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## Islamic Perspective on Human Development Management: A Philosophical Approach

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### Abstract

The conventional human development management sees human as *homo economicus*, or economic man. By such worldviews, it has caused corruption issues such as bribery, breach of trust and misconduct happened among institution members. It is different from the context of Islamic philosophy which sees the human development management holistically. Therefore, this paper consists of two objectives. First, to identify the concept of human development management. Second, to analyse the human development management from the Islamic perspective, philosophically. The paper employed methods of document research and content analysis. The paper found that human development management from Islamic perspective can be seen from three aspects. First, the ontological aspect which makes the monotheism (tawhid) as the mould. Second, the epistemological aspect which views human from the perspective of Qur'an. Third, the axiological aspect that applies values like courtesy (*ihsan*), trust (*amanah*), and consultation (*shura*). In conclusion, the emphasis of the philosophical aspects from Islamic perspective on human development management is important to overcome the moral deterioration and personality issues that happened among institution members.

**Keywords:** Human Development Management, Tawhid, Qur'an, Ihsan, Applied Islamic Philosophy.

## Introduction

From the conventional perspective, human development is usually associated with the human resources development or human capital development. It has the same interest which is to provide benefits to an institution. However, from the Islamic perspective, human development is different from the human resources development and human capital development because human development is not separated between material needs and spiritual as well it includes a wider aspect in the context of human functioning and towards a more holistic goal (Siputeh, 2006).

Human development from the conventional perspective is moulded by the conventional development world view that is based on the post-classical philosophy and radical philosophy. It also put alone the economic and material gains as the main goal or the end goal. The role of human beings is placed as the human economic only. It also denies Allah SWT as the Creator of the universe which shows the basic elements of conventional development management comprises on horizontal relationship alone and human relations with people and nature has no relationship with the Creator, which is Allah SWT (Hanapi, 2017).

The misguided aspects of the human development have resulted in morality and personality issues that happens every day involving Muslims and Islamic Institutions. That is why the human development management aspects that is based on Islam need to be discovered to create a comprehensive system or rules of human development management and able to overcome problems related to the demise of moral and character involving Muslims and Islamic institutions. To realise the discovery, this paper discusses the worldview of human development management from the Islamic perspective based on three important aspects. First, the ontological aspect; Second, epistemological aspects; and third, aspect of axiology (Basri, 2012).

## Islamic Ontological Perspective on Human Development Management

Ontology revolved around the question on the scope of knowledge, whether it is limited to the physical world (*'alam al-shahadah*) or it included metaphysical (*'alam al-ghayb*) (Abdullah, 2005: 19). Latif (2014:187) has detailing the seven features of ontology. First, exist (being); second, reality (*haqiqah*); third, existence (*wujud*); fourth, essence (*mahiyah*); fifth, substance (*jawhar*); sixth, change (*harakah*); and seventh, the unity (*wahdah*) and the multiplicity (*kathrah*). In the human development management context, this paper emphasizes on the discussion on the essence as it able to answer the question of "whatness" in human development management.

From the essential view, the faith dimension explained the world views of Islamic management. Islamic management would not exist without monotheism or *tawhid* as it is a recognition that Allah SWT is the Lord of the Worlds and Almighty over all creatures on this earth (Ahmad, 1980; al-Faruqi, 2000). The *'aqidah* and *tawhid* also refers to the concept of singularity in the ontology which Allah SWT as the only God worthy of worship (Bakar, 1991; al-Attas, 2005; Abdullah & Nadvi, 2011). Sarwan and Suyurno (2008:32) detailing the meaning of *tawhid* as an acknowledgment, appreciation and recognition on the existence of Allah SWT and the need for people to be submissive and obedient to Him. The case has been recognized since the time of Prophet Adam a.s. until the Prophet Muhammad SAW time in relation to the recognition of the existence of Allah SWT and man must be submissive and obedient to Him.

According to Agil (1997), *tawhid* is related to eight items. First, there is a God in heaven and on earth that is referring to Allah SWT. Second, Allah SWT is the Creator of the heavens and the earth and all that is between them. Third, Allah SWT is the owner of everything that exists on this earth. Fourth, Allah SWT is the giver of sustenance to every living thing. Fifth, Allah SWT is the administrator of each case. Sixth, the oneness of Allah SWT through the acts of worship. Seventh, obey and submit completely to Allah SWT and not worshipping others except Him, and eighth carry out the commands of Allah SWT in all aspects of life.

Based on the meaning of *tawhid*, it can be concluded that the understanding on the concept of *tawhid* in human development management is very important. There are eight implications when the concept of *tawhid* is practiced by any other institution in the context of management including human development management as stated by Lin (1996). First, it can produce Muslim's in an organization who are open minded, trustworthy, efficient and disciplined. Second, it can produce individuals who have self-esteem and self-confidence. Third, it can produce individuals who are humble and humility. Fourth, it will produce pious individual, brave and stand up to the truth. Fifth, produce individuals that will not give up easily when faced with any problems or failure. Sixth, build individuals who have patience, determination and passion. Seventh, to produce individuals with a good attitude, subsided and have no feeling for envy, greed and envy. Eighth, it can produce individuals who can comply with the rules and laws that have been stated by Allah SWT

Thus, the basis of human development management is *tawhid*. Therefore, the foundation for human development management is *tawhid*. *Tawhid* formed the individual worldview has become the catalyse on the development of other areas of human development (Ismail & Jasmi, 2016:29). *Tawhid* are the concept of God which is the foundation of human faith and belief of the existence and oneness of Allah SWT. It is based on three key concepts, namely faith, knowledge and worship. Faith in short is the sense of confidence on the existence and oneness of Allah and the commitment to the teachings of the revelation granted by Allah SWT through the prophets and messengers, which at the end, affects the way of thinking and acting (Hassan, 1992:20).

An integrated approach in the Islamic-based human development management should aspects should put the aspect of *tawhid* as the main core. *Tawhid* is the essence of the Islamic teachings of Islam and without it, Islam will not exist. Thus, the concept of *tawhid* reflects the integrated worldview and of the world and the worldview of the nature and aimed at connecting the people with the Creator which is Allah SWT and connecting human with fellow human beings and nature (Ismail & Jasmi, 2016:17). The implementation of the Islamic-based human development management must also be strengthened the *hablumminannas* and *hablumminallah* aspects. The Islamic-based human development managers should have clear understanding on the Islamic worldview on it principles, policies, philosophy as well the direction of Islamic-based human development management. The aspect of *tawhid* should be across all fields as it underlies and become the axis to the development of other knowledges (Baba, 2016; Ismail & Jasmi, 2016:29).

### **Islamic Epistemological Perspective on Human Development Management**

Literally, according to Audi (2003:1), epistemology mean the theory of knowledge and justification. From the point of terminology, it is the branch of philosophy that discusses the

nature of knowledge, the justification of knowledge gained and its limitations, interpretation of knowledge and how to acquire knowledge (Long, 2008:127). In the human development management context, this paper will focus on the perception of conventional thought and Islamic thought on human as one of the epistemological discussion.

It is common for human or man to be referred as social animal. The difference is, humans are more intelligent and have more complex behaviour than other animals (Noordin, 2009:97). Human is considered to be born from animal family until there is a discipline that considers man as a “rational animal” and “economy animal” and has the potential to be a rational and review the system of human rationality (Sulaiman, 1997:81).

However, from the Islamic perspective, the notions are not suitable to be use as it comes from the reasoning approach alone which is different form the principal source of knowledge in Islam which is al-Quran. and Al-Qur’an has explained the terms related to humans. One of the terms that most common to be found in the Qur'an which is called 65 times is the word *al-Insan*. The word *al-Insan*, rooted from the word *ins* which means tame and harmonious and refer to the whole mankind (Junus, 2013:27). According to Hassan Mydin (2015:122), Islam emphasize on the stabilization in human formation. This is in line with the following verse in al-Qur’an which means:

“Thus, have We made of you an ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves...” (Chapter al-Baqarah, 2:143)

Human consist of two elements which are spiritual and physical elements. Spiritual elements is made up of the relationship between the mind, heart and emotions that become the base on the personality of the man himself (Pasukan Penyelidik UTM, 2005:11; Borham, 2008:1). Specifically, spiritual elements are divided into five internal faculty which are perception faculty, apprehension faculty, imagination faculty, memory faculty and thought faculty (Moris, 2003:106). The human physical elements are made on five faculty or sensory which are sight, hearing, smell, touch and taste (Miskawayh, 1968:9). Therefore, the faculties show a more holistic conception of human beings in implementing Islamic human development management

### **Islamic Axiological Perspective on Human Development Management**

The term axiology comes from the Greek “*axios*” which mean values or ethics, and “*logos*” that brought the meaning of theory (Runes, 1976; Hart, 1971:29). Thus, literally, axiology means theory of values (Abdullah, 2010:106). In general, axiology is a description of the character and morals which includes several important features, namely the good and bad behaviour, right and wrong, matter related to means and ends, and things ought to be (Fautanu, 2012:202). Thus, values become the base that shape attitudes, perceptions, internal power, individuality, progress and development of a community or an organization (Daud, 1994:127). There are three values that are identified should be included in the axiology of human development management. First, courtesy (*ihsan*); second, trust (*amanah*); and thirdly, consultation (*shura*).

#### **Courtesy (*Ihsan*)**

The human development management should be done with the utmost courtesy. The value of *ihsan* has features like doing things properly, show good behaviour, like to do good things, and has the sincerity, kindness, compassion and sympathy towards humans and other creatures (al-Mawdudi, 1965:562; Branine & Pollard, 2010). To better understand the meaning of *ihsan*, it was described in the Hadith of the Prophet Muhammad SAW, which means:

“He asked again: Can you explain to me what is it compassionate? The Prophet answered: *Ihsan* is to worship Allah as if you see Him, and if you do not see it, you believe that God must see you.” (Narrated by Muslim, Hadith No. 8).

Through the hadith, *ihsan* means that every person's behaviour will always be observed by Allah SWT (Daud, 1994:148). *Ihsan* is also linked with individual awareness that Allah SWT is watching every movement including the conscience and things that crossed his mind until nothing can be hidden (Panel YaPEIM Management Academy, 2005). The appreciation of the value of *ihsan* will bring some positive effect. Among the positive effects is someone will become closer to Allah in addition to feelings of fear in oneself when they think they are constantly be observed by Allah SWT. It will also help to control the intuition, the words and actions so that they do not violate the commands of Allah SWT. At the same time, they will be cautious of thinking or doing things that are not fair (Panel Akademi Pengurusan YaPEIM, 2005).

Therefore, the execution of human development management should be done by appreciating the value of *ihsan* in carrying out the assigned tasks. Through the appreciation of these values, it can provide three benefits to the institutions or the members of the institution. Firstly, it can prevent the occurrence of irregularities among the institution members. Second, the members of an institution will be more responsible on the tasks assigned to them (Omar, 2001). Third, the value of *ihsan* also makes the members of an institution to always displaying good character, behaviour and speech that are pleases and satisfies all parties. Thus, the practice of tolerance and forgiveness will serve as a working culture which can strengthen the relationship between the employer and employee in an institution (Kamri, 2006).

### **Trust (*Amanah*)**

Islam considers the job and position given to a person in an organization is a responsibility (Abu Sin, 1991:100). Occupation or position provided it is not a form of luxury or privilege for themselves. Rather it is a trust that would be questioned in the Hereafter. It is in line with the word of Allah SWT, which mean:

“O ye that believe! Betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you.” (Chapter al-Anfal, 8:27).

“Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning).” (Chapter al-Isra', 17:34).

The verses of the Qur'an clearly showed that Allah SWT commanded His servants to keep the trust given because the trust will be questioned in the Hereafter. Therefore, the Panel

Akademi Pengurusan YaPEIM (2005) advised that the trust given must be treated with responsibility. With a sense of responsibility, it is directly expressed admirable qualities such as sincerity and honesty to work solely for the pleasure of Allah SWT (Azman Che Omar, 2001:56). A person who is given a trust in the human development management should always take a good care of the trust and do not use that trust to commit a crime and fraud for personal gain. They also need to be honest and sincere in carrying out the assignment. There are several advantages to be obtained if a person who is given the trust to have a sense of responsibility.

Among it, it can create a positive attitude among the members of institutions, commands and trust given will be implemented without the need to be asked frequently and in addition, it help to produce institution members who are loyal and committed to the tasks assigned (Mohd Yadman Sarwan & Suyorno, 2008:53). In addition, through the value of trust, it can also educate the *'aqidah* and to preserve the soul of a person to always fear of Allah SWT in whatever situation and task performed (Sin, 1991:105-106).

### **Consultation (*Shura*)**

From Islamic-perspective, Muslims are instructed to seek consultation (*shura*) before doing somethings, especially in management matters as stated in the Word of Allah SWT which mean:

“It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee. So pass over (their faults), and ask for (Allah’s) forgiveness for them, and consult them in affairs (of moment). Then, when thou hast taken a desicion, put thy trust in Allah. For Allah loves those who put their trust (in Him).” (Chapter Ali ‘Imran, 3:159).

“Those who hearken to their Lord, and establish regular prayer, who (conduct) their affairs by mutual consultation, who spend out of what We bestow on them for Sustenance.” (Chapter al-Shura, 42:38).

Through the word of Allah SWT, it clearly shows that Allah has commanded the Muslims to always do a *shura* in every deal. It can be concluded that the principle of *shura* was referring to the principle of promoting consultation, discussion and meeting to be carried out in advance in an organization before making any decision (Daud, 1994). In addition, the principle of *shura* also refers to the principle of mutual trust, unity, freedom of expression and cooperation among members of an institution to make the decision through consultation (Solomon, 1997:35-36 & Panel YaPEIM Management Academy, 2005:96).

Therefore, human development managers should implement the principles of *shura* before performing an action or decision. There are some positive effects obtained when the principle is applied in the institutions as stated by Abu Sin (1991:133), Azmi (2001) and Mohd Yadman Sarwan and Suyurno (2008). Among it are, the members of the institution will able to strengthen its relationship amongst them and able to strengthen their thinking and understanding; it can produce better decision as it involves a lot of people who give their opinion with maturity and profound; it can help to avoid any confusion and misunderstanding in the institution; it can avoid big mistake in making a decision; it can increase employee commitment because of the decisions

in institutions is done jointly; and to be a forum for the benefit of knowledgeable, experienced and skilled person in making any decision.

### Conclusion

It is much proper for the human development management to emphasize on the philosophy that became the basis of a management not only from the operational aspects. This paper has discussed three philosophical aspects of the human development management which are from the aspects of ontology, epistemology, and axiology. From the ontological aspect, human development management should lay the foundation of *tawhid* as the basis of management. From the epistemological aspect, it is understood that human development management should see human with a holistic conception based on the explanation from the authoritative source in Islam which is al-Qur'an. It also shows that the best management of human development should be based on the sources of authority in Islam, not merely by common management philosophy that is used nowadays. This has implications for other aspects of human development management philosophy of axiology or value theory. This paper identified three important values that need to be internalized as part of the management which are courtesy (*ihsan*), trust (*amanah*) and consultation (*shura*). These values can indirectly establish the mechanisms for established and integrated human development management between the spiritual and the physical aspects. These aspects give implication for the managers who are managing human development to always perform a task with full commitment and always ensure their intent in managing is well preserved.

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