

# **Modelling The Islamic Higher Learning Education System Through Islamic Moderation (*Wasatiyyah*) Understanding and Practices**

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**Abstract:** The growth of Higher Learning Education System (HLES) in Southeast Asia is dynamic and exuberant in a sense that it encourage the universities to perform in a standard quality that is at par with international standards. Higher Learning Education System (HLES) is managed dynamically as to produce young capable intellectual to contribute and involve in the growth of the country. HLES overall performances are measured through its competent on various aspects of such the quality of teaching and learning, students, programs, graduates, resources, and governance. To produce a balanced guided HLES, it should embrace the moderation of *Wasatiyyah* as to uphold the Islamic entity and dignity mainly applied to the Islamic HLES (IHLES). Whereas IHLES should be guided on strong Islamic principles to uphold its Islamic synergy and direction, it should tie to the basis of Islamic belief and understanding that able to push to the excellent IHLES. The excellent performance should be balanced and moderate in accordance

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to the Islamic teaching that stated in the Quran and Hadith of the Prophet Muhammad SAW. This paper is to highlight the components of a balanced and moderate in managing the IHLES from the embedment of the Islamic Moderation (Wasatiyyah) (IMW) conceptual application and its need as an essential input. The components of IMW that are the Operational Functionality (OF), Practices Effectiveness (PE), Attitudinal Paradigm (AP), Representation Personality (RP) and Cognitive Understanding (CU); provide a comprehensive balanced and moderate IHLES in achieving the excellent as knowledge provider to the nation.

**Keywords:** Islamic Moderation, *Wasatiyyah*, Higher Learning Education System, Performance.

### **Introduction**

In most country, the Higher Learning Education System (HLES) is under the jurisdiction of the Ministry of Higher Education (MOHE). In Malaysia, for example, the MOHE was established in March 2004 with the purpose to develop and expand the higher education sector in making Malaysia as a center of educational excellence and internationalizing Malaysian education (StudyMalaysia.com., 2015). In Brunei, the role Ministry of Education is to provide holistic education to achieve the fullest potential by providing quality education to the future generation (Ministry of Education Brunei Darussalam, 2017). Primarily the role of the government in shaping and managing the HLES is no doubt is very crucial in providing the future competent intellectual that involves in building and sustain the nation. HLES is designed to suit the vision of the nation in

generating individuals who are competent, innovative and of noble character to serve the needs of the nation.

Managing HLES needs proper planning, strategy, implementation, and monitoring that meet the goals and direction of the nation's building. The quality of higher education is normally assured through qualifications agency which responsible for quality assurance and the accreditation of courses and other related functions. While the quality performances of the HLES being measured through a yardstick that shows the level and standard achieved in comparison to the international standard. As such in Malaysia, the measurement of HLES has been done through SETARA (Rating System for Higher Education Institutions in Malaysia) was implemented in 2009 to measure the performance of undergraduate teaching and to learn in universities and university colleges in Malaysia. The SETARA result was measured using a six-tier category with Tier 6 identified as outstanding and Tier 1 as weak. And My QUEST (Malaysian Quality Evaluation System for Private Colleges) was used to evaluate private colleges in Malaysia regarding the quality of students, programs, graduates, resources and governance (StudyMalaysia.com., 2015).

It is signified that the performance measurement of the HLES is served as a reliable reference for the HLES at the national and international level. While, for Asia's rating system, the Times Higher Education (THE) Asia University Rankings use the thirteen performance indicators as the measurement which calibrated to reflect the attributes of Asia's institutions (Times Higher Education, 2018). On the

other hand, Islam sees performance measurement must be guided by complete qualities that are suitable for every individual that working in the organization. Ahmed et al., (n.d) stated that the measures should include among others the elements of trust in dealing with human activities in life (refer al-Baqarah:283, and al-Nisa:58); justice or 'adl in treating people equally and fairness; identify the rights and duties in the surroundings and to keep balance in both of them (refer al-Talaq:2, al-Maidah:8, and al-Hujurat:9); existence of sincerity as a state of mind and actions where only truth is communicated (refer al-Maun:4-7, and al-Bayyinah:5); truthfulness and straight forward in all dealings and utterances (refer al-Ahzab:70, and al-Tawbah:119); benevolence (*Ihsan*), proficiency, fineness, in dealing with (refer al-Baqarah:195, and ali-Imran:134); taking care of the welfare and obligation of employees; taking care of the fulfilment of promises (refer al-Mu'minun:85, and an-Nahl:91). As for Islamic HLES (IHLES), the value-added components anchored on the balance and moderation guided by the Quranic teaching and Hadith of the Prophet Muhammad SAW is considered necessary to uphold the principles of Islamic practice in fulfilling the performance as a whole.

### **The Basis of Islamic Moderation (*Wasatiyyah*) IMW**

The basis of Islamic Moderation (*Wasatiyyah*) IMW is guided in the Quran from the verse 143, Surah al-Baqarah; *"Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the*

*Messenger from those who would turn on their heels (From the Faith). Indeed it was (A change) momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful*". It describes the Muslims as an *Ummah* (global community) with justly balanced characteristics. The term *al-wasatiyyah* is also mentioned in few other verses, such *al-wusta* (al-Baqarah, 2:238), *awsat* (al-Ma'idah, 5:89), *awsatuhum* (al-Qalam, 68:28), dan *fawasatna* (al-'Adiyat, 100:5) (Hanapi, 2014). The word '*al-Wasatiyyah*' initially rooted as an ordinary Arabic lexicon used to denote to individual personality approaches or specific behavioral appearances measured as reasonable and well-adjusted. Its connotation might refer to individual attitudinal personality in contrast to extravagance or fanaticism (Yaakub & Othman, 2018).

Hence the knowledge geared within the IHLES should be based on the balanced and moderate knowledge, thus produce balanced and moderate personality, of noble character to serve the needs of the nation. Hasan (2006) indicated that moderation and balance in worldly pursuits that the verses of the Qur'an repeatedly emphasize are intended to support the basic Islamic concept of sustainable development. Literally, the word 'balance' is defined as being in a state of balance, having different parts or elements properly or effectively arranged, proportioned, regulated, considered, etc. It brings the meaning of harmonious, congruous, even, proportioned, cohesive, compatible, coordinated, and matched (Merriam-Webster, 2018). Muslim scholars refers the significant features of moderation

are excellence or goodness, justice, ease and removal of hardship, wisdom, straightness and between two limits (Muḥammad, 1996:58). Each feature manifests an objective and offers a pragmatic message. Hence the real features of IMW serve as instruments in describing moderation and its true intrinsic and extrinsic values contain within. Ibn Kathīr interprets that the ‘*middle*’ refers to upholding the truth for the sake of God and not for the sake of the people and be witnesses to fair dealings which means with justice (Ibn Kathīr, 1992a).

On the other hand, the literal meaning of the word ‘moderate’ is mean avoiding extremes of behavior or expression; observing reasonable limits (Merriam-Webster, 2018). Hanapi (2014) highlighted that Muslim religious scholars (*Mufasssirrin*) that specializing in interpretations as such al-Tabariy (1992:8-10), Ibn Kathir (1992:196-197), al-Qurtubiy (1993:104-105), and al-Raziy (1990:88-89) are in consensus that IMW epitomizes “*the chosen, the best, the fair, most humble, and perfect*”. Hence, the existence of the term ‘*al-Wasatiyyah*’ in Islam is a guidance of conduct for every Muslim which should not be exaggerated beyond its outer layer limitation and boundaries set aside by the Almighty Allah or to be abandon without full consideration for the application within its boundary of establishment (Yaakub & Othman, 2018). In this regard Hassan (2011) highlighted that moderation in Islamic practices should be in accordance to the exemplary practices of the Prophet Muhamad (pbuh). The term described a specific contextual characteristic which openly coinage and established as an envision objectivities measures (Yaakub & Othman, 2018).

Muslim community should embrace moderation in all dimensions and should be moderate, regardless of differences of views, interpretations and circumstances (Ushama, 2014). With this comprehensive combination of characteristics, IMW thus would be able to lead IHLES to achieve excellent in integrated manner, from physical resources and spiritual attainment.

### Components of the Islamic Moderation (*Wasatiyyah*) IMW

From the extensive research and studies conducted within this area of IMW specifically focused on the Malaysian Higher Learning Institution (MHLI), the researcher constructed five components of measurement in terms of understanding and practices of IMW within MHLI. The components were built and validated based on the survey conducted to six Public universities in Kelang Valley. A total of 508 questionnaires were distributed to the respondents. The characteristic of respondents are described by gender, age, level of education, CGPA and year of study in the present university. All the informations is presented in Table 1.

Table 1: Demographic Sampling of 6 MHLIs; MHLI1, MHLI2, MHLI3, MHLI4, MHLI5, MHLI6.

	MHLI1	MHLI2	MHLI3	MHLI4	MHLI5	MHLI6	MHLI
Characteristic	(n=88) 17.3%	(n=84) 16.5%	(n=78) 15.4%	(n=88) 17.3%	(n=87) 17.1%	(n=83) 16.3%	TOTAL (n=508) 100%
Gender (n=508)							
Male	4	27	23	22	33	32	141 (27.2%)
Female	84	57	55	66	54	51	367 (72.2%)

<i>Age (n=508)</i>							
19-23	75	63	58	45	68	82	391 (77.0%)
24-28	8	18	4	32	11	1	74 (14.6%)
28 & ABOVE	5	3	16	11	8	0	43 (8.5%)
<i>Level (n=508)</i>							
Matriculation	7	0	11	5	0	8	26 (5.1%)
STAM/STPM/D	19	2	3	48	2	5	36 (7.1%)
iploma	57	72	51	35	78	70	376 (74%)
Degree	4	10	13	0	7	0	69 (13.6%)
Master	1	0	0	0	0	0	1 (0.2%)
PhD							
<i>CGPA (cgpa=508)</i>							
2.0 – 2.59	1	2	4	0	6	2	15 (3%)
2.6 – 2.99	3	3	7	2	10	16	41 (8.1%)
3.0 – 3.59	60	54	49	49	50	58	320 (63%)
3.6 and above	24	25	18	37	21	7	132 (26%)
<i>Year (n=508)</i>							
Year 1	3	2	24	1	7	42	37 (7.3%)
Year 2	34	20	29	15	39	20	179 (35.2%)
Year 3	25	17	23	46	27	21	158 (31.1%)
Year 4	26	45	2	26	14	0	134 (26.4%)

Based on Table 1, the respondents comprises Muslim students of six public universities which are MHLI1 (17.3%), MHLI2 (16.5%), MHLI3 (15.4%), MHLI4 (17.3%), MHLI5 (17.1%) and MHLI6 (16.3%). The majority of respondents are female (72.2%) and male (27.2%). With regard to age, 77% respondents came from the age group of 19-23; 14.6% age group of 24-28; 8.5% respondents from the age of 28 and above. The majority of respondents have bachelor degree qualification (74% - 376 respondents), 69 respondents (13.6%) have master qualification, 36 respondents (7.1%) have STAM/STPM/Diploma qualification, 26 (5.1%) respondents having matriculation certificates, and only 1 respondents (0.2%) hold a PhD degree. 320 respondents (63%) having CGPA 3.0 - 3.59, 132 respondents (26%) having CGPA 3.6 and above, 41 respondents (8.1%) having CGPA 2.6-2.99, and 15 respondents (3%) having CGPA 2.0-



2.59. The majority of respondents are in Year 2 (179 respondents - 35.2%), 158 respondents (31.1%) in Year 3, 134 (26.4%) of respondents in Year 4 and 37 (7.3%) of respondents in Year 1.

The scale of 'Operational Functionality' (OF) was measured with eight questions about academic performances, self-development and charismatic firmness. 'Practices Effectiveness' (PE) was measured with eleven questions on the situation of self-ability, satisfaction and emotional stability as an outcome from the internal expression of knowledge impact. The scale on 'Attitudinal Paradigm' (AP) was measured with fourteen questions about the self-conceptual understanding that shaping an individual attitudinal behaviors and practices. Whilst 'Representative Personality' (RP) was used to measure the standard of self-achievement, commitment and willingness as a personality trait presented naturally with the existence. And finally 'Cognitive Understanding' (CU) was used to measure the state of intuitive understanding of IMW as a conceptual knowledge.

Figure 1 shows five components that adhered the IMW practices and implementation in IHLES.

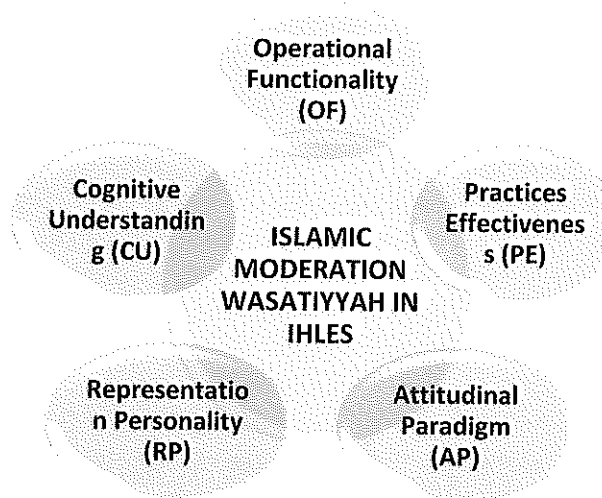


Figure 1: Five Essential Components of Islamic Moderation (*Wasatiyyah*) IMW.

Hence, five essential components in IMW that integrate the knowledge and understanding and ability to transfer it to the practicality in shaping the IHLES are the Operational Functionality (OF), Practices Effectiveness (PE), Attitudinal Paradigm (AP), Representation Personality (RP) and Cognitive Understanding (CU).

- i. **Operational Functionality (OF).** The term OF here is referring to the observable outcome produced by the knowledge of IMW. These impacts were measured in term of academic performances, self-development and charismatic firmness. Here, the application focuses on a core business of IHLES, to develop

and integrate the knowledge of Islam and science; of Naqliy and Aqliy; of evidence and observations; of senses and factual; through the appreciation of a true knowledge based on the sources of the Quran and Hadith of the Prophet Muhammad SAW. The intention is for the OF to become comprehensively integrated whole with the operational practicality that anchored on a clear understanding of IMW that the method of moderation exists in all aspects. Ushama (2014) stressed on the inclusiveness of principles, essentials, doctrines, creed, worship, morality, worldview and practice in IMW for the good and righteousness for the Muslim community and humanity as a whole. It emphasized on any action should start from a true knowledge which able to put things at proper place and provide response intellectually based on Quran and Hadith. Operational functionality of IMW should be based on true knowledge taught in the Quran as stated by al-Attas (1980:17) that knowledge in Islam brings the meaning of the "arrival of the soul at the meaning of a thing or an object of knowledge" (Al-Attas, 1980:17). It based on the results of the valid methods of interpretation such as *tafsir* and *ta'wil* established by the authority of the Quran. It, therefore, refers to the recognition of the proper places of things, such that it leads to the recognition of the proper place of God in the order of being and existence (Al-Attas 1980, 17-

19). Hence, with the integrated knowledge of Naqliy and aqliy, it makes human being appreciate with what has been given by Allah SWT with full recognition of Allah's existence. This understanding creates the attitudes of subservient of the human being towards the Creator, Allah SWT.

- ii. Practices Effectiveness (PE). The term PE here is referring to the situation of self-ability, satisfaction and emotional stability as an outcome of the internal expression of knowledge impact. Hanapi (2014) supported that IMW applied within the education context intent to discover a point of balance not only as a process for delivering information, knowledge and superficial skills but also a transformation process of the self and the system which eventually yield people with firm religious beliefs and a civilized mannerism.
- iii. Attitudinal Paradigm (AP). The term AP here is referring to the self-conceptual understanding that shaping individual attitudinal behaviors and practices. Any paradigm shift should lead to a behavioral change. Therefore, a paradigm-shifting is an outcome of knowledge creation and practicality. In this relation, Hanapi (2014) stressed that quality education is education that is capable of forming characters and exemplary personalities. And the best example in Islamic teaching is the behavior, act, and speech of Prophet Muhammad SAW. Where the AP in

IMW is to refine human character and attitude following the exemplary Prophet SAW.

- iv. Representation Personality (RP). The term RP here is referring to the standard of self-achievement, commitment, and willingness as a personality trait presented naturally with the existence IMW knowledge and its practices. It represents the manifestation of IMW practices in term of self-awareness, perfectionism, moderate and self-strive achievement. In this relation, Utz (2011) highlighted that the true believer has a distinct personality which is unique personality traits that follow the guidance of Allah SWT in all areas of life towards developing a noble and virtuous person. The nature of Muslims are performing good deeds and acquiring virtues, and seeking knowledgeability to distinguish between good and evil are virtues and not tire to improve for perfection.
- v. Cognitive Understanding (CU). The term CU here is referring to the state of intuitive understanding of IMW as conceptual knowledge. It portrays the comprehensive conceptual understanding of IMW. In other words, CU is a representative value of knowledge outcome on IMW. Therefore, it covers two crucial cognitive aspects; the first one is the concept of IMW as a comprehensively right terminology within the research community. The second is focusing on the self-consciousness on the important of IMW

knowledge impact and suitability to the IHLES. Hasan (2006) emphasized on the importance on safeguarding intellect which implies that the community can resist polluted cultural influences from foreign sources and must stick to what remains within the Islamic heritage and civilization. Direct action for IHLES is to pay particular attention to educational attainments, research, and critical evaluations.

From five balanced and moderate components of OF, PE, AP, RP and CU; an individual Muslim must always try to put up the best level of efforts to be effective in justice and accurate balance in dealing with an organizational engagement, which is no more and no less than that of mutual conduct, rational and calm attribute. Within this situation, he/she will be able to put things in appropriate places or give something to the one entitled for it, based on the principle of justice or being just. A just person is able to put something in its right place and hierarchy, balanced and in the middle state between two contrast extremes, and not having the attitude of excessive in term of embracing personal faith, or obsessive (Yaakub & Othman, 2017).

## Model of Implementation of Islamic Moderation (*Wasatiyyah*) IMW in IHLES

In the context of IMW implementation for IHLES, the model of IMW included five important components mentioned that are the Operational Functionality (OF), Practices Effectiveness (PE), Attitudinal Paradigm (AP), Representation Personality (RP) and Cognitive Understanding (CU). The scales were constructed based on the factor of knowledge outcome effects in which it develop and shape self-representation personality factor, attitudinal behavioral tendencies factor, self-ability and stability factor and finally charismatic personality traits factor. The balance and moderate relationship are depicted in the following Figure 2.

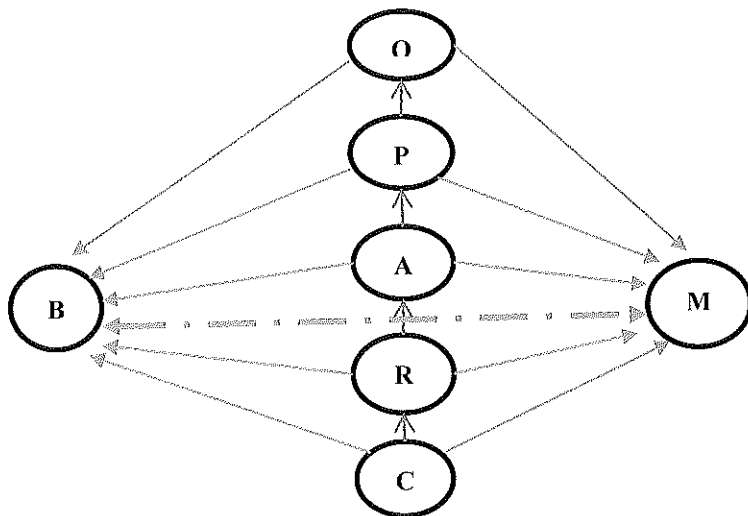


Figure 2: The Five Componential Factor Model of Balanced and Moderation IMW-IHLES

These include the outcome development effect of the knowledge existence and creation within the CU processes; the effect of the knowledge practices on personality representation; the effect on attitudinal behaviors; the effect on internal expression and stability and the effect on life operational function. Malaysian Education Policy (NEP) that was established since 1988 had clearly underlined that *“education in Malaysia is an on-going effort to further develop the potential of individuals in a holistic and integrated manner, so as to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonious, based on a firm belief in and devotion to God. Such an effort is designed to produce Malaysian citizens of high moral standards, knowledgeable and competent, and who are responsible and capable of achieving a high level of personal well-being as well as being able to contribute to the harmony and betterment of the family, the society and the nation at large”* (NEP, 2006). Hence, in line with the government's aspiration to produce an adequate human resource with knowledge and high moral values to increase the level of capacity, accessibility, and participation in higher education, five componential IMW-IHLES should bring forward the aspiration of excellent to the overall IHLES ecosystem and stakeholders. IMW of moderate and balanced not only focus on outstanding performance based on economic worth but also focus on development of welfare, social and ethical conduct and



justly contentment among all humans. And the human being is an agent of change who can be developed to his/her fullest potential. This is strongly buttressed by Hassan (2011) that the likelihood of Islamic moderation comprises the mixture of virtues, wide-ranging of fairness, goodness, broadmindedness, collaboration, compliance to the law of order, desiring dialogue, honoring of arrangements, and reception of cultural or racial varieties and confidence attitudinal. Therefore, perceiving these values are Muslims' obligatory throughout their social conduct and universal relations.

Islam urges its followers to embrace balance in life, moderation in personal character and behavior as prescribed by the Holy Quran. Therefore, IMW justly balanced nature should not lose sight of the obligation upon Muslims to become religious, moral and civilizational witnesses over mankind, with the attributes of justice and moral excellence as the fundamental qualities of the Muslim community (Hassan, 2013). Indeed the term justly balanced had been established by the Holy Quran to clarify the tasks that must be undertaken by the Muslim nation as a witness against other people both in this world and in the Hereafter world. The verse 2:143 is evidence of Allah's recognition on the position of this unique nation as a '*just and balanced*' and its suitability to be appointed to the task of an exemplary nation on earth (Yaakub & Othman, 2016).

### **Performance Evaluation of IHLES within IMW**

In SETARA and QUEST, for example, HLES is evaluated on specific criteria that measure the performance of the

university activities in every aspect of its role and existence. Azman et al. (2014) stated that the SETARA criteria are divided into three major components which are focused on:-

- i. Input – governance, physical and financial, research and talent (quality, experience, and diversity)
- ii. Process – curriculum, delivery, assessment, monitoring and ancillary activities
- iii. Output – the quality of graduates and graduate satisfaction

While on Times Higher Education (THE) Asia university ranking, the universities are judged across all of their core missions; teaching, research, knowledge transfer and international outlook to provide the most comprehensive and balanced comparisons available. The performance indicators are grouped into five main areas of percentages (Times Higher Education, 2018):-

- i. Teaching (the learning environment) – 25%
- ii. Research (volume, income, and reputation) – 30%
- iii. Citations (research influence) – 30%
- iv. International outlook (staff, students, and research) – 7.5%
- v. Industry income (knowledge transfer) – 7.5%

The question arises, does SETARA, QUEST or THE measurement fulfilling comprehensive aspects of wholeness of human being and its relation to the university and environment? And if not, how do IHLES differ in terms of its understanding and embrace the whole idea of IMW to produce a balanced human being and intellectual ecosystem? As such, how to make performance measurement more human in terms of realistic and practical application as not to end to such numerical and statistical

number that reflect the level of success on temporal factors only?

Indeed, the implementation of IMW should help IHLES to become dynamic and excellence in its performance. Thus, performance evaluation of IHLES should be accomplished in a manner that it integrates the five main components of IMW. This would enhance the dynamic capacity of IHLES citizens hence ability in creating Islamic values within the institutional direction. Based on the five componential factor model of balanced and moderation IMW-IHLES, the performance measurement conducted on the quality of teaching and learning, students, programs, graduates, resources and governance should be in line with IMW application. Thus the performance measurement integrates the IMW components as shown in Figure 3. The IHLES ecosystem supposed to build on a balanced and moderate platform that taking into consideration all human factors as core and integral engine to drive and manage the whole operation. Hassan (2015) highlighted that the most important meaning of *wasatiyyah* which makes the *Ummah* suitable to become a “witnesses over mankind” is justice; which includes justice to Allah SWT, justice to the religion of *Tauhid* (*affirmation of the absolute and uncompromising oneness of God, His Dominion and Lordship over the whole of existence*), justice to human beings and all creatures, justice to nature, and justice to oneself. Without this quality of comprehensive justice and fairness, the *Ummah* cannot be the witnesses against those peoples or human beings who have failed to fulfil the Divine Trusts placed upon their shoulders. It should be consistence with the verses of the

Quran in al-Baqarah, verse 143 that human being should be justly balanced as such to possess the characteristics of "*the chosen, the best, the fair, most humble, and perfect*" as for them to act as core movers/catalyst in shaping and managing the world/organization/society.

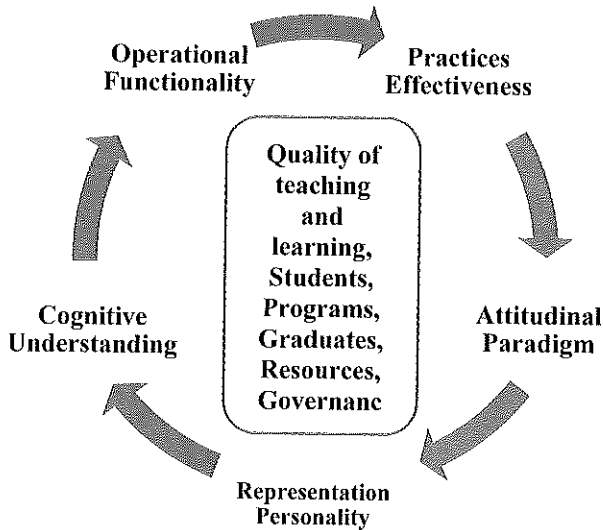


Figure 3: Performance Evaluation Based on Factor Model of Balanced and Moderation IMW-IHLES  
The Operational Functionality (OF), Practices Effectiveness (PE), Attitudinal Paradigm (AP), Representation Personality (RP) and Cognitive Understanding (CU) with the IMW application in the governance and administration of IHLES, it would shape the institution to create more values and ensure benefits are accrued to the nation as whole. OF should produce students withheld and seek the knowledge through

the ambiance of IMW. Their full understanding and awareness of IMW should support to create healthy human resources to develop the country. Hassan (2015) stressed that *Wasatiyyah* as spiritual-moral excellence and overall goodness (*al-khairiyyah*) of the Muslim community in embodying all that is good and in enjoining the right/good and prohibiting the wrong/evil. Thus, performance measurement concerning academic performances, self-development and charismatic firmness must be through the appreciation of an actual knowledge based on the sources of the Quran and Hadith of the Prophet Muhammad SAW. PE should be able to produce a point of balance to receive, process and deliver the information and knowledge in parallel with understanding and practices. Attitudinal Paradigm (AP) should bring the shifting to the betterment, from not known to the knower, vice versa from uncivilized to civilized and from ignorant to excellent. Representation Personality (RP) should portray the complete/real IMW practices in term of self-awareness, perfectionism, moderate and self-strive achievement towards developing a noble and virtuous person. Cognitive Understanding (CU) represents the intellectual understanding and self-consciousness withholding the Islamic belief and values that can be translated into the practices and application.

Thus, all the prerequisites needed to apply while maintaining an Islamic organization, such as the relationship between stakeholders, management level employees, customers, etc. and organization under the light of *Shariah*. The logic behind human resource management in Islam is to thoroughly maintain and implement the laws of Islam within the

relationship between employer and employee. In recognition of this fact, Islam provides all opportunities for the development of individual personality to enable him to contribute to the welfare of the society through character building, which essential elements consist of the knowledge of one's duties toward God and society through the pillar or cardinal principles of Islam (Laluddin, 2014). Hence performance measurement in Islam must be guided with complete attributes of both spiritual and material elements encompasses the integrated blend of justice, sincerity, truthfulness, benevolence, taking care of the welfare and fulfilling promises. Furthermore, Islamic performances are not measured solely based on materialistic primarily. They should be measured based on Islamic concepts of human activities and welfare that lay stress on moderation and balanced for the satisfaction of both spiritual and material needs of all humans. This circumstance is supported by Keeler (2014) who argued that the contemporary economic growth, progress, and development are not the genuine success. The accurate yardstick for measuring human success should be based on the balance '*Wasatiyyah*' achievement within the spiritual practices, social involvements and material needs in the form of humanity wises. A real state of balance is the one that makes it possible to live in harmony with the natural world.

### **Conclusion**

The five components of Islamic moderation (*Wasatiyyah*) (IMW) which are, Operational Functionality (OF), Practices Effectiveness (PE), Attitudinal Paradigm (AP), Representation Personality (RP) and Cognitive

Understanding (CU) could become a strong contributing factors in building the direction of IHLES in order to build an excellent and outstanding nation that is rich in knowledge, culture and civilization. These five also representing a form of obedient to the commandment of The Al-Mighty Allah, in which identical Muslim personality should be developed based on a true reading in requiring knowledge *Iqra'* (Al-'Alaq: 1). Any human capital and spiritual development processes without comprehensively integrating all these five IHLES dynamics componential aspects of development will not be able to achieve a standard of professionalism in performances and productivities *Itqan* (Al-Naml: 88).

Islamic teaching bear, comprehensive guidance for all human being, encompass individual, institutions, and society's affairs. It guides performance measurement system that is suitable for every single entity. Hence, IMW plays an essential role for IHLES able to develop a pious and morally strong society. Within IMW, embedded trust, justice, sincerity, truthfulness, benevolence, fulfillment of promises, proper weights and measures, which lead to the moderate and balanced society as mentioned in the Quranic verses in Surah al-Baqarah; verse 143. Thus the practicality of IMW based on the concept of moderate and balanced should gear the IHLES for not only excellent but performance with just and balanced. It is hoped that IMW plays its role as a catalyst to develop IHLES that enables the nation to sustain with dignity and just in the era of globalization and competition. To sum, IMW integration within the IHLES demands the comprehensive understanding and application from its citizen since its comprehend the values of spiritual growth, not material, contentment not greed, patience not haste,

moderation not maximization, balance not tilt, cooperation not competition and spreading the integrated knowledge of Aqliy and Naqliy for the benefit of Ummah.

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