

## Prophetic Seerah Approach on Qualitative Research in Management

Suhaimi Mhd Sarif

Yusof Ismail

Dolhadi Zainudin

Kulliyyah of Economics and Management Sciences

International Islamic University Malaysia

[suhaimims@iium.edu.my](mailto:suhaimims@iium.edu.my)

### Abstract

*Prophetic Seerah approach to qualitative research in management provides ontology, epistemology and methodology from prophetic way in contributing to knowledge for various topics in management with rigorous authentication dimension. The authentication approach is based on the Tawhidic paradigm, that is from the revelation through hadiths and sunnah. Qualitative research in management uses cross disciplinary studies to contribute to the body of knowledge in management. There have been realism, constructionism and pragmatism paradigms used in the research of management with issues with trustworthiness of the research findings. Adding the research paradigm with the Tawhidic paradigm provides an alternative research paradigm. The triangulation approach in authentication of Prophetic Seerah contributes to the trustworthiness of qualitative research. This study obtained feedback through personal interview from qualitative social researchers pertaining to the inclination on applying Prophetic Seerah approach Tawhidic Paradigm together with the strict authentication process. The respondents gave positive inclination on the application of Tawhidic Paradigm given the holistic, comprehensive and balanced ontology, epistemology and methodology. Most importantly, the triangulation authentication in Prophetic Seerah contributes to trustworthiness in qualitative research findings.*

**Keywords:** *Prophetic Seerah, Qualitative research, Tawhidic paradigm, Methodology.*

### Introduction

Prophetic Seerah offers real contextual life of Prophet Muhammad (peace be upon him) through systematic understanding with Divine story-telling messages. As a component of revelation, it has both ontological and epistemological components enabling explanation and exploration (Ghazali, 1999; Kamil, 2011; Ismail, Ismail & Razak, 2014).

The meta-analytical approach enables real life understanding through saying, action and tacit approval (Akmaluddin, 2018). Prophetic Seerah uses hadith and Sunnah with historical timeline into ontology, epistemology and methodology of research (Ismail et al, 2014; Akmaluddin, 2018).

The story-telling in Prophetic Seerah uses the Tawhidic paradigm approach to understand historical reality from saying, action and tacit approval. The systematic understanding about every saying, action and tacit approval with story-telling enables deep understanding (Ghazali, 1999; Kamil, 2011). This resembles to the components of qualitative research in management with subjectivity of context with some assumptions. Nevertheless, Prophetic Seerah is viewed from Tawhidic paradigm worldview from the revelation.

Qualitative research in management uses cross disciplinary studies to contribute to the body of knowledge in management. There have been realism, constructionism and pragmatism paradigms used in the research of management. Adding the research paradigm with the Tawhidic paradigm provides an alternative research paradigm although it has not been encouraging.

In a world that is full of volatility, uncertainty, complexity and ambiguity (VUCA-negative), there is a need for a visionary, understanding, clarity and agility (VUCA-positive) world. Likewise, in the research world, there is a need for a credible and convincing value proposition. Proven track records based on numerical, statistical, and extrapolation facts require description, explanation and exploration from words, texts, and situational voices. A convincing report is not about the well-arranged numbers with statistical presentation, but with powerful and convincing writing that touches the soul, heart and mind of stakeholders (Joseph, Fendt & Point, 2018) so that the research findings empowered human civilisation.

The nature of research is interpretive with narration of stories (Kammerlander et al 2015; Thorne, 2016). Qualitative research is dynamic when it uses realistic, pragmatic, and constructivist paradigm and philosophy for the society. Realistic in the human sense is within human reach and touch (Kammerlander et al, 2015) and narrative (Thorne, 2016). Nevertheless, the logical and reasoning ground alone lacks rigor to reach the humane aspects. Reasoning-logical ground has a partial aspect, which is just cognitive dimension, but inadequate to address affective (emotion) and behaviour.

There have been realism, constructionism and pragmatism paradigms used in the research of management with issues with trustworthiness of the research findings. Adding the research paradigm with the Tawhidic paradigm provides an alternative research paradigm. The triangulation approach in authentication of Prophetic Seerah contributes to the trustworthiness of qualitative research. Thus, the paper argues that Prophet Seerah with the Tawhidic paradigm has important effects on the dynamism of qualitative research. The discussion is divided into a few parts. Firstly, it discusses the literature review, which is about the key constructs of the study. Secondly, it explains the methodology of the study, which is also qualitative research inquiry through a personal interview method. Thirdly, it presents the findings and provides discussion to the findings based on the contemporary literature. Finally, it concludes the study.

### **Literature review**

In any research, it aims to contribute to a body of knowledge. In return the knowledge provides understanding and wise action. Knowledge with correct assumptions enables wider understanding and wisdom. A research with Prophetic Seerah approach is using revelation, understanding and wisdom into real practice of life through saying, action and tacit approval.

Prophet Seerah is about understanding the life of Prophet Muhammad SAW (Ghazali, 1999). Story-telling is humanistic (Ismail, Ismail & Razak, 2014). It has both ontology and epistemology components of research (Kamil, 2011). It provides identity to the body of knowledge (Khan, 1999). The meta-analysis of Prophetic Seerah approach is contextual irlality (Akmaluddin, 2018).

## Tawhidic paradigm dynamism

The dynamism of the Tawhidic paradigm is derived from the primary and secondary sources of revelation. The primary revelation is the Quran and the secondary revelation is the *Hadith* (saying) and *Sunnah* (practices) of Prophet Muhammad *peace be upon him*. The Prophetic *Seerah* has *hadith* and *Sunnah* when applied to qualitative research; it enables greater and wider contextual inquiry of knowledge vividly. Logical reasoning with several paradigms attempt to explain, explore and describe the contextual phenomenon rigorously. Realism, constructionism, pragmatism are among paradigms in qualitative research inquiry (Thorne, 2016).

The Prophetic *Seerah* of Tawhidic paradigm is based on the revelation of *Qur'an* and the explanation in *Hadith* and the history of Prophet Muhammad *peace be upon him*. This paradigm incorporates cognitive, affective and behaviour research inquiry into *Ulū al-Albāb* model, which describes, explains and explores the understanding of humans about the reality of life and the expectations in life with revelation and reasoning.

Unity of thinking serves as the basis for reasoning driven by the Tawhidic paradigm. This is essential to enable for a research with positive visionary, understanding, clarity and agility (VUCA Positive). According to Mohd Kamal Hassan (2010, p.187), positive unity of thinking in the context of *Ulū al-Albāb*, enables for a thinking to reflect life with a purpose, objective, and goal in life.

The positive visionary, understanding, clarity and agility (VUCA Positive) along the unity of thinking manifests in the reality of human as servants of Allah (*'ibād al-Rahmān*) and vicegerents (*khulafā' fī al-ard*), and true believers (*al-mu'minūn*) with sole purpose is to serve for optimum benefit of mankind and 'balanced community.

A research with Prophetic *Seerah* enables understanding the life of Prophet Muhammad SAW (Ghazali, 1999) through the humanistic story-telling (Ismail, Ismail & Razak, 2014). This is applicable in the unity of action and serves as the basis for pragmatism driven Tawhidic paradigm. In socio-political approach, Al-Faruqi (1992, p.5) contended that the unity of action into qualitative research inquiry as understanding of humans to fulfil the duty of Divine trust (*al amānah*) and obligatory duties (*al farā'id*).

The Al-Faruqi's model of inquiry is based on revelation (Qur'an and Sunnah) and executes the duties with reasoning and human unique capability. Prophetic *Seerah* enables understanding *Ulū al-Albāb* with positive visionary, understanding, clarity and agility (VUCA Positive) in the inquiry of knowledge in qualitative research. The main argument is that Tawhidic paradigm dynamism has effects on qualitative research inquiry. The basis for this argument is the power of men of understanding (*Ulū al-Albāb*) in uniting thinking and action into obligatory duties (*al farā'id*), roles (*al amānah*) and expectations (*al-ghoyah*).

The obligatory duties refer to the duties of humans as servants and vicegerents of Allah simultaneously. Based on the duality of obligation, humans have to perform dual roles without any separation; those are the roles as servants of Allah, to worship Allah with specific rituals, and to

play the role as vicegerents of Allah, in the forms of general activities that are permissible and beneficial.

Prophetic *Seerah* qualitative research inquiry enables unity of thinking and unity of action. This unification enables the dynamic power of Prophetic *Seerah* and Tawhidic paradigm with *Ulū al-Albāb* to achieve organizational goals within the individual roles as servants and vicegerents of Allah. The essence of the unification of thinking and action combines and integrates elements of faith (*īmān*) and knowledge (*‘ilm*) explained the obligation to fulfil the trust (*amānah*) and roles (*mas’ulīyyah*). Nevertheless, both thinking requires trust and consistency.

Prophetic *Seerah* is banking on trust and consistency. This is in line with positive visionary, understanding, clarity and agility (VUCA Positive). According to Zarkasyi (2010), the orientation of *Ulū al-Albāb* inquiry has positive visionary, understanding, clarity and agility (VUCA Positive) into the nature of knowledge as religious (*al-diniyyah*) and rational (*al-‘aqlaniyyah*), practical religion (*‘ilm al-mu’ amālah*), God’s guided knowledge on how the religion can be executed (*‘ilm al-shar’iyy*), and knowledge that derived from human intellect (*‘ilm al-‘aqliyy*).

The positive visionary, understanding, clarity and agility (VUCA Positive) with Prophetic *Seerah* contributes to the ontology and epistemology of Tawhidic paradigm in qualitative research. It derived from the understanding from the practical religion (*‘ilm al-mu’ amālah*) integrates with the exoteric (*zāhir*) and esoteric (*bātin*) sciences. The exoteric (*zāhir*) sciences include the act of worship (*ibādāt*), social ethics (*‘ādāt*), and matters pertaining to dangerous acts (*muhlikāt*) (Mohd Kamal Hassan, 2010; Zarkasyi, 2010). As for esoteric (*bātin*) sciences, it is about spirituality dimension into the inquiry of qualitative research with Tawhidic paradigm.

Prophetic *Seerah* enables humanism and yet is pragmatic. There are ways and means to attain qualitative research inquiry with Tawhidic paradigm dynamism. Zarkasyi (2010, pp.162-164) categorized the inquiry dynamism into reasoning with human teaching (*al-ta’lim al-insaniyy*) and reasoning into Divine teaching (*al-ta’lim al-rabbāniyy*). The human teaching reasoning can be obtained through face-to-face (Zabeda, 2004, 2008). However, the Divine teaching is based on Divine revelation (*al-wahy*), inspiration (*ilhām*), reflection and contemplation (*al-ishtighal bi al-tafakkur*).

### Qualitative research

Qualitative research is a way to acquire knowledge from any disciplines of knowledge, whether it is social science, natural science or engineering. Indeed, qualitative research is a process of knowledge inquiry that has been accepted in the academic and non-academic world (Connelly, 2016; Levitt *et al*, 2018). The nature of qualitative research is profoundly distinctive in its inquiry method which is based on words and texts instead of numbers and figures (Sandelowski, 2015; Connelly, 2016; Levitt *et al*, 2018). This situation has created a scepticism that qualitative research is easy, just a conversation called interview, easy to analyse what has been said in the interview without having to worry about numbers.

Researchers and the qualitative research are not separable. The researcher is involved in the research as researcher, participant, analyst, and quality controller. Therefore, qualitative researchers should possess competent research skills such as data collection skills, data analysis skills, writing skills, reflexivity skill, and fast worker. It explains the reality of contexts with convincing power writing (Joseph, Fendt & Point, 2018). The reality has been thoroughly examined with triangulation method to assure the narratives are credible (Sandelowski, 2015), valid (Sousa, 2014), trustworthy feedback from participants (Thomas, 2017) with protocols (Amankwaa, 2016; Connelly, 2016) and thorough checks (Levitt *et al*, 2018). The dynamism of inquiry within interpretive manner (Thorne, 2016), coupled with narrative in stories (Kammerlander *et al* 2015) that are obtained through sharing and learning (Konopaski, Jack & Hamilton, 2015).

Qualitative research provides an alternative approach in the inquiry of knowledge which emphasises on contextual understanding of reality instead of generalisation. Amankwaa (2016) contended that the understanding of reality requires credibility and trustworthiness. In this approach of inquiry, any structure or system that could satisfy the logical reasoning is accepted as credible inquiry. Indeed, Connelly (2016) emphasised that the use of words and texts in describing, analysing and synthesising reality require trustworthiness and credibility.

In any inquiry process, it needs a solid foundation based on previous scholarly and empirical research. The work needs philosophical ground (Gehman *et al*, 2017), clear ontological basis (Hood, 2016), articulated epistemological ground (Konopaski, Jack & Hamilton, 2015), credible methodology (Amankwaa, 2016; Connelly, 2016), convincing writing (Jonsen, Fendt & Point, 2018), valid interpretation (Thorne, 2016; Sousa, 2014), and credible findings that are transferable (Vaismoradi *et al.*, 2016).

Qualitative research inquiry is an inquiry process with dynamism. There are several components required to make qualitative research inquiry in action, namely, the researcher, the research, qualitative research skills, thinking, action, support, and philosophy. The presence of Ulū al-Albāb in the qualitative research inquiry is apparent when the researcher and the research are involved directly. Besides being competent in research skill, a qualitative researcher also needs to understand various methods of collecting qualitative research such as discourse analysis, action research, case study, ethnography, ethnomethodology, narrative research, grounded theory, art-based research and conversation analysis. This is necessary when the research and the researcher are not separable (Gehman *et al* 2017; Konopaski *et al*, 2015; Sousa, 2014).

The philosophy needs to unite thinking with some intellectual assumptions. Philosophical ground is the foundation for inquiry of knowledge (Gehman *et al*, 2017) with clear ontological basis (Hood, 2016). The ontology relates to the nature of the study which later articulated as epistemological ground (Konopaski, Jack & Hamilton, 2015) and convinced with credible methodology (Amankwaa, 2016; Connelly, 2016), persuasive within convention of writing (Jonsen, Fendt & Point, 2018), valid interpretation (Thorne, 2016; Sousa, 2014), and credible findings that are transferable (Vaismoradi *et al.*, 2016). In terms of philosophy, qualitative research has its own paradigm, ontology, epistemology, deontology, methodology, and axiology with Prophetic *Seerah*.

## Methodology

This section explains the data collection process for this study that explores the effects of Tawhidic paradigm dynamism on qualitative research. This study uses qualitative research to explore contextual understanding (Whittemore, Chase & Mandle, 2001; Symon, Cassell & Johnson, 2018). In the meantime, the effects of Tawhidic paradigm with *Ulū al-Albāb* assure reliability, validity, trustworthiness, and transferability of the results. The study interviews five qualitative researchers pertaining to the inclination on applying Prophetic Seerah approach Tawhidic Paradigm together with the strict authentication process.

Each interview consumed between 30 minutes to 50 minutes with note-taking. The study transcribed all interview notes into transcript for the verification of the informants. Then, the study approached independent researchers who were familiar with the subject matter to validate the findings following Prophetic *Seerah* authentication process. This is done to ensure validity of interpretation, credibility of the feedback, the trustworthiness of the feedback and interpretation, and transferability of the study in the future.

## Findings and Discussion

This section presents the findings of the study and the discussion. Firstly, this part presents the profile of the informants. Almost all of the informants received research training from the United Kingdom (UK) and had experience in qualitative research inquiry for more than 15 years into high impact research. Table 1 summarises the informants' profile.

**Table 1: Informants' Profile**

Code	Background of research	No of Years in Qualitative	Place of research training
R1	Entrepreneurship	28	USA & UK
R2	Marketing	15	UK
R3	Business Management	23	UK
R4	Contract and litigation	20	UK
R5	International Business	25	Australia

R1 argued that Tawhidic paradigm is suitable for all disciplines and not just religious studies. *"Paradigm is a thinking product and it is dynamic. Positivism is a thinking which is about being objective on inferencing data. Post-positivism allows for some exemptions. As for Tawhidic paradigm, it is about oneness of Allah. Our thinking is all about Allah."*

The main point argued by R1 is about being credible consistently. According to Joseph, Fendt and Point (2018) the value of qualitative research inquiry lies in the acceptance of truth and evidence in the forms of texts and words. Since the research findings are reported in words and texts, scientific analysis and measurement of words and texts obtained from them must be examined comprehensively (Sandelowski, 2015). Prophetic Seerah provides the authentication process.

Credibility is also associated with the validity of the research instrument (Sousa, 2014), handled with care to assure trustworthy feedback from participants (Thomas, 2017). In the presence of authentic protocols, the research findings are more reliable and credible (Amankwaa, 2016; Connelly, 2016).

R2 contended that the main effect of Tawhidic paradigm is on the nature of the qualitative research. *“In Islamic studies, analysis of text, especially Turath text requires a lot of interpretation guided by revelation and tradition of scholars. No numbers involved in the analysis. It is purely text. If this paradigm to extend to qualitative research, it enriched the contribution into the understanding of the reality with the Qur’anic interpretation.”*

In R2’s argument about Qur’anic based interpretation and verification is an indicator for dynamism of qualitative inquiry (Levitt et al 2018). The dynamism of inquiry within interpretive manner (Thorne, 2016), coupled with narrative in stories (Kammerlander et al, 2015) that are obtained through sharing and learning (Konopaski, Jack & Hamilton, 2015).

R3 explained that qualitative research inquiry remains as inquiry of knowledge regardless of the paradigm and philosophy of research.

*“Inquiry of knowledge is to find truth. Whether it is from numerical fact or document text, it is about truth. Yes, there is no absolute truth in our reasoning, but beyond our reasoning there is explanation, which is available in commentaries of Qur’an and Ahadith. Having Tawhidic paradigm into qualitative research inquiry makes the inquiry more holistic. After all, merging faith and knowledge is necessary as vicegerents and servants of Allah.”*

R3’s argument on the holistic nature of qualitative research inquiry is essential for logical reasoning research, which could be extended to the concern of Tawhidic paradigm. The interpretive approach with narrative is dynamic (Kammerlander et al 2015; Konopaski, Jack & Hamilton, 2015).

R4 and R5 argued that qualitative research inquiry is important in any research. More importantly, both of them require extensive reading, interpreting, and contextualizing (Thomas, 2017; Thorne, 2016). Extensive reading makes the horizon of paradigm more comprehensive (Kammerlander et al 2015), holistic (Konopaski et al, 2015), trustworthy (Sousa, 2014; Thomas, 2017), credible (Amankwaa, 2016), and consistent (Connelly, 2016).

Based on the overall discussion, the effects of Tawhidic paradigm on qualitative research inquiry are into several areas, namely the dynamic nature of philosophy, paradigm, ontology, epistemology, and methodology. Tawhidic paradigm has important effects on the dynamism of qualitative research. Firstly, Tawhidic paradigm is based on revelation provides holistic, comprehensive, and balanced worldview. Secondly, Tawhidic paradigm provides dynamism in qualitative research through its logical reasoning guided by the revelation. Thirdly, Tawhidic paradigm enables its socio-economic logical reasoning guided by the sense of duty.

## Conclusion:

This study argues *Prophetic Seerah* of Tawhidic paradigm with *ulū al-albāb* enables pragmatic qualitative research inquiry with higher contextual story-telling to reach a higher milestone. The triangulation approach in authentication of Prophetic Seerah contributes to the trustworthiness of qualitative research. The feedback obtained from the informants suggest that there tendency and inclination to apply *Prophetic Seerah* Tawhidic paradigm into qualitative research inquiry. Prophetic *Seerah* approach Tawhidic Paradigm together with the strict authentication process. The respondents gave positive inclination on the application of Tawhidic Paradigm given the holistic, comprehensive and balanced ontology, epistemology and methodology. Most importantly, the triangulation authentication in Prophetic *Seerah* contributes to trustworthiness in qualitative research findings. Nevertheless, the results of the study are based on personal interview that could not be easily generalized

## References

- Akmaluddin, M. (2018). The epistemology of sharḥ hadith in *al-andalus* in the second to the third century: A book study of *Tafsīr Gharīb Almuwaṭṭa* by ‘Abd Al-Malik bin Ḥabīb. *Jurnal Ushuluddin*, 26(2), 113-129.
- Al-Faruqi, I.R. (1992). *Al Tawhid: Its Implications for Thought and Life*. Herndon, Virginia: International Institute of Islamic Thought.
- Amankwaa, L. (2016). Creating protocols for trustworthiness in qualitative research. *Journal of Cultural Diversity*, 23(3), 1-14.
- Anguera, M. T., Blanco-Villaseñor, A., Losada, J. L., Sánchez-Algarra, P., & Onwuegbuzie, A. J. (2018). Revisiting the difference between mixed methods and multimethods: Is it all in the name?. *Quality & Quantity*, 1-14.
- Connelly, L. M. (2016). Trustworthiness in qualitative research. *MedSurg Nursing*, 25(6), 435-437.
- Gehman, J., Glaser, V. L., Eisenhardt, K. M., Gioia, D., Langley, A., & Corley, K. G. (2017). Finding theory–method fit: A comparison of three qualitative approaches to theory building. *Journal of Management Inquiry*, 1056492617706029.
- Ghazali, M. A. (1999). *Fiqh-us-Seerah: Understanding the life of Prophet Muhammad*. Riyadh, Saudi Arabia: International Islamic Publishing House.
- Hood, R. (2016). Combining phenomenological and critical methodologies in qualitative research. *Qualitative Social Work*, 15(2), 160-174.
- Hyett, N., Kenny, A., & Dickson-Swift, V. (2014). Methodology or method? A critical review of qualitative case study reports. *International journal of qualitative studies on health and well-being*, 9(1), 23606-23616.
- Ismail, I., Ismail, M., & Razak, F. H. A. (2014, December). Learning history through mobile historical event storytelling: M-Seerah. In *2014 IEEE Conference on e-Learning, e-Management and e-Services (IC3e)* (pp. 122-127). IEEE.
- Jonsen, K., Fendt, J., & Point, S. (2018). Convincing Qualitative Research: What Constitutes Persuasive Writing?. *Organizational Research Methods*, 21(1), 30-67.
- Kamil, N. M. (2011). Ontology and epistemology in management research: an Islamic perspective. *Postmodern Openings*, 2(7), 67-74.



- Kammerlander, N., Dessi, C., Bird, M., Floris, M., & Murru, A. (2015). The impact of shared stories on family firm innovation: A multicase study. *Family Business Review*, 28(4), 332-354.
- Keijzers, G. (2002). The transition to the sustainable enterprise. *Journal of Cleaner Production*, 10 (4), 349-359.
- Khan, M. M. (1999). Identity as epistemology. *American Journal of Islamic Social Sciences*, 16(3), 107.
- Konopaski, M., Jack, S., & Hamilton, E. (2015). How family business members learn about continuity. *Academy of Management Learning & Education*, 14(3), 347-364.
- Levitt, H. M., Bamberg, M., Creswell, J. W., Frost, D. M., Josselson, R., & Suárez-Orozco, C. (2018). Journal article reporting standards for qualitative primary, qualitative meta-analytic, and mixed methods research in psychology: The APA Publications and Communications Board task force report. *American Psychologist*, 73(1), 26.
- Lewis, H. (2006). *Excellence without a soul: how a great university forgot education*. New York: Public Affairs
- Mohd Kamal Hassan (2010). A return to the Qur'ānic paradigm of development and integrated knowledge: The Ulū al-Albāb model. *Intellectual Discourse*, 18 (2), 183-210.
- Moss, T. W., Short, J. C., Payne, G. T., & Lumpkin, G. T. (2010). Dual identities in social ventures: An exploratory study. *Entrepreneurship theory and practice*, 35(4), 805-830.
- Osman-Gani, A. & Sarif, S.M. (Eds), *Spirituality in Management from Islamic Perspective*, Kuala Lumpur, Malaysia: IIUM Press.
- Rahman, A. (1995). *Islam ideology and the way of life*. Kuala Lumpur: A.S.Noordeen.
- Rauch, A., Frese, M., & Utsch, A. (2005). Effects of human capital and long-term human resources development and utilization on employment growth of small-scale businesses: a causal analysis. *Entrepreneurship Theory and Practice*, 29(6), 681-698.
- Sandelowski, M. (2015). A matter of taste: evaluating the quality of qualitative research. *Nursing inquiry*, 22(2), 86-94.
- Sousa, D. (2014). Validation in qualitative research: General aspects and specificities of the descriptive phenomenological method. *Qualitative Research in Psychology*, 11(2), 211-227.
- Thorne, S. (2016). *Interpretive description: Qualitative research for applied practice* (Vol. 2). Routledge.
- Thomas, D. R. (2017). Feedback from research participants: are member checks useful in qualitative research?. *Qualitative Research in Psychology*, 14(1), 23-41.
- Vaismoradi, M., Jones, J., Turunen, H., & Snelgrove, S. (2016). Theme development in qualitative content analysis and thematic analysis. *Journal of Nursing Education and Practice*, 6(5), 100.
- Volkman, C. K., Tokarski, K. O., & Ernst, K. (2012). Background, characteristics and context of social entrepreneurship. *Social entrepreneurship and social business*, 3-30.
- Waddock, S., & Steckler, E. (2013). Wisdom, spirituality, social entrepreneurs, and self-sustaining practices: what can we learn from difference makers?. *Handbook of Faith and Spirituality in the Workplace*, 285.
- Whittemore, R., Chase, S. K., & Mandle, C. L. (2001). Validity in qualitative research.

- Qualitative Health Research*, 11(4), 522-537.
- Wu, L. Y. (2007). Entrepreneurial resources, dynamic capabilities and start-up performance of Taiwan's high-tech firms. *Journal of Business Research*, 60(5), 549-555.
- Zabeda, A.H. (2004). *Knowledge management: issues, process and outcomes* (Unpublished PhD thesis). University of Strathclyde, Glasgow, Scotland.
- Zabeda, A.H. (2008). Identifying knowledge and creating knowledgeable employees. *Journal of Knowledge Management Practice*, 9 (2), retrieved from <http://www.tlinc.com/articl154.htm>
- Zabeda, A.H. (2011). Knowledge sharing in Islam: implications for practice in organisations. In A. Osman-Gani & S.M. Sarif (Eds), *Spirituality in Management from Islamic Perspective*, Kuala Lumpur, Malaysia: IIUM Press (pp.153-190).
- Zarkasyi. H.F. (2010). *Al-Ghazālī's Concept of Causality with Reference to His Interpretation of Reality and Knowledge*. Kuala Lumpur, Malaysia.