

# Islamic-Based Research @ ISDEV

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CENTRE FOR ISLAMIC DEVELOPMENT MANAGEMENT STUDIES (ISDEV)  
UNIVERSITI SAINS MALAYSIA





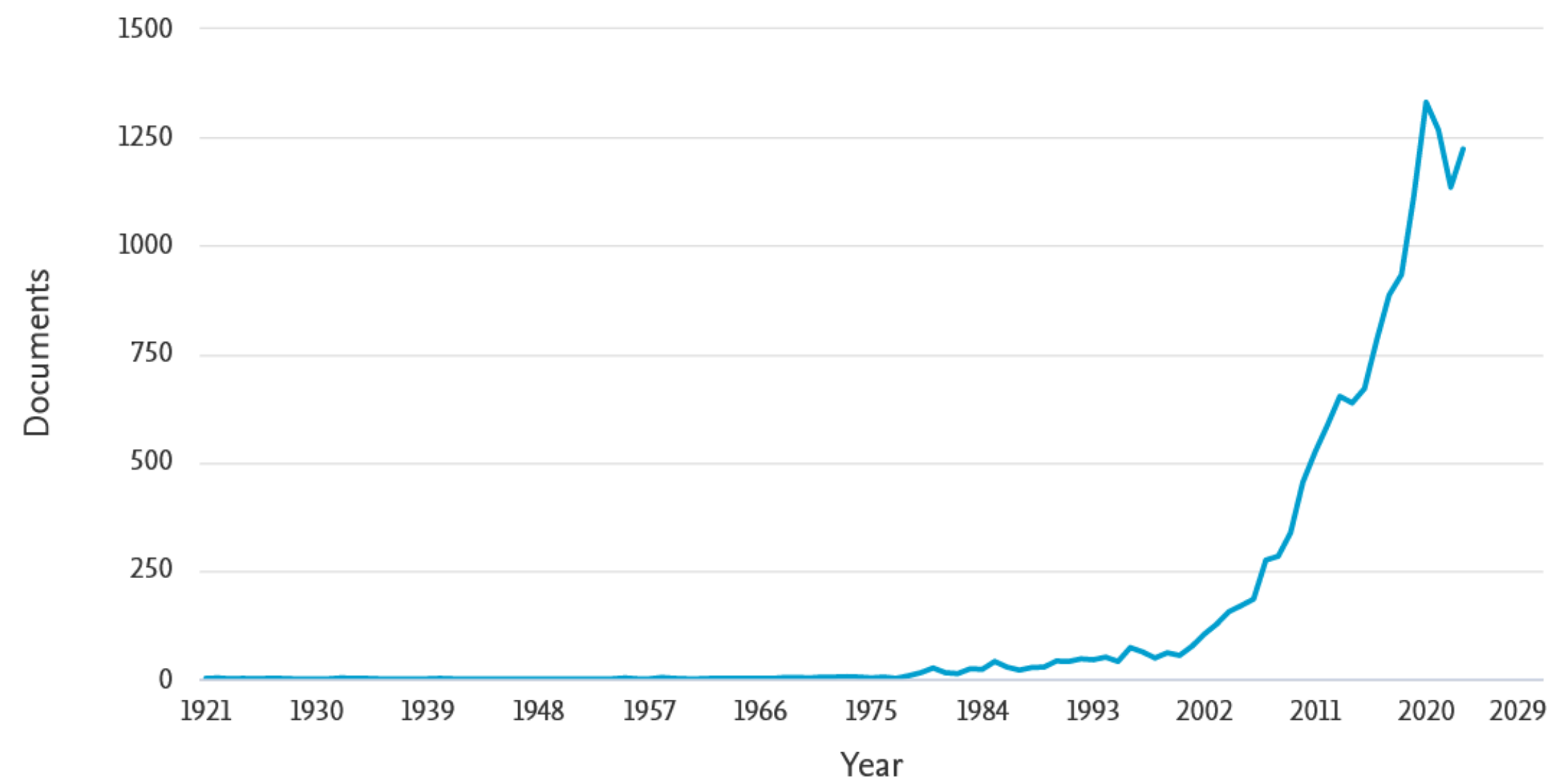
TITLE-ABS-KEY ( islam\* AND development ) AND ( EXCLUDE ( PUBYEAR , 2024 ) )

14,770 document results

Select year range to analyze: 1921 to 2023 Analyze

Year ↓	Documents ↑
2023	1223
2022	1135
2021	1267
2020	1331
2019	1114
2018	933
2017	886
2016	783
2015	670

Documents by year



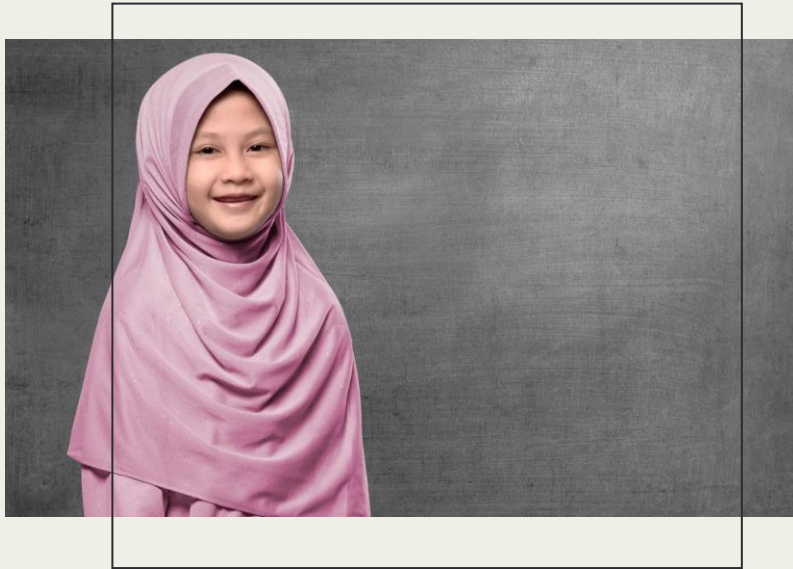


- ISDEV – Islamic Development
- Islamic Development Management – Managing development – the Islamic way
- @ISDEV – scrutinise and construct conceptual and practical framework for managing development based on Islam [tasawwur and epistemology]





# ISLAMIC-BASED DEVELOPMENT MANAGEMENT



## Fulfill Original Functions of Insaan

- 'Abd of Allah [al-Dzaariyat, 51: 56]
- Khalifah fil Ardhi [al- Baqarah, 2:30]



## Using Natural Resources

- As means of production
- Based on T, F, T



## 3 Worlds Time Scale

- World of Malakut [al-A'raaf, 7: 172]
- Present World
- World of the Hereafter



## Ultimate Aim

- Mardhatillah [al-Fajr, 89: 28]

Frame  
work

Metho  
dology



# ISLAMIC-BASED DEVELOPMENT MANAGEMENT

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# ISLAMIC-BASED DEVELOPMENT MANAGEMENT

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- Redefinition based on Islamic tasawwur and epistemology – development, management, poverty, justice, cleanliness, development assumptions, Islamicity index
- Construction from within Islamic paradigm
- Non-[accommodative-modification – ayatisation, apologetic] approach



Via webex

**Meaning of Islamic Development Management** – To manage development in an Islamic way [fulfilling the functions of human beings, using natural resources as means of production based on Tauhid, Fiqh and Tasawuf, taking account the three worlds time-scale, to achieve the ultimate aim of the pleasure of Allah SWT (*mardhatillah*)]

It **redefines** from an Islamic perspective the concepts of Development and Management as well other concepts embedded in them e.g. assumptions, justice, poverty, cleanliness, etc

It is **constructed** from within Islamic paradigm (Islamic philosophical and epistemological underpinnings)

**What is Islamic Development Management?**

14:01 / 32:10

## Islamic Development Management - Why and What



Muhammad Syukri Salleh

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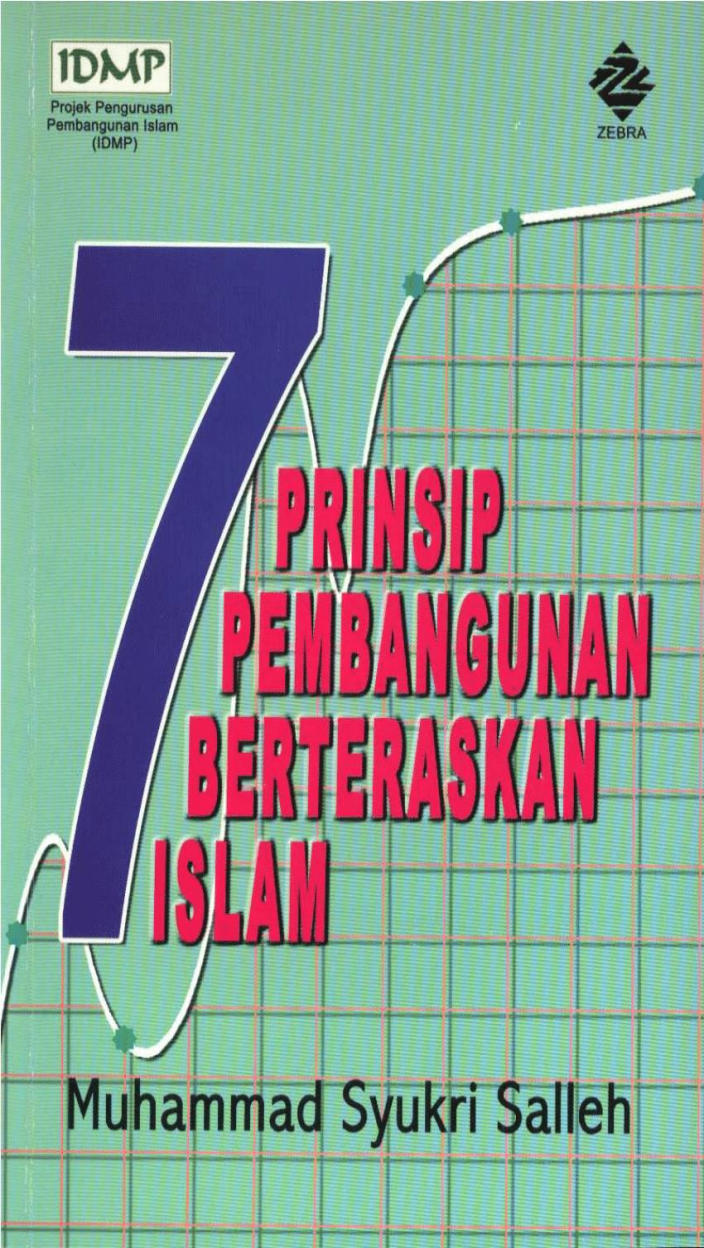


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Siri 1  
Pengenalan 1

TUJUH PRINSIP  
PEMBANGUNAN  
BERTERASKAN ISLAM

Prof Dr Muhammad Syukri Salleh  
GOSU, UNIVERSITI SAINS MALAYSIA

15:29

Siri 1 Tujuh Prinsip Pembangunan Berteraskan Islam - Pengenalan

Muhammad Syukri Salleh • 238 views • 3 years ago

Tujuh Prinsip Pembangunan Berteraskan Islam

Prinsip 1  
Tasawur Sebagai Acuan

Prof Dr Muhammad Syukri Salleh  
GOSU, UNIVERSITI SAINS MALAYSIA

9:08

Siri 2 Tujuh Prinsip Pembangunan Berteraskan Islam: Prinsip 1 Tasawur Sebagai Acuan

Muhammad Syukri Salleh • 243 views • 2 years ago

Tujuh Prinsip Pembangunan Berteraskan Islam

Prinsip 2  
Manusia Sebagai Pelaku

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17:16

Siri 3 Tujuh Prinsip Pembangunan Berteraskan Islam Prinsip 2 Manusia Sebagai Pelaku

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Tujuh Prinsip Pembangunan Berteraskan Islam

Prinsip 3  
Alam Roh, Dunia & Akhirat Sebagai Skala Waktu

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13:22

Siri 4 Tujuh Prinsip Pembangunan Berteraskan Islam:Prinsip 3 Alam Roh,Dunia&Akhirat Sbga Skala Wak

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Tujuh Prinsip Pembangunan Berteraskan Islam

Prinsip 4  
Ilmu Fardhu 'Ain Sebagai Kerangka

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14:43

Siri 5 Tujuh Prinsip Pembangunan Berteraskan Islam: Prinsip 4 Ilmu Fardhu 'Ain Sebagai Kerangka

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Tujuh Prinsip Pembangunan Berteraskan Islam

Prinsip 5  
Ibadah Sebagai Perkaedahan

Prof Dr Muhammad Syukri Salleh  
GOSU, UNIVERSITI SAINS MALAYSIA

14:16

Siri 6 Tujuh Prinsip Pembangunan Berteraskan Islam: Prinsip 5 Ibadah Sebagai Perkaedahan

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Tujuh Prinsip Pembangunan Berteraskan Islam

Prinsip 6  
Sumber Alam Sebagai Alat

Prof Dr Muhammad Syukri Salleh  
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17:25

Siri 7 Tujuh Prinsip Pembangunan Berteraskan Islam: Prinsip 6 Sumber Alam Sebagai Alat

Muhammad Syukri Salleh • 86 views • 2 years ago

1  
The Lecture

INHART Monthly  
Book Talk Series 2023

7 Principles of Islamic-  
Based Development  
Overview of  
CONVENTIONAL  
DEVELOPMENT  
THEORIES

TUJUH PRINSIP  
PEMBANGUNAN  
BERTERASKAN  
ISLAM

17 March 2023

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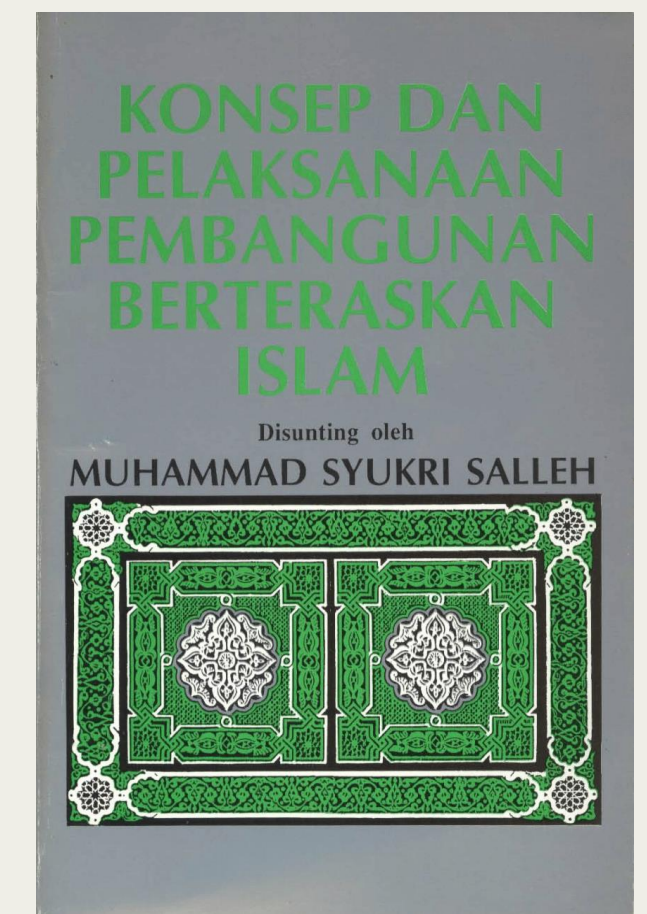
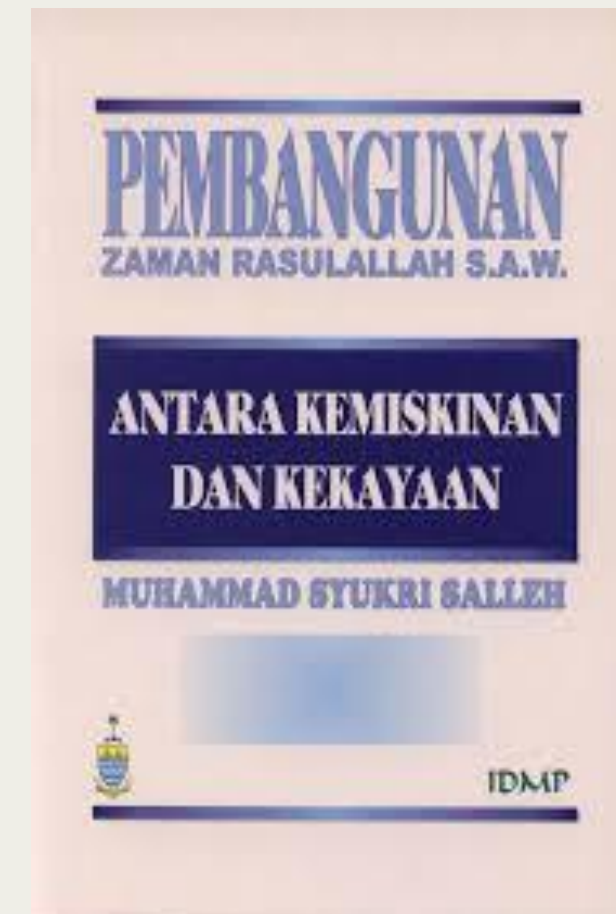
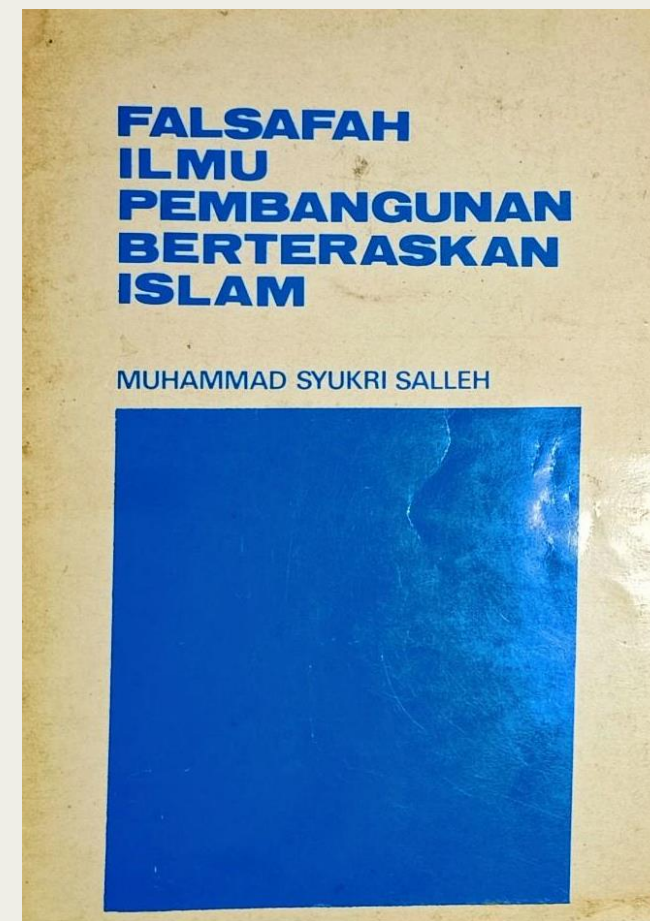
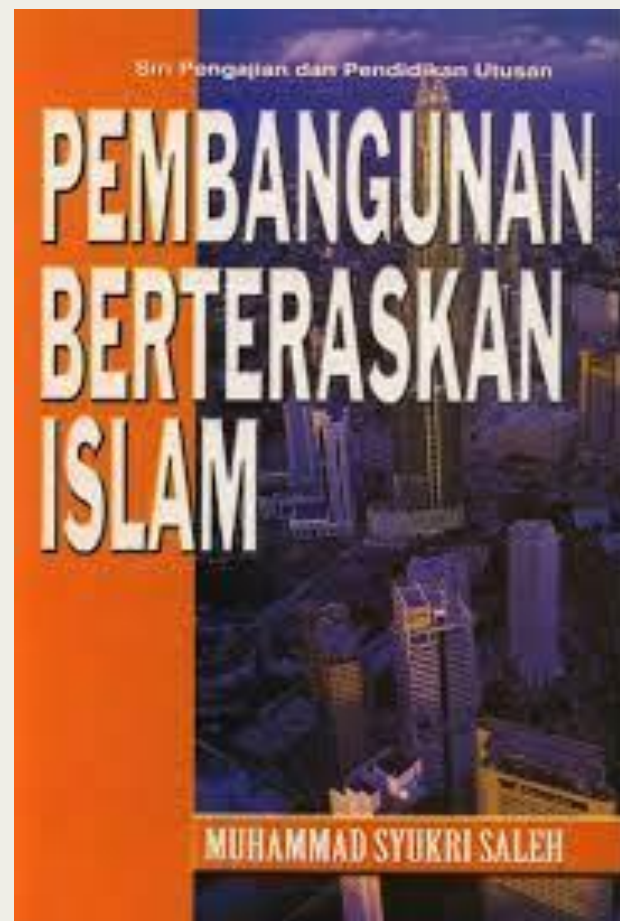
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Ucapan / syarahan / pendapat disampaikan di  
pertemuan-pertemuan akademik seperti  
persidangan, seminar, dan sebagainya.



# ISLAMIC-BASED DEVELOPMENT MANAGEMENT

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# ACCOMMODATIVE

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It is a widely known sentiment among Muslims, at least in Malaysia, that a proposal – of interest to the economic system – would be readily accepted as Islamic, if, and only if, it is accompanied with Islamic inputs, inscriptions and interpretations. This perception is brought over onto the existing international standards of quality. Even though most Muslims would agree that the existing standards promote good and honourable universal values, the lack of Islamic inputs reduced their interest on acquiring it.

Looking at three of the values of TQM – consistently, continuity and uniformity – it can be argued that these concepts are not alien to Islam. Standards and standardisation are not new to Islam. If we were to study the many prescribed acts of worship or *ibadah* in Islam, we know that there are certain sets of rules, procedures and benchmarks that must be followed. An example is the daily prayers in Islam. When this act of worship was made compulsory, Muslims followed the Prophet s.a.w. in his performance of the prayers. The way in which the Prophet s.a.w. performed the prayers became the benchmark for this particular act of worship. Since prayers were made obligatory over 1,400 years ago, they have continuously been consistent and uniformed regardless of who performs the prayers, where the prayers are performed, or whether the prayers are performed by modern day Muslim or the Muslims of yesteryears.

The concept of standards has been applied in many Muslim acts of worship. This is manifested in the acts *rukun* or pillars. The *rukun* is the minimum requirement for an act of worship to be accepted by God. In essence, this is in line with the concept of standards, in that they are the minimum requirement to achieve the highest possible quality as a Muslim.



## MODIFICATION

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- 2005 - TQM + Spiritual Values
- 1987 – Modern Management Concepts + Spiritual Value + Psychological Value + Syura
- 1996 - 7S McKinsey + 5 I – Iman, Ibadah, Ihtisab, Ihsan, Ikhlas
- 2000 - TQM + Mardhatillah
- 1996 - TQM1 (Total Qalb Management) + TQM2 (Conventional)



# MODIFICATION

*Javnost: The Public*, 2022

 Routledge  
Taylor & Francis Group

 Check for updates

## ISLAMIC WORLDVIEW AS A MODEL FOR DE-WESTERNISING JOURNALISM STUDIES AND PROFESSION

*Despite the various attempts to de-Westernise journalism studies and profession, the dominance of Western theories and practices remains absolute. This article seeks to develop a hybrid Islamic/Western worldview that represents a comprehensive, flexible and multicultural paradigm that emphasises sharing rather than imposing one's heritage and view.*

*The article particularly reflects on resolving the existing ontological, epistemological and methodological issues as a crucial task in overcoming obstacles and stagnation related to the hybridisation of theory-building efforts. This article demonstrates how the proposed normative paradigm can be grounded in the realistic context of journalistic practice by examining two research issues: media and democratisation and the globalisation of journalism ethics.*

**KEYWORDS** de-westernisation; Islamic worldview; hybrid worldview; news media and democratisation; global journalism ethics; just objectivity



## An investigation toward purchase intention of halal beef from traditional market: A TPB perspective

### Article History

Received, 21 January 2019

Revised 6, February 2019

Revised 2, 10 April 2019

Accepted, 20 May 2019

### **Abstract**

**Purpose:** The aim of this study was to investigate the consumer behavior toward purchasing intention of *halal* beef in Yogyakarta traditional Market, by using the Theory of Planned Behavior (TPB) that consisted of attitude behavior, subjective norm and perceived behavioral control, which was moderated by self-identity (religiosity).

**Methodology:** The research used quantitative approach through convenience sampling by using questionnaires, which were distributed to adult Muslim beef consumers from 21-60 years old. In total, there are 110 respondents collected.

**Findings:** The finding of this research showed that the theory of planned behavior (attitude behavior, subjective norm and perceived control behavior) directly influence the purchasing intention toward *halal* beef in Yogyakarta traditional market, while self-identity (religiosity) moderated the TPB to influence the purchasing intention. Besides, the purchasing intention toward *halal* beef in Yogyakarta is quite high. It was shown by the high intention to consume *halal* beef daily.



# UPROOTING THE TAPROOT

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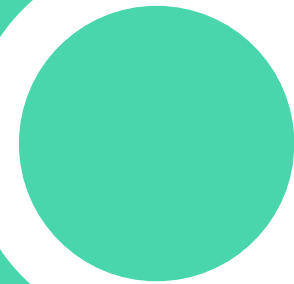
**It is not enough and not right to do trimming or merely cosmetic superficial changes just to shape something as desired. It is necessary to root out the roots of the Western concepts (the philosophical underpinnings) and 'plant' the true seeds based on Islamic tasawwur and epistemology.**



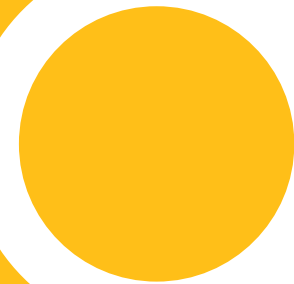


# WHY?

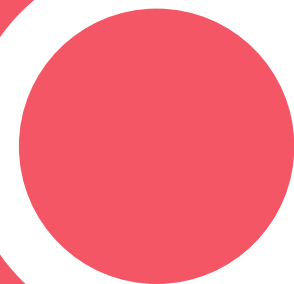
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Illogical – Clash and contradict  
tasawwur and epistemology



Inadequate – Not  
comprehensive, not integrated,  
beyond physical and material



Incompatible – positivism  
Value free



# ISLAMIC-BASED @ ISDEV

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- 7 PRINCIPLES OF ISLAMIC-BASED DEVELOPMENT
- POVERTY
- DEVELOPMENT TASAWWUR
- HEART TO HEART APPROACH
- ISLAMIC SUSTAINABLE DEVELOPMENT
- ILAHIYAH ASSET - 'MAN-MADE' ASSET - SOCIAL SECURITY ASSET
- NIYAH CONCEPT
- i-QM
- TA'DIB HISBAH INNOVATION
- HALAL-GREEN
- RD - AT-TAFSEER AL-MAWDHU'IY
- RD - FATWA PROCESS
- ETNO-FALAK
- BORDERLESS WAQF



# Thank you

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WALLAHU 'ALAM