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Research paper

Management Ethics for Islamic Development Institutions in Malaysia: An Approach of Hisbah

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Abstract

The purpose of this study is to examine and highlight hisbah as a management ethical approach for Islamic development institutions. Generally, each institutions has its own ethic that has been gazette. However, this study attempts to emphasize hisbah as an approach in management ethics to be emphasized in the Islamic development institutions. This is because hisbah is a supervisory method born from Islamic epistemology and also practiced by the Prophet Muhammad SAW. Hisbah is also a holistic ethic because its application encompasses internal and external surveillance within each person. In addition, hisbah method also emphasizes the relationship between humankind and Allah SWT, human beings and human beings with natural resources. However, some issues must be resolved. What are the definitions and components contained in hisbah? How hisbah can be practiced as a management ethic for Islamic development institutions? This study is generally aimed to addressing these issues. This study applies descriptive research design and document study as a means of collecting data. Finally, this study found that hisbah has several components to be implemented as the ethical management for Islamic development institutions. In addition, the study also found that the adoption of hisbah as ethical in Islamic development institutions would create more disciplined, proactive and good employees as well as able to boost the performance of institutions to better performance.

1. Introduction

The emergence of Islamic development institutions is very vigorous and proactive especially when the position of Islam began firmed in the region of Nusantara around the early 15th century. It was developed as a manifestation of the seriousness of the efforts to develop Islamic-based development (Fadzila Azni Ahmad, 2008: 354). These Islamic development institutions include the institutions of worship, administration, education, finance, legal, medical, socio-economic, welfare, community, da'wah and etc.

Looking at these positive developments, the management need to be based on ethics that coincides with the guidelines provided by Islamic law. Hisbah is one of the methods introduced by Rasulullah SAW as an ethic in implementing every aspect of life including in management aspect. In this situation, issues are raised. What is the approach of hisbah that can be applied as an ethic in the implementation of Islamic development institutions? Therefore, this study attempts to emphasize a hisbah approach as management ethics in the implementation of Islamic development institutions. Prior to the discussion on hisbah, this study begin with a discussion on the scenario of Islamic development institutions in Malaysia.

2. Scenario of Islamic Development Institutions In Malaysia

In Malaysia, when Malaysia's position begin to stabilize especially after independence around the 1950's, the Islamic development institutions in various fields were developed. Besides mosque institutions, the development of Islamic administrative institutions in Malaysia are among the earlier institutions built. This administrative institutions aimed to maintain the Islamic affairs more systematic and organized. Among the earliest Islamic administrative institutions established in Malaysia was the National Council for Islamic Religious Affairs Malaysia (MKI) in 1968 whose establishment was agreed upon by the Conference of Rulers. In 1974, the Secretariat of MKI was upgraded to a Religious Division in the Prime Minister's Department and was named the Division of Islamic Affairs (BAHEIS) (JAKIM, 2012).

In line with the current developments and needs of the Muslim community, the Division of Islamic Affairs (BAHEIS) has been restructured. On October 2, 1996, the Cabinet Meeting had agreed to upgrade BAHEIS to be a Department from 1 January 1997 under the name of Department of Islamic Development Malaysia (JAKIM). It was established to enact policies and coordinate the development and progress of Islamic affairs in Malaysia including coordinating halal certification activities in the country (JAKIM, 2012). The role of JAKIM is supported by the State Islamic Council (MAIN) and the State Islamic Religious Department (JAIN) that are established in every state.

Other than religious and administrative institutions, educational

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institutions are also one of the earliest institutions developed in Malaysia. The pattern of education that existed at that time was more informal. It exists and grows alongside the expansion of Islam in the Peninsular Malaysia states and the Malay Archipelago. At that time, there was an educational institution called 'Sekolah Pondok'. Sekolah Pondok' was developed and developed jointly by the local community. The concept of Sekolah Pondok was expanded and developed around the 18th and 19th centuries, especially in the states of Terengganu, Kelantan and Kedah. Along the sequence of these developments, many Islamic scientists were born and they had the ability to spread Islam in the Peninsular Malaysia (History of Educational Development in Malaysia, 1600-1990: 5).

The current trend of modernization brings the education system into a formal and systematic system. Consequently, many Islamic schools and universities were established such as government religious schools, Sekolah Pondok, Sultan Zainal Abidin Religious College (KUSZA) , International Islamic University Malaysia (IIUM), Islamic University Malaysia (UIM) , Islamic College of Johor (MARSAH) (1997), International Islamic Universiti Collage Selangor (KUIS), Islamic Science University of Malaysia (USIM) and etc.

Further, this positive development is followed by the establishment of Islamic faculties and centers such as Centre for Islamic Development Management Studies (ISDEV) at Universiti Sains Malaysia, Baitulmal Professional Institute at Universiti Teknologi Mara (UiTM), Faculty of Islamic Civilization at the University of Technology Malaysia (UTM) and several other institutes. This is seen as a manifestation towards the empowerment and development of Islamic education in this country.

In addition, Islamic financial institutions are also growth rapidly. In Malaysia, Islamic financial institutions established are divided into two types namely non-banking institutions and banking institutions. The establishment of this Islamic financial institution started with the establishment of Pilgrims Fund Board (LTH). LTH established in 1963 has been a catalyst for the development of more active and effective financial institutions. In the context of banking institutions, Bank Islam Malaysia Berhad (BIMB) became the first banking institution that are established in Malaysia in 1983. This was followed by the establishment of Bank Muamalat on 1 August 1999. The development of this highly developed and competitive Islamic financial institution became a mistake one of the reasons most conventional financial institutions today also offer Islamic financial services and products. This is evidenced by the existence of CIMB Islamic, Maybank Islamic, Hong Leong Islamic Bank and other financial institutions offering contract-based products and other Islamic principles. For example, the contract of al-Mudarabah, al-Murabahah, al-Wakalah, al-Qard al-Hasan and al-Ijarah.

Apart from setting up institutions in terms of worship, administrative institutions, educational institutions and financial institutions, other Islamic development institutions have seen growth since the 70s. Among them are socio-economic institutions such as the Malaysia Islamic Economic Development Foundation (YaPEIM) (1976); legal institutions such as the Malaysian Syariah Judiciary Department (1996) and State Syariah Courts; medical institutions such as Pusat Pengajian Islam Sdn Bhd (PUSRAWI) (1984) and Tawakal Hospital (1984); community institutions such as the Malaysian Islamic Consumers Association (PPIM) (1997) and da'wah institutions such as the Islamic Dakwah Foundation Malaysia (1974).

Apart from these, there are still many Islamic institutions and organizations set up to safeguard the affairs of Muslims as well as to enhance Islam. Looking at these developments, the ethics of management to manage these institutions should be implemented more seriously. One of the ethics taught by Rasulullah SAW is hisbah.

3. Findings and Discussion

Ideally, Islamic development institutions that are promoted to Islamic development should be built and managed in accordance with Islamic teachings (Muhammad Syukri Salleh, 2002). For this reason, the study aims to highlight its own as a management ethic which should be highlighted in Islamic development institutions in Malaysia.

Generally, hisbah is an oversight method that emphasizes both vertical and horizontal dimensions ie the relationship with Allah SWT and human relationships. His epistemological sources are the Qur'an and al-Hadith in addition to the sources of support for al-Ijmak and al-Qiyas scholars. This means that it encompasses the knowledge of nazari, the prophecies of 'aqli with the conclusions of naqli in an integrated manner. The next discussion is about the definition of hisbah, his components and his approach as a management ethic to be realized in Islamic development institutions.

Definition of Hisbah

The word of hisbah can be defined from the language and Islamic terms. From the point of language, Ibn Manzur (1966: 17) states that hisbah is a masdar (derivative) from the word ihtisaba (expecting a reply from Allah SWT). Ihtisab also intends to examine, administer, view, prevent or detain such as restraining a person from doing evil. Al-Zubaydiy (1994) argues that hisbah is a derivative of the word of husban which also means calculations.

Dasuqiy (1962: 9) and al-Mawardiy (1966: 240) also present a similar view of saying hisbah invites to goodness when it is evident that it is abandoned and prevents from evil when it is manifest. Ibn Khaldun (1930) states hisbah is a religious duty included in the command of doing good and preventing evil. According to him, it is the duty of those who govern the affairs of the Muslims. This explanation is supported by Ibn Taymiyyah (1992) who say that hisbah is a da'wah in performing amar ma'ruf nahy munkar. Hence, the existence of hisbah is seen observing mankind rather than breaking the covenant with Allah SWT which has been tied up since the beginning again. Ibn Bassam (t.t.) defines hisbah as amar ma'ruf nahy munkar in repair (islah) fellow human beings. Al-Ukhuwwah (t.t.) also gives a similar definition. He said hisbah was an act calling for good and preventing from evil that aims to improve the lives of the people.

Therefore, it is concluded that Islamic scholars have their own views on the definition of hisbah. However, the views expressed are not much different from one another and are still based on amar ma'ruf nahy munkar which is the practice of invoking good deeds and preventing acts which is wrong.

Components in Hisbah

There are five principles outlined in the execution of hisbah which is the principle of the supervision of Allah SWT, the principle of recompense of retribution, the principle of responsibility for the deeds performed, the principle of obligation to bear the trust and the principle of obligation to prevent evil (Dasuqiy, 1962: 25; Abdullah, 2000: 5; Makhsin, 2008).

The principle of supervision of Allah SWT is a reality which illustrates that Allah SWT always sees the behavior of man that is done in an express or implied manner and every practice performed will not be missed from receiving the corresponding reward. The proper principle of retaliation causes every person to receive a reward for every practice whether good or bad though at least the practice. The principle of responsibility for doing what is done is a situation every human being will be asked and accounted for by Allah SWT on every practice. The principle of obligation to bear the trust is that every day's daily duties are seen as trust by Allah SWT which cannot be taken lightly because it is always under the control of Allah SWT. The principle of duty to prevent evil is a principle that Allah Almighty has commanded to each of

His servants. Any negligence and negligence in carrying out the duty of oversight of unlawful things is a matter condemned by the teachings of Islam (Dasuqiy, 1962: 25).

In addition to the principles of hisbah, there is another component emphasized in implementing hisbah ethics. Hisbah ethics is also known as muhasabah al-nafs. Muhasabah means calculating any practice or act whether born or inwardly in motion or silence aimed at ensuring that every act is always to receive the blessings of Allah SWT towards achieving happiness in the hereafter while al-nafs is the breaker between a servant and God. Hence, the definition of muhasabah which means counting and al-nafs which means original to a crime, has to do with the process of controlling humans. Thus, through the process of muhasabah al-nafs, mankind will always count the origin of evil so that it can be used as a guide and example for the next self-improvement (Makhsin, 2008: 67).

It should be practiced by every member in Islamic development institutions as ethics because their primary responsibility is to realize the oversight of Islam (Makhsin, 2008: 65). Muhasabah al-nafs is more emphasized by al-Ghazaliy (1968) as he himself is a Sufi scholar and strongly emphasizes the importance of self-counting as a process for carrying out hisbah's trust.

Hisbah as an Ethics of Management of Islamic Development Institutions

As discussed in the previous section, hisbah is an oversight approach that strives for the sake of sinful deeds. Among the arguments of the course is that it is based on the Qur'an as follows:

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

(Ali-Imran, 3: 104)

According to Surah Ali-Imran (3: 104), Allah SWT states that the implementation of good deeds is a practice of successful people. Since the perpetrator is al-insan (human), hisbah is considered suitable to be formulated as ethical or as a code of ethics in the management of Islamic-based development institutions. The summary of the formation of hisbah as ethics in the management of Islamic development institutions is as in Figure 1:

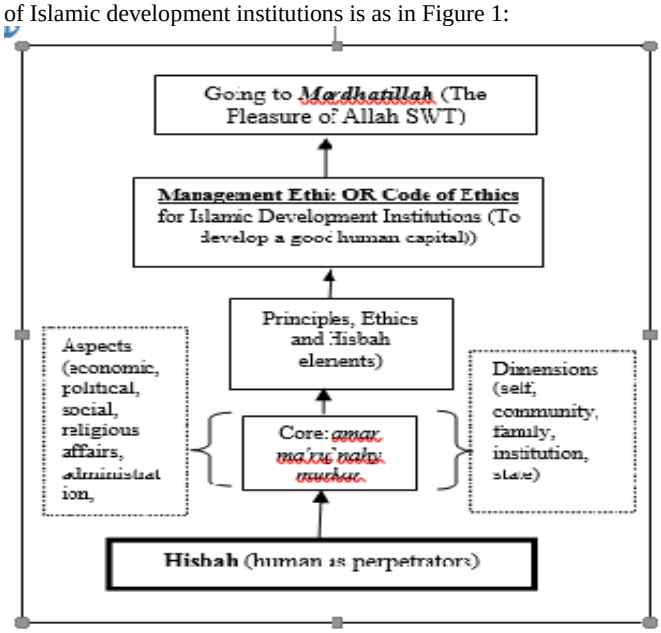


Figure 1: Hisbah was formed as Ethics or Code of Ethics in the Management of Islamic Development Institutions

Figure 1 shows the position of hisbah which can be implemented and appointed to be ethical in the management of Islamic development institutions. More than that, hisbah can be made as a gazetted ethical code of ethics that must be held and adhered to by all members of an Islamic Institution Figure 1 illustrates the implementation of hisbah on the basis of the moral values can be implemented in all aspects of human life including economics, politics, social, religious affairs, administration, business and others. In addition, hisbah can also be applied in every dimension and human life, starting from self, family, society, organization, institution and even state level. However, the discussion of this article is more focused in the context of the institution.

In this case, the principles and ethics of hisbah should be emphasized so that hisbah can be adopted as a formal ethic or ethical code that needs to be understood, appreciated and implemented by all members in Islamic development institutions in particular and other institutions generally.

4. Conclusions

In conclusion, hisbah is a form of amar ma'ruf nahy munkar. This means that his execution is from Allah SWT. Hisbah is basically appropriate to apply in all aspects of life. In the context of the institution, hisbah is best described as one of the ethics that must be understood and implemented by all members of the institution. With the practice and application of hisbah, it is believed that institutional members will work with more progressive, transparent and trustworthy on their responsibilities and work as well as making them work sincerely for Allah SWT. Thus, Islamic development institutions will be able to move more forward with the goals, vision and mission set by the institution.

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