INFUSION OF ISLAMIC VALUES IN THE MALAYSIAN CIVIL SERVICE: A PRELUDE TO ISLAMIC HRD?

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Abstrak


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Kata kunci : polisi kerajaan Malaysia, islamisasi, pembangunan modal insan

Abstract

The Malaysian government has introduced two Islamic based policies to improve its civil service. First is the Infusion of Islamic Values in Civil Service which was inaugurated by the then 4th prime minister, Dr Mahathir bin Mohamad in the 1980s. On the other hand, the 5th prime minister, Dato Seri Abdullah bin Ahmad Badawi continued by introducing the Islam Hadhari Concept which tries to bring forward the realization of Islam as a civilization. Both the policies were constructed to enhance the quality and efficiency of the public office and in the same time to show the commitment of the Malaysian government to adapt to the Islamic resurgence which was a global phenomenon in the 1970s and 80s. Both the policies undergone extensive planning, promotion and implementation in the civil service and the Malaysian society at large. This includes the organizing of trainings, talks and workshops and widely promoted by the electronic and printed media. According to Nadler, the effort by an employer in instilling values and working culture related to current, future job needs or even needs not directly related to job, could be identified as a HRD intervention. Thus, the implementation of the two policies could be seen through the lenses of a HRD intervention initiated by the employer. In that light, it is important that the implementation of the two policies be evaluated using HRD
models such as the ADDIE or ASSURE model and through the existing program evaluation models such as the Kirkpatrick model, the CIPP or the Hamblin model. Only then will the real impact of the implementation of the two policies could be seen in the interest of human resource development and organizational renewal. These paper tries to argue retrospectively the importance of viewing Islamic policies in the enhancement of the Malaysian Public Services from the perspective of HRD.

Keyword: human resource development, Islamization, government of Malaysia

Introduction

At the turn of the 1970s, the personnel management of manufacturing and industrial sectors have turned and evolved yet again. (Noe, 2001) From giving focus to the non-human resources of manufacturing i.e. financial, raw material, machineries and so forth, come the age of human resource development, the age of making humans, making employees as the main focus of organizational development and to increase yield in the manufacturing productivity. Societies and nations of post-World-War II evolved from industrial-based to knowledge-based economies. Companies, organizations and businesses have also changed their ways of operating in order to survive. Learning and development which involves employees and staff is the trade of the day. When learning among members of the organization is increased, the organization benefits from the process and eventually will be able to enhance organizational performance, competence and competitiveness. (Ashok, 2003), (Milton, 2008), (Samuel, 1999). Knowledge has now been regarded as a very valuable asset to the organization, if not the most valuable one. If steps are not taken to access, use and leverage knowledge, it could leave the organization at any moment. And when that happens, the organization will lose its most valuable asset and in the end could go into extinction (Iandoli and Zollo, 2007).

Learning and adult education in the form of training and development alone constitute more that USD 4 Billion a year. (Noe, 2001). A study by the American Society of Training and Development (ASTD) has
shown that investments in learning pay off. In the study on U.S major public based traded firms, 1996-98, it was found that investment in training and development (T&D) of employees improved their stockholders' return by 6 percent and an increase in gross profit margin of 24 percent. (Marquadt, 2002) Organizations especially in the industrial and commercial sector has slowly understood the importance of learning and has supported the effort of training and re-training its staff especially in vocational and technical aspect where return on investment (ROI) could be easily measured and determined. Knowledge has emerged as the most strategically-significant resource of the firm. The ability to learn faster has given the competitive advantage over its competitors and sustainability (Werner and DeSimone, 2009; Ashok Jashapara, 2003). Thus the importance to empower the knowledge, skill and ability, coined KSA in the realm of HRD has become the more vital. As Iandoli and Zollo (2007) argued, companies need to invest not just in new machinery to make production more efficient, but in the flow of know-how that will sustain their business.

Hence the development of several theories, hypotheses, models and the like which explained how human is the main resource in an organization and why and how this resource must and should be developed. There were the human resource development (HRD) by Nadler (1970), the organizational learning theory (OL) by Argyris and Schon (1978), the learning organization by Senge (1990), the knowledge creating company by Takeuchi Nonaka (1995) and so many more to be listed in this short paper. It was then proposed and claimed that organizations must now take charge, take responsibility of developing and enhancing the ability of learning among employees. Learning moves from the individual and becomes group and organizational requirement. Learning improves creativity and helps produce innovation on products, as well as process and this will impact the level of productivity of the human resources (McLean, 2005). Thus the importance of this paper is to highlight the responsibility of employers and organization to enhance the potential of adult learners under its umbrella through training and development (T&D). If Senge (1999) and Nonaka (1995)are to be quoted, learning has to be the essence of organizational activity, the members must learn at all levels, and learn together. The situation in the organization must be conducive and encouraging for learning to happen. They must all learn if they are to survive into the next century.
The Age of Human Resource Development

According to Nadler (1989) and Ibrahim (2003), vocational training has been around since the beginning of mankind. However, it started as a requirement performed by individuals, performed by families, not by organizations. In the knowledge economy age, transformation occurred in the vocational and training sectors. Peter Drucker (1992), a well-known management guru purportedly said that at present the purpose of an organization or an enterprise is to enable ordinary people to do extraordinary things. Thus the responsibility of vocational and occupational training has shifted from the traditional family based to the organization-based.

Nadler came up with the idea of training, development and education in his first publication of “Developing Human Resources” in 1970. In his book, he defined training as learning efforts related directly to current vocational and job requirements, education on the other hand are learning efforts which are required for future job needs (e.g. for promotion purposes, or for new tasking) whereas development are learning efforts which are not directly job related but somehow could contribute to the well-being and thus the increase of productivity of the individual (e.g. leadership training or self-management courses). This is illustrated in the table below:

<table>
<thead>
<tr>
<th>The HRD Model</th>
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<tbody>
<tr>
<td><strong>Definition</strong></td>
</tr>
<tr>
<td>- organized learning experience</td>
</tr>
<tr>
<td>- within a specific period of time</td>
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<tr>
<td>- bring about possibility of performance improvement and/or personal growth</td>
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<td><strong>Roles</strong></td>
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<tr>
<td>- learning specialist (facilitator, designer, developer)</td>
</tr>
<tr>
<td>- manager of HRD (supervisor, developer, arranger, maintainer)</td>
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<tr>
<td>- consultant (expert, advocate, stimulator, change agent)</td>
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<tr>
<td><strong>Activity Areas</strong></td>
</tr>
<tr>
<td>- training (learning focused on present job requirement)</td>
</tr>
<tr>
<td>- education (learning focused on future job requirement)</td>
</tr>
<tr>
<td>- development (learning not job focused)</td>
</tr>
</tbody>
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*Figure 1. The HRD Function. Adapted from Nadler (1989)*
From the table above, we could see how Nadler explained the definition, functions and activity areas in HRD in general. The HRD activities are focused in learning for the employees to develop and enhance their knowledge and skills either in directly related subjects to their jobs and even to the extent of developments which encompasses learning activities which are not directly related to job requirements but could develop the well-being of the employee. This could be where the note of contention of this paper lies. This could be where Islam could give an alternative view to the development of a holistic employee, not only “working robots” in an organization. As proposed by Muslim scholars such as al-Qardawi (1998), and Mohd Natsir (in Amir Hussain et.al, 2012), Islam is revealed to make humans human, and to create and blossom civilizations and development. It is not a mere theoretical framework, but rather a very practical prescription of live at the highest level, the level of ihsan or the best of the best.

The establishment of the HRD in the current setting is aligned with the tools to evaluate return on investment (ROI) of the employee development effort. One of such is the model of Donald Kirkpatrick as shown below:

<table>
<thead>
<tr>
<th>Level</th>
<th>Criteria</th>
<th>Focus</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>Reactions</td>
<td>Trainee satisfaction</td>
</tr>
<tr>
<td>2</td>
<td>Learning</td>
<td>Acquisition of knowledge, skills, attitudes, behaviour</td>
</tr>
<tr>
<td>3</td>
<td>Behaviour</td>
<td>Improvement of behaviour on the job</td>
</tr>
<tr>
<td>4</td>
<td>Results</td>
<td>Business results achieved by trainees</td>
</tr>
</tbody>
</table>

Figure 2. Kirkpatrick’s Four-level Framework of Evaluation Criteria.
Source: (Kirkpatrick and Kirkpatrick, 2006)

The first level of evaluation will reflect the satisfaction of trainees on the physical aspects of the training such as the lecture halls, seating arrangements, audio-visual apparatus, accommodation, food preparation, trainer’s delivery and techniques and the like. The second level of evaluation involves finding out whether the trainees
had gained any skill or knowledge from the training sessions, usually done by giving tests, examination, and evaluation on demonstration or practical sessions. The third level evaluation is harder to evaluate which will involve a longitudinal study usually done at the organization. It tries to find out on whether the skills and knowledge acquired by the trainees are applicable and is applied on the job. The last level is to observe whether the newly acquired skills and knowledge has been institutionalized, whether it has become a new working culture or organizational way of functioning. The ability for the employer to gain insight on the effectiveness of a HRD initiative is vital as is is the gateway to understand the success-failure of the effort, as well as a way to improve on the initiative (Blanchard and Thacker, 1999).

The importance of learning and renewal of knowledge, skill and attitude (KSA) remains a vital element in this post-modern market (Noe, 2001). This is in line with the Kurt Lewin's model of learning which tells us of the three levels of learning, i.e. unfreezing, moving and refreezing as shown below. The Lewin's Model of Planned Change is illustrated below;

![Diagram of Kurt Lewin's Model of Planned Change](Adapted from Cummings and Whorley (2005))
The fundamentals of adult learning, training as well as development in job related learning is thus very much related to the calculation of return on investment (ROI), what the organization spends must be something which could be translated into profit, be it tangible or otherwise. However, intangible returns are usually difficult to measure which make it difficult for the organization to embark upon. For example, if the investment in training is for an employee(s) to develop his/her value system in life which eventually could lead him/her to be a devout and pious person which will produce an employee(s) of the highest integrity and in the long run benefit the organization would be seen irrelevant and personal in nature. Under these circumstances the organization would be reluctant to invest in such a development program. However, one could claim that the HRD model produced by Nadler as shown earlier caters the activities of learning not related to the job requirement as shown in the figure 1. On the other hand, organizations seldom venture into this area as it is very difficult to assess the ROI of such training and development activity.

As mentioned earlier, the concept of HRD in the original idea is to develop and train (which means giving learning opportunities to employee(s) to gain knowledge, skill and aptitude) the workforce to the current or future job requirements. (Ibrahim, 2003) This is the point of contention this paper tries to discuss. In the Islamic point of view, learning should be addressed holistically, (Abdul Salam, 2003) (Osman Bakar, 1998) (Ismail al-Faruqi, 1997) learning has always been a part of personal, group, organizational and societal development. The philosophy, concept, aim and execution of learning in Islam, does not separate the personal development with the profitable and tangible knowledge and skills development as purported by the management gurus mentioned earlier in this writing. The difference of perception and perspective between the Islamic idea of learning and the current secularistic approach by the manufacturing and services industry should be a field to be looked into by the many Muslim scholars of present, especially those in the management and human resource development field.

However, the Islamic scholars’ reaction towards these managerial techniques and insights, have been slow. Few Muslim scholars
have reacted to the mainly vocational and profit oriented HRD. The concept of knowledge and education in the Islamic perspective suggests that learning should not only encompass the physical aspect of the human being, but also the spiritual. Islam has for the last 14 centuries, since the prophethood of Muhammad (pbuh) propagated on the importance of the development of a productive and pious working force. Islam has also underlined that the development of man and woman, wherever and whenever it should happen, must not separate the physical and the spiritual aspect of a human. In that sense, the learning efforts that only focused on the increase of organizational productivity and not related to the production of a god-fearing person would not be enough in the would-be HRD framework of Islam. The question now is whether this is the responsibility of the employer? Is this the task of the organization? If they were, then how does Islam address this issue? Could there be a different approach in Islamic organizations? Could the difference contribute to the development of a better workforce? How do we device a tool to evaluate the Islamic HRD effort? Many questions could be addressed and answered. And if possible, what would an Islamic framework look like in HRD?

**Islamic view of human development and knowledge**

The different of approach and perspective in the definition and basic interpretation of human in Islam and the secular West lies in the comprehension of human itself. Islam sees human as a being that has a holistic element as defined by Mohd Yusuf (2001, 2002). Human could be understood as a being with at least five features namely:

a. al-qalb- the heart (spiritual heart)
b. al-jasad- the physical being
c. al-‘aql- the mind
d. ar-ruh- the spirit
e. an-nafs- the self/the emotion
The definition of the human as understood in Islam will bring a fundamental different in philosophy, perspective, approach, execution and even evaluation of any human development effort. The development of the individual employees (whom are men and women) then must make sure to involve all the five features of the human being or else it could be called a development of pseudo-man as claimed by many scholars such as Mohd. Syukri (1987, 2007), Haron Din (1992, 1997, 2007) and Yusuf al-Qaradawi (2012).

Islam as the religion of about 1.6 billion people in the world, second only to Christianity (Mesut et.al., 2006) is the religion of knowledge. Islam has from the very beginning emphasized on knowledge acquisition as to make sure that its people (the ummah) does not adhere to the Islamic way of life as a blind follower. Knowing Allah must be a journey of self-knowledge searching and discovery. This could be seen even in the first revelation received by Prophet Muhammad (pbuh) (Al-Quran, surah al-Alaq: 1-6) It is so important that the prophet Muhammad (pbuh) himself decreed that learning is compulsory to all Muslims, male and female alike. (al-Ghazali, 1979) It is learning that enlightens the mind thus making the Muslim community (al-ummah) supposedly to be the learned and conscious society. This could be seen in the long history is the Islamic world where the thinker and innovators like Ibn Sina (Avicenna), Ibn Rusd (Avvaroes), Ibn Batuta and Ibn Majid has shown to the world.

Figure 4: The Human Potentials. Adapted from Mohd Yusof (2001)
The emphasis on learning in Islam however is quite significantly different from that of the West. Learning is viewed as the one way of empowering the human mind to seek Allah (the One God Almighty), and to undertake his task as the viceroy of Allah in the world. (Imam al-Ghazali, 1979), (Haron Din, 2007), (Shadat, 1997), (Abd Halim, 1984). The role of human in this world is to establish Islam as the governing laws of mankind and administer or manage the resources bestowed by Allah using His law and jurisdictions.(Abdul Hadi, 2003) This will create an Islamic Civilization or al-Hadharah al-Islamiyyah on the face of the earth.

There are several objectives of education and knowledge acquisition as proposed by (Abdul Ghani, 1984) (Mohd Othman, 2001) (Abdul Halim, 1991) which are:

a. as a lifelong quest- as education and knowledge is very important in guiding the human being in judging right and wrong, thus a hadith by the prophet Muhammad (pbuh) instructed the Muslim individual to constantly acquire knowledge from the day he/she is born to the day he/she dies. This is echoed by the life-long learning which empowers the employee development in the western world as proposed by Cafarella and Merriam (2009).

b. holistic development of the human being encompassing the ruh (spirit), aql (mind), jasad (physical) and nafs (emotional) and also covering all aspects such as cognitive, affective and psychomotor, at this juncture, Islam gives balanced emphasis on all the four component of the education with special emphasis on the spiritual as it will be the being which should govern the intellectual and cognitive component of the human being (al-Ghazali, 2003).

c. Ubudiyyah (servitude) (surah al-Dzariyat) and Khalifatullah (vicegerent) (surah al-Baqarah)- the human has to balance this two main function of his/her creation as determined by Allah. He has to manage and develop the world or even the universe (in future as his/her capacity enables him/her) but he has always to remember that he has to do this as a
servant of Allah, following His prescribed rules, laws and regulation. The education and knowledge that the human should acquire must prepare him/her to play or execute these two roles.

d. As beneficiary to administer the world- a Muslim must acquire the utmost knowledge which enables him/her to administrate the world to the best of his/her ability, making sure that he/she could develop the necessary tools, technology and sciences (al-`ilm and al-fiqh) This coincides with the commands by Allah that the Muslims should take its place as the khayra ummah (best of races) (surah ali `imran) which Allah has commanded upon the Muslims to be. Then the whole of mankind will benefit from the existence of the ummah.

e. Holistic in the inculcation of al-iman (faith) and al-ilm (knowledge)- the delivery and acquisition of knowledge according to Islam should has its rububiyyah value (strengthens the iman or believe on a muslim individual to Allah) thus creating a holistic approach towards the content and imparting of the knowledge. Although not all knowledge could be related to the concept of tauhid, Islamic education has to try its best to make sure that education serves as a tool to produce a god-fearing person, although we are for example talking/training about the skills of operating a machine by a worker, or in managing the employees’ salary as in the case of a human resource manager.

f. To gain happiness and success in this world (ad-dunia) and hereafter (al-akhirah)- in order for knowledge and learning to benefit a muslim in the real sense, it has to be able to help the individual to gain happiness and success in this world and the akhirat. According to Muhammad Syukri (2000) this is one of the seven main difference of development in the Islamic perspective as compared to the conventional concept of development as generally proposed by the West. The dimension of time and its target is clearly more futuristic or lengthy. Whatever learning/training/education that is done
should be able to help us to perform well in the tasks of this world and must be able to have an investment value to enable a successful life in the life of akhirat.

Therefore, although Islam agrees with the importance of vocational, occupational and organizational education and learning, the horizons of learning preached by Islam is much more wide and longitudinal as it sees mankind to the life in hereafter. In Islam, the question of executing a training and development program for members of an organization must be done in a holistic approach, where the emphasis of life in the hereafter and worldly gains, is balanced in every aspects of life. (Muhammad Syukri, 2007) (Haron Din, 2007). The main focus of any development, activity or even learning itself is to maintain obedience to Allah (also called al-ubudiyyah) and also the realization of al-maqasid al-syar’iyyah (principles of Islamic syariah/laws). In the course of that action (al-ubidiyyah), Islam does not neglect the need for development and the well-being of life in this world. (Malek Bennabi, 2003). In fact, according to al-Ghazali, learning is the ultimate way for a Muslim to know Allah. In the classification of knowledge itself, the highest source of knowledge which is undisputable is from revelation, from Allah Himself. (Abdul Salam, 2003). He added that there are three process whereby knowledge could be acquired: through our senses, knowledge through the mind and the process of thinking, and knowledge which is derived from the revealed sources to the revered/sacred heart. The ultimate aim of the knowledge acquisition exercise in Islam is to develop al-insan al-kamil (the perfect being) with the prophets as the perfect models.

Thus in the concept of learning and organizational learning, it could be said that the same fundamentals applies. Instead of looking at the western concept of LO which focuses on the ability to cope with changes in the market, globalization and the business world, Islam must have a different view which incorporates the responsibility of al-ubudiyyah, and the upholding of al-maqasid-al-syar’iyyah. In addition, as humans are the vicergence of Allah, he/she must also manage the resources available to him/her to create excellence and gain happiness in this world and hereafter. Learning to perform well in the organization is not excluded. How this could be materialized is yet to be investigated.
Dr. Othman al-Habsy, one of the proponents of Islamic Management in Malaysia, discussed some of the characteristics of a high-quality Muslim workforce as shown below (http://ulib.uniterkjl.edu.my):

a. Good deed and clear objectives - a Muslim regards his work as an amal soleh or good deed which he will be rewarded by Allah in the here-after. Working or earning a living is an ibadah (an act of worship) as it will empower a Muslim as a dignified human, always contributing to other and not begging from other. This is emphasized by the prophet Muhammed (pbuh) when he said that “the upper hand (the hand that is giving) is better than the hand below it (the receiving hand). Earning a living which is required as a family man is deemed as an obligatory worship (ibadah al fardhu) because a lazy bread-winner of the family will only contribute to problems and social illness and in the end a shame to the deen (religion of Islam) and is unacceptable. A good worker on the other hand is a pride of the deen. The objective of a working man/woman is then to achieve Allah’s Approval and to perform his/her obligatory responsibility. It has to follow the regulations and laws prescribed by Allah, thus arriving to concepts such as work which are haram (forbidden) such as prostitution, stealing and pirating, and doing haram (forbidden) thing in a halal (permissible) work (such as cheating and bribery while being a business man or public servant). Therefore, a HRD effort, be it education, training or development must be able to cater this requirement.

b. Do more than minimally required - as mentioned by Allah in the Holy Quran (surah Ali Imran: verse 110) the Muslim/ Islamic society has been instructed by Allah to strive hard to be the best of ummah or society called the kahyra ummah. The command of Allah is to make sure that Muslims be the most pious, committed, creative-innovative, harmonious and god-fearing people in the world. We need to only refer back to the history of the Prophet Muhammed (pbuh) or sirah an nabawiy and the history of his companions to find such exemplary qualities produced in the early generation.
of the Muslim community. To achieve this, Islam has always stressed on many concepts such as the concept of fastabiqul khairat (maintaining and initiating beneficiary deeds), al-amal al solih (performing commendable deeds) al-birr (making good behavior) and at-taqwa (fear to Allah by producing good deeds). All these qualities will enable the development of high-performing individuals, group and organization as well as ummah or society. Being an ignorant, or being someone who performs his/her worldly or religious duties half-heartedly is then unacceptable to Islam. This is not a character who warrants the Paradise or Heaven as promised to the khayra ummah. For example, the age of the sahabah or companion of the Prophets Muhammad (pbuh) especially in the age of the al-Khulafa ur Rashidin (the pious caliphs- Abu Bakr, Umar, Uthman and Ali- may Allah have Mercy on them) has recorded numerous political, managerial and administrational feats even revered at present. This then was followed by the subsequent generations producing so many respected politicians, leaders, scholars and sufis. The Caliphs such as Umar abd Aziz, Jaafar al-Mansur, al-Makrūn, Harun ar-Rashid; religious scholars like the Imams al-Bukhary, Muslim, as-Shafie, Malik ibn Anas, Ahmad ibn Hambal, Abu Hanifa, the scientists and scholars like ar-Razi, Ibn Sina, al-Farabi, al-Kindi, Ibn Batuta, and numerous others are testimony of the khayra ummah. Therefore, this formula that has produced a workforce of par excellence should be studied and assimilated with the various management and human resource development concepts adhered by the Western post-modern generation.

c. Making the Prophet Muhammad (pbuh) the Uswatun hasanah- or the ultimate role model of the Muslim workforce and the ummah. There is no other role models as best if we were to compare the last prophet, the prophet of Islam, Muhammad (pbuh) to any other individual in this modern age or even beyond. This is a fact acknowledge by the Muslim scholars and non-Muslim scholars alike. (Ahmad Deedat, ????). His idealistic management techniques coupled with excellent personal qualities such as trustworthy, fair
and just, leading by example, leading a simple life, very hardworking and futuristic in vision is famous. The list goes on. By making a man such as his, the Muslim community should be able to epitomize him and produce a workforce that is high-performing, committed and pious in nature. The fact that this has been achieved by the Prophet Muhammad (pbuh) a man and not an angle, and his companions shows us that this quality is achievable and not impossible.

d. Daily evaluation and improvements of good and bad deeds- Islam has always been the proponent of consistent self regulatory evaluation and this is further shown in the administrative institution by the hisbah concept. The prophet Muhammad (pbuh) has in a tradition mentioned that one is not a true believer (a mukmin) if his day today is not better than tomorrow and his day tomorrow is better than today. This ensures consistent improvement. The prophet also said the a Muslim has to always evaluate himself before he/she is being evaluated by others and ultimately by Allah Himself on the day of judgement.

e. Striving for excellence- it is understood that the human self could be develop to achieve the excellent status. The journey through the various level of self- nafsul ammarah, lawwamah, mulhimah, muthmainnah and kamilun, ia a journey to achieve mardhatillah or from Allah. For the general member of the ummah, it is expected for him/her to achieve the status of nafsul muthmainnah or the serene self as welcomed by Allah to return as a submission when he/she dies as stated in the holy Quran, surah al-Fajr, verse 27.

f. High spirit and motivation in producing good and productive work- the secret of a good Muslim is his/her high awareness of the Existence of Allah-. This is called ihsan- a state of mind as if he/she could really sense that Allah is watching whatever he/she is performing, no matter where and when. This spirit will then be transform into a high quality and motivated work because he/she would want to please Allah with his/her performance no matter it is regarding religious
or worldly tasks. This could be seen following what Prophet Muhammad has mentioned in his popular hadith (saying of the Prophet Muhammad (pbuh) narrated by the second caliph of Islam- Caliph Umar al-Khattab (may Allah have mercy upon him), the three pillar of the Islamic teaching is Islam, Iman and Ihsan. When this individual could realize this awareness, he/she will be a committed Muslim, always trying to find an opportunity to do good and service the ummah, as this will please Allah and will warrant him/her Allah’s acceptance. What will be a better reward?

g. Islam is not a religion that preaches the concept of “ends justify the means”. Good objectives in life alone, is not sufficient. As a good Muslim and Mukmin, one has to follow the prescribed path as shown by the Prophet Muhammad (pbuh) and his companions. As a practical religion, Islam shows how Allah’s acceptance could be achieved. Among this is by developing self-piety and sound personality by acquiring good characteristics (as sifatul mahmudah) such as amanah (trustworthy), ikhlas (sincere), tawaadhu’(modesty), ta’awun (helping), hardworking and disciplined (to name a few). His/her personal vision would be a very futuristic one as it will involve a world not seen by the naked eyes, not heard by the naked ears- the world of hereafter (al-Akhirat). At the same time he/she has to abolish the wicked characteristics (sifatul mazmumah) in his/her heart such as negative jealousy (al-hasad), arrogance (takbur), dishonest (khianat), (to name a few). With the acquisition of these excellent human characters surely the organization would be a better and a more productive one.

h. As a good Muslim is always aware that Allah is Watching him/her, he/she would be mindful and will give the utmost care to what he/she does in everyday life. Whatever he/she does will be questionable on Judgement day, and even before that when he/she enter his alam al qabr (the world of the dead- the graveyard). This will help him/her to make sure to maintain a distance from the vices of life as prescribed by Islam.
The Infusion of Islamic Content into Malaysian Civil Service

The 1980s has seen an increase in the Islamization efforts around the globe. This has brought to the increase in Islamic activity in the political and administration (Nagata, 1980). The increase in interest and desire to understand and embrace Islamic teaching among the young generation of a newly independence nation has resulted in many newly self-governed nation like Malaysia, Pakistan, Indonesia and many Middle-East countries to start adapting and adopting Islamic teachings and values into their government systems. In Malaysia, there were many Islamic infusion programs in the public sector. Among them, arguably the most ambitious is the Infusion of Islamic Values Policy (1985) and the Islam Hadhari Concept (2004). The government of Malaysia, through official channels, implemented several organizational interventions to infuse these policies into the nation's direction generally and as a policy in the government services specifically. In terms of physical and infrastructural elements, the infusion of Islamic values could be seen in the establishment of the International Islamic University (IIUM), Islamic Bank, The Takaful Services as well as establishment of numerous National Religious Schools (SMKA). The supervising body, the Religious Department in The Prime Minister's Office was upgraded to Islamic Development Department (JAKIM). However, this paper is more interested in the training and development part of the infusion since these policies was directed to be an organizational intervention to enhance the human capital in the public services of Malaysia. According to Dasar Penerapan Nilai-nilai Islam Policy Handbook (1985), the rational of introducing this policy was to infuse universally accepted Islamic values into civil service in the process of creating a value laden society, rich with moral and ethical values and integrity. Its objectives includes

(i) Developing a society with high morality, identity and respected by others;
(ii) Building a nation of tranquillity and happiness;
(iii) To eradicate the negative perspective of Islam and introduce a a positive and responsible workforce; and
(iv) To enhance the level of quality in the civil service.
Therefore, it is not meant to convert non-muslim Malaysians to Islam but rather as an effort to infuse universally accepted self-enhancement values which are proven to be accepted by all religions. These Islamic values includes:

i. Trustworthiness (Amanah);
ii. Responsible (Tanggungjawab);
iii. Sincerity (Ikhlas);
iv. Dedication (Dedikasi);
v. Moderation (Sederhana);
vi. Steadfast (Tekun);
vii. Honest (Bersih);
viii. Disciplined (Berdisiplin);
ix. Collaborative (Bekerjasama);
x. Virtuous (Berbudi Mulia); dan
xi. Grateful (Bersyukur).

These 11 values as mentioned above were to be infused in the civil service as the new administration then, the administration of the 4th Prime Minister, Dr Mahathir bin Mohamed is set to embark on a high charged industrialization and internationalization of Malaysia. In decades to come, the 1980s and 1990s, various improvements to the civil service followed with the introduction of many initiatives and policies such as the Bersih, Cekap Amanah, the Infusion of the Islamic Values, National Productivity Center, Look-East Policy, Corporatization and the like. The productivity of the Malaysian civil service were enhanced to deliver these national policies. Hence, we could say that the infusion of the Islamic Values into Malaysian Civil Service is an organizational effort to enhance its workforce, therefore qualifying it to be a type of HRD intervention. However, as mentioned by Nagata (1980) and Wain (2009), the influence of global Islamic reassertion has played its part in forcing government around the world to join the effort of Islamization and more and more members of the newly independent society are trying to pave the way back to the Islamic way of life as experienced in the pre-colonial era.

The effort of Islamization of the civil service as well as the general view of the Malaysian government continued with the introduction
of the Islam Hadhari approach into nation-building. This policy was introduced by the 5th prime minister, YAB Dato Seri Hj Abdullah bin Ahmad Badawi. Islam Hadhari or Civilizational Islam is built on the premises that Islam is a religion of civilization, not only a ritual one and is connected and transpired in all aspects of life (Alina and Abd Hamid, 2006, Abd Hadi, 2003; Sayyed Hossein, 2002; Mohd Nakhaie, 2008; Wan Mohd Nor, 1990). Islam is viewed as a “deen”, as a way of life and it was the main driving force in the creation of the Islamic Civilization from the 7th to 16th centuries. In applying this into the Malaysian society, the Islam Hadhari was defined into 10 fundamental principles:

i. Faith and piety in Allah  
ii. Just and trustworthy government  
iii. Freedom and independence to the people  
iv. Mastery of knowledge  
v. Balanced and comprehensive economic development  
vi. Good quality of life for all  
vii. Protection of the rights of minority groups and women  
viii. Cultural and moral integrity  
ix. Protection of the environment  
x. A strong defence policy

Thus, Islam Hadhari calls for Muslim to be progressive, modern and dynamic (in thinking and practice), which essentially encompasses the sphere of economy, politics, social, cultural, educational, defense, astronomy, astrology, and so on, to the exploration of space (if the needs arise). Yet, Muslims are taught to be moderate in their behavior and attitude, such that they should not indulge in excessive actions (or extremism) in their zeal to be the best of example for mankind - ‘Moderation in behavior and attitude, yet dynamic and progressive in thinking and practice.’

However, unlike the policy of the Infusion of Islamic Values, Islam Hadhari was not specified only for the civil service but rather on a nation-wide scale. Numerous efforts including talks, seminars, training sessions in the civil service as well as the public and even including the Islam Hadhari content into the syllabuses of secondary schools and university level could be seen. This indicates that the
government was set to make Islam Hadhari into a national agenda as well as an organizational intervention into the workforce.

Retrospective view
The effort of the Malaysia government to enhance and improve the civil service and the Malaysian society as a whole by introducing the Islamization drive is certainly commendable. The effort was seen at a big scale involving government machinery and resources. This could be seen in at least three levels:

i. Policy formulation and implementation- as usual, any government policy would involve extensive planning, development, discussions and deliberation. In the formulation of these two policies, hundreds if not thousands man-hours were invested to plan and execute the policy. In addition, these two policies were inserted in the school and university syllabus. Extensive efforts to implement the policy were then executed through various methods including training, seminars and talks.

ii. Promotion- wide ranges of promotional effort were undergone, through media by advertising and explanation sessions to the public were undergone. This also includes talks, seminars, training sessions and the like. In the establishment of the infusion of Islamic values, several institutions like the International Islamic University (IIUM), the Bank Islam, the Takaful Islam and establishment of National Islamic Schools (SMKA) was claimed to be connected to the policy. In the case of Islam Hadhari, many similar efforts were taken, an institute, the Institute of Islam Hadhari was established at University Kebangsaan Malaysia. It specializes in doing studies and publication in the subject matter.

iii. Internationalization- Malaysia has also been active in promoting itself to be a modern and moderate-Islamic nation abroad. Dr Mahathir is well known in the Islamic world to be a leader that is successful in turning Malaysia into a highly developing nation, moderate and prosperous and was able to translate Islamic teachings into pragmatic actions to nation-building.
From another point of view, the extent of the policies to be a HRD organizational intervention is still far from perfect. We started our discussion by looking at how the workforce of the post-modern world is built. Nadler (1970, 1989) stressed the importance of organizational intervention in developing the human resources through learning and training. Therefore, the enhancement of the workforce must go beyond policy formulation, promotion and preaching. In fact, Noe (2001, 2007) claimed that a carefully planned, executed and evaluated organizational intervention is the only way to move forward if an organization or even a nation is to stay competitive in the world market. As mentioned in the HRD Model by Nadler (1989) mentioned earlier, HRD initiatives are learning activities why are job related (training) or future job related (education) or learning not focussed directly to job necessities (development). Based on this model, as the Infusion of Islamic Values Policy and the Islam Hadhari Policy are an organizational effort to enhance employee ability and work productivity, the learning experience undergone under this program either in the form of training, or attending seminars and talks, could be considered as a HRD initiative. Thus analysing them as a HRD initiative could help us to measure the success it has achieved in improving the workforce (Ibrahim, 2003).

In order to evaluate the planning and design of the two policies, we could employ at least two HRD models, namely the ADDIE model, or the ASSURE model. For example, ADDIE is the acronym for:

- **Analyze**- pre-planning; thinking about the course/program, or named training needs analysis, by employing the organization, task or individual based analysis.

- **Design**- designing the course on paper, deciding on the design whether the program would be a demonstration, hands-on, lecture-based etc or a combination of many.

- **Develop**- develop course materials and assemble the course, or engaging outsource trainer, pre-evaluating the modules etc.
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- **Implement**- the presentation of the program/course, ensuring to employ the best trainers, using the best techniques, the best settings and organizing.

- **Evaluation**- the come the evaluation of the program using the many models such as the Krikpatrik, Hamblin or CIPP models.

Therefore, it would be beneficial if the implementation of the two policies which was the main agenda of the government at that time be evaluated systematically through this analysis. By using this method, we could identify whether the programs has succeeded in achieving its intended objectives, with proper planning, designing, execution and evaluation. In order to evaluate these efforts, we could use several models such the popular Kirkpatrik Model (as mentioned above) or the CIPP or Stuflebeam Model, or the Hamblin Model. As the Kirkpatrik Model is widely used, we propose that the implementation of the two policies be evaluated through this model. As mentioned earlier in this paper, the Kirkpatrik Model is divided into 4 level of evaluation. These are reaction, learning, behaviour and organizational results. Although both the programs might have gone through the three level of planning and implementation, promotion as well as internalization as discussed above, the evaluation as suggested by Kirkpatrik proposed in his model is suspect. Early fact-finding did not reveal that the Malaysian government has used any training evaluation model. By using these models, the sponsor or employer would gain a better understanding of whether its HRD initiative has scored highly or failed miserably. For example, by using Krikpatrik’s model, employer would be able to determine whether the employees were happy and satisfied with the setting up, module and presentation of the training (reaction), or at the second level- has learned something (knowledge and cognitive) from the initiative, or at level three- has changed their working behaviour by adhering to the training objectives and purpose, and in the end, at level four- achieve organizational results, creating a new working culture based on the infusion of Islamic values or using the Islam Hadhari concept in their daily lives at the workplace. To really apply this evaluation to these efforts would be very interesting. Although the evaluation would be in retrospection as the introduction of these
policies was done in the past, it would still be significant as both these policies has not been out-phased and is arguably still in place in the public sector.

Furthermore, the implementation of the two policies, although big in magnitude, has never been incorporated in the job appraisal system of the civil service. Many organizations use the annual job appraisal to do a holistic evaluation toward the training and development efforts. In Malaysia, this is one of the most widely used method. However, surprisingly, the civil service of Malaysia did not include the evaluation of the elements of the infusion of the Islamic values, nor the elements of Islam Hadhari into its annual job appraisal system. It is as if they are not concerned on the achievement of the implementation of both policies although much has been spent on the planning, implementation and promotion of these policy.

Concluding Remarks
As discussed above, the Infusion of the Islamic Values Policy and the Islam Hadhari Policy are two HRD initiative introduced by the Malaysian government to improve the civil service and the Malaysian society as a whole. The government most probably has spent a big sum of money and invested enormous man-hour to plan, promote and implement the policies. Therefore, it would be very beneficial if the an evaluation could done to gauge the extent of the achievement of both policies especially when it involves the novel effort of Islamization and the spending of public funds. Although several studies on the Islam Hadhari policy, such as the one by Adlina Abd Halim (2011) which discusses the positive and supportive perception viewed by youth on the concept of Islam Hadhari and the study done by Abdull Rahman e.t.al, (2009) which discussed on the perception of non-Malays on the policy, there is no study thus far which looks and evaluates the policies from the HRD point of view, neither has any study addressed the questions on whether the civil service has benefited from the policies and productivity been upheaved. However, knowing that the policies are introduced into the civil service as an organizational intervention to improve employees quality and productivity, this type of study is utmost important.
Introducing Islam as a way of life which offers the best solutions in every aspects of life as Islam is a holistic and inclusive way of life. (Nacuer, 2005; Haron, 2007). More and more, Islam is deemed as a method of improvement in the management and HRD realm as it offers a holistic view in life from the spiritual, physical and emotional sense (Mseut et al., 2006). As Islamization is an extensive and intensive process (Muhammad Syukri, 1987, 2007), it could not only be evaluated by the implementation of the policy but at the many levels of progress it went through. It would also serve well to the administration of the civil service as it would provide vital information on the success-failure of the implementation of the given policies. This could also help in improvement to the present implementation of these policies.

On the other hand, the development of a holistic job appraisal which includes instruments to incorporate the evaluation of the policies would be very helpful. For example, it would be beneficial if the 11 element of the infusion of the Islamic values such as trustworthy, thankful, honest etc., in the evaluation of the character building and the conduct of the civil servant would help us to see whether the policy implementation is a success. Another step would be the inclusion of the Islam Hadhari elements such as strong faith and knowledge acquisition and life-long learning been strongly encultured in the public office. The next step for the writer would be the implementation of the evaluation as discussed in this paper.

Although the two policies were introduced 30 years and 5 years ago respectively, it is vital to look into the matter deeply as it could well be a strong indication of an Islamic based HRD intervention by an employer. The Malaysian government is proud to be the governing body of a modern and moderate Islamic country that is well known for its Islamic credentials internationally and respected by friends and foe alike. If these policies has indeed help in introducing an Islamic based HRD intervention in the public workforce, its success could be emulated, and weaknesses learnt and avoided by many other Islamic nations and organizations globally.
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