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Self Supervision Using Hisbah Practise among Lecturers

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Abstract

This study was conducted to see the level of self-monitoring of lecturers at the Higher Education Center using the hisbah approach. The practice of hisbah is a practice of internal supervision that acts as *al-amr bi ma'ruf wa al-nahi mungkar* (calling towards goodness and preventing evil). The objective of this study is to identify the level of self-monitoring of lecturers using self-assessment in the teaching and learning process. The study sample consisted of 25 lecturers at the University of Melaka using a questionnaire. The study is seen from the six elements of hisbah, namely *musyaratah* (agreement of the heart), *muraqabah* (observation of behavior), *muhasabah* (calculation of practice), *muraqabah* (spiritual affirmation), *mujahadah* (resistance to lust) and *muatabah* (affirmation of the soul). Data were analyzed using SPSS version 12.0. Descriptive statistics were used to analyze the study data. Findings show that lecturers' self-assessment practices are at a high level. Therefore, every lecturer should have self-awareness to help them in the practice of hisbah in teaching and learning.

Keywords: Hisbah, University of Malacca, Lecturer, Malaysia

Introduction

Lecturers play an important role in the development of education in all higher education institutions. Many factors affect the quality of a lecturer's teaching. Among them is his intellectuality from an epistemological point of view, nature, attitude, style of teaching presentation and so on. Good and complete criteria owned by a lecturer will ensure learning becomes more efficient and effective (Haslina et al., 2009). The credibility of a lecturer will affect the excellence of his students. According to Shakirurahman (2005) stated that students' academic performance has a significant positive relationship with the lecturer's leadership style. More excellent students will result from the excellence of a lecturer (Toh, 2003).

The role of lecturers especially in Islamic education is very challenging in this era of globalization. The lecturers are responsible for shaping the students into pious and virtuous

people. In order to achieve this goal, monitoring or control activities and evaluation of the credibility of lecturers need to be done. Hisbah is one of the management mechanisms that complements the supervision function. It is in line with his goal to respond to the call of al-amr bi al-ma'ruf wa al-nahy 'an al-munkar. The supervision that is played is not only limited to the institution of hisbah, in fact it plays a big role in ensuring that every dimension of Maududi's life is always directed to do good and prevent from evil (Ibrahim, 2015). The practice of this hisbah can make people aware of the responsibility of preserving the rights of Allah SWT, the rights of humans and the common rights between Allah SWT and humans.

The practice of hisbah is an effort to make believers aware of morals through strong religious and spiritual appreciation and in line with the nature and will of Islam. It is emphasized by Ibn-Khaldun (2002), he defines hisbah as the task of inviting to good things and preventing from doing bad things. The practice of this hisbah involves six main components, which are *musyaratah* (agreement of the heart), *muraqabah* (observation of behavior), *muhasabah* (calculation of practice), *muraqabah* (spiritual reinforcement), *mujahadah* (resistance to lust) and *muatabah* (affirmation of the soul) (Hawwa, 1998).

Purpose of the Study

This study aims to identify the level of hisbah practice that contributes to the supervision of lecturers in the teaching and learning process. This factor will help IPT identify the problem of implementing hisbah as an alternative approach in self-monitoring.

Research Objective

The following are the objectives of the study:

1. Review the level of self-reflection among lecturers
2. Review the level of musharatah, muraqabah, muhasabah, muraqabah, mujahadah and muatabah among lecturers

Research Methodology

This survey was conducted by distributing questionnaires to the lecturers involved in the University of Melaka. Questionnaire related to lecturers' hisbah practice in self-monitoring. A total of 25 lecturers were involved in this study. The research instrument used was modified from Muhsin et.al (2017) research questionnaire. The important elements mentioned are self-reflection practices. Data were analyzed using SPSS software version 12.0. The statistical analysis used is mean, frequency, percentage and spearman correlation. Mean and percentage statistics are used to see the level of lecturers' hisbah practice.

Significance of the Study

As a higher education institution, Unimel has a responsibility to help the Ministry of Higher Education in particular and the country in general to improve excellence among lecturers. Therefore, the findings of this study can be used as a guide for universities to assess the ability or competence of lecturers based on the practice of hisbah.

Findings

This section will discuss the findings of the study on the practice of hisbah among lecturers. Elements of *musyaratah* (agreement of the heart), *muraqabah* (observation of behavior),

muhasabah (calculation of practice), *muraqabah* (spiritual reinforcement), *mujahadah* (resistance to lust) and *muatabah* (affirmation of the soul).

Table B1

The percentage and mean of the Hisbah elements of the Muraqabah practice (n = 25)

Item	Muraqabah(Behavioral Observation)	STS (%)	TS (%)	TP (%)	S (%)	SS (%)	Mean value
B1A	I am careful with the practices done	0	0	8.0	48.0	44.0	4.36
B1B	I am wary of people with bad behavior	0	4.0	24.0	4.0	68.0	4.36
B1C	I avoid arrogance and stinginess	4.0	0	8.0	16.0	72.0	4.52
B1D	I observe human behavior	0	0	0	48.0	52.0	4.52
B1E	I produce a sincere intention in doing good because of Allah SWT	0	0	0	36.0	64.0	4.64
B1F	I practice good deeds to get a reward	0	0	0	32.0	68.0	4.68
B1G	I remind myself to do good	0	0	0	32.0	68.0	4.68
B1H	I take a decision based on the practice that Allah SWT has ordered	0	0	4.0	20.0	76.0	4.72
B1I	control myself with the desire to live luxuriously and be proud of worldly success	0	0	4.0	20.0	76.0	4.44
B1J	I analyze every practice done whether it brings reward or sin	0	0	0	40.0	60.0	4.60
	Overall Mean Average Construct						4.552

Overall, all items in this B1 section obtained a mean average ranging from 4.36 to 4.72. There are 10 items B1A (4.36), B1B (4.36), B1C (4.52), B1D (4.52), B1E (4.64), B1F(4.68), B1G (4.68),

B1H (4.72), B1I (4.44) and B1J(4.60) is at the highest mean level. All the items show that the practice of hisbah *muraqabah*, which is the observation of behavior, is high. In conclusion, this study found that the mean construct in this section is at a high level considering that the overall mean recorded is 4.552 indicating that the lecturers have a high practice of *muraqabah*. *Musyaratah* or agreement of the heart means to make a condition through the bond of the heart. The heart is the center of memory and understanding (al-Razi, 2000). The heart is able to interact with the mind to achieve well-being and prosperity through intellectual, emotional, moral, spiritual and religious intelligence which is categorized as the behavior of the heart (Hasnan, 2008; Rusdin, 2011). The behavior of the heart differs according to the intention and motivation possessed by a person in doing good and avoiding evil for the sake of piety to Allah SWT (Hamka, 2003).

Table B2

The percentage and mean of Hisbah elements of the practice of Muatabah (n = 25)

Item	Muatabah (Soul Cleansing)	STS (%)	TS (%)	TP (%)	S (%)	SS (%)	Mean value
B2A	I try to improve good practices to cleanse myself from sin	0	0	0	28.0	72.0	4.72
B2B	I promise to improve my practice in order to obtain a mutmainnah soul	0	0	0	28.0	72.0	4.72
B2C	I regret about the mistake I made	0	0	4.0	16.0	80.0	4.76
	Overall Mean Average Construct						4.73

Overall, all items in this B2 section obtained a mean average between 4.72 and 4.76. There are 3 items B2A (4.72), B2B (4.72) and B2C (4.76) are at the highest mean level. All the items show that the practice of hisbah *muatabah*, which is the purification of the soul, is high. In conclusion, this study found that the mean construct in this section is at a high level considering that the overall mean recorded is 4.73 indicating that the lecturers have a high practice of *muatabah*. *Mu'atabah* or cleansing of the soul involves the elements of spirit, qalb, aqal and al-nafs (Ansari, 1992; Salim, 2003) as the cause in forming intentions to external behavior and human actions. Therefore, the act of mu'atabah can open the day of man to accept the truth and divine essence with the guidance and guidance of Allah SWT (Ibn Sina, 2009; Mostafa, 2009). *Mu'atabah* is also a process of educating oneself to reach a soul that is mutma'inah (Al-Baqarah: 248, al-Fajr: 27).

Table B3

The percentage and mean of Hisbah elements of Mujahadah practice

(n = 25)

Item	Mujahadah (Resistance of lust)	STS (%)	TS (%)	TP (%)	S (%)	SS (%)	Mean value
B3A	I try to oppose the practice of polytheism such as asking for sacred things from the grave	0	0	0	8.0	92.0	4.92
B3B	I work against the tyranny that oppresses the Muslim community	0	0	0	16.0	84.0	4.48
B3C	I curse myself for being easily deceived by the urge to do immoral things	4.0	0	8.0	20.0	68.0	4.48
B3D	I try to resist the devil's urge to evil	0	0	4.0	52.0	44.0	4.40
B3E	I reproach the soul that prioritizes the pleasures of the world that refrains from remembering Allah SWT	0	4.0	20.0	8.0	32.0	4.40
B3F	I try to control myself from lust	4.0	0	8.0	16.0	72.0	4.52
	Overall Mean Average Construct						4.53

Overall, all items in this B1 section obtained a mean average ranging from 4.36 to 4.72. There are 6 items B3A (4.92), B3B (4.48), B3C (4.48), B3D (4.40), B3E (4.40) and B3F (4.52) are at the highest mean level. All of the items show that the practice of hisbah *mujahadah*, which is the resistance to lust, is high. In conclusion, this study found that the mean construct in this section is at a high level considering that the overall mean recorded is 4.53 indicating that the lecturers have a high practice of *mujahadah*. *Mujahadah* or resistance to lust means trying hard to resist the will of lust. The term *mujahadah* comes from the word *jihad*, which is to strive with all seriousness, strength and willingness on the path that is believed to be right. Al-Ghazali (2004) explains that *mujahadah* basically fights lust by subduing lust to follow the will of Allah SWT in every matter. *Mujahadah* is done to control the power of anger and lust (desire) in human beings which collect reprehensible traits and always encourage people to commit evil deeds.

Table B4

The percentage and mean of Hisbah elements of Muhasabah practice

(n = 25)

Item	Muhasabah (Calculation of Practice)	STS	TS	TP	S	SS	Mean value
B4A	I feel sad after giving alms that I am greedy	0	0	0	48.0	52.0	4.52
B4B	I like to think about the practices that qualify me for heaven or hell	0	0	0	36.0	64.0	4.64
B4C	I asked my friend to criticize my bad behavior	0	0	0	32.0	68.0	4.68
B4D	I read the Quran when I remember Allah SWT	0	0	0	32.0	68.0	4.68
B4E	I'm restless if I don't trust Allah SWT	0	0	4.0	20	76	4.72
	Overall Mean Average Construct						4.644

Overall, all items in this B4 section obtained a mean average between 4.52 and 4.72. There are 5 items B4A (4.36), B4B (4.36), B4C (4.52), B4D (4.52) and B4E (4.64) are at the highest mean level. All of the items show the practice of hisbah *muhasabah*, that is, the calculation of the practice is high. In conclusion, this study found that the mean construct in this section is at a high level considering that the overall mean recorded is 4.644 showing that the lecturers have a high reflective practice. *Muhasabah* or calculation of practice means to consider the practice done in the affairs of life by reflecting back and improving the practice for the sake of Allah SWT. Reflection is also known as self-reflection in recognizing oneself with all the shortcomings one has. The purpose is to know one's limits to reach a calm soul. A calm soul is a soul that has faith and peace in knowing Allah SWT (Basyir, 2005; Ibn-Sina, 2009; Zuridan, 2010).

Table B5

The percentage and mean of Hisbah elements of the practice of Musyaratah (n = 25)

Item	Musyaratah (Agreement of the Heart)	STS (%)	TS (%)	TP (%)	S (%)	SS (%)	Mean value
B5A	promise in my heart to do good and leave evil after morning prayer	0	0	0	40.0	60.0	4.60
B5B	I intend to do good and stay away from the prohibition of Allah SWT when I wake up	0	0	0	28.0	72.0	4.72
Overall Mean Average Construct							4.66

Overall, all items on this B5 section obtained a mean average between 4.60 and 4.72. There are 2 items B5A (4.60) and B5B (4.72) are at the highest mean level. All the items show that the practice of hisbah musharatah, which is the agreement of the heart, is high. In conclusion, this study found that the mean construct in this section is at a high level considering that the overall mean recorded is 4.66 indicating that the lecturers have a high level of *musharatah* practice. Mu'atabah or cleansing of the soul involves the elements of spirit, qalb, aqal and al-nafs (Ansari, 1992 & Abdul Salim, 2003) as the cause in forming intentions to external behavior and human actions. Therefore, the act of *mu'atabah* can open the day of man to accept the truth and divine essence with the guidance and guidance of Allah SWT (Ibn Sina, 2009; Mostafa, 2009). Mu'atabah is also a process of educating oneself to reach a soul that is mutma'inah (al-Baqarah: 248, al-Fajr: 27).

Table B6

The percentage and mean of Hisbah elements of Muaqabah practice (n = 25)

Item	Muaqabah (Spiritual Strengthening)	STS (%)	TS (%)	TP (%)	S (%)	SS (%)	Value Mean
B6A	I fasted for cover the desire of the air passion	0	0	0	28.0	72.0	4.72
B6B	I try to control my stomach's urge to overeat	0	0	4.0	16.0	80.0	4.76
Mean Overall Construct Mean							4.74

Overall, all items in this B6 section obtained a mean average between 4.72 and 4.76. There are 2 items B6A (4.72) and B6B (4.76) at the highest mean level. All of the items show that the practice of hisbah *muaqabah*, which is spiritual strengthening, is high. In conclusion, this study found that the mean construct in this section is at a high level since the overall mean recorded is 4.72 indicating that the lecturers have a high practice of *muaqabah*. *Mu'aqabah* or spiritual reinforcement is the evaluation of the results of the work done through the process of research on the lack of practices that have been done due to mistakes and mistakes made. Among the practices of *mu'aqabah* are:

- 1.1 Pray (Al-Baqarah: 126, Al-Imran:38, Al-A'raf: 151, Al-Qisas:24);
- 1.2 Reading the Quran (Al-Baqarah: 44, Al-Imran: 78,113,133, Yusuf: 2,15);
- 1.3 Prayer (Al-Baqarah:3, Al-Maidah:6, Al-Nisa':102,103);
- 1.4 Fasting (Al-Baqarah:93,183, 184, 185, 187, 196, Al-Nisa': 92, Al-Maidah:89,95);
- 1.5 Zikr (Al-Sajadah: 15, Al-Safaat: 143, Al-Isra': 44) and
- 1.6 Charity (Al-Baqarah: 263, 273, 268, Al-Maidah:12, Al-Sajadah:27).

Conclusion

Lecturers are the backbone of the country's tertiary education system whose role is to implement teaching and learning for students and become the core in determining the standard, quality and effectiveness of the education system. The practice of hisbah is a practice that can contribute to the awareness and appreciation of religion in the lecturers in carrying out the teaching process to achieve the goal of producing quality human capital. Therefore, the role and style of teaching practice of lecturers in institutions of higher education should go through transformation, not only as a knowledge transferer to students, but also responsible for shaping the future of a quality nation. Therefore, lecturers in higher education institutions should have a high credibility value to produce effective teaching practices to achieve educational goals.

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