Human Capital Development from Islamic Knowledge Management Perspective

Muhamadul Bakir[1]* Mohd Sofian[2], Fauzi Hussin[2], and Khatijah Othman[3]

[1] Kulliyyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia.
[2] School of Education and Modern Languages, University Utara Malaysia.
[3] Faculty of Leadership and Management, University Sciences Islam Malaysia.

Abstract

In the environment of globalization and information boom, the concept of human capital development (HCD) represents the primary concerns of parents, educators, scholars, and leaders. Although the idea is somehow complicated and regarded as very much personal, due to its intangibility embodied within self-functionality and reactivity. In fact, there is no definite answer to the question of how it takes place? For instance, physical capital is a form of material development and applied predominantly in production. While human capital is intangible within the individual acts, conducts and behaviors. In this direction, the purpose of the paper is to develop a hierarchical structure of knowledge management (KM) and Islamic knowledge management (IKM) that aims strategically functioning in developing human capital (HC). The data of this study collected through a brief and random literature review for the purposes of comparison and analysis. The focus was more toward identifying aspects of the relationship values of knowledge, KM, and IKM to the processes of HCD. From the essence of this study, HCD was viewed as essential strategic planning not only to an organizational productivity, but also to an individual personal achievement and societal stability. In other words, the implications of this study covered various statuses of knowledge users.

Keywords: Human capital development, Islamic knowledge management, and intervention.

Abstrak

Dalam persekitaran globalisasi dan ledakan maklumat, konsep pembangunan modal insan (HCD) menggambarkan kebimbangan utama ibu bapa, pendidik, ulama dan pemimpin. Walaupun idea ini adalah rumit dan dianggap sebagai peribadi, kerana tidak dapat memahami kandungan dalam fungsi diri dan reaktiviti. Malah, tidak ada jawapan yang pasti kepada persoalan bagaimana ia berlaku? Sebagai contoh, modal fizikal adalah satu bentuk pembangunan material dan digunakan terutamanya dalam pengeluaran. Walaupun modal insan adalah tidak ketara di dalam tindakan individu, kepimpinan dan tingkah laku. Dalam arah ini, tujuan kajian ini adalah untuk membangunkan struktur hierarki pengurusan pengetahuan (KM) dan pengurusan pengetahuan Islam (IKM) yang bertujuan berfungsi secara strategik dalam membangunkan modal insan (HC). Data dalam kajian ini dikumpul melalui kajian perpustakaan ringkas dan rawak untuk tujuan perbandingan dan analisis. Tumpuan adalah lebih ke arah mengenal pasti aspek nilai hubungan pengetahuan, KM, dan IKM bagi pemprosesan HCD. Dari intipati kajian ini, HCD telah dilihat sebagai perancangan strategik yang penting bukan sahaja kepada produktiviti organisasi, tetapi juga kedudukan pencapaian peribadi individu dan kestabilan masyarakat. Dalam erti kata lain, implikasi kajian ini meliputi pelbagai status dari pengguna pengetahuan.

*Corresponding author: Muhamadul Bakir
Department of Arabic Language and Literature
Kulliyah of Islamic Revealed Knowledge and
Human Sciences
International Islamic University Malaysia
Email: mbakir@iium.edu.my*

Kata kunci: Pembangunan Manusia modal, pengurusan ilmu Islam, dan intervensi.

Introduction

The concept of HCD as an area of study draws upon many different disciplines, including psychology, biology, and anthropology, in an effort to understand human experience and behavior. Each study will lead to certain theories in relation to the nature of HCD. For instance, Islam deals with this concept in a comprehensive understanding of its objectives and functions.

Islam, not only prove human-being with a comprehensive educational syllabus, but also guide and educate them through systematic worship activities. From there, their socio-psychological networking will emerge to help them develop in maintaining their moral and ethical practices in achieving organizational performances. As stated by Abdullah (2012), Islamic society plays a significant role in nurturing enthusiastic and competent individuals.

However, the concern of the conventional theory is not as discussed above. Romer (1986) described the traditional neoclassical growth models focussing on the output of an economy grow in response to larger inputs of capital and labor (all are physical). Non-economic variables such as human capital or human health variables have no function in these models. In addition, the economy under such a model conforms to the law of diminishing returns to knowledge and scale.

For that reason, studying HCD from Islamic perspective should be done in a comprehensive manner. For example, there are continuous efforts have been made to articulate the foundation of human existence and its bio-psycho-social developments. While the theory of human development (HD), on the other hand, cover all of its aspects from birth to death, biological, psychological, sociological and so on. In fact, these are just a few examples of the fascinating dimensions of the field. From an economic perspective, for instance, it can be defined as a process of expanding the range of human choices. These options cover the whole range of human existence from shelter to food, education, medical services, political association, and culminating in the exercise of the various forms of leisure. A small form of HD indicates the restricted number or even the absences of choices that one has at his/her disposal to enjoy the fullness of life and freedom. In this regard, apparently that Islam addresses the dimension of HCD in more extended and comprehensive.

Therefore, from the Islamic perspective, HCD can be defined as a process of expanding the range of spiritual purification and strength together with physical development and economic ability. For this reason, Islam very much concern about individual mental force and spiritual wellbeing. Apparently, it provides numerous insights into possible causes of the human bio-psycho-social disease and even behavior. In this regard, *The Qur'an* (22:5-6) make a brief and comprehensive description of human biological development. It first created from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed. That is because Allah is the Truth and because He gives life to the dead and because He is over all things competent (Muhammad Taqiuddin, 1996: 442).

In this context, HD is considered as an important area of inquiry presented by Quran in describing the creation of the human being. Describing the processes and reason for their needs of the right knowledge for their survival in this worldly life and the Hereafter. In other words, every human being has to organize their knowledge effectively to achieve good quality of human status individually and collectively. Islam regards knowledge as a fundamental aspect of human existence and development. Islam also consistently addresses this issue in various ways and formats to articulate its foundations and componential aspect of development.

Knowledge, as we know, is an intangible asset to an individual human being. It is hard to measure through empirical indicators. However, the concept of HCD and KM are well accepted and used to evaluate organizational performance and productivities. For that reason, this study is regarded as an attempt to utilize the both concepts as methodological revision. It will lead the study for establishing IKM functional strategies in developing HCD in achieving personal ability, socio-organizational strength, and sustainability. This attempt based on assumption that there is an association between HCD and KM process. As a result, various research questions with respect to different aspects of HCD process as well as with respect to the relationship between knowledge, KM and IKM were raised and included in the research finding. For examples, from a theoretical perspective: what exactly HCD is? How did it develop? What IKM is? And finally, what exactly is its role in developing HC?

The data of this study was taken from various Islamic Textual Resources especially the Holy Quran and its authentic references, analysis, and exaggerations. Its findings become evidence for the hypothesis that HCD will be understood better and more comprehensive within IKM conceptual framework. Thus, become crucial to every person have an engagement with the process of HCD, to

Muslim parents, or even to an educationist, philosophies and also human resources policy maker.

Method
Indeed, there is a substantial among of resources and previous studies in the field of HCD. However, from a brief, random selected literature review conducted, of course, there is a need to a focus, going in deep inside Islamic textual analysis and resources. This need is true, especially in the context of a vast amount of academic material. This study has to identify the relationship values found in the resources, to understand and justify the role of knowledge, knowledge management (KM) and Islamic knowledge management (IKM) in developing human capital.

Literature Summary for Human Capital Development (HCD)
Various definitions have been given to the term HC. For instance, Schultz (1961) defines that HC as the knowledge and skills people acquire during education and training. The word capital is often defined as a group of property which can be used in a variety of activities to produce a profitable product (Thaib, 2013). Obviously here, the term HC is referring to all sorts of humanistic values and abilities – (either innate or acquired) - which is valuable and can be utilized appropriately and functionally. It is representing the stock of knowledge, skills and abilities that make it possible for people to do their jobs such as creating economic value for the individuals or their communities. Kamaluddin (2008) defines HC as knowledge embedded in the minds of a person and transform him become a knowledgeable, competencies, well experienced, and skilful functioning for a particular task (Stockley, 2008). Schultz (1971) on the other hand, stressed more on HC impact especially in improving productivity in every aspect of human civilization through time. While Dickens, Sawhill, and Tebbs (2006) claims that a more educated labor force is more mobile and adaptable, can learn new tasks quickly and can use a wider range of technologies and sophisticated equipment. Furthermore, it has been stated that a highly educated labor would become more autonomous and need less supervision.

In short, the term HCD is about recruiting, supporting and investing in people, using a variety of means, including education, training, coaching, mentoring, internships, and so on. It has been used as a term for describing the strength of human resources that exists in an organization. Because of that important role, (Graham, 2007) suggest that HC is

becoming the competitive advantage in the modern knowledge economy. On the other hand, measuring and reporting HC is an essential aspect of building sustainable economic success. While Hitab (2006) described HCD from Islamic perspective should be based on holistic development change, comprehensive in nature, the balance of conduct, positive goals, and realistic approaches.

Knowledge Management in Human Capital Development
Peter Ferdinand Drucker and Drucker (1993) regards knowledge is the key resource in society. Therefore, the source of wealth is something specifically referred to as human knowledge. If we apply knowledge to tasks that we naturally know how to do, we call it productivity. If we apply knowledge to tasks that are new and different, we call it innovation. Only knowledge allows us to achieve those two goals after it is organized and used. Therefore, a successful organization is the one that is successful in creating and sharing information and knowledge. This success will lead to the formation of a systematic organizational behaviors and strategies. Therefore, KM was initially interpreted, to focuses on the acquisition of knowledge before it can be structured, preserved and disseminated for the purposes of knowledge utilization. This understanding is correct especially in the context of case-based reasoning method as applied by Krusrini (2010), in describing the process of diagnosis analysis or reasoning for a particular decision. In this regard, (Drucker, 1973: 37) successfully enhanced the concept of 'knowledge implementation' and 'knowledge innovation' when he suggest that knowledge is all. Thus, both concepts have been virtualized in real organizational practice and fully recognized worldwide for its importance and practicality contribution. While the issue of KM is explicitly referring to the knowledge that undergo the process of construed, focuses on the acquisition, structuring, retention, and dissemination of that particular knowledge. In order to do this, some people might feel that it must be quantified, counted, organized and measured. This perception is common whenever to manage and organize something (Glazer, 1998); it must be able to be built, owned and controlled if its value is to be maximized (Allee, 1997). As a result, approaches to KM have tended to concentrate capturing and controlling that what is sometimes termed as 'structured knowledge' (Hildreth & Kimble, 2002).

From the above discussion, we can conclude that knowledge should be processed in an accurate manner, so it becomes well functional. A person is a

knowledge worker - (either as an individual self-manager or organizational manager in managing his staff). Therefore, whenever he act and react creatively and systematically, that is as a result of knowledge works naturally (Despres & Hiltrop, 1995). This understanding is particularly an essential condition to aware the nature knowledge works. Indeed, all workers know what kinds of tools that are needed for processing a particular knowledge and task. This tool also will determine the quality of their output product. This meaning is what Zand (1981) discuss about the importance of managers to know the right instruments in generating the knowledge for the purpose of productivity. According to him, "managers in knowledge organization acutely sense that the major basis for economic growth and profitability lies in developing future managers who know how to guide the organization in the acquisition and use of knowledge". This type of task is what a manager has to do in the reality of organizational structures and productivities. In order to be competitive, He/she has to identify, and leverages knowledge. This action is a managerial art in creating value for the organization through its intellectual capital. In a more precise word, a conscious effort was constructed to get the right knowledge to the right people at the right time so that it can be into action within the organization.

Therefore, knowledge and knowledge management practices play a crucial role in HCD process. In fact, human being by its nature is in needs of knowledge, i.e. they should equip them-self with knowledge and become a competent user of knowledge whenever they are successfully applying knowledge objectively and fruitfully. Edwards (1994) regards the processes by which they do this as KM strategies. Therefore, KM, is a natural phenomenon. It is not a new issue in human history and practice. As noted by Bakar (1998), "knowledge disorganized is life disorganized". In this sense, KM is not a new idea. It is an essential element in a long strategy toward progress and success.

Human Capital Development from Islamic Knowledge Management Perspective

With regards to the conceptual understanding of the term HCD from an Islamic perspective, it had been elaborated by many Muslim scholars in various schools of thought. According to Rafiki, AlKhalifa, and Buchari (2014), the Islamic principles' theory of human capital (HC) in the business operation is associated with a term 'ahliyyah'. This term represents the state of aptitude, fitness, competence validity and qualification authority. Hashi (2009) also give similar elaboration. According to them Muslim

jurists and commentators of the Holy Quran have employed the term "ahliyyat", to signify the human capacity and fitness to perform and hold particular social eligibility and religious obligations. Literally, the term denotes a state of aptitude, fitness, competence validity, authority, and qualification, which collectively connote the human ability and quality to perform certain duties diligently (Wehr, 1980).

In other words, Islam looks toward knowledge as a fundamental issue in human existence and development. Continuous efforts have been made to articulate its foundation of either biological, psychological, sociological or even spiritual-religious aspects of the human development. As Maras (1982) observed that the Muslim scholar was working very hard in discussing the nature of knowledge in Islam, elaborating its criteria and types.

According to the *The Qur'an* (45:13), God will not change the social, economic and political conditions of a community unless they make an effort of change for the betterment of their leaving status. Here come the issue of need and demand to focus on the aspects of Islamic theoretical foundation in developing human capital that may serve to foster its comprehensiveness and holistic nature. In this regard, Islam is considered as a religion of knowledge. The notion of Islam itself means a 'knowledgeable manner of submission' to God the Creator. This type of meaning is a useful reference to point out that HCD from Islamic perspective should start from adequate knowledge construction structure and knowledge management strategies (KMS).

In Islam, the term knowledge is strongly related to and assimilates with the notion of 'iqra' which means (read). This notion has been mentioned in the first revelation of the Quran, and it became the fundamental principle of beliefs, conducts and practices of every Muslim. This verse ordered human beings to read as a mechanism for seeking knowledge and as a basis for their capital development. It should be done in the Name of Lord, the Creator, the Most Generous who has taught by the pen, and has taught man that which he knew not. The instruction here is not just the matter to collect knowledge and information, but also to manage, organize, and plan properly the given knowledge. In other words, the above verses describe a comprehensive model of the Islamic knowledge management framework (KMF) within its particular setting and application (Yaakub, 2011).

Consequently, knowledge is not confined to only epistemological concerns but also includes ethical truthfulness and other dimensions of objectivities.

The sense of knowledge here is the state of knowing the absolute fact and truth. The reality of this knowing might be based on proofs, or justifications and evidence. In what ever basis, it must not be in conflict to any of the Quranic verses. So it's not just only the state of thought and ideas because both are not regarded as a true knowledge until it is proven. In this affiliation, Muslim scholars affirmed that the highest source of knowledge is the one came from Quranic revelation, followed by prophetic explanations, observational wit, and sensation of the senses as a form of prosperous mind assisted with trial or investigation. Islam regards knowledge as a means of attaining virtue in this world and Hereafter world (*The Qur'an* 45:13) and harnessing its nature to the service of man.

Therefore, Muslim regards knowledge as God-given to Mankind. It is a source of guidance for every theoretical endeavour to elaborate an Islamic paradigm, and intrinsically related to the fundamental concept of taklÊf (i.e. obligation) as drafted by the Quran and the Prophetic traditions. It is a natural self-conscious (i.e. fiÌrah) of factual values that correspondent to Quranic reasoning and justification. This understanding is vital in structuring Muslim worldview toward all aspects of individual belief, societal behavior and cultural domain. Prophet Muhammad (peace be upon him) encouraged the acquisition of knowledge by saying "Verily, the men of knowledge are the inheritors of the prophets." Indeed, the value of a man is the value of his knowledge. The Prophet also placed great emphasis on learning, when he stated in a well-known hadith that, "One who goes out to search for knowledge remain in the cause of Allah till he returns". Muslim has to struggle in acquiring knowledge throughout his life as a means of attaining virtue in this world and the Hereafter world (*The Qur'an* 41:53). It contains the prerogative of religion, the revelation, inductive intellect as mentioned by Iqbal (1986). This struggle means that human being is in needs of an absolute truth and structured knowledge in which it will help him to fulfill his duties and to pay his accountability as vicegerent of God in this world. In other words, Islam considers true knowledge as absolute truth. All human knowledge is given by God the Almighty to enable human being successfully functioning as his vicegerent (i.e. Khalifah) on earth. Therefore, vicegerent is not the creator of knowledge, but a user of knowledge. Nevertheless, any knowledge without proper management will become dangerously use and maybe will leads towards meaningless ends. Therefore, it is important to realize that human and his capital should be developed within a comprehensive and well-structured formation of knowledge. It is obligatory for all Muslims to pursue knowledge, to cultivate the various branches of knowledge and then to construct a suitable model of knowledge management strategies in helping Mankind to become effective users of knowledge.

In this regard, Islam looks toward KM as an important construction and application. In fact, this application is representing its vision and mission for human development and survival as vicegerents of God. Therefore, IKM construction should should be bound by its intellectual wisdom, spiritual strength, mental ability, and even socio-cultural conditions of scientific creativity. Due to this reason, it is an obligatory right for all human being to pursue knowledge, to cultivate the various branches of knowledge and then to construct a suitable model of KM in helping Mankind to become active users of knowledge. In other words, Islam looks toward IKM's applicational theory as a necessary vision and mission for human development biologically, mentally, psychologically and spiritually for his/her survival as vicegerents of God. All of these aspects of development will help to enhance his/her socio-cultural conditions of scientific creativity. It is also very much related to the mission of establishing the foundation of 'belief' toward the 'Oneness of God' as the creator of the whole knowledge, information, and sciences.

The basis of IKM practices is that all knowledge is in Allah's hand. Since Muslim believe that Allah's Knowledge is infinite which His knowledge encompasses everything in the heavens and earth and what is in between them; in the worldly life and the Hereafter world. Therefore, among His Divine Names is the All-Knowing. He, the Almighty says (what means): "Verily, He, only He, is the All-Hearer, the All-Knower." (*The Qur'an* 26: 220). In this notion, Allah the Almighty has called Himself by some other Names which reflect this type of attribute, such as *Al-Khabeer* (the All-Aware), which entails that He knows what will be before it happens; *Al-Hakeem* (the Wise), which entails that He knows the details of things; *Ash-Shaheed* (the Witness), which entails that He knows what is unseen and what seen, i.e., that nothing is unknown to Him; and *Al-Muhsiy* (the Reckoner), which entails that the fact that He knows so much does not distract Him from knowing the tiniest details, such as the light of the day and how strong the wind is, and when the leaves fall. He knows the numbers and the movements of each leaf.

Results

The results with reference to the field of HCD and the role function of knowledge, KM and IKM in this area

are out numbers. It is obvious that some query may pop up into mind that what are the answers to questions put forwarded in this study? Although the concept of HCD is complicated and is, in fact, personal in nature, and there is no definite answer to this issue. However, some conceptual strategies were identified in this study as presented below:

1. Managing Knowledge for Human Capital Development

As discussed earlier, HC was defined as knowledge embedded in the human mind. However, due to some reasons, the terms "knowledge", "sciences" and "information" have been used synonymously or interchangeably in many contexts. They might referred to a particular understanding, theoretical or practical or skill acquired by a person through experience or education and so on. If we are to make sense of the kind of knowledge in question by reference to rules, we must be clear about the type of practice involved. The general connection between knowledge and practices of regulation suggested here is that knowledge is referred to the state of knowing of the factual data or its related information. While the term science refers to the standard regulation and the existence system of practices of that particular data or information, its type, criteria and function. Knowledge also can be described as foundational and non-foundational. The first one is understood as the basic knowledge while the second is understood as extension knowledge that deal with logical reasoning, questioning, discussion and negotiation of beliefs and so on (Bruffee, 1995).

Knowledge, whatever it is, one for sure, it should transform human being from – not knowing to the state of knowing; (*The Qur'an* 3: 79). Integrated knowledge is the knowledge that integrates all kinds of knowledge that needed in the real ground of an individual life such as political, economy, education, social, management, sciences, technology and others.

2. IKM Functional Strategies in HCD Processes

As discussed earlier, that the process of HCD should started from constructing an adequate knowledge structure or knowledge management strategies (KMS). In chaos theory, quantum leaps in development happen by introducing a singularity. As stated by (Gleick, 1997), chaos is a science of the "global nature of systems," and so it crosses many disciplinary lines—from ecology to medicine, electronics, and the economy. It is a theory, method, set of beliefs, and way of conducting scientific research.

In this context, IKM's construction is regarded as a strategic theory intended for particular areas of application and objectives in which it is based on "knowledge intensive processing action". This construction also very much depending on some human expert intervention in order to establish a comprehensive and integrated knowledge application, culture, commitments and management practices, in particular for the purposes of human development and survival as vicegerents of God. Unfortunately, this fact is seldom been discussed academically and comprehensively even within the Islamic discourse. For example, the term 'ulu al-albab is used in the Quran to denote to those who having such comprehensiveness of knowledge. In other words, it is referring to some one which can integrates those knowledge with the sharpness of their mind ability to remember Allah more and then can increase their level of fearing and observing the greatness of Allah the Almight. (*The Qur'an* 3: 191).

From these verses, we can conclude that Islam regard 'education and knowledge' as a part and partial of necessities for the human being to seek and obtain. This necessity is similar to food, water, and shelter. Figure 1 describes the type of knowledge a person has to search, acquire and develop for him/her live survival.

Islamic Knowledge Management Functional Strategies

(CFPK= Core Foundational Basis and Principles of Knowledge; KPL= Knowledge Purification Level; KDP= Knowledge Development Pyramid; SDP= Spiritual Development Pyramid; CKS= Categories and Types of Knowledge and Sciences; HP= Heart Purification; IK= Informational Knowledge; IP= Inter-personal; IS= Inter-social; KC= Knowledge Concentration; KD= Knowledge Diffusion; WP= Worship Purification; EK= Explicit Knowledge; RK= Revealed Knowledge; TK= Tacit Knowledge)

The figure above is showing that an individual Muslim should have enough stock of CFPK. After that he/she has to organize and manage that CFPK in according to Islamic principle and methods to enable him/her in utilizing that knowledge and sciences in the stock effectively. KPL is representing the index level of achievement been obtained by an individual in their effort and struggle in searching, learning and purifying the knowledge and sciences throughout his/her life spend.
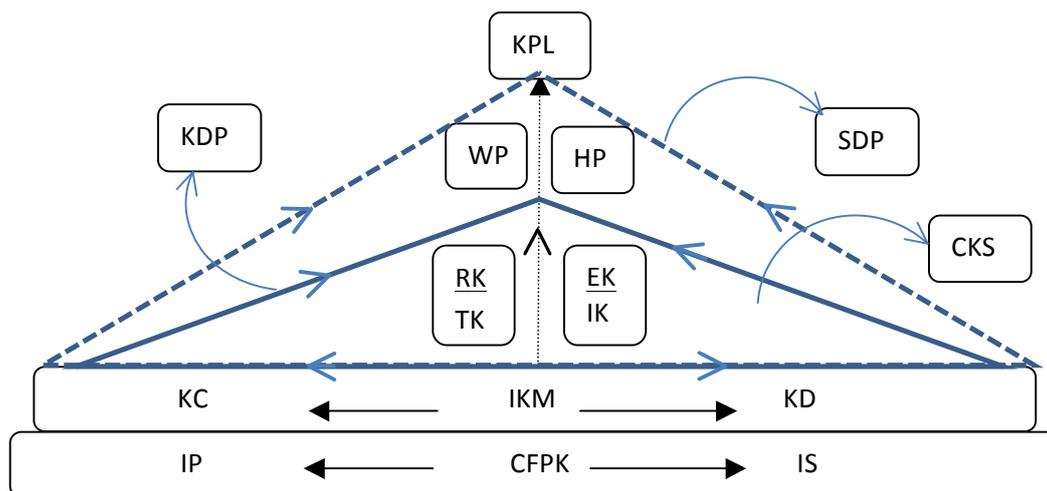
Figure 1: Type of knowledge a person have to search, acquire and develop for him/her live survival.
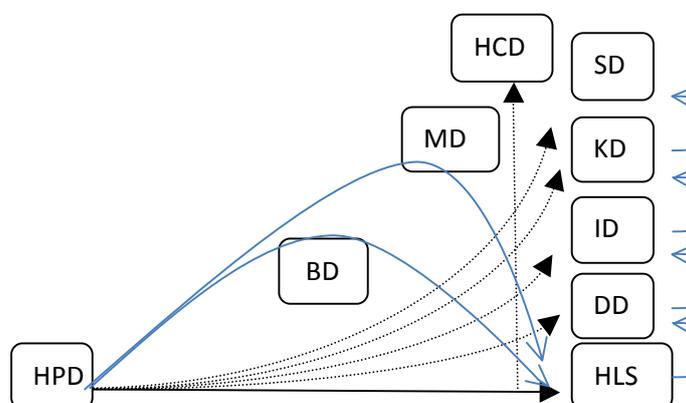

Figure 2: Islamic conceptual answer to establish an integrated knowledge and infuse into HCD comprehensively.

3. Islamic Comprehensiveness of Human Capital Development

Apparently from the above discussion, that HC should be developed based on integrated knowledge. There are very strong relationships between KM and HCD processes. The remaining issue here is that how to establish an integrated knowledge, and how to infused into HCD comprehensively? An Islamic conceptual answer to these questions can be observed from Figure 2.

Human Capital Development Process from IKM Perspective

HPD= Human Physical Development; HLS= Human Life Spend; HCD= Human Capital Development; BD= Biological Development; MD= Mental Development; DD= Data Development; ID= Information Development; KD= Knowledge Development; SD= Spiritual Development).

Figure 2 draws the types and stages of development that a human being has to pass through within his live space and spends. It covered various aspects of HC such as financial capital, intellectual capital and social capital. In other words, Muslim has to aware that there are stages of knowledge he/she has to go through into understanding it functional strategies as a mechanism in HCD processes. In this context, DD can be regarded as the first foundational basis for HCD that lead a person to go out from a human ignorance stage. Therefore, Islam regard human development started as early as it is in the form of an embryo transforming from the fertilization of the ovum to the fetus stage (*The Qur'an* 11: 22). Therefore, the mother and father are recommended to read Quranic verses as much as possible because the embryo can listen to what his mother is reading. The same concept also goes to the tradition of giving prayer call (i.e. Azan and 'iqamah) to the newborn baby.

The two practices mentions above indicate that HCD should be started together with human physical development (HPD). A person with the weak physical situation will be not cable of developing data and resources (DD). Even though, that person might be able to gather or obtain some data, it will remain as a row data with ziro function. This status is due to unability in transforming or processing those data to have its precise meaning and useful information that make it applicable to others (ID). Consequently, by the due time, this information should be then transforming to become of a skillful value in the hand of it users.

In conclusion, the model described above is representing the natural processes of KD in developing HC in which it will transform a person from the state of understanding the usefulness of an information to become a person who is capable in utilizing the information functionally and efficiently. For this reason, Islam is not only commands human being to develop DD, ID, and KD throughout the life space and spends, but also direct them with methodologies how they should develop their spiritual wellbeing (SD). In this context, a person will have reach certain level of emotion standing point concerning the truthfulness of factual data, information, and knowledge that already developed and structured within the understanding and experiences.

Conclusion

Finally, the research revealed that HCD considered as an important area of inquiry. Therefore, it draws upon many different fields, methods, and approaches. Each and every field or method has its function and objectives. It is obvious that HCD from IKM perspective has promoted a holistic and comprehensive dimension of development that includes moral responsibility, intellectual talent, knowledge, and skills. There are two types and stages of development that a human being has to pass through within his live space and spend. Islamic Human Capital Development (IHCD) should be started together with human physical development. Islam not only commands human being to develop data and information or knowledge and sciences throughout the life space and spends, but also direct them with methodologies how they should develop their spiritual wellbeing.

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