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Editorial Notes

Islam has its own culture blended with local values moulded under the guidance from Al-Quran and Sunnah which affects the way people and groups interact with each other, with clients, investors, and rest of the organisation stakeholders. Islamic organizational culture is a set of shared understandings, norms, values, attitudes, and beliefs of an organization encompassing socio-economic settings which can foster or impede changes. When people join an organization, they bring with them the values and beliefs that they have been taught by family, peers, and educational institutions they attended including educative media. Quite often, however these values and beliefs are insufficient for helping the individual succeed in managing mundane business organization. The person needs to learn how a manager does things. A common misconception is that any planning and management skills need not to be learnt rather these depend on ones' own destiny is questionable. The article entitled, 'Unifying *Ulū al-Albāb* Approach of Strategic Planning in Sustaining Competitive Advantage of Social Enterprises' is emphasising value integrates faith, humanity and the management environment. The *ulū al-albāb* approach as a value unifies faith, humanity, and the environment into strategic planning in sustaining competitive advantage of social enterprises. The *ulū al-albāb* approach offers unification of the soul into reasoning, experience, and intuition among men,

The second article, 'Training of Minds and Souls: An Exploratory Study to Initiate Personal Change and Effective Problem Solving' discusses the usefulness of replacing automatic negative thoughts (ANTs) as cognitive dissonance. ANTs are irrational thoughts that seem to simply appear in one's mind. These thoughts often reflect a fear, an anxiety, and they prevent from reasonable action. They create a self-fulfilling prophecy. ANTs are often associated with cognitive behavioural therapy (CBT), a technique used by some clinical psychologists to help clients. According to the author who suggests that CBT-which emphasizes "cognitive restructuring"- is compatible with the Islamic perspective and that need to be adopted in training modules. Similarly next article, 'Factors that Contribute to Turnover Intentions of Muslim Employees' highlighted the negative working environments that emerges out of stress which costs organizations sums of money all over the world in general but Sri Lanka in particular and on an individual level affects the physical and psychological wellbeing of the workers. This becomes catalyst to turnover intention of the employees in construction materials supply chain in Sri Lanka was a conclusion drawn by the authors.

Finally, the article entitled, 'Challenging Issues and Transformation Towards Islamic Organizational Culture in a Malaysian Shariah-Based Hospital' listed issues which were faced during the COVID-19 pandemic has indirectly affected the "wisdom" in management and the operational functions of hospitals by increasing the unwarranted pressures. Accordingly, the wide-ranging findings show that Shariah-based hospitals were relatively better off since they are followers of best described attributes by their service-oriented, patient-centred culture; their distinct dress standards and hospital ambience; the availability of halal pharmaceuticals; and other features indicative of a more comprehensive approach to healthcare management based on Islamic principles. This issue of JIMS vol.4 (1) introduced a book review section. The book entitled, 'Islamic Management Practices in Financial Institutions: Case Studies from Islamic Economics, Banking and Finance' is unique in an area of Islamic management practices since it offers and provides new dimensions, new approaches, and new strides. It is not only the new theories, techniques, procedures, or even manuals that are essential in upgrading and improving management practices rather result in great strides to achieve a high level of performance based upon bench marking against the key performance indicators to be used by Muslim managed organisation in Malaysian environment. The book is handy to use in graduate teaching adopting case study method. The book offered teaching notes and learning outcomes to be used by the facilitators.

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