

## **Psycho-Hisbah Model For Performance Appraisal: An Ideological Trigger In Performing In-Depth Research**

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### **Abstract**

This article aims to suggest in-depth research with regards to building a psycho-hisbah model that can be used as the basis for a performance appraisal in Islamic development management institutions. Performance appraisal is a critical element for an institution. The issue at hand is that a majority of institutions these days, specifically Islamic development institutions, employ a standard existing performance appraisal method that is outwardly in nature, whereas a spiritual dimension should also be given focus for performance appraisal besides the existing physical dimension that generally focuses on the monetary, economic returns, level of competence, and yearly work target elements. The objective of this research proposal attempts to highlight psycho-hisbah, which is an integration between psychology and hisbah aspects to appraise an individual's performance. Psycho-hisbah stresses on the motivational and divine aspect which principles lie in *amar ma'ruf nahi mungkar*. Finally, it is hoped that the proposal and prompts presented will help to develop a psycho-hisbah model for performance appraisal.

**Keywords:** Hisbah, Psychology, Psycho-Hisbah, Performance Appraisal, Islamic Development Management Institutions.

### **Introduction**

Performance appraisal is a critical element for an institution. It has become one of the important aspects in creating a person of quality specifically in the working sector. It is also a tool to motivate and improve an employee's performance as well as to push the institution towards the targeted achievement. The issue is, a number of the institutions these days specifically Islamic development institutions employ a standard existing performance appraisal method that is outwardly in nature, whereas according to Rahman and al-Bureay (1992), a spiritual dimension should be given focus when appraising performance other than the existing physical dimension that generally focuses on the monetary, economic returns, level of competence, and yearly work target elements. As humans are a subject in

performance appraisal and Islam views humans as a complete being that covers spiritual, physical, mind, desire, and emotional dimensions, the objective of this research proposal is to highlight psycho-hisbah which is an integration between psychology and hisbah aspects to appraise an individual's performance. Psycho-hisbah stresses on the motivational and God aspect which principles lie in *amar ma'ruf nahi mungkar*. So far, this concept has not been integrated into a model in any institutional management method, what more in the performance appraisal aspect. This research proposal is very significant to the country's agenda that is currently focusing on increasing one's well-being and personal development. This research also answers the *Pelan Pembangunan Pendidikan Malaysia 2013-2025* to mould Malaysians with value appreciation and to increase the transparency in public accountability. It is with confidence that the creation of this psycho-hisbah model for performance appraisal will be able to provide a big contribution towards the institution and country.

### **Literature Review**

The controversy of performance appraisal in institutions normally involves three situations. First, there is the inaccuracy in providing an appraisal. This is shown through a research by Nelson (2002) stating that 90% of institutional performance appraisal provided appraisal information that was skewed from their employee's true performance. Second, the unfairness in providing an appraisal to the point that it causes conflict, creates dissatisfaction amongst management as well as workers as well as discouragement in work execution (Yusof, 2015). Thirdly, incompatibility in level markers, elements, and dimensions in measuring performance appraisal. Following the controversies that often arise with performance appraisal, a few questions have been raised: What is the content of the existing performance appraisal? What changes can be made to ensure that performance appraisal is able to avoid controversy?

In Malaysia for example, starting in January 1992 the government servants' payroll system was replaced with *Sistem Saraan Baru (SBB)*. SBB uses a payroll system that is based on an evaluation done to every worker (*Jabatan Perkhidmatan Awam, 1991*). However, the implementation of SBB was only able to survive for only nine years following the rise in a multitude of problems such as irrelevant appraisal criteria, unbalanced appraisal weightage, less emphasis towards the career development aspect, and not accounting for other critical appointment aspects such as information technology, customer requirements, and service to the community (Hamid, 1996). Other than that, there were also grievances and objections towards performance appraisal officers that were accused of being incompetent to carry out their appraisal duties well (Manap, 1996). As a result, in November 2002, *Sistem Saraan Malaysia (SSM)* was introduced. Efficiency Level Assessment was also introduced and it was also one of the appraisal strategies implemented to ensure the entire Malaysian government staff has the competency to go through the challenges of globalisation and liberalisation. However, according to a study conducted by Mahmood (2005), the performance appraisal in SSM did not help workers towards performance improvement. Other than that, the issue of competency that involved the role of a first appraisal officer (performance appraisal) and a second appraisal officer (performance appraisal) still exists. This is said to be due to the absence or lack of knowledge, skill, expertise, experience, attitude, and positivity that is linked to performance appraisal.

In addition, there have also been appraisal officers who do not completely understand the philosophy and objective behind SSM. Following that, the *Saraan Baru Perkhidmatan Awam (SBPA)* was introduced to replace SSM. Under SBPA, the performance appraisal that was suggested to be enforced through multi-raters that was introduced as a replacement for performance appraisal based on one (performance appraisal) or two sources (performance appraisal). This system suggested a few different improvements, among which is to cover improvements in the process flow of performance appraisal, achievement reports in Yearly Work Target or *Sasaran Kerja Tahunan (SKT)*, appraisal guidance for activities and contributions out of official work capacity, categorizing officer's performance achievements, and explanation of marks given for 90 percent and above. Even with that, it was decided that the suggestion for SBPA implementation was not to be continued. The main reason for the cancellation of the SBPA was that there was dissatisfaction and worry towards the negative impacts that the government worker would face especially with the exit policy that was introduced. This situation caused the Congress of Unions of Employees in the Public and Civil Services (*CUEPACS*) to feel that the implementation of SBPA would not only bring about negative impacts to the workers, but it would inversely be profitable for staff in premier roles and *jusa C* and above only. Following this problem, the SSM that was abolished had made a comeback (Yusof, A. A, 2015). Thus, another question is raised: Why were there frequent problems and changes in the performance appraisal system?

Islamic institutions logically would have to use a management method that is based on Islamic paradigms and moulds, including workers' performance appraisal. However, most of these institutions are tied to use common performance appraisal methods. This raises the question: What are the content and emphasis in the existing appraisal methods and are these commonly used performance appraisals suitable to be used by an Islamic institution?

Humans are a subject in a performance appraisal. In modern psychology, humans as the performance appraisal subject are not normally viewed as complete, wholesome humans. Modern psychology often leaves modern man in confusion in the issues regarding the topic of humanity due to the misunderstanding about humans. Therefore, Islamic psychology is needed by bringing comprehensive ideas and correct interpretations on humans (Sham, 2016). Due to this, the psychological aspect is attempted to be integrated with *hisbah* to become psycho-hisbah in this research to be the fundamentals of performance appraisal.

*Hisbah* is an important study discipline in Islam (Dasuqiy, 1962; Makhsin, 2008; Ibrahim, 2019). The formation is derived from the commands of Allah SWT through the callings of *al-amr bi al-ma'ruf wa al-nahy'an al-munkar* which are contained in the al-Qur'an (IbnTaymiyyah, 1994; al-Ghazaliy, 1984; Naim 2008). Seeing that *hisbah* is a study discipline born in Islam and is practiced by Rasulullah SAW himself, this knowledge is seen as significant to be implemented by institutions aiming to uphold Islam.

In Islam, *hisbah* is suitable to be the fundamentals to performance appraisal as it is centred on the concept of *amar makruf nahi mungkar* as the core of its implementation. As this core touches and brings the doer closer to his God, therefore it is reasonable that it should be a basis in performance appraisal especially in Islamic institutions.

### **Research Methodology**

To materialise this in-depth research, this article suggests two phases of research. The first phase is a fully theoretical study, while the second phase is empirical in nature.

The first phase of the research begins by identifying the concept of performance appraisal, psychology, and *hisbah* in Islam. This research is implemented by using the literature review to collect secondary data. Secondary data is obtained from main sources such as verses from the al-Quran and hadiths, as well as secondary sources such as scientific writings and textual sources such as theses, books, journals, proceedings, and others. These materials are sourced through website searches and in Malaysian universities. Among the universities are Universiti Sains Malaysia (USM), Universiti Malaya (UM), Universiti Utara Malaysia (UUM), Universiti Islam Antarabangsa Malaysia (UIAM), Universiti Kebangsaan Malaysia (UKM) and Universiti Sains Islam Malaysia (USIM).

For this first phase, the information collected focuses on any form of discussion that is connected to psychology, *hisbah*, and performance appraisal in Islamic development institutions. This search ensures that all available compositions and discussions are highlighted to enhance the importance of this research. The process of procuring information is based on the findings of the keywords, which are psychology, *hisbah*, and Islamic development institutions performance appraisal. In addition, the process of procuring information also uses the snowball method. The sourcing for writings based on the available literature does this method.

The findings from this theoretical research are then used for the purpose of field research in the second phase. The first phase of this research will directly be able to reach and answer the first research objective.

The second phase in this research proposal involves interviews with experts. Interview respondents are chosen by using the purposeful sampling method. The interviews involve partially structured questions. This method is chosen to ensure that interview respondents will be able to provide their views and suggestions that relate to building a psycho-*hisbah* model for performance appraisal. The findings on the interviews will then undergo an analysis process to build a research instrument.

All data collected will be analysed using the content analysis method. All the methods applied are used to achieve the three research objectives which are firstly, identifying the psycho-*hisbah* concept in Islam; secondly, analyzing the psycho-*hisbah* concept that can be used as the fundamentals for performance appraisal; and thirdly, building a psycho-*hisbah* model for performance appraisal.

### **Discussion**

Research suggestions that are presented here will give focus to the building of the psycho-*hisbah* model for performance appraisal. On that basis, therefore the discussion in this segment is divided into two topics which are firstly, performance appraisal; and secondly, psychology and *hisbah* forming psycho-*hisbah* for performance appraisal.

**Performance Appraisal**

Performance appraisal is a process to measure employee's performance appraisal formally and periodically. It is also a tool to help motivate employees and to improve their performance as well as to help bring the institution towards their intended target (Leap & Crino, 1993). Performance appraisal is a critical element for any institution.

According to Yusof (2014), there are four reasons that make performance appraisals critical. For a start, it plays a role as a mechanism for the institution management to assess the rate of an employee's success and growth under their management. Secondly, as performance appraisals can be used in the decision-making, it is an important tool that is needed by management for the purpose of institutional planning. Thirdly, performance appraisal is able to help the management in deciding on suitable tasks for their employees according to their ability, knowledge, interest, creativity, and their own achievements. These factors will then determine the employee's productivity and intensity in executing their duties and also in the institution's achievement. Fourth, performance appraisal is a controversial element that can destroy an institution when it is not implemented or perceived as not being implemented accurately and fairly. This controversy is usually related to the influence of office politics, the existence of parties that put their own self-importance over the institutions, and the elemental flaws and appraisal dimensions in the performance appraisal (Rahman & al-Buraey, 1992). Due to this reason, researchers such as Deming (1982) conclude that no matter how performance appraisal is regarded as an important element, it could also be a 'deadly disease' for an institution. In line with this view, Coens and Mary (2000) stated that the implementation of performance appraisal could be 'fatal' to an institution.

To date, there has not been any discussion with regards to performance appraisal in available literature that connects the concept of psychology and *hisbah*. Performance appraisals that have been studied insofar have only been focused on the work context. As for this research proposal, although there have been a number of researchers examining performance appraisal, the fundamentals should be centered on the divinity. Therefore, this research proposal is trying to highlight in-depth research on *hisbah* and psychology that emphasize on remembering Allah SWT.

**Psychology and Hisbah Forming Psycho-Hisbah for Performance Appraisal**

Humans are a subject in a performance appraisal. In modern psychology, humans as a performance appraisal subject are not normally viewed as complete humans. Modern psychology often leaves modern man in confusion over the issues regarding the topic of humanity due to the misunderstanding about humans. Therefore, Islamic psychology is needed by bringing comprehensive ideas and correct interpretations on humans (Sham, 2016).

The study of psychology in the early Islamic world was not known the way the current psychology is, but it was known as *al-nafs* or in Malay Language, *ilmu jiwa*. *Mu'jam 'Ilm al-Nafs* stated that Islamic psychologists defined psychology, followed its approaches, studies, and historical development. Others are of the opinion that it is a behavioural field and adjusts accordingly to nature (Sham, 2016). Ibn Rusyd on the other hand linked '*ilm al-nafs* to *al-ruh*. According to him, in interpreting *al-nafs*, humans tend to link it to bad behaviour and the *ruh* tends to be linked to glory and goodness.

*Hisbah* is a field of discipline that is of great importance in Islam (Dasuqiy, 1962:19; Makhsin, 2008; Ibrahim, 2019). Its creation is based on the calling of *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar*, which in turn came from Allah SWT through al-Qur'an al-Karim, and is delivered by Prophets and is a shariah requirement (Ibn Taymiyah, 1994). Dasuqiy (1962) and al-Mawardi (1966) defined *hisbah* as a calling to goodness when it is left behind and it prevents wickedness when it is committed. Ibn Khaldun (1930) stated *hisbah* in religious duties as it is included in the chapter of command to do good and prevent wickedness. According to him, it is obligatory on those who administer the affairs of the Muslims. This explanation is supported by Ibn Taymiyyah (1992) who was of the opinion that *hisbah* is preaching in executing *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar*. Because of that, the existence of *hisbah* is seen to control humans from going against their agreement with Allah SWT that has been predetermined since *azali* (Ibrahim, 2015).

There have been numerous studies and writings on the theoretical *hisbah*. Most of the research works done are due to the deeper enlightenment on the importance of research towards a more systematic, arranged, and integrated *hisbah* implementation. There have been plenty of research linked to *hisbah* that are both theoretical and empirical. Both forms of research have been carried out on a global and local scale. The resulting studies discuss *hisbah* in various forms of delivery. There is a specific research discussing *hisbah* alone. There are studies that discuss other fields as their research focus, but link *hisbah* as the complementary discussion and problem-solving mechanisms. However, a number of the studies carried out inadvertently showcase that there are scholars who are still interested to research and study *hisbah* as one of the efforts to unravel the treasure trove that is Islamic correspondence that has been seen to be shunted sideways. Insofar, there has not been any research that attempts to integrate *hisbah* elements with psychology to serve as a mechanism in performance appraisal. Therefore, this article proposes an in-depth research on the ways where it will finally be able to build a psycho-*hisbah* model for performance appraisal.

### **Conclusion**

*Hisbah* and psychology are concepts that can be combined as they both are humans from the root. The combination of these two concepts to be psycho-*hisbah* can be interpreted as a concept of self-reflection (*al-nafs*) where it is centered on *amar makruf nahi mungkar*. With that, performance appraisal that will be done will be more refined, flexible, and accountable towards the given duties.

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