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The Theoretical Framework for Measuring Key Intangible Performance (KIP) in Research and Publication Using *Maqāṣid al-Sharī'ah* (MS)

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Abstract: Application of *Maqāṣid al-Sharī'ah* to determine and measure the Key Intangible Performance (KIP) in institutional and individual productivity is considered a topical issue in the current era. The shift of emphasis from measuring Key Performance Indicator (KPI) to measuring and quantifying intangible performances is a laudable endeavour. KIP acknowledges the

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prospective intangible means that contribute to quality productivity of institutions and individuals. Nonetheless, basing the KIP on *Maqāṣid al-Sharī'ah* is near to none. This article reviews the available literature, in an attempt to develop a theoretical framework for measuring Key Intangible Performance (KIP) in research and publication using *Maqāṣid al-Sharī'ah*. This paper employs qualitative methodology, which basically relies on textual analysis. This is then combined with Sekaran's behavioural science operationalization method as a research design to develop a *Maqāṣid* based Key Intangible Performance (KIP) measurement framework. The findings show that Research and Publication is *essential* for Islamic educational Institutions. It can promote, make impact and integrate Islamic values in contemporary issues. The intangible dimensions are three, preliminaries, regulations & governance, and moral & ethical conducts. All of these correspond to the three levels of *Maqāṣid* namely, *essentials*, *complements* and *embellishments*.

Keywords: Key Intangible Performance (KIP), Key Performance Indicators (KPI), *Maqāṣid al-Sharī'ah*, Research and Publication (R & P), Dimensions, Elements

Introduction

In the academic field, research and publication (hereinafter referred to as R & P) are given much consideration and considered important among the key performance indicators. The academic staff at educational institutions most of the time is appraised based on their key performance indicators (KPI) in the area of R & P beside teaching, supervision and consultancy. It is also part of the requirements for obtaining a certain degree of honours in various fields of study. Beside this, it is pertinent to state here that research and publication occupied a lofty position in Islam and served as a potent means of preserving and disseminating Islamic heritage. A great number of voluminous works were produced in various fields of Islamic Sciences such as Islamic jurisprudence (*Fiqh*), Qur'anic exegesis (*Tafsīr*), Hadith Sciences, History (*Ta'rikh*) and so on. These were results of research and publication. Research on early manuscripts of Greater Persia and her rich cultural heritage is not only considered essential to understanding Persia and the Islamic world, but the whole world. They have brought about significant impacts to various groups of community, namely the learned community, learning community, and public at large. The impacts they brought are more felt

by their stakeholders more than on the academics themselves especially that pertain to their self-promotion or remuneration. Unlike the current practices in many academic institutions, the impacts of academics receive less attention compared to the attention given to the quantity of research they involve or publication they produced. Academic activities have been measured in the form of tangible performance as opposed to the intangible ones.

Having said this, measuring Key Intangible Performance (KIP) in R & P should not be considered a new phenomenon since Islam pays more attention to man's contribution to others' life, in that whether they could provide benefit to other people or otherwise. Their work should be accomplished in the sincerest manner, and governed by inner conscience for, "*Allah does not look at your appearances or your financial status, but He looks at your hearts and your actions*" (*Sahih Muslim*, 2548). Therefore, the current significant shift of emphasis in terms of measuring key performance factors toward the measurement and quantification of intangible performance measures is a laudable endeavour. It is a means to acknowledge the values of intangible performances that contribute to the institutional and individual outcomes. Often these performances are ignored or not taken into consideration. There is a need for educational institutions to pay attention to KIP in order to depict a more complete picture of their overall performance. Such KIP measurement will not only help institutions to evaluate whether management and employees fulfil their potential and live up to their expectations, but also provide a resource to overcome impediments of obtaining holistic excellence. Institutional and individual excellence can only be holistic if both tangible and intangible performances are taken into consideration.

IIUM was bestowed with the title of 'Premier International Islamic Research University' by The Islamic Educational, Scientific and Cultural Organization (ISESCO) on 17th December 2014. In line with this status, it was deemed necessary for IIUM to lead in Islamic research and innovation through a holistic approach and methodology. *Maqāsid al-Sharī'ah* (from this point on we will refer to it as MS) was identified as an essential tool through which the IIUM community could live up to its approach.

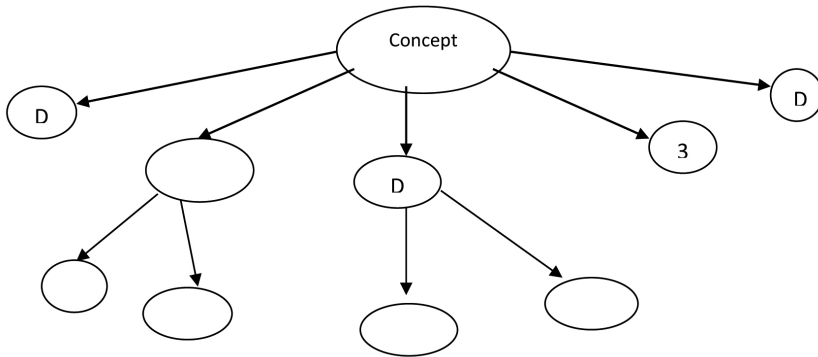
KIP based on MS took its cue from a pilot project which was initiated in 2018 by Rahmah Binti Ahmad H. Osman, who was IIUM's Deputy

Rector for Research and Innovation then. The pilot project worked on MS Index for research. The index intended to evaluate whether research and publication of researchers serve the key areas of MS and its degrees. A group of subject matter experts in the field of MS were identified and were invited on 4th May 2018 to deliberate on developing an MS index for research. The research areas were divided into five: Preservation of Religion (*Hifḍ al-DĒn*), Preservation of Life (*Hifḍ al-Nafs*), Preservation of Intellect (*Hifḍ al-ŨAql*), Preservation of Lineage (*Hifḍ al-Nasl*) and Preservation of Property (*Hifz al-MĒl*). Five groups worked on these areas simultaneously to explore the dimensions and elements of MS, R & P could realize. The current research project manoeuvres the pilot project to a new chapter by developing a theoretical framework for measuring Key Intangible Performance (KIP) in research and publication. This means the pilot project was more concerned about designing an index that could evaluate to what extent the research and publication served the MS. The concern of this research project is to identify the intangible dimensions and elements used by the researchers in their research and publication activities and develop a framework to measure it using MS. Having said this, this research answers the following questions:

1. What are the studies done on the concept of R & P?
2. What are the dimensions and elements of R & P in the context of MS?
3. What is the Theoretical Framework for KIP in R & P using MS?

Hence, for the first question, we employed an intensive library research to explore the works of past and contemporary scholars in relation to the concept of R & P.

For the second question, we applied Sekaran's (2000) Behavioural Science Operationalization Method to identify the dimensions and elements of R & P. Sekaran's (2000) Operationalization Method is illustrated in the Figure 1:



Note: D denotes Dimensions and E, Elements

Figure 1: Sekaran's Operationalization Method

For the third question, we mapped the intangible dimensions and elements of R & P in order to develop a theoretical framework. The limitation of this paper is that we did not assign relevant weights/numbers to the elements. This paper only concentrates on developing a KIP theoretical framework. The measuring features will be developed in the next stage of this research.

This research paper commences with the discussion on the concept of R & P, looks into its status and significance in light of Qur'an and Sunnah. This is then followed by the identification and classification of the R & P intangible dimensions and elements. The dimensions basing on the three degrees of MS namely *Essentials*, *Complements* and *Embellishments* are divided into three:

1. KIP in the preliminaries of the R & P (D1)
2. KIP in the regulations or governance of research and publication (D2)
3. KIP in the moral and ethical conducts of research and publication (D3)

The Concept of Research and Publication (R & P)

The term 'research' was coined from a French word '*researcher*' which means to seek. According to the *Oxford Advanced Learner's Dictionary*, research is defined: "careful study or investigation, especially in order to discover new facts or information" (1995, p. 996).

However the term used for research in Arabic is ‘*al-Balṭh*’ which means to search. It is also referred to as ‘*al-TaīqĒq*’ which is derived from the verb root ‘*Haqqaqa*’, which means “to discover and ascertain the truth.” Therefore, research is a meticulous and systematic inquiry or investigation into a matter in order to discover truth or revise facts.

The concept of research and publication in the Qur’an includes:

1. Research and publication as a religious requirement: “Read in the name of your Lord who created” (96:1).
2. Research and publication is evidence based: “(O man), follow not that whereof you have no knowledge. Look! The hearing and the sight and the heart of each of these it will be asked” (17:36). “And they have no knowledge thereof. They follow but a guess, and a guess can never take the place of the truth” (52:28).
3. The human knowledge is limited. No research is final: “And of knowledge you have been vouchsafed but little”(17:85).
4. The only pure knowledge is the Revealed Knowledge: “This is the Scripture where there is no doubt” (2:2).
5. Research and publication are a necessity in human society: “And not is (for) the believers that they go forth all together. So if not go forth from every group among them a party that they may obtain understanding in the religion, and that they may their people when they return to them, so that they may beware” (9:122).

The Concept of Research and Publication in Hadith

1. Prophet Muhammad (pbuh) said: “Whoever follows a path in the pursuit of knowledge, Allah will make a path to Paradise easy for him” (*Sunan al-Tirmidhi*, 2646).
2. The Prophet (pbuh) said: “When a man dies, all his deeds come to an end except for three — an ongoing charity, beneficial knowledge and a righteous child who will pray for him” (*Sahih Muslim*, 1631).

R & P in Islamic Educational Institutions

The quotations above show the significance of R & P in relation to knowledge dissemination and human necessity in general. R & P in relation to Islamic educational institutions specifically is in the essentials (*ĪarĒriyĒt*) level when seen from a MS perspective and from the perspective of the benefits that can be harnessed through R & P for the Islamic educational institutions (from this point on will be referred to as IEs).

1. IEs can generate positive impact in society through R & P.
2. R & P can generate positive reputation of IEs.
3. IEs through R & P can integrate Islamic values.
4. All these can only be achieved if IEs prioritize R & P.

Responses to a questionnaire on R & P were distributed in 3 IEs in Malaysia namely IIUM, USIM and UnisZa ascertained R & P to be among the essentials (*ĪarĒriyĒt*) of IEs. Most of the respondents expressed that producing research that can generate positive impact in society is *essential*. Producing research that can generate positive reputation is *essential*. It is *essential* for IEs to conduct research that can integrate Islamic values. Hence it is *essential* for the IEs to prioritize R & P.

Table 1: Level of R & P in IEs

Key Intangible Performance for Research and Publications	Frequency (Percentage) N=461		
	<i>Darūriyyāt</i>	<i>Hājjiyyāt</i>	<i>Tahsīniyyāt</i>
1. Producing research that generates positive impact in society is important in an Islamic university	281 (61.0)	175 (38.0)	5 (1.1)
2. Producing research that generates positive reputation is important in an Islamic university	227 (49.2)	224 (48.6)	10 (2.2)

4. Conducting research that integrate Islamic values is important for an Islamic university	286 (62.0)	169 (36.7)	6 (1.3)
5. Prioritizing area of research is important for an Islamic university	233 (50.5)	216 (46.9)	12 (2.6)

Source: Researcher

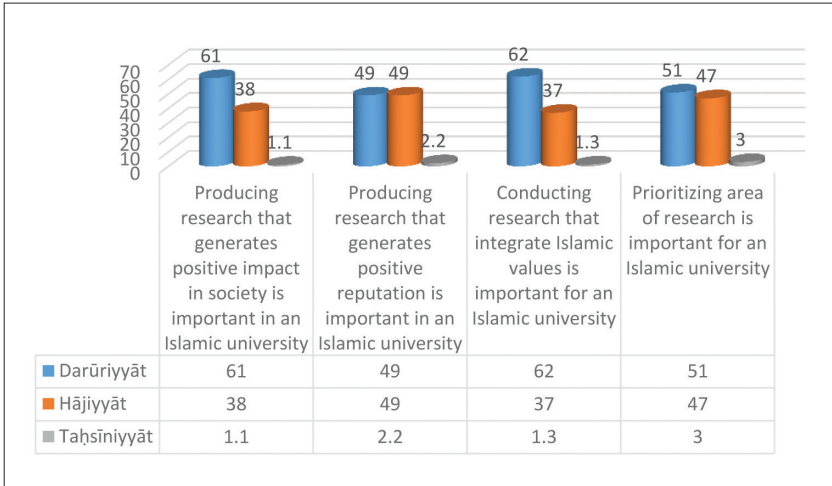


Figure 2: Key Intangible Performance for R & P

The Key Intangible Elements (KIEs) in Research and Publication

The intangible elements in research and publication are of no physical existence but are of great value to the practice. Central to research and publication are elements such as the knowledge, skills, qualification and education of the researcher, explicit scientific context and purpose, appropriate methods, respect for participants, specification of methods, appropriate discussion, clarity of presentation, contribution to knowledge, owning one’s perspective, situating the sample, grounding in examples, providing credibility checks, coherence, accomplishing general vs. specific research tasks, resonating with readers, the researcher’s beliefs about the nature of the social world (ontology), the nature of knowledge and how it can be acquired (epistemology), axiology, originality, objectivity, honesty, humility and respect for persons.

However, these intangible elements can be classified under three broad dimensions using MS criteria. Central to the broad objectives of MS are the idea of promoting interest (*maslahah*) and preventing harm or corruption (*Mafsadah*). The concepts of *interest* and *corruption* were fully conceptualized and developed into the first theory of MS by al-Juwayni (d. 1085 A.D) who though confined his theory to legal matters such as the method of determining Shari'ah principles and rulings. Al-Juwayni's theory was later refined by his student, al-Ghazali (d.1111 A.D.) who categorized *maslahah* into three: Necessities (*Daruriyat*), complements (*Hajiyat*) and embellishments (*Tahsiniyat*). According to al-Ghazali, *necessities* are those elements without which the system of a community/nation will run into chaos. *Complements* are elements that facilitate human lives. Meanwhile *embellishments* are articles that are related to moral and ethical conducts. In the context of this research, *necessities* are those elements without which the R & P will not sustain. *Complements* are elements that facilitate R & P. Meanwhile *embellishments* are matters that are related to moral and ethical conducts of R & P. Al-Ghazali further refined *maslahah* into the preservation of five essentials known as the *al-Dharuriyyat al-Khams* in the MS discourse. The five essentials are religion (*al-din*), life (*al-nafs*), intellect (*al-'aql*), progeny (*al-nasl*) and wealth (*al-mal*). These five essentials are given priority according to this order. Therefore, the ultimate aim of theory of R & P using Maqāsid al-Shari'ah (MS) parameter is to promote *maslahah* and facilitate the preservation of the five essentials.

After identifying the intangible elements in R & P, we will map the R & P concept, its dimensions and elements using the following course as illustrated in figure no. 3:

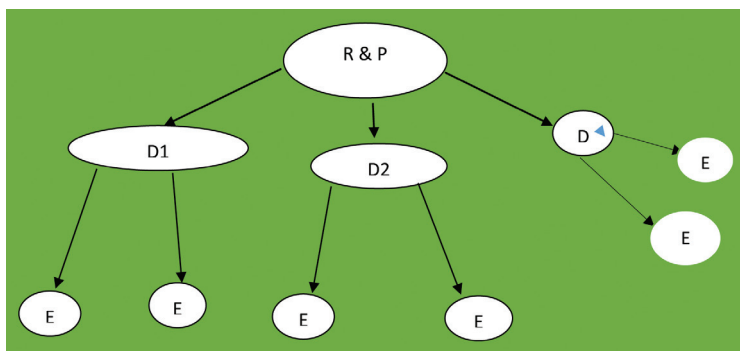


Figure 3: Three Key Intangible Performance Areas in Research

Based on al-Ghazali's conception, the key intangible performance in research is categorized into three: the KIP in the preliminaries of research and publication, the KIP in the regulations or governance of research and publication, and the KIP in the moral and ethical conducts of research and publication. These three dimensions correspond to the 3 degrees of MS the *necessities*, the *compliments* and the *embellishments*.

Table 2: The Dimensions of R & P and the Three Levels of MS

Research and Publication Concept				
	Dimensions	Elements		
		<i>Ḍarūriyāt</i>	<i>Ḥājīyāt</i>	<i>Tahsīniyāt</i>
1	Preliminaries "D1"	E1,2,3,...n		
2	Regulations "D2"		E1,2,3,.....n	
3	Ethics "D3"			E1,2,3,.....n

KIP in the Preliminaries of R & P (D1)

The intangible elements in the practice of research and publication include the knowledge, skills, qualification and education of the researcher. This is the first dimension of R & P and we named it as the "Preliminaries" because of the elements in this dimension are mandatory in nature. Without these elements, one would not be able to proceed with R & P. Regarding the first key element, knowledge, the Qur'an laid more emphasis in many passages such as "*Read, in the name of your Lord, who created. He created man from an embryo. Read, and your Lord, Most Exalted. Teaches by means of the pen. He teaches man what he never knew.*" (96:1-5). According to Wahbah al-Zuhayli (d. 2015) Allah commanded in this passage, the learning of reading and writing because they are the tools for religious knowledge and revelation, confirmation of audio knowledge and information and its circulation among people, and the basis of advancement in knowledge, science and technology, ethics, culture, and growth of civilization and civil society. Knowledge is very essential to the practice of research and publication. Therefore the quality, the in-depth and the accuracy of the research work depends to a large extent on the mastery of the researcher.

In addition to knowledge, the skills in writing are of utmost importance. This is associated with the power of expression, ability to

captivate the interest of the reader and enthrall them, carry readers along, sustaining their interests and proper and appropriate use of words. The Qur'an refers to this, "*Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best*" (16:125). According to al-Shaṅrawī "the way" in this verse means the path and the approach, while "the wisdom" means putting the thing in its proper place. Researcher's style of writing should be fascinating. Qualitative research includes such diverse approaches as empirical phenomenology, ethnography, qualitative discourse analysis, conversation analysis, ethnomethodology, grounded theory, narrative inquiry and social action research. These approaches have all developed their own, somewhat different, traditions of rigor and of communication with readers. They also work within differing explicit and implicit philosophies. One thing, however, that they all have in common is that their central purpose is to contribute to a process of revision and enrichment of understanding, rather than to verify earlier conclusions or theory.

Qualification is also regarded as one of key elements in the practice of research and publication. According to the Cambridge English dictionary qualification is an ability, characteristic, or experience that makes you suitable for a particular job or activity. The Qur'an stressed the importance of competency in the distribution of duties and responsibilities, "*And do not give the weak-minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness*"(4:5).

Research and publication requires rigorous intellectual activities and a wealth of experience. Therefore, it demands investment in intellectual capital (IC) which is a component of human resources (HR)/ human capital (HC). There are thus a number of reasons why the IC in HE (Higher Education) and research should represent a core aspect to investigate and measure. First, IC can help to shift strategic focus of NPOs (Non-Profit Organizations) towards intellectual resources and enhance their capability to adapt to the challenges posed by the non-profit environment since some of the theoretical roots of IC come from the core competence theory (Mouritsen et al., 2005).

Second, IC is a key value driver for organisational competitiveness and performance improvement (Schiuma and Lerro, 2008), but

financial accounting and reporting practices generally fail to recognise these assets. Third, the ranking of education and research organizations should be based more on consistent, objective and shared metrics, also to strengthen the links among universities and companies on the basis of a common language. The entrenchment in traditional measurement paradigms represents, in this sense, a barrier to explore the most interesting reason for measuring intangibles, i.e. learning (Sveiby, 2000). A fourth reason to measure IC stays in the fact that measurement could bring the “ivory-tower philosophy” of researchers closer to real requirements of the public and industry, resulting in a more transparent assessment of performance (Fazlagic, 2005). Finally, IC should play a key role in strategic human resource management (SHRM) and human resource management (HRM) practices within organizations.

The level and type of education also forms a key intangible element in the practice of research and publication. *“Allah will raise those who have believed among you and those who were given knowledge, by degrees”* (al-Mujadilah 58:11).

The elements of the first dimension is summarized and presented in table 3.

Table 3: First Dimension and its Elements of R & P (Essentials)

D1: PRELIMINARIES OF R & P = ESSENTIALS (<i>ḌARŪRIYĀT</i>)	
ELEMENTS	Knowledge
	Skills
	Qualification
	Resources e.g. Intellectual Capital, Intellectual Resources, etc.

The KIP in the Regulations or Governance of Research and Publication (D2)

This is the second dimension of R & P that corresponds to *ÍÉjyÉt* (compliments). This is because the elements in this dimension facilitate R & P. In R & P, it refers to guidelines for publishability of research works. It varies depending on the research approach. Compliance to rules and regulations is ordained in the Qur’an, *“O you who have believed, obey Allah and obey the Messenger and those in authority*

among you” (al-Nisa’ 4:59). The level of compliance to the guidelines will determine to a large extent the quality of a research work. However, the key intangible performance under consideration here are the research purpose, the researcher’s perspective, the relevance of the research to the needs of the society, appropriateness of the research method and grounding in examples.

The aims and objectives of research is a key indicator in the guidelines of research and publication. The utmost is to promote *maslahah* and prevent *mafsadah*. “*You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah*” (Al Imran 3:110). Therefore, the aims and objectives of the research must be explicitly stated. The aim of qualitative research is to understand and represent the experiences and actions of people as they encounter, engage, and live through situations. In qualitative research, the researcher attempts to develop understandings of the phenomena under study, based as much as possible on the perspective of those being studied. Qualitative researchers accept that it is impossible to set aside one’s own perspective totally (and do not claim to). Nevertheless, they believe that their self-reflective attempts to ‘bracket’ existing theory and their own values allow them to understand and represent their informants’ experiences and actions more adequately than would be otherwise possible.

The researcher’s perspective is another key indicator in the guidelines of research and publication. This perspective must be rooted in Islamic worldview and supported with references evidence from both primary and secondary sources. “*This is the Book about which there is no doubt, a guidance for those conscious of Allah*” (Al-Baqarah 2:2). As regard to secondary sources, it was ordained the Qur’an thus states, “*Ask the followers of the Remembrance if ye know not!*” (al-Nahl 16:43).

The impact of the research publication is also considered as a key indicator in the guidelines of research and publication. A worthwhile research endeavour should be able to address the societal topical issues by educating the masses and proffer solutions to resolve the issues. One thing, however, that they all have in common is that their central purpose is to contribute to a process of revision and enrichment of understanding rather than to verify earlier conclusions or theory. The Qur’an has always encouraged beneficial works and to compete one

another in it, “It is those who hasten to good deeds, and they outstrip [others] therein” (al-Mu’minun 23:61).

Among the key elements is also the frequent usage by the user and the relevance of examples. This is used to validate the point raised in the research work and to carry the message home by way of analogy. The Qur’an is frequent in the use of the phrase “*the likeness of*” or “*their example is*” or “*their example is that of one who kindled a fire*” (al-Baqarah 2:17), “*And the likeness of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah, of what you do, is Seeing*” (al-Baqarah 2:265).

The elements of the second dimension is summarized and presented in table 4:

Table 4: Second Dimension and the Elements of R & P (*Complements*)

D2: GOVERNANCE OF R & P = COMPLIMENTS (<i>ḤĀJIYĀT</i>)	
ELEMENTS	Research Purpose
	Researcher’s perspective
	Impact of research
	Relevance

The KIP in the Moral and Ethical Conducts of Research and Publication (D3)

This is the third dimension of R & P that corresponds to Embellishment (*Ta’lîf*). This dimension embody complementary and desirable elements that provide perfection and additional values to R & P. Ethical behaviour in research demands that researchers engage with moral issues of right and wrong. To do this they draw on ethical principles identified by the research community to which they belong. Some of these ethical issues can be considered prior to commencing the research but many are emergent and only become apparent as the research proceeds. Researchers can draw on a range of resources from the literature and the research community to assist their thinking in how to

manage such issues. It is crucial that they resolve the issues in ways that accord with their moral beliefs but also in ways that do not contravene the established ethical standards of their profession.

The intangible elements in the moral and ethical conducts of R & P includes the researcher's beliefs about the nature of the social world (ontology), the nature of knowledge and how it can be acquired (epistemology), axiology, originality, objectivity, honesty, humility and respect for persons.

The first key indicator in the moral and ethical conducts of research and publication is the researcher's beliefs about the nature of the social world (ontology). Ontology is concerned with the nature of reality and what there is to know about the world. Key ontological questions concern whether or not there is a social reality that exists independently of human conceptions and interpretations and, closely related to this, whether there is a shared social reality or only multiple, context-specific ones. In very broad terms, social science has been shaped by two overarching ontological positions in relation to these issues – realism and idealism. Realism is based on the idea that there is an external reality which exists independently of the people's beliefs about or understanding of it. In other words there is a distinction between the way the world is, and the meaning and interpretation held of by the individuals about that world. Idealism, on the other hand, asserts that reality is fundamentally mind-dependent: It is only knowable through the human mind and through socially constructed meanings, and no reality exists independently of these. However, the research work according to MS must reflect Islamic ontology "*Who believe in the unseen, establish prayer, and spend out of what We have provided for them, And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]. Those are upon [right] guidance from their Lord, and it is those who are the successful*" (al-Baqarah 2:3-5). It must take into consideration, both the spiritual and the material dimensions of the issues under study. Often academics are reluctant to extend their research and allow their pen to capture the realities related to metaphysics such as life Hereafter, Heaven, Hell, Resurrection and so on. Thus for Muslim researcher and writer the field of study is not limited to the empirical world.

The second indicator is the nature of knowledge and how it can be acquired (epistemology). Epistemology is concerned with ways of knowing and learning about the world and focuses on issues such as how we can learn about reality and what forms the basis of our knowledge. Several key issues dominate epistemological debates in social research. The first of these relates to the way in which knowledge is best acquired. One view holds that knowledge is based on induction, a ‘bottom-up’ process through which patterns are derived from observations of the world. In contrast, those who argue that knowledge is acquired through deduction view knowledge acquisition as a ‘topdown’ process, whereby logically derived propositions or hypotheses are tested against observations. In other words inductive processes involve using evidence as the genesis of a conclusion – evidence is collected first, and knowledge and theories built from this. Deductive processes use evidence in support of a conclusion – a hypothesis is first developed and evidence is then collected to confirm or reject it. Inductive approach is known as *IstiqrÉ’É* while deductive is known as *IstinbaĬÉ*. Both methods are used in the Qur’an. Islamic epistemology assumes that there are two theories about the manner in which the number of unknown objects is reduced. One theory stresses that this reduction is brought about by moving from known objects (*ma’lum*) to unknown ones (*ghayr ma’lum*), the other that it is merely the result of direct illumination given by the divine world. The former is the upward or philosophical way, the second the downward or Prophetic one. According to the former theory, movement from the known objects of conception to the unknown ones can be effected chiefly through the explanatory phrase (*al-qawl al-shÉriĬ*). The combination and the appropriate use of the two approaches is desirable and to a greater extent enhance the quality of the research work. However the researcher must take cognizance that the basis of knowledge for publication is rooted in revealed knowledge, “*In no way have We neglected anything whatever in the Book; thereafter to their Lord they will be mustered*” (Al-An’am 6:38). In this epistemology, a Muslim researcher and writer will assure all other knowledge acquired through intellectual reasoning or empirical studies concur with the absolute knowledge—the revealed knowledge. The extent of the intellect based knowledge is up to the point where it starts to oppose the revealed knowledge.

The third indicator is the value or the worth of the research work (Axiology). Axiology is the philosophical study of goodness, or value, in the widest sense of these terms. It may be used as the collective term for ethics and aesthetics—philosophical fields that depend crucially on notions of value—or the foundation for these fields, and thus similar to value theory and meta-ethics (*New World Encyclopaedia*). There are three branches within the thought of Islam, and one of them is the thought of moral and manner. This branch include the matters that should be practiced, which is connected with the manner and moral of human, such as fair, religiosity, brave, wisdom, and trustworthiness. The venerable characteristic of human can be seen from the existence of two inclinations, which is the focus towards worldly concerns and the sense of selfishness, and also the conflict between right and wrong. However in this context, the value of research works is considered from three perspectives. Firstly, the focus of the researcher, is it addressing the topical issue and the pressing needs of the society or less significant and outdated issue? Does it take into consideration the spiritual or the material aspects of the subject matter or both aspects? Secondly, the coverage or the target population of study, can it address a particular section of the society or can it be generalized to other sections of the society. Thirdly, the acceptability in terms of rank or grade, for instance, Scopus index and in terms of the number of citation the research work is capable to attract. There is no doubt about it that the problems and issues axiology investigates have been with us from the moment man began to reflect upon conditions of his life, the structure of reality, the order of nature and man's place in it. In all probability the quest for values, for things and events which are conducive to survival and the enhancement of life, engendered the quest for knowledge of reality. Therefore, researcher has to bear in mind that the values of his work depends to a large extent on the impacts it is capable to make in the society. Prophet Muhammad (peace be upon him) has encouraged Muslims to dwell with beneficial knowledge (*'ilm nafi'*) and discouraged to deal with knowledge that does not bring forth any benefit. "Ask Allah for beneficial knowledge and seek refuge with Allah from knowledge that is void of any benefit." (*Sunan Ibn Majah*, Hadith no. 3843) Writing and publishing for the sake of hiking the publication points has increased the dissemination of mere information rather than providing solutions to real arising matters. If knowledge is generated without prior engagement with a community to

know their real problems, than such knowledge will not penetrate the realm of practical application.

Another key indicator in the moral and ethical conducts of research and publication is originality. This has to do with creative skills of the researcher through thinking, reflecting and pondering over the nature. The Qur'an encourages and extols this in many passages, "*Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire"*" (Al Imran 3:191). This spirit of contemplation has been considerably fostered in the Qur'an: "Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason." (al-Baqarah 2: 164,). In explanation of this Qur'anic conception of critical and scientific thinking, the subcontinent Muslim thinker and poet Mohammed Iqbal elucidated these verses stating that "... It is the lot of man to share in the deeper aspirations of the universe around him and to shape his own destiny as well as that of the universe, now by putting the whole of his energy to mould its forces to his own ends and purposes. And in this process of progressive change of God becomes a co-worker with him, provided man takes the initiative: "*Verily God will not change the condition of men, till they change what is in themselves*" (al-Ra'd 13:11)" (Iqbal, 1986, p. 10). Prophet Muhammad was reported to have said that wisdom or critical thinking is the ever-missed treasure of Muslims.

Objectivity (*al-Nādl*) is another key indicator in the moral and ethical conducts of research and publication. This is the quality of being fair in one's judgement, views, opinions and findings after a careful analysis of the issues under study, "*Indeed, Allah orders justice and good conduct*" (al-Nahl 16:90); "*O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is acquainted with what you do*" (al-Anfal

5:8). Injustice (*zulm*) in R & P implicates dissemination of knowledge that is half-baked, or manipulation of truth (*haqq*), or hiding the truth in order to preserve self-popularity or personal benefit.

Honesty is also another key indicator in the moral and ethical conducts of research and publication. This has to do with reporting the facts of the issues under study without alteration or distortion. It is the ability of the researcher to discipline himself not to allow his personal interests and egoistic inclinations to prevent him from presenting the situation or the issues as they are in reality. “*O you who have believed, why do you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do*” (al-Saf 61:2-3). Therefore the research work should reflect the reality of the issues it studied.

Humility and respect for persons are yet another key indicators in the moral and ethical conducts of research and publication. Humility here denotes acceptance of the truth or facts it has been confirmed or is based on true, authentic and universal knowledge (revealed knowledge) without a slight arrogance or hesitance. While respect for persons refers to respecting the personalities of others even when their opinions are not acceptable to the researcher. The opinions should be rejected without attacking the personalities of the holders. The Prophet (peace be upon him) is reported to have said, “Whoever has (the following) four characteristics will be a pure hypocrite: If he speaks, he tells a lie; if he gives a promise, he breaks it; if he makes a covenant he proves treacherous; and if he quarrels, he behaves in a very imprudent, evil, insulting manner (unjust). And whoever has one of these characteristics, has one characteristic of a hypocrite unless he gives it up.” (*Sahih al-Bukhari*, 3178) Therefore, arguments contained in the research work should be presented with courtesy.

The elements of the third dimension is summarized and presented in table 5:

Table 5: Third Dimension and the Elements of R & P (*Embellishments*)

D3: ETHICAL CONDUCTS OF R & P = EMBELLISHMENT (<i>TAḤSĪNIYĀT</i>)	
ELEMENTS	Ontology
	Epistemology
	Axiology
	Originality
	Objectivity (<i>'Adl</i>)
	Honesty (<i>Amanah</i>)
	Humility (<i>TawÉĪuÑ</i>)

Findings

Measuring performance of institutions and individuals using MS based KIP is not strange in Islam because teachings of Islam aims for holistic excellence. The form and substance both have to be in harmony when it comes to R & P.

Measuring R & P against MS or MS based KIP have two denotations. First it means to measure the output of the R & P. The output such as books, articles, chapters, etc. in this measurement scheme are evaluated in terms of the relevance to MS areas. Second it means to measure the performance of the institutions and individuals involved in R & P. The concern of the current research is the second denotation. This shows that the pilot project initiated by Rahmah and the team is not exactly identical to this research. However the current paper took Rahmah's project as a stepping stone and an inspirational piece to divert MS measurement of R & P content to MS measurement of intangible dimensions and elements of the R & P.

MS based KIP takes into consideration the complete performance of the educational institutions rather than conventional KPI that bases its evaluation on tangible output only. It often ignores the real effort exhausted by the researchers to their research ventures.

The concept of R & P according to primary sources, is a religious requirement and necessary for the human society. R & P is source of generating and disseminating knowledge. Involving oneself in R & P

is considered a pious deed (*‘ibadah*) in Islam. However R & P is not absolute source of knowledge. It is complimentary in nature. It has to accord with the revealed knowledge. Knowledge that is beneficial to mankind is the perpetual knowledge. Given all these, the status of R & P in Islamic Educational Institutions (IEIs) is *essential*. It is through prioritising the R & P, the IEIs can make impact on the society, build a reputation for its self, and integrate Islamic values.

The MS based KIP framework in R & P is based on Sekaran’s operationalization method. Marrying this method with the three levels of MS namely *Essentials*, *Complements*, and *Embellishments*, the intangible dimensions of R & P are divided into three. Then each of these intangible dimensions have elements and indicants. Following are the discovered dimensions and elements:

Dimension 1 (*Essentials*): Preliminaries of R & P

- Knowledge of the Researcher
- Skills
- Qualifications
- Resources: Intellectual Capital

Dimension 2 (*Complements*): Regulations and Governance of R & P

- Research purpose
- Researcher’s perspective: Islamic worldview
- Impact of research
- Relevance

Dimension 3 (*Embellishments*): Moral and Ethical conducts of R & P

- Ontology
- Epistemology
- Axiology
- Originality
- Objectivity (*‘adl*)
- Honesty (*Amanah*)
- Humilty (*tawādu‘*)

Limitations

This paper has developed a framework for MS based KIP in R & P. The framework led to the intangible dimensions and elements of R & P. However measuring schema, number values and scorecard were not developed in this research. This will done in the future stages of the research.

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