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## Islamic Bureaucracy in the Philosophy of Public Administration: A Narrative Literature Review

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### ABSTRACT

This study aimed to analyze bureaucracy and public administration with an approach to Islamic values about norms, ethics, and *mursalah* as the spirit of the law. Islam still pays attention to the reality of society, thus giving birth to a humanist and authoritative formulation of Islamic law instead of authoritarianism of Islamic law. The method used for this study is a literature study. This study can be integrated with *Maqhasid Syariah*, namely by exploring philosophical values (the theory values), norms, and ethics related to bureaucracy and public administration in Islamic law. A number of theories recognize that Islamic values also influence public administration, such as performance, ethics, and accountability. The conversion of Islamic principles and following the secular path will result in the failure of Muslim societies and social renewal, requiring a return to Islam. In conclusion, the legitimate form of bureaucracy and public administration in the Islamic world is not only academic interests but also political interests on a global scale.

### 1. Introduction

In the context of the modern constitution, government bureaucracy is equivalent to *diwan*, which is a group of people who operate in a work unit or office as an administrative center, if you consider its purpose, usefulness, and existence (Al-Ghazali, 1998). The bureaucracy was established to uphold issues pertaining to sultanate rights regarding labor, property, warriors, and employees who carried out these jobs. Umar bin Khattab was the first leader who brought about the existence of this *diwan*, which was called *diwanul insya* (office for making state letters), *diwanul jaisyi* (military personnel data center), and *diwanul kharaj/al-jibayah* (state financial management center).

With certain corrective measures, the government bureaucracy is changing in an effort to maintain its neutrality in the face of the expansion of democracy and societal orientation. A vast organization becomes slim and rich in functions, rowing into *stering*, as the bureaucratic component of society transitions from a centralistic paradigm to a decentralised one, from an authoritarian to egalitarian and democratic, State sovereignty to popular sovereignty. However, uncertainty continues to cast a shadow on these attempts. The bureaucracy in public administration is going through a process of Islamization that is cultural, structural, and instrumental, a phenomenon that occurs in numerous nations with a majority of Muslims. Values are maintained by the practice of



customs based on the Qur'an and Hadits (Samier, 2014). This article aims to analyze bureaucracy and public administration with an approach to Islamic values about norms, ethics, and marsalah mursalah as the spirit of the law.

### **The Islamic principle of bureaucracy**

Referring to the widespread belief among public administration experts that influential Islamic values play a significant role in enhancing the quality of work and effectiveness of organizations, supporting a thriving and stable society as well as economic growth, and limiting other important factors that Islamic values can intervene in, such as social conflicts and war. Several experts acknowledge that Islamic principles, such as performance, ethics, and accountability to good governance, also have an impact on public administration (El-Kaleh et al., 2013).

Islam's inocracy is based on the doctrine (qaedah). In Islam, the types and principles of the state are central to providing for society through a bureaucratic system based on the idea of Ilahiah. The position of bureaucrats is a mandate that must be accounted for, working sincerely to pray for God's blessings, serving the community, and always feeling under the Almighty Substance's supervision (muraqabah). The key issue is Islam, and its sharia are the primary characteristics of the Islamic bureaucracy.

Islam's bureaucracy is founded on the following tenet: wa-in kaana dzu 'usratin fanadhiratun ila maysarah (If anyone has difficulties, then it should be seen how to make it easier). Thus, it is to facilitate affairs rather than to repress or even threaten people who want their benefit to be realized. The approach used to address administrative issues is based on the following maxim: simple regulations, quick service, and expert management. People with these demands typically desire to have their needs met promptly and flawlessly (satisfying). Prophet Muhammad SAW said:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيِّنُوا وَلَا تُعَسِّرُوا وَسَكِّنُوا وَلَا تُنْفِرُوا

"Give ease and don't you make it difficult, give tidings and do not scare." (Shahih Bukhari, No. 5660).

In order to develop and preserve the continuity of the ethical mix inside this bureaucracy, the government has a significant responsibility to play. It differs from a government that employs capitalists and socialists in its bureaucratic madhab of public administration (Rahmawati, 2018). The principle of law relates to norms and ethics of public administration is clarified by the hadith of Prophet Muhammad SAW, which means:

"Every Moslem is obliged to listen and obey the leaders in the things he likes or hates unless he is commanded to do immorality. Then (the leader) does not need to be heard and obeyed" (Sunan Ibn Majah, Juz II, hadith No. 2894, p. 148).

This hadith implies that there are limitations on how the administration is carried out, limitations that must not be broken, and that Islamic law is designed to address human issues. To provide a clearer basis for understanding, the culture of paternalism in society forms a paternal bureaucratic culture as well. The development of a country will be successful if it is supported by a professional and trustworthy bureaucracy (Raddin, 1964). This is evidenced by several studies showing that values derived from religion can be accommodated in improving bureaucratic performance in all aspects (Habibi, 2020).

### **Basic values of the Islamic bureaucracy in public administration**

The Islamic bureaucracy has a regal appearance. It is a straightforward procedure that offers quick service and resolution and is carried out by a qualified individual. These three principles are based on the fact that people want benefits to be delivered without delay, without complications, and to their satisfaction. In the



Islamic system, bureaucratic organizers are required to fulfill the requirements of serving the needs of the populace. Allegiance to Allah, sincerity, trust, aptitude, and professionalism are prerequisites. In an effort to meet these new requirements, bureaucratic networks are being developed (Legowo et al., 2013).

The main basic principles of the Islamic bureaucracy that distinguish it from the administrative tradition have been identified, which include: (1) Al-ubudiyah, the principle of organizing based on devotion to Allah; (2) Al-shura, the leader's decisions are logical and informed and made in consultation with experts; (3) Al-hurriyah, principles of human rights and freedom; (4) Al-musawah, the principle of equality and equality; (5) Al-`adl, thoughts and actions are based on justice (Zurainia et al., 2016). Islamic administration is also distinguished for the social, political, and moral values that administrators must develop, starting from how they treat others in an ethical system that includes behavior, actions, thoughts, and hearts with the main values of virtue (ihsan), as an emphasis on sincerity.

In Islam, bureaucracy's goals are as follows, departing from the aforementioned paradigms and concepts. First, the establishment of the implementing structure and the assignment of responsibilities. Create and establish the agendas that will be followed second. Third, carrying out the work schedule that results in the program that has been planned. Fourth, the creation of institutional programs and other work programs. Fifth, support for authority holders' or work programs' implementation. The sixth is evaluation as a method of monitoring and controlling the work program that has been carried out (Syafar, 2017).

### **Norms and ethics of the Islamic bureaucracy in the philosophy of public administration**

The advantage of the Islamic bureaucracy when compared to the madhab of the capitalist and socialist bureaucracy is the combination of ethics in administrative activities. Islamic bureaucratic ethics

adds value to its system (Mellina et al., 2019). Islam regulates all aspects of human life, both as individuals and as a society (Pramesti, 2018). Based on the reality of human civilization (waqi'at al-'umran al-basyari), the ongoing system of government can be analyzed with two approaches, namely irrational hierarchical structures and egalitarian rational structures. The egalitarian rational structure asserts that any bureaucratic policy must be easy to understand and easy to obtain. Whereas the irrational-hierarchical structure prioritizes the interests of the ruler by denying the roles of the controlled, the impact of government like this will be the cause of a catastrophic explosion that will not only destroy the state and bureaucratic authority but also destroy the social system that has helped enforce it (Gide, 1967).

Stated that in sharia principles, the apparatus charged with taking care of the affairs of the people must have the spirit of maintaining trust, be sincere and have a spirit of devotion, serve the community well, have a vision of solidarity and moral responsibility, so that the leader does not dare to commit fraud and demonize the people (Munfaridah, 2019). Islam provides protection against bureaucratic ills through layering Islamic values within the framework of sharia, and always acts on everything that is only aimed at achieving blessings in the world and in the hereafter. This acknowledgment of religion's place in governance does not mean that the religious view of politics is acceptable. Instead, it contributes to the public good in a more secular religious manner. It acknowledges the spirituality of government, stating that "the secular dimension is essential in government, particularly with regard to ethics and principles of public service," and that there is a growing body of literature on Islam (Drechsler, 2014; Sedlačko, 2020). Islam consistently defends all types of anomalies when it comes to administrative/bureaucratic activities. This is referred to as maqhasid sharia, which accomplishes five goals (dharuriyah al khamsah); the security of logic, the



saving of souls, the safety of the home, the children, and the possessions. For a person to succeed as a

servant of Allah, these five assurances form the foundation of human existence.



Figure 1. Ethics of public administration as of social ethics.

Ethics of public administration, as a part of social ethics, has a very close relationship with professional ethics, political ethics, environmental ethics, family ethics, attitudes toward others even ideological criticism (Holilah, 2013), as described in Figure 1. Figure 1 shows that the ethics of public administration are somewhere between professional ethics and political ethics. The assumption is that an administrator is a person who must apply the science of management and organization professionally. He must be able to solve tactical problems well and be able to manage the organization efficiently, and account for it to a wide and diverse society. For this reason, administrators are required to have high sensitivity. Bureaucratic ethics in public administration is a set of values that become a reference or guide for human action in organizations.

**Maslahah mursalah (The law of public administration in Islam)**

Maslahah mursalah's etymological meaning is general well-being. The term maslahah, according to an Islamic legal methodologist, refers to a situation in which the sharia (lawmaker) does not need the law to materialize the maslahah and in which there is no premise suggesting its recognition or annulment. The first definition, namely the law for activity (which is

maslahah), has no law, and the creation of the law of activity serves no purpose other than to accomplish the overall good of man. This maslahah is extremely dynamic, developing in line with the dynamics of humans and the environment.

The aforementioned shows that, in order to achieve justice and combat tyranny, the creation of law public administration and the spirit of Islamic law are identical. The protection of religion, soul, property, descendants, and honor are among the five purposes of Islamic law, collectively known as the general benefit (maslahah mursalah) in Islam. In the realm of Islam, what has been revealed to this world is for rahmatan lil 'alamin, which is Arabic for the good of all, including all of creation, not just man. The majority of scholars (jumhur ulama) agree that it is the foundation for a procedure to build a law that has not been established and is dynamic because of Islam's concern for maslahah mursalah (Hidayatullah, 2018; Qorib et al., 2016) That way of public administration ethics as a branch of philosophy only refers to norms, but if it is to the noble values of religion, let alone we realize that norms differ in various spaces and times. Religion is relatively more universal (Fauzan, 2017).

The view is that a good bureaucracy is a bureaucracy that prioritizes good public service (Sahri,



يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ ۖ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ

عَلَىٰ مَا هَدَيْتُمْ وَلِعَلَّكُمْ تَشْكُرُونَ

"God wants ease for you and does not want hardship for you."

The passage contains an important principle that applies to the obligations imposed by the entire Islamic creed, namely, bring convenience and not complicate. This is in line with the intention of *maslahah mursalah*, which is to make things easier and prevent problems. As a result, the idea of *maslahah mursalah* serves as a guide for achieving excellent governance. Because every decision made by the government is made with the advantage of the people it governs, the idea of *maslahah mursalah* is extremely compatible with the circumstances and setting necessary to realize a benefit in government (Zakaria, 2014).

Islam encourages him to exemplify the behavior of the Prophet Muhammad SAW because, in fact his morals have reflected the Qur'an and hadith as the source of all sources of law that are the handlers of the Islamic ummah (Hasniati, 2013). The bureaucracy, which is the cornerstone of the public sector, must comprehend its obligations and the roles it plays. Front-line bureaucrats can use Rasulullah SAW as an example for four characteristic *siddiq*, *amanah*, *tabligh*, and *fathanah* are the four properties. His four closest associates, who continued to reign after his death, were given the moniker *khulafaur rasyidin*, or the surrogates who obtained the clues.

## 2. Conclusion

The operation of public administration complies with Islamic principles. It is acceptable for the execution of public administration to develop Islamic values in public administration because the majority of the population in this country is Muslim. In a nation where Muslims make up the majority of the population, public governance is not entirely dominated by the idea of public administration from a

2021; Suban, 2020). If the bureaucracy is open or transparent (*al-syafafiyah*), effective (*al-fialah*), efficient (*al-kafa'ah*), equal (*al-musawah*), and goal-oriented, then this might serve as a good barometer of service (*himmah al-aliyah*). This viewpoint turned out to be very similar to the idea of contemporary bureaucratic ethics. The UNDP, ADB, IMF, and other international financial donor institutions utilised the idea of modern bureaucratic ethics frequently in the fields of political science and public administration in the early 1990s. The idea of bureaucratic ethics is also not all that unlike from modern intellectual concept (Lekubu et al., 2021).

Public administration in Islam is believed to be divine (*llahiyah*), so it can be functional, binding, and effective without penetration and strict intervention from the state. Building administrative law with the paradigm of *maslahah mursalah* will have the power of Islamic law (Zakaria, 2014). However, the practice of reintroducing Islamic law into the broader nationality discourse must be done in a very deliberate, measurable, and transparent manner. Therefore, it is necessary to distinguish between Islamic law, which is juridical and ethical. Islamic law, known as *qadhai law*, addresses legal matters and has impacted societal interests. The Islamic law known as *diyani*, on the other hand, is moral in nature and personally requires submission and obedience.

In accordance with *maslahah mursalah* if the existing conditions have been met, which include something that is considered *maslahah* must be an essential thing. It means it can be ascertained and will actually bring benefits or reject emergencies. Something that is considered *maslahat* should be in the public interest, not a personal interest (*maslahah al-ammah*), and not contrary to the provisions that there is firmness in the Qur'an or the *sunnah* of the Messenger of Allah or contrary to the *ijma'*. In this case, that is to provide convenience and avoid difficulties, as mentioned in Q.S. Al-Baqarah: 185;



western perspective. The idea of government in the Islamic world is distinctive in a number of ways. For this development, maqasid al-shariah and the related masalah are ideal places to start. Islamic bureaucracy within a globalized framework.

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