Approaches in Islamic Public Sector Management

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When the term 'management' is used to describe the mobilisation of resources (human, materials, financial, technology, etc.) in organisation to achieve desired organisational outcomes in the context of public sector, some scholars prefer to use the word 'administration' instead of management. According to some definitions, administration is concerned with determination of goals, objectives, and purpose of organisations while management deals with the implementation of policies, procedures, and programmes. Table 1 shows the differences between administration and management taken from various sources.[2] What can be learned from Table 1 is that both administration and management are needed in the overall running of an organisation be it a business organisation or a country. We also learned that public officials are located at the strategic level of the organisation as thinkers and formulators of vision, mission and policy goals of the organisation, while managers are situated at the operational level as implementers of policies/programmes/projects established by the administration. For the purposes of this paper, the term management is used to describe the activities of public officials at both levels (strategic and operational) for the purpose of delivering goods and services to the public for socio-economic development. Thus, public sector management in this paper is defined as actions or inactions of public officials in serving the public through the formulation, implementation and evaluation of government policies and programmes to achieve desired socio-economic development goals using a series of processes from planning, organising to leading and controlling.

Another way of looking at the public-sector management is that it is the manner in which the goals set by the administration are achieved through management functions involving public officials at various institutional or organisational levels. It is interesting to note that this definition is closely associated with the

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Areas	Administration	Management
Level of Authority	Administration involves top-level authority	Management involves middle-level authority
Main Functions	Administration determines policy, procedures, goals and objectives. Hence Administration deals with strategic level work.	Management carries out the policy, procedures, goals, and objectives set by administration. Management deals with operational level work.
Decision Making Areas	Administration makes decisions based on politics, public opinion, or government policies	Management makes decisions based on personal values, opinions of managers, or the value to the bottom line profits.
Scope of Responsibility	Administration addresses the business of the organisation and makes the decisions of an enterprise in its entirety.	Management addresses the relationships among employees and makes the decisions within the confines of the framework provided by the administration
Influence	Administration decisions are influenced by public opinion, government policies, and social and religious factors	Management decisions are influenced by the values, opinions and beliefs of the mangers.
Emphasis of Work Areas	In administration, the focus is more in planning and organising functions	In management, the focus is more in motivating and controlling functions
Quality/Abilities Required	Administrators needs administrative qualities	In management, technical abilities and human relation management abilities are required.
Traditional Conception	Administration has to do with government office, military and educational organisations.	Management has to do with businesses and in private or non-profit sectors.

Table 1. Key Differences between Management and Administration[1]

concept of 'governance', which is about the actions (or inactions) of government through its institutional framework within which socio-economic development goals are pursued. This point brings us to the next task of defining governance. From the perspective of modern public-sector management, 'governance' is defined as 'the manner in which power is exercised in the management of a country's economic and social resources for development'.[2] It is difficult to find common criteria for measuring good governance across countries because of their socio-economic and political diversity. Nevertheless, the United Nations has provided us with a guideline on the core characteristics of good governance

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[1]   Most points are taken directly from http://getarealdegree.com/what-is-the-difference-between-public-management-and-public-administration.

[2]   "Good governance and gross national happiness." *Centre For Bhutan Studies & GNH Research*, Accessed 8 November 2015. http://www.grossnationalhappiness.com/9-domains/good-governance-and-gross-national-happiness/?print=pdf

and these are: participation; rule of law; transparency; consensus-orientation; equity; effectiveness and efficiency; accountability and strategic vision.[1]

Our understanding of Public Sector Management and Governance as presented earlier is derived from the current management context where ideas and practices are coming from the Western society that can collectively be termed as Modern Public-Sector Management. The next section of this paper explores the concepts of Islamic Governance and *Maqāsid* of the Sharī'ah so that approaches can be proposed to incorporate the Islamic values and principles in the management of public affairs in the context of our *Negara*.

Concept of Islamic Governance

Islamic Governance is unique in a sense that it is based on the premise that Allah is the Creator of the whole Universe. Allah *ta'āla* is the source of all sovereign powers and laws. Allah knows what is best for His servants and, therefore, there are many laws in the Qur'ān divinely legislated for the good of mankind. Islamic laws which are divine in origin, are immutable, and cannot be overcome by any parliament or government.[2] It is defined " …as the rule of justice, a just and ethical order and observance of rights and obligations in a society" as declared by the Qur'ān that 'those when given authority in land [Islamic State], establish (system of) *salah*, give *zakah* and enjoin what is good (*ma'ruf*) and forbid what is wrong (*munkar*)."[34] The position of man on earth, according to Islamic scholars, is Allah's vicegerent or *khalīfah*. Man is obligated to implement the Will of Allah on earth as His *khalīfah*. In other words, *khalīfah* carries out the Will of Allah on His behalf as a trust or *amānah*.[5] The authority of *khilāfah* or vicegerency is, however, bestowed on all believers (popular vicegerency). Islam is not only about a belief in God but it is also about a framework of life based on submission to Divine authority, Allah *ta'āla* and the guidance of Holy Qur'ān and the Sunnah, and directed towards achieving a just

1   "Democracy, Governance and Development: A Conceptual Framework." *Unpan1.un.org*, Accessed 10 November 2015, http://unpan1.un.org/intradoc/groups/public/documents/un/unpan005781.pdf

2   "Major Principles of Islamic Governance.", *Islamicity*, Published August 29, 2003, http://www.islamicity.org/2129/major-principles-of-islamic-governance/

3   "Good Governance: An Islamic Perspective.", *Slideshare*, Published April 18, 2010. http://www.slideshare.net/profanishahmad/good-governance-an-islamic-perspective

4   *Surah al-Hajj,* 41

5   "ISLAM: Beliefs and Teachings, Political System of Islam.", *Angelfire*, Accessed 10 November 2015, http://www.angelfire.com/bc3/johnsonuk/eng/dawa/politic.html. And "Understanding Good Governance in Islam: A conceptual analysis.", *Scribd,* Accessed 10 November 2015, http://www.scribd.com/doc/119427764/4-Understanding-Good-Governance-in-Islam #scribd

society.[1] Man's mission on earth is, therefore, to establish justice *('adl)* and welfare of mankind *(ihsan)*. '*Adl* and *Ihsa*n are among values of Islam which are to be pursued through the public-sector management in an Islamic society.

In an Islamic system of governance, justice is implemented through a judiciary system that is independent from the executive branch of Government. There are many injunctions about justice in the Qur'ān. The ruler and the government should not interfere in the system of justice. All individuals, including the ruler, Muslims and non-Muslims, rich and poor, are treated equally before the law. Muslim scholars have listed some general characteristics of good Islamic governance which should be put into practice by public officials in the management of public affairs and these are participation; transparent; public accountability; rule of law; consensus oriented; welfare oriented; effective and efficient; quality assurance and striving for excellence.[2] Other considerations entailed in the Islamic Governance model include:

i)   *Majlis ash-Shūra*: To be a member of this group one has to meet the agreed criteria which should include adult with sound mind, just, possesses adequate knowledge of Islam to differentiate between a potentially good *Khalīfah* and not so good one, and have sufficient wisdom and judgment to select the best leader. Some Muslim scholars wrote that the *Majlis ash-Shūra* should have people from many fields of expertise, namely: scholars, leaders, soldiers, businessmen, respected people of the society, economics, engineering and medicine to ensure a broad base of support and knowledge.[3]

ii)   Election/appointment of the ruler and government: The *ummah* through *Majlis ash-Shūra* elect/appoint the ruler and the government to exercise powers on their behalf as *khilafah* of Allah ta'āla.

iii)   The execution of the 'welfare' role of the ruler: The ruler shall have to work for the welfare of the people guided by Qur'an and Sunnah. The Qur'an and the Sunnah will be the basis of legislation.

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[1]   "Research in Public Administration: An Islamic Perspective.", *LinkedIn Corporation,* Accessed 8 Nov. 2015. http://www.slideshare.net/nurshapsyafiqa/research-inpublicadministrationanislamic perspective and http://www.angelfire.com/bc3/johnsonuk/eng/dawa/politic.html

[2]   "Good Governance: An Islamic Perspective.", *Slideshare,* Published April 18, 2010. http://www.slideshare.net/profanishahmad/good-governance-an-islamic-perspective

[3]   "Definition of Khalifah/Caliph", *Islamic-World Net*. Accessed 8 November 2015. http://islamic-world.net/khalifah/definition.htm

iv)   *Shura* in the management of public affairs: Making legislation and decisions should be done through the process of *Shūra* (consultation and participation).[1]

v)   Accountability on the Day of Judgment: Both the ruler and the ruled will be held accountable and answerable to Allah on the Day of Judgment for their deeds on earth as declared by Qur'an and Muslims are obliged to obey the ruler who rules by the Shari'ah.

In the Brunei context, the concept of Islamic Governance, as presented above, do not pose any problem in terms of its implementation because it is a Muslim country and Islamic principles are seen to have been the source for decision making in public management. And it appears that efforts to establish an 'Islamic' state has been implemented, except that they are seen to have been carried out in an ad hoc and incremental manner. There could be many reasons to explain why it has been done in this way. Reviewing our practices in public sector management may be a useful start in consolidating our effort to establish a truly 'Islamic' state. Furthermore, there is a need to determine what else are needed so that our *Negara* can be considered as a form of government that could be called genuinely Islamic.

The *Maqāsid al*-Sharī'ah

Maqāsid is the objectives or goals in account to the formulation of Sharī'ah Law.[2] This branch of knowledge is crucial to be understood by Islamic lawyers because their understanding will enable them to extrapolate based on these goals to drive new laws in circumstances or situations where Sharī'ah did not define clearly. *Maqāsid al*-Sharī'ah are taken from the Qur'ān and Sunnah. There are three categories of *Maqāsid* one of which is of general category (*maqāsid 'ammah*) and the other two are of specific category (*maqāsid khassah*). The General category is known as *daruriyyāt* (necessities). The specific categories are *hājiyyāt* (needs) and *tahsiniyyāt* (embellishments).[3] They are 5 primary goals upon which all the laws of Sharī'ah are based. *Daruriyyāt* are the basic goals that are essential/necessary for the establishment of welfare in this world and the world hereafter. 'If implemented correctly civilisation can raise and

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1   "Good Governance: An Islamic Perspective.", *Slideshare,* Published April 18, 2010, http://www.slideshare.net/profanishahmad/good-governance-an-islamic-perspective

2   "Islamic Legal Philosophy (Yasir Qadhi, Jasser Auda & Tariq Ramadan)", *Youtube*, last modified 28 May 2013, https://www.youtube.com/watch?v=InkPIsyzxNE

3   "*Daruriyyat, Hajiyyat and Tahsiniyyat*", Ilmu Islam, Posted March 23, 2015, http://ilmuislamuallaf.blogspot.com/2015/03/daruriyyat-hajiyyat-and-tahsiniyyat.html

humanity can achieve the panicle that God desires for it. If the protection of these 5 matters are ignored, coherence and order cannot be established instead chaos and disorder will prevail'.[1] Yasir Qadhi elaborated the 5 goals of *Maqāsid* the summary of which is presented as follows:[2]

1. The protection of the religion (*din*)

  Sharī'ah protects religion in many ways:

  - that God provides us with the knowledge to be able to know Him and worship Him at individual level.

  - that God wants all laws to be enacted as far as possible at community or society level if it is possible to do so. This role is to be played by Islamic *khalīfah* in Islamic government. In countries where there are Muslim majority, they need to talk/discuss what it means to apply the Sharī'ah at the society or national level.

  - that other people needs to be 'called' to the way of Islam (*da'wah*) and invite them with good wisdom and with good preaching. It is up to them to accept or not. This is a way of preserving the religion.

  - that we need to defend ourselves when we are attacked. Allah ta'āla has legislated a defence mechanism. Sharī'ah has legislated law that allows us to protect the religion when the needs and situations call for it.

2. The protection of human life (*nafs*)

  Human life is also protected by Sharī'ah in many ways. Muslims are required to show sanctity to human life and even to the body of a human. They are required to take care of human life. Allah has legislated the murderer is to be executed. But only the Islamic state will judge this because people generally do not believe that they can take the law in their own hands. By declaring murder to be a capital offence crime the society is protected. The Sharī'ah says that one's life has lost its legitimacy if life of another is taken unjustly without any reason or excuse. Sharī'ah has legislated 'a life for a life' brings life to a society.

3. The protection of intellect (*'aql*)

  The protection of one's intellect is done by prohibiting some use of drugs, alcohol or anything that will impair the efficacy of human thought, mind or

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[1] "Islamic Legal Philosophy.", *Youtube*. Published on May 28, 2013, https://www.youtube.com/watch?v=lnkPIsyzxNE

[2] Ibid.

intellect. Intellect is to be used in the areas that Sharī'ah has allowed us to use it.

4. The protection of progeny or offspring (*nasl*)

The protection of one's children is done by encouraging marriage, by rewarding good families, good fathers and mothers with *Jannah.* The goal of Sharī'ah includes prohibiting creating families outside the marriage. An Illegitimate child is considered to be an illegitimate family. Sharī'ah has forbidden any types of relation of sexual nature outside the bond of marriage. Punishments are legislated by Sharī'ah because it harms the goal of protecting one's progeny.

5. The protection of property and wealth (*mal*)

Protection of money, property and wealth can be achieved through many ways, such as by requiring people to earn halāl income, and prohibiting them from committing injustice, for example, the taking or payment of *riba*. *Riba* is the bedrock of capitalism. The rich guarantee the riches through this mechanism get the rich upon the sweets of labour of the poor and the Sharī'ah does not allow the rich becomes richer at the expense of the poor.

The Qur'ān and Sunnah provide limited commandments to guide human actions, but the possibilities of human interactions and human problems are unlimited. The *Maqāsid* has enabled extrapolation to be made from a limited commandment to unlimited possibilities. This is the primary benefit and wisdom of the *Maqāsid*. Yasir goes on to say that when *Maqāsid* is ignored it is like subjecting ourselves to 'a text without context' to a level that is harmful and detrimental to the society. It gives rise to 'Literalism'. An example of 'literalism' includes prohibiting women to drive cars. He argues that *Maqāsid* is needed to fine-tune it to match to the reality of the world.

In the Brunei context, the *Maqāsid* of the Sharī'ah does not seem to have been given emphasis in the management of public affairs. While the basic needs of the people appear to be adequately provided for as a result of public sector activities according to the goals of the Sharī'ah, it is not known whether or not their actual needs are met. Furthermore, it does not seem to be the case that government officials are consciously managing the public affairs according to the *Maqāsid*. If we are to take advantage of what *Maqāsid* can contribute in the development of our society it is timely for us to think about its application in the public-sector management. There are areas in which public officials have

difficulty in making decisions due to conflicting values and priorities. The *Maqāsid* is useful in providing a checklist of goals against which decisions can be based. For example, the question of whether government subsidies should be removed or deciding whether to convert temporary 'open vote' into permanent positions in the government service to ensure social justice. In the areas of 'benchmarking' and 'quality assurance', public officials tend to be preoccupied with meeting the needs of the 'best' but people who are below the 'best' are often ignored. These are some of the areas in which the *Maqāsid* can be applied. There is a huge potential for Islamic scholars and public-sector officials to come together and devise an Islamic management model where the *Maqāsid* plays a significant role for enhancing public sector management.

Modern versus Islamic Public-Sector Management

The concept of management in terms of functions was put forth by Henri Fayol. Originally, the proposed management functions were five; namely, planning, organising, commanding, coordinating and controlling. In modern texts, the functions have been reduced from five to four - planning, organising, leading, and controlling.[1] Public sector management activity begins by planning (setting goals) and then proceeds through mobilising resources (organising) including the human resources (public officials) and then leading and guiding them towards the achievement of the goals set by top management. At the end of the process a feedback mechanism (evaluation function) is put in place to measure the success or failure of the organisation and to make the necessary adjustments to optimise the management outcomes (see Figure 1).
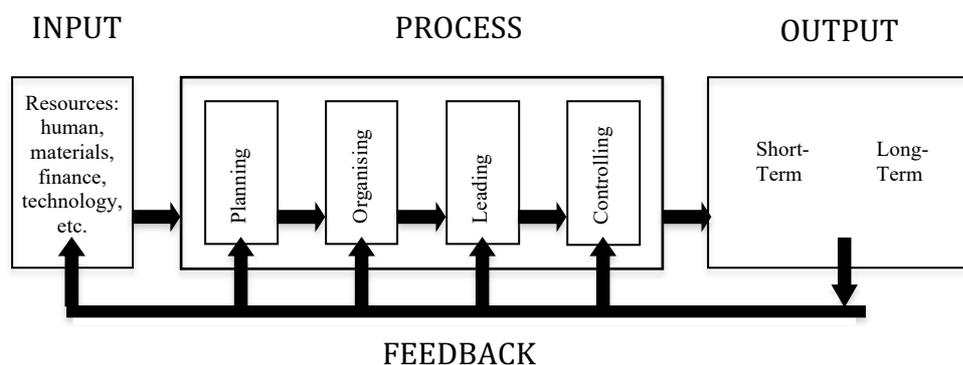

Figure 1. Public Management Cycle

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[1]   G. A. Cole, "*Management: Theory and Practice.*" 5th Ed. Continuum, London and New York, 1996

The New Public Management is also beginning to address ethical and social justice issues. The implication is that it is important to inculcated in public officials with values such as ethics, honesty, integrity, sympathy and empathy to achieve a more balanced public management outcome. This is a manifestation of the Human Relation Management Theories.

Planning Process

Planning involves formulation of aims and objectives of the organisation (ends); securing agreement on the means of meeting aims and objectives such as commitment on resources and time allocation/schedule (means), and implementation of plans at every organisational level (conduct). In public sector organisations, Strategic Planning is commonly used based on private sector model to helps organisations find their strengths and weaknesses, identify areas of opportunity and take preventive measures against threats arising from both internal and external environmental factors.[1] The focus of planning, more often than not, is on achieving efficiency and effectiveness with 'benchmarking' in mind. For example, in Figure 2, the concept of *Adle* and *Ihsan* are not clearly reflected. It can be argued that a country can be number one in the world in terms of Gross National Product (GNP), but such outcome does not necessarily a reflection of the size of the gap between the rich and the poor. Similarly, a high living standard does not reflect the people's devotion to Islamic practices. Thus, the development of Islamic framework of life is not one of the focus of what the outputs are expected to be achieved. This means that the goal of Islam to attain Islamic ideals is not addressed even though it is an Islamic country. Thus, planning does not seem to maximise Islamic values of humanism of which *Adle* and *Ihsan* are necessary considerations if Islamic state objectives are to be achieved.

i) as a nation which will be widely recognised for the accomplishment of its educated and highly skilled people as measured by the highest international standards.

ii) quality of life that is among the top 10 nations in the world.

iii) a dynamic and sustainable economy with income per capita within the top 10 countries in the world.

Figure 2. The National Vision 2035

Source: Brunei Darussalam Long-Term Development Plan:

Wawasan Brunei 2035

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[1]   G. A. Cole. *"Management: Theory and Practice."* 5th Ed. Continuum, London and New York, 1996

Organising Process

The idea behind a particular design is to facilitate collective efforts of the organisational members to maximise output. In many modern public-sector organisations, they normally carry out the following tasks: a) defining jobs and activities and then recruiting organisational members to carry out the jobs/activities; b) organising jobs into manageable tasks/units (horizontal and vertical arrangement); c) developing rules and regulations to guide the behaviour of their organisational members, and d) prescribing 'impersonality' in organisational decision making. The processes of Islamic management are similar to that of modern public-sector management, except that Islamic management has specific characteristics which are rooted on the premises on which the model is constructed. These specific characteristics are explained below:

i) Organisational members are selected or recruited based on 'merit'. In Islamic management 'merit' is more than 'technical qualifications'. It also includes commitment to social justice; ability to understand Islamic (constitutional) principles and the power to apply them; the fear of Allah, honesty, sincerity, integrity and commitment to organisational goals.[1] Discrimination between Muslim and non-Muslim is not allowed in Islamic Management which is also being practiced in modern public-sector management.

ii) In Islamic management, compliance and obedience of subordinates towards their superiors are not only because of the position authority but it is also because of divine requirement (Qur'an and Sunnah).

iii) While in modern public-sector management, decisions are governed by man-made systems of rules and procedures, in Islamic management the administrative rules within which public officials may apply their discretion depend on the guidelines provided by the Qur'an, the Sunnah and their *ijtihād* (rational judgement).

iv) As the vicegerents of Allah swt, public officials are advised to avoid personal favour or hatred towards anyone when making decisions (impersonal).

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[1] "Process of Public Administration: Islamic Perspective", *Docslide,* Accessed 8 November 2015,
    http://docslide.us/documents/process-of-public-administration.html

The practices of these specific Islamic characteristics seem problematic. The rational appointment of public officials in public sector is often influenced by personal preferences. Impersonality has been interpreted to mean beyond avoidance of 'personal favour or hatred towards anyone' in making decisions. People seem to be treated like 'numbers' irrespective of their genuine circumstances and the rules and regulations are designed mainly to achieve administrative convenience more than for the purpose of serving the public. His Majesty the Sultan and Yang Di-Pertuan of Brunei Darussalam criticised public officials for behaving like robots without discretion.[1] We, therefore, need to review our practices to be in line with Islamic management.

Leading Process

Leading involves inspiring and delegating tasks to subordinates so that they do the right way toward achieving the planned objectives. It is helpful in increasing the productivity of the public-sector organisations. The major leadership orientations found in the management literature include Autocratic; Democratic (participatory); and *Laissez faire.* While all these orientations are valid to be used appropriately, most management scholars agree that democratic leadership orientation is desirable and effective in most situations in bringing about organisational success. The power derived from one's position in organisation is seen by most organisational members to be the main reason that causes them to follow orders to get things done. Thus, when their bosses are not around they take advantage by doing minimum work adequate enough to be seen as doing something. In Islamic management, the individuals are obligated to be obedient to their leaders and to follow their righteous decisions because they are Allah's representatives as highlighted earlier on Islamic Governance. In Islamic management model, the leaders are required to conduct their affairs by mutual consultation with the followers (even with the non-Muslims) because evidences have shown that 'best' decisions can be achieved and 'mistakes' can be avoided through the process of *Shura.* However, the use of *Shura* does not seem to be a normal practice in public sector management, a point that will be discussed further at a later section of this paper.

Evaluating Process

Evaluation constitutes the final stage of management, aimed at finding out whether or not the results of public management meet the objectives set forth

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[1]   Royal dressing down for indecisive heads of dept." *The Brunei Times*, Tuesday, July 14, 2009.
    http://www.bt.com.bn/home_news/2009/07/14/_royal_dressing_down_for_indecisive_heads_of_dept

in the planning stage. Evaluation of activities needs to be done against aims, objectives and standards with a view to enabling corrective actions to be taken (feedback system). In public sector management, corrective actions are taken to ensure that the organisational output is maximised to serve the needs of the people. In other words, public interest is ensured through accountability system that requires public officials to maintain expected standard of work and behaviour. The accountability system in Islamic public management involves (i) accountability to superiors by virtue of hierarchical arrangement; (ii) accountability directly to people; and (iii) accountability to Allah on the Day of Judgement. As vicegerents of Allah, Islamic public management requires public officials to exercise their authority and carry out responsibility with high level of sincerity and integrity not only because of positional requirement, but also because of religious obligation.

The evaluation process is generally believed to be a sensitive undertaking by many countries including Brunei Darussalam, which explains why we are good at introducing new initiatives but fail to follow up and evaluate the outcomes. The positive findings of evaluation normally reach the top management and widely publicised for public information. Worse still, is if the findings are 'artificially fabricated' to look good in order to please top officials and gaining recognition for doing so. But the less positive findings are normally concealed, and it is not common for public officials to admit their mistakes publically and be prepared to be accountable for their failures. In some cases, one tends to practice 'finger pointing' at others if something does not go right. These are indicators of the need to enhance public accountability in the management of public affairs and if such 'gaps' are not closed the ideal Islamic State status may still be questionable.

Communication and Decision-Making Processes
These are important processes in management and they permeate every management function (in planning, organising, leading and controlling). Decision-making is the act of choosing a course of action from among available options to achieve a desired outcome and communication can be defined as 'the process by which information is exchanged and understood by two or more people, usually with the intention of motivating or influencing behaviour'.[1] This means that two-way flow of communication is needed for communication to be effective. The connection between communication and decision-making is that

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[1] Danny Samson & Richard L. Daft, "*Management.*" 3rd Ed., Cengage Learning Australia Pty Limited, 2009

communication provides pieces of information useful to decision makers who will then identify and assess alternative course of actions and decide for desirable management outcomes.[1]

Communication in the context of group discussion, for example, people may say something, or they may not say anything (silent). Most often than not in the local context those who say 'yes' ('yes-men') and do not say much some top management generally prefers most of the times. According to a communication theory, 'fear of isolation' is the reason why people remain silent. 'Fear of isolation' 'makes people think to say or not say a certain word that he or she thinks people might hate, and separate one person'.[2] From the perspective of Islam one should speak out and voice their opinion especially in matters of social justice for the good of *Ummah.* Islamic governance reiterates that one should not be afraid of anyone but Allah swt. If people participating in *Shura* are afraid of saying what they believe is true and accurate, then they are not in line with the *sunnah* where in the early days of Islam that people used to say the true opinion to the Prophet Muhammadﷺ people should be 'free to express the true views of the matters that concerns the welfare of *Ummah*.[3] Likewise in decision-making, there is a popular expression of public officials that refers to a decision without *Shura* and this expression is *"lantak tia"* meaning: no discussions are needed, but to simply implement that decision. If this is happening widely in the public sector, then we need to review the way we do things to be in line with Islamic Management.

A Way Forward

There is no doubt that in Brunei Darussalam public management system is greatly influenced by the management models other than Islamic management. This is partly because the majority of our public officials possess a Western educational background and partly because our education system, in particular, the country's leading University is patterned on Western universities. Only in the last few years that the University have started to look at Islamic components in their offer of academic programmes. Islamic management model is very promising because it suits our majority Muslim society. Our belief is that good

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[1] "Importance of Communication in an Organisation" Management Study Guide, Accessed 20 November 2015, http://management studyguide.com/importance-of-communication.htm

[2] "The Challenges in the Development of Islamic leadership: A View on Western And Islamic Perspectives.", *Universiti Sains Islam Malaysia* (USIM), Accessed 20 November 2015, http://ddms.usim.edu.my/bitstream/123456789/6029/1/The%20Challenges%20in%20the%20Development%20of%20Islamic%20Leadership%3B%20A%20View%20on%20Western%20and%20Islamic%20Perspectives.pdf

[3] "Decision Making by Consultation in Islam, Jumma Khutba 2/13/04 Surat Elshura Chapter 42", *Islamic Centre of Ocean Country*, Accessed November 2015, http://icoconline.org/islamic-activities/khutbas/decision-making-in-islam/

management model should be grounded in the culture and ideology of the people for which the model is constructed. As a way forward, we should strive to infuse Islamic model as a form of governmental operations so that economic outcomes and 'efficiency' are not the only criteria for consideration as an output of public management but there should also be the establishment of *'Adl'* (justice) and *'Ehsan'* (welfare) in our society. To achieve this goal, we need to move towards Islamic politico-management system. The following approaches or suggestions are proposed for Brunei to achieve a form of government that could move our *Negara* to be recognised as 'genuinely' an Islamic state.

General approaches:

1. It is important that the responsibility of achieving this goal not to be solely given to the Ministry of Religious Affairs as it is currently seen. There is a need for nation-wide strategy of implementation involving the society members to i) review our culture and heritage in order to develop a model which suits Brunei culture or to refine the existing one, and ii) consolidate the various Islamic initiatives done so far (e.g. Halal certification, *Negara Zikir*, MIB, etc) so that the 'little' and 'isolated' strategies are seen to be articulated into nation-wide strategy. This approach is in line with the *Titah* of His Majesty during the occasion of the 27th UBD convocation that "one whole nation approach" is needed as opposed to "one government approach" in connection with solving unemployment problem. There is no reason why such *Titah* is not applicable to other Islamic management endeavours such as infusion of Islamic principles and values in the management of public affairs.

2. Prior to the initiation of the above idea there should an extensive 'public education' process that is aimed at enhancing their knowledge and awareness on the role everyone should play in the development and execution of Islamic model of public sector management. A step-by-step movement from a conventional management system to an Islamic model is a must to avoid major disruptions.

3. Initiate reforms in the existing administrative institutions (JPA, PSC, IPA, etc.) towards Islamist's model. For example, IPA could be asked to offer courses acquainting the administrative officers with the theories and practices of Islamic Management Principles.

4. Initiate reforms in educational systems especially the higher education institutions. Academic programmes on Islamic components plus others such as Islamic Economics, Islamic principles of Governance, Islamic Politics and Administration, etc. need to be offered to students. Lecturers and researchers must be given knowledge on Islamic theories and practices associated with their academic disciplines. There should be programmes of collaboration such as joint programme awards and collaborative teaching between institutions of higher learning in the areas of Islamic principles and practices.

5. Maximise the enhancement of the Islamic values through utilisation of infrastructure such as mass media; religious institutions such as mosques (e.g. Friday *Khutbah*) and religious school; academic schools (e.g. talks on Islamic ideals); *Majlis Perundingan Kampong*, Youth Associations, etc.,

Specific approaches:
1. Establish the *Majlis-As-Shura* or 'equivalent' to enhance the national capacity to implement the concept of *Khalifah* as guided by Islamic scholars where *Baiyaa* and *Shura* are essential components paying particular attention to the knowledge criteria requirements in the selection of members.

2. Review and adopt an appropriate mechanism (e.g. yearly appraisal) for making the public officials more accountable for their works to achieve justice in society as well as encouraging them to apply the concept of *Shura.*

3. Develop a strategic planning model for Islamic public-sector management and adopt *Maqāsid al*-Sharī'ah to play its role in determining societal justice and welfare.

4. Continuously develop and share knowledge on Islamic Principles and Values associated with "fitness' to local environment through academic activities such as conferences, publication and research.

The list of approaches already presented above is not exhaustive. The process of *Shura* should be applied in the generation and implementation of the approaches to infuse Islamic management in the public sector.

Conclusion

There are still more areas to be to be learned on Islamic Governance, *Maqāsid al-*Shari'ah *and* Islamic Public-Sector Management than those which have been presented in this paper. These knowledge needs to be expanded and continuously be shared among students, lecturers, administrators in the civil service and private enterprises, members of the public and others for general understanding. When everyone understands the Islamic principles and values, there will be a time in the future that the whole society would be prepared to implement the ideal Islamic state which tries to maximise justice and welfare as desired by Sharī'ah. When this time comes Brunei would be providing a development model for other countries to emulate. Reflecting on a series of changes happening in the country from the establishment of Universiti Islam Sultan Sharif Ali (UNISSA), the introduction of *Halal* certification, and of the concepts of *Negara Zikir*, to the implementation of religious education and introduction of *Hudud* law, one can conclude that Brunei is desiring to have the status of a truly 'Islamic' state. It is recognised that an ideal Islamic State is not a 'destination' but it is a 'journey' and with the implementation of the approaches proposed through the process of *Shura* Brunei would be able to position itself better in achieving the status of Islamic state that it desires. *Insha* Allah.