

## The Element of Self-Hisbah in Human Management Practices

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### ABSTRACT

In managing and educating people, it begins with the process of educating, forming and managing an individual embrace physical, spiritual, emotional and intellectual aspects to become a transparent servant and vicegerent of Allah SWT who is transparent in life. Among the processes to educate and improve the spiritual aspect of a human being is through self-hisbah practices. Therefore, this is because, the practice of self-monitoring is one of the supervisory methods outlined in Islam. This paper has two objectives. Firstly, identify the practice of self-hisbah; and secondly, analyzing and formulating the self-hisbah in human management practices. In order to achieve these two objectives, the design of explanatory research is used. This paper also uses document study as a method of data collection and content analysis method as a method of data analysis. The findings of this paper reveal that self-hisbah practices in human management make it a control in the organization and thus able to produce employees who can fulfill the requirements of the Shari'a to achieve the pleasure of Allah SWT in each of their duties.

**Keywords:** Self-hisbah, Human Management Practices

### INTRODUCTION

Human are the development actors who are responsible not only to worship Allah SWT, but also to act as the Caliph of Allah SWT who is given the responsibility to administer and preserve the whole world by the guidance of Islam (El-Muhammady, 1977). Nevertheless, there are also a group of people who are involved with evil things in carrying out their duties. One of the causes for this disregard is the internal control of a person who can not act properly (Kamri, 2007). Self-monitoring practice known as self-hisbah is one of the methods of internal control in human management. However, the question arises. What is the practice of self-

hisbah? How can self-hisbah practices be applied in forming human beings? In order to answer this questions, the research on the processes and methods of implementing self-hisbah practices in human management is carried out in this paper.

## **LITERATURE REVIEW**

The term of hisbah is derived from the Arabic word *ihtasaba*, *yahtasibu* and *intisaban* which means to hasten in rewarding reward from Allah SWT by performing goodness as claimed in Islam (Ibn Manzur, 1988). The term definitions of hisbah are terminology, deeds and doctrines, which embrace the concept of calling for good and preventing evil against individuals who are responsible for safeguarding the affairs of Muslims (Ibn Khaldun, 1930; Ibn Taimiyyah, 1993).

Furthermore, hisbah is also often associated with the observation in Islam which consists of three forms of self-monitoring or self-hisbah, community oversight and oversight of authority or government (Abdullah, 2000; Aziz, 2015). Makhsein, Ilias & Che Noh (2014) explains that his own ego is based on al-'Amr bi al-Ma'ruf wa al-nahy 'an al-munkar who strives to develop self-esteem by emphasizing emotion and soul, change in behavior in order to create a consciousness of consciousness and appreciation in life based on Islamic law. By applying this practice of self-healing, it can stem a human being from being stuck with something wrong when executing the task (Abdullah, 2000).

According to El-Muhammady (1977), human known as *al-insan* was the Caliph of Allah SWT who should carry out the task and the right to achieve happiness in this world and the hereafter. Human elements such as mind, senses, hearts, lusts and feelings need to be dealt with by connecting with Allah SWT (Baba, 2006). However, Salleh (2003) states that human beings are the perpetrators of a development whether in Islamic or developmental practice. This is because, every development is unlikely to be done without a development actor. However, Salleh (2003) distinguishes between Islamic-based development actors and perpetrators of custom development from the point of value to the perpetrators. Common development only sees the perpetrator from a physical point of view. Islamic development also looks at their internal values and status as servants and khalifah of Allah SWT (Salleh, 2003).

People management is the process of developing one's soul is not separate between the spiritual and material based on the laws of Allah (Subrai, 2016). People management is also about managing a person in an organization to constantly improve themselves both internally and externally in line with Islamic law by seeking the pleasure of Allah (Othman, 2015).

Accordingly, the practice of self-hisbah in human management is an effort to ensure that a person can prevent him from committing any abuses, and instead makes a person more responsible for their trust and tasks that need to be improved, namely to enjoin good and forbid from doing evil (Abu Sin, 1991).

## **FINDINGS AND DISCUSSIONS**

Self-hisbah started when there is internal consciousness that is through several processes consisting of *musyaratah*, *muraqabah*, *muhasabah*, *mu'aqabah*, *mujahadah*, *mu'atabah* (al-

Ghazali, 1983). Therefore, in forming the practice of self-hisbah each person should emphasize the process to produce a work that is in line with Islamic law. This is because the process carried out in the form of self-hisbah practice is based on self-determination of evil (al-Ghazali, 1983). On the basis of this fact, an individual should apply the *musyaratah*. The aim of *musyaratah* is to secure the resolution by pinning it in the heart to avoid internal conflicts of human beings (al-Ghazali, 1983; Makhsin, 2008). By establishing self-determination clearly and still producing good deeds then able to achieve the goals of Islamic law without being mixed with negatives (Makhsin, 2008; Ibrahim, 2018).

As individuals who have their own responsibilities, they must always observe good and bad deeds in themselves to always be on the right track and in accordance with Islamic law. This is closely related to *muraqabah* which means to be careful or cautious of any spiritual disease inherent in humans (Makhsin, 2008; Aziz, 2015). The purpose is to keep all the behavior and deeds of Allah Almighty Supervising all human geriatric movements. Thus, they are able to overcome their own weaknesses in carrying out their work besides carrying out their responsibilities to Allah SWT and to restrict themselves from the tendency to disobedience. This is as the word of Allah SWT which means:

And He is Allah in the heavens and on earth. He knoweth what ye hide, and what ye reveal, and He knoweth the (recompense) which ye earn (by your deeds).

(Al-An'am, 6: 3)

In addition, in forming self-hisbah, an individual should apply a *muhasabah* process or calculate and analyze himself against the work that has been done (al-Ghazali, 1983). Calculating practices in this work requires assessment through the analysis of every act done. If there are errors after analysis on the job, a person should be aware and immediately correct it, so that the error does not repeated again (Makhsin, 2008). Therefore, they need to think of the best method to solve the problem without resorting to Allah SWT's displeasure such as taking usury, doing corruption, misappropriation, abuse of power and so forth.

Besides, self-hisbah is also can be form by applying *mu'aqabah*. This formation is aimed to ensuring that existing problems can be overcome thus generating successful human beings in the world and the hereafter. *Mu'aqabah* is an assessment of the work done through the research process of weaknesses and lack of practices (Makhsin, 2008; Aziz, 2015). As a human being, therefore, it is necessary to ensure that every offense committed to it can be corrected and rectified so that every business of his work can be executed in line with the true Islamic law.

In the meantime, in order to create a self-hisbah, every person needs a *mujahadah* process in carrying out his work. *Mujahadah* means fighting hard in the path of Allah SWT regardless of fear or fear of any opposition from outside parties (Hawa, 2010; Makhsin, 2008). This process can avoid the lazy nature driven by lust in every job (Makhsin, 2008). On the other hand, a person who performs the process of *mujahadah* in his life will create a spirit in fulfilling his duties and duties especially in performing the worship of Allah SWT.

The final process of forming a self-hisbah is self-explanatory. This is to ensure that every act is in line with Islamic law. *Mu'atabah* is a process of self-contempt or self-criticism that creates a sense of regret over the mistakes committed (al-Ghazali, 1983). Starting from this process can bring peace of mind and sense of uncertainty with the test faced (Makhsin, 2008). This criticism is also a reminder and warning in doing an assignment.

Based on the six processes discussed, al-Ghazali (1983) has divided this process into three parts, beginning with a preparation step consisting of *musyaratah* and *muraqabah*. Furthermore, the second part is by performing *muhasabah* and *mu'aqabah* which act as an assessment or detector of an act. And finally end with parts reflecting themselves and correcting the actions done with the process of *mu'atabah* and *mujahadah*. Therefore, by practicing this process it can form a self-hisbah within each individual. Then it will create the people who are always cautious in carrying out their responsibilities and trusts.

Previous discussions have shown that the self-hisbah process consists of six steps. However, to implement and develop self-hisbah in human management practices, it requires some methods to be practiced. The method of forming self-hisbah in the management of human beings can be accomplished through three categories namely *qalbiy* (intention/heart), *qauliy* (word) and *fi'liy* (deed) as follows:

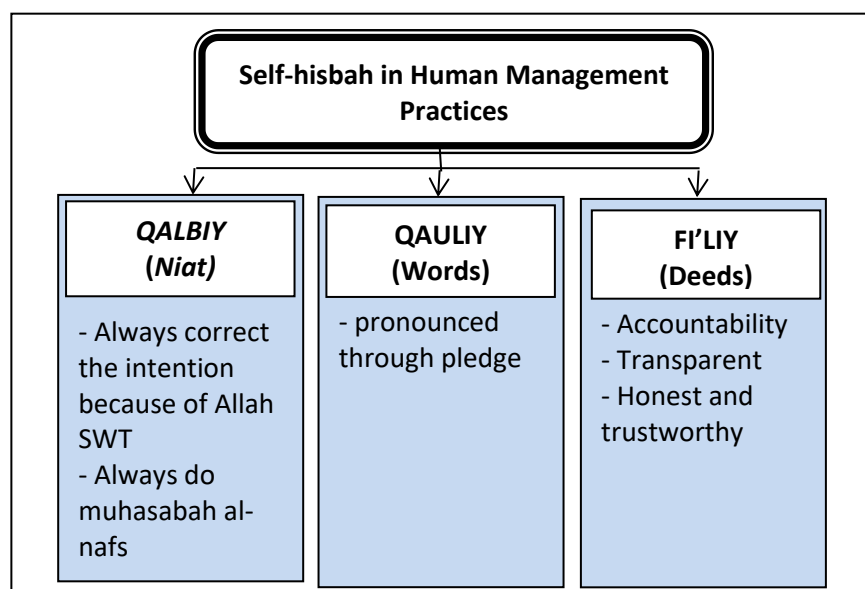


Figure 1: Three Categories of Self-hisbah in Human Management Practices

Self-hisbah in the practice of human management becomes the starting point in forming a suggested practice in religion. Therefore, it should be practiced as best as possible in order to achieve the true goal in Islam.

## CONCLUSION

Through this study, it can be concluded that there are some processes and methods that need to be taken to form the practice of self-hisbah in human management. Among the processes to form self-hisbah practices in human management are *musyaratah*, *muraqabah*, *muhasabah*, *mu'aqabah*, *mujahadah*, *mu'atabah*. Next, it can be practiced through three

categories ie *qalbiy* (intention / heart), *qauliy* (word) and *fi'liy* (deed). It is important to limit human behavior in carrying out its duties in accordance with Islamic law.

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