

How Team Management Influences Organizational Welfare: Islamic Perception

DOI: 10.64104/v5.Issue9-10.n7.2020

Mohammad Qasim Ayaz¹

Purpose

Study on hand undertaken here discusses the effect of the Islamic concept of team management and its relations with social welfare considering ten different private sector organizations in Kabul, Afghanistan.

Population / Sampling:

For current study 20 private organizations were selected among which 250 employees participated to provide answer to the adopted questionnaire, there is no missing and data collected from entire selected sample size of the study.

Findings and Research Contribution:

The primary objective of the study was to assess the influence of Islamic concept of team management and its influence on social welfare in Afghanistan. The findings of this research study contribute by having huge implications in both business and academic arena.

Recommendation:

Since the analysis has found the positive relationship between the both variables such as the Islamic Concept of Team Management (Independent) and the Social Welfare (Dependent). Furthermore, the study model was found statically fit. It is highly suggested for the organization management to give more involvement to the employees while making all level decisions because the involvement of the employees in decision making will enable the organization to become more productive and market driven.

Keywords: *Islam, Team Management, Organizational Welfare*

ISSN: 3078-9583 (Online)

ISSN: 3078-9575 (Print)

ISSUE: FALL, 2020

PAGE No: 27 (9 – 35)

¹. Lecturer, Salam University, Management Science Department, mohammadqasimayaz@gmail.com

Introduction

This research is conducted to explain the Islamic concept of team management and its impact and relationship with organizational welfare especially to the employees working in the different organizations in Afghanistan context, and to elaborate that the best team management and team building practices will be found through implementation of the Islamic way of management principles. This research project also discusses the ways a good team management is possible and how can an organization have a good team building and team working spirit which lead the organization to achieve its objectives. The experiences have shown that those organizations and working environments where there is no sense and concept of team working and team working management, those organizations have encountered tremendous problems which eventually had severe and unprecedented negative impact on the organization overall objectives, the ultimately the concerned organization was not at the position to attain and reach to its expected goals.

Therefore, in order to avoid such unfavorable impacts in the organizations and working to maintain a sound team management spirit to contribute positively into the success and objectives of the organization, a positive team management principles and practices is required to be introduced, and such principles and ways are better explained by Islam and has always insisted on team and group working concepts. Team management or team work is an important part of every organization's functions which greatly contributes to the success and failure of the organization's ultimate goals and objectives. A group alludes to a particular kind of bunch whose individuals are collectively responsible for accomplishing common destinations and showing agreeable state of mind, it may be a group of people with a common reason, centered and joined together to attain particular assignments or set of goals, as such, groups are imperative determinants of corporate victory, group victory does not begin with comes about but instep begins with building of an viable group that can convey on its guarantee. Most of the issues group experience are unsurprising and preventable, way better group[execution comes approximately when individuals are invigorated to do their job superior for case they see after their clients in distant better, higher, stronger and improved in a way and illuminate issues in better ways this can be optional behavior within the sense that workers grant and can take absent participation and exertion to go the additional mile one they have meet the lease measure of the performance.

Problem Statement

This study attempts to explore the understanding of Islamic team management and general management concepts and practices, and its implication in the organizational environment, because in the contemporary era in majority of the Afghanistan based organizations (national and International) the

western style of management is practiced and Islam is considered as not focusing or having team management spirit and other management principles and values to be applied, at the result of which normally lots of problems emerge in the organizations. Therefore, this research is conducted to elaborate the importance and principles advised by Islam to be implemented in the organizations and its impact on the welfare and its consequences in the organization, especially in Afghanistan based organization where 95% of the labor force is Muslims.

Research Questions:

1. Is there any relationship between Islamic concept of team management and organizational welfare?
2. How team management concept influence social welfare within an organization in Afghanistan?

Research Objectives

This research aims to familiarize the people working in the different organizations especially in the Afghanistan context the importance of the team management in Islam and principles Islam has introduced for Muslim which lead them to success in their carrier and achievements of the organizations to their goals, and also which create a pleasant working environment, and to describe how Islamic style of management effect the organization and its environment. Based on research the followings are some specific objectives of the study:

1. The extent to which team management support organizational performance.
2. The extent to understand the relationship between Islamic concept of team management and organization welfare.

Significance of the Study

Academic Significance

This study describes that how important is the understanding of Islamic way of team management in difference circumstances and contexts especially in Afghanistan, and what Islam has introduced in this field to apply and how to apply them? This also increases the awareness level concerning the Islamic management style in organizations especially for those having less knowledge in the area of Islamic way of team management.

Industrial Significance

This also will help to inform the Muslim mangers the impact of Islamic team management principles on both organization and employees and the practical implication for it, in order to reduce the current existing organization problems most of which are related to lack of sound team management.

Research Hypothesis

- H_1 : There is significantly positive relationship between Islamic concept of team management and organization welfare.
- H_2 : There is no significant relationship between Islamic concept of team management and organization welfare.

Literature Review

Management in Islamic Context

Human being is naturally a social creature and his social life results from his nature, and an important part of human prosperity depends on fulfilling his social and natural needs. One of the pillars of social life is the team management which settles the shared and different interests of human beings. The difference between the world of humanity and animalism clarifies the necessity of team management in the social life of human beings (berenji, 1993). Study and research in human life also proves the necessity of the team management, because from the beginning till now, wherever some people gather, the need for a good team and management of it is at the top of their agenda. It can be found this meaning in the Holy Quran (Sura Anbia, Verse#73) which says *"we made them leaders who guided people by our order and we have inspired them to do good deeds"*. (Afjehee, 1993)

This verse clearly indicates the establishment of team and responsibility of a leader in a team, and such indication are also mentioned by The Prophet (PBUH) in (Sahih Bukhari# 7138 and Sahih Muslim# 1829) which states: "Nothing is permissible for three people who are together unless they make one of themselves chief." And also says that "All of you are guardian and responsible for your subjects". (Musharraf Javadi, 2012) In these two hadiths The Prophet (Peace Be Upon Him) says that first everywhere there are more than two person involved in a task, journey, etc one of them should become team leader for the rest and then he/she is responsible for that team and he/she will be questioned for any decision of step takes in the that team. (Sarmadi, p.10) Therefore, Islamic science of management focuses more on the team management and puts more responsibility on the shoulders of the team leaders and makes them alert and inform them for their responsible a team leader has towards its team. Islamic industry for the science of management means that management issues are investigated using a religious method, i.e. using the divine verses and narrations and the ideas obtained from the religious texts about different scientific issues are the answers to the questions of these sciences through religion which easily can be differentiated with the contemporary practices of the management.

Team Building and Islamic Leadership

A team is not a random collection of individuals with different agenda. A dozen of individuals in a restaurant by random chance are not a group although they may be interacting, have a common goal of eating and drinking and be aware of each other. Teamwork does not just happen. It has to be organized and nourished through effective leadership and management (Altalib, H., 1991). Working together with team spirit is an Islamic directive. It is said in a Sahih Hadith that "The Hand of Allah is with the team (Jama'ah). Then, whoever singles himself out (from the Jama'ah) will be singled out for the Hell-Fire" (Sunan Al Tirmidhi) (ACPI, 2013). According to Quran Muslims have been forced to be united and don't be dispersed, as in groups they will remain powerful, as it is said that *"Hold fast, all of you, to the cord of Allah, and be not divided"*. (Sura Al-Emran, Verse#102)

This paper discusses many Hadiths and many remaining about team building. Many battles of the early Muslim history, like battle of Khandaq, construction of Kaabaa, and the process of putting Hajara-ul-Aswad. Therefore, a team from Islamic point of view may be defined as a group of people under a team leader who work together on a continuing mission with common (halal) goals and objectives. The figure-1 is a diagram where people designate A, B, C, P, Q, X, Y, and Z is working together under a team leader "M" to achieve organizational goal considering Islamic values. Here the team members are mutually interactive and connected with their leader. The goal is accomplished through specific and defined tasks that may be simultaneous or sequential and may change from time to time. A large team may be divided into sub-teams. Everyone in the team is expected to take responsibility for the success of the team as a whole. The work and performance of each member and of the whole team must relate to clearly defined objective. While each team member contributes particular skills and knowledge, the team as a whole, as well as each member, is responsible for the task on which it is focused. (1): Identification of a problem, (2): Collection of relevant data, (3): Data feedback and confrontation, (4): Problem solving experience, finally the last (5): On the job application and follow-up.

Characteristics of a manager from the perspective of the Quran

Generally, the management is the most difficult and at the same time finest affairs of human beings, and has the required features for itself. Lay people consider management a simple task while the experts of management believe that the reality is something else and some features of management are the gifts endowed by God in the human nature and are never achieved by education. The Holy Quran is the basic framework of Islamic government and society. The criteria and model of the manager's characteristics in Islam are the same as the ethical and behavioral features and standards. The mission of this moral innate aspect or the tendency toward the good moral is to distinguish between good and evil which would be in

effect independent of the personal physical benefits or disadvantages. One should say that truth and lies must be avoided. One should avoid oppression and be loyal. Covenant should not be defeated. This is an innate aspect of a faithful and honest prophet ruling truly on behalf of God and if they disobey his commands, he will protest and will inflict his protest in the form of body pain. This aspect, like other innate aspects, is susceptible to stupefaction and harmful habits. Prophets are appointed by the Almighty God to eliminate these risks and to remove the barriers of natural evolution (Elahi Ghomshehee, 1980, p.5).

Manager's Responsibilities from the Perspective of the Holy Quran

The main responsibilities of a manager based on the contemporary management principles are: planning, organizing, guiding, and supervision, now it can be explained each of these responsibilities from the perspective of the Quran.

Planning:

Planning which is the foundation of management means target setting and finding and paving the way for achieving them. Many verses are seen in the Holy Quran on this task. For example it is stated in the Holy Quran that *"Never did we send a Prophet before you, but; when he planned to recite the revelation Satan threw (some falsehood) in it. But Allah abolishes that which Satan throws in"* (Sura Haj, Verse#52).

Organizations:

The second responsibility of a manager is organization. When managers combine physical resources with people's efforts in order to achieve the goals organization is done.

Organization is defining the use of all available resources in the management system regularly. In fact, organization includes the tasks which should be implemented, identifying those who must implement the tasks, the method of task classification, and appointing those who must give or take report. In this regard, the Almighty God states the system organization and hierarchy in the Holy Quran which says that *"O you who believe, obey Allah and obey the Messenger and those in authority among you. Then, if you quarrel about something, revert it back"* (Sura Nisa, Verse#59)

This verse can be interpreted as the appropriate organization. Accordingly, a hierarchy must be defined in order to accomplish organizational goals and in implementation of orders, the hierarchy must be respected.

Leadership:

After planning and organizing, leadership is the third task of a manager. Some management experts believe that the secret of a manager's success is his ability to lead the human force under his supervision;

on the other hand, the method of direction and management in any culture are considered the face of the cultural structure of that civilization. And this cultural structure of a complex includes religious, philosophical, artistic and political values which are manifested in the form of manager's individual behavior and social net of society therefore task of leadership contains three roles of motivation, direction, and guidance. Motivation: The Almighty God describes his honest and faithful servants in the Holy Quran that *"As for those who believe and do righteous deeds, we shall accommodate them in mansions of the Paradise beneath which rivers flow, where they will live forever. Excellent is the reward of the workers and those who observe rest rant patiently and place their trust in their Lord alone"* (Sura Ankabot, Verse#58 &59).

Supervision:

Supervision as the final link in the chain of management tasks is important. Supervision is a process for ensuring whether the implemented activities are in compliance with the planned activities or not, in fact supervision is more comprehensive than planning, and it helps the managers to take care of effectiveness of planning, organizing and leadership. In general, supervision or control is a regular effort toward reaching standard goals, designing information feedback system and comparing its real components with the predetermined standards, and finally defining the social deviations and measuring their value on the trend of the components which include maximum efficiency. Many verses can be seen in the Holy Quran about supervision. Allah (SWT) told the Prophet (PBUH) that: *"We made you a moderate nation so that you can observe people's deeds"* (Sura Baqara, Verse#143). The above mentioned verse emphasizes that managers and supervisors must monitor the works and performances of their subordinates, and to be with them and among them to easily do this job. Thus, there must be a group in organizations to supervise the affair, know the organizational goals and pay attention to individual and organizational behaviors in order to mention any contradiction with the objectives. It is also stated in the Holy Quran that *"when the two receiving angels receive (every human act to record it), seated (one) on the right and (one) on the left"* (Sura Qaaf, Verse#17).

Resource Based Theory of Islamic Concept of Team Management

One key requirement for corporate success in this competitive environment is recognizing how to sustain competitive advantage. According to Porter (1999), we can create competitive advantage as we make tough choices about what we will do and not do. The resource-based view of the firm dominates the strategic management literature and has also found use in the management information systems (MIS) literature (Priem and Butler, 2001). It was developed to explain how organizations achieve sustainable competitive advantages. Advocates of the resource-based view have tried to explain why firms differ and

how it matters (Barney, 1991; Wernerfelt, 1984, Hoopes, Madsen and Walker, 2003). A firm's resources consist of all assets both tangible and intangible, human and nonhuman that are possessed or controlled by the firm and that permit it to devise and apply valueenhancing strategies (Barney, 1991; Wernerfelt, 1984). In the Islamic style of team management mainly one of the major weaknesses that could be a challenge in the competitive environment to an organization is the lack of information, knowledge and awareness of employees and their adoption to such environment where Islamic principles of management are practiced (Mohamed Sulaiman, 2013).

Theoretical Framework

The main concept in this research which is the foundation of this topic is the Western and Islamic Team Management theories; this provides a unique blend of Islamic and existing ways of measuring the effectiveness of team management. The formulation of this theoretical framework is the independent variable which is the Islamic Concept of Team Management and contains three important parts which form the center of this research and they are Value, Environment and Reward and Accountability which are going to be further elaborated here, this is worth mentioning that in order to define the main importance of these dimensions and how do they eventually impact on the main dependent variable which is the social welfare and is the crucial part of this research project and plays center role in the accomplishment of this research, therefore needs to be discussed as well.

Organizational Values

Organizational Values are those beliefs held so strongly that they drive people's behavior and dictate how people interact with and treat each other. Values together with their defined Behaviors set the minimum expectation of behavior for everyone in your organization, and help to lay the ground work for your company's culture (Peopleink, 2011). Core values are what support the vision, shape the culture and reflect what the company values. They are the essence of the company's identity – the principles, beliefs or philosophy of values. Many companies focus mostly on the technical competencies but often forget what are the underlying competencies that make their companies run smoothly therefore, stablishing strong core values which provides both internal and external advantages to the company (Geese, 2013). There is no correlation between an organization's publicized values and financial performance but, there is a link between a culture of strong values as perceived by employees and organizational performance. Therefore values need to be „lived“ throughout the organization.“ (2014 Great Place to Work Institute UK.) Islam has always emphasized equal treatment of all individuals at the workplace or otherwise, considering them as brothers in faith or equals in humanity. By applying this concept to our organizational settings, we can ensure that no individual is wronged by another and that exploitation in

the name of competition between employees does not happen. As the Holy Quran says in Sura Nisa, verse#58 that: "Truly God commands you to give back trusts to those to whom they are due, and when you judge between people, to judge with justice...." and also Prophet Muhammad (peace be upon him) has said in Sahih Bukhari# 2447, "Beware of injustice for injustice will be equivalent to darkness on the Day of Judgment." (Islamic Insight, 2012)

Organizational Environment

Is composed of forces or institutions surrounding an organization that affect performance, operations, and resources. It includes all of the elements that exist outside of the organization's boundaries and have the potential to affect a portion or all of the organization. Spector (1997) observed that most businesses ignore the working environment within their organization resulting in an adverse effect on the performance of their employees. According to him, working environment consists of safety to employees, job security, good relations with co-workers, recognition for good performance, motivation for performing well and participation in the decision making process of the firm. He further elaborated that once employees realize that the firm considers them important, they will have high level of commitment and a sense of ownership for their organization. The Prophet (May peace be upon him) said: "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself." (Sahih Muslim, Hadith#45), this noble Hadith is one of the greatest Hadiths which also called as golden rule on which Islam is based. If people act according to this Hadith, many deniable acts and rivalries shall end and security, good, and peace shall prevail especially in the working environment and all the activities of the organizations will be implemented smoothly. (Abu Amina Elias, 2013), The scholars say that this rule which has very positive and direct effect on working environment only will be applied and will happen when hearts are free of hatred, deceit, and envy because an envious person does not love that anyone surpasses him in goodness or even becomes equal with him because he loves to be superior to people by all kinds of virtue. (Alukah, 2011)

Social Welfare

The concept of social welfare is a general to all religions which colors every aspect of the ideal human society to which Islam points, but Islam has envisaged a system of mutual help and social assistance that provides basis for the modern concept of Social Welfare. Islamic ethics not merely inculcate the attitude of self-sacrifice and social cooperation but also promote virtues in this individual which make it possible for him to subordinate his own interest to the collective good of the community and thus make the attitude operative. A leading scholar Al-Izz bin Abdul Salam wrote a book named "Qawaid-Al-Ahkaam" in which he described that medicine was developed to procure the health security and to avoid injuries and

sickness. Hence the one who has advised the law and medicine must have been one and same, for both disciplines with the aim of preventing wrongness and procuring benefits. (Qawaid ul Ahkam) East Pakistan Council of Social Welfare 2011

Methodology

The study conducted here aims at understanding the influence of Islamic Concept of Team Management on social welfare in selected private organization in Kabul Afghanistan. This chapter of the research is used to give the clear of picture of the whole research undertaken and gives complete direction on how the research will achieve its objectives and how the research will answer its questions asked during the study conducted. The chapter three of the research is used to understand us on research design, research strategy, sampling technique and sample size, population and research instruments used for validity, data collection and the model specifications.

Research Design

Current study focused to investigate how Islamic concept of team management influence social welfare in selected private sector organizations in Kabul, Afghanistan. The study focused to collect data from the selected organizations. Adopted questionnaire is divided among 250 participants, to collect relevant data, from the private sector. The study is qualitative and quantitative in nature for deductive analysis. Here, for the purpose of the data collection for this study, we use convenience approach in which we use adopted questionnaire from employees inside the organization in Nangarhar province. The questionnaire is therefore designed to help us unify the data for further analysis for examining the effects of employee participation in decision making on organizational performance keeping in view the case of various organization in Kabul Afghanistan.

Population and Sampling

The sum of the elements which are used for the appropriate representation of the whole population is called the sample. It is almost impossible for the researcher to conduct the research without the population and there are some constraints and limitations which are already mentioned. Therefore, the researcher should select the appropriate sample for the study. The samples which are undertaken for the studies would come either in the form of probability or non-probability samples. The probability sample is the sample which has particular methods or procedures for the selection of the data and non-probability sampling is the one which does not have any particular procedure for the selection of the data. In the result, the total population for the current study estimated 800 employees who are working in 10 different organizations in Kabul, Afghanistan. From the mention population we considered only 250 employees to participate and engage in the study. Furthermore, the study focused on private sector organization to

know the influence of Islamic concept of team management on social welfare.

Instruments

The survey strategy of the study is used to have adapted questionnaire for collecting the data from selected sample of the study. The questionnaire has been developed with the scales and it has two sections in which the first section contains the demographic information and the second section contains the information about the employee participation in decision making and the organization performance.

Data collection procedure

For this study the data is collected through questionnaire on selected sample size of the study which was 250 participants in total, convenience sampling techniques were used for data collection, as mentioned 250 questionnaire was distributed among them all questionnaire returned filled and further data analysis is performed through using SPSS. This is worth-mentioning that all interviews conducted as a part of data collection of this research paper were informal and semi-structured interviews.

Validity and Reliability

Content validity refers to the extent to which an instrument represents the factors under study. To achieve content validity, questionnaires included a variety of questions on the knowledge of students on internet advertising and consumer behavior. All the subjects completed the questionnaires in the presence of the researcher. This was done to prevent subjects from giving questionnaires to other people to complete on their behalf. Reliability can be ensured by minimizing sources of measurement error like data collector bias. Data collector bias was minimized by the researcher's being the only one to administer the questionnaires, and standardizing conditions such as exhibiting similar personal attributes to all respondents, e.g., friendliness and support. Pilot testing was carried out by the researcher to identify any flaws on the questionnaire to reduce errors of measurement and test for consistency.

Data Analysis

The study applied both nominal and ordinal scale to measure a range of factors establishing the effectiveness of Islamic concept of team management organizational social welfare and an interval scale in determining the relationship between employee participation in decision making and organization Performance. Descriptive statistics was used to analyze this data. The mean responses, standard deviation and other relevant statistics were computed to better understand the data. The data collected was compiled and edited to check for logical inconsistencies. The data was then coded according to the responses. Relationships between responses was assessed and presented using tables and graphs and analysis was done using SPSS. Regression and Correlation analysis was applied in this study to reveal relationships among variables in the findings from the data.

Data Analysis and Interpretation

Introduction

The study applied both nominal and ordinal scale to measure a range of factors establishing the Islamic concept of team management and its impact and relationship with organizational welfare. The mean responses, standard deviation and other relevant statistics were computed to better understand the data. The data collected was compiled and edited to check for logical inconsistencies. The data was then coded according to the responses. Relationships between responses was assessed and presented using tables and graphs and analysis was done using SPSS. Regression and Correlation analysis was applied in this study to reveal relationships among variables in the findings from the data.

Demographic Section

GENDER

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|--------|-----------|---------|---------------|--------------------|
| Male | 211 | 88.9 | 88.9 | 88.9 |
| Female | 39 | 11.1 | 11.1 | 100.0 |
| Total | 250 | 100.0 | 100.0 | |

The above-given table shows that gender proportion of female and male participants study. It can be trace that out of 250 employees, there are 211 males and only 39 female participants of the study. Thus, the percentages of male participant for this study were 88.9% and female participants were 11.1% in total.

AGE

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------------|-----------|---------|---------------|--------------------|
| 25 – 30 | 111 | 66.7 | 66.7 | 66.7 |
| 31 - 35 | 71 | 21.2 | 21.2 | 21.1 |
| 36 – or Above | 68 | 12.1 | 12.1 | 100.0 |
| Total | 250 | 100.0 | 100.0 | |

The above-given tables present an overview of the age of participants of the study. On basis of age brackets the respondents of the study were assigned to 3 categories or age groups. Out of 180 employees of telecommunication sector, 111 employees that are 66.7 % of the total sample has an age in range of 25 to 30 years. While 71 employees which make 21.2 % of the sample has aged from 31 - 35 years. It is

important to note that the only 68 employees which 12.1 % of samples have age between 45 or above for this study.

MARTIAL STATUS

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|----------|-----------|---------|---------------|--------------------|
| Single | 68 | 23.3 | 23.3 | 76.7 |
| Married | 180 | 76.7 | 76.7 | 100.0 |
| Divorced | 0 | 0.0 | 0.0 | |
| Total | 250 | 100.0 | 100.0 | |

The given table gives a summary of the marital status of the respondents of the sample. It can be observed that more than half of the participants of study are married. Out of 250 participants of the study, 180 participants are married which represents the 76.7 percent of a total sample of the study. While 68 participants who make the 23.3 percent of the study are not married and are still single. Furthermore, there is no divorced participant for this study.

EDUCATION

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|----------|-----------|---------|---------------|--------------------|
| Graduate | 190 | 76.7 | 76.7 | 76.7 |
| Master | 60 | 23.3 | 23.3 | 100.0 |
| PhDs | 0 | 0.0 | 0.0 | |
| Total | 250 | 100.0 | 100.0 | |

The given table shows that; 190 of total employees' are bachelor that makes 76.7% of the sample while 60 respondents of the study are masters that make 23.3% of the total sample. In short, it shows that there is no PhD doctor in telecommunication sector.

EXPERIENCE

| | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------------|-----------|---------|---------------|--------------------|
| 0 - 3 | 161 | 55.7 | 55.7 | 55.7 |
| 4 - 5 | 60 | 25.3 | 25.3 | 25.3 |
| 6 - 10 | 20 | 15.0 | 15.0 | 100.0 |
| 11 or Above | 9 | 4.0 | 4.0 | |

| | | | |
|-------|-----|-------|-------|
| Total | 250 | 100.0 | 100.0 |
|-------|-----|-------|-------|

The participant were asked to mentioned their work experience, in above table its clearly shown that the total number of employees having 0 – 3 years' experience are 161 which is 55.7 %. In second portion 60 participant explored their experience level from 4 – 5. While the least number of participant which is equal to 9 had shown their experience level from 11 – above which is equal to 4.0 % in total, this implies that the participant level of experience are adequate to explore maturity and understanding level that affect research studies.

Regression Analysis

Variables Entered/Removed

| Variables Entered | Variables Removed | Method |
|-------------------|-------------------|--------|
| SW / ICTM | . | Enter |

a. Dependent Variable: Islamic Concept of Team Management

b. All requested variables entered.

For current study questionnaire was distributed among 250 employees of different organization in Kabul, the above table explores that all the items was entered to SPSS for furfur evaluation. Furthermore, the above table explores that there is no item removed from the data.

Reliability Statistics

4.8 Reliability Statistics

| Cronbach's Alpha | N of Items |
|------------------|------------|
| .815 | 20 |

For current study the reliability statistics were used to explore the reliability of the questionnaire for data collection, the result showed that the Cornbachs Alpha for this study is equal to .815 which is strongly reliable and acceptable for data collection from concern selected sample of the participant.

Correlations

| | ICTM | SW |
|------------------------------------|------|----|
| Islamic concept of team management | 1 | |
| Pearson Correlation | | |
| Sig. (2-tailed) | | |

| | | | |
|----------------|---------------------|--------|-----|
| | N | 250 | |
| | Pearson Correlation | .657** | 1 |
| Social Welfare | Sig. (2-tailed) | .000 | |
| | N | 250 | 250 |

** . Correlation is significant at the 0.01 level (2-tailed).

The correlations table gives the positive relationship between human capital management and organizational performance with a correlation coefficient of .657 at 5% significance level.

Model Summary

| R | R Square | Adjusted R Square | Std. Error of the Estimate |
|------|----------|-------------------|----------------------------|
| .657 | .431 | .430 | 1.89542 |

a. Predictors: (Constant), Social Welfare

The model summary presents the R square and the adjusted R square values of the model in which the human capital serves as the explanatory variable and the performance represents the dependent variable. As can be noted, the adjusted R square value of the model is .431 which tells that around 43.1 % of the variability in the dependent variable is explained by the Islamic concept of Team Management. Since not much explanatory variables are included in the study, an adjusted R square value of .430 is not bad enough.

Annova

| Model | Sum of Squares | Df | Mean Square | F | Sig. |
|------------|----------------|-----|-------------|---------|------|
| Regression | 1355.527 | 1 | 1355.527 | 377.309 | .000 |
| Residual | 1789.121 | 498 | 3.593 | | |
| Total | 3144.648 | 499 | | | |

a. Dependent Variable: Islamic Concept of Team Management

b. Predictors: (Constant), Social Welfare

The ANOVA table presented above gives F statistic value which represents the significance of the model overall. The value of the F statistic is 377.309 which is significant as well (p value = .000). This depicts that the model is a good fit overall.

Coefficients

| | Unstandardized | | Standardized | t | Sig. |
|----------------|----------------|------------|--------------|--------|------|
| | Coefficients | | Coefficients | | |
| | B | Std. Error | Beta | | |
| (Constant) | 7.629 | .742 | | 10.282 | .000 |
| Social Welfare | .646 | .033 | .657 | 19.424 | .000 |

a. Dependent Variable: Islamic Concept of Team Management

The regression results give the coefficient of the explanatory variable. The unstandardized beta coefficient for Social Welfare is .657 with a standard error of .033. This translates into a *t* statistic of 19.424 which makes the association statistically significant at 5% level. Thus, we can say that human capital management is associated with a .190 increase in organizational performance such that a one unit increase in the human capital management leads to a 19 percent increase in the performance.

Discussion, Conclusion and Recommendations

Discussion

Study on hand undertaken here discusses the effect of the Islamic concept of team management and its relations with social welfare considering ten different private sector organizations in Kabul, Afghanistan. The researcher has run various tests to identify the result. The researcher here run the correlation test to identify the relationship between the variables, the regression analysis is run to know the significance of the study, the degree of the variation and the beta value to indicate the unitary change. The correlations table gives the positive relationship between human capital management and organizational performance with a correlation coefficient of .657 at 5% significance level. Similarly, the model summary presents the R square and the adjusted R square values of the model in which the human capital serves as the explanatory variable and the performance represents the dependent variable. As can be noted, the adjusted R square value of the model is .431 which tells that around 43.1 % of the variability in the dependent variable is explained by the Islamic concept of Team Management. Since not much explanatory variables are included in the study, an adjusted R square value of .430 is not bad enough. As far concern to "The ANOVA" table presented above gives F statistic value which represents the significance of the model overall. The value of the F statistic is 377.309 which is significant as well (*p* value = .000). This depicts that the model is a good fit overall. Furthermore, the regression results give the coefficient of the explanatory variable. The unstandardized beta coefficient for Social Welfare is .657 with a standard error of .033. This translates into a *t* statistic of 19.424 which makes the association statistically significant at 5% level. Thus, we can say that human capital management is associated with a .190 increase in

organizational performance such that a one unit increase in the human capital management leads to a 19 percent increase in the performance.

Conclusion

The primary objective of the study was to assess the influence of Islamic concept of team management and its influence on social welfare in Afghanistan. The findings of this research study contributes by having huge implications in both business and academic arena in line with the findings of (Afiouni 2013; Santos-Rodrigues, Delery and Roumpi 2017; Dorrego, and Jardon, 2010). It revealed that there is a positive significant relationship between Islamic Concept of team management and social welfare. The results of the study suggest that a better management of team work based on Islamic concept will accelerate social welfare. An increase in the team management of employees will increase their ability to utilize their knowledge and influence organizational performance in particular to social welfare. The study suggests a need to develop an organizational culture that focuses on motivating and encouraging employees to enhance their abilities, skills and competency towards Islamic concept of team management which would, in turn, have a positive influence on organizational performance and increase its effectiveness.

Recommendation and Future Research Direction

Since the analysis has found the positive relationship between the both variables such as the Islamic Concept of Team Management (Independent) and the Social Welfare (Dependent). Furthermore, the study model was found statically fit. It is highly suggested for the organization management to give more involvement to the employees while making all level decisions because the involvement of the employees in decision making will enable the organization to become more productive and market driven. Upon looking at some of the common limitations I have faced while conducting the research. I have come to recommend some of the directions for the future researcher on the similar topic. The area of the research shall be changed means the effect shall be observed in the private Higher education, NGOS and the private health centers. The sample size shall be higher and the comparative study shall be undertaken in the future.

References

1. Abbasi, A. S., Hameed, I., & Bibi, A. (2011). Team management: the Islamic paradigm. *African Journal of Business Management*, 5(5), 1975-1982.
2. Holy Quran, Sura Al Imran, Ayat#103
3. Shahih Ul Bukhari, (Bukhari) Volume 8, Book 73, Number 92
4. Holy Quran (Sura Anam, Ayat#160) and strict accountability (Sura Zilzal, Ayat#7-8).

5. Berenji, H. R., & Khedkar, P. S. (1993). Clustering in product space for fuzzy inference. In *[Proceedings 1993] Second IEEE International Conference on Fuzzy Systems* (pp. 1402-1407). IEEE.
6. Holy Quran (Sura Anbia, Verse#73)
7. (Sahih Bukhari# 7138)
8. Sahih Muslim# 1829)
9. Ranjporazarian, M., Sarmadi, M., Noroozzade, R., & Farajolahi, M. (2017). The cultural planning framework in universities. *International Journal of Pharmaceutical Research & Allied Sciences*, 6(2).
10. Sura Al-Emran, Verse#102
11. Boyes, D. C., Zayed, A. M., Ascenzi, R., McCaskill, A. J., Hoffman, N. E., Davis, K. R., & Görlach, J. (2001). Growth stage-based phenotypic analysis of Arabidopsis: a model for high throughput functional genomics in plants. *The Plant Cell*, 13(7), 1499-1510.
12. Al-Talib, O. (1996). Islamic foundations Waqf: A grassroots socioeconomic institution, the case of the Ottoman Empire. In *international conference on Islamic Political Economy, Penang, Malaysia, Universiti Sains*.
13. Davidson, R., Goodwin-Stewart, J., & Kent, P. (2005). Internal governance structures and earnings management. *Accounting & Finance*, 45(2), 241-267.
14. Menascé, D. A., Ewing, J. M., Gomaa, H., Malex, S., & Sousa, J. P. (2010, January). A framework for utility-based service oriented design in SASSY. In *Proceedings of the first joint WOSP/SIPEW international conference on Performance engineering* (pp. 27-36). ACM.
15. Carone, B. R., Fauquier, L., Habib, N., Shea, J. M., Hart, C. E., Li, R. ... & Meissner, A. (2010). Paternally induced transgenerational environmental reprogramming of metabolic gene expression in mammals. *Cell*, 143(7), 1084-1096.
16. Houldsworth, E., & Jirasinghe, D. (2006). *Managing and measuring employee performance*. Kogan Page Publishers.
17. DeKrey, S. J., Messick, D. M., & Anderson, C. A. (Eds.). (2007). *Leadership Experiences in Asia: Insights and Inspirations from 20 Innovators*. John Wiley & Sons.
18. Abbasi, R., Ackermann, M., Adams, J., Ahlers, M., Ahrens, J., Andeen, K. ... & Bay, R. (2009). The IceCube data acquisition system: Signal capture, digitization, and timestamping. *Nuclear Instruments and Methods in Physics Research Section A: Accelerators, Spectrometers, Detectors and Associated Equipment*, 601(3), 294-316.

19. Beekun, R. I., & Badawi, J. A. (1999). *Leadership: an Islamic perspective*. Beltsville, MD: Amana.
20. Beekun, R., & Badawi, J. (1999). The leadership process in Islam. *PROTEUS-SHIPPEENSBURG*, 16, 33-38.
21. Sura Qasas, Verse#77)
22. Sura Anaam, Verse#160
23. Sura Zilzal, Verse#7-8
24. Sura Fatir, Verse#18
25. Alhabshi, S. O. (1994, January). Development of capital market under Islamic principles. In Conference on Managing and Implementing Interest-Free Banking/Islamic Financial System, Kuala Lumpur.
26. Sura Zumar, verse#10
27. Saks, A. M. (1996). The relationship between the amount and helpfulness of entry training and work outcomes. *Human Relations*, 49(4), 429-451.
28. Yousef, D. A. (2001). Islamic work ethic—A moderator between organizational commitment and job satisfaction in a cross-cultural context. *Personnel review*, 30(2), 152-169.
29. Shadur, M. A., Kienzle, R., & Rodwell, J. J. (1999). The relationship between organizational climate and employee perceptions of involvement: The importance of support. *Group & Organization Management*, 24(4), 479-503.
30. Sura Ahqaaf, Verse# 35). "Flynt, 2008"
31. Yousef, D. A. (2001). Islamic work ethic—A moderator between organizational commitment and job satisfaction in a cross-cultural context. *Personnel review*, 30(2), 152-169.
32. Sura Hujarat, Verse#11
33. Sura Nisa, Verse#85
34. Sura Al-Emran, Verse#103
35. Humpleman, R. J., Harms, G. K., Deacon, M. S., & Chandiramani, O. (2001). *U.S. Patent No. 6,198,479*. Washington, DC: U.S. Patent and Trademark Office.
36. Jones, A. E. A. C. B., & Sanders, J. W. (2005). Communicating sequential processes.
37. Shaiq, H. M. A., Khalid, H. M. S., Akram, A., & Ali, B. (2011). Why not everybody loves Hofstede? What are the alternative approaches to study of culture? *European Journal of Business and Management*, 3(6), 101-111.
38. Sura Baqara, verse#285
39. Sura Hood, verse 109

40. Sura Anfal, Verse#2
41. Sura Nisa, Verse#58
42. Sahih Bukhari 6131
43. Tavakoli, N. (2012). Effect of spirituality on decreasing crimes and social damages. *Int Res J Appl Basic Sci*, 3(3), 518.
44. Sura Maedah, Verse#8
45. Sahih Muslim 2578
46. Sura Ahzab, Verse# 30).
47. (Sunan Termizi, 2676)
48. Shoara, Verse# 215
49. Anam, Verse#83
50. Sura of Asr
51. Sura of Yunes , Verse#109
52. Sura Aser, Verse#2 &3
53. Sura Dukhan, Verse#23
54. Sura Yousuf, Verse#47
55. Sura Aaraf, Verse#145
56. Sura Nisa, Verse#59
57. Sura Yousuf, Verse#64
58. Sura Aaraf, verse#155
59. Sura Hasher, Verse#07
60. Sura Jin, Verse#26 & 27
61. Sura Ankabot, Verse#58 &59
62. Sura Anfal, Verse#65
63. Sura Al Emran, Verse#101
64. Sura Al- Emran, Verse#139)
65. Sura Saad, Verse#45
66. Sura Dukhan, Verse#18
67. Sura Loqman, Verse#18
68. Sura Dhukhan, Verse#6
69. Sura Anaam, Verse#54
70. Sura Baqara, Verse#143

71. Sura Al Emran, Verse#104)
72. Sura Qaaf, Verse#17
73. Sura Al Momenoon, Verse#45 & 46
74. Barney, J. (1991). Firm resources and sustained competitive advantage. *Journal of management*, 17(1), 99-120.
75. Sulaiman, M., & Bhatti, O. K. (2013). Workplace deviance and spirituality in Muslim organizations. *Asian social science*, 9(10), 237.
76. Sulaiman, M., Sabian, N. A. A., & Othman, A. K. (2014). The understanding of Islamic management practices among Muslim managers in Malaysia. *Asian Social Science*, 10(1), 189.
77. Leonard Barton, D. (1992). Core capabilities and core rigidities: A paradox in managing new product development. *Strategic management journal*, 13(S1), 111-125.