

# Effective Decision-Making Strategies In Organizations: A Comparative Analysis Of Islamic And Western Models

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## **Abstract**

*This study explains the islamic and western concepts of effective decision-making strategies for organizational excellence and delineates their similarities and differences. Employing a library research approach, both primary and secondary data were analyzed. Decision-making indicators include: decisions cannot be arbitrary, problems must be understood, problem-solving must be based on facts, and alternatives must be analyzed. Data collection involved literature review, with content analysis for interpretation. Findings indicate four indicators of implementing islamic concepts, including: improving the relationship with allah, consulting with group members, and making decisions that benefit all. For the western concept, there are seven strategies, including setting specific goals, identifying problems, and developing alternatives. The similarities between the two lie in selecting the best alternative, implementation, and evaluation, with differences lying in their implementation. The implication of this study is a better understanding of decision-making strategies applicable in organizational contexts.*

**Keywords:** *decision making, comparative study (islam and the west), organizational excellence*

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## **I. Introduction**

Decision-making is a crucial aspect of organizational management, influencing the performance and overall success of an organization. Decisions made by leaders or managers can affect strategic direction, operational efficiency, and the overall image of the company. Therefore, it is important to understand effective decision-making strategies that can be applied in the organizational context. In this context, there are two main paradigms in decision-making strategies that can be identified: the islamic approach and the western approach. These two paradigms have different cultural, philosophical, and historical roots, shaping perspectives and approaches to decision-making in the organizational context (khando et al., 2021).

The islamic approach to decision-making emphasizes the importance of morality, ethics, and spiritual values in addressing challenges and issues faced by organizations. Concepts such as consultation, consensus, and justice are key elements of the islamic approach to organizational decision-making (chowdhury et al., 2024). Additionally, the vertical relationship between individuals and god is also considered in the islamic decision-making context, where consultation with allah through prayer and supplication is deemed essential in finding the best solutions (michalopoulos et al., 2016).

On the other hand, the western approach tends to use rational, analytical, and data-driven methods in organizational decision-making (mirpanahi et al., 2023). Models such as swot analysis, evidence-based decision-making, and risk management techniques are the primary focus in the western decision-making context. In this approach, it is important to weigh various alternatives by considering the risks and benefits associated with each option (vogel-heuser et al., 2020).

However, despite the clear differences between these two paradigms, it is important to acknowledge that there are also some points of similarity that can be found. For example, in both the islamic and western approaches, the ultimate goal is to achieve the best decision for the organization, maximizing benefits and minimizing risks (jarratt & fayed, 2001). Therefore, this research aims to conduct a comparative analysis of islamic and western decision-making models in the organizational context. By comparing these two paradigms, valuable insights are expected to be gained into the strengths, weaknesses, and practical implications of each model in organizational decision-making (albahri et al., 2023).

The research method used in this study is library research, where data sources will be analyzed from various literature, journals, and related articles. The collected data will be analyzed using content analysis approach, allowing the researchers to identify patterns, themes, and trends emerging in the literature studied. With a better understanding of effective decision-making strategies in the organizational context, it is hoped that this research will make a significant contribution to the development of sustainable management theory and

practice. Additionally, it is also expected to provide valuable insights for organizational leaders and managers in facing the complex challenges of decision-making in this era of globalization.

## **II. Research Methodology**

This research employs a library research approach to conduct a comparative analysis between Islamic and Western decision-making models within the organizational context (Kim et al., 2022). This approach was chosen because it enables researchers to gather and analyze data from various sources such as literature, scholarly journals, books, and relevant articles related to the research topic (Nasri et al., 2024). Initially, the researcher conducts a search and collects literature related to decision-making strategies within the contexts of Islam and the West (Winkler & Kiszl, 2020). The data sources used include academic literature, scholarly journals, books, and articles from various online platforms with high credibility and accuracy (Nasri, 2023a).

Subsequently, the collected data is analyzed using a content analysis approach. This approach involves the process of reading, coding, and categorizing data to identify patterns, themes, and trends emerging from the literature studied (Jadhav & Shenoy, 2022). Thus, the researcher can identify differences and similarities between Islamic and Western decision-making models (Hodge, 2022). During the analysis process, the researcher seeks empirical evidence to support or refute claims made in the literature studied. This is done to ensure the accuracy and reliability of the conclusions drawn from this research (Jiang, 2023).

Furthermore, the researcher also examines the practical implications of the analysis results. These implications may include recommendations for management practitioners, organizational leaders, and decision-makers in facing real-life situations within the organizational context (Schnabel et al., 2024). By utilizing the library research approach and content analysis, this research is expected to provide in-depth insights into Islamic and Western decision-making strategies within the organizational context (Zhang & Zhang, 2023). The results are anticipated to make a significant contribution to the development of sustainable management theory and practice, as well as provide valuable guidance for organizational leaders in making effective decisions.

## **III. Results And Discussion**

### **Islamic concepts on effective decision-making strategies for organizational excellence**

Islam teaches its adherents that in making important decisions, careful consideration and involvement of others are essential. Effective decision-making is grounded in the Quran and Hadith as sources and guidelines for law. According to the author, decision-making, in its simplest form, involves selecting from among several options, choosing from various possibilities. Decisions are reached after considering options based on knowledge. Decision-making is based on a series of existing problems (Abubakar Siddique et al., 2023). Problems that arise prompt individuals to seek solutions for resolution. The solutions that emerge are then decided upon for implementation. Solutions arise from an understanding of the problems. If someone does not understand the problem and then makes a decision, it will impact the quality of an organization. Organizational quality is the inherent quality of the organization itself. An organization will be of quality if its leaders make decisions or policies with careful consideration (Jan et al., 2023).

In decision-making, there are four important indicators, namely: 1) decisions cannot be made arbitrarily; decisions must be based on a specific systematic approach. 2) the nature of the problem must be clearly understood. 3) solutions cannot be made solely through intuition, but must also be based on systematically collected data. 4) the decision made is a decision selected from various alternatives that have been analyzed thoroughly (Vogel-Heuser et al., 2020). These four indicators will serve as guidelines in producing good and wise decisions in organizational quality development. To actualize these four indicators, detailed explanations with a strong foundation are needed so that they are easily understood and implemented in life, thus ensuring effective decision management within an organization (Zhan et al., 2024).

Decision-making management involves managing or arranging existing options into a collective decision. Typically, good decision-making involves all parties in an organization through consultation and consensus (Khando et al., 2021). This is as explained in the Quran, Surah Ash-Shura, verse 38: *"and those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what we have provided them, they spend."* (Surah Ash-Shura, 38). There are three commands in this verse, including: a) performing prayers. b) consultation. c) pending wealth.

These three commands can be elaborated to realize the four decision-making indicators. Firstly, performing prayers is a form of relationship with God (Allah SWT). The quality of one's prayer will affect one's relationship with God (Hmoud et al., 2023). Prayer is a form of interaction with God. The first thing to do before making a decision is to improve one's relationship with God. Many people find it difficult to find solutions to a problem because of their poor relationship with God. Important matters that will be decided require guidance from God, so one should improve their relationship with God through prayer. This is further clarified in Surah Al-Ankabut, verse 69: *"and those who strive for us - we will surely guide them to our ways. And indeed, Allah is with the doers of good."* (Surah Al-Ankabut, 69).

Prayer is one of the ways to seek allah's pleasure, which can come in the form of guidance, enlightenment, or worldly and hereafter salvation, as explained in one of the hadiths: *"it is narrated by imam ahmad that abdullah ibn amr ibn al-'as said: the prophet (peace be upon him) mentioned prayer one day to his companions, then he said: whoever guards his prayers, it will be light and proof and salvation for him on the day of resurrection, and whoever does not guard it, it will not be light or proof or salvation for him, and on the day of resurrection, he will be gathered with qarun, pharaoh, haman, and ubay ibn khalaf."*

Because prayer is one of the ways to gain allah's pleasure, whoever performs it will be given a way out of every problem. Even in surah al-baqarah, verse 45, it is emphasized that one should seek help from allah when praying: *"and seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to allah]"* (surah al-baqarah, 45).

Decision-making requires careful consideration because it will impact the quality of the organization in producing policies, regulations, and systematic structures within an organization (gupta et al., 2015). Thus, seeking help through prayer to allah before making decisions is the first command in the above verse. Secondly, there are two meanings contained in surah al-baqarah, verse 45:

Allah's help is for those who are patient.

Patience is not an easy matter. Patience can only be practiced by those whose hearts are content with allah's decrees. A patient person is very difficult, just as difficult as praying with humility. Leaders in an organization are often faced with unexpected (negative) information and must decide on immediate actions for the future. If a leader makes decisions while angry, it will affect the quality of the organization (atsani et al., 2023). Therefore, the first step is patience and focusing the heart and mind in resolving the issue. A patient person in a problem then seeks solutions from their patience, which leads to many solutions because they are with allah, as explained in surah al-baqarah, verse 153: *"o you who have believed, seek help through patience and prayer. Indeed, allah is with the patient."* (surah al-baqarah, 153)

Allah's help is for those who pray.

A patient person will usually choose to clear their mind through prayer. Prayer is the key to solutions. As explained in one of the hadiths: *"the key to paradise is prayer, and the key to prayer is cleanliness."* paradise is interpreted as goodness, glory, solutions, something desired. If one wants to obtain that, then pray and seek solutions within it. Many scholars, when faced with many problems, establish prayer. This relates to the first indicator in decision-making, namely that decisions cannot be made arbitrarily; decisions must be based on a specific systematic approach. Prayer is the first form of consideration before making a decision, by improving one's relationship with allah swt, who provides guidance (nurdiah et al., 2023). Then patience is the step that must be taken so that all considerations can be implemented systematically. Secondly, the command for consultation. After performing prayers to seek guidance, the second step is consultation or discussion about the problem with organizational members (de oliveira et al., 2023). When the prophet muhammad (peace be upon him) was faced with the battle of the trench with a smaller force compared to the allied forces of the disbelievers, he thought hard to prevent the enemy from breaching the muslim defenses. This led to consultation. One of the prophet's companions, salman al-farsi from persia, suggested digging a trench as the persian army always did in battles, making it difficult for the enemy to breach the defenses (nasri, 2024). The prophet muhammad (peace be upon him) agreed to this and immediately began digging the trench (de oliveira et al., 2023). Another example of consultation is when the prophet muhammad (peace be upon him) passed away. His companions were divided into two groups: one group would handle his burial, and the other group would decide on his successor as leader. There was consultation among the companions about where the prophet would be buried. One of the companions suggested, "every prophet is buried where he died," so the prophet was buried where he passed away (nasri, 2015). In the second group, there was consultation about who would succeed the prophet as leader. One opinion was "the right to succeed the prophet belongs to the people of ansar," and another opinion was "the right belongs to the people of muhajirin." from this consultation, abu bakr was appointed as the successor caliph of the prophet muhammad (peace be upon him). Similarly, islamic leaders during the umayyad, abbasid, and ottoman dynasties, among others, consulted in making decisions. In one narration, abu hurairah said: *"i have never seen anyone consult more often with his companions than the messenger of allah."* (hadith reported by at-tirmidhi)

In conducting consultations, there are several ethics and attitudes that must be adopted, including: a) gentle attitude. B) open-mindedness and willingness to listen to the opinions of others. C) a good relationship with allah. Decisions made based on these three pillars will result in good policies for the organization (fauziana et al., 2016). In an organization, there is the term "organization management" which will face strategic issues in policies and institutions. Strategic issues will direct leaders to find solutions to existing problems (kaur bagga et al., 2023). Step by step solutions are formulated into decided policies. Decisions made through consultation with careful consideration and data and facts will lead to wise decisions (klein, 2023).

Thirdly, the command to spend wealth. Spending wealth means providing benefits to others. As in one of the hadiths of the prophet muhammad (peace be upon him): "*the best of people is the one who benefits others the most.*" decisions that have been made should provide benefits or goodness for all. They should not harm anyone. That is the purpose of consultation in the second command, because the decision to be made will be the final product that will be felt by many people. In surah an-nisa, verse 36, it is explained: "*and worship allah and do not associate anything with him and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, allah does not like those who are self-deluding and boastful.*" do not let the policy we decide cause harm or bring evil to others. Thus, careful consideration is needed. Doing good is the characteristic of someone who applies religious values correctly, and good decision-making is a form of doing good. It will have an impact on others. If the decisions made within an organization are not good, it will affect its members, policies, and organizational quality (wang & klassen, 2023). Furthermore, the policies to be decided will not only be felt by group members, but even animals will benefit from those decisions. Therefore, decision-makers will be rewarded for good and appropriate decisions, as mentioned in the hadith: "*abu hurairah reported: the messenger of allah, peace, and blessings be upon him, said, "every vessel that does not have a wetting is void of reward.*" (sahih muslim).

This relates to the fourth indicator, namely that the decision made is a decision selected from various alternatives that have been analyzed thoroughly. A decision that benefits others is surely the result of careful consideration during consultation. If the decision made benefits others, the organization will become stronger in providing services to the community, and organizational quality will improve significantly (ramezan, 2011). Thus, in islam, there are four strategies in effective decision-making: a) improving one's relationship with allah through prayer and seeking guidance from allah in the face of challenges through patience and prayer, b) consulting with group members or parties involved in the matter, c) consulting with gentleness, wisdom, and careful consideration based on clear data and facts, d) the decision to be made must be able to provide benefit or goodness collectively (nasri, 2019).

#### **Western concept of effective decision making strategy for organizational quality**

The decision-making strategy in the western concept emphasizes constitutional principles and is always accompanied by constant review. There are seven decision-making strategies based on the western concept, including:

1. Setting specific goals and objectives and measuring results: the first step is to set clear goals and measure their results to determine success (mariano & laker, 2024).
2. Identifying issues or problems: identifying existing and diverse issues, and analyzing to understand their characteristics (jameel, 2023).
3. Developing alternatives: developing several possible solution alternatives, considering the consequences of each alternative (gutteridge et al., 2024).
4. Evaluating alternatives: evaluating and comparing alternatives to choose the most beneficial and least risky one (alnaim et al., 2023).
5. Choosing an alternative: selecting the best alternative to achieve the predetermined goals (alshater et al., 2022).
6. Implementing decisions: implementing the chosen decision effectively (johan & putit, 2016).
7. Control and evaluation: periodically measuring achieved results and making changes if necessary (dargahi & shamloo, 2023).

According to the author, these seven decision-making steps are comprehensive and accompanied by a review of the decisions made. If an organization implements these steps, it will result in quality decisions and enhance the organization's quality. Based on research at man model gorontalo, the decision-making process involves: firstly, the head of the madrasah tends to choose decision alternatives that bring long-term and short-term benefits by analyzing costs economically, considering ease of implementation, and observing the speed of completion (yasmin et al., 2021). Secondly, the head of the madrasah does not use formal authority when choosing decision alternatives. Thirdly, the head of the madrasah tends to be open to madrasah members by providing ample opportunities to express ideas, suggestions, or recommendations related to madrasah interests to ensure high commitment from madrasah members (qoyum et al., 2021). The three types of decision-making with the selected alternatives have future implications, where the most important thing is that the chosen alternative can benefit everyone, especially members of the organization or institution (nasri, 2023b).

#### **Comparison Of Decision Making Concepts In Islam And The West**

According to the author, the decision-making strategies in islam and the western concept only differ in their presentation and language, but the meaning contained therein is considered the same. The decision-making steps in the islamic concept consist of four main steps based on one of the verses of the qur'an, while the western

concept consists of seven strategic steps. However, there are similarities in the basic principles of effective decision making between islamic and western concepts, namely selecting the best alternative, implementing it, and evaluating it. Nevertheless, there are differences in how these principles are applied. From these steps, a comparison can be drawn between the two models in three main aspects:

1. Decision-making alternatives: both models have decision-making alternatives, but with different approaches. The islamic model uses external and internal alternatives, while the western model employs a more structural approach (kok et al., 2022).
2. Implementation and risks: decisions made in both models will be implemented, but they have their own risks. Both models also have evaluation and improvement steps.
3. Evaluation:\*\* both islamic and western models emphasize evaluating the results of decisions made, but it can be done with different approaches. Evaluation can be carried out by comparing actual results with expectations or goals, and adjusted to the established decision-making indicators (koziol-nadolna & beyer, 2021).

#### **IV. Conclusion**

From the material presented, several key points can be concluded:

1. Decision-making model in islam: there are four decision-making processes in the islamic model, which include: improving the relationship with allah through prayer and seeking his guidance through patience, consulting with relevant group members, conducting consultations with gentleness and wisdom, and ensuring that the decisions made provide benefits or common good. These four processes are the realization of four decision-making indicators in organizational quality development.
2. Steps in decision-making in the western model: there are seven steps in decision-making in the western model, ranging from setting specific goals and objectives, identifying issues, developing alternatives, determining the best alternative, choosing one alternative, implementing decisions, to controlling and evaluating the results.
3. Comparison between islamic and western decision-making models: the comparison between the two decision-making models can be divided into three main parts: decision-making alternatives, implementation and risks, and evaluation. Although there are differences in approaches and steps, both have similarities in the basic principles of effective decision-making (lo et al., 2024).

#### **V. Recommendations**

Based on the conclusions presented, several recommendations can be proposed:

1. Integration of concepts: organizations can leverage the strengths of both islamic and western decision-making concepts by integrating their principles. This can create a holistic and balanced approach to decision-making.
2. Increased awareness and training: it is important for individuals within the organization to enhance their understanding of existing decision-making concepts, both from an islamic and western perspective. Training and education related to decision-making can help improve their decision-making skills.
3. Structured evaluation implementation: organizations need to develop a structured and measurable evaluation system to assess the effectiveness of decisions made, both in the context of the islamic and western models. Proper evaluation can provide valuable input for future improvements and developments.

By implementing these recommendations, it is hoped that organizations can improve the quality of their decision-making and move steps towards sustainable success.

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