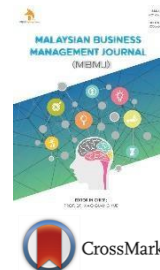




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RESEARCH ARTICLE

TRANSFORMATIONAL MODEL OF THE MANAGEMENT STRUCTURE FOR DEVELOPING COUNTRIES

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ABSTRACT

This transformational model of management structure is developed considering the existing power-based systems performance and structural challenges of developing countries. Purposefully, the access to food and basic resources has been made difficult for the people and manipulated through power governance and economic inequality. While Human well-being fundamentally depends on fulfilling the essential of daily needs such as food, clothing, shelter, and family stability. This research in particular investigates the limitations of the current power-centric governance and systemic bottlenecks from the ancient Greece perspectives. The study also verifies that due to the persistent global challenges corruption discriminatory wealth distribution and oppression that has eroded civic responsibility. Through a comprehensive literature review this study critically evaluates the dynamics of power and moral values both as independent theories or interdependent forces that shaping human society. The analysed historic documents 309 DMV and 90 HPV data collected through systemic literature review from 200 BC to 2024 CE. The analysis reveals that moral trait historically has been considered an individual quality rather than an integral part of societal or managerial system. This proposed Transformational Model of Management Structure emphasizes for integration of moral value as core principles, justice, foresight, equality, and the right to a dignified life with existing power-based system to improve the effectiveness and just environment. This paper draws a fundamental distinction between power dynamics and moral principles advocating for their integration as a transformative framework. This approach aims to reshape the modern governance structures and guide societal development toward greater justice, peace and prosperity.

KEYWORDS

Developing Countries, Central Integration, Equal Rights, Equal opportunities, Foresight, Justice, Legal Dignified Life, Transformational Model Management Structure.

1. INTRODUCTION

The Transformational Model of Management Structure for developing countries (TMMS) draws its conceptual inspiration from the divine order, reflecting the complexity, interdependence, and resilience found within the human body a system harmoniously, interlinked and interactive and hitherto, is doing without error. As the Qur’an declares that “We have certainly created man in the best of stature” (Pickthall, 2020). This verse supports the idea that divine design embodies balance, coordination, and principles that can guide the reconstruction of human institutions. Accordingly, the TMMS serves as a framework, integrating ethical values into economic and political structures, envisioning an inclusive governance model in which power and morality converge to uphold a dignified life for all. It advocates for a holistic approach that mirrors the coherence of divine systems, aligning inclusive institutional functionality with justice, equality, and foresight.

Although, hunger is not a divine law from the Skye rather, it is a consequence of human arrogance approach and administrative failures. Adam smith explained in his book “The Wealth of Nations”, that economic prosperity occurs from the free markets, division of labour, and individual self-interest in a competitive system with negligible governmental interference (Smith, 1776). Smith also observed that “Man is an animal that makes bargains, no other animal does this. No dog exchanges bones with another.” Yet, as history reveals, market freedom often coexists with

structural inequalities that perpetuate deprivation and dependence (Smith, 1776). Contrary to smith, Acemoglu and Robinson argue, that the prosperity of nations is determined not by geography or culture but by the nature of their institutions. Hence, Inclusive institutions, demonstrated in nations like the United States and South Korea, promote property rights, innovation, and equitable opportunity. The extractive institutions concentrating power and wealth among elites, lead to stagnation, corruption, and civic decay in the society as observed in colonial and authoritarian nations. Furthermore, the global insensitivity and unrest have promoted the existing extractive institutions that prioritize the interests of a few over the welfare of many and weakening the social integrity and collective moral consciousness (Acemoglu and Robinson, 2012).

Scholar Khatoon, analyzing Shah Waliullah’s socio-economic ideas, she highlighted that the eighteenth century was marked by political deteriorate, instability and ethical decline. She quoted, an eternal principle, “Where moral collapse precedes political downfall”, that echoed in contemporary governance crises. Great scholar Shah Waliullah envisioned society as an organic whole, where each part is interdependent and dynamically interactive. That vision parallels the holistic approaches of classical philosophy and underscores that sustainable governance must be rooted moral integrity (Khatoon, A2016). Although, extensive research papers are available on justice in Greek and Islamic traditions, but very limited comparative research that analyzing the moral theories of Plato

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and Aristotle alongside with Islamic thinkers like, Shah Waliullah, highlighting gap in cross-cultural philosophical studies. However, this study aims to bridge the gap by examining the convergence and divergence of moral reasoning across these traditions and offering the insights into how the ethical systems can frame justice, governance, and human well-being. In Shah Waliullah's opinion, the society is not an aggregate unit but a living organism, its various parts are interlinked, interdependent and collaborative (Khatoon, 2016).

Following, the dominance of power-centric systems usually disregards the moral considerations. That's why, this paper focusing on the reasons of ill performance of the existing governance system and recommending the robust viable changes to optimise the performance. On the other hand, modern governance often measures the success in terms of economic efficiency or control, rather than ethical alignment or human welfare. As a result, societies experience growing inequality, erosion of civic sense, and alienation of the individual from the collective good (Sofia, 2024). By contrast, both the ancient Greek philosophy and Islamic ethical thought, proposes that sustainable order depends on harmonizing reasoning, morality, and justice (Plato, 380 C.E). Furthermore, the significance of this study embedded in its contribution to rethinking management and governance through a moral lens. It argues that moral values should not remain confined to personal trait but must serve as foundational principle in institutional design. When integrating rational reasoning with power structure, then societies move toward more equitable and humane systems, which is a capable of managing contemporary crises, poverty, corruption, and the global injustice with ethical understanding.

Rumi eloquently reminds us, that "You are born with virtue and trust. You are born with ideals and dreams. You are born with greatness. You are born with wings. You are not meant to crawl (Rumi Mohammad Jalal ud Din, 1207)" His everlasting insight captures the essence of this study, that fundamentally every human-being possess the innate capacity for virtue and justice. But the existing oppressive system often compels the people to crawl instead to soar (Rumi Mohammad Jalal ud Din, 1207). The reclaiming of moral integrity within the systems of power is not a philosophical luxury but an ethical societal necessity

In continuation, the prominent scholar Chomsky in "Profit Over People", (Noam Chomsky, 1999), argues that neoliberalism has become the dominant global economic ideology. It serves the interests of extremely wealthy investors and a group of powerful who declares such policies driven by the pursuit of profit. It erodes the democratic values systematically and concentrates influence within a small elite. This neoliberalism model represents the very imbalance, and TMMS seeks to change the world, where profit supersedes people, and power hides the accountability. This study through comprehensive literature review articulates TMMS as a cohesive ethical and managerial framework that grounded in fundamental virtues, justice, foresight, equal rights, equal opportunities, and legal dignified life. Introducing these moral principles within structural and institutional strategy, this model aspires to restore balance between material advancement and ethical consciousness.

The TMMS model intends to substitute global peace, equality cross-cultural understanding through promoting a shared moral foundation that adaptable to diverse contexts. Therefore, its universality lies in its capacity to unite philosophical principles from both Western and Eastern traditions, that resonating with the spiritual and rational aspect of human civilization. However, this endeavor faces formidable challenges within the prevailing power-based political and economic systems, which remain entrenched in model of "profit over people" (Noam Chomsky, 1999).

This study comprises of literature review, methodology, data analysis, discussion, conclusion, and a futuristic perspective. Data collection at the grassroots level employed research methods such as public surveys and interviews to gather comprehensive information effectively. It claims that DMV inclines to be greater certainty, Justice: 17%, Foresight: 15%. Equal Rights: 15%, Equal Opportunities: 15%, Legal Authority: 16%, VS HPV Time: 5%, Quality: 6%, Cost: 6%, Quantity: 5%. These figures highlighting the importance of moral values over power values. This exercise aims to provide a nuanced understanding of the challenges faced by today's governance systems and the erosion of core human principles, offering recommendations for future policy development and societal awareness.

The exploitative governance structures are especially prominent in Africa, Southeast Asian nations, and Middle Eastern regions within the Global South. Often this oppressive system isolates the individuals from their indigenous cultural heritage, ethical values, and indigenous knowledge structures. In return detachment led to the desensitization of the societies, eroding communal bonds and deteriorates indigenous collective moral vision. The decline in indigenous creativity and critical thinking hampers the innovation, causes stagnation in research and development, that

signals a civilization losing its moral direction, and ultimately ethical foundations. Therefore, this Transformational Model of Management Structure for developing countries, recommends the reorientation of human governance, that reinstates moral values as the core of decision-making and institutional conduct. By reinstating coherence between the moral and power values and managerial practice, TMMS aspires to rebuild the social fabric, ensuring that humanity not only to survive but thrives ethically, intellectually, and spiritually.

2. TRANSFORMATIONAL MODEL

The Transformational Model of Management Structure for Developing Countries (TMMS) associates classical economic thought, institutional theory, and moral philosophy into a unified model. It foresees the fusion of ethical values with governance and economic systems, aiming to reconcile power with morality to ensure a dignified life for all.

2.1 Classical Foundations of Financial and productive capacity

Adam Smith, regarded as the father of modern economics, said "that a nation's true wealth lies not in its reserves of gold or silver but in the productive capacity and moral disposition of its people (Smith, 1776). Smith advocated for restricted government intervention, confining its roles to defense, justice, and public works sectors, and free market may neglect those". The recognition of human element in the productivity by smith, aligns with the TMMS's vision, it emphasizes that moral obligation and institutional balance as pillars of sustainable growth. In the 18th century, the eminent scholar Shah Waliullah Dehlavi (Shah Waliullah Dehlvi, 1740) introduced a theory of al-Irtifaqat, outlining four progressive stages of societal development: Village, Town, City, and ultimately, a Global Community. Despite the political and moral decline of his time, Dalvi's theory highlighted that societal advancement must rest upon justice, cooperation, and ethical governance (Khatoon, 2016). This vision is in line with the TMMS, which underscores the moral dimension as fundamental to social and economic evolution.

2.2 Transformation and Inclusive Institution

Karl Polanyi in "The Great Transformation", argued that "modern societies must balance the market freedom with collective welfare (Polanyi et al., 1944)." He proposed that the ultimate function of a complex society is to encourage "abundant freedom for all," it can be achieved through robust, and the supportive institutions. Polanyi warned that uncontrolled marketization erodes social relationships, and spinning the human interactions into mere economic transactions. Further, explanation emphasizes that maintaining state and market mechanisms, it should align to protect collective well-being, ensuring policies support societal interests rather than undermine them.

Expanding on this inclusive institutional perspective, the Acemoglu and Robinson asserted that sustainable prosperity depends on the inclusive institutions that provide equitable access to resources and opportunities to all (Acemoglu and Robinson, 2012). These institutions foster the innovation, investment, and long-term growth, although ensuring the broad participation in political and economic life. In contrast, the extractive institutions, concentrate power and wealth among the influential, this overpowers creativity and perpetuate inequality. Hence, such societies locked in the extractive systems struggle to progress intellectually and economically.

However, as Sillitoe observed, due to political instability, and a lack of civic sense, the persistence of the extractive institution in many developing countries is reinforced by corruption, and bureaucratic inertia (Sillitoe, 2006). Such structural barriers delay the institutional reform and sustain cycles of inequity. The TMMS recognizes that the genuine transformation depends on a political commitment, transparency, and active participation of citizen to dismantle the extractive systems and establish inclusive, accountable system that rooted in moral principles for sustainable development.

2.3 Moral Economy and Neoliberal Challenge

Noam Chomsky, in his book "Profit Over People" critically examined that "Neoliberalism and New World Order" model have reshaped global governance since the late twentieth century. Chomsky contended that neoliberalism prioritizes corporate profit over human welfare, and restrict the governments to mediators of corporate power and lessening the social responsibility (Noam Chomsky, 1999). This system is characterized by the decentralization, deregularisation, and privatization reduced public oversight, which deepens the inequality and erodes democratic participation. Chomsky's evaluation aligns with the TMMS's call for a human-centered economic paradigm, that places social justice and equity above the profit motives. By exposing how the neoliberalism molds public policy to serve the corporate elites, while decline knowledge,

education, healthcare, and labor rights. Chomsky’s analysis reinforces the necessity of reestablishing the ethical values within political and economic institutions. Therefore, TMMS advocates a return to the participatory democracy, inclusive institution, and ethical governance, and placing the human dignity at the core of socio-economic structures.

2.4 The Prophetic Era of Ethical Transformation

A real transformative socio-economic revolution emerged in the 7th century under the leadership of Prophet Muhammad ﷺ a visionary reformer, best administrator, and exemplary moral guide. The Prophet ﷺ restructured the social, economic, and the political fabric of the society in Madina by establishing inclusive institutions entrenched in moral values, justice, responsibility, and empathy. The holy Qur’an affirms that “We have certainly created man in the best of stature” and commands believers that “Stand firmly with justice, as witnesses to Allah, even against yourselves, your parents, or your relatives, whether one is rich or poor, Allah is more worthy of both” (Al-Nisa 4:135; Al-Tin 95:4 (Pickthall M, 2020; Pickthall M, 2020). Allah loves not the utterance of harsh speech save by one who has been wronged. Allah is ever nearer, hearer, and knower Al-Nisa 4:148 (Pickthall, 2020). The above cited knowledges introduced the Allah’s holistic institutional framework where economic, education, and social welfare interlinked through moral discipline and fairness. In such an environment, Prophet Muhammad ﷺ exemplifies the ideal teacher, best ambassador, embodying virtues like honesty, empathy, equality, and social cohesion, which are aligning with the foundational principles of the TMMS sustainable governance model, promoting ethical leadership and community development. This model of moral leadership also demonstrated that justice, empathy and equity are not merely individual traits but structural imperatives for the stability of a nation. TMMS draws inspiration from this prophetic paradigm, emphasizes embedding justice, foresight, equality, and human dignity within the global management structure and good governance system. By aligning the ethical imperatives with inclusive institutional reforms, through this model seeks to foster global social harmony, peace, and inclusive development across diverse cultures.

2.5 Synthesis solution

A well-considered collection from the most eminent scholars like, Smith,

Dehlavi, Polanyi, Acemoglu, Robinson, and Chomsky, collectively demonstrates that economic progress and political stability depend on the power and moral integration. This Transformational Model of Management Structure for developing countries aims to bridge this gap by proposing an inclusive governance framework based on ethical awareness, participatory reform, and institutional inclusivity. The TMMS attempt emphasizes that sustainable transformation requires not only structural changes but also a revival of moral values among all the leaders and stakeholders, which is incontrovertible for global peace and prosperity.

- Below Figure 1 illustrates the historical development of the transformational model management structure. The term "transformational" refers to processes, actions, and changes that induce fundamental, significant, and lasting alterations within a system, organization, or individuals. Understanding its origins helps clarify its importance and application in management practices. The "Management " as defined in well reputed dictionary:
- Oxford Reference: The Oxford Dictionary doesn't provide a direct definition for "Transformational Management." However, it discusses "transformational leadership," which involves leaders who inspire and motivate their followers to exceed their own self-interests for the good of the organization. This type of leadership is characterized by the ability to bring about significant change in both followers and the organization.
- Merriam-Webster: Merriam-Webster defines "transformational" as relating to, characterized by, or concerned with transformation. While this definition is more general and does not specifically address "Transformational Management," it provides insight into the nature of transformational activities and their impact.
- Cambridge Dictionary: The Cambridge Dictionary does not provide a specific definition for "Transformational Management," but it often mentions transformational leadership programs that aim to redefine skills, balancing inspirational leadership with results-oriented management.

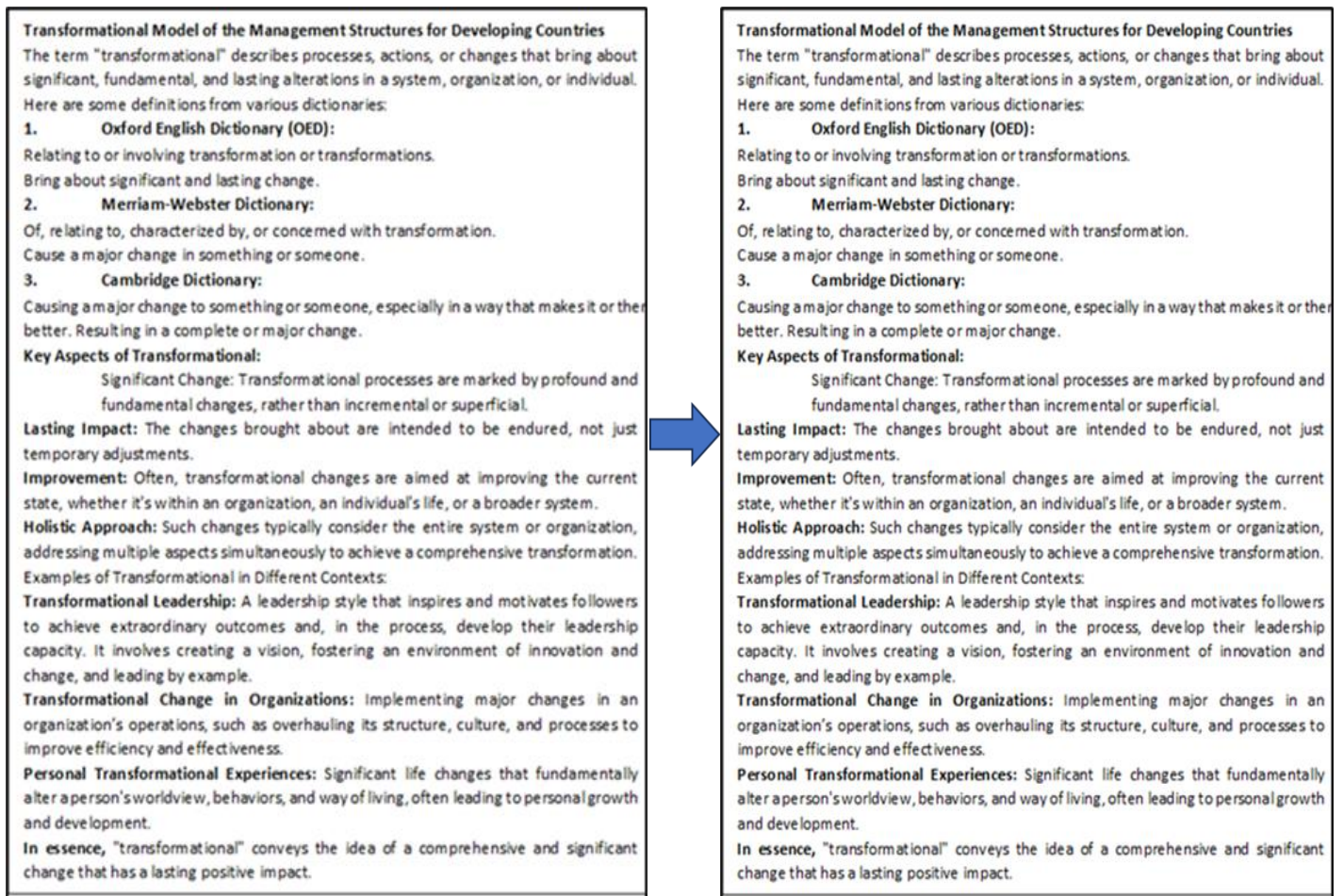


Figure 1

3. ELEMENTS OF THE TRANSFORMATIONAL MODEL

The exploitative attitude of human-being creates conservative societies, and promote extractive institutions to serve the powerful in the developing countries. Therefore, this projected Transformational Model of Management Structure (TMMS) is essential for the developing countries that is grounded in five intertwined ethical pillars includes: Justice, Foresight, Equal Rights, Equal Opportunities, and a Legal Dignified Life for all. These pillars are derived from divine moral values and human power structures, aiming to reestablish the inclusive institutions to protect citizens collective interests and to promote sustainable growth. Hence, the supremacy of justice and ethical conduct which is deeply rooted in societal spiritual, moral, and political traditions. Indeed, Allah commands you to deliver trusts to whom they are due, and when you judge between people, to judge with justice, excellent is that which Allah instructs you, indeed, Allah is All-Hearing and All-Seeing" Al-Nisa 4:58, (Pickthall, 2020). Similarly, Martin Luther King Jr. warned that "Injustice anywhere is a threat to justice everywhere" underscoring justice as a universal moral constant (King, 1963). The elements are described as follows:

3.1. Justice

Imam Ali (RA) affirmed that "Justice is the core pillar upon which the world is built" (Imam Ali ibn Abu Talib, 2013). Further explained that a society may survive under disbelief, but it cannot tolerate ever-last oppression (Imam Ali ibn Abu Talib, 2013). Over the past 14 centuries, justice has been a vital moral foundation of human civilization, but crucial for ensuring equity, impartiality, and social harmony. Under contemporary world the Martin Luther King Jr.'s famous saying that "Justice delayed is justice denied" underscores the importance of timely justice in maintaining societal stability (King, 1963). King further stated that "humanity is bound by an inescapable network of mutual interest, and tied with a single rope of destiny, whatever affects one directly affects all indirectly" (King, 1963). This profound intertwined mechanism reveals that the justice is not an isolated concept, but an active living organism within society. At this time and moment holy Qur'an commands believers that "O you who believe! Be steadfast in standing up for Allah as witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just that is nearer to righteousness. Surely, Allah is All-Aware of what you do" Al-Maida 5:8 (Pickthall M, 2020).

In a secular perspective, Philip Selznick explained, that justice as tool pursuit of what is the best for a community, align with Plato's principle in The Republic (Plato, 380 C.E.), where each class (philosopher-kings, warriors, and producers) performs rightful duty to preserve agreement. Therefore, Justice as a tool, embodies moral righteousness through impartial distribution, protection of rights, and impartial governance.

3.2. Foresight

The Foresight is a strategic ability to anticipates, envisions, and prepare for emerging transformations in society. It cultivates a proactive mindset that helps to current decisions with awareness of future implications. The foresight is beyond the prediction, it encourages for readiness, and certifying that planning should aligns with sustainability and human welfare. The Qur'an elevates the discernment and reflection as signs of divine wisdom: "Those who listen to the word and follow the best of it, those are the ones whom Allah has guided" Al-Zumar 39:18-21 (Pickthall M, 2020). R.A. Slaughter defines that foresight is "the ability to create and maintain high-quality coherent, futuristic view, and apply to these insights in organizational contexts (Slaughter, 1995)." The Qur'anic perspective complements this intellectual foresight: "He grants the wisdom to whom He wills, and whoever is granted the wisdom has indeed been given the abundant good." In principle, the dogma foresight performs as a beacon-light guiding humanity in turbulent situation, shows the path and clarity amid uncertainty Al-Baqarah 2:269 (Pickthall, 2020). Peter Drucker aptly noted, that "The best way to predict the future is to create it." Hence, foresight integrates the ethical stewardship with strategic governance, and laying the foundation for a just, resilient, and forward-looking society (Drucker, 2009).

3.3. Equal Rights

The Divine is for the humanity not the Muslims only, and has granted the following four fundamental rights to the humanity. These rights are preserved in the revelation and reason, and form the basis of moral governance to uphold universal writ. Right to Food: this fundamental right is protected in the holy Quran, "O you who believe! Good things which We have provided you, Eat and drinks them and offer thanks to Allah, if exclusively worship Him Al-Baqarah 2:172 (Pickthall 2020)." Explanation: that freedom from hunger is an integral part of natural right of every human-being on earth, and nobody can hoard it to deprive other human-being. Right to Shelter: "And Allah has made for you from your

homes a place of rest AL-Nahl 16:80 (Pickthall M, 2020)." Explanation: Affirming housing as an integral part of human well-being, and nobody on the earth can deprive any other human-being from their divine right. Right to Clothing: "O children of Adam! We have bestowed upon you clothing to cover your nakedness and as adornment A'raf 7:26, (Pickthall, 2020)". Explanation: the holy Quran projected that the modesty, human respect and dignity is an integral part of divine awarded humanity right, and declared that nobody can harass and jeopardize any other human's sanctity. Right to Family: "And among His signs is that He created for you mates from among yourselves, that you may find tranquility in them A-Rum 30:21, (Pickthall M M, 2020)." Explanation: to moving forward life and humanity, the moral and social protection is imperative for family life. The Prophet Muhammad ﷺ said, "Marriage is part of my Sunnah." (Timothy, Vol. 3, Book 9, Hadith 1846). The Magna Carta and international human rights standards, including the Universal Declaration of Human Rights, are based on the principles of divine-ordained rights for humanity, emphasizing the fundamental right of human dignity and equality. That is reaffirmed in the Quran that equality before the law and justice is an absolute moral and legal imperative Al-Nisa 4:135 and Al-Mumtahanah 60:8-9, (Pickthall, 2020).

3.4. Equal Opportunities:

No society can flourish without the active participation in national politics and economic development. Therefore, absence of equal opportunity cause restlessness and bone of contention in the society. Providing the Equal Opportunity to its citizens is the fundamental moral and legal obligation of the state to ensure that every individual has fair access to the resources, education, and employment without any sort of discrimination. The Quran places this principle within the framework of justice ('Adl), and piety (Taqwa). Hence, the Qur'an declares that "O mankind! We have created you male and female and made your nations and tribes so that you may know one another. Indeed, the noblest of you in the sight of Allah is the most righteous of you." Al-Hujurat 49:13, (Pickthall, 2020). Moreover, this verse abolishes the hierarchical distinctions based on race, wealth or status, this elevating character and conduct as measures of worth. Similarly, "And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of His bounty. Indeed, Allah is ever, of all things, Knowing" 4:32, (Pickthall, 2020). The promotion of social equilibrium through discouraging envy and inequality within the society is very interesting aspect of this study. Another scholar Harun Abdus-Salam, argued that, advancement in Islamic governance should not to be hindered by caste or class distinctions (M. Harun Abdus-Salam, 2000). Amartya Sen reinforced this idea that "the equality of opportunity is about to leveling the playing field, so that personal effort and talent lead to success, not the social background." Therefore, it is imperative that equal opportunity means active empowerment, not the passive, and the progress certifying merit rather than privilege determines.

3.5. Legal Dignified Life (Peace, Prosperity, and Happiness):

A Human dignity is a divine endowment and the foundation of moral civilization. The Qur'an affirms that "Indeed, we have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures" Al-Isra17:70, (Pickthall, 2020). Therefore, a dignified life is an inseparable from justice and equality, as stated in Quran: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people, to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing" Al-Nisa 4:58, (Pickthall M M, 2020). In his Farewell Sermon, the Prophet Muhammad ﷺ declared that "O people, your lives and your property are sacred until you meet your Lord." (Sahih al-Bukhari, Hadith 1739). Legal dignity is thus reinforced by legitimate authority derived from law and moral order. David Forsythe also observed that such legal frameworks that safeguard the dignity by ensuring fairness, equity, and protection of just rights are imperative for the society (David P. Forsythe, 1993). Similarly, (CW Collier – Wis. L, 1988) and (John King, 1215) emphasized that the legitimacy of governance lies in its capacity to protect human dignity and justice. Ultimately, a dignified life transcends material well-being, it embodies freedom from hunger, fear, oppression, and indignity. As A. Getahun concluded, that access to resources for all is a legal and moral obligation, the essence of a just and humane society (Mosissa A. Getahun, 2020).

In summary, single brain with multi hands is a successful method interlinked with the five interlinked moral elements, justice, foresight, equal rights, equal opportunities, and a legal dignified life, that constitute an ethical nucleus of the Transformational Model of Management Structure for developing countries. These principles, which are grounded in divine revelation and human rational jointly forms a moral compass that guides the evolution of governance and institutional behavior toward

inclusivity, sustainability, and equity. However, the realization of these values requires not only a moral conviction but also a political will, and the structured mechanism that must be capable of translating these ideas into actions. Therefore, the next section outlines the implementation framework of TMMS that demonstrating how these ethical elements can be operationalized through the inclusive institutional design, administrative reform, and the policy integration ensuring that moral governance transitions from idealism to practical transformation.

4. FRAMEWORK OF THE TRANSFORMATIONAL MODEL

The implementation of the Transformational Model of Management Structure (TMMS) requires an integrative and multi-dimensional framework that harmonizes moral values, institutional reform, and participatory governance. This model aims to decipher the five foundational elements, justice, foresight, equal rights, equal opportunities, and legal authority into practical mechanism. Which can reshape the governance through single brain with multiple hands system and foster the inclusive equitable expansion. This TMMS model emphasizes the creation of an ecosystem where the power is exercised with responsibility and moral values can be embedded within the operational and institutional process.

4.1. Institutional Integration

The most important step toward implementation plan is inserting TMMS core values into public institutions. By ensuring that justice, foresight, equal rights, equal opportunities, and legal authority are the integral part of the organizational DNA. Following, the Institutions whether the governmental or private, should be capable to establish moral value-based codes of conduct, ethical review boards, and transparent audit mechanisms. Furthermore, leadership training programs should incorporate a "single brain with multiple hands" policy based on centralised ethical governance modules, aimed at promoting integrity, fairness, and foresight in decision-making processes. Such integration imperative to transforms the bureaucratic systems from reactive entities into proactive. This ethically guided organizations are capable of anticipating and mitigating the societal challenges. As per Acemoglu and Robinson, that the inclusive institutions are the key to long-term sustainability, while the extractive systems weaken the innovation and participation. Hence, the TMMS provides a coherent framework, aligning with the institutional performance with moral imperatives.

4.2. Policy Formulation and Governance

The Policy formulation is another very important task need framework that should be structured to ensure moral value-based governance, where decisions should not solely be based on profit, majority vote, power, or political convenience, but through the logical, ethical reasoning and in the public welfare. Such Policies which are anchored in justice and foresight are safeguard against the exploitation, corruption, and inequality. Moreover, foresight-driven policymaking supported by real data analytics, political trend assessment, and the economic scenario planning that enable the governments to anticipate socio-economic shifts and prevent future crises. The TMMS advocates for inclusive policymaking, inviting true input from diverse stakeholders, academia, civil society, religious scholars, and local communities to ensure that the policies reflect the collective wisdom and cultural authenticity. In this regard, Prophet Muhammad's (PBUH) model of consultation (Shura) serves as an enduring example for participatory decision-making.

4.3. Education and Capacity Building

The Societal Transformational challenges cannot be managed without educational reform that nurtures the moral intelligence, creativity, and social responsibility. Indigenous Education systems must integrate moral philosophy, comparative study, and civic training into curricula at all levels (Primary to University). The current education system categorizes individuals into hierarchical grades, emphasizing power over justice. It is essential to reform and restructure the system, integrating indigenous cultural and religious values to promote equity, respect, and holistic development for all members of society. Imam Ali (RA) emphasized, "Knowledge enlivens the soul," and thus, knowledge should serve as a bridge between intellect and morality. Moreover, a young leadership require infinity cycle of moral grooming development programs that should culminate visionary and empathetic leaders which are trained to balance the efficiency with ethics. All national Universities and the management institutes should incorporate TMMS educational frameworks in their courses, and producing such graduates equipped with practical knowledge, policy-making and to implement justice-centered and sustainable policies in both public and private sectors.

4.4. Economic and Social Empowerment

The TMMS promotes an economic model rooted in fairness, equal opportunity, and shared prosperity. It seeks to minimize wealth concentration and empower the communities through inclusive financial systems, ethical investment, and equitable access to the resources. The Economic reforms should prioritize the productive sectors agriculture, industry, research and development and innovation while ensuring that the profits are distributed fairly among all the contributors. Furthermore, this TMMS model underscores the importance of social cohesion where sharing is caring culture is collective responsibility. Therefore, Social welfare systems should be restructured to ensure that every citizen has the access to food, housing, healthcare, and education aligning with the divine directive that "freedom from hunger is the fundamental right of every human being." In doing so, TMMS setting the new growth standards, it is not only materialistic progress but also as a human-centered progress anchored in dignity and justice.

4.5. Monitoring, Valuation, and Continuous Improvement

Finally, the execution plan must be reinforced by a robust monitoring and evaluation framework, that grounded in transparency, accountability, and continuous learning. Hence, the Performance indicators which should measure not only the economic success but also the ethical adherence, social trust, and institutional responsiveness. The Advice mechanism such as citizen audits and public review forums, should be institutionalized to secure participatory oversight. This adaptive structure guide all the institutions to learn from their shortcomings, refine strategies, and maintain their alignment with TMMS moral values transversely changing the socio-political landscape. In essence, the Transformational Model of Management Structure for developing countries serve as a bridge between moral values and power-based governance, and reorienting system toward justice, inclusion, and the foresight. This model is a value addition to existing governance structure, and moral pathway toward sustainable peace, equality, and prosperity. Ultimately, by embedding the ethical values into institutional behavior, TMMS aspires to achieve what Prophet Muhammad (PBUH) envisioned: "a society where power serves the justice and justice upholds the human dignity."

5. DEVELOPED COUNTRIES

The Management system based on Human Power Values (HPV) varies significantly, reflecting the diverse economic structures, governance models, and cultural orientations in developed countries. Even the most developed nations such as the United States, Germany, Japan, Canada, and Australia are classically branded by the high-income levels the extensive industrialization, and the elevated living standards. These, countries have well-established infrastructure, advanced technological capabilities, robust healthcare, education systems, and a high Human Development Index (UNDP, 1990). Yet, there is no single unified global model functioning across all the advanced countries. Therefore, the top managements continuously pursue to discover and improve new methods based on societal changes, aiming to adjust efficiently to evolving political, economic and community conditions (Womack and Jones, 1997; Porter, 2014).

In spite of their shared developmental classification these countries have exhibited their diverse economic compositions with significant contributions from technology, finance, and service sectors. Also, their success is often reflected in high per capita GDP and strong quality of life as indicators (Weber, 1947). Even though Human Power-based management systems have fostered economic efficiency and innovation, yet, they are not free from criticism. The Scholars like Max Weber pointed out that bureaucratic systems are rational and procedurally efficient, but sometimes it prioritizes conformity and hierarchy over human-centered leadership. Furthermore, the opponents contend that such system risk entrenching elitism to marginalizing moral values such as equity and social cohesion. Acemoglu & A. Robinson oppose that the bureaucracy under the extractive regimes, often, it evolves into tools for preserving the elite supremacy rather than serving the public interest (Acemoglu and Robinson, 2012). Hence, the bureaucratic efficiency is productive only when it is embedded within inclusive political and social institutions. Even the most organized system perpetuate oppression and hinder the holistic development when the moral values are missing.

Therefore, Bureaucratic Management System remains foundational among the widely practiced frameworks. This model underscores the formal rules, rigid procedures, hierarchical authority, and a strict the division of labor. Due to this the United States and many European nations have historically employed bureaucratic management in the both public administration and the large corporations. Although, it ensures the consistency, accountability, and predictability, yet, it is frequently criticized for inflexibility, slow decision-making, and resistance to innovation, particularly in rapidly evolving global circumstances (Weber,

1947).

On the other hand, Market-Based Management, encouraged by (Whatley, 2013). The core market mechanisms, competition, and consumer choice, are prominent in the capitalist economies such as the United Kingdom and the United States, where the MBM encourages the efficiency and the dynamism. However, critics argue that the excessive reliance on the market logic erodes equity, neglect social welfare, and widen the inequalities, especially in the essential sectors like healthcare, housing, and education.

There is another significant framework known, Participative Management, this is rooted in the Adam Smith philosophy. Which advocates the employee involvement, flatter hierarchies, and shared decision-making (Smith, 1776). Scandinavian countries such as Sweden and Denmark exemplify this approach, which emphasizing worker rights, social welfare, and the collective responsibility (Dwivedi, 1999). The eminent Scholar Dwivedi said, in spite of its democratic approach and morale-boosting nature, a participative management face challenges in the large and complex organizations, where maintaining the efficiency and timely decision-making can be difficult.

The Lean Management system, pioneered in Japan and symbolized by Toyota's Production System, it focuses on continuous improvement, waste elimination, and operational efficiency (Womack and Jones, 1997). Although highly successful in manufacturing and logistics, still opponents note that its intense control on the productivity can lead to worker fatigue and stifling of the creativity. Similarly, The Strategic Management system, developed by scholar Porter emphasizes that long-term vision, environmental analysis, and competitive advantage (Porter, 2014). It has been widely accepted by multinational corporations and the large institutions (Martin, 1995). While, it provides structure and adaptability, when the input from a lower organizational level is overlooked, and it risks becoming overly disconnected from the grassroots realities. In conclusion, management systems in developed nations are products of the historical evolution, technological progress, and a socio-political maturity. While it demonstrates the remarkable efficiency and innovation, ultimately its sustainability depends on embedding human-centered values within institutional frameworks aligning with purpose and productivity, and the growth with justice.

5.1. DEVELOPING COUNTRIES

The Origins of Power, Prosperity, and Poverty by Daron Acemoglu and James A. Robinson, provides a compelling explanation for the persistent divide between the developed and developing nations. The authors claim that many developing countries remain poor because of the elites, make choices consciously that perpetuate inequality and poverty. These decisions are not born of ignorance but of self-interest, as the status quo benefits those in power. Consequently, the elites often resist to inclusive reforms that might dilute their control or wealth.

Its referrers, to the International Monetary Fund (IMF), there are approximately 152 developing countries, representing about 85.53% of the global population, or roughly 6.87 billion people (WEO IMF Library, 2025). It includes most nations in Africa, Asia, Central and South America, and numerous island states. The Developing countries are often referred to as emerging economies, typically marked lower income levels, with limited industrialization, and a weaker infrastructure compared to the developed nations. The Developing countries are facing persistent challenges including the poverty, inadequate healthcare, limited educational access, and institutional inefficiency.

The Management systems in these developing nations often reflect a hybrid of traditional and modern practices. Along with, elites incapacities within the informal governance, and centralized authority is still around but yet are weird. Moreover, there is a growing trend toward entrepreneurship, innovation, and participatory governance, which is inspired by successful models from advanced economies. As Gyekye notes, that rural communities in Africa and Asia are often maintain the traditional management forms, particularly in agricultural and communal structures, while gradually integrating with modern techniques. However, Economic diversification is crucial for the sustainable development, as

emphasized, that by fostering the entrepreneurship and innovation based on research and development within the developing countries which can reduce dependence on a few sectors and build economic resilience (Gyekye, 1997; Kuznets, 1973). Hence, such efforts are frequently constrained by limited finance access, poor infrastructure, and low technological knowledge and capacity. Moreover, if the foreign investments are not carefully managed it may also perpetuate dependency, exploitation and counterproductive (Kuznets, 1955).

Human capital development is a fundamental for the social progress and sustainable economic growth. Although, the investment in education and healthcare augments the productivity and equity, yet many developing nations are struggling due to underfunded schools and inadequate medical infrastructure. Although, Social and cultural barriers hinder the inclusive policies intended to empower marginalized groups. Particularly in the area of infrastructure and technology the limited public budgets often dictate borrowing that leading to the debt sustainability challenges. Additionally, the rapid advancement and increasing adoption of technology requires a simultaneous improvement in the literacy rate and digital security to prevent the systemic vulnerabilities. On the other hand, the environmental sustainability raises another major dilemma. Therefore, The Developing countries are frequently prioritizing short-term economic gains over long-term ecological balance, resulting in environmental degradation and increased vulnerability to climate change (Kuznets, 1955). Hence, an Effective development models must have the potential to integrate eco-friendly policies and responsible resource management.

To acquire this people presence and equity both are equally important to alleviate poverty and inequality through social programs. But its success hinges to the proper implementation, transparency and sustainable funding. Finally, the regional and global integration only through peace, trade, cooperation, and adherence to international standards can offer opportunities for growth. Yet, the unbalanced power relations within the global trade are often place developing nations at a disadvantage, which are threatening to their cultural identity and local industries. (Kwame Gyekye, 1997).

In summary, although the developing countries are facing multifaceted challenges, despite, they also possess an effective potential to address these issues. The way-forward lies in developing and implementing the indigenous policies, imperative combining inclusive institutional reform. A single brain with multiple hands presents a centralized governance system that hinges to the welfare of human being. All is well only when the end is well, this is achievable through implementing the principles of the Transformational Model of Management Structure (TMMS) for developing countries, such as justice, foresight, equal rights, opportunities, and legal authority. These principles enable gradual shift from dependency toward the sustainable self-reliance and equitable societal prosperity.

6. RESEARCH METHOD

A systematic review approach was employed to analyze the diverse scholarly and institutional sources pertinent to this study. As displayed in Figure 2, the review process followed by the structural approach to evaluate only documents concerning the two primary domains. The Divine's incontrovertible Moral Values (DMV), and the Human Power Values (HPV). The diagram presented in the figure-1 categorizes to the reviewed documents which is demonstrating the inclusion and exclusion criteria applied across the both domains. Initially identified total of 399 documents from the credible published sources, including peer-reviewed journals, academic proceedings, conference papers, books, and government publications. This review encompasses works spanning from 200 BCE to 2024 CE, which is reflecting the enduring relevance of divine moral and human power values across the civilizations. During this screening process excluded 90 documents because of its duplication limited relevance or methodological inconsistency and remaining 309 documents qualify for DMV and 90 for HPV analysis. This is a wide temporal scope intentionally adopted to see through the continuity and consistency of divine moral and human power values which remain stable across the time and cultures. Total reviewed documents: in the initial phase 90 documents were screened out, while the remaining 309 provided substantial evidence supporting the Transformational Model of Management Structure for developing countries.

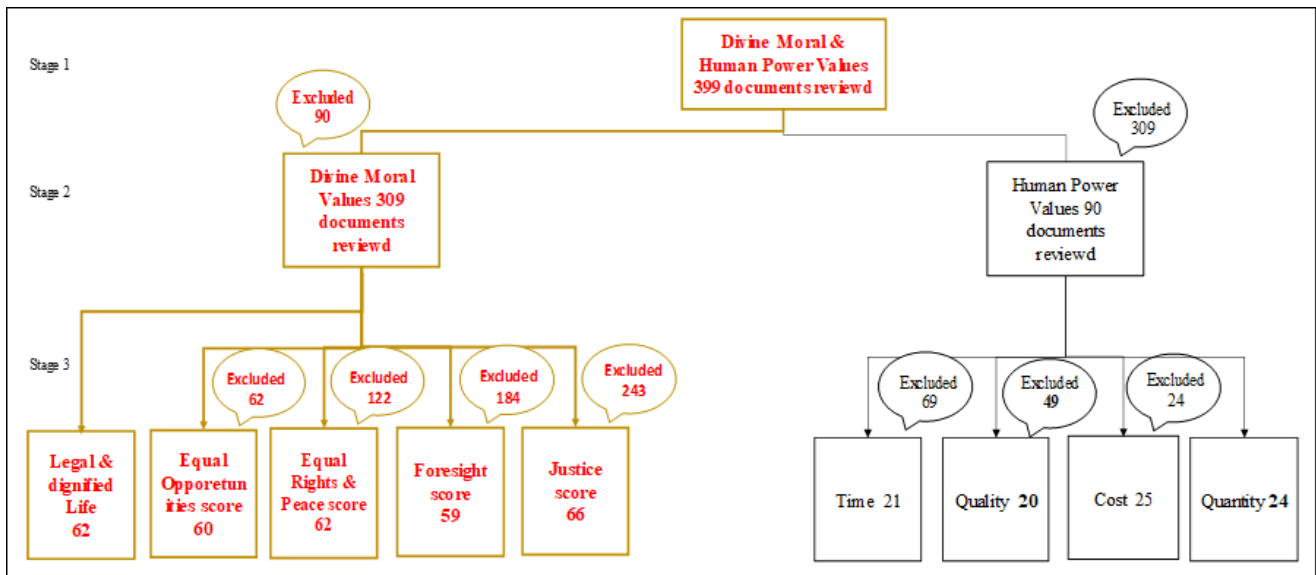


Figure 2: Flow chart of Divine moral and Human power Values

6.1. Breakdown by Category

This systematic review data was consolidated and recorded in the below Table 1. One point was awarded to each pillar to establish the ranking and relative significance within the TMMS framework. Therefore, this table shows that rankings are ranged from 1 to 8 (Highest priority to lowest concern), determined by the securing number of references and importance identified within each publication period. A categorial breakdown of the reviewed documents is summarized as follows:

Table 1: Categorical Breakdown DMV & HPV				
Description	No. of Sources	Ranks (1 - 8)	Period: 200 BCE to 400 BCE	Period: 610 CE to 2024 CE
Divine Moral Values				
Justice	66	1	5	61
Foresight	59	4	2	57
Equal Rights	62	2	5	57
Equal Opportunities	60	3	3	57
Legal Authority	62	2	4	58
Subtotal DMV	309			
Human Power Values				
Time	21	7	2	19
Quality	20	8	1	19
Cost	25	5	3	22
Quantity	24	6	3	21
Subtotal HMV	90			
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GT = DMV + HMV	399			

6.2 Data Conception and Explanation

Above table-1 shows that in this research the Divine Moral Values collectively representing a large proportion of the reviewed literature, underscoring their dominant influence within the TMMS framework.

Figure-3, below present a visual representation of the proportional significance of each value domain titled “Divine Moral vs. Human Power Values.” This pie chart highlights the relative distribution each ethical value as follows:

Justice occupies major portion of DMV, 17% (largest blue section), Foresight: 15% (orange section). Equal Rights: 15% (gray section), Equal Opportunities: 15% (yellow section), Legal Authority: 16% (light blue section), Time: 5% (dark green section), Quality: 6% (dark blue section), Cost: 6% (brown section), Quantity: 5% (dark gray section) respectively.

Although, Human Power Value (HPV) occupies a smaller portion of pie chart, yet, remain crucial in representing practical measurable and operational dimensions within management systems, hence cannot be disregarded. Therefore, Figure-2 emphasizes the integrative nature of the TMMS where divine moral values serve as guiding principles, and human power values form the structural foundation for achieving a holistic and ethical management system. This balance of moral guidance and pragmatic application embodies the essence of the Transformational Model of Management Structure promoting ethical governance sustainable development and equitable institutional performance culture in the developing countries.

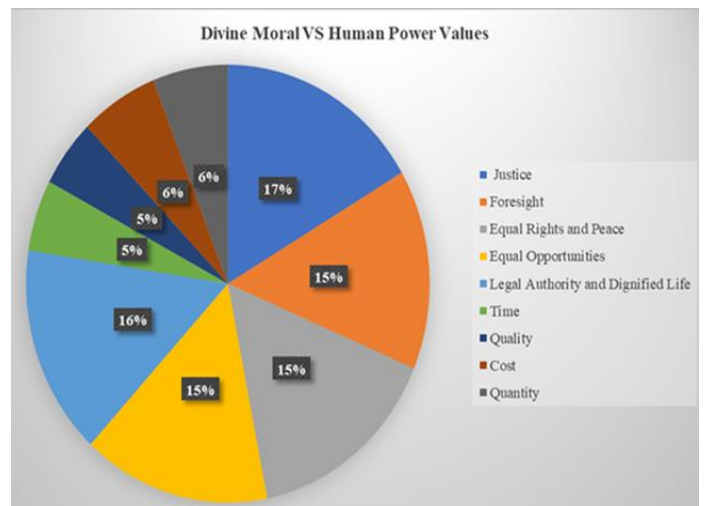


Figure 3: DVM VS HPV

The table-2 below, shows that 66 sources emphasize the divine principle of justice, 59 highlight the importance of foresight, 62 underscore the significance of equal rights, 60 advocates for equal opportunities, and 62 reaffirm the importance of legal authority as essential component of a dignified life. When this is expressed proportionally, justice accounts for 17% of the dataset, foresight 15%, equal rights 15%, equal opportunities 15%, and legal authority 16%. On the other hand, the human power values (HPV) time with 21 (5%), 20 quality (6%), 25 cost (6%), and quantity 24 (5%) constitute smaller portions of the dataset. Therefore, the divine moral dominates over the human power value distribution and demonstrating exclusivity influence within the TMMS framework.

Table 2: DMV and HPV

AMS Grand Data Collection Summary			
S. Nos	Divine Moral & Human Power Values	Subtotal Category	No. of Sources
1	Sub Total	Justice	66
2	Sub Total	Foresight	59
3	Sub Total	Equal Rights and Peace	62
4	Sub Total	Equal Opportunities	60
5	Sub Total	Legal Authority and Dignified Life	62
6	Sub Total	Time	21
7	Sub Total	Quality	20
8	Sub Total	Cost	25
	Sub Total	Quantity	24
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9		Total Points	399
10			

7. RESULT ANALYSIS

This investigation implies in categorization and examination of collected data across two historical timelines, between the 200 BCE to 400 BCE and 610 CE to 2024 CE. The outcome of this research has provided solid foundation to Transformational Model Management Structure. Therefore, this model has divided these values into two primary domains: Divine Moral Values (DMV) and Human Power Values (HPV). Then accordingly, this breakdown incorporates the number of credible sources moral value rankings occurrences and accuracy within each timeframe.

This study reveals that Divine Moral Values: Justice, Foresight, Equal Rights, Equal Opportunities, and Legal dignified life displayed the significant consistency in the historical perspective. Among these values, Justice secured the highest prominence with 66 nos (rank 1), followed by Equal Rights with 62 nos, (rank 2) and Legal Authority with 62 nos, (rank 3). Equal Opportunities obtained 60 nos, (rank 4), and Foresight accounted for 59 nos (rank 5). Particularly, Equal Rights and Legal Authority shared the second rank, underscoring their mutual interdependence. Overall, this DMV domain comprises a total of 309 sources. Conversely, the Human Power Values (HPV) Time, Cost, and Quantity representing the practical dimension of governance. Cost obtained 25 nos (rank 6), Quantity 24 nos (rank 7), Time 21 nos (rank 8), and Quality 20 nos (rank 9). All together these values have formed a subtotal of 90 sources, bringing the combined dataset to 399 sources across both categories.

Although, this critical calculation reveals that the Divine Moral Values have gained continues increase significance and consistency particularly during the 610 CE to 2024 CE. It is evident that a significant societal shift towards ethical values is observed which is surpassing the HPV utilitarian considerations like cost, quantity, and time in importance and impact.

While HPV remain vital for systemic operational efficiency, it largely reflects a material and the procedural approach to the management. This substantial disparity: 309 moral values sources versus 90 focusing on human power values yet it proves the influence and dominance of moral aspect across the history. Therefore, the findings confirm that there is a global trend exist toward the moralization of governance structures. The TMMS study discovered instead to divorce, but vouch for integration of the moral and power values to form a unified and balanced system that improves both governance efficiency and the human dignity. Above all TMMS presents a transformative pathway toward achieving equitable sustainable and ethically wide-ranging systems of governance and institutional reforms.

7.1. Transformational Model

This Transformational Model Management Structure for developing countries is based on a unique thought process that is developed on the principle of a legal dignified life. It aligns with the belief that recognizing the inherent dignity and inalienable rights of all family members that forms the cornerstone of freedom, justice and peace in this world (UN, 1948a). TMMS introduces justice, foresight, equal rights, equal opportunities, and legal authority as interconnected moral pillars that enable individuals to thrive within an inclusive and equitable society.

This model builds upon the Universal Declaration of Human Rights (UN 1948b) and complements the objectives of the United Nations Sustainable Development Goals (2015) emphasizing fairness, inclusivity, and the moral stewardship of authority.

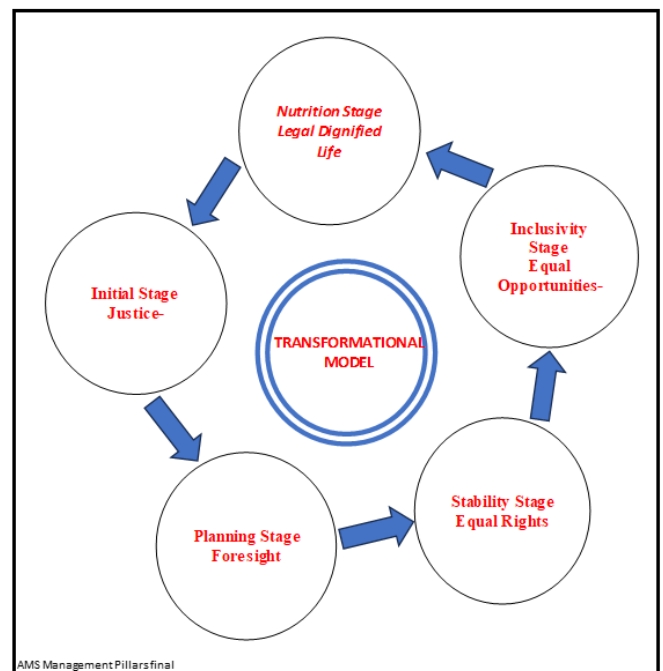


Figure 4: TMMS Pillars

7.2. Procedural Transformational Model

The above figure-4 indicates the working procedure and interactive model of TMMS that illustrates an interdependent circular movement and sequence of operation in an anti-clock direction. This is an operational structure encompassing Justice, Foresight, Equal Rights, Equal Opportunities, culminating Legal Dignified Life. It is also a cyclical process demonstrating that how the ethical governance system emerges from the continual interaction of these moral values that ensuring both structural integrity and societal sustainability.

7.2.1. Initial Stage – Justice

Justice is a corner stone of a social justice system represents the preliminary point of all social equity and cohesion. That legitimizes that law that dignifies human existence and safeguards the fundamental rights of citizens. Justice as a foundational pillar that ensures equality before the law and acts as a moral and legal protection against any sort of the harm bias and discrimination. It creates the ethical framework necessary for unlocking the equal rights, opportunities and serve as the foundational base of sustainable and inclusive societal progress.

7.2.2. Planning Stage – Foresight

The concept of Foresight highlights about the ability of a management at all levels to anticipate future needs, that allows enough time for the preparation and to handle those challenges. Above all “today’s decision secures the well-being of tomorrow”. Therefore, it emphasizes that proactive engagement strategic planning is an ethical responsibility of a public office holder to create a balance among the environmental, social and economic factors for sustainable development. In this regard TMMS vision is “foresight exceeds the prediction”. Hence, it enables all the decision-makers to strategies in peace time with wisdom where the progress remains sustainable and morally grounded.

7.2.3. Stability Stage - Equal Rights

The Equal rights have the core importance is this system and emphasize the establishment of unshakeable foundation of a just and stable society. Hence forth, this principle guarantees that every individual irrespective of race, gender, and status must enjoys the same legal and human rights. Ultimately, ensuring the fairness and equal access to the people and resources uphold the equal rights human dignity and fostering societal stability that enabling citizens to contribute meaningfully in the collective progress.

7.2.4. Inclusivity Stage - Equal Opportunities

Like the equal rights Equal opportunities are the fundamental in this proposed structure, which ensure that all citizens, regardless of the background or circumstance, have the unbiased access to education employment healthcare and equally participation in social cultural and political life. This stage dismantles all the bureaucratic structural barriers and promotes inclusion diversity and empowerment. Therefore, the inclusivity transforms equality from ambition to the reality, and nurturing such surroundings where all people can thrive and contribute to shared prosperity among the society.

7.2.5. Nutrition Stage - Legal Dignified Life

Ultimately a dignified life represents the culmination of all the preceding stages. Where it grounds the realization of justice, foresight, equal rights and opportunities within a framework of lawful protection and moral responsibility. A fundamental definition of an independent respectable and dignified life for human-being is the one who is living with dignity in the society means having the complete access to basic needs, freedom from oppression, and the ability to act with self-respect and self-autonomy without any discrimination. Then a person with legal dignified life participates and serves in the best capacity of the societal organization, which are secured only under the divine mechanism.

Therefore, TMMS acknowledges that the ultimate authority belongs to the Creator, while human beings act as his vicegerent on the Earth. Hence, it is proven that the power without moral check leads to imbalance and corruption in the society, while morality without complete authority lacks to enforce the justice. Thus, to have a sustainable leadership it is imperative to combine both power and morality to deliver harmony and effective governance to the society.

In summary, the transformative governance works with justice consider it as a vital and living principle for all forms of administrations of law and leadership. Therefore, this merger of justice, foresight, equality, opportunity, and dignity creates a self-sustaining moral ecosystem where authority serves the humanity, not the against. This all-inclusive approach sort-out the societal challenges such as geo-economic, climate change, dysfunctional political culture and the inequality, so that the future generations to come steps into a just strong secure and dignified world.

8. DISCUSSION

As far as human effort is concerned, the following results are extracted after the comprehensive study and analysis of 399 credible sources which reveal that persistent shortcomings and gap between the masses and of the contemporary oppressive power-centric system. Therefore, this attempt is to mitigates the gap that underscoring an urgent requirement of a morally grounded alternative system to provide a conducive environment. Moreover, the collected data and literature review highlighting consistently support to the Transformational model management structure for developing countries with core ethical and structural principles.

This analysis also shows that 66 sources emphasize the divine principle of justice, 59 highlight the importance of foresight, 62 underscoring the significance of equal rights, 60 advocates for equal opportunities, and 62 affirm the importance of a legal authority as essential component of a dignified life. When this is expressed proportionally, justice occupies major portion of a pai chart 17% of the dataset, foresight 15%, equal rights

15%, equal opportunities 15%, and legal authority 16%. On the other hand, the human power values (HPV) time (5%), quality (6%), cost (6%), and quantity (5%) constitute smaller portions of the dataset. Overall, the divine moral values dominate over the human power values distribution and demonstrating the exclusivity influence of the TMMS framework.

Further more, these findings spanning the historical timeline from 200 BCE to 2025 CE affirm the enduring relevance and universality of these moral values. Notably, despite the ancient Greece dataset is irrelevant to today’s world, but yet important as reference to align with the current environment and culture.

Therefore, it vital to combine DMV with HPV values within the Transformational Model Management structure and also support both theoretical and practical steps to harmonize moral principles with human power mechanisms. Additionally, a detailed analysis of usury-based financial systems and power-dominant administrative models have revealed that intellectual stagnation and structural discrepancies are the primary causes of their inefficiencies and failures. Consequently, the TMMS proposes single brain with multiple hand an actionable strategy for public and private institutions to balance efficiency with equity and justice, addressing systemic inequalities while improving operational integrity.

Ultimately, it proves that socializing divine moral values with human power values within the Transformational Model Management Structure for developing countries presents a holistic governance basis aimed at improving efficiency sustainability and human well-being. Therefore, this paradigm shift moves beyond the conventional power-centric methods and this envisioning morally inclusive institutions ready to confront contemporary, socio-economic and environmental challenges.

9. CONCLUSION

The starvation is an instrumental, consistent bone of contention and one of many reasons of restlessness and oppression in the society. It has been used as a tool to desensitize and control the human-being in the society, where human power prioritizes the profit over people and power over compassion. Historically observed that the reliance on power alone has resulted in chaos, fear, selfishness, and systemic inability. However, the twenty-first century begins with an era of optimization where Transformational Model Management Structure of developing countries aiming to foster the inclusive institution sustainable growth and societal reforms.

Moreover, the empirical results confirm that integrating Divine Moral Values with Human Power Values are vital to harvest the desired outcome. Consequently, this study provides a foundation to refine the governance, enhance the investigative method and improve management structure. Henceforth, recommends to the future researchers to focus on refining the related proposals to enhance the accuracy and relevance.

Eventually, the human progress and destiny is shaped by their own intention and action. This TMMS model envisions a fair competitive environment where individual performance drives collective progress. The recent past has proven that “Power corrupt an individual and absolute power corrupts systems.” Therefore, the moral value addition to governance system is not an ethical luxalary but through a single brain with multiple hands incontrovertible to sustainable goals and a just society.

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