

Necessity of Islamic Management in the Application of Disaster's Administering: A Preliminary Overview

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Abstract

This paper is discussing and reviewing the necessity of Islamic management in the application of disaster's administering. Management system applied onto Muslim is supposedly been handled by Islamic management, especially in Malaysia which indicating the highest victims in this county is Muslim. The present applied management is unable to cope the arising problem of disasters. Hence, the additional problems, such as the incongruity towards the existent of disaster management system. Thus, it is a necessity for a new management system to be proposed in order to satisfy the need of Muslims. There are twofold of research questions identified in this research; What is the best management concept that should be applied in Malaysia? Does the Islamic management concept should be the primary source of disaster management system for Muslim community? Two main objectives have been determined in answering the aforementioned questions. First, identify the management concept in Islam, and second, analyzing the requirement in applying Islamic management in handling the matter of disasters' events. This research is considered as a qualitative-exploratory research. Then, in collecting the data, method of library research has been elected. Then, the obtained has data been analyzed via the approach of content analysis. Findings have shown that the Islamic way of handling the disasters has to be based on the Islamic concept of management itself. Disasters' management system of handling the matters related to Islam and Muslim supposedly supported by the Islamic scholarship. Hence, it is a dire necessity and responsibility on the shoulder of authoritative party in applying disaster's management system based on Islamic approach itself.

Keywords: Islamic Management; Islamic Disasters' Management; Management of Islamic Development; Al-Quran and Al-Sunnah

INTRODUCTION

Nature disaster is referring to catastrophe or dangerous calamity faced by the community which has affected the destruction of nature such as flood, tsunami, earth quakes, storm, landslides and sundries (Hamimah & Zawiah, 2008). The variety of nature disasters is a catalyzing factor towards the emergence of the formation of disasters' management systems throughout the world. In addition, Malaysia is amongst the first countries which put effort in creating and establishing few models and management plan in handling the catastrophe in order to fit in the particular events (Berita Harian, 2001; National Security Council, 2012).

Disasters' management in Malaysia is based on the policy of National Security Council Directive No. 20 and the Standard Operating Procedure (SOP). Each of the established organization performing their specific roles and responsibilities. For Malaysia's application management, it has been conducted by three phases. First, Committees of District Disasters' Management; second, Committees of State Disasters' Management; and third, Committees of Central Management (M. Sukeri & Shazwani, 2015; National Security Council, 2012). Other than that, government also plays its role in spreading information towards the community (Kirschenbaum, Rapaport, & Canetti, 2017). In decreasing the risks of calamities, high-technology instrument of channeling information has been benefitted (Pathirage, Seneviratne, Amaratunga, & Haigh, 2012).

Thus, obviously shown that the disasters' management system applied in Malaysia is a conventional one – which also utilized by the world disasters' management. Since Islam is sanctioned as the official religion of the state (Department of Statistics Malaysia, 2011) and the majority of Malaysians are Muslims, hence there are several arising issues related to Muslim, pertaining to the consequences of the calamities shouldered by the victims. For instance, the hardship of Muslim in committing with the tenets of Islam during the days of calamities and the death issues reported each year due to the coming of the various types of disasters annually (Berita Harian, 2014; Center for Excellence in Disaster Management and Humanitarian Assistance, 2016).

In a meantime Muhammad Syukri (2003) and Fadzila Azni (2010) state that Islamic management system has to be grounded on the basis of Islamic teaching. Thus, it means the applied disasters' management has to utilize Islamic management system. However, the arising questions are; does this particular concept is appropriate to be applied in Malaysia? Does the Islamic management concept should be the primary source of disasters' management method in dealing with the Muslims?

Therefore, twofold of objectives have been stated. First, identify the Islamic management concept. Second, analyzing the necessity of Islamic management in applying the concept of disasters' management, based on Islamic tenets. Thus, this research is conducted for the purpose of knowing the objectivity and the applicability of having Islamic disasters'

management and proposing comparison between conventional management and Islamic management.

MANAGEMENT CONCEPT IN ISLAM

Islam demands its adherers to be knowledgeable in all aspects. Hence in making the parallel guidelines, to be expert in technology is a must. Nonetheless, the usage of technology still has to be guided in accordance to religious tenets (Azizan, Mazlin, & Badrulhisam, 2014). It is also for the purpose of fulfilling the *Maqasid Syariah* (Asmahan, Nurshahiza, & Norni, 2012; Fontaine & Khaliq, 2013). To specify, *Maqasid Syariah* is set up on the five primary principles; protecting religion, soul or life, intellect, lineage and wealth. Besides, the most acute threats towards the human's life are coming from the issues related to lineage and wealth (Azman, Mohd Faez, & Siti Zulaikha, 2016). Henceforth, it is clear to indicate the presented issues in this current world as the catalyzing factor of making the Islamic law as the source and principle (Azizan et al., 2014; Kasim & Awsam, 2011; Osman Chuah & Mohd Shuhaimi, 2012).

In addition, Islamic management is prioritizing the human rights (Mohsen Ghafory, 2009). If any person does not commit and obey to the stated rules and regulations, thus the consequence calamities are going to be shouldered to the whole community around that particular venue. Besides, in molding any organization, the function of *syura* (discussion) and cooperation are the two utmost important elements (Branine & Pollard, 2010; Forster, 2014; Saeed, Jabnoun, & Shamma, 1997). Henceforth, the established organization will be smoothly progressed cum putting this design of work as form of worship (Azizan et al., 2014). Figure 1 below indicates the disasters' management from the perspective of Islam.

Figure 1 shows the implementation of the elements in the main principle of Islam. There are threefold of main principles in Islam. First, *Tawhid*: testifying there is no God other than Allah that holds power onto the whole universe and His creations (Mohd. Affandi, 1992; Safei, 1993). People will be more dedicated in upholding trust (*amanah*) and discipline in performing the tasks for the sake of achieving the please of God (Asmahan et al., 2012). Second, *Ibadah* (the act of worshipping) which conducted either in the form of occupational deeds or assigned tasks by the sincere intention, preserving courtesy and obeying the rules (Azizan et al., 2014); and the third, Moral; constructing the good morality and every actions did possess their own judgment and accountability. Islamic concept of management involves *syura*, knowledge, preserving the mutual human rights and Islamic legislative's principles. Through the process of *syura*, new idea is able to be generated and the outcomes from the process of *syura* are more mature and in depth (Amal & M. Rahimi, 2015; Branine & Pollard, 2010). Knowledge is one of the sources bestowed from Allah in order to shape the relevancy of actions and decisions (Asmahan et al., 2012; Fontaine & Khaliq, 2013). The rights of affected calamities' victims such as their necessities and the allocated contribution sums for them are also protected within the realm of Islamic requirement (Azman et al., 2016). The utmost vital element in Islamic management

concept is the fulfillment of main Islamic jurisprudence principle viz. protecting religion, soul, intellect, lineage and wealth.

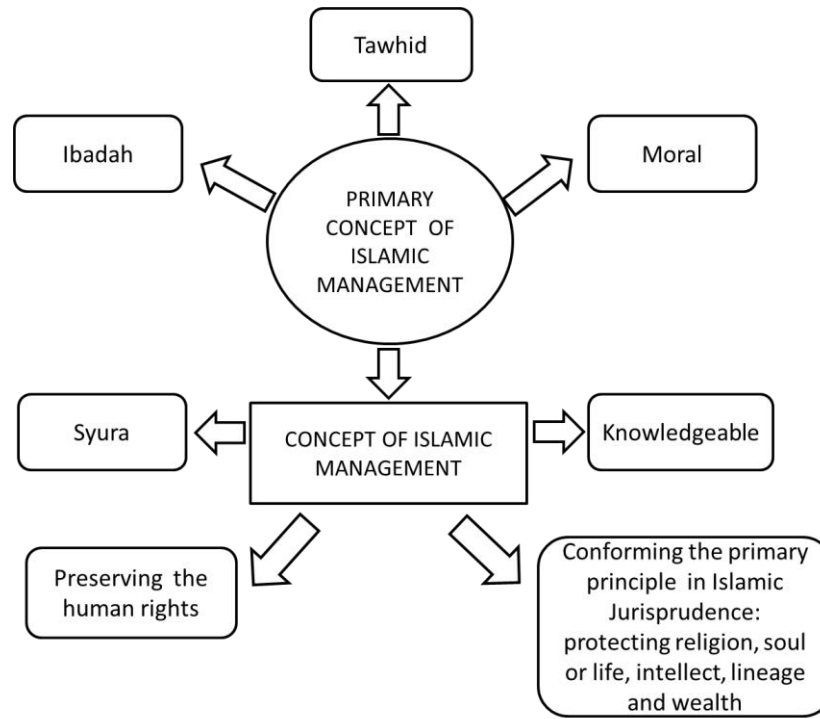


Figure 1: Disaster Management’s Concept from Islamic Perspective

CORRELATION BETWEEN CONVENTIONAL MANAGEMENT WITH ISLAMIC MANAGEMENT

Through His messenger Prophet Muhammad p.b.u.h., Allah has portrays that the teaching of Islam can be adopted and fit into the principles of decreasing the disasters’ calamities within the religious community, especially at particular countries which resided by the majority of Muslims (Adiyoso & Kanegae, 2013; Bouafia & Rustam, 2013). As how inspired by Mohsen Ghafory (2009) into the effort of implying Islamic tenets in disasters’ management, it can be concluded into a simple analogy stated in figure 2 as follow.

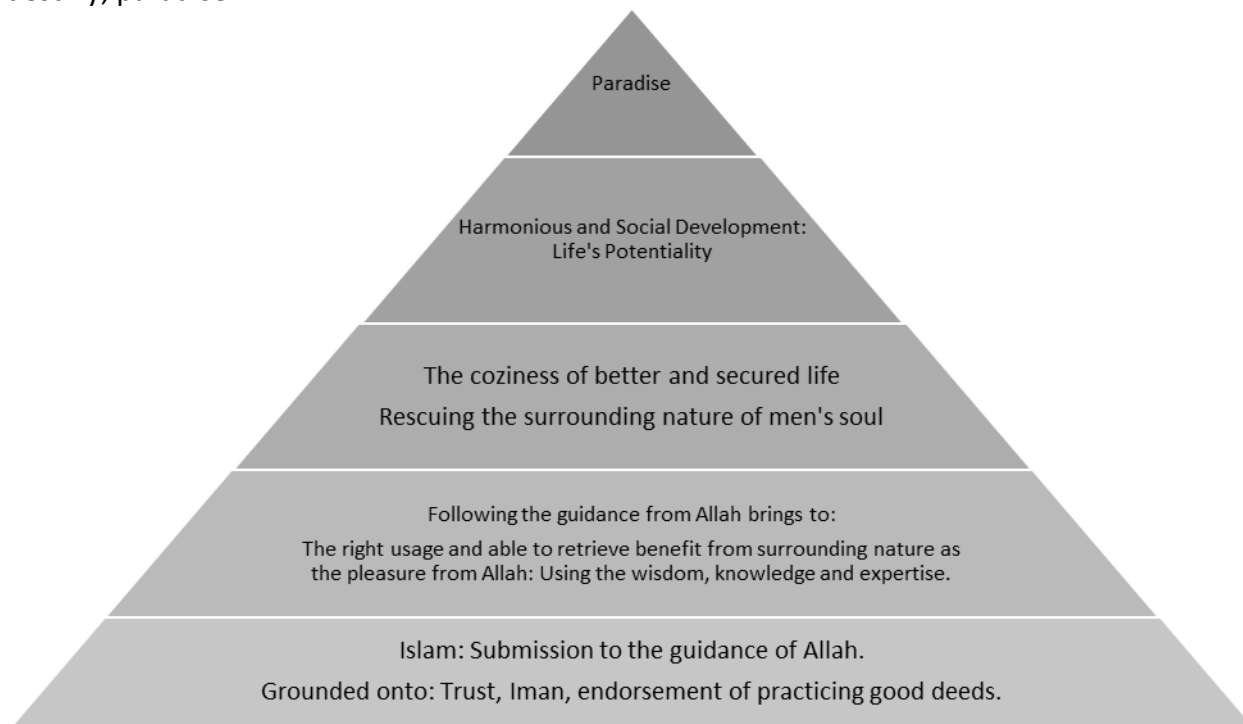


Source: Mohsen Ghafory (2009)

Figure 2: Relationship between Human Actions and Protection against Disaster

From the above illustration, it shows the relationship of Islamic concept with the current actions of men towards the consequences in the future. Besides, figure 2 also indicates the rewards obtained over the deeds of humans towards surrounding nature. In performing the good deeds, the method of combining knowledge and expertise in planning the development which obstructing the earth from ruining is counted in. Prepared guidelines and rules in the management of handling calamities have to be obeyed for the sake of harmonious living. Meanwhile, for the bad deeds, the consequences imposed are in the form of wealth and materials destruction and death. Those shouldered calamities or disasters are the causal relation from the stubbornness of man towards the rules and misuse of the knowledge and expertise in the false lane.

On the other hand, figure 3 indicates the realization of community towards relationship of practicing noble deeds towards nature do contribute into the wellness of being. Guidance, wisdom and expertise bestowed by Allah has to be utilized in the best performances in order to tackle and decrease the risks of disasters. Those actions are should accompanied by the impeccable certainty thus regarded as form of worship in many ways of achieving the highest destiny; paradise.



Source: Mohsen Ghafory (2009)

Figure 3: Process to Achieve Prosperity by following Islamic Guidance

Figure 3 designates the impeccable certainty to Allah, brings to the triumph of living in both worlds. The revealed guidance as the assistant for men in constructing the better life. Allah has bestowed to men the freewill, consciousness and wisdom in the means of abiding His guidance. Knowledge and wisdom have to well-benefitted in order to protect the soul and nature by

adhering to the rules and regulations. Thus, Islam motivates man to do righteousness actions to elevate the men’s living and giving trust for them to consider the calamities is resulted from the natural phenomenon. By the act of protecting and preserving the nature, it is considered as among the ways of creating the peace in this world, cum achieving His paradise.

In relation with that, Fontaine & Khaliq (2013) constructing analogy of conventional management with Islamic management as how car is drove. The driver (head of organization) needs to make a decision on the destination and the goal to be achieved (vision), how to reach that particular destination (strategy), the rate of driving speed (profit and loss). In reaching their aim, the driver has to avoid from crushing other vehicles (competitors) and obey the traffic rules (government’s rules). The driver also has to bring along few passengers (important parties). This analogy has been described in the following table.

Table 1: Relation between Conventional Management with Islamic Management

	Conventional Management	Islamic Management
Vision and Strategy	Peoples are competing to each other in order to achieve the destination faster. They hide the information from the leader and play the politic games in the organization. Their focus merely on this current world.	The successful person cooperates to each other owing to their shared position in a car. In reaching the destination with safe and sound, they have to say the true words before their head person. Their focus is to achieve the comfortable life after death.
Mentality	Competition	Cooperation
Perspective	Worldly sake	The success in hereafter
Motivation	Outer dimension	Inner dimension
Metaphor	Speedy driver is excellent	Careful driver is excellent

Source: Fontaine & Khaliq (2013)

Table 1 is the comparison of conventional management and Islamic management. Conventional management justifies the level of success from the aspect of speediness (profit). Passengers (important parties) might not feel cozy with that journey and have to face the probability being kicked out from the vehicle in order to make the movement faster, is there. As how the driver, the passengers or the important parties also have their personal strategy for the purpose of achieving the worldly aims. Meanwhile, Islamic management scales the value of success from the eye of justice (the justice of organization will be measured later) and the beautiful condition of life after death. Generally, this effort is practically done by a careful driving (decreasing the risk) though the speed (profit) is in a dire need in order to reach the destination within the allocated period. The driver must responsible in securing the rights of all passengers. In a meantime, the passengers also have to be cooperative in consulting and assisting the driver for sake of reaching the destination with safe and sound. This situation is owing to variety of the opinions towards the safeties of all and no one is injured or victimized along the journey.

In summarizing the differences between Islamic management and conventional management, the former approach is prioritizing *tawhid* as the main principle in management for the purpose of preserving and protecting the harmonious living of the entire society. Profit is not only being the property of the specific individuals but supposedly giving the goodness towards the organization and the whole society. Islamic management also focus on balance point between the worldly demands and hereafter compared to the conventional management which only maximizing the profit of certain individuals or organizations and merely for the worldly aim. The nature of conventional management also for the individualistic benefit and does not founded on the religious principles.

Conclusion

Based on the discussion throughout this research paper, Islamic concept differed from the conventional management. In applying the disasters' management on the basis of Islam, it has to be grounded on the Islamic concept itself. This is owing to the management related to Islamic tenets and Muslim should be supported by the Islamic sources of knowledge. Furthermore, the aim of both management systems are also differed to each other. The intention of Islamic management is for both world and hereafter, compared to conventional management which only emphasizes on the benefit of worldly life. Henceforth, it is a form of necessity on the shoulder of responsible parties in applying the disasters' management based on the Islamic administration.

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