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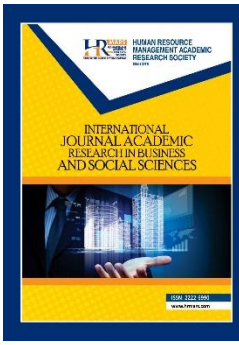
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The Elements of Halal, Hisbah and Integrity in the Islamic-Based Development Institutions

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Abstract
This article aims to examine the elements of halal, hisbah and integrity to be practiced in the management of Islamic-based development institutions. In general, Islamic-based development institutions in Malaysia play an important role in driving the development towards progress at the same time elevating the status of Islam. To realize this intention efficiently, one of the aspects seen to be significant to be empowered is by integrating the elements of halal, hisbah and integrity in their management. This is because all three elements encompass the ties of *hablum minallah* (relationship with Allah SWT) and also *hablum minannas* (relationship among people and the universe) also fulfil the life requirements of humans spiritually and physically. These elements were also stressed by Rasulullah SAW to be practiced in every human movement and action. The question is, what are the basic concepts of halal, hisbah and integrity stressed in Islam? How can these three elements be integrated in the context of the management of Islamic-based development institutions? This article generally plans to answer the questions put forth. It is carried out based on the document's data resource. It is analyzed using the content analysis method. The study analysis concludes the realization of the elements of halal, hisbah and integrity in Islamic-based development institutions' management that can elevate the image of Islam simultaneously able to elevate the status of the institution encompassing all aspects.
Keywords: Halal, Hisbah, Integrity, Management of Islamic-Based Development Institutions

Introduction

In Malaysia, Islamic-based development institutions exist in all dimension of human life including in the aspects of faith, education, administration, economy, finance, judiciary, banking, politics, medicine and socio-culture (Ahmad, 2013). All these Islamic institutions play a significant role towards shaping and steering the Islamic direction in national development. To realise this, the management aspect based on Islamic paradigms and philosophy need to be the mainstay to all of the activities carried out. According to Hassan (1992), the management that is based on the template and paradigm of Islam can be referred as the process to realize the mandate of humanity between God and human. This process asks for humans as the slaves and Caliphs of

Allah SWT to carry out good deeds with the intention to produce civilized development based on tawhidik ethical values clear from corruption, negative values and injustice be it in the organization or society. The fulfillment of human function as the slave and caliph of Allah can be done using all the tools that are consistent with Islam, whether at the individual, family, community, organization, national and global levels (Salleh, 2000).

The Islamic Economic Development Foundation or YaPEIM (2005), stated that Islamic management is the self-declaration manifestation that Allah SWT is the only one God for the entire universe. In other words, Islamic management is done as proof of surrendering to the Creator and His good deeds to mankind. For that, all aspects in it must be based on the Islamic epistemology which is al-Qur'an and al-Hadith.

To implement this on Islamic-based development institutions, several things need to be examined be it in the methods of management, leadership and following, planning and execution also supervision and assessment of an institution. This also needs to be based on the right template and mechanism according to the ethics outlined in Islam. One of the ways deemed significant is by integrating the elements of halal, hisbah and integrity in the whole of the Islamic-based development institutions' management. This is because the three elements cover the ties of *hablum minallah* (relationship with Allah SWT) and *hablum minannas* (relationship among humans and the universe) also fulfils the requirement of human life spiritually and physically. All three elements were also stressed by Rasulullah SAW to be practised in every human action. The question is, what are the basic concepts of halal, hisbah and integrity emphasised in Islam? How are the three elements integrated in the context of Islamic development institution management? Therefore, this article intends to look into these issues.

Research Objectives

This article has three study objectives. The first is to identify the basic concepts of halal, hisbah and integrity. The second is to analyse the integration of halal, hisbah and integrity to be practised in the Islamic-based development institutions' management. Thirdly to conclude and propose the integration of halal, hisbah and integrity for practice in the Islamic-based development institutions' management.

Research Method

The discussion for the research method consists of three things. The first is the research design. The second is the data collection method and the third one, the data analysis method. Creswell (1998) refers to the research design as the entire research process, from the problem concetptualisation process to the report-writing process. For Masri (2003), the research design is a planning that will determine the way a research is to be carried out. Other than that, Marican (2006) opines that the research design is the whole picture that displays in detail the planning, arrangement and implementation of a research. Thus, seeing that this study is a qualitative one, the appropriate design for this work would be exploratory research. In general, the exploratory study is the study done to analyse aiming to study something scarce to give a new understanding about something (Blanche & Painter, 2007).

Thus, this study is explorative because it attempts to integrate three essential elements namely halal, hisbah and integrity in the management of Islamic development institution. The integration of these three elements as the main basics in the management of the Islamic development institution has not been done yet by any researchers so far. This is why the study is explorative.

Next, the data collection method is determined in this study aiming to obtain the secondary data. The secondary data is normally obtained through the document study encompassing the reference on articles, journals, proceedings, theses, dissertations, books and any form of texts related to integrity, halal and hisbah to be inculcated in the management of Islamic development institutions. All the data function to ensure that the study objective can be achieved. The data is then analyzed using the content analysis method. According to Neuman (2003), the content analysis method is a form of research that makes a well-arranged conclusion by identifying the specific characteristics of something. Therefore, the content analysis method is used in this article for the aim of analyzing the findings about the integration between hisbah, halal and integrity in the form of Islamic-based development institutions' management.

Discussion of the Definition

The discussion of the definition in this section is divided into three sections, which is the first one, the definition of halal; secondly the definition of hisbah and the third one, the definition of integrity.

Definition of Halal

The word halal comes from Arabic words which are *halla, yahillu, hillan, wahalalan* which mean allowed or permitted in the Shara' Law (al-Qaradawi, 1985; JAKIM, 2015; Baharuddin, Ahmad Kassim, Nordin & Buyong, 2015). With regard to the terms of Shara', al-Qaradawi (1994) defines halal as something allowed in Islam, a forbidden tie that is cut off and allowed in Shara' to do it. Based on the definition put forth, it can be concluded that halal is something permissible by Allah SWT and is dictated to be the way of life in matters related to food, consumerism, muamalah affairs and so on. Briefly put, the scope of halal according to Islam in the scope of human life does not only lean on foods and goods alone, but also covering the dimension of human life including the aspects of administration, management, economy, politics, socio-culture, finance, medicine, military, leadership, business and way of life. In al-Qur'an, pieces of evidence are given by Allah SWT about the halal and haram of something. It is in the decree of Allah SWT in Surah al-A'raf, 7: 157:

> It means: and it is allowed for everything that is good, and forbidden for everything that is bad.

The same goes with the hadith. There are a lot of hadiths stating about the halal and haram in Islam. One of the hadiths is as follows:

> From Abu Abdullah al-Nu'man ibn Basyir r.a. he said: I have heard Rasulullah SAW dictate: Something that is halal is very clear, and indeed something that is haram is also very clear, and between the two there are some syubhah which is

> ambiguous that a lot of people do not know about them. Whoever that cares for the syubhah, then he has taken care of his religion and cleared his dignity. And anybody who has fallen into syubhah, then he has fallen into haram things, like a shepherd who shepherds around a forbidden area, and for fear that she will break into the area. Please be known that every king has His border and the border of Allah SWT is the things that He has forbidden. Please be known that there is a clot of blood in the body, and when it is good the whole body will be good and when it is ruined, the whole body will be ruined. This what we call The Heart
>
> (Hadith Riwayat Muslim, no. hadith, 4178)

According to al-Qaradawi (1985), there are eleven aspects about halal haram that can be the guideline in Islam where the origin of something would be permissible (*mubah*); the determination of halal haram would be the absolute right of Allah SWT; making forbidden something that is halal and vice versa would be deviant to Allah SWT; something haram will create evil, hazard and negativity; everything halal does not require anything haram; its mediator would also be regarded as haram; investigating anything that is haram is haram; good intention does not make flexible the haram; steer clear of syubhah so it will not be turning into haram; something that is haram happens to all and emergencies will enable something forbidden (al-Qaradawi, 1985; 1994). Those are the fundamental concepts of halal contained in Islam. The following is the discussion with regard to the concept of integrity in Islam.

Definition of Hisbah

Hisbah is a concept and doctrine that is created from Islamic teaching. According to al-Mubarak (1967) and Hizqil (2014), hisbah is a form of manifestation of the implementation of shara' based on al-Qur'an and al-Hadith. Normally, evidence in the al-Qur'an that touches on the urges of *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* are evidence that demands for the implementation of hisbah (al-Banna, 2006:7; Ibn Taymiyyah, 1994:8; al-Ghazaliy, 1984:9). For example, this urge can be seen through the decree of Allah SWT:

> It means: And there are some of you who call for goodness, ask people to do ma'ruf and prevent from munkar and they are the fortunate ones
>
> (Ali 'Imran, 3:104)

In terms of the language, Ibn Manzur (1966:17) states that the word hisbah is masdar from the word *ihtisaba* (hoping to get the reward from Allah SWT). *Ihtisab* also means scrutinising, administering, looking into, preventing and refraining from doing bad deeds. Al-Zubaydiy (1994) also opined that, hisbah is the word that stems from the word *husban* which also means judgment. In terms of the shara', al-Ghazaliy (1968:398) explains that hisbah is:

> "The effort to prevent deviancy towards the rights of Allah SWT with the intention to prevent people from being prevented from doing deviant things"

Dasuqiy (1962:9) and al-Mawardiy (1966:240) also put forth the opinion that is similar stating that hisbah encourages us to do good when it is clearly left behind and prevents from deviancy

when it is clearly commited. Zaydan (2002) states that hisbah is a strict command for goodness to be done if it is neglected and so that bad deeds are left behind if they are committed. This means that hisbah is included in *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar*.

The main concept of hisbah and one which is often discussed relates to the pillars or basics of hisbah. Ibn Taymiyyah (1992), Ibn Khaldun (1930), al-Ghazaliy (1968), Dasuqiy (1962) and 'Abd Allah Muhammad 'Abd Allah (1996) for instance, put forth muhtasib (implementer of hisbah), muhtasab 'alayh (target of hisbah), muhtasab fih (the jurisdiction of muhtasib) also ihtisab (the form of action) as the pillar or element in implementing hisbah. In other words, to make the supervision a hisbah, all the four things need to be present in the process. It is also named 'The Pillar of hisbah' in Arabic language register (al-Ghazaliy, 1984:29). All these four pillars are crucial to ensure that the hisbah institution is implemented according to the laws or rules outlined in Islam.

Apart from that, the works of hisbah that is particularly classic in nature has outlined several principles about the concept of hisbah as the monitoring body. The works can be divided into five principles namely the principle of supervision of Allah SWT, the principle of fair punishment, the principle of responsibility on the actions committed, the obligation of carrying the responsibility and the obligation of preventing deviancy (Dasuqiy, 1962:25; Abdullah, 2000:5; Makhsin, 2008; Ibrahim, 2015a). The ethics of implementing hibah is based on muhasabah al-nafs and also justice (Ibn Taymiyyah, 1990; Ibrahim, 2015b). The final aim of the implementation of hisbah is to obtain the mercy of Allah SWT. Such is the basic concept in hisbah. The next discussion shall be followed with the basic concept of halal.

Definition of Integrity

The word 'integrity' comes from a Latin word 'integer' which means wholesome, perfect and strongly united. It is easier to say that the word 'integrity' is seen to be synonymous with honorable self-worth, justice, trustworthiness, honesty, balance between the values of individuals and autonomy, one's ability to preserve his or her own moral without any compromise and reliability at work (Pellegrino, 1990; Gross, 2001; Mehrabian, 2000).

In Malaysia, the word 'integrity' is regarded and scrutinized on a more serious note. As evidence, realizing the importance of 'integrity' for the sake of the community and the country, the government has taken the initiative to prepare and implement the National Integrity Plan (PIN). PIN is also guided by the philosophy and challenges of the Vision 2020 towards creating a developed country by its own standard approaching 2020. PIN is also the continuity and translation of the philosophy, principle and aim that are to be achieved in the Federal Constitution and National Pillars also several national strategic policies. To drive PIN to become more efficient, the Malaysian Integrity Institute (IIM) was established (Malaysian Integrity Institute, 2006). Following PIN, the word 'integrity' refers to the sole quality existing among individuals and based on the strong principle on honesty and moral practice (National Integrity Institute, 2017). Based on the brief interpretation put forth, integrity can be understood as the mainstay to quality work performance and ethics borne on every individual or organization to realize the national agenda.

In Islam, integrity is seen as a responsibility that needs to be implemented by every slave and Caliph of Allah SWT. This responsibility is the manifestation to the commands of Allah SWT so that every human is honest, trustworthy, responsible, fair, determined and quality-seeking in every matter that needs to be implemented. Among the evidence of Allah SWT that enacts one of the values is through the decree of Allah SWT in Surah al-Ankabut, 29: 69:

> It means: And the people who work hard to fulfil their religious needs – indeed they will lead them to the path of our religion and indeed Allah SWT is with people who love to improve on their deeds.

Other than the proof of al-Qur'an, there are also hadiths that urge humans to be very careful as the element stressed in integrity. Aisyah Ummul Mukminin r.ah was recorded to state:

> It means: That Allah SWT like it if His slave performs a task carefully.

Thus, integrity is a mahmudah value demanded by Allah SWT on every man in his own tasks. Good work that is done based on integrity and mahmudah values is the wasilah to obtain His blessings and mercy.

Findings and Discussion of Study

Referring to the basic concept of hisbah, halal and integrity, it can be concluded that the three concepts need to be included more seriously and progressively in the context of Islamic-based development institutions' management. In Malaysia, it cannot be denied that most Islamic-based development institutions have made the effort to implement values of mahmudah like trustworthy, efficacy, transparency and accountability in the management activities carried out. However, in this effort, there are still negative issues emerging. For example, there are issues that have disputed the credibility of Islamic-oriented development institutions. The assumption and negative issues that happen are not only fueled by the public society, but also untangled by high-ranked individuals and who have the knowledge in management affairs. Thus, a question is raised. How can this happen?

This negative assumption can be seen through the statement issued by the Executive Director for Lawyers for Liberty. He relates Islamic Development Office Malaysia (JAKIM) with the issue of human rights abuse and tries to promote the issue of human rights abuse and attempts to promote the stance of extremism through the Friday sermons or Friday *qhutbah* (Zabri, 2015). Other than that, the negative perception of the Islamic Economic Development Foundation (YaPEIM) can be proven through several statements issued by Director of the Center of Monitoring and Exposure of National Information (NOW). He states that there was a scandal of fraud in the expenses and abuse of the financial resources involving the Minister at the Prime Minister Office, Datuk Seri Jamil Khir Baharom (Samsudin, 2015). Not only that, Pandan MP has stated that LTH had committed embezzlement and abuse of power towards the issue of land purchase of Tun Razak Exchange (TRX) from 1Malaysia Development Berhad (1MDB) (Ayub, 2016). Thus, there is an issue as to why these issues arise on the three Islamic-based development institutions?

Although the assumptions and issues have been dealt with by the institutions concerned, this situation has dented the image and challenged the credibility of Islamic-based development institutions to the point that the public is not confident with them (Bakar, 2017). If they gain the respect and highly regarded by the people, surely there are no parties that will deliberately make wild assumptions and create a controversy like this. Thus, the management method of these institutions with Islam as their orientation still needs to be activated and improved so that the image of the institutions can be revived simultaneously elevating the laws of Islam. Halal, hisbah and integrity serve to be the concept that clearly has a close relation to the ties of *hablum minallah* (relationship with Allah SWT) and *hablum minannas* (relationship among people and the universe) and fulfils the life requirement spiritually and physically (Ibrahim, 2015b; al-Bakri, 2007). All the elements were also stressed by Rasulullah SAW to be practiced in every for instance, are captured in his hadiths.

> It means: From Abu Hurairah r.a.: Rasulullah SAW passed by a food seller. He put his fingers into the food until he touched the part that was wet. "What is this wet part, dear food seller?" He asked. The seller answered, "It was wet because the rain had fallen on it, ya Rasulullah SAW". So Rasulullah SAW then stated, "Why didn't you put this wet part up so people could see it? Those who lie are not from me".
>
> (Hadith Riwayat al-Tirmidhiy, No. Hadith 1315)

Although there are no words of halal, hisbah and integrity in the hadith, it still serves as an interpretation to Rasulullah's assertiveness about the demands of the three things in all aspects of human life. The same goes in the context of Islamic-based development institutions' management. The three concepts are very significant to be integrated in the basic concept in the management of the institution and organization (Megat Arifin & Ahmad, 2016). They can even be the style and culture for Muslim lifestyle for instance, in matters related to halal, the halal meant does not only revolve the equipment used in managing Islamic-based development institutions, but also in the lifestyle of all members of the institution.

Apart from that, halal, hisbah and integrity is also a concept that not only leans on one's internal strength but also external strength. This is because all three concepts stem from the very foundation that Allah SWT is the Creator and Allah SWT monitors every movement of His subject (Ibn Taimiyyah, 1994; al-Banna, 2006).

In the context of integrity in specific, the Malaysian Integrity Institute (IIM) has created *The Turtle Model* that lays emphasis on a lot of parties including the aspects of administration (IIM, 2017). In the aspect, the target of integrity is to strengthen the principle of transparency, responsibility and management, other than making integrity the machinery of management and administration (IIM, 2017).

As the conclusion, this study proposes that the integration of halal, hisbah and integrity is to be introduced in Islamic-based development institutions' management. Here, there are at least five things that can be done so that this integration becomes more dynamic and holistic. First foo all,

every Islamic-based development institution can produce halal, hisbah and integrity as the basic aspects of the blue print that need to be understood, and practiced by all members of the institution.

- Secondly, making halal, hisbah and integrity as the basis of the ethical and cultural codes that need to be practiced by all members of the institution.
- Thirdly, creating da'wah unit or agency that can manage and monitor specifically about halal, hisbah and integrity in Islamic-based development institutions.
- Fourth, making halal, hisbah and integrity as the basics of tarbiyah and education to all of the members of the institutions. .
- Fifth, making halal, hisbah and integrity as one of the mechanisms of the work performance evaluation for members of the organization, whether at lower management level, middle management level or upper level.

Conclusion

The emphasis on the practice of halal, hisbah and integrity in life is, in reality, taught by Allah SWT through al-Qur'an and put forth by Rasulullah SAW through al-Sunnah. Thus, the integration between the three elements is seen to be very significant to be stressed and realized in the context of Islamic-based development institutions' management. The practice of halal, hisbah and integrity holistically and efficiently is seen to be able to increase the quality of an Islamic development institution at the same time elevating the laws of Islam.

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