Islamic-Based Development`S Policies and Strategies: From Unissa`S Faculty of Islamic Development Management Perspctive

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Abstract

In the context of Islam, the development starts from the management of the lowest level, that is, man's spiritual level, to a much higher level encompassing the community, country and the world. It covers various aspects of relationships from the horizontal relationship up until the vertical relationship. In terms of man's spiritual level, the management of his heart, intellect, and desires are the basic prerequisite for an Islamic-based development to transpire. The method used in this study is called "induction", a method of logical reasoning that obtains or discovers general laws from particular facts.. To justify the method of induction is more effective we use semantic analytical and comparative method based on scientific and historical facts as its tool to reach a scientific result. The objective of the study is to identify FPPI policies and strategies to be implemented according to the current situation and circumstances in line with the demands of Islam. Among the focus of the study is the definition of policy and strategy, policy objectives, the types and levels of strategy as well as the various measures and approaches of development management in Islam.

INTRODUCTION

Development in the view of Islam is a very important field of knowledge and wide encompassing physical, mental and spiritual aspects involving humans and the environment as the source of development. Before the advent of development, the management of energy and natural resources need to take precedence as development according to Islam must start from the origin of the universe and human as the actor of development.

For any proper development to take place, in the context of Islam, the development starts from the management of the lowest level, that is, man's spiritual level, to a much higher level encompassing the community, country and the world. It covers various aspects of relationships from the horizontal relationship (*habl min al nas*) up until the vertical relationship (*habl min Allah*). In terms of man's spiritual level, the management of his *qalb* (heart), `*aql* (intellect) and *nafs* (desires) are the basic prerequisite for an Islamic-based development to transpire. In terms of the management of the highest level, it entails at least three aspects which are the community, country and the world. In terms of the community aspects the management of development refer to infrastructure, ecology, the environment, health, education, social ills, social engineering, economy and others. For a country it refers to her management of politics, administration, government and governance, military, laws and others whilst in terms of the world it refers to the management of trade, foreign policies, diplomatic ties and etc. Such a development process is termed as "Islamic-based Development Management" referring to the need to manage development in Islam the Islamic way. The Islamic development management system was born to replace the old system that we call "Management and Development" (Development and Management), which are two separate entities, namely that of development and management. The method used is secular because it does not take into account the aspect of religion as an important aspect in the life of a Muslim to undertake the development of Muslims, be it physical, mental and spiritual. Among the Islamic leaders who have tried and succeeded in unifying the various disciplines is the *magnum opus* of Ibn Khaldun through *Muqaddimah*.

According to him based on a translated work, "*History is past events generated by a society that led to the birth of universal prosperity*" (`*Umran al-`alam*) (Ibn Khaldun, 1993: 27). What is meant by `*Umran al-`alam* is the welfare and prosperity of nature in a very broad context covering all aspects of life that are in nature, including human beings, animals and plants and inanimate matter. In other words, man is the actor and the means that elicit the welfare and prosperity of nature[1] through various other fields of knowledge, whether the social sciences (theology, history, sociology, psychology, communication, geography, etc.) or the physical sciences (archaeology, engineering, medicine, agriculture, etc.) in taking care of the developing and the developed worlds.

Developing a new faculty known as the **Faculty of Islamic Development Management (FPPI)**, calls for a structured policy planning and systematic strategy based on the experience of past history as a starting point for the construction and development of this new faculty in accordance with its actual and distinctive form. Each university has a different history and experience. Whatever that may have transpired at Universiti Islam Sultan Sharif Ali would not be the same as those that had transpired in other universities in the region, particularly in the fields of management and development. In this study, a general disclosure on the development management of the faculty's policy and strategy will be presented in gearing towards the realization of development management based on the teachings of Islam. The method to be used is in the form of theory based on the data collected through documents review and reports, as well as empirical studies in the form of interviews, observation and perception.

The objective of the study is to identify FPPI policies and strategies to be implemented according to the current situation and circumstances in line with the demands of Islam. Among the focus of the study is the definition of policy and strategy, policy objectives, the types and levels of strategy as well as the various measures and approaches of development management in Islam.

POLICY AND STRATEGY OF DEVELOPMENT

According to the theory of social sciences and humanities, development is part of a comprehensive process of socio-economic change for the development of society and the state. Development that is meant here refers to a well-planned development.

A planned development involves planning, policy and strategy as well as human's conscious effort towards a change, which is termed "Social Engineering" involving multiple parties to make it work, namely planners, implementers, beneficiaries and financiers. Every person from of all walks of life is responsible in carrying out the development plans according to the abilities and capabilities of each, including political figures, the professionals, the academicians, merchants and financiers, as well as technical experts, farmers and entrepreneurs.

Development is divided generally into two forms. First, is quantitative while the second is qualitative in form. Quantitative development is more easily calculated and measured because it is manifested in a physical form, such as income per capita; while the qualitative in form is difficult to quantify and measure because it involves the intangibles such as attitudes, values and traditions of society. The difference in these two forms can be compared to economic growth and development. Economic growth can be measured and assessed by looking at the rate of per capita Gross National Product (GNP), income, income distribution and the number of households, schools, cars, and the like. But in terms of a nation's development it is quite difficult to calculate and measure because it involves changes in attitudes, values and traditions of society as well as work ethics that can hinder economic progress. On this basis, economic growth can be achieved without development, but development cannot be achieved without economic growth.

While it is commonly accepted that economic growth is a prerequisite for development nonetheless the core of Islamic-based development management starts from the premise of the Islamic worldview as the mould to development. With the Islamic worldview in place, development is to be viewed as a tool to be used in fulfilling man's primary covenant with Allah *Subhanahu wa Ta`ala*[2].

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[1] Human is the one who cause nature (earth) to prosper in line with the verse of al-Qur'an, which means: *It is He Who hath produced you from the earth and settled you therein:* " (Surah Hud, 11:61)

[2] Such a covenant is mentioned in Surah Al-A'raaf verse 172 which brings the following interpretation; "*When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?"- They said: "Yea! We do testify!*"

(Surah al-Araf, 7:172)

Economic growth, based on such a worldview, may thus be regarded as one of the tangible end results of development. Thus economic growth is unable to solve development problems, such as uneven distribution of wealth, oppression and exploitation. In fact such problems are regarded as indicators that the core to those problems has not been addressed.

POLICY

There are a variety of terms, definitions and understanding on "policy" ("*dasar*") as provided by dictionaries, including *Kamus Dewan Bahasa dan Pustaka* (1970). According to the dictionary, it is defined as "a statement of intent to achieve a purpose or requirement". As such, the term "policy" (or "*dasar*") is regarded as "an important element in the administration system and development of a country". Policy is understood to refer to "the basic frame or base in the implementation of national development plans".

There are various policies and planning conducted by a faculty, including administration policy, education policy, offering of courses policy to students, and the language policy to determine the medium of instructions.

Policy Objectives:

The basic objective is to ensure that all students, regardless of race or nationality can follow courses that are offered with interest and comfort. Historical experience has shown that the imbalance of the courses offered had caused certain challenges in the endeavour for an integrated education system and practical (hands-on) learning to be realized. FPPI policy goal is to assure that the students' lives and people in this country manifest the primary covenant with Allah *Subhanahu wa Ta`ala* at all times. This has been confirmed by the Islamic political figures including YB Pehin Haji Awang Badaruddin bin Dato Paduka Haji Othman Pengeran, Minister of Home Affairs, Ministry of Home Affairs, Brunei Darussalam[3].

In the context of Negara Brunei Darussalam, a few development management policy objectives have been outlined in the "*Perancangan Kemajuan Jangka Panjang Negara Brunei Darussalam, Wawasan Brunei 2035, Rangka Strategi dan Dasar Bagi Pembangunan (OSPD) 2007-2017*" issued by the Ministry of Home Affairs, Negara Brunei Darussalam.

By the year 2035, Negara Brunei Darussalam targeted objectives are as follows:

1. People who are well educated, highly skilled and successful;
2. The quality of life for her people; and
3. A dynamic and resilient economy.

To achieve these objectives, the people in this country must be united in the following matters:

1. Loyalty to HRH Sultan and the country;
2. Unfaltering conviction towards Islamic values; and
3. Socially harmonious with excellent traditional practices.

The entailing progress will be developed in a "Continuous" and "Adaptable" manner, that is, it will not forsake the good cultural traditions which are in accordance with the teachings of Islam simultaneously ever mindful of the changes taking place in society and the current needs, particularly in the fields of science and technology. To achieve these objectives, strategic planning and action planning need to be done, especially in the field of development management particularly in education and in socio-economy. This is achieved through the consolidation of various fields of studies offered by the faculty with the focus intent to achieve national unity from the political, religious and social aspects.

STRATEGY

In a general sense, strategy is the way to get a victory or achievement in the short-term and long-term. Thus, strategy is not just a monopoly of the generals in the military, or the leaders and top officials of the faculty and the university, but has expanded to all areas of life of the campus community, including employees of various levels because each individual has a job and responsibility to implement.

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[3] Based on an interview with YB Pehin Haji Awang Badaruddin bin Pengeran Dato Paduka Haji Othman, Minister of Home Affairs, Negara Brunei Darussalam on 12 February, 2015.

As such, the cooperation from all levels has to be elicited and not merely from top-down or bottoms-up approaches to achieve the vision and mission of the faculty and the university. However, strategy is the process of determining the direction by the leaders and top officials of the university with the focus on the long-term goals of the university, along with the plan on how to achieve these objectives. In other words, strategy is a seminal process by the authorities aimed at achieving the development goals of the university.

The development management of the faculty's strategy is an act of selection based on influential factors and these factors are used as the main or decisive factor. Influential factors will be used for the purpose of managing the development of the faculty. The key to the development management of the faculty that is the core of the faculty are faith and piety to Allah *Subhanahu wa Ta`ala* which in turn will garner comfort as *ukhuwwah* and uniformity of thoughts and actions are achieved. The Islamic development management strategy as championed by FPPI is a way to achieve the vision and mission of Universiti Islam Sultan Sharif Ali.

Steps to Formulation of Strategy

Measures to be taken by FPPI in formulating its strategy are as follows:

• Identify students who will be entering the faculty to determine the students' mission of education to achieve the vision aspired by the students, the university and the state, including the field of employment or enterprise.

• Conduct circumferential internal and external analysis to measure strengths and weaknesses and the opportunities and threats faced by the faculty in carrying out its mission.

• Formulate key success factors and strategies that are designed based on the said analysis.

• Define measurable goals and objectives through a variety of strategic alternatives with regards to existing resources and the challenges of external environment.

• Choose the most appropriate strategy to achieve short-term and long term goals.

Levels of Strategy

There are four levels of development strategies that will be pursued by FPPI, that is, the enterprise strategy, corporate strategy, business strategy and functional strategy while the overall strategy is called Master strategy.

• **Enterprise Strategy** is related to the public response on FPPI graduates. Each organization or university has a relationship with the community. Communities are groups that are outside the organization or university that cannot be controlled. In a society, there is a government and a variety of other groups such as political groups, the economics groups, and social groups, including religious groups. So within the ambit of the enterprise strategy there is the intrinsic relationship between the community and the university. The interaction between the university and the community outside the university will continue to occur which will be beneficial to the university. Therefore, the enterprise strategy should provide the best service for the interests and welfare of the community.

• **Corporate Strategy** is related to the mission of the university and the faculty. For example, what is the main mission of Universiti Sultan Sharif Ali (UNISSA)? What is the mission of the Faculty of Islamic Development Management? The answers to these questions are very important to achieve UNISSA and FPPI direction. How the mission is to be carried out is also important. This requires decision-making strategy and policy planning.

• **Business Strategy** is related to the economy, which is how to procure market opportunities? How to attract customers to gain benefit, whether from within or outside the country? Business strategy has the ability to enhance the faculty's development or propel the university to a higher level and strive for further excellence.

• **Functional Strategy** as a support to the other strategies including economic strategy that allows FPPI or UNISSA to continue as a centre of excellence in knowledge, language, development, and cultural affairs including finance, marketing, human resources, research and growth. In addition, the functional strategy is related to the management covering the aspects of planning, execution, control, employment, leadership, motivation, communication, decision making, and integration.

These strategies are a unity that encompasses all aspects of development and form the basis for any decision taken by the leaders and key officials of the university.

Types of Strategy

There are several types of strategies that can be taken as a guide for the development of FPPI as follows:

• **Integration Strategy**, namely to integrate vertical development and horizontal development. Vertical development is development that is in accordance with the chronological sequence of the history and civilization of Islam. It stems from the Islamic worldview that is premised on the relationship of man, as a servant, to his Creator, Allah *Subhanahu wa Ta`ala* (*habl min Allah*). While horizontal development is in accordance with the development of society and the current needs, according to the development of science and technology, including in the field of management development. This horizontal relationship based on the Islamic worldview refers to the relationship of man with fellow man and other creatures, including the natural resources (*habl min al al-bi`ah*).

• **Intensive Strategy** is concerned with the growth and monitoring of development, including the growth and monitoring of academics and graduates.

• **Diversification Strategy**, in which there are three types of diversification strategies, namely in the form of a centre (concentrate), landscape (horizontal), and group (conglomerate). What is meant as a centred strategy is the addition of new students who are bound by the policies and strategies of the faculty. The addition of new students who are not bound by any university is called horizontal diversification. In the meantime, new students who have yet to get a placement is called diversified group (conglomerate).

POLICY AND STRATEGY OF ISLAMIC-BASED DEVELOPMENT MANAGEMENT

The main objective on the implementation of the development management policy and strategy from the Islamic perspective is to raise the level of human dignity in the society. At the same time, to lead the non-Muslims to Islam as their future lies in Islam; without Islam they do not have an assured future in this country. This is one of the policies and strategies that must exist in Islamic development management at FPPI.

The management of development in spearheading the faculty and the university is a noble effort and is considered as one of the most important aspects in the theory of Islamic economics and politics. This matter should be considered by all parties involved because it is not reasonable to confine ourselves within the scope of minor problems posed by certain groups. For example, the problems of "*khilafiyah*" dissent within schools of jurisprudence related to recommended practices. At issue and the major challenges to the Malay-Muslim community today is no longer a problem of *khilafiyyah* in schools, but even more dangerous is "syncretism", which is a mixture between the thoughts and culture of Islam with the thoughts and traditional culture that are non-Islam and pro-West which can no longer be distinguished, between a Muslim and a non-Muslim.

Western society considers religion as an obstacle to development. For these reasons they are willing to forfeit religious values, morality and humanity. They develop the community and the state based on philosophy and theory alone; the decisions are based on human reasons alone, and not in accordance with the teachings of religious rulings. Their development philosophy is materialistically "utilitarian" that is for the happiness and prosperity of this tangible world alone.

Although our country has accepted Islam centuries ago, but due to the passage of time and some alternating decades, coupled with cultural shock and the influence of Western civilization in the thinking and way of life of the people in this country, has caused people's understanding on Islam to be increasingly strayed from its true foundation. Hence, management policy and administration as well as the country's development was mired in confusion due to the intervention of foreign powers, particularly the British, on the development management of the country's socio-economy which has all these while been based on Islamic teachings.

The ability to re-establish the characteristics of faith and Islam in the individual, family, community and country is rather difficult to do without the full commitment from the government through a clear policy and strategy from the country's laws involving the country's administration, the leadership in society, education, socio-economy, language and culture. It is based on this basic principle that FPPI development management policy and strategy can be enforced and implemented according to the Islamic perspective. In other words, the closer we are to Islam, the closer we are to progress and development in Islam and the closer we are to Allah *Subhanahu wa Ta`ala*

From the above it can be adduced that the Islamic development management policy and strategy which is and will be implemented at the Faculty of Islamic Development Management (FPPI), UNISSA is based on the teachings of al-Qur'an and al-Sunnah in accordance to the conviction of *Ahl al-Sunnah wa al-Jama `ah* and its jurisprudence is based on the Shafi`i sect that has been practiced and accepted in this country for generations.

Among the objectives of FPPI development management is the enhancement of the abilities and skills of the students in managing themselves, the society and the country. At the same time, in balancing Islamic studies with the academic study in Islamic education system to boost the process of Islamic development management, it is expected that with the implementation of the Syari`ah Penal Code Order, 2013, decreed by His Majesty Sultan Haji Hassanal Bolkiah Mu`izziddin Waddaulah Sultan and Yang Di-Pertuan of Brunei Darussalam, the quality of Islamic development management will increase and more widely received. Efforts to improve the status of education in the field of development management in this country will continue to be applied until Brunei Vision 2035 is attained which has outlined some of the policies and national development strategies in achieving a developed nation by 2035. The question is whether through the implementation of Vision 2035, the Compulsory Religious Education Order, 2012 and the Syariah Penal Code Order, 2013, and the development of the much coveted Dhikr Nation (Negara Zikir) is implementable? The answer we will equally wait and see after completing the formulation of FPPI development management policy and strategy which is to be implemented in the 2017-2018 Session. As it is a continuous and prolonged process, new elements for the purpose of improvement will continue to be incorporated into FPPI development management policy and strategy, in addition to the existing elements in the fields of history and civilization.

Policy and strategy development occurred in the days of Caliph `Umar bin al-Khattab upon the expansion of Islamic colonies which resulted in the emergence of many new things that needed to be resolved through new policies and strategies to address these problems.

Policy and Strategy of FPPI

Among the policies and strategies that will be introduced in the formulation of FPPI development management policy and strategy is a modification of the landscape and the scope of courses offered from those that are domestic and local in characteristics to regional and global markets for accreditation from foreign countries at both the regional and international levels, especially from among Islamic countries. The landscape changes and modifications of FPPI to the global level, termed as "Universal Prosperity" (*`Umran al-`ālam*) by Ibn Khaldun is in line with the Islamic worldview of development management as holistically referred to in al-Qur'an. The paradigm shift from the traditional and conventional to a modern and global approach will not neglect and ignore the available positive local elements which has become one of the sources of law in Shâfi`î sect termed ` *urf* [4] adopted by the Brunei community to this day.

Universal prosperity is the result of the vertical relationship between man and Allah *Subhanahu wa Ta`ala* relating to the aspects of faith, the horizontal relationships between man and fellow man relating to the aspects of social development based on Islamic law, as well as man's relationship with nature and other creatures in the aspects of physical development through science and technology. Developing the society and the environment is a requirement in Islam that must be implemented. This triangular relationship occurs in a unity that cannot be separated from one another in Islamic development management. Thus the policy and strategy of the Faculty of Islamic Development Management (FPPI) is formed based on the triangle concept, that is, Allah *Subhanahu wa Ta`ala* as the Creator with man as the servant, and man with fellow man and other creature including the natural resources with man as a *khalifah* as a source of global living. On the global development management policies and strategies "*`Umran al-`ālam*" which will be introduced by FPPI will be the medium and landmark of UNISSA as an institution of Islamic higher education, *in sha` Allāh*.

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[4] ʿ*Urf* is a tradition (custom) and one of the sources of Islamic sharia law in addition to the sources of al-Qur'an, Hadith, Qiyas and Ijma` introduced by Imam Syafi`i for adjusting the local traditions that do not conflict with the teachings of al-Qur'an and al-Sunnah, It is practiced by people before the advent of Islam, including Muslim Malays Brunei.

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