BUSINESS CONTINUITY WITH *BUDI*, KNOWLEDGE AND *HIKMAH*

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ABSTRACT

Business continuity enables the longevity of business enterprises. Business enterprises relied on financial and competitive advantage factors for business continuity. *Budi* is in the mind, feeling and action for betterment. Knowledge enables skill and ability. *Budi hikmah* integrates mind, soul, action, knowledge, skill and ability with *Tawhidic* paradigm to contribute to the well-being and mercy of the world. This research explores the influence of *budi*, knowledge and *hikmah* on business continuity through personal interviews with owners of business enterprises. The informants argued that the influence of *budi*, knowledge and *hikmah* on business continuity occurred through operational relationship, social cognitive relationship, hybrid of competition-business intelligence, hybrid of operational, social and reflection with new insights and synergy to the budi-knowledge-wisdom relationships. The hybrid relationship is attributed to participation, level of interactions, and capability. The budi-knowledge-hikmah enables systematic business continuity.

Keywords: Business continuity, Budi, Knowledge, *Hikmah*.

INTRODUCTION

Business continuity enables business enterprises to prolong the competitive presence in the market and in society. Business enterprises have been relying on financial and competitive advantages factors for the business continuity. The lockdown measures in the pandemic covid-19 had forced business enterprises to discontinue businesses. Some businesses had to discontinue permanently.

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well-being and mercy of the world. This research explores the influence of *budi*, knowledge and *hikmah* on business continuity through personal interviews with owners of business enterprises.

LITERATURE REVIEW

This section provides critical review on key constructs of the research, namely business continuity, *budi*, knowledge, *hikmah*, and *budi hikmah*.
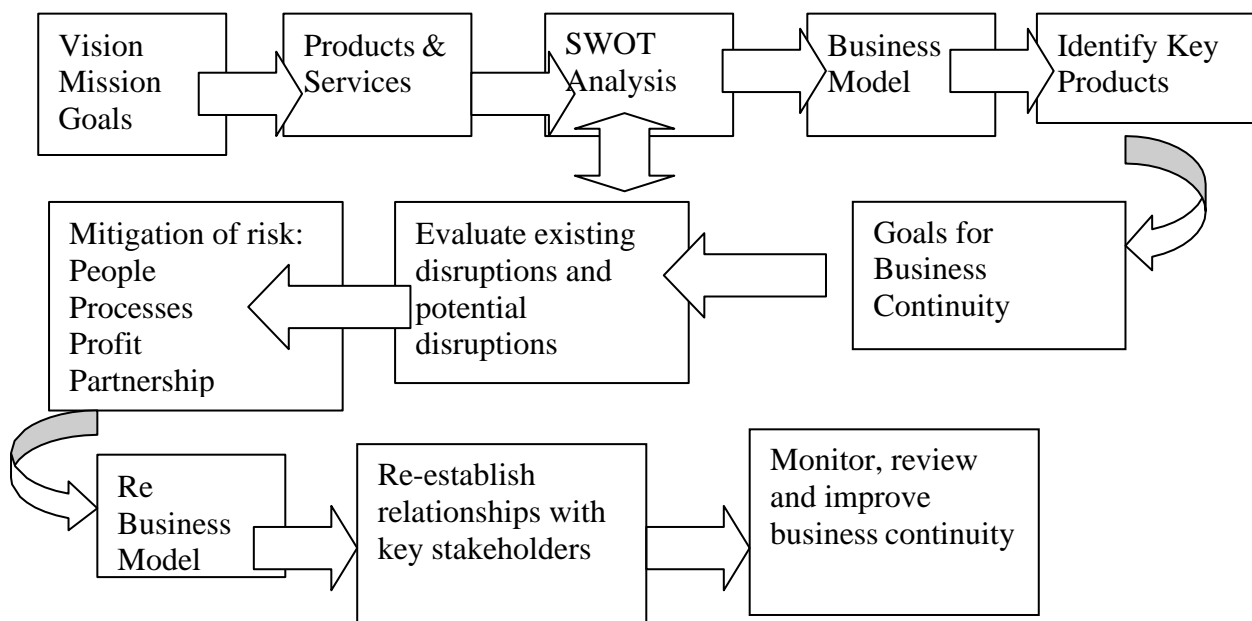
Business continuity
Business continuity allows the continuation of business operations after a stoppage due to disruptions. Business continuity manifests the ability to prevent, mitigate, prepare, respond, and recover in a strategic manner (Shaw and Harrald, 2004; Fietz, Hillmann & Guenther, 2021).

The ability to continue business operations after disasters and disruptions signifies dynamic competency and organizational resilience (Hillmann, 2021). While facing disruptions, businesses are still facing challenges from adversity and competitiveness (Singh & Jain, 2022). Resilience is built from learning capacity and strong determination for excellence (Abdelaty & Weiss, 2021; Belitski, et al, 2021; Wu, 2021; Singh & Jain, 2022)

Business continuity can be simplified into a stepwise method. International Labour Organization (ILO) (2020) recommends six steps for business enterprises for business continuity. Step 1 is to identify key products or services in terms of the share of income generation, demands on products, and cost of non-delivery. Step 2 is to set goals in business continuity. Step 3 is to evaluate the potential impact of disruption to enterprise and workers. Step 4 is to mitigate risk through people, processes, profit and partnership orientation. People refer to workers and their family. Processes refer to enterprise operations. Profit is the revenue generation. Partnership enables business operations. Step 5 is to establish key stakeholders. Finally, Step 6 is to monitor, review and improve business continuity. Figure 1 depicts the business continuity process.

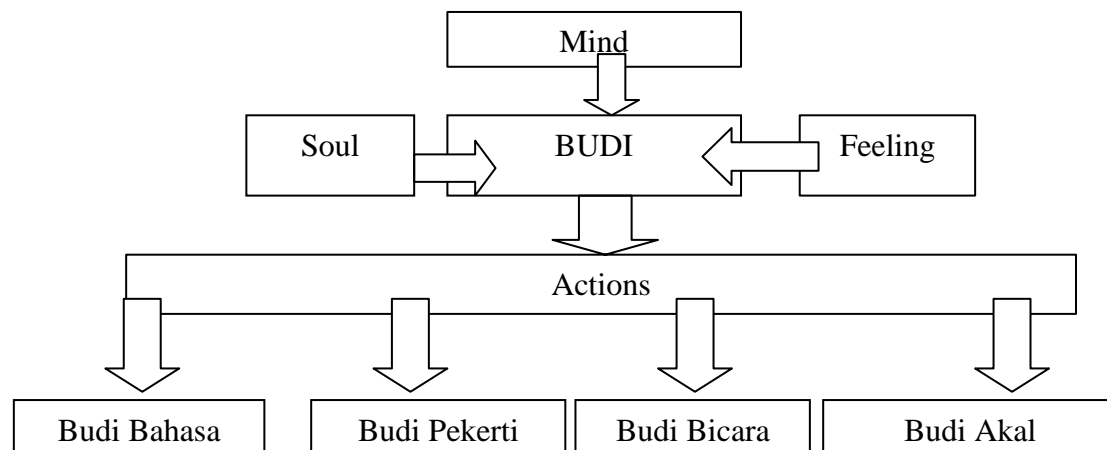Figure 1: Business Continuity Process

Budi

Budi is in the mind and action of people. According to Lim Kim Hui (2003), *budi* manifests an actionable mind, feeling and attitude. Modern management refers to actionable knowledge, skill, ability, and habit. Budi provides the input organizational operations.

Budi can be acquired through systematic learning. However, one has to prepare mind, soul and body to acquire knowledge, or learn to know and learn to do, one has to attend school or a learning centre. Prior to learning, one has to express intention to attend the learning session. Perhaps one has to sit for a placement test before the admission.

Budi is significantly manifested in the mind, soul, and feeling into action of a reasonable human (Lim Kim Hui, 2003; Husin, 2010). Food for thought provides input for the mind through concerted efforts to acquire knowledge and thought. The training for the soul or tarbiyyah al-ruhiyyah with systematic and robust conditions. The actions are into *Budi Bahasa* (polite), *Budi Pekerti* (kindness), Budi Bicara (disrection) and Budi Akal (wisdom). Figure 2 shows budi embedded in mind, soul, and feeling to generate noble actions.

Figure 2: Budi in the Mind, Soul, and Feeling into Action

The essence of budi in groups, organizations, communities and nations is the application budi Adab. Budi comprises *akal* (intellect), *dakar* (staunch), *amanah* (trust) and *bestari* (intelligent). Ultimately, these components produced the ADAB framework (Dzulkifli Abdul Razak, 2021). The implementation of budi is by applying operative tools such as *shura* (mutual consensus) and *gotong royong* (communal work).

Knowledge

Knowledge can have both elements, positive and negative. A positive knowledge provides justification with systematic inquiry. Atir, Rosenzweig, & Dunning (2015) argues that knowledge is positive in nature, but sometimes experts overclaim expertise, which is not acceptable. Knowledge is supposed to be positive when it allows for knowledge transfer, retrieving and sharing.

A satisfied and happy knowledge leads to motivation (Hau, Kim, Lee, and Kim, 2013). Another indicator of positive knowledge is its ability to share with others to nurture a positive attitude

(Za'ba, 1989a, 1989b, 2020; Yu, Hao, Dong & Khalifa, 2013). The process to arrive at a conclusion or obtain insights of a conclusion is processed through understanding.

A positive knowledge allows a process of knowledge management. The process is complicated and complex, but it gives justified meaning (Kang & Hau, 2014). In fact, positive knowledge allows knowledge management process (knowledge acquisition, creation, sharing and transfer) and allows for a positive approach (Pinho, Rego & Cunha, 2012).

Hikmah

Dynamic organization requires practical and experiential knowledge in action. *Hikmah* is the result of the integration of *Tawhidic* paradigm with *maqasid al-shariah*. The process to generate *hikmah* is time consuming to acknowledge the long practice of *budi* and knowledge. If knowledge provides power, uniqueness, ability, and control, then *hikmah* provides insights to the knowledge with experience. According to Turri (2012), knowledge as a verified sense and meaning for something can be considered a belief. Turri (2014) argued that knowledge is just a tested assertion.

From the perspective of general philosophy, knowledge is an outcome of a serious and systematic inquiry process to arrive at a meaning of truth (Buckwalter, 2012; Suhaimi Mhd Sarif & Yusof Ismail, 2016). When it is not fully systematic and scientific inquiry, knowledge is qualified as partially justified truth, which can be contested again in other inquiry procedures. In other words, knowledge can be categorised as assertion with some inquiries, but cannot be qualified as justified truth (Za'ba, 1989a, 1989b, 2020; Decock, Douven, Kelp & Wenmackers, 2013).

Budi hikmah

Budi is a combination of mind, soul and action of a reasonable human (Lim Kim Hui, 2003; Husin, 2010). When *budi* is put into action, it becomes budi bicara. Budi bicara reflects *hikmah* when budi applies *akal* (intellect), *dakar* (staunch), *amanah* (trust) and *bestari* (intelligent) (ADAB) (Dzulkifli Abdul Razak, 2021). When budi and hikmah are combined, *budi hikmah* serves the highest virtue in knowledge acquisition.

Budi *hikmah* is mentioned in the Qur'anic reference wise (see Quran 45, *al-Jazziyah*, ayat 37). According to *Tafseer* Ibn Kathir, al-*hikmah* manifested in the statements, action, legislation and decree from Allah. The Divine Attribute of Allah as al-Hakim or All-Wise graced by Allah for mankind to gain wisdom from various incidents and encounters in various facets and paces of life.

Another commentary of Quran, namely, *Tafsir* by Abd ar-Rahman ibn Nasir as-Sa'di, defined *hikmah* as the beneficial sciences, knowledge of correct facts, firm logic, composed spirit, and being accurate in speech and action. The commentary also clarifies that wisdom or *hikmah* is a result of integration of various forms of knowledge, interactions, speeches, and events.

In *Tafsir ar-Razi, hikmah* can be argued as knowledge that is practiced in the correct manner. According to Muhammad ibn Zakariya al-Razi, *hikmah* is "either knowledge, or doing that which is correct." (*Tafsir ar-Razi*, pp. 7/67). Thus, *hikmah* can bring goodness when one possesses knowledge. A person with hikmah can gain more goodness through experience (learning by doing) and willingness to correct the mistakes.

Hikmah is about being comprehensive and holistic. Ibn 'Ashur (2006, p.3) explained that *hikmah* can be "explained as knowing things for what they really are, as much as is possible. In other words, it is such that one is not confused by various doubtful possibilities mixed together, and is not mistaken as to why certain things have occurred."

The notion of *hikmah* is wide in Ibn 'Ashur's explanation. *Hikmah* is about knowing beyond the physical, but within the reality of the world. However, the reality of knowing can have explicit and implicit features, but they could be comprehended within human capability.

Hikmah appears in various mediums and platforms of human reality. It can appear in structure, rationality and strategic actions. According to Sayyid Qutb (1981, *Fi Dhilal al-Qur'an*, pp. 1/312), hikmah is about "accuracy and justice, and realization of reasons and goals, and lightened insight that guides one." Thus, *hikmah* can be in the forms of full, partial and hybrid approaches.

Hikmah can be taught. Ibn Hajar al-Asqalani (*Fath al-Bari'*, 7/100) explained that in relation to the *hadith* of Abd Allah ibn Abbas, that the Messenger of Allah said: "O Allah! Teach him the *hikmah*!" There is a different interpretation in regards to the meaning of *hikmah* here. It includes correctness in speech; understanding of Allah; that whose correctness is confirmed by logic; the light that distinguishes between inspiration and devilish whispers; quickness in answering correctly; and some of them explained *hikmah* here to mean the *Qur'an*." ['Fath al-Bari'; 7/100]

Hikmah enables knowledge expansion. Ibn Qayyim Al-Jawziyya (*at-Tafsir al-Qayyim*, p. 226) explained that *hikmah* is the knowledge of the truth, capability, and correctness in speech and action. Likewise Ibn al-Qayyim mentioned that *hikmah* is about "what needs to be done, in the manner in which it needs to be done, at the time in which it needs to be done." Thus, *hikmah* supports learning by doing, observation and experiment.

Hikmah follows an academic process. Fakhr al-Din al-Razi has divided *hikmah* into logic (*mantiq*), physics (*tabi'iyyat*), and metaphysics (*ilahiyyat*). The *tabi'iyat* or physics aspects outlined three basic sciences of physics (*hikmah tabi'iyyah*), mathematics (*hikmah riyadiyyah*), and metaphysics (*falsafah ilahiyyah*).

As for the metaphysical aspects or *al-hikmah al-amaliyyah* category futher divides into *al-hikmah* into three areas, known as sciences of politics (*hikmah madaniyyah*), sciences of household management (*hikmah manziliyyah*), and sciences of ethics (*hikmah khuluqiyyah*).
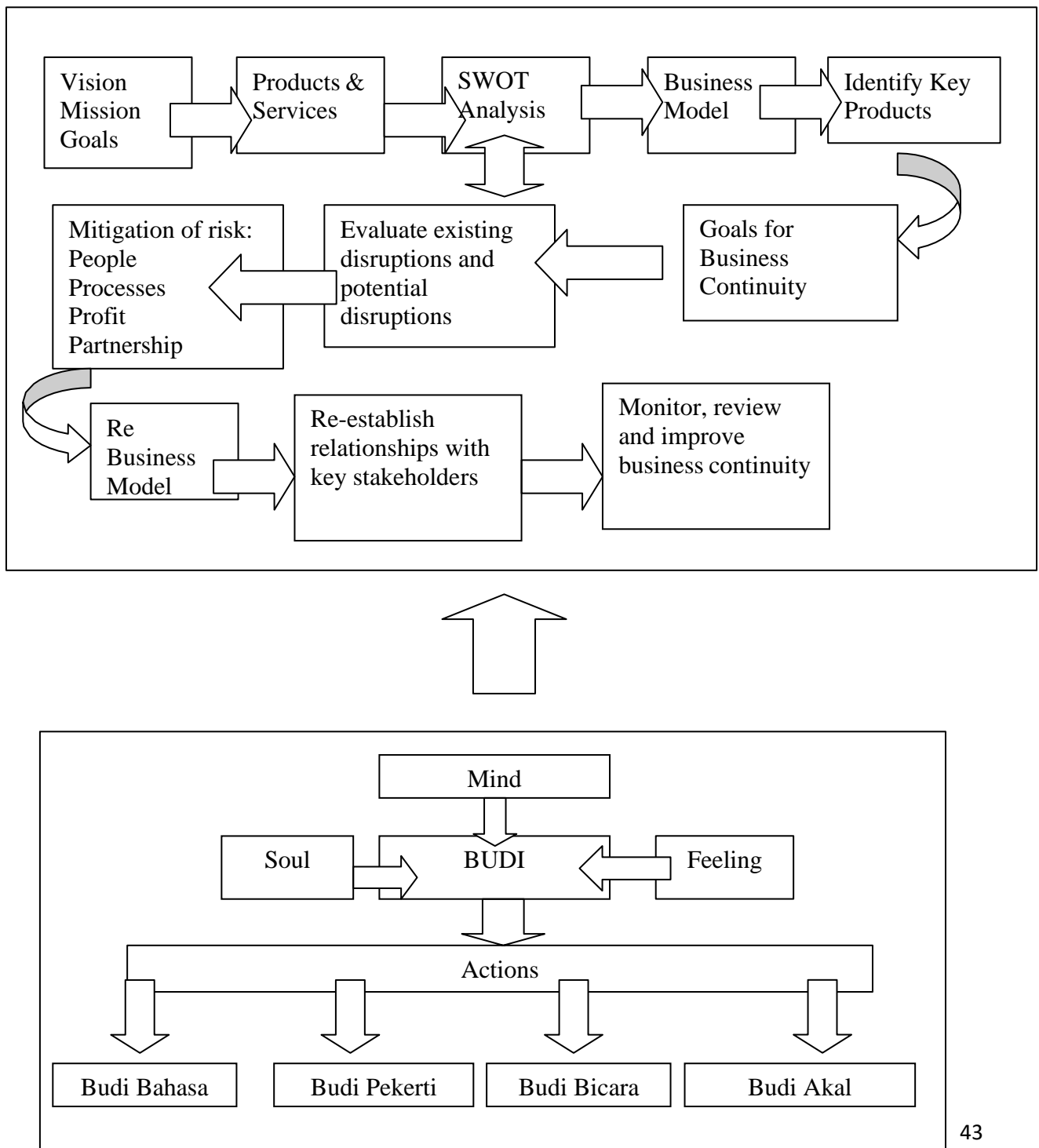
Hikmah enables humans to reach a personality called *Ulū al-Albāb*. Mohd Kamal Hassan (2010, pp.195-196) explained that the *tawhidic paradigm* in terms of thinking personality as *Ulū al-Albāb* due to the ability of the person to "unify scientific and worldly knowledge with religious values, thinking and contemplation (*fikr* and *tafakkur*) with spiritual remembrance (*dhikr*) of Allah (SWT) and with *taqwa*… (that deep ethical consciousness of the pleasure and displeasure of Allah [SWT]), and are not afflicted with the diseases of the spiritual heart which al-Ghazali called *al-muhlik* (destructive elements)."

This definition is in line with a few definitions used by various scholars such as Al-Tabari as the possessors of great mind (*ashāb al 'uqūl al kabīrah*), Al-Zamakhshari as those who observed and reflected (*al-Kashshāf*), Ibnu Kathir as pure and consummate intellects (*al-'uqūl*

al-tāmmah al-zakiyyah), and al-Alūsī as unadulterated intellects (*al-'uqūl al-khālisah*). *Hikmah* has the element of thinking, reflection, contemplation, observation and spiritual remembrance.

Based on the critical review on *budi*, knowledge, *hikmah*, and *budi hikmah*, the research argued that *budi* influences business continuity process with knowledge, *hikmah*, and *budi hikmah*. The lacking in the existing for a sustainable business continuity process is to *budi*, knowledge, *hikmah*, and *budi hikmah*. The influence of budi with knowledge, *hikmah*, and *budi hikmah* enable for sustainable business continuity process. Figure 3 depicts the research framework that argues on the influence of budi with knowledge, *hikmah*, and *budi hikmah* enable for sustainable business continuity process

Figure 3: Research Framework

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RESEARCH METHODOLOGY

This research explores the influence of *budi*, knowledge and *hikmah* on business continuity through personal interviews with owners of business enterprises. This research uses qualitative research methods, specifically personal interviews with three (3) business enterprises. The researchers developed the research instruments (mainly interview questions and interview protocol). The researchers approached experienced researchers in the qualitative research to validate the research instruments. Validation of research instruments is essential to gain trustworthiness in the research (Sin, 2005; Buchbinder, 2011). The researchers approached the informants to secure informed consent (Sin, 2005; Nunan & Yenicioglu, 2013; Merriam & Tisdell, 2015). The informants were informed about the research and outcomes of the research (Healey & Rawlinson, 1993; Nunan & Yenicioglu, 2013; Merriam & Tisdell, 2015).

RESULTS AND DISCUSSIONS

This part presents the findings on the influence of *budi*, knowledge and *hikmah* on business continuity through personal interviews with owners of business enterprises.

Code	Nature of Business
BE 1	Retailing and trading
BE 2	Commercial transportation
BE 3	Cafeteria and catering

Note: Business Enterprise (BE)

BE 1 argued that budi in terms of family values and knowledge inherited from the chain of knowledge transfer among family members enable business owner and executives to run the business despite the complexity and uncertainty. BE 1 said:

"Our business follows our family values. This is a family business that inherited from our great grandparents. They came here all the way from Aceh Sumatera for employment and business opportunities. At the first, they were employed as general workers in trading enterprises. They learnt quickly about business activities, supply chain, cash transactions, and figurehead in the business network. They quick from the job to start a home retail outlet. The market was just the neighbourhood. Our great grandparents invited their friends to expand the business in other neighbourhood. When they purchased stocks, they purchased collectively with cash terms. They could sell relatively cheaper from the market. With the network and unity among them, they managed to sustain the business. They never cross the border of family and friendship. Respect their family and friends, and always honour their promises."

BE 1 postulated *budi* into family values, situational opportunity, fast learning, business networking, sharing with friends, neighbourhood circle, reciprocal in support, and always respect, and fulfil promises. Budi in BE 1's situation can be referred to as social relationships. Social relationships facilitate the presence of formation, transaction, and transformation of data, information and knowledge and turn all of these into wisdom (Balloni & Targowski, 2015; Shannon & Bossaller, 2015). In the context of BE 1, the enterprise has included relatives, friends and neighbours with the circle of business networks solidarity. Indeed, the contexts of social relationship in BE 1's situation enables for knowledge-wisdom that embedded in human intelligence. Noordin and Karim (2015) argued that knowledge management practices enable human intelligence to grow and translate them into productivity and later increase innovation,

financial and strategic performance. In fact, there is a need to turn organizational wisdom into competitive intelligence and business intelligence (Siadat & Rajaeepour, 2015) using certain mechanisms (Shannon & Bossasaler, 2015; Burdbar Khan & Nisar Sheikh, 2012; Maxwell, 1984). In BE 1's situation has showed the presence of knowledge-wisdom-operational, knowledge-wisdom-social, knowledge-wisdom-reflection, and knowledge-wisdom-all kinds of intelligence. The hybrid relationship is attributed to participation, level of interactions, and capability (Shannon & Bossaller, 2015). Its formation and contexts are more complex, dynamic and robust.

BE 2 contended that budi has influenced the business owner and employees with the employment mind-set and survival. BE 2 mentioned:

"Own a business is just like having an employment. This type of employment is self-employment. Nobody pays our salary but ourselves. If we are not ethical, dynamic and productive, we will not be getting any income. Then, how to feed ourselves and our family? Size of business is not material here."

BE 2's *budi* experience is embedded in situation experience and expectations for basic performance for survival. Such reflection occurs in the operational and social relationships to enable *budi* in terms of human intelligence to make sense of wisdom. Noordin and Karim (2015) argued that reflectionalisation of the knowledge-wisdom combination enables the meaning to be filtered. Indeed, wisdom exists in physics, metaphysics, logic, seen and unseen. In BE 2's budi refers to employment and family responsibility.

BE 3 argued that budi has influenced its continuity through sharing with customers and workers. BE 3 said:

"We have constant conversation with our workers and customers. For us, they are also our family members. Like the proverbs "blood is thicker than water." In our relationships we have to be tactful or sometimes people used to say "cut somebody some slack" and "we will cross the bridge when we come to it" has been always in our spirit. Some of our friends always reminded us "not to count the chicken before they hatch." When we are panic, they asked to "calm before the storm." When we had experience, our friends always reminded us "once bitten, twice shy."

BE 3's situation of *budi* can be referred as social cognitive reflection. Social cognitive reflection occurs when BE 3 is attempted to make sense of the wisdom (Balloni & Targowski, 2015) in the conversation, reminders and assistance rendered by customers, workers and friends. Social cognitive reflection requires the integration of physic, metaphysic, logic, seen and unseen elements to process the neuo-reflection from a variety of the social interactions (Shannon & Bossaller, 2015).

The *budi*-knowledge-*hikmah* experience of BE 1, BE 2 and BE can be related to the operational relationship. Operational is defined by the evolutionary development of knowledge from data to knowledge and into wisdom. Knowledge and wisdom are inter-related variables (Balloni & Targowski, 2015; Shannon & Bossaller, 2015). Technically, knowledge begins with data that are gathered from various data collection methods. The characteristics of data, information, knowledge and wisdom can be explained by the amount, voice over, process, and usage of meaning in each medium. As for the formation, it begins with the step to give meaning to the

data that can lead to the production of information. When the information is processed with some prior knowledge, observation and proposition (Balloni & Targowski, 2015) and later verified, examined and validated, the information becomes knowledge. Needless to say, knowledge alone has no impact if it is not applied meaningfully and able to turn something beneficial (Bellinger, Castro & Mills, 2004).

Another observation is in the social cognitive relationship. Cognitive socialization in formal and informal situations and contexts lead to the development of social relationships. Socialization involves interactions, communication, feedback, noise, and influences the knowledge and wisdom exchanges. In an organizational context, the process of socialization helps produce wisdom. Social relationships facilitate the presence of formation, transaction, and transformation of data, information and knowledge and turn all of these into wisdom (Balloni & Targowski, 2015; Shannon & Bossaller, 2015). Indeed, the contexts of social relationship for knowledge-wisdom embedded in human intelligence. There is a need to turn organizational wisdom into competitive intelligence and business intelligence (Siadat & Rajaeepour, 2015) using certain mechanisms (Shannon & Bossasaler, 2015; Burdbar Khan & Nisar Sheikh, 2012; Maxwell, 1984).

In addition, the experience of BE 1, BE 2 and BE 3 are related to conventional wisdom, which is limited to human knowledge, both physical and metaphysical. The unseen wisdom may be in meta-physics, but *al-hikmah* goes beyond physic-conventional wisdom and knowledge. Wisdom and knowledge are pre-requisites or platforms to gain *al-hikmah*. For instance, factors such as the personality of *ulul albab* are needed to realize *al-hikmah*. *Al-hikmah* is everywhere, not just limited to formal knowledge. There are various sources of knowledge that can lead to various types of wisdom. However, bestowal of *al-hikmah* to a person is indeed a privilege. It exists in hybrid relationships. The combination of operational, social and reflection provides new insights and synergy to the knowledge-wisdom relationship. However, knowledge-wisdom in hybrid relationships exists in multi-dimensional and highly interactive situations. The hybrid relationship is attributed to participation, level of interactions, and capability (Shannon & Bossaller, 2015). Its formation and contexts are more complex, dynamic and robust.

CONCLUSION AND RECOMMENDATIONS

Business continuity enables the longevity of business enterprises. Business enterprises relied on financial and competitive advantage factors for business continuity. *Budi* is in the mind, feeling and action for betterment. Knowledge enables skill and ability. *Budi hikmah* integrates mind, soul, action, knowledge, skill and ability with *Tawhidic* paradigm to contribute to the well-being and mercy of the world. The influence of *budi*, knowledge and *hikmah* on business continuity occurred through operational relationship, social cognitive relationship, hybrid of competition-business intelligence, hybrid of operational, social and reflection with new insights and synergy to the budi-knowledge-wisdom relationships. The hybrid relationship is attributed to participation, level of interactions, and capability.

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