Hisbah in Human Management: An Analysis on Contemporary Research Patterns

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ABSTRACT

Human management is one dimension of knowledge that is very wide. The focus is to manage the components that are inherent in the human. In Islam, *hisbah* (accountability) is a branch of knowledge that was taught by the Prophet SAW for managing humankind. Hence, arises two questions. Are there specific studies on *hisbah* from a human management aspect? How far are these two dimensions of knowledge related to contemporary studies? Generally, this paper aimed to answer these questions by theoretically analysing contemporary studies on *hisbah* in human management. This study was implemented based on documented data, which was analysed using the content analysis method. The findings from this analysis summarized that contemporary studies on *hisbah* had indirectly touched on the whole dimension of human life, especially that involving human management.
Keywords: *Hisbah, Human Management, Contemporary research*

INTRODUCTION

Human management is one discipline in Islamic knowledge that is important and dynamic in nature. It stands out among the knowledge propagated Allah SWT through the al-Qur'an and delivered to humankind by the Prophet SAW and fellow Messengers of Allah SWT. Human management has been frequently discussed at the present because the global demand for it has exceeded the scope and limitations of human resources management. It comprises various aspects and elements, including *hisbah*.

In the field of knowledge, *hisbah* is an important discipline in Islam, what more when related to human management. Based to history, there are numerous literary works on *hisbah*. Some of the discussions are contained in scriptures such as *al-Hisbah fi al-Islam* (1992) by Taqiyuddin 'Abd Abbas Ahmad Ibn 'Abd al-Halim 'Abd Salam Ibn Taymiyyah al-Harraniy al-Hanbaliy, *al-Ahkam al-Sultaniyyah wa al-Wilayah al-Diniyyah* (1966) by Abu Hasan 'Ali Ibn Habib al-Basriy al-Mawardiy, *Ma`alim fi al-Qurbah fi Ahkam al-Hisbah* (1976) by Ibn al-Ukhuwwah and *Ihya' Ulum ad-Din* (1968) by al-Ghazali. These discussions portray *hisbah* in a special light among Islamic scholars, which has demanded their ideas and thoughts to be documented. These literary works have been well-read and acclaimed by many in the form of implementing these ideas and thoughts. Developments in the implementation of the *hisbah* element began during the time of

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the Prophet SAW until the Uthmaniyyah era. Indirectly, the implementation shows that *hisbah* was one of the methods introduced by the Prophet SAW to manage and mould humankind.

RESEARCH OBJECTIVES

Generally, this article intends to identify contemporary studies about *hisbah* in human management. Specifically, this article intends to identify, analyse and summarize studies on *hisbah* in human management that have been produced by contemporary researchers.

LITERATURE REVIEW

Hisbah is one discipline of knowledge that is important in Islam, generally and human management, specifically (Dasuqiy, 1962:19; Makhsin, 2008:1). Its religious basis relies on the divine call of *al-amr bi al-ma'ruf*[1] *wa al-nahy 'an al- munkar*[2]. This divine call is a form of guidance bestowed by Allah SWT through the al-Qur'an and delivered by HIS fellow Messengers and is a part of syariat Islam (Ibn Taymiyyah, 1994:21; al-Ghazali, 1984:9).

Hisbah is an important element in human management. It is a mechanism of control or monitoring for the self, family, society, organization, institution and country. It was introduced by the Prophet SAW in the form of a practice. There are several Hadith that mention the initiatives of the Prophet SAW in implementing the *hisbah*, among them are:

"*That the Messenger of Allah (□) passed by a pile of food. He put his fingers in it and felt wetness. He said: 'O owner of the food! What is this?' He replied: 'It was rained upon O Messenger of Allah.' He said: 'Why not put it on top of the food so the people can see it?' Then he said: 'Whoever cheats, he is not one of us.'*"

(Narrated by Muslim, No. Hadith 1315, At-Tirmidhi, 2007:114)[3]

Hisbah was then implemented during the era of *Khulafa' al-Rasyidin* (11-41H) and the reign of the Umayyah (41-132H), Abbasiyah and (132-656H) empires until the fall of the Islamic empire of Uthmaniyyah (680-1342H).

In brief, the beginning of Islam could be portrayed as a civilised era because Islam had succeeded in reinforcing its position and claimed numerous successes in the field of religion, administration, military, politics, medicine and various fields of knowledge. *Hisbah* functions to

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[1] The word *ma'ruf* means noble or good virtues in the form of words, actions or behavior that is demanded by syarak (Dasuqi, 1962:9).

[2] The word *munkar* comprises all forms of words, actions and behavior that is prohibited by syarak (Dasuqi, 1962:9). According to Ridwan (1990:24-34), *al-amr bi al-ma`ruf wa al-nahy 'an al-munkar* is mandatory and imperative as well as highly demanded in order to save humankind from blasphemy and treason to Allah SWT.

[3] This Hadith was narrated by at-Tirmidhi in the *al-Buyu'* and *Ma Ja'a fi Karahiyah al-Ghisy fi al-Buyu'* chapters. It was also narrated by al-Imam Muslim in his Shahih scripture no. 280, 279, in *al-Iman* and *Qaul al-Nabi: "Man Ghasysyana Fa laysa Minna"* chapters.

lure humankind to carry out good deeds (*makruf*) and forbid what is despised, prohibited and against the syariat Islam ('Abd Allah, 1996:58).

Hisbah is one the monitoring mechanisms that is based on the Islamic paradigm. It begins with the implementation of practices emphasised by the Prophet S.A.W (Ridwan, 1990:35). Then, it expanded to become a body, department and finally became the main institution in the administrative system within an Islamic government. At this juncture, *hisbah* was not only involved in religious aspects or *ukhrawi*, but also worldly aspects too. The implementation of *hisbah* was aimed at substantiating *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar*[4] (al-Ghazali, 1968:398) as recorded in the Qur'an:

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

(Surah Ali-'Imran, 3:110)

During the reign of Caliph 'Umar Ibn al-Khattab[5], around 13-23H or 634-644 AD, he had initiated the evolution of *hisbah* (Makhsin, 2008:24). Then, the implementation of *hisbah* changed dramatically during the era of the Abbasiyah reign, in which its role was placed under the auspices of a specific institution. Moreover, its jurisdiction had expanded with greater responsibilities, which was to uphold the law and to police societal morals ('Abd Allah, 1996). The efforts of previous Islamic rulers had proven that *hisbah* in reality was suitable to be practiced and implemented at higher levels in a systematic and organised manner, especially in a national system of governance. The *hisbah* institution has got special jurisdiction. Its heyday as a formal government body during Islamic rule portrays how Islam emphasised the development of a monitoring institution.

Hisbah was built under an outstanding Islamic paradigm, with its own history of formation, a unique style of implementation and a noble intention. *Hisbah* should in fact become the reference and guide for contemporary development institutions, especially those that function as a body or unit for monitoring purposes.

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[4] According to famous Ulama, among them being Ibn Taimiyyah (1973), al-Ghazali (1968), Ibn Khaldun (1930) and Ridwan (1990), *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* is a practice that reinforces elements of makruf and prevents what is prohibited. This mandatory nature is an imperative that is demanded for saving humankind from the clutches of blasphemy and treason to Allah SWT (Ridwan, 1990:24-34).

[5] Caliph Umar Ibn al-Khattab was a famous ruler with the wisdom in leadership. He formed several departments in order to help administer his rule, including the *hisbah* institution. He was also the *muhtasib* who always frequented and observed the situation at the marketplace with a walking-cane while advising and giving instructions as well as listening to complaints from the community. For example, Caliph Omar had once advised an individual to only carry the weight of goods that he could muster and not more than that (Abdullah, 2000).

METHODOLOGY

Research methodology is a method for designing, collecting and analysing data in order to obtain proof that could explain the problem of the study and support the conclusions. In order to implement this study effectively, the research methodology was divided into three parts. First was the research design, second was the data collection method and third was the data analysis method.

According to Marican (2006:81-83) and Sekaran (2010), the research design is the overall picture that shows in detail how a particular research is carried out. It is a blueprint pertaining to elements related to sampling, data measurement and analysis. Meanwhile, Chua Yan Piaw (2006:53) stated that the research design is determined by the aim of the research. Since this is a qualitative research, a suitable design for this kind of research would be an exploratory research design. An exploratory research is a research that explains the reasons for a particular situation (Adler & Clark, 2008:14; McNabb, 2013:303). In the context of this research, the exploratory research design was chosen to try to explain the contemporary research patterns related to *hisbah* and human management that has been implemented.

As for the data collection method, this research had used a secondary source of data. Usually the secondary source of data was obtained from library research, comprising published and unpublished data. These data include references to articles, journals, proceedings, thesis, dissertations, books and any form of text related to this research.
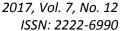
Generally, qualitative data analysis involves the provision of explanations for a particular issue. Thus, being a qualitative study, all data obtained were analysed using the content analysis method. According to Gardner (1968) and Neuman, (2003), the content analysis method is a form of investigation for making organised conclusions by determining the specific characteristics of a particular situation or matter at hand. Hence, the content analysis method was used in this study to analyse the findings pertaining to *hisbah* research patterns and human management.

FINDINGS AND DISCUSSIONS

Arguments about *hisbah* were mainly discussed by Muslim thinkers, either at the local or international levels. Based on the evidence, numerous contemporary literary works and research related to *hisbah* have been produced.

The topics or aspects of focus in these literary works related to *hisbah* had touched on matters pertaining to *hisbah* itself, economy, legislation, political systems and administration, commercial crime as well as environmental sustainability. These aspects have also been emphasised in literature produced at the local and international levels.

The literature related to *hisbah* and produced at the international level had discussed various different issues and matters. For example, a paper by Adamu (2008) intended to analyse

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hisbah, in the context of '*informal policing*' in Zamfara and Kano in Nigeria. It also intended to seek the location of the '*vigilantes*' issue in the Nigerian political context. Although this study did not directly discuss human management aspects, in reality this matter is closely related to efforts to manage humankind. Ahmed Mansour (2007) had tried to focus on the situation revolving around socialization activities in a community. According to him, there exist a section of society that possesses noble values and adheres strongly to the commands of Allah SWT. However, there is also a section of society that practices immoral activities such as murder, robbery, adultery, false accusations, corruption etc. Thus, arises the question whether *hisbah* could be implemented in such situations. Is the implementation in the form of advice or could there be physical punishment as well? Mansour (2007) tried to answer these questions. He stated that *hisbah* was not specifically mentioned in the al-Qur'an but was interpreted through the divine call *al-amr bi al-ma'ruf wa an-nahy 'an al-munkar*. This study was actually an effort to manage humankind in order to create a society with an admirable personality.

Besides that, Abdelsalam (2005) looked into the current reality but tried to cite ideas that referred to the thinking of Islamic scholars such as al-Ghazali, al-Mawardi and Ibnu Taimiyyah. This study differed with that by Olsson (2008), Hasan (2009) and Rasheed (d.u.). For example, Olsson (2008) tried to emphasise on cases related to heretical doctrine (*bid'ah*), such as religious deviation or treachery (*murtad*) in Egypt. Hasan (2009) discussed customs (*adat*) vs theology and syariat Islam in *Wilayatul Hisbah* in Nanggroe Aceh Darussalam (NAD). Next, Olaniyi, Rasheed (d.u.) intended to investigate the capacity or capability of *hisbah* in enforcing Syariah law from several aspects, such as morality and sexuality, as well as the identity and regulations regarding territoriality pertaining to Syariah law. Moreover, if observed carefully, all three literatures are within the religious confines of Islam.

Therefore, the works of Susanne (2008), Hasan (2009), Adamu (2008) and Mansour (2007) all involved case studies. This differed with some international works that were theoretical in nature and did not involve case studies, such as works by Kelsay (2007), Poulsen (2011), Mansour (2007), Fontaine (2008), Islahi (2007) and Elsergany (2010). For example, Fontaine (2008) intended to introduce a problem-solving model that combined values and conscientiousness according to Islam as well as to tell readers about the field of management from an Islamic perspective. Ahmed Mansour (2007) used the story-telling method, in which he spoke about the re-emerging history of the expansion and implementation of *hisbah*. Poulsen, Thomas (2011) had discussed how huge profits obtained by shareholders in a controlled firm had an effect on the firm's equity and investment decisions.

Innumerable literature and studies related to *hisbah* at the local level have also been produced such as by Abdullah (2010) and Ghazali (2010), Mohd Nor (2010), Saleh (2010), Abdul Rahim (2010) and al-Qudsy & Ab Rahman (2011), Makhsin (2014), Ibrahim (2015), Ismail (2017), Mohamad Tahir (2017) etc. Just as the numerous literature produced at the international level, local literature related to *hisbah* have various fields and emphasis. Moreover, these aspects in

the local literature are related to human management although they are not explicitly mentioned in the studies.

For example, Abdullah (2010) intended to focus on the capabilities of *hisbah* institutions and the role of *muhtasib* in enhancing the quality of governance, especially in commercial and marketing aspects, including economical and financial aspects too. According to her, the implementation of *hisbah* would open up avenues for implementing good governance in a governmental system. The best way to implement *hisbah* would be to create an agency such as the Anti-Corruption Commission, National Audit Department, District Council, Religious Affairs Department or SUHAKAM. This study had shared the views of Mohd Nor (2010), who stated that *hisbah* does not need a specific department or ministry to function. Conversely, the fundamentals of *hisbah* should be a guide to be assimilated and practiced by existing agencies mentioned earlier. He also mentioned that all monitoring organisations need to ensure the adherence to the *hisbah* system. At the same time, the government must adhere to the *hisbah* system and give complete freedom to these agencies to carry out their duties.

Besides that, the study by al-Qudsy and Ab Rahman (2011) was rather unique and different from other studies. Their discussions found that the type of governance by Caliph Umar Ibn al-Khattab can and should be applied in order to foresee good governance based on Islam. The study also mentioned that in implementing *al-siyasah al-syar'iyyah*, there were several principles developed by Caliph Umar Ibn al-Khattab and this included *hisbah*.

So to was the study by Abdul Jabbar (2011), which analysed the crime of receiving illegal funds in corporate crime and professional intermediary liabilities. Ghazali (2010) explained the concept of *hisbah* and stated that al-Mawardi had outlined that the duties of an appointed controller of *hisbah* as being *fardu ain*. Both these studies had discussed *hisbah* from a human management perspective.

Studies by Ismail (2017), Mohamad Tahir (2017) and Abdullah Halim (2017) were carried out in a theoretical context. Ismail (2017) studied *hisbah* in a business work culture context, Mohamad Tahir (2017) had studied *hisbah* prevalent during the reign of three Caliphs in the Uthmaniyyah era, while Abdullah Halim (2017) had discussed *hisbah* in the environmental management context. All three studies in reality had looked into *hisbah* in the context of managing humans and their lives in line with the demands of syariat Islam.

The result of the analysis found that most of the literature, either at the international or local levels had emphasised their own thoughts and focus. Based on the discussion on *hisbah*, it could be seen that contemporary academicians, especially those discussing *hisbah*, were courageous enough to adduce and champion their own thoughts. This was obvious in the diversified fields related to *hisbah*. This also indicates that academicians currently have succeeded in branching ideas and adapted the function of a particular knowledge into several aspects.

CONCLUSION

Hisbah is one discipline of knowledge that plays a role as a monitoring body in order to achieve the aim of *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar.* The actual production of a large number of studies on *hisbah* have been currently initiated, both at the international and local levels. Studies concerning *hisbah* have been initiated in numerous aspects such as the aspects of administration, enforcement and the assimilation of this concept in a particular working culture.

Studies concerning *hisbah* have not been mentioned directly in the context of human management. However, in reality, these studies have indirectly touched upon human management. This is because human management is a wide field that includes the physical, spiritual, emotional and intellectual management of an individual. It also comprises the administrative and enforcement aspects so that the individual develops with appropriate human values in accordance with Islam. Hence, *hisbah* is the most suitable indicator that should be assimilated and adapted in order to realise a positive outcome as well as enable its implementation to receive the blessings of Allah SWT.

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