

## اختبار نهاية الفصل الدراسي ربيع 2010-2011

الخبرات المعاصرة التي تمثل وتشكل الحكم الراشد كثيرة ومتنوعة، حاول أن تتناول بالدراسة والتحليل واحدة من أهم هذه الخبرات ضمن المداخل المنهجية المختلفة التي درستها، مستعيناً بالخبرات التراثية، ومبيناً رأيك ونقدك كلما أمكنك ذلك

### Introduction

Concept of good governance has provided us with a high vision and assessment on how a country can develop a political, social, and economic system in contemporary era. Thus, the purpose of this paper is to analyze Malaysia experience in light of good governance in Islam. To this end, the essay will be divided into four sections. Section 1 will deal with a contemporary experience in relation to a national development. The essay will take Malaysian experience in building national capacity and good governance. It is argued that Malaysia has focused on the importance of knowledge and education in driving their country towards the knowledge society. Section 2 will demonstrate a concept of good governance in Islam. It is argued that Malaysia has adapted the national strategy in light of Islamic good governance. Section 3 will illustrate the ship approach in order to highlight the significance of good governance in Islam in the context of Malaysian experience. It is contended that the ship approach offer the holistic picture in understanding the concept of good governance in Islam. In the 4<sup>th</sup> section, I will present my opinions on how Qatar can learn from Malaysian experience. It is argued that knowledge-based economy would be a platform for Qatar to undertake in order to reach the level of knowledge society, which will consequently make the nation become a developed country.

### Contemporary experience

In the range of Muslims countries, Malaysia is one the most acknowledged society that proved to be successful in term of political, economic, and social development. Malaysia

is the majority-Muslim country that recognizes Islam as the religion of the country and the source of development. The author chooses Malaysia to be a subject of discussion because of two reasons. Firstly, it is because the author used to stay and study in Malaysia for five years. Though, the author had travelled to many Muslims countries such as United Arab Emirate (U.A.E), Saudi Arabia, Egypt, and Qatar. Each country has its own unique of political, socio-economic practicality. However, in Malaysia author had spent a substantial time to understand the culture and political practices more than other Muslims countries that the author had visited. Thus, it is a personal choice that drives the author to select Malaysia as the subject to be discussed. Secondly, the current political situations that are happening in the Muslim world make the author difficult to find other choices to be discussed in term of Islamic good governance. Malaysia thus presents itself as a contemporary Islamic model in political and socio-economic discourse. Because of that fact, Malaysia experience of national development is worthy to be at the top of the discussion in this paper. Now, we shall turn to see Malaysians' achievements in lights of good governance in Islamic perspective.

## Overview of Malaysia



Location of Malaysia

## Source CIA

Malaysia is located in Southeast Asia region. Malaysia shares the borders with Thailand in the northern part and with Singapore in the southern part. Malaysia is known as multi-cultural and pluralistic society, which comprises of people from different ethnic groups. Malay, Chinese and Indian are the predominant citizens in the Malaysian territory, contributing to the achievement of the country today.

According to Central Intelligence Agency,<sup>1</sup> during the late 18th and 19th centuries, Great Britain established colonies and protectorates in the area of current Malaysia; these were occupied by Japan from 1942 to 1945. In 1948, the British-ruled territories on the Malay Peninsula formed the Federation of Malaya, which became independent in 1957. Malaysia was formed in 1963 when the former British colonies of Singapore and the East Malaysian states of Sabah and Sarawak on the northern coast of Borneo joined the Federation. The first several years of the country's history were marred by a Communist insurgency, Indonesian confrontation with Malaysia, Philippine claims to Sabah, and Singapore's secession from the Federation in 1965. During the 22-year term of Prime Minister MAHATHIR bin Mohamad (1981-2003), Malaysia was successful in diversifying its economy from dependence on exports of raw materials to expansion in manufacturing, services, and tourism. Current Prime Minister Mohamed NAJIB bin Abdul Razak (in office since April 2009) has continued these pro-business policies

In economic perspective,<sup>2</sup> Malaysia, a middle-income country, has transformed itself since the 1970s from a producer of raw materials into an emerging multi-sector economy. Under current Prime Minister NAJIB, Malaysia is attempting to achieve high-income status

---

<sup>1</sup> <https://www.cia.gov/library/publications/the-world-factbook/geos/my.html> access in 06 June 2011.

<sup>2</sup> *ibid*

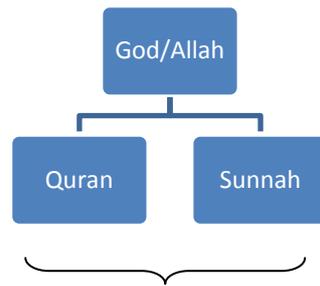
by 2020 and to move farther up the value-added production chain by attracting investments in Islamic finance, high technology industries, biotechnology, and services. The NAJIB administration also is continuing efforts to boost domestic demand and reduce the economy's dependence on exports. Nevertheless, exports - particularly of electronics, oil and gas, palm oil and rubber - remain a significant driver of the economy. As an oil and gas exporter, Malaysia has profited from higher world energy prices, although the rising cost of domestic gasoline and diesel fuel, combined with strained government finances, has forced Kuala Lumpur begin to reduce government subsidies. The government is also trying to lessen its dependence on state oil producer Petronas, which supplies more than 40% of government revenue. The central bank maintains healthy foreign exchange reserves and its well-developed regulatory regime have limited Malaysia's exposure to riskier financial instruments and the global financial crisis. Nevertheless, decreasing worldwide demand for consumer goods hurt Malaysia's exports and economic growth in 2009, although both showed signs of recovery in 2010. In order to attract increased investment, NAJIB has raised possible revisions to the special economic and social preferences accorded to ethnic Malays under the New Economic Policy of 1970, but he has encountered significant opposition, especially from Malay nationalists and other vested interests.

### **Good governance in Islam**

Though, the essence of good governance is not new in political and socio-discourses. The practicality of good governance in the current era is also not something fascinating in the sense that it had never happened before. However, the concept or the term of good governance is innovative in current political and socio-economic theory. It is because the change of conventional political, social and economic systems introduce the way of living, thinking, and understanding the world in a more efficient and effective ways. For instance,

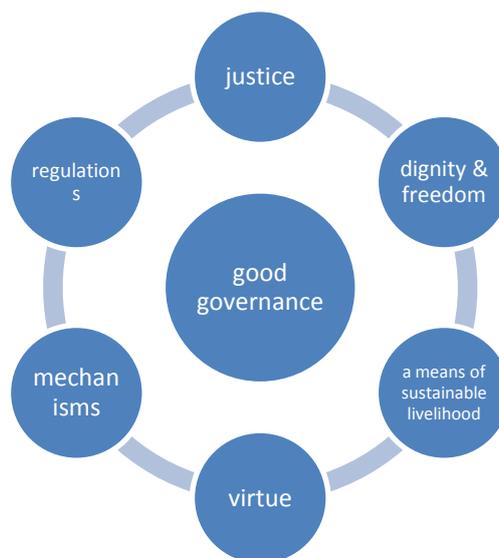
the France and industrial revolutions had brought people to perceive the world in democratic ways. People come to believe that all men possess rights to live, to eat, to choose, to express their opinions, to believe, and to design their own lives. They come to believe that all men are equal and no one should have an excessive power to rule people's lives. More interestingly, they come to believe that everybody has a right to lead and to rule the country. For that reason, the leader has to be accountable and responsible for what he/she decided and carried out. Civilians have rights to ask and seek explanations for what the authority people had done. From those points, the concepts of transparency, accountability, responsibility come to gain a momentum in political arena.

*In Islam*, the concept of good governance is viewed from top-down approach. It means Muslims place God at the top of the hierarchy of the theory. It is because Muslims believe that beyond human power there is a God's will. Thus, any attempt cannot neglect the power of God. Besides, it is because God is very merciful and compassionate; He has revealed the guidance to mankind in different forms. For instance, He had sent down the Scripts to Moses and Jesus in order to them to live with justice and the consciousness of God. More significantly, after a passage of time the Scripts that had been revealed were said to be corrupted. And because God is so Merciful and Compassionate, He reveals the last Book to a person names Mohammad (s.a.w) in 7<sup>th</sup> century for the same reason that mentioned above. Therefore, in this Book He promises that He will preserve it until the Day of Judgment. In that Book there are the main principles that all men need in sustaining their lives in all aspects. Thus, from that point Muslims base their sources of knowledge on the Book and the practices of Prophet Mohammad (s.a.w). In short, good governance in Islam is based on the Book and the practices of Prophet (s.a.w) as the main source of the theory.



Concept of good governance

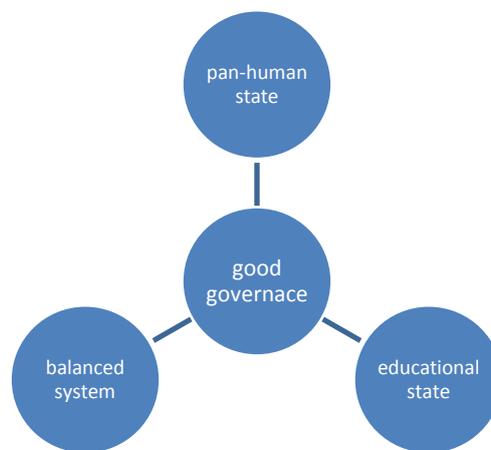
Hence, good governance in Islam in a contemporary understanding is wide, comprehensive, and multi-dimensional. Islamic good governance is crucial concept in dealing with public policy study in this contemporary era in its own rights. This paragraph will portray several postulates of this concept from different scholars. *Firstly*, it refers to (1) a striving to achieve justice in society, (2) aspiration to maintain the dignity of individuals and protection of group's freedom, (3) steering individuals toward achieving a means of sustainable livelihood before aspiring for other luxuries, (4) encouraging virtue and (5) achieve its aims through consultation, participation, representation, accountability mechanisms, and (6) through legal conventional regulations in all social formations.<sup>3</sup>



Good governance according to Hashem

<sup>3</sup> Mazen Hashem. Islamic Roots of Good Governance, in: Mohamed Elmenshawy (editor) *Islam, Political Islam, and America*. Washington DC: World Security Institute (WSI): 2007. p. 63.

**Secondly**, adding to the first point Ghazi contends that it should be (1) a pan-human state which is beyond ethnic, racial, color, class distinctions, (2) an educational state with a commitment to a set of moral and ethical principles and (3) based on a balanced system of relations between individual and society, rights and obligations, religious and mundane, spiritual and profane.<sup>4</sup>



Good governance according to Ghazi

**Thirdly**, it is equally important to mention that several elements have to be taken into account when we consider the notion of good governance: it is namely capacity of state to manage public resource, commitment to public interest, transparency, rule of laws, participation and social capital.<sup>5</sup> By and large, it is believed that good governance in Islam is a main driver for Muslim to be closer to goodness and moves them away from corruption.<sup>6</sup> Finally, Kamali (2004) postulates that Islamic governance may be characterized by its own essence. By this he means it is a government as a Trust and vicegerency by which the

<sup>4</sup> Mahmood Ahmed Ghazi. *STATE AND LEGISLATION IN ISLAM*. Lahore: Izhar Sons, 2009. p. 31-32.

<sup>5</sup> Seif El-Din Abdelfatah Ismail. *Good governance from Islamic perspective (vision of necessity in revival and ijthad)*, Qatar Faculty of Islamic Studies. p. 9.

<sup>6</sup> This notion also refers to institution of *Hisbah* as the responsibility of enjoining what is right and forbidding what is wrong. For more informations see Ibn Taymiyah, *Public duties in Islam: Institution of Hisba*, Leicester: Islamic Foundation, 1982.

missions are primarily to administer justice and secure the welfare of the people, a limited and a constitutional form of government, accountable and civilian government, and qualified democracy as Islamic system of rule.<sup>7</sup>



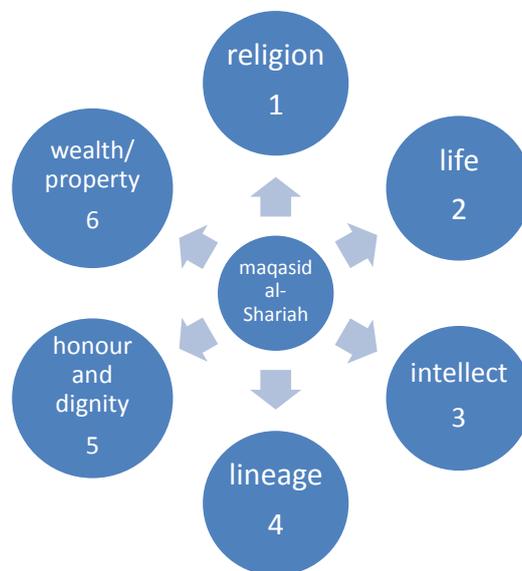
Good governance according to Dr. Seif

### **Maqasid approach**

Maqasid al-Shariah literally means the intents/goals/objectives of the Islamic Law. Therefore, maqasid al-Shariah in this context is referred to a methodology and framework for the nation in order to realize the importance of human development in all aspects. Maqasid al-Shariah is also referred to a measurement of well-beings of people according to the Islamic Law. It is very interesting to look at the theory of maqasid al-Shariah in a modern perspective. It is because it encompasses all significant aspects of human existence on earth. It urges Muslims to understand the wisdom of the divine rulings that is meant to protect and promote the good life of all men. Maqasid al-Shariah, according to Kamali, is synonymous

<sup>7</sup> Mohammad Hashim Kamali,, Civilian and Democratic Dimensions of Governance in Islam, *Al-Shajarah* 9, 125-145, 2004.

the benefits of individuals and societies. Looking Maqasid al-Shariah from a classical perspective, it depicts the priority of society and individuals from religion, life, intellect, lineage, honour and dignity, and wealth. From this point, I think that it is significant to observe the relationship between each element of the maqasid in term of human development. I believe that the correlation from protection and promotion of religion to wealth creation portraying the process of human development in an interesting way. Therefore, for the sake of this paper I present maqasid approach based on the preservation of religion, life, intellect, lineage, honour and dignity, and wealth. (See figure 1)



Maqasidi approach

### Opinions

Based on the discussion above, I think that the lesson that Muslims world can learn from Malaysian experience is the way they can themselves from within. As mentioned in the Quran:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

***Indeed, Allah will not change the condition of a people until they change what is in themselves... (13:11)***

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نُّعْمَةً أَتَمَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

***That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing.***

(8:53)

Thus, the way Malaysians change themselves are the way they look at economic growth. Malaysia is the example of the country that understands the knowledge economy in light of the theory of maqasid al-Shariah. Malaysia has realized the importance of knowledge-based economy in the last few decades. They take maqasid al-Shariah as an ethical guidance in formulating public policies.<sup>8</sup> They focus on the development of information and communication technology and innovation system. For example, biotechnology and higher education are instrumental in Malaysia's transition to a knowledge-based economy.<sup>9</sup> The development process is aimed at shifting Malaysia from a low-cost mass production economy to a knowledge based, technology-driven one focused on innovation, entrepreneurship and value-added production.<sup>10</sup>

Furthermore, public policy and national development is the subject that deals with multi-dimensions whether it is local, global, public or private spheres. Thus, it is important for policy-makers to know the approach in which they can understand good governance and public policy in the right manner. Generally, public policy is all about an application by which it is not an independent subject but rather integration with all kinds of knowledge.

<sup>8</sup> Asyraf Wajdi Dusuki and Nurdianawati Irwani Abdullah. Maqasid al-Shari`ah, Maslahah, and Corporate Social Responsibility. Retrieved from i-epistemology.net. Access in 5<sup>th</sup> June 2011.

<sup>9</sup> World report. Malaysia: towards a Knowledge-based Economy. World report International LTD. p. 2.

<sup>10</sup> Tariq Ramadan. (2001). *Islam, the West and the Challenges of Modernity*, (Leicester: THE ISLAMIC FOUNDATION).

Besides, the culture of nations also plays important role in shaping the manifestation of this subject.<sup>11</sup> Public policy can no longer exist without government or institution and people in society. As Dr. Seif (2010) mentions processes of policy in Islam is metaphor of manufacture/ship which consists of (1) material or community's need, (2) an image to shape common interests, (3) Motion to unify the image, (4) actor with an objective and (5) a machine or tool to fulfill the objective.<sup>12</sup> What is more, the job of policy maker is to do his or her best to test what is the best for the people. Thus, he or she is the doctor of social affairs in directing peoples' interests. Policy is the mechanism to promote what is good and prohibit what is evil in collective level.<sup>13</sup> Thus, it is definitely a tough job and big responsibility for an actor to accomplish the final objective. In brief, public policy in Islam necessitates Muslims to carry out social affairs with serious realization of *maqasid-al-shariah*,<sup>14</sup> social justice<sup>15</sup> and common interests of the public.

### Conclusion

The paper had analyzed Malaysian contemporary experience in light of human development and good governance in Islam. Malaysia had gone through several stages of development, which were set forth by Islamic inspiration. It is believed that the main reason for development is not the natural resources, but to know how to add values to the natural resources is the great assets instead. Malaysia is capable to transform a commodity-based economy to a knowledge-based economy within a few decades, which led them to a leading nation in term of political, social, and economic development in the Muslim world. The lesson that Qatar can learn from Malaysia are many. However, in this paper it is suggested

---

<sup>11</sup> This idea I took from public policy theory and analysis lecture of Prof. Dr. Saif, on 04/11/2010, QFIS.

<sup>12</sup> Ibid, Tariq

<sup>13</sup> See Quran, 22: 41, this verse portrays the main objective and duty of Islamic good governance.

<sup>14</sup> Preservation and promotion of faith (*Din*), life, intellect, lineage and wealth

<sup>15</sup> It is the solemn principle of Islamic good governance which was mentioned in Quran 16:90, 5: 8, 57:25, and also will be mentioned in the following paragraph.

that knowledge-based economy would be a platform for Qatar to undertake in order to reach the level of knowledge society, which will consequently make the nation become a developed country. It is therefore to conclude that human development of a nation or the well-being of humans can be measured by the realization of maqasid al-Shariah.

### References

1. Ibn Taymiyah, *Public duties in Islam: Institution of Hisba*, Leicester: Islamic Foundation, 1982.
2. Mazen Hashem. Islamic Roots of Good Governance, in: Mohamed Elmenshawy (editor) *Islam, Political Islam, and America*. Washington DC: World Security Institute (WSI): 2007
3. Mahmood Ahmed Ghazi. *STATE AND LEGISLATION IN ISLAM*. Lahore: Izhar Sons, 2009.
4. Mohammad Hashim Kamali,, Civilian and Democratic Dimensions of Governance in Islam, *Al-Shajarah* 9, 125-145, 2004.
5. Seif El-Din Abdelfatah Ismail. *Good governance from Islamic perspective (vision of necessity in revival and ijihad)*, Qatar Faculty of Islamic Studies.
6. <https://www.cia.gov/library/publications/the-world-factbook/geos/my.html> access in

06 June 2011.