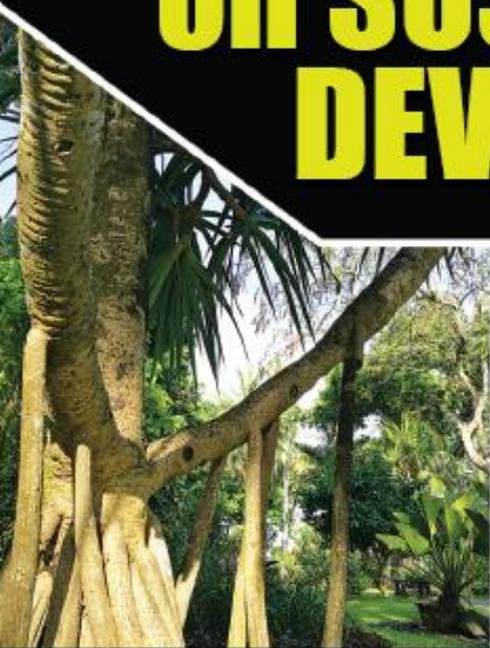




Islamic Perspectives on **SUSTAINABLE DEVELOPMENT**



Editors

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Islamic Perspectives
on
**SUSTAINABLE
DEVELOPMENT**

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Editors

**SHEREEZA MOHAMED SANIFF
RAUDHA MD RAMLI**

Centre for Islamic Development Management Studies (ISDEV)
&
Islamic Relief Academy
2016

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PREFACE

In the Name of Allah, the Most Gracious, the Most Merciful

On behalf of the Centre for Islamic Development Management Studies (ISDEV), I congratulate the editors for the successful publication of this book. My gratitude too for the opportunity presented to me to pen down some words for the Preface. I would also like to express my “Thank You” for giving me space to write the Preface. The highest praise is only due to Allah SWT who has the absolute power to allow ISDEV to collaborate with Islamic Relief Academy, United Kingdom to co-publish this book together, *Alhamdulillah*.

This book is actually one of two books that is published simultaneously, one written in the English Language whilst the other in *Bahasa Melayu* with a different content.

In the English Language version of the book, the discussion on Islamic sustainable development spans a range of subject matters from epistemology, development actors and organizations, charity, to food security, natural resources, eco-halal, and advertising.

In the *Bahasa Melayu* version, the book discusses on the components of the concept of Islamic Sustainable Development which includes the issues on consumerism, urbanization, food security, goals, assets, Allah SWT blessings, theoretical values, leadership and political economy, whilst the application of Islamic Sustainable Development include subject matters such as halal-green food, waqf, financial aid schemes, informal institutions of learning (*pondok*), Islamic political party, spiritual development, the *Asmaul Husna* approach as well as education and marriage financing.

The titles of both these books are centred on an interesting field - Islamic Sustainable Development. Currently, a number of researchers have conducted various studies and written many literatures on sustainable development but very few are engaged or have written on Islamic Sustainable Development. Therefore this book on Islamic Sustainable Development is published at an opportune time. The publication of this book to some extent is hoped to be among the pioneering work towards the construct of Islamic Sustainable Development, *In shaa Allah*.

All the writings contained in this book are actually the outcome from the organization of The 11th ISDEV International Islamic Development Management Conference (IDMAC2016). This book is launched and published in conjunction with IDMAC2016 itself. IDMAC represents a series of conferences organized annually by ISDEV based on the current researches that are carried out at ISDEV.

This series of conference has entered into its eleventh year and this time, it is with a focus on a research topic of Indicators of Development Actors in Islamic Sustainable Development Index which is being carried out at ISDEV. The research is currently funded by Universiti Sains Malaysia through Research University Individual Grant (RUI: 1001.CISDEV.816272).

I feel very grateful that the theme of Islamic Sustainable Development which became the focus of the conference this year attracted Islamic Relief Academy which is based in Birmingham, United Kingdom to be the co-organizer. The cooperation of Islamic Relief Academy has notched ISDEV international platform further, with the ardent hope that ISDEV efforts to glorify Islam reach even a wider audience, *In shaa Allah*.

I would like to express once again, my heartfelt deepest gratitude which I dedicate to Allah SWT, and much thanks as well to the editors of this book and the members of the IDMAC2016 Organizing Committee who had worked tirelessly day and night to produce this book and organize IDMAC2016 successfully, *Alhamdulillah*. To the readers, I wish you good reading, and pray that good ideas will emanate from the readings of the chapters within this book so as to develop Islamic Sustainable Development further, *In shaa Allah*.

Professor Dr. Muhammad Syukri

Salleh Director

Centre for Islamic Development Management Studies
(ISDEV) Universiti Sains Malaysia

ACKNOWLEDGEMENT

Alhamdulillah, praise is indeed to Allah SWT for allowing the publication of this edited book to be a reality. This book is a collation of working papers presented at *The 11th ISDEV International Islamic Development Management Conference (IDMAC2016) - Islamic Sustainable Development* organized by the Centre for Islamic Development Management Studies (ISDEV), Universiti Sains Malaysia in collaboration with Islamic Relief Academy, Birmingham, United Kingdom on 6 and 7 December 2016 at Universiti Sains Malaysia, Pulau Pinang.

There are three main reasons to the realization of this book which the authors express our deepest gratitude. First and foremost our heartfelt gratitude to ISDEV Director, Professor Dr. Muhammad Syukri Salleh for his unwavering support and motivation in ensuring this book goes for print and ultimately its publication as scheduled. Second special thanks to Universiti Sains Malaysia for the Individuals Research University Grant funding: Indicators of Development Actors in Islamic Sustainable Development Index (RUI: 1001.CISDEV.816272). Some results from the research in the formulation of sustainable development actor's indicators are published in this book. Third is our sincerest and utmost thanks to Islamic Relief Academy, Birmingham, United Kingdom for the funding of this book and with the spirit of togetherness see to its final fruition. *Alhamdulillah*.

Millions of thanks also goes out to all contributors who have contributed their written efforts and painstaking works. Of course an infinite thank you to the publication team of this edited book, the volunteers of IDMAC2016 and all who are involved in the success and the reality of this book as well as the success of IDMAC2016. It is ardently and sincerely hoped that the outcome from this edited book has to some extent contributed to the concepts as well as applied methods so that Islamic sustainable development can be implemented holistically and completely.

Shereeza binti Mohamed Saniff
Raudha Md Ramli
Editors

INTRODUCTION

Shereeza Mohamed Saniff & Raudha Md Ramli

Islamic Perspectives on Sustainable Development is an edited book specifically centred on the field of Islamic Sustainable Development. This book is a compilation of edited works that gathers 11 selected works, based on the results of the studies from the authors in the field of Islamic Sustainable Development. The book is divided into two main parts. The first part presents the idea and concept of Islamic Sustainable Development whilst the second part focuses on application aspects of Islamic Sustainable Development.

Part One of this book discusses the theoretical aspects on Islamic Sustainable Development. It consists of four chapters. Specifically, Chapter One in this book proposes the shape of Islamic Sustainable Development as advanced by Atih Roheati Dariah on *The Shape of Islamic Sustainable Development*. Since sustainable development is a concept disseminated from the West to all over the world including Muslim countries, her work identified three ways which allowed for the idea of Islamic Sustainable Development to take shape stemming from the Islamic economic system which is surrounded by three principles – asset ownership, asset utilization and management, and wealth distribution.

Taking the cue from Chapter One, in which the three principles implicitly refer to man who is the owner, consumer (user) and the deliverer, the second chapter attempts to examine man as the Islamic-based development actor in the context of Islamic Sustainable Development. Thus through an Islamic-endogenous paradigm, *Islamic-based Development Actor Approach to Sustainable Development in Islam* is a refreshing read as Shereeza Mohamed Saniff postulates a fresh angle in approaching the issue on Islamic Sustainable Development. This chapter seeks to answer a pertinent question as to what exactly is needed to be sustained.

In the same vein Norazita Marina Abdul Aziz in her *Epistemological Exploration on Islamic Sustainable Responsibility and Community Engagement Concepts* puts a novel attempt in building these concepts using data she had collected through the primary sources of Islam – al-Qur'an and the Sunnah of Rasulullah SAW. Her conceptual framework derives essential elements in deliberating the notion of Islamic sustainable responsibility and

community engagement in assisting people in deprived conditions which she hoped could be used as a springboard to better understanding of social welfare and social obligation.

For those whose interest lies in food security in Islamic Sustainable Development, Chapter Four, the last chapter in Part One of this book is of relevance. Nadiah Rus Liyana Rusli and Fadzila Azni Ahmad propose a new concept pervading Islamic Sustainable Development on *Eco-Halal: An Islamic-based View* that is on the rise and acclaimed to be a viral phenomenon. Thus their work sets to examine what Eco-Halal is all about proposing the necessary inputs on the current understanding on Eco-Halal which is found to be rather incomprehensive.

Part two of this book is focused on the application of Islamic Sustainable Development. The chapters presented here showcase the empirical studies carried out by the authors in search for a pragmatic endeavour in sustainability. Here besides reading the various fields of application of Islamic Sustainable Development such as those surrounding the issues of *Zakat* and poverty eradication, non-Halal certification and non-Governmental Organizations (or NGOs), readers are also brought to light on Islamic Sustainable Development issues in countries such as in Nigeria, India, Malaysia, Negara Brunei Darussalam, as well as Aceh.

The seven chapters in this part, starts off in Chapter Five with the examination on *The Role of Faith-based Zakat in Islamic Sustainable Development* by Amir Wahbalbari. This chapter explores two important aspects. First it explores the role of faith (*iman*) in stimulating behaviour to Muslims to act generously in *Zakat* contribution. One of the key factors is the need to have abundance thinking. Second, through interviews of five respondents who are involved with *Zakat* organization, this chapter explores the utilization of *Zakat* fund on sustainable development programme which may provide the platform for the transformation of the poor's en route to financial independence.

In line with the subject on *Zakat* and Islamic Sustainable Development, Chapter Six brings readers to the situation in Nigeria with regards to *Zakat* from employment income. Sulaiman Umar Musa's *Intention to Pay Employment Income Zakat among Nigerian Academic Staff: A Proposed Model* offers *Zakat* as one of the tenable Islamic Sustainable Development approaches on poverty. In the case of Nigeria, poverty among Muslim societies remain at alarming level despite several programme set up by

various governments to overcome the problem. *Zakat* from his proposed model may provide a sustainable option that can help in mitigating the problem on poverty there.

From the subject on *Zakat*, the next two chapters are devoted to Islamic Sustainable Development issues pervading Non-Governmental Organisations (NGOs) and Civil Societies.

In line with the issue on poverty eradication, Chapter Seven presents the work of Muhtari Aminu-Kano and Md Akmal Shareef regarding *Muslim Civil Society Organisations' Engagement with the Sustainable Development Goals in India: Challenges and Opportunities*. This chapter addresses the gaps in knowledge, resources and capacity within Muslim Civil Society indicating the disconnection of Muslim faith-based actors from global frameworks such as in developing Agenda 2030. The Muslim voice and Muslim development actors were not visible in these consultations. As such this chapter seeks to answer the question why Muslim Civil Society Organisations are not engaging effectively with these global frameworks. This chapter presents the findings on a survey of Muslim oriented development organisations in India in examining the extent and nature of alienation between secular and faith inspired discourse on sustainable development.

From Civil Society, Chapter Eight showcases Norazita Marina Abdul Aziz endeavours on *Sustainable Social Responsibility and Accountability Development in Islamic Non-Governmental Organisations (NGOs)*. This chapter seeks to investigate the Islamic moral imperatives embedded within the social context of Islamic NGOs in Malaysia. Here she attempts to make a connection between social relations of the “account-givers” with the “account-receivers” in considering the sustainable social responsibility and accountability framework.

This brings the readers to Chapter Nine whose main focus is on the natural resources in sustainable development particularly referring to the Oil & Gas sector. *Harnessing Natural Resources for Sustainable Development: Brunei Darussalam's Quest in Achieving Vision 2035* is a commendable work written by Raudha Md Ramli. In this chapter, the role of natural resources in Islamic Sustainable Development is examined by using Negara Brunei Darussalam as the case study. This chapter seeks to identify the natural resources used by Negara Brunei Darussalam, its contributions to Negara Brunei Darussalam high growth rate as well as the strategies in

implementing the process of Islamic Sustainable Development in Negara Brunei Darussalam.

Next is Chapter Ten. An interesting read on local wisdom of the old ways on Islamic Sustainable Development can be gleaned from *Krong Padee - Encouraging Local "Food Security" Wisdom into Disaster Mitigation Paradigm in Aceh* by Danil Akbar Taqwadin and Nidzam Sulaiman. In this chapter, the authors share their empirical field work with *adat* experts (traditionalists) to examine in-depth the *krong-padee* concept. *Krong-padee* refers to a container used for the storage of paddy in Aceh. Such practises enabled the storing of paddy capable of supporting the needs of the family which ensure security of sufficient, safe and nutritious food for individuals and family in relations to disaster mitigation as experienced by the region lying on the 'ring of fire'.

The final chapter in this book, Chapter Eleven moves to the subject matter on halal certification. However in this chapter, Shaizatulaqma Kamalul Ariffin, Ishak Ismail and Khairul Anuar Mohamad Shah present findings regarding the other side of the Halal certification issue, non-Halal certified Kopitiam. In *Attitude Towards Advertising Mediates The Relationship Between Consumer Value-Expressive Function And Consumer Purchase Intention Toward Non-Certified Kopitiam* the authors are hopeful that their findings would stimulate marketers to integrate Islamic value as an important resource in their marketing approach toward Muslim consumers pressing the needs for both marketers and advertisers to be constantly vigilant so as to be in line at all times with Islamic Sustainable Development.

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CHAPTER 1

The Shape of Islamic Sustainable Development

Atih Rohaeti Dariah

INTRODUCTION

Sustainable development has definition, principles and dimension which are focused on how to integrate economic, social and environment aspects. Amongst the most authoritative references for Sustainable Development is as follows:-

“...development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (United Nations, 1987).

This definition is followed by sustainable development principles. It is based on “Our Common Future” which in general, the concept of Sustainable Development, abides by the principles set out below:

1. Merging of Economic Growth and Environmental Conservation
2. Enhancement of Quality of Human Life
3. Establishing of Social Justice
4. Conservation of Biodiversity and Ecological Equilibrium
5. Optimisation of Natural Resources
6. Society and Individual Responsibility

The other definition of sustainable development can be derived from The International Union for Conservation of Nature (IUCN) who addressed the carrying capacity of supporting systems and the maintenance of the integrity of the system. The scheme of sustainable development of IUCN version could be seen from Figure 1.1.

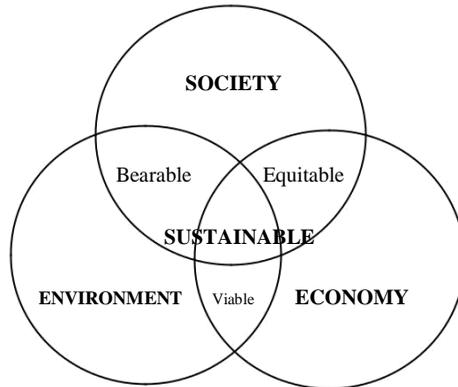


Figure 1.1 Scheme of sustainable development
Sources: IUCN (2006)

As shown in the model, the intersection between the social, economic and environment protection is sustainable development. The overlap between social and environment is bearable; meaning the means to protect the environment must be bearable to the society. And the overlap between environment and economic is viable. Moreover, the overlap between social and economic is equitable, meaning economic benefits must be equitably distributed in order to make the impact sustainable (Sapia Moalam Abdulrachman, 2011). Social, economic and environment are called pillars of sustainable development.

Although sustainable development have been defined with its principles and pillars identified, yet experiences of many countries showed that there are practical difficulties in integrating the three dimensions and in putting the concept into operation (Noorbakhsh & Ranjan, 1999). Scholars such as Hajer (1996) in Robert & Chan (1997), Redclift (1999) in Briassoulis (2001), Counsell (1999), Holden (2008), and Orhan Astrom (2011), proposed that sustainability need fundamental changes in the ideology, transformation of cultural attitudes and behavior, paradigm shift, institutional reform supported by appropriate political and institutional structures.

Islam is an ideology. The question is, what is the concept and the shape of Islamic sustainable development? This chapter attempts to seek the answer to these questions. This chapter is divided into two main sections. The first section deals with literature studies on the existence concept of

sustainable development in Islamic perspective. The second section attempts to describe the shape of Islamic sustainable development.

SUSTAINABLE DEVELOPMENT IN ISLAMIC PERSPECTIVE

The concept of sustainable development in Islamic perspective has been explored by some previous writers in different ways. Firstly, they defined it directly referring to the existence of definition. As in the work by Muhammad Nouh (2012) that sustainable development may be defined from an Islamic perspective, as a multi-dimensional process that seeks to strike a balance between economic and social development on one side, and the environment on the other. It seeks for humans to use resources in the best possible way, accounting for the environment upon which those resources rely. Then Zubair Hasan (2006) focus on implication of sustainability that it must be maintaining the long-run rate of economic growth, achieving inter-generational equity in the use of the natural resources, and restricting as far as possible the increase in pollution for maintaining the present quality of environment.

Secondly, they incorporated spiritual aspect as a pillar. Narayanan (2013) states the role of religion can be played to achieve economic sustainability. The three ways in which religion may play a role in sustainable development are through the values it offers, through its potential for ecological, social and political activism (based on those values) and through its capacity to enable self-development. The idea was supported by Dewan Mahboob Hossain (2014) by his research finding that the concept of sustainable development is accurately according to religious beliefs. That finding also was supported by Becceheheti and Borzaga (2010) that mention being religious can increase economic growth and also environment and economic sustainability. Sapia Moalam Abdulrachman (2011) proposed a model of sustainable development that is made up by five indicators of sustainable development, namely: (1) socio-cultural development, (2) economic development, (3) political development, (4) environment protection, and (5) spiritual development. This model is as shown in Figure 1.2. This model of sustainable development from Islamic perspective incorporates spiritual development.

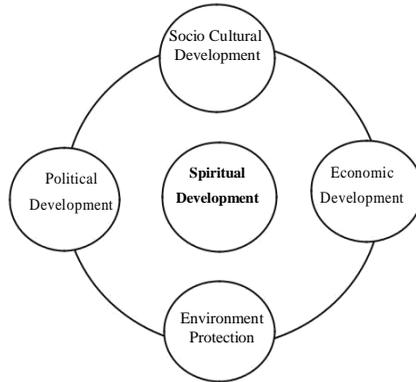


Figure 1.2 Proposed model of sustainable development from Islamic perspective

Source: Sapia Moalam Abdurachman (2011)

Thirdly, they mentioned Islamic value as a feature for every pillar. A holistic approach to sustainable development, as illustrated in Figure 1.3, begins with the human being who needs natural resources to survive. He must manage those resources in a sustainable manner through the conservation of the environment to ensure a sustainable society that will consider the interest of future generation. There is a need for the conservation of the environment for a sustainable society; and without a sustainable society, there cannot be a sustainable environment, and a sustainable economy (Abdul Hasib Ansari, Parveen Jamal & Umar A. Oseni, 2012).



Figure 1.3 Holistic approach to ensure a sustainable society in Islam

Source: Abdul Hasib Ansari et. al. (2012)

From holistic approach, Abdul Hasib Ansari et. al. (2012) explained the essential features of sustainable development in Islam. Figure 1.4 gives a snippet view of the essential features of sustainable development (SD) in Islam.

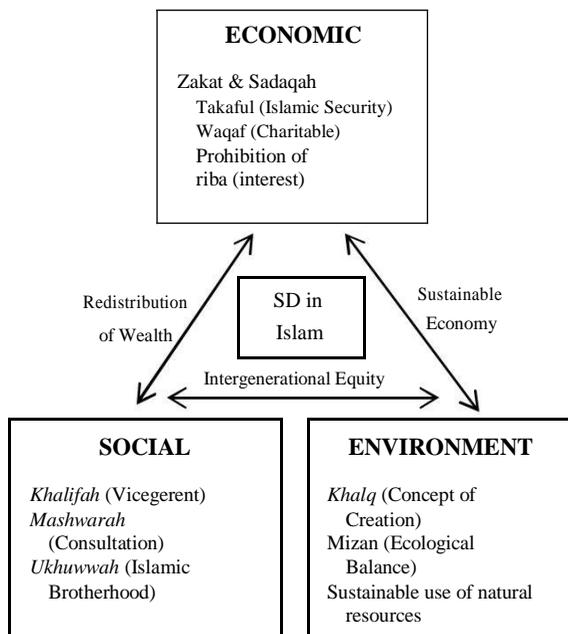


Figure 1.4 Essential features of sustainable development in Islam
Source: Abdul Hasib Ansari et. al. (2012)

There is similarity in thinking between Abdul Hasib Ansari et. al. (2012) with Odeh Rashed Al-Jayyousi (2012) who explored the framework for sustainable development based on four dimensions, namely justice (*adl*), excellence (*ihsan*), social capital (*arham*) and limit of mischief (*fasad*) which is illustrated in Figure 1.5.

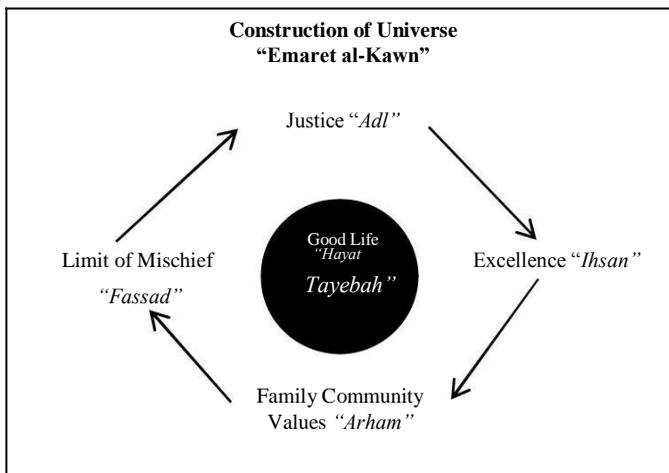


Figure 1.5 A model for sustainable development based on Islamic worldview
Sources: Odeh Rashed al-Jayyousi, (2012).

The model exhibited in Figure 1.5 comprises a core circle that represents good life (*hayat tayebah*) and a larger circle that represents the notion of earth's construction (*emmareet al-ard or al-kawn*). Odeh Rashed al-Jayyousi (2012) explained the four components (which constitute progress) as follows:

1. Justice (*adl or Mizan*) which corresponds to cosmic, ecological, human justice and harmony in the Universe. Hence, good and ethical governance is the cornerstone for attaining and sustaining progress and thus good life (*Hayat Tayebah*);
2. Excellence (*ihsan*) which means inner beauty, excellence and conscious evolution of individuals, organizations and society (*ummah*). This also entails the continuous improvement and value and knowledge creation for all humanity;
3. Family-community values (*arham*) which refers to the social networks from family to neighborhood and the global human community at large. Islam teaches that all people were created from different nations so as to be able to achieve "social learning and intelligence" (*le ta'arafu*); and

4. Limit mischief and corruption (*fassad*) which is an indication for the deviation from natural state (*fitra*) and the balance that was created by Allah SWT. This imbalance was attributed to human-activities that do not consider ecological and ethical values. These notions from Islam can constitute new parameters for progress of societies. Transforming Islam to a knowledge-based and diverse worldview will help both our ecosystems and the global community.

The similarity is that every pillar has specific feature (dimension) with interlinkages implicit meaning on both pillar and Islamic value of sustainable development. In Islamic perspective, economic as intermediate target of life and must be just. Social is viewed in interaction with brotherhood characterized as social capital. Environmental circumstances are mandate to be managed sustainability, not to destroy.

DISCUSSION

Based on the above discussion, all Muslim scholars agree that sustainable development involved three pillars i.e economic, social and environment. Two patterns are found to have emerged. Firstly, spiritual injection as a basis for sustainable development. Secondly, Islamic value for sustainable development is mentioned in every pillar. It is very comprehensive and showed that the three pillars are a unity. However, what is the actual shape of Islamic sustainable development?

The starting point to find a shape of Islamic sustainable development should be viewed from development as a part of *maqasid sharia*, because without development, *maslahah* in *maqasid* will not be achieved (Wan Norhaniza Wan Hasan, 2014). In other words, as explained by Al Haritsi (2003), development is a sharia's demand. Specifically, according to Madjid and M. Amin Aziz (2010), development is the fulfillment of human being's role as *khalifah* or representative on earth that will be accounted for in front of Allah SWT.

The existence of human beings as *khalifah*/representative on earth is identical to the effort of prospering the earth through the utilization and distribution of all resources in compliance with Allah SWT's will, such as not destroying the earth. It is mentioned in al-Qur'an the translation of which means:

“Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, (both) seen and unseen?” (Luqman, 31:20).

Allah SWT has created everything in balance. According to Nasr as quoted from Muhammad Ramzan Akhtar (1996), Islam, human beings, and the universe are in equilibrium, interrelated, and mutually completing. Allah SWT is the creator and guardian of their sustainability. The universe was created with *hikmah* (wisdom). The number, quantity, and quality have been determined perfectly, and each has been given its own roles. Every creation has its own goals. The number of resources created has been accounted for in order to cater to the needs of human beings. Al-Qur’an depicts environmental equilibrium in several words, ‘*adl*’, ‘*qadar*’, and ‘*mouzoon*’. The earth and ecosystem have functioned in their limitations and tolerance. There are several keywords in resource utilization, namely efficient and effective (Amin Aziz in Abdul Azis & Mariyah Ulfah, 2010) and sustainably (Abdurrahman, 2012).

The utilization and distribution of all resources is part of economics. The essence of economic activity is production, distribution, and consumption. Production touches directly on the management of natural resources and the environment in an attempt to produce final goods through a number of production stages, thereby forming economic growth as well as job opportunities. In this context, Muhammad Umer Chapra (2000) recommends structural transformation that is none other than the implementation of Islamic economic system that requires institutional policies and reformation, including various forms of incentives.

Islamic economic system is the entire view or belief that comes from Islam to the allocation of economic resources. The three principles that have to be considered to build Islamic economic system are asset ownership, asset management, and wealth distribution (An-Nabhani, 2010). In relations to ownership, Islam regulates it starting from individual, public (common), and state ownership to its utilization both for consumptive and productive activities. Islam has provided clear rules regarding ownership or property rights. As example, the government has the opportunity to manage publicly owned natural resources, such as gold, silver, copper, oil, and coal minings; water; and forests which will become the national source of income. Then, the resulted products will, in compliant with the Islamic teachings on the

roles of the government, be utilized in an attempt of maximizing public interest.

On the other hand, in terms of distribution or allocation or resources and distribution of development outcomes, the target to be met should be justice. Discussing justice, more specifically what is meant by being just, requires the power beyond human's mind, and the answer is given by the Islamic economic system (Triono, 2012).

According to the explanation above, a shape of Islamic sustainable development can be illustrated in Figure 1.6.

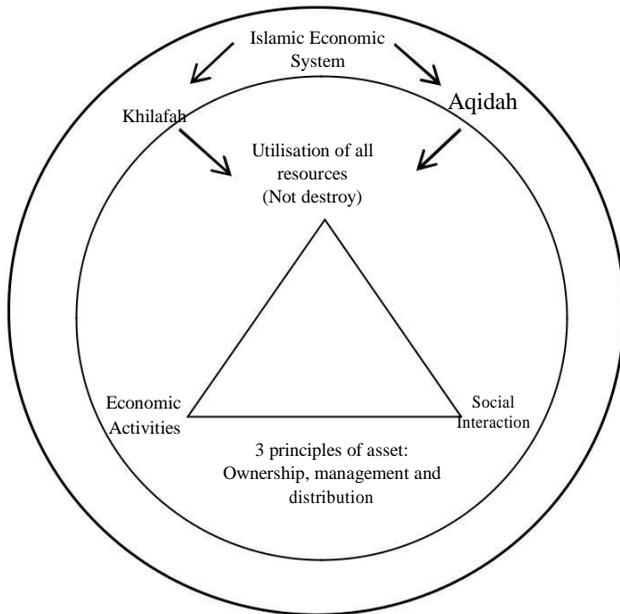


Figure 1.6 A shape of Islamic Sustainable Development

There are six legislative principles in Islam for environment (Fazlun M Khalid, 2002) which are as follows. Firstly, Allah SWT is the sole owner of the earth and everything in it. People hold land on usufruct – that is, for its utility value only. There is a restricted right to public property. Secondly, abuse of rights is prohibited and penalized. Thirdly, there are rights to the benefits derived from natural resources held in common. Fourthly, scarce

resource utilization is controlled. Fifthly, the common welfare is protected. Sixthly, benefits are protected and detriments are either reduced or eliminated. Incorporating all legal principles into Islamic economic system, sustainable development can exist and that there is thus no need for a separate strategy of sustainable development.

CONCLUSION

A shape of Islamic sustainable development is embedded in Islamic economic system. As the entire view or belief that comes from Islam to the allocation of economic resources, it regulates how asset ownership is utilized and managed, then distributed in justice. Implementation of Islamic economic system ensures that economic activities are equitably managed. In the Islamic economic system, economic and social are the two pillars which need to be seen as a unity and integrated in sustainable development. In addition, awareness to environment is conclusive evidence of the *khalifat* who must utilize and manage the economic resources without destroying the earth. Therefore, the big challenge is how to implement an Islamic economic system to achieve a truly Islamic sustainable development.

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