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**HISBAH TOWARDS EMPOWERMENT OF HUMAN
DEVELOPMENT**

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Abstract

There are many plans and development strategies designed to empower and build people's identity. However, the quality of humanity especially in Malaysia is still disputable. There are many issues of misconduct especially by young people. In Islam, there is a concept of hisbah known as self-monitoring or introspection that introduced to build good personality among humans. Therefore, the main question needs to be answered. What does it mean by hisbah? What is the basic component of hisbah to empower human development? How does hisbah strengthen empathy? This study seeks to answer these main questions by placing three research objectives. First, identify the concept of hisbah in Islam; second, critical analyzes of hisbah in the framework of empowering human development; and third, summarizing the element and principles of hisbah in order to empower human development. Based on the reference textual analysis, this study shows that it is not enough if the focus on human development is only given to physical aspects. On the other hand, the spiritual aspects and fundamentals of hisbah as a component of internal control (spiritual) should also be emphasized to ensure a balance between spiritual, physical, emotional and intellectual in each person because the well implemented principles of hisbah will lead to good in human development.

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1. Introduction

Hisbah is a surveillance mechanism that plays an important role especially in the Islamic administration and management (Abdullah, 2000). According to Makhsin (2008), the Islamic surveillance system has an Islamic and best-practices approach. It involves all aspects of management such as planning, preparation, leadership, decision making and execution of the decision. It also works to ensure that everything goes according to planning. The duty of this oversight department is to reveal a mistake in management. Then act immediately to rectify any mistakes or irregularities that occur with appropriate action on the basis of the Shariah (Ibrahim, 2015).

The implementation of hisbah in the early days of Islam was much more focused on muamalat affairs and socio-economic activities of the community such as trading (Ibn Taimiyyah, 1993; Islahi, 1985). For example, it is reported that when the Prophet saw a man who sold food (wheat) and pleased him, he put his hand in the wheat inland and found the moisture in it. He asked the trader: Why there are soaps in the matter? The rain is melting them, the Prophet said: Why do not you put the wet part up so that people can see it? He who deceives us is not from us (Salman & Aziz, 2012). However, nowadays the need for this oversight aspect is broader, encompassing every stage starting with its own self-directed hisbah or self-monitoring from within itself, then applied also in various areas including economics, Islamic banking, health, environment and human development. If reviewed from human development concepts in an organization, such as the Total Quality Management (TQM) and the Quality Control Circle (QCC) are not directly linked to Islam (Marzuki, 2017). It is more focused on managing the workforce by making the employee a key source that should be addressed by the organization (Omar, 1996). It seems to deny human dignity as the caliph of Allah SWT by making workers in an organization function to gain the maximum benefits possible.

According to Abdullah (2000), apart from fulfilling maximum profit seeking, the management concept is also more focused on external aspects related to approaches, methods and methodologies that do not touch on the Islamic roots. This is seen as a something missing and is the cause for the existence of problems that occur among workers. Therefore, in order to overcome this issue, surveillance methods need to be done from the individual's own to leadership and in every Islamic-based development management organization in order to develop humanity with Islamic shariah-based.

2. Problem Statement

In the descriptive form, Muslim scholars such as Ibn Manzur (1997) state the hisbah is derived from the Arabic word *ihtasaba*, *yahtasibu* and *intisaban* which is meant to hasten in rewarding reward from Allah SWT by performing the good demand. The terminology definition however, calls the hisbah act for goodness when people leave it openly and prevent evil when people do it outright (al-Mawardi, 1966). Besides, Ibn Khaldun (1930) defines hisbah as an assignment and a religious instruction, summarized in it the concept calls for goodness and prevents misbehavior on the individual who is responsible for safeguarding the affairs of Muslims. It is compatible with the word of Allah SWT which means:

“And let there be (arising) from you a nation inviting to (all that is) good, enjoining what is right and forbidding what is wrong, and those will be the successful.”

(Ali-Imran, 3:104)

Ibn Khaldun (1930) also defined hisbah as a religious post in the chapter of good deeds and prevent evil. Therefore, it is mandatory for the Islamic government to choose those who are eligible to hold it and make regulations regarding it. Ibn Taimiyyah (1993) stated that hisbah is the execution of the Almighty Allah which commits to the good and prevents from committing a crime or dishonesty. In the book *Ihya Ulumuddin*, al-Ghazali (1968) explains that hisbah is a duty to invoke good and prevent evil. Although various definitions are given by scholars, it does not actually escape the concept of al-'Amr bi al-Ma'ruf wa al-nahy 'an al-munkar. This system has existed in the time of Rasulullah SAW again. It is based on the hadith of Rasulullah SAW that prohibits fraud in buying and selling. Narrated by Abu Hurairah r.a in *Muslim sahih* which means:

"The Messenger of Allah had gone through a fruit pile and Rasulullah SAW put his hand into the pile and found there were bad fruits. Rasulullah SAW asked the owner of the fruit and then answered that the fruits became worse due to the rain. So the Prophet mentioned whether you put the best fruits on the table for the people to see that the fruits are all good. Then the Prophet (peace and blessings of Allah be upon him) asserted that whoever deceives it is not from me. "

(Sahih Muslim, no. hadis: 0079)

According to Abdullah (2000), this observation has two key. First, ways of self-control which assures responsibility for the individual. The second surveillance is external surveillance that reminds people that they cannot escape surveillance like the law and so on. Makhsin, Ilias, and Noh (2014) explains that his own self-control or self-control is based on al-'Amr bi al-Ma'ruf wa al-nahy 'an al-munkar who seeks to develop self-esteem to self-esteem by emphasizing emotions and souls, Change in behavior in itself to create a consciousness and appreciation in life based on Islamic law. Realistic consciousness and appreciation in life based on Islamic law in human development can create excellence in an organization. This awareness must be accompanied by strenuous efforts and practices that are in line with Islamic law such as trust, patience, confidence and others. Makhsin, Azid, Ilias, Mokhtar, and Jumiran (2017) points out that humans with a fragile religious hold are inclined to commit crimes and cause problems to the organization. Similarly, the views expressed by Arifin and Ahmad (2016) which states that the average threat to the organization is due to weakness in human development which involves other members to spoil the identity of an organization.

Human development is an activity of managing a person within an organization to constantly improve itself both internal and external in line with Islamic law by hoping for the pleasure of Allah SWT (Othman, 2015). This is in line with Luat (2010) view that human development is a process to seek and to get the pleasure of Allah SWT. Therefore, human development must involve the process of developing the soul of a person who is not separated between the spiritual and the body based on the law of Allah SWT

(Subrai, 2016). Hence, in order to ensure that this process is well-accomplished, it requires a supervisory method that can truly monitor by individual.

Self-control also can prevent a Muslim worker from deviating, and instead makes it more responsible for the Islamic law as he does his job as an administrator or manager (Sin, 1991). The role of implementing and monitoring the self in the person itself is based on the word of Rasulullah SAW which means:

"Worship Allah SWT as if you were looking at Allah, then if you do not see Allah, surely Allah sees you"

(Hadis no. 48, riwayat al-Bukhari)

Therefore, every employed needs to supervise himself. This can be accomplished with an understanding of the teachings of Islam itself which calls for taqwa and feels the observation and authority of Allah SWT on all acts of human beings whether openly or in secret (Bakar, Zakaria, & Salleh, 2016). Yazid and Aziz (2015) stated through the principles of piety in carrying out the trust of Allah SWT, it can produce highly motivated and progressive Muslim workers in the course of work without having to be pushed back by top management. They will understand the fact that work is not for pay but also as a religious responsibility.

3. Research Questions

Research questions in this paper to analysis what does it mean by hisbah? What is the basic component of hisbah to empower human development? How does hisbah strengthen empathy?

4. Purpose of the Study

The purpose of the study to answer the research questions. Firstly, to identify the concept of hisbah in Islam; secondly, to critical analyzes of hisbah in the framework of empowering human development; and thirdly, to summarizing the element and principle of hisbah in order to empower human development.

5. Research Methods

This study uses the design of exploratory studies as one of the requirements in research method. According to Zickmund, Babin, Carr, and Griffin, (2012), exploratory phase also aims to transform discovered problems with defined ones, incorporating specific research objectives. Besides, the methodology employed for this study is qualitative via the secondary data. Secondary data were developed through literature by reviewing documents, journals, articles, books, printed media, and electronic and website reports (Neuman, 1994). This references are reviewed to identify, analyze and summarize the view among Muslim Scholars about hisbah in order to empower human development.

6. Findings

Generally, research and writing about hisbah and human development has been widely studied by Muslim scholars. Thus, this study aims to critically analyze among the writings to see the tendencies and the basics of their idea about element and principle of hisbah as a mechanism of empowerment the human development

6.1. Element of hisbah in human development

According to some of the scholars such as al-Ghazali (1968), Makhsin (2008) and Aziz (2015) the main elements of hisbah are *musyaratah*, *muraqabah*, *muhasabah*, *mu'aqabah*, *mujahadah* and *mu'atabah*. The purpose of *musyaratah* is to secure a resolution by pinning it in the heart. Implementation of these muscular elements can be seen to produce an employee who can perform the duties as defined. It is important to avoid any conflicts of internal conflict that often exists in humans. By determining self-determination is believed to produce the action of clear goal and good deeds thus achieving the goals set by an organization without mixing with negative things (Makhsin, 2008). The next element of the practice of hisbah which should be emphasized by the worker is the *muraqabah* which means to be alert or cautious of any spiritual illness that exists in humans (Aziz, 2015). The goal is to keep all the work and deeds of God Almighty Watching all human gestures. By the Thus, human beings are responsible for what is done because the God will respond what they have done. Thus, the worker can overcome his own self-esteem in carrying out his work as well as performing his responsibilities to Allah SWT and can restrict himself from tending to disobedience. This is as the word of Allah SWT which means:

“And He is Allah, (the only deity) in the heavens and the earth. He knows your secret and what you make public, and He knows that which you earn.”

(al-An'am; 6:3)

Later, a worker should apply the element of *muhasabah* or calculate and analyze himself against the work that has been done. Calculating practices in this work requires assessment through the analysis of every act done. If there are errors and mistakes after being analyzed on the job, an employee should be aware and immediately rectify it so that the error does not repeat (Makhsin, 2008). Therefore, an employee should think of the best method to solve the problem without resorting to Allah SWT's displeasure such as corruption, deviation, abuse of power and so forth. After that, every worker must also apply the fourth element of hisbah which is *mu'aqabah*. This is to ensure the problems that exist amongst the workers can be overcome and produce successful workers in the world and hereafter. *Mu'aqabah* is an assessment of the work done through the process of research on weaknesses and lack of practices (Aziz, 2015). Therefore, a worker must ensure that every offense he or she has done can be corrected and so that every work can be done in line with the goal of an Islamic-based development institution. In addition, workers also need *mujahadah* in carrying out their work. *Mujahadah* means fighting hard in the path of Allah SWT regardless of fear or fear of any opposition from outside parties without ignoring all the problems raised (Makhsin, 2008). This self-control element can avoid the lazy nature of being driven by lust in every job. On the

contrary, a worker who enters the element of *mujahadah* in their work will give a spirit in carrying out his duties besides doing the worship of Allah SWT (Sin, 1991).

Likewise, the elements of the need to be applied in each worker to ensure that every act is in line with the Islamic law. *Mu'atabah* is a self-criticizing process that gives birth to a sense of regret for the mistakes made. The goal is to create a spirit of life and not be afraid of the challenges it faces also give composure of mind and avoid from the guilt feelings and prepared to face any challenges to achieve the goals. This criticism is also a reminder and warning in doing a task (Makhsin, 2008).

6.2. Principle of hisbah in human development

Besides the element of hisbah to empowerment of human development, there are the principle in hisbah which will be able to empowerment of human development. The principle is a policy and a guideline that allows things to go on the right track. Therefore, looking at the importance of ensuring hisbah can play its role then this study also discusses the principles of hisbah according to Islam. The principle of hisbah is divided into five principles, namely the principle of God's supervision, the principle of proper observation, the principle of responsibility for the actions taken, the principles of trust and the principle of duty to prevent evil (Abdullah, 2000; Makhsin, 2008).

The act of a human being during his work will be rewarded according to the action taken. Therefore, the principle of hisbah is considered essential for mankind to ensure that action is in accordance with the will of Allah SWT and in accordance with Islamic and Islamic guidelines by placing the main supervision of Allah SWT and thereby understanding the role of self to carry out responsibility for preventing evil and direct benefits. It is supported by Nurhasanah (2013) said the principle of hisbah is based on tauhid, *al-'Amr bi al-Ma'ruf wa al-nahy 'an al-munkar* (calling for good and forbidding evil), dignity and responsibility, cooperation and tolerance. This is because, human beings are servants of Allah SWT and entrusted to carry out their assigned responsibilities in. All of them will be rewarded according to the calculation of Allah SWT. Based on the principles discussed earlier by previous scholars, it is clear that hisbah is an Islamic management system based on Islamic law in controlling one's behavior and thus empowering human development in an organization. Therefore, supervision is an action that must be considered so that one can control the non-compliance that either occurs within them or in circumstances. Based on these principles, it can be explained that the Islamic surveillance system has its own core and serves to empowerment of human development.

7. Conclusion

Hisbah is one part of Islamic knowledge that plays an important role as a monitoring body in order to achieve the aim of *al-'Amr bi al-Ma'ruf wa al-nahy 'an al-munkar*. To enhance the development of people in an organization, it requires a monitoring process. Based on the principle brought by hisbah which consists of *musyaratah*, *muraqabah*, *mahasabah*, *mu'aqabah*, *mujahadah* and *mu'atabah* it is one of the monitoring processes that can strengthen one's inner self. Therefore, understandable every development and management that is based on hisbah and the attributes of Allah SWT is capable of producing development that is free from negative symptoms such as breach of trust, fraud and so on. This can be seen if there are a

lot of reviewers to express this principle in their studies to ensure that an activity in the organization can be far apart smoothly and get God's relief. Hence, research finds that the elements and principles of hisbah emphasized in his abilities are capable of empowering human development which in turn can ensure that problems among them can be well-minimized. Therefore, well implemented principles of hisbah will lead to good in development and management of institutions and human management all aspects in general.

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