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Islam, Globalization and Public Sector Governance¹

Islam, Globalisasi dan Pentadbiran Sektor Awam

SM Abdul Quddus*

Abstract

Globalization started sometime ago and is an ongoing process. It is a diverse phenomenon, which has had tremendous impact on all aspects of human life. The spread of the culture of globalization can predominantly be attributed to the usage of modern electronic media such as the internet. As Islam is a global phenomenon, it becomes apparent that its principles should be held in the esteem befitting its status and not disregarded as irrelevant. Religious people of all age categories must agree to adapt their traditions to deal with the challenges of modernity. The end goal of globalization is thus to assess and integrate common ground into the world views of Islamic versus Western values rather than provoke bi-polarization and discord. As globalization in its current iteration predominantly stems from the influences of the West, it is paramount to scrutinize the differences in the Muslim interpretation of globalization in relation to its modern incarnation, to explore its differing definitions, the fluctuating goals of the educational systems, the sidelining of local traditions and languages, factors derived from the advent of “brain-drain” from certain nations, appropriate Muslim actions in response to globalization, and finally onto the question, how public sector management should be reformed in line with the reality of globalization and Islamic philosophy of government and administration in the contemporary era? However, following the example of the Western capitalist models and excluding religious public sector reform has produced varied reactions in MMCs. Such reactions include widespread social alienation and accelerated unhappiness and promotion of restless competition rather than co-operation. All these realities raise some unavoidable questions and debates that need to be properly addressed both from theoretical and practical perspectives. A refocused attention at the philosophy of public sector governance in light of the role of religion on the globalized and technology-driven world is an important endeavor to undertake. Thus the main objective of this paper is to explore an administrative model for public sector governance that will fulfil the socio-economic, technological and spiritual needs of a society. Data for this paper is collected mainly from secondary sources i.e. content

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analysis. 'Islamic administrative model' as suggested by Al-Buraey are used as the theoretical underpinning for this study.

Keywords: Globalization, Heartware and software, Islam, New Public management, Islamic administrative model.

Abstrak

Globalisasi telah berlaku sejak dahulu lagi dan ia adalah proses yang berlaku secara berterusan. Ia adalah fenomena yang pelbagai, yang memberi kesan besar kepada manusia dari pelbagai aspek. Penyebaran globalisasi budaya di dominasi besar oleh penggunaan media elektronik moden seperti Internet. Oleh kerana Islam adalah fenomena global, jelaslah bahawa prinsipnya harus dipegang dengan harga yang sesuai dengan statusnya dan tidak sepatutnya dianggap sebagai tidak relevan. Orang yang beragama dari setiap lapisan umur mesti mengekalkan adat mereka walaupun mendepani arus kemodenan yang mencabar. Matlamat terulung globalisasi adalah untuk menilai dan mengintegrasikan titik persamaan tentang pandangan dunia pada nilai murni Islam atau nilai murni barat dan bukannya mencetuskan polarisasi dan perpecahan. Oleh kerana globalisasi pada hari ini didominasi sepenuhnya dari pengaruh Barat, adalah sangat penting untuk meneliti perbezaan dari sudut tafsiran Muslim juga tentang globalisasi berhubung dengan penjelmaan modennya, untuk meneroka definisi yang berbeza, matlamat yang berubah-ubah dalam sistem pendidikan, mengetepikan tradisi dan bahasa tempatan, faktor-faktor yang diperolehi daripada kemunculan "keberanian otak" dari negara-negara tertentu, tindakan Islam yang sesuai sebagai tindak balas kepada globalisasi, dan akhirnya kepada persoalan, bagaimana pengurusan sektor awam perlu diperbaharui selaras dengan realiti globalisasi dan falsafah Islam kerajaan dan pentadbiran dalam era kontemporari? Walaubagaimanapun, menuruti contoh model kapitalis barat dan meminggirkan sektor awam agama telah menghasilkan pelbagai tindak balas dalam MMCs. Reaksi sedemikian merangkumi pengasingan sosial yang meluas dan meningkatkan jurang ketidakpuasan dan menggalakkan persaingan yang tidak sihat berbanding untuk kerjasama. Kesemua realiti ini menimbulkan beberapa persoalan dan perdebatan yang tidak dapat dielakkan yang perlu ditangani dengan baik dari perspektif teori dan praktikal. Penelitian semula pada falsafah tadbir urus sektor awam yang dibantu oleh peranan agama terhadap dunia global yang serba berasaskan teknologi merupakan usaha penting untuk dilaksanakan. Oleh itu objektif utama penulisan ini adalah untuk meneroka model pentadbiran untuk tadbir urus sektor awam yang akan memenuhi sosioekonomi, teknologi dan keperluan rohani daripada masyarakat. Data dari kertas ini dah dikumpulkan terutamanya dari sumber kedua iaitu analisis kandungan. 'Model pentadbiran Islam' seperti yang dicadangkan oleh Al-Buraey dah digunakan sebagai asas teori bagi kajian ini.

Kata Kunci: Globalisasi, perkakasan dan perisian, Islam, Pengurusan Awam Baru, Model Pentadbiran Islam.

Introduction

It is imperative to reiterate the fact that Islam commands human beings to co-operate with each other and to be helpful to one another

based on the values of virtue and piety, and thus not to act in reverence to evil and malice (al-Qur'an, 5:2). This edict was authorized by the Prophet Muhammad (pbuh) in reference to the local level, regardless of whether your neighbour is a Muslim or not. Certainly, by extrapolation this standard can be extended to apply to the international level, wherein a bordering country can be defined as any country that has common economic and political relationships with other countries, regardless of geographical positioning.

In the year 610 A.D., after the Prophet Muhammad (pbuh) started receiving revelations from Allah swt. via the archangel Gabriel, Islam set out to spread in the Arab region, sharing with others what the Prophet had been commanded by Allah swt. It kept spreading all over the world, proceeding today to become the fastest growing and the second largest religion in the world. Indubitably, Islam is today a global phenomenon made up of the millions of Muslim citizens contributing to the global culture. In fact, today there exists a thousand mosques in Germany and France and another five hundred in the United Kingdom alone. Therefore, globalization is thought to be one of the great factors in explaining the rapid spread of Islam worldwide.

Due to the fact that Islam has coalesced into a global phenomenon, the perseverance of the respect and relevance of its principles are of paramount importance. However, it is a noteworthy fact that Muslims have actually had their own version of globalization occur before the occurrence of modern globalization in recent history. During the Muslim era of globalization, the West immensely benefited from the scholastic work done by Muslim scientists and scholars; this period was better known as the Golden Age of the Islam. Modern globalization has now practically reached every corner of the world, tracing its start from the era of Western colonization of the East. Directly or indirectly, the usage of the internet and other modern electronic media has sped up the process of spreading modern globalized culture to the world community immensely.

At present globalization is still a buzz word in in everyday culture even though the term has existed and been relevant for a few decades already. The subject of globalization has attracted the interest of many concerned people such as governments, scholars, business communities, Civil society activists and others around the globe. It is well known that the globalization started some time ago and is a multi-faceted phenomenon, which permeates into all areas of human life (Larry Ray, 2007). In realizing the fact that globalization comes from the rich and

powerful countries of the West, Muslims understanding of it are doubtful as to whether they can truly benefit from it.

Globalization and Muslim Understanding of Globalization

The word 'globalization' first appeared in the Webster's English Dictionary in 1961 (Kilminster, 1997). According to Robertson (1987), globalization is a historic phenomenon that has had its phases parse through the world even in the fifteenth century with the advent of the European colonial policy of imperialism, primarily aimed at conquering large tracts of Asia and Africa. Through colonialism, the Western superpowers thereafter attempted to upsurge the local cultural hegemony and impact the underdeveloped countries under their control. They formulated their philosophy of conquest, aptly represented by the three Gs: gold, glory and gospel. In reference to the latter, the Europeans were determined to spread its impact, as observed by their enthusiasm and passion for the dissemination of Christianity (mainly Catholicism) to the Asians and Africans, whom they thought were steep in their animistic beliefs (Block & Cameron, 2002).

When the Western imperial ambitions reached Asia and other parts of the world, they brought with them their language, culture, custom, system of administration and their interpretation of law and order to the nation states that they held dominion over. When they succeeded in establishing themselves within these parameters, they proceeded to enforced their domination on the occupants of the nation states they had occupied thus. The Westerners always justified their actions with the notion that the nation states that they had conquered were either primitive or underdeveloped. Thus their presence there were purported to provide culture, religion, knowledge, education, progress and expansion. In general, European colonization campaigns were justified as a process of educating the uncivilized people of the world.

Scholte (2000) gives several connotation to the word globalization. In his opinion, he gave five broad definitions to the word globalization. The first one describes globalization as another word for internationalization. This description clarifies the growth in international exchange and interdependence among the nation states in the world. Next he explained globalization as liberalization. Through liberalization, nation states eliminate constraints on the movement of capital from one country to another by applying systems for an 'open', 'border-less' economy.

The third connotation to the word globalization illustrates universalization. In this context, globalization is a progression of disseminating different objects and experiences to people living around the globe. The fourth connotation to globalization is referred to Westernization or modernization, or in other words, 'Americanization'. The preceding culture in the underdeveloped countries is replaced with influences of Western culture through the Westernization process. The last connotation given by Scholte explains globalization as deterritorialization. This concept explains that, through modern means of telecommunications, local event become relevant and reviewed far beyond its borders. However, the contemporary experts on the issue of globalization illustrate that globalization means free movement of news, information, capital and people through modern telecommunication networks without any government imposed hurdles to parse through. Globalization incorporates people into a virtual border-less world without any geographical restrictions and the world is thus altered into a state akin to a single global village.

The Muslim understanding of Globalization

The ICT that comprises of the Internet, telephones and satellite television have promoted globalization and enjoined the Islamic community of 1.8 billion people across the globe. ICT connectivity has also helped greatly in strengthening Muslims' sense of belonging to one *Ummah*. However, the nature of the interactions between Islam and globalization has been faced with much competing clarification and discordant argument. The idea that Islam is in some way contrasting to the process of globalization is the crux of the current debate. Therefore, it is necessary to explain debate between Islam, globalization and Westernization. Islam does not stand counter to the concept of globalization itself, but rather the tension is towards the process of Westernization.

From the time when the Prophet Muhammad (pbuh) was given the revelations in Mecca, till the time he migrated to Medina, there occurred hardly any expansion of Islam to other parts of Arabia. The recorded history of the Prophet show that during the early days of Islam in Makka, only a small number of Muslims as asylum seekers went to live in Abyssinia for a short period of time. Their main objective there was solely the protection of their lives from the dangers and oppression that came from the non-believers in Makka. As such, the real era of Muslim globalization started when the Prophet (pbuh) established the Islamic state in Medina in the year 622. Starting from that period of time, Islam

as a religion and later to be revealed a mighty civilizational force started to develop and expand to other parts of the world, especially in the Arabian Peninsula; this would become more apparent during the Umayyad dynasty (661-750).

In assessing the Muslim era of globalization, one would come to realize that the expansion of Islam and its civilization to foreign territories happened due to its dynamic nature as a revealed religion from God. Islam was promulgated with beautiful preachings and good examples as shown by the Prophet of Islam and early Muslims during their era of globalization. It can thus be mentioned here that any reader of Islamic history and civilization will come to the conclusion that the Muslim period of globalization was not in fact interested in any atrocities and usurping of wealth of others. It was not even interested in forcing others to accept Islam as their faith, and equally not interested in making others follow the Arab culture and in making the Arabic language as the lingua franca for the territories that came under the Islamic rule. In fact, Muslim globalization was only interested in sharing the good news of the Qur'an and calling humanity to the path of justice and righteousness, striving to make this world a better place for all to live in peace and harmony (Al-Qur'an, 3:104,3:110,3:112,16:25,4:58).

ICT, Globalization and Islam

ICT technology has had tremendous effect on the acceleration of the globalization process in the modern era. Throughout the history of mankind, the control of information has been a facet of mankind. It was even important from whence the first man, Prophet Adam (pbuh), came unto the world, which is stated in the following verses:

And He taught Adam the nature of all things; then He placed them before the angels, and said, 'Tell me the nature of these if ye are right.' They said, 'Glory to Thee, of knowledge we have none, save what Thou hast taught us: in truth it is Thou Who art perfect in knowledge and wisdom.' He said, 'O Adam! Tell them their natures.' When he had told them, God said: 'Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?' (al-Qur'an, 2:31)

Fundamentally, information technology is not new. The presence of the abacus in localities neighbouring the Tigris-Euphrates Valley circa 5,000 years ago is an example of the use of primitive technologies used

by mankind for calculation; this is in contrast to the new and diverse up-to-date technology of today. The historically first information revolution took place in 1454 when Johannes Gutenberg created the printing press, with its second counterpart following many centuries later in 1985 with the creation of ARPANet (Advanced Research Projects Agency Network), regarded as an ancestor to the ubiquitous internet of modern years.

Communication technology became more sophisticated with the advent of the industrial revolution. People started using the radio, television, cable, telephone, telex, facsimile, satellite and other forms of devices for communication. It is therefore important to reiterate that ICT is in actuality an older concept reinvented with modern facets that make it fast, wireless, real time, paperless and digital. Thus ICT today turn people more “social, local and mobile”.

However, after giving a thorough review, we can find references to these technologies from relevant excerpts in the Quran. Storage, processing and analysis of information are the crux of information technology. In its raw form data is of less usability. After processing and analyzing the data, useful information is gleaned, which goes through further analysis to create valuable knowledge? There are thus various excerpts in the Quran that hint on the significance of knowledge. Knowledge is notably therefore an important concept in Islam, in fact indicative in the very first revelation in the Qur’an.

Infact, one of the first commands of the Qur’an was *iqra’* - a command by the Prophet and every Muslim thereon to read. This is because Islam holds the act of reading tantamount to knowledge, and those who partake in these actions act in reverence to Allah SWT himself, as related in the following verse:

Is one who worships devoutly during the hour of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord – (like one who does not)? Say: ‘Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition. (al-Qur’an, 39: 9)

This particular excerpt expands upon the notion that a society is inhabited by people who possess knowledge, and people who don’t. It clarifies how the former is held in higher esteem by the creator:

O ye who believe! When ye are told to make room in the assemblies, (spread out and) make room: (ample) room will God provide for you. And when ye are told to rise up, rise up; God will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted knowledge. And God is well-acquainted with all ye do. (al-Qur'an, 58: 11)

ICT is thus a tool in the religiously mandated quest to search for knowledge. It is an effective medium to access knowledge, facilitate convenient learning and process effective communication. It can therefore be relevant to relate ICT usage towards efforts of da'wah, as the latter relates to propagating knowledge, and the former, as its acronym implies, naturally fills the need of such tasks; ICT can be used to propagate Islamic knowledge and educate people on morality. The Qur'an elaborates thus:

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity. . (al-Qur'an, 3: 104)

As its acronym implies, communication technologies are integral to the ICT umbrella. Relevant to us, it is very pertinent when related to the acts of carrying out *da'wah*. Early forms of communication can be gleaned from the Qur'an; the majority of these relevant verses focus on Prophet Sulaiman A.S. and his father, Prophet Daud A.S. It is the Muslim belief that they were given the talent of conversing with various entities and creatures through the miracle of Allah SWT. Such miraculous abilities include the Prophet Daud communicating with a mighty mountain, birds and iron itself; Prophet Sulaiman communicating with the wind, jins and shaitan, ants, hoopoe and horses; they also facilitated unprecedented communication taking place between two countries across inconvenient borders; and the ability to communicate effectively and efficiently beyond the mortal capacities expected of uninitiated men.

A common method for ICT media to manifest itself is through a multimedia format. This concept, as its name implies, involves the usage of several media input methods, such as text, audio, visual imagery etc. Therefore most human sensory organs, especially the eyes and ears, must be engaged in tandem with the human mind to create a cohesive and full

processing of the relevant information. The Qur'an has referenced this particular method of perception in this relevant verse:

It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to God), (al-Qur'an, 16: 78)

The following verse also relates to how mankind received their capacity for their senses and the intelligence to process them, and how Allah perfected these abilities in humankind for our benefit:

Say: 'God knows best how long they stayed: with Him is (the knowledge of) the secrets of the heavens and the earth: how clearly He sees, how finely He hears (everything)! They have no protector other than Him; nor does He share His Command with any person whatsoever.' (al-Qur'an, 18: 26)

Even though it is Allah SWT alone who commands the sole right of all knowledge to every known condition and fact of the universe, analogous to being master of all knowledge, He has allowed humankind to partake in some of his infinite store of information either through Divinely Revealed Knowledge such as the Qur'an and Hadith, or through acquired knowledge through research and development procedures. The latter has enabled human technology to attain hitherto unfathomable heights; one such technology is colloquially known as virtual reality. This technology allows users to immerse themselves into simulated environments, using electronic media to parse full sensory inputs to humans. The end result of this is the experience of a simulated world that does not exist, but interacts akin to that of reality. This is a very useful feature often used in training simulations, such as emergency reaction, pilot training, military combat training etc. It is also used as a useful feature to assist in the visualization of learning processes, such as an immersive method of observing atomic and molecular makeup. Most fascinatingly, the concept of Virtual Reality is in fact referenced by the Qur'an:

She was asked to enter the lofty Palace: but when she saw it, she thought it was a lake of water, and she (tucked up her skirts) uncovering her legs. He said: 'This is but a palace paved with slabs of glass.' She said, 'O my Lord! I have indeed wronged my soul: I do (now) submit (in Islam)

with Sulaiman, to the Lord of the Worlds.’ (al-Qur’an, 27: 44)

It can be gleaned from this text that Prophet Sulaiman a.s. used mechanics akin to virtual reality, that is, seeing something that does not physically exist, to carry out *da’wah* to the Queen of Saba’, Balqis. It can therefore be surmised that concepts relating to ICT technologies are in fact not alien to Islam, as its analogous methods have been discussed quite appropriately. This relates back to Islam’s reverence for knowledge, and it is therefore clear that both issues go hand-in-hand to complement each other, as ICT aids Islam in its yearning to gather and manage knowledge.

ICT Components: Peopleware (Heartware), Hardware and Software

According to Fauzan (2003), there are three components incorporated into ICT which are peopleware, hardware and software. For him, ICT relevant individuals discuss and study hardware and software but do not stress peopleware, yet peopleware is the most important element in ICT. Within peopleware the most important element is heartware; without proper understanding of this the understanding of ICT is a thoroughly incomplete endeavour.

The concept of ‘peopleware’ governs the type of hardware to be developed. The ‘peopleware’ is a product that should be able to give guidance to develop appropriate software system to help the society and humankind to become more efficient and effective. The ‘peopleware’ should thus turn users into smart-end users to utilize and capitalize on the hardware and software for the sake of the Muslim Ummah. Yet, some people instead use ICT tools to embezzle money, hack system to steal crucial information and view obscene images such as pornography.

All actions are stimulated by the heart which influences people to choose a good one or a bad one. The heart inspires a man to do what it wishes. However, a pious man will refer to his mind and heart more than his desires. The input device for wisdom is the human heart, while that for data, information and knowledge are the human senses. Unfortunately sometimes people develop software and hardware which are not very useful for the society. Peopleware sometimes develop systems that give rise to immorality in the society; thus the question to investigate is why such things happen. The answer is posited to be because peopleware forget about the heartware element. Referring to the hadith:

Beware! In the body there is a piece of flesh; if it is sound, the whole body is sound and if it is corrupt the whole body is corrupt, and hearken it is the heart. (Muslim: 3882)

Indeed, it is the heartware which is the most important element of the 'peopleware' and the 'peopleware' is the important component in ICT. Allah swt. Says:

Then, even after that, your hearts were hardened and became as rocks or worse than rocks, for hardness. For indeed, there are rocks from which rivers gush and indeed there are rocks which split asunder so that water flows from them. And indeed there are rocks which fall down from the fear of Allah. Allah is not unaware of what ye do. (al-Qur'an, 2: 74)

Public Sector Governance in the era of Globalization

Public sector governance in the modern age is increasingly engaging in the national e-government initiatives as it is observed to be a facilitator for the better transparency, efficiency and effectiveness of services provided to citizens and businesses. The most frequently mentioned cause for the employment of ICT personnel in the public sector is the assurance to adjust interrelated governmental structures and processes with the intention of upgrading the quality of its services delivery. Because of this support, in recent years, many countries have embarked on e-government initiatives. Transparency refers to accountability, which means that a person who is carrying out an amanah is answerable to the one God and His people. Surah Sad verses 17-27 relate the events of two litigants, one of whom had wronged the other over an ewe even though the former already had ninety-ewes; thus, justice was sought. Prophet Daud A.S. attempted to facilitate this and thus sought forgiveness from Allah swt. Direct interaction with source or the creator or the provider is mentioned in Surah Fussilat 37.

And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them, if it should be Him that you worship. (al-Qur'an, 41: 37)

Direct interaction also means equal access to everyone, including women often associated with poverty and the disabled. All these

quotations indicated the importance and allowance of transparency, accountability and direct interaction in governing a country. The reason for the creation of man and jinn has been clearly stated in Surah al-Dhariyat:

“And I did not create the jinn and mankind except to worship Me” (Qur’an, 51: 56).

Men are guided by Him, as mentioned in Surah Sad, verse 29. *[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded. (al-Qur’an, 38: 29)*

Both quotations are evidence of Allah’s swt’s power in the creation of men. As the creator, He grants guidance for man to administer the government in the roles of *Khalifah* and *Abd Allah*. This must be done purely as an act of worship of Allah swt. alone. All administration and management must be based on the book of guidance i.e. the Qur’an. Government services to all citizens and business organizations and even within the government agencies must be delivered through a channel that is able to fulfil the notions mentioned in the Qur’an and as shown by the Prophet Muhammad (pbuh).

Direct interaction with Allah swt. is an honour to humans since it is a direct communication and worship without any of His other creations in between acting as the intermediaries. Humans do not need the help of any other creations to please Allah swt. No one can stop anyone from communicating and worshiping Him other than Allah swt. Himself. Thus dealing directly with the government is an honour for a citizen. The public should directly access and express their dissatisfaction and grievances. Direct interactions allow the process of transparency and accountability and indirect interactions lead to doubts as they pass many layers or levels of bureaucracy, of which information is often lost or misinterpreted. Transparency is affected once critical information is lost or manipulated by individuals within the workflow. Indirect interactions also lead to confusion as to whom a person should speak or turn to for any problems. Thus who would be the person accountable to a decision made in the absence of direct interaction?

Transparency affects accountability, the lack of which may lead to an innocent person being accountable for mistakes committed by others. For instance, employees obediently carrying out instructions to implement a decision may face legal actions since they are liable of being

“accountable” to the decision made. As accountability affects transparency, decisions made in the absence of accountability would never be made transparent to others concerned. Thus all three notions together strongly build towards the apex of TRUST.

Another important aspects of public sector management in this ICT driven and globalized era is the advent of New Public Management (NPM), which could be traced back to the growth of neo-liberal ideology in promoting effective public sector by mainly reducing its size (Devas et al, 2001). It involves introducing management practices which is commonly associated with the private sector to public organizations, besides reducing the size of public organizations while at the same time addresses problems of bureaucratic models in public administration. In the same manner, Hood (1991) asserts that NPM originated from the amalgamation of two different schools of thought, one with the concept that politics is a market phenomenon while the other deals with public sector reforms by emulating the private sector. Hence, it denotes that for the government to work effectively it should have practices equivalent to private organizations. Governments could no longer afford to use the traditional way of doing thing because of increasing pressure from the environments necessitates it to change in line with the changing trends of globalization and competitiveness. Thus NPM practices include reducing public expenditure, cutting unnecessary delay and red tape in government agencies in the process of implementing various public policies and other attributes. It stands in a stark contrast with the bureaucratic model of public administration, with excessive procedures and a rigid and top-down administration. Most proponents of NPM argued convincingly that NPM is an answer for effective public organizations which responds to the needs and demands of the people.

Even though the NPM tradition may have its origin in the United State, it later inspired administrative reforms in most countries during the 1980s, notably the UK during the administration of Margaret Thatcher, to improve the performance of the public sector (Eakin et al, 2011) that suffered from economic problems, unemployment and inefficiency. In the United States itself, the movement had started since the 1960s, largely because of dissatisfaction among their practitioners and scholars in public policy. Dwight Waldo, for example, regarded this period as a ‘turbulent time’ for public administration in the US, which increasingly became irrelevant to address various local and international issues that effected people. Initially, the first step towards NPM was materialized in a conference sponsored by the American Academy of political science in

1967 with the objective to discover ‘a bold and synoptic approach to the discipline of public administration’.

Nonetheless, it is New Zealand which is often regarded as pioneering its implementation around 1984. Scholars like Eggers (1997) reasoned that internal factors in New Zealand, such as having unicameral legislature, no written constitution, a unitary structure of government and non-partisan civil service had supported NPM reform compared to other countries like the US and Australia. In addition to this, in New Zealand NPM was initiated at the national level while US had implemented it through local efforts, which made the NPM approach unable to reach its full potential. For most of the developing countries, scholars like Schwartz (2008) and Batley (1999) for example, view NPM more of an outcome of several factors such as international conventions, colonial practices, and post-colonial nation building efforts by national leaders. On the other hand, scholars like Barry and Chandler reasoned that it was “bureaupathologies” in public administration, which became the impetus for the adoption of the new model. For African countries however, NPM were externally imposed by donors and international lending agencies, especially around 1986 and 1996 (McCourt, 2008). There are also other factors, which include contextual, technological and structural factors which are commonly unique for countries, which might have served as a driving forces for the adoption of NPM.

It was later that scholars began to perceive the government initiatives to be considered as NPM reforms. At the same time, there were other common terms thrown around by scholars, like ‘changing government’, ‘reinventing government’, entrepreneurial government, ‘the New Public Administration’, ‘post bureaucratic paradigm’, ‘Market-based public administration’ and ‘managerialism’ to generally denote the governments’ deliberate reforms in process, structure and personnel in the public sector and were often used interchangeably with NPM. Gradually, because reforms initiatives in different countries under NPM were implemented differently, it contributed to various definitions of NPM by scholars. For example;

“NPM is a set of assumptions and value statements about how public sector organizations should be designed, organized, managed and how, in a quasi-business manner, they should function. The basic idea of NPM is to make public sector organizations and the people working in them, much more ‘business-like’ and ‘market-oriented’, that is, performance, cost, efficiency and audit-oriented” (Diefenbach, 2009)

For Rhodes (1996), “NPM has two meanings: Managerialism and the new institutional economics. Managerialism refers to introducing private sector management methods to the public sector, which stresses on professional management, explicit standards and measures of performance, managing results, and value for money and closeness to customers. The new institutional economics refers to introducing incentive structures (market competition) into public service provision by disaggregating bureaucracies.”

The existence of various definitions suggests that NPM is actually quite a contested, generally loose, and multifaceted concept which denotes that it is not yet ready to be defined in a precise way. The benefit of having such a general concept is that an individual country can flexibly design their own NPM reforms for more effective and efficient public administration. Nevertheless, it could be observed that the definitions above share some general features of NPM. From the various definitions above, scholars think that NPM refers to administrative reform using private management practices such as performance management, quality control, competition and others to address government problems.

According to Hood and Peter (2007) different definitions and ways of looking at NPM reform can be attributed to the nature of NPM development, which take three stages. In the first stage that started around late 1980s, NPM was described in a normative fashion with some coherent and emerging ideas about its features. The second stage began to appear when scholars were able to compare NPM reform across different countries. They managed to locate new concerns and issues based on NPM common characteristics. The third stage came around 1990s when scholars not only argued for formalization and normalization of NPM under policy framework studies but started to discover gaps in the implementation of NPM reforms as well. These developments immensely influence NPM definitions over time. The following table shows the core values of traditional public sector management and NPM:

Table 1: Comparison between NPM and traditional paradigm

Core Focus	New Public Management	Traditional Approach
Delivery system	Contingent tools	Program/Agency
Structure of organisations	Network	Hierarchical

Normative order	Negotiation and persuasion	Command and control
Values	Efficiency and effectiveness	Effectiveness
Roles of the government	Empowering	Paternalistic
Measurement criterion	Producing result	Conformity to the procedures
Roles of citizens	Customers	Citizen
Roles of the state	Policy decision (steering)	Service delivery (rowing)

As can be seen from the table 1, the six core focuses of public administration provide a clear comparison to help us understand how NPM has altered gradually the nature of the traditional approach to public administration over time. The table shows that the NPM values and characteristics contradict the traditional paradigm of public administration in a significant way. For example, NPMs' excessive emphasis on emulating the private sector has changed public administration into treating people as 'customers' instead of citizens. In order to achieve just that, NPM is supported by other values as such as networking, negotiation, efficiency and effectiveness, empowerment, producing results, quality and 'steering' towards responding to 'customers', while the traditional approach treating people as citizens had values like command and control, paternalism, effectiveness, conformity to the procedures and a government focused more on service delivery or 'rowing'. The replacement of these traditional characteristics can be rightly described as amounting to a paradigm shift or 'paradigm break' in the public sector. The new management approach makes governments efficient in service delivery but it could be at the expense of effectiveness. In addition, such practices which are common in private sectors like setting objectives, strategizing, measuring input, output and performance might not be conducive to be implemented in the public sector. This is because governments do not deal with profit, unlike the private sectors. These private values, according to Schick, might reduce government responsibilities to collective interests, since private management is always about individuality. In the end, in many cases the implementation of NPM after some time lead to reduced accountability to the public. The implementation of privatization and the practice of

contracting out in UK for example, has resulted in a decline in accountability. The NPM reform is very likely strengthening the managerial accountability but diminishing political accountability. When something goes wrong with the privatized service for example, it would be difficult to identify and hold them accountable for any failure because people are far removed from its accounting.

Moreover, in illiberal democratic countries, NPM was found to be very difficult to implement as it came into conflict with traditional bureaucracy, political intervention and clientelism. Privatization and decentralization as common practices in NPM might open doors for corruption and rent-seeking behaviour without the support from strong democratic systems of study. In addition to this, a study found that liberal democratic countries possess a set of features that are conducive for NPM implementation as shown in table 2.

Table 2: Features Influencing NPM reform in Liberal Democracies and Illiberal Democracies

Features	Liberal democracies	Illiberal democracies
Macroeconomic factors	Fiscal crisis and economic recession	Developmentalism, Financial conservatism, Antiwelfarism
Political system	Party politics consensual government	Autonomy and capacity of the state. Consensus among political and administrative elites
State tradition	Affinity with neoliberalism and managerialism	History of colonialism and postcolonial development

Table 2 suggests with developmentalism, financial conservatism, strong state role and a history of colonialism, it would be very difficult to expect a positive result from NPM. Even though some illiberal countries like Malaysia and Singapore produced a commendable result in NPM reform, studies still show that it requires other factors like strong political leadership, good institutional mechanism, and a good economic presence to compliment the implementation of NPM. Reforms under NPM, with the slogan to reinvent government and managerialism, might post a challenge to democracy as the foundation for managing public administra-

tion. This is because as Haque (1999) pointed out, the NPM implementation would prominently change government attention from the interest and concern of the people to the needs of more important customers. Similarly, NPM offers limited ways on how people can participate significantly as requires by a democratic system.

The Islamic Paradigm of Public Sector Governance and Reforms

The Islamic paradigm of public sector governance and reforms starts with recognition of the oneness of Allah or *Tauhid*. The concept of *Tauhid* integrates with other prominent concepts of shari'ah as guided by the *Qur'an* and *Sunnah* and *Shura* or consultation to form the foundation of Islamic paradigm of public sector governance. Unlike western paradigms, including NPM, Islamic paradigm is exceptional because it connects the world with the "hereafter". Nevertheless, like NPM features, the Islamic paradigm does uphold concepts of effectiveness, efficiency, zero wastage, accountability and others in running government administration. It also against bureaucratic the model incorporating hierarchical structures, cumbersome procedures, authority and centralisation of government functions (Al-Buraey, 1985). The above-mentioned attributes of the Islamic model of governance are embedded into Islamic ideology. This is in contrast to NPM where most of the features and characteristics of government machinery are the result of human experiences and events that occurred in the society. NPM in and of itself for example, was largely a result of events that happened in the US during the 1960s to the 1970s. In addition, Islam does not allow any form of injustice, abuse of power, corruption and other such tenets, with the main objective of government administration existing to promote *maa'ruf* and the wellbeing of the citizens, while at the same time striving to gain the blessings of Allah swt. This signifies that successful government administration should not only be about effectiveness and efficiency like what has been promoted by NPM, but it should also go beyond worldly concerns. Thus as far as administration is concerned, Islamic models strikes a delicate balance between material and spiritual facets. It means that extreme focus on efficiency, effectiveness and material wellbeing at the expense of the spiritual aspects cannot be tolerated. Similarly, total rejection to material wellbeing cannot be accepted either. There are many verses in the *Qur'an* including those outlining the Prophet's traditions on how to manage public office and administration effectively. This includes the emphasis on equality, justice, kindness and compassion, righteousness, respect for

private property, good leadership, personal growth and constantly learning from the success of every public organisation (Al-Buraey, *ibid*). In a matter in which shari'ah is silence, Islam permits *shura* to be practiced accordingly.

The concept of *Shura* denotes a practice in which no action or decision can be made unless a majority has agreed and the final decision must not go against shari'ah in order to prevent injustice. Islam also recognizes any efforts and initiatives to improve administration, especially the ones which are derived from experiences, and promote the practice of formulating any practices that suit the interests and needs of particular countries. What is important in the Islamic model of public sector governance is that government administration can maximize values like justice, freedom, social equity, material and spiritual growth, equal access to services, accountability and responsiveness to the people. Thus, in the Islamic paradigm, there is no such thing as a one size fits all approach, unlike the NPM version that is promoted by international lending agencies. Hence, the Islamic paradigm could be perceived as adaptable and fluid as it allows individual countries to accommodate different social, cultural, and political contexts. Judging from this features, there is high possibility that the Islamic paradigm can serve as an alternative paradigm to solve the shortcomings of the NPM system with its special features. The following Table 3 highlights the characteristics and values of the Islamic Administrative model:

Table 3: Islamic Administrative Model: Characteristics and Values

Theory	Empirical Focus (Unit of Analysis)	Characteristics	Values to be Maximize
Islamic Administrative Models	Individual/Organization Behaviour	Religious and secular motivation, non-secular in total orientation. Human oriented rather than production oriented.	Justice, freedom and social equity as outlined in Shariah. Personal, material and spiritual growth, human dignity, equal access to services.

Source: Al-Buraey, 1985

Islam has made it an edict that all entities, material and non-material, flesh, soul, life or spirit, all are of equal import. Though differentiation does exist, the most appropriate Islamic model and the NPA approach in actuality share several important points of detraction in regards to classical organization theories. Both of these models doubt the veracity of modern concepts of hierarchy and authority; they also question the stance on neutrality in large and complex bureaucratic organizations. The Islamic model rather emphasizes values, ethics and the concern of the wellbeing of people, both materially and spiritually. They thus concur with the NPA model that changes in policies and structures of administration to alleviate systemic inhibition of justice and social equity of tantamount importance.

Conclusion

The Islamic public administration model is not one that explains the absolute reality but rather an intellectual model to which all Muslim societies can strive to emulate; though an absolute utopia is not the end goal, it is nevertheless a feasible aim as illustrated by historical paradigms. Unfortunately, in contemporary Muslim administrations, there are no active efforts to integrate this idealistic model whatsoever; indeed, nearly all members of the OIC (Organization of Islamic Conference) have instead opted to follow models derived from exogenous politico-administrative systems. These models tend to either be capitalist-democratic, socialist-autocratic or even simply autocratic, systems that are not inherently compatible with Islam in their full form. Education systems in Muslim majority nations, higher education particularly, are primarily modelled on materialistic Western universities. Their syllabus has a tendency to ignore Islamic edicts and teachings, and in fact often instil doubt in Islam in its entirety. Thus the consequences are that the pool of intelligentsia that the upper hierarchy will be replenished with is inhibited with a decidedly foreign alignment. This leads to, as Fred W. Riggs (1961) contends, "increases receptivity to alien models for public policy decisions". Another method for instilling a proclivity to foreign influence is through foreign international technical assistance programs, wherein alien models are tacked on as conditions in various ways. This inflexible implementation of extant/exogenous models has thus failed to produce the appropriate results due to cultural and environmental factors, and it has inhibited the development of endogenous models that reflect the local reality. In fact, contemporary organizations incorporated to pertain to science and technology has become mired in ineffectiveness and

exploitation without Islamic values to keep these inconsistencies in check. This reaffirms the notion that, for a model to be truly effective, it needs to relate to the culture of the people which it is constructed to serve. It is therefore appropriate to consider an Islamic administrative model as a proper model conducive to the purpose of breaking this particular impasse. Intentional steps need to be taken to root out ideologically un-Islamic entrenchments that are embedded in the current politico-administrative systems, and instead reinforce Islamic ideologies institutionally. This will ensure the welfare of the Muslims are looked after and their identity and needs preserved.

Failed foreign models must thus be forfeit, and Muslim intellectuals must instead draw from their own culture and heritage to create appropriate substitute models that will be more streamlined and fit better with Muslim culture and philosophy. An end goal, a conceptual dream, must be drawn up for all Muslims to aim for and progress with the appropriate directive. The issue remains, however, on its execution; some Islamic scholars posit that for such radical change and astute progress to manifest, a full Islamic state, whether economic, social, political, administrative, cultural or educational, must be incorporated in some concrete fashion. The rationale behind this is that the basic goal of an Islamic state would be to propagate Islamic tenets; this is in line with what any other state, socialist or democratic or otherwise, would also partake in.

However, whence such a state proves non-existent in the present or near future, Al-Buraey suggested Muslim intellectuals partake in these four approaches instead: penetration, opposition, co-operation and integration. Among these, penetration seems most appropriate for the current human climate. This approach involves Muslim intellectuals actively infiltrating and thereafter integrating with the current politico-administrative system to reorganize the status quo with an imperative to implement more Islamically conducive systems or organizations; the interest-free Islamic Banking system is a relevant example of such a process. This facilitates a smooth transition from a non-Islamic to Islamic administration without major breaks or irregularities, ensuring a very much functional system throughout. Indeed, embedding them into the bureaucracy with the express intention of reforming it in accordance with an Islamic model is a strategy that would face the least amount of push-back from secular powers due to its subtle nature. A second variant of the same method would be to aim to penetrate the education system, especially the institutions of higher learning. Students should be taught

Islamic principles of government in education and training, along with politics, economics and various other theories and concepts of management and administration. They may be taught the Islamic counterparts to the latter, such as Islamic Economics, Politics and Administration etc. Furthermore, the Muslim thinkers can also undertake various higher commissions of administrative reorganizations and try to inspire their consequences. This approach could also be very useful in other miscellaneous entities such as mass media and religious schools and institutions. With these changes, it is probable with due course in time that the whole of human society would be willing and in fact positively ready to embrace and thus implement the Islamic administrative model in practical terms, as this model fundamentally aims to maximize social justice and welfare.

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