly life and the Hereafter by means of corruption. It is injurious to economic life as well as to the other aspects of worldly life (Islahi, 1982).

From the above discussions and analyses, it is verified that the application of QMS comparatively with IQMS are undoubtedly totally based on two different sets of objectives. However by incorporating Islamic values as the fundamental base of the quality dimension, the quality service measurement can be viewed in a more holistic and comprehensive manner (Husain & Abdullah, 2005). In Islam, values, norms and ethics are part and parcel of human life simply because man needs to interact in a proper way with his fellow beings, his environment and most importantly with his Creator, Allah SWT (Mohamed, 1998). Hence the Islamic value system which is based on three basic dimensions of truth, justice and brotherhood provides definitive direction, a harmonious and conducive motivational atmosphere for an organization to attain success (Husain & Abdullah, 2005). This is strongly buttressed by Yaacob (2006) that Islam upholds noble human values in higher status across the individual differences in the community. Some of these values are justice (*al-adalah*), helping each other (*ta'awwun*), independence (*huriyyah*), trustworthy (*amanah*) and responsibility (*taklif*). With these benefits, it will be realized for the benefit of mankind not for inevitable disadvantages (*mudharat*) for human being (Murjani, 2015).

5. Conclusion

In comparing customer satisfaction in Islam and the conventional opinion, in IQMS framework, the third level of priorities in human life that is 'complements' portrays people's life in their most civilized and excellent forms. Consequently this will lead to the appreciation and '*syukr*' thankfulness of what God had given. On the other hand the conventional sees 'delight' as something that supposed to provide and have better things even if it is not a need or a want. The Kano Model is used as a comparative analysis on the customer satisfaction from Islamic and conventional. From the model it shows that human wants are unlimited and producer innovate their product as to have the product differentiation and to have higher profit margin.

This consequently will lead to the attitude of greediness and unthankful of what had been given by God. The false impulse of satisfaction also considered as 'real' satisfaction which depict

a wrong manifestations of customer satisfaction and consumption. On the other hand, *Shariah* law emphasized on the '*maslahah 'ammah*' the public interest to provide the best resources to the community. The implementation of IQMS is to achieve *Maqasid Shariah* which emphasis on belief, morality and human action. The production and consumption of goods and services must be based on the permissible quality product and *Halal* process. Consumption and customer satisfaction should lies in the provision of accommodate people in accordance to necessities '*dharuriyyat*', needs '*tahsiniyyat*' and complements '*tazyiniyyat*'.

Great efforts must be put to the necessities product not to the delight and luxury ones. Hence in consumption, customers should not put necessities, needs and complements into disorder and calamity since this will damage and harms the public. The consumption of necessities should be the responsible of the Islamic state to look upon and at the same time has to ensure that the conflict among the social objectives should be avoided or minimized. In conclusion, customer satisfaction in Islam does not count on the physical attributes and material aspects only but it goes beyond that, to the totality of the subservient of man as a servant of Allah SWT, the Creator.

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