An application of *Tawhidic* paradigm in macro-planning of the 1 Malaysia policy

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Abstract

It is a great challenge for the Muslims in particular to relate the inherent universality of *Tawhid* to the multi-racial, multi-religion context. This paper aims to relate proposed components of a *Tawhidic* paradigm to hypothetical, and yet feasible macro management of the 1-Malaysia policy. It defines the paradigm and explains its key components. Next, it explains the concept of "1 Malaysia: People First and Performance Now" (PFPN) policy. After that, the paper explains how to apply the paradigm to the Malaysian government policy. In integrating the spirit of *Tawhid* into a government policy, such as 1 Malaysia, the policy implementers who themselves may not necessarily belong to the same faith will still be able to achieve the overall intent of the government, while respecting the respective faiths of citizens.

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1. Introduction

This paper attempts to apply the *Tawhidic* paradigm in 1 Malaysia policy. *Tawhidic* paradigm is a way of thinking that recognizes the oneness of *Allah* as God for mankind and all the creatures and worshipped by mankind to gain His Pleasure. The paradigm subscribes to Islamic religiosity and spirituality, but its philosophy can be applied in any context, including a public policy. In fact, *Tawhidic* paradigm is very relevant to Malaysia as a multi racial, faith, and culture country. The multi differences require a common understanding or "unity" that is reflected in *Rukun Negara* and 1 Malaysia policies. *Rukun Negara* as reflected in 1 Malaysia reinforces the understanding of "oneness" for Malaysians from various backgrounds to be united for the stability and prosperity of the country. As a country that is used to be 'protected' by various foreign powers, its ability to address various sensitive issues that are related to differences in races, faiths and culture, is a great achievement (Samad, 1998; Ritchie, 2002; Ismail & Sarif, 2006). The key underlying ideology that trashed out all differences was the on-going campaigns to foster national unity through activities, programs,

and policies (Samad, 1998; Wahab, 2003). This is further reinforced by Islam as the federal religion due to the majority of the population being Muslims. Nevertheless, Malaysians are given the freedom to exercise their faith according to their choice. Since Islam is the federal religion, the influence of Islam in various aspects of life is inevitable. Thus, it becomes a great challenge to the Muslims in particular to relate the inherent universality of *Tawhid* to the multi-racial, multi-religion context. Historically, the *Tawhidic* concept has been applied in various policies to accomplish national unity. It is not difficult to apply *Tawhidic* paradigm in the macro management of the 1 Malaysia policy. In fact, *Tawhidic* paradigm can help strengthen the concept of "1 Malaysia: People First and Performance Now" (PFPN) policy. The discussion of this paper is divided into eight sections. Firstly, it discusses the major elements of *Tawhidic* paradigm as the major theoretical framework of the paper. Secondly, it provides a brief discussion on 1 Malaysia concept together with its major components and applications of the concept and philosophy in any contexts from conventional perspective. Thirdly, it reconciles major components of *Tawhidic* paradigm (TP) with 1 Malaysia (1M) before demonstrates the application of *Tawhidic* paradigm and 1 Malaysia from the perspective of conventional management. Fourthly, it explains the application of *Tawhidic* paradigm into management functions. Fifthly, it discusses from policy making perspective the integration of the unity philosophy and practice with the achievement of economic prosperity. Sixthly, it provides an illustration on the transformation of management via *Tawhidic* paradigm and 1 Malaysia into Tenth Malaysia Plan. Finally, the paper provides a conclusion.

2. Major Elements of *Tawhidic* Paradigm related to 1 Malaysia Policy

The term '*tawheed*' in Arabic (توحيد) is defined as unity of God, 'Oneness of God (ٱللَّهُ أَحَدٌ), a concept of monotheism in Islam (Al-Ashqar, 1992; Al-Takhis, 1992). The adjective is '*tawhidic*' or 'the nature of oneness' (Choudhury, 2010, 2000, 1999; Hamid, 1999; Laming, 2002; Rahman, 1995). The term "paradigm" can be defined as 'a pattern of scientific thinking about truth through various observations and experiment' (Choudhury, 2010; Al-Faruqi, 1992; Al-Ashqar, 1992; Qutb, 1994). The *Tawhidic* paradigm gives weight to the degree and quality of deed/actions. This paradigm elevates the spirit of relationship between *Allah* and human beings, human beings and human beings, and human beings with other creatures, based on two core values - trust (*amanah*) and justice ('*adl*). The concept of trust (*al amanah*) is a Divine commandment to accept the responsibility. The ability to fulfill the trust (*al amanah*) and obligatory duties (*al fara'id*) is accompanied with the guidance and capability (Al Faruqi, 1992, p.5),

Islamic faith proclaims through Divine Oath called *kalima shahaada*, a statement that recognizes the full submission to *Allah* and the teachings of *Prophet Muhammad* (peace be upon him) (Al-Ashqar, 1992; Al-Takhis, 1992). The essence of *Tawhidic* paradigm gives weight to the degree and quality of deed/actions. This paradigm elevates the spirit of relationship between *Allah* and human beings, human beings and human beings, and human beings with other creatures, based on two core values - trust (*amanah*) and justice ('*adl*). The concept of trust (*al amanah*) is a Divine commandment to accept the responsibility. The ability to fulfill the trust (*al Amanah*) and obligatory duties (*al Fara'id*) is accompanied with the guidance and capability (Al Faruqi, p.5). As for 1 Malaysia, according to Prime Minister Dato' Sri Mohd Najib Tun Abdul Razak (2011), it aims "to preserve and enhance this unity in diversity which has always been our strength and remains our best hope for the future." The strength to restore unity rests with the unity of faith to *Allah*.

According to *Tawhidic* paradigm, man's multiple relationships revolve around *Tawhid*. The next section explains Islamic worldview and his other worldview which link the prerequisites to *Tawhid* and the roles of the believers of the paradigm. Figure 1 depicts the integrative linking role of *Tawhid* with worship (*'ibadat*), submission of mankind to *Allah* for the sake of securing His Pleasure vis-à-vis the roles of mankind as servant (*'abd*) and vicegerent (*khalifa*) of *Allah*. Figure 1 explains the integration of *Tawhidic paradigm* with 1 Malaysia policy. The influence of 1 Malaysia policy occurs primarily at societal level.

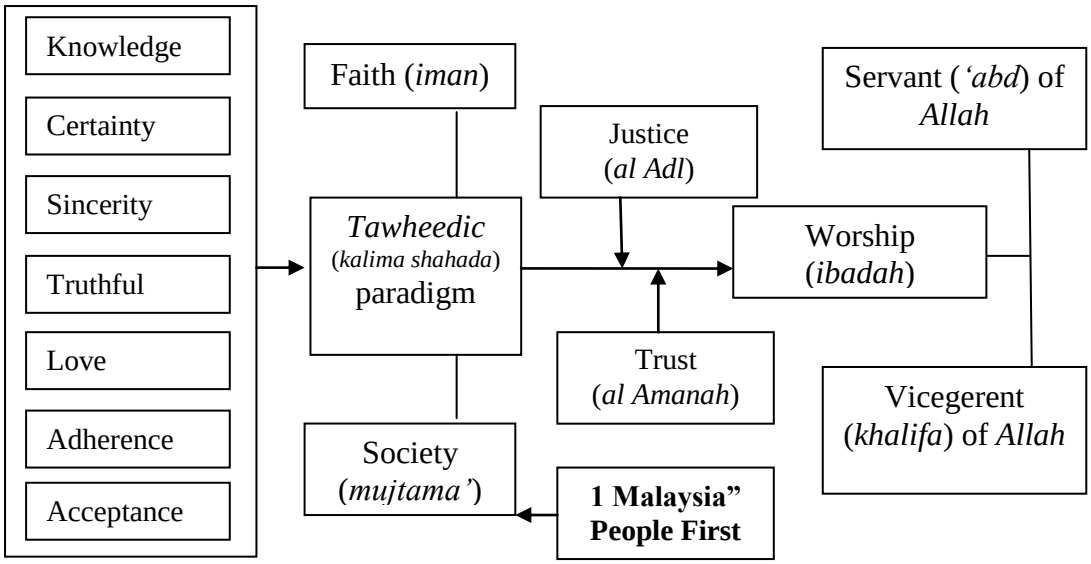


Figure 1: The integrative role of *Tawhid* in executing worship (*'ibadat*) with 1 Malaysia, trust and justice

The main reason for worship (*'ibadat*) to be performed with trust and justice is depicted in Figure 3 is to be consistent with the job description of vicegerent (*khalifa*) as communicated through *Sura al Baqarah* 2: 30 below. The assignment is in line with the purpose that *Allah* has created mankind to be His servant and also His vicegerent on earth. This purpose is applicable in any context. According to Laldin (2006), the concept of worship (*'ibadah*) can be divided into two types. Firstly, the relationship between man and *Allah* includes in prayers, fasting (*sawm*), almsgiving (*zakat*) and pilgrimage (*hajj*). The second type includes the relationship between man and man, and man and other creatures.

3. 1 Malaysia (1M) concept

In fact, the concept of 1 Malaysia has been initiated by the second prime minister of Malaysia, Tun Haji Abdul Razak bin Dato' Hussein on 12 February 1971 when he said:

> We must go on striving for greater and bigger things so that we may leave for our future generations a firm foundation of a progressive and dynamic nation,

> truly multi-racial in character, united and living in happy harmony. (Arkib Negara Malaysia, 2011).

Inspired by the previous prime ministers including the late father (Tun Haji Abdul Razak bin Dato' Hussein) of current Prime Minister Dato' Sri Mohd Najib bin Tun Haji Abdul Razak, the latter used 1 Malaysia as a guide for his government to serve the nation. The Malaysian PM declared during the 17th Conference of Commonwealth Education Ministers (17CCEM) on 16 June 2009:

> I introduced the 1 Malaysia concept in continuing my predecessor's quest for national unity and national cohesion. The most important tenet of this concept seeks a major paradigm shift in the state of race relations in Malaysia a migration from mere tolerance of our differences to unconditional acceptance based on mutual respect. We need to accept and celebrate our differences as it adds colour, diversity and vibrancy to our country. We must recognize that our diversity is our greatest strength and we must leverage it for the benefits of our nation. (Arkib Negara Malaysia, 2011).

Thus, Malaysian Cabinet of Ministers, government agencies, and civil servants work to support ethnic harmony, national unity, and efficient governance. Several themes emerged during the celebrations of National Day, namely "*Rakyat Didahulukan, Pencapaian Diutamakan*" (People First, Performance Now) (2009), "*Menjana Transformasi*" (Generating Transformation) (2010), and "*Transformasi Berjaya, Rakyat Sejahtera*" (Transformation Successful, People Prosperous) (2011). 1 Malaysia emphasizes on national unity and ethnic tolerance. The 2010 values of 1Malaysia as articulated by Prime Minister Dato' Sri Mohd Najib Tun Haji Abdul Razak are perseverance, a culture of excellence, acceptance, loyalty, education, humility, integrity, and meritocracy. In fact, the Tenth Malaysia Plan (2011-2015) that was tabled in Parliament in June 2010 also incorporated the '1 Malaysia' concept. Prime Minister Dato' Sri Mohd Najib (Malaysia, 2010) said:

> The Tenth Malaysia Plan houses the aspirations of both the Government Transformation Programme and the New Economic Model, premised on high income, inclusiveness and sustainability. It charts the development of the nation for the next five years, anchored on delivering the desired outcomes for all Malaysians. The Tenth Plan sets the stage for a major structural transformation that a high-income economy requires. The Plan contains new policy directions, strategies and programmes that enable the country to emerge as a high income nation. The national development programmes are attuned to the six National Key Results Areas, outlined in the Government Transformation Programme, the National Key Economic Areas of the Economic Transformation Programme and the strategic economic reforms in the New Economic Model. The Plan details strategies towards a more focused role for the Government as a regulator and catalyst while upholding the principles of 1Malaysia: People First, Performance Now to ensure effective delivery of services.

A policy is used to assist firms to control the behaviour and cost of organization so that the company can attain profit. This paper argues that the inclusion of *Tawhidic* perspective in managing a firm or a country. *Tawhidic* perspective implies that every member of

organization. For example, the recent policy that based on 1 Malaysia, GTP and ETP were formulated and implemented with the conviction of the pioneers. Figure 2 shows the diagram on the influence of *Tawhidic* perspective into Malaysia's economic plan. The outer part of the rectangle represents *Tawhidic* perspective, which

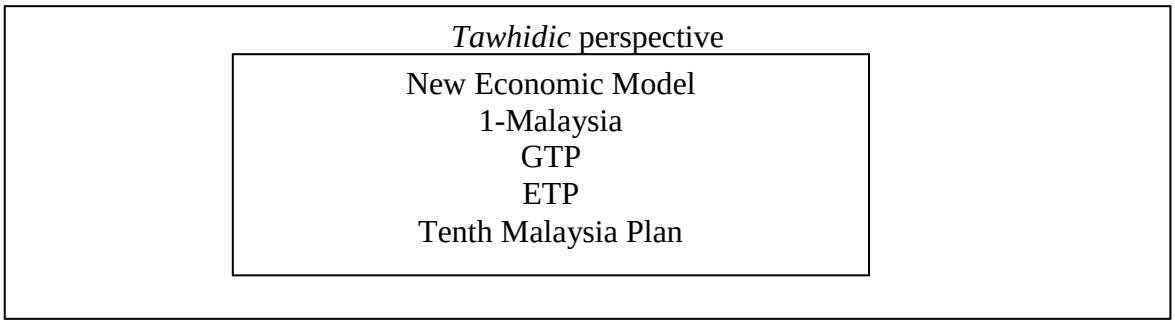


Figure 2: *Tawhidic* perspective on major economic policies
Source: PEMANDU (2010).

The formulation or crafting of policy requires the policy makers to have a big picture or sky views about the organization. Economic Planning Unit (EPU) and Performance Management and Delivery Unit (PEMANDU) through consultative meeting with various stakeholders proposed 12 National Key Economic Areas (NKEAs), as at the core of the ETP. Each NKEA carries important weight as catalyst of economic activity. The ETP is the application of the New Economic Model (NEM), which is an economic plan that was tabled on 30 March 2010 by Malaysian Prime Minister Dato' Sri Mohd Najib Tun Razak. The aim of NEM is to increase the Malaysia's per capita income by 2020. Other intention of NEM is also to move from affirmative action of ethnically-based to being need-based. Figure 3 depicts the major policy used by the government to participate in the new economic model.

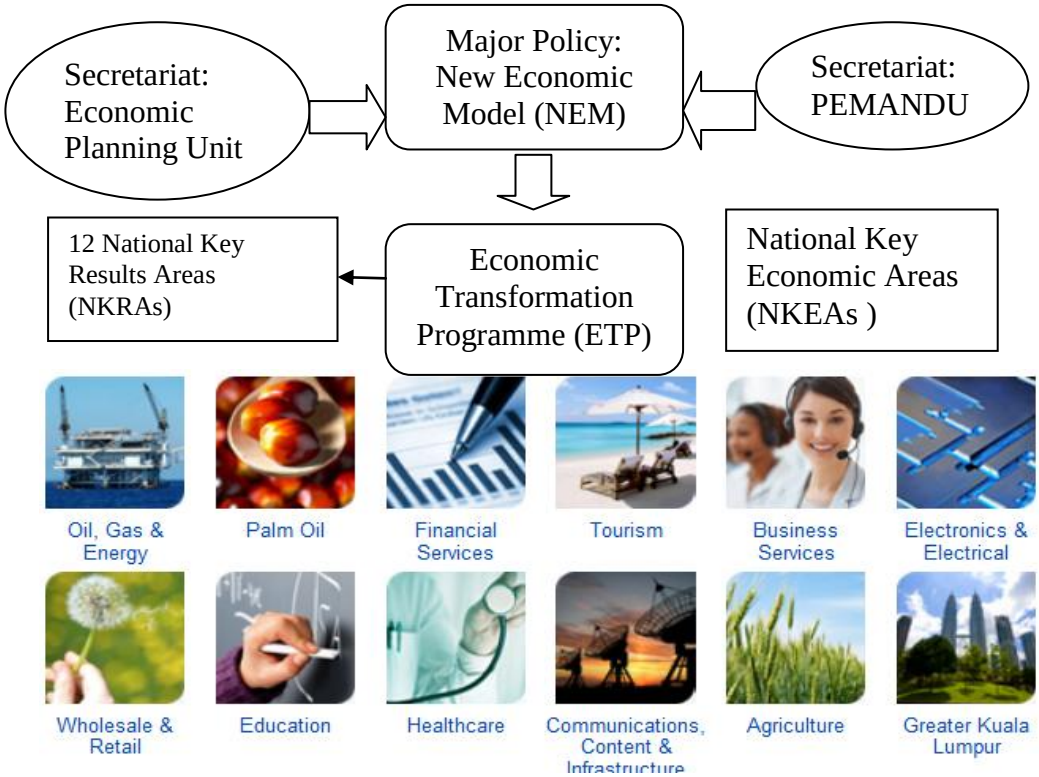
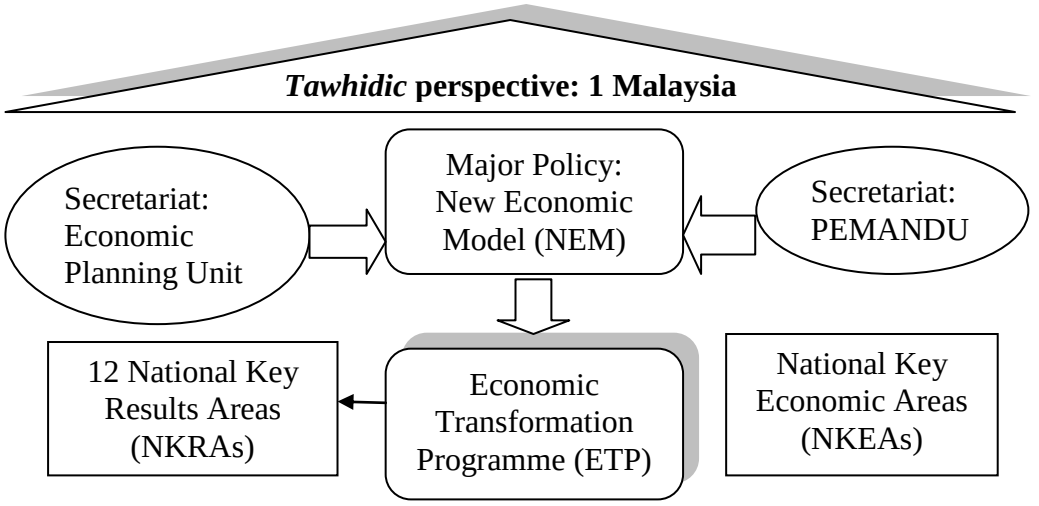


Figure 3: New Economic Model and ETP
Source: PEMANDU (2010)

The link between ETP and 1 Malaysia is that the former is the vehicle to accelerate economic activity and the later is the guiding philosophy to maintain national unity. ETP is a special economic encouragement unit for national economy. Figure 4 shows *Tawhidic* perspective with 1 Malaysia.



Source: PEMANDU (2010)
Figure 4: Tawheedic paradigm and 1 Malaysia

According to Performance Management and Delivery Unit (PEMANDU) (2010, pp.10-11), there are four common foundations for the Economic Transformation Program (ETP), namely 1Malaysia: People First, Performance Now, Government Transformation Program, New Economic Model (launched in April 2010), and Tenth Malaysia Plan. PEMANDU as the secretariat for Malaysia's economic planning provides the platform for the ETP to function with efficiency and effectiveness. The aim of the transformation is to address the main challenges to sustain the economy, in terms of maintaining full employment, pushing for productivity-led growth, enabling greater dynamism of the private sector, sustaining growth in private consumption, diversifying export markets, sustaining a surplus in the balance of payments, achieving sectoral targets, and enhancing efficiency of fiscal policy.

In performance measurement, Key Performance Indicator (KPI) is used to measure the achievement of any activity executed by individual and organization. It is actually a technical term used in the industry to measure the performance of the organization. A very common method for choosing KPIs is to apply a management framework such as the Balanced Scorecard (BSC) and benchmarking (Chytas, Glykas, & Valiris, 2011; Pal, Medway & Byrom, 2011).

In the GTP, Key Performance Indicators (KPIs) are used to measure the satisfaction of Malaysian people. The use of KPIs implies that the government sector can apply management tools that are used in private sector to measure their service delivery and customer satisfaction. According to the Secretariat of GTP and ETP programs (known as Performance Management and Delivery Unit or PEMANDU) (PEMANDU, 2010), the use of KPIs in government offices conveys the seriousness of the government to deliver the best performance for the people full satisfaction. The seriousness has been translated into the National Key Result Areas (NKRAs), which include crime prevention, reducing government corruption, increased access to quality education, improvements in the standard of living for low income groups, upgrades to rural infrastructure, and improvements in public transportation.

4. Components of 1 Malaysia

The concept of 1 Malaysia is built on two main guiding principles, namely (a) national unity thrusts and (b) inspirational values (PEMANDU, 2010; Prime Minister's Office Malaysia, 2011). The former provides the base/platform for people of multi faiths and races to work on common goals or share goals. Once the platform is completed, then the latter guiding principle is applied. The former has three factors while the latter has two references. The national unity consists of three main thrusts, namely (a) acceptance, (b) national principles, and (c) social justice. Acceptance refers to tolerance among difference races by virtue of accepting the differences for the sake of national unity. As for the national principles, there are two references, namely (a) Federal Constitution and (b) *Rukunegara* (National Oath). Social justice refers to fairness and equality in the participation of the socio-economic activities.

The second core value for 1 Malaysia comprises virtues, which include respect, humble, moderate, and courtesy. This core is to reinforce the unity in the form inner/spirituality dimension. The third core value is the inspiration to keep the spirit and momentum for 1

Malaysia. As for the values to inspire others to unite and work hard include high performance, accuracy, knowledge culture, integrity, loyalty, wisdom, and innovation culture.

The operations of 1 Malaysia begin with the encouragement of national unity that emphasizes on acceptance, respect the national principles and social justice. To reinforce the national unity, there must be continuous efforts to promote inspirational values such as high performance, accuracy, knowledge, integrity, perseverance, loyalty and innovativeness. Table 1 summarizes the components of values of 1 Malaysia.

Table 1: Components of values of 1 Malaysia

Values	**Components**
Unity thrusts	Acceptance
	National principles
	Social justice
Virtues	Respect
	Humble
	Moderate
	Courtesy
Inspirational values	High performance
	Accuracy
	Knowledge
	Integrity
	Perseverance
	Loyalty
	Wise
	Innovative

Source: Prime Minister's Office Malaysia (2011).

5. Reconciling *Tawhidic* paradigm with 1 Malaysia components

Tawhidic paradigm (TP) provides the philosophy or purpose of doing things that is solely for *Allah*; to secure His Pleasure. It also lays down the guiding principles for mankind so that they perform the duties as servant and vicegerent of *Allah*. TP stresses that that it is Divine duty of mankind to serve *Allah* (Universal God). Besides human beings, other creatures are also the servants of Allah and are created to worship Him. *Allah* says in *Sura Adh Dhariyat* 51: 56:

> We (Allah) have not created *jinns* and mankind except to worship Me (*Allah*).

A person becomes more resourceful and humble by worshipping *Allah*. These two qualities are essential to balance human's physical and spiritual aspects in facing the challenges of life. In contrast, one who does not worship *Allah* will be punished in the form of distracting affairs and timidity. It is the power of *Tawhid* that motivates man to worship (perform *'ibadat*), submitting himself to the Commandments of *Allah* in order to secure His Pleasure. He accepts the dual role specified by *Allah*, i.e. to be servant (*'abd*) and vicegerent (*khalifa*) of Allah. The execution of these roles requires man to uphold certain principles: (a) *Tawhidic* paradigm, (b) vicegerency (*khilafah*), (c) servant (*'abd*), (d) trust (*amanah*) and (e) justice

(*'adalah)* (Haneef, 1997, pp.44-49). As servant and vicegerent of *Allah*, man is commanded to establish *ma'aruf* (good deeds) and forbid *munkar* (evil deeds), as reflected in the following verse (*Sura Ali Imran 3*: 110):

> You are the best nation which has ever been raised for guidance of mankind. You enjoin good, forbid evil, and believe in *Allah*.

"The best nation," according to Ibn Kathir (2003), refers to the best of peoples for the people. With the best qualities, "the best of peoples" are able them to encourage fellow men to do good deeds and to prevent them from committing sins. This can be interpreted as a collective responsibility towards worshipping Allah. In fact, one's level of faith, whether increasing or decreasing, is very much dependant on the individual's initiatives in enjoining goodness and forbidding evil.

As for the operations of 1 Malaysia, it begins with the encouragement of national unity that emphasizes on acceptance; respect the national principles and social justice. To reinforce the national unity, there must be continuous efforts to promote inspirational values such as high performance, accuracy, knowledge, integrity, perseverance, loyalty and innovativeness. Table 2 summarizes the components of 1 Malaysia.

***Tawhidic* paradigm (TP) components**	**1 Malaysia (1M) components**	**Combination**
Servant of Allah (SA) *+ vicegerency, trust, justice, promoting goodness, and preventing evil*	**Unity thrusts (Unity)** • Acceptance • National principles • Social justice	SA-Unity
	Virtues (Virtue) • Respect • Humble • Moderate • Courtesy	SA-Virtue
	Inspirational values (Inspire) • High performance • Accuracy • Knowledge • Integrity • Perseverance • Loyalty • Wise • Innovative	SA-Inspire

Table 2: Components for *Tawhidic* paradigm (TP) and 1 Malaysia (1M)

The application of *Tawhid* paradigm is represented by "Servant of *Allah*" (SA), while the application of 1 Malaysia (1M) components represented by "Unity," "Virtue," and "Inspire." When SA is combined with 1M's "Unity," "Virtue," and "Inspire," the resulting combination generates three pairs, namely "SA-Unity," "SA-Virtue," and "SA-Inspire." "SA-Unity" represents the integration of SA elements into "unity" thrusts. The "SA-Unity" signifies that the execution of SA tasks is based on acceptance, national principles, and social justice. "SA-Virtue" consists of "respect, humble, moderate and courtesy" factors to galvanize the "SA-Unity's" three elements (acceptance, national principles and social justice). In other words, Malaysian people who are united based on the factors of "acceptance, national principles, and social justice" will extend their unity in economic and social activities when they practice "respect, humble, moderate and courtesy." As for the "SA-Inspire," it will glue the "SA-Unity" and "SA-Virtue" factors based on inspirational values (e.g. high performance, accuracy, knowledge, integrity, perseverance, loyalty, wise, and innovative).

6. TP and 1M in MF of organizational context

The application of *Tawhidic* paradigms (TP) and 1 Malaysia policy (1M) can be viewed from the management functions (MF). Managers work with and through employees and other people in organization to achieve organizational goals with efficiency and effectiveness (Daft, 2010; Robbins & Coulter, 2009). The implications for working with and through employees and other people in organization require managers to secure the readiness, willingness, and commitment (Daft, 2010; Robbins, 2009). For that reason, the managerial daily activities are done so that employees are focused on the attainment of the organizational goals. Without the focus, cooperation, clear line of reporting, and good comprehension, managers might not be able to work with employees to attain organization goals (Daft, 2010; Robbins & Coulter, 2010). Thus, the effort that focuses on desired goals or targets requires the managers and employees to work together, which is this paper called this as "unity," a manifestation of *Tawhid*, Unity of God, from Islamic perspective.

In conventional context, unity is defined as the willingness of employees to accept command from the immediate supervisor/manager in which they believed that authority has been cascaded down from the top management to the lower levels managers (Daft, 2010; Robbins & Coulter, 2009). The soul of management can be applied into any contexts, whether managing an enterprise, a big corporation, a charity foundation, an orphanage, a country and so forth (Daft, 2010; Robbins, 2009).

This paper focuses on the application of *Tawhidic* spirit, in the form of "unity of command" and "togetherness" in the context of managing a country. A country can be managed like managing an organization or a firm. David (2011) argued that the management of firms often uses the Industrial Organization (I/O) approach that aims to gain competitive advantage. This view suggests that the external factors or the industry variables contribute significantly to the competitive advantage of firms. Indeed, the proponents of I/O approach focus on analyzing external forces and industry variables to gain sustainable competitive advantage. The I/O approach of managing firms implies that firms will strive to compete in attractive economic activities/industries, avoid weak or faltering industries, and trying to control the forces in the attractive industry. The key external forces – the outer ring - are economic, social-cultural-demographic-natural environmental, political-legal-governmental, technological, and competitive. These external forces influence the inner ring, which consists of competitors,

supplies, customers, employees, managers, shareholders, trade associations, special interest groups and so forth.

When a country is managed like a firm, the aim is to achieve the national goals with efficiency and effectiveness. Daft (2010) argued that efficiency deals with minimizing waste of resources that are considered to be costly to acquire and will be depleted very fast, particularly the natural resources. As for effectiveness, organizational goals or national objectives are relevant to the country and could be attained within the targeted period of time. If a country is assumed to work like a firm, it will mobilise scarce economic resources and transform them into goods and services so that they are useful for citizens and others for their usage and pleasure.

The national administration machineries will be adjusted to perform the management functions of firms, so that the public administration machineries will operate to attain objectives and goals efficiently and effectively. Management of firms is about working with and through people via planning (P), organizing (O), leading (L), and controlling (C), or P-O-L-C framework, of the people and other resources so that the objectives or goals can be attained (Daft, 2010; Dyck & Neubert, 2009).

When public administrators apply corporate management concepts and practices, they assume the role of corporate managers. Daft (2010) argued that managers apply management functions of planning, organizing, leading and controlling to achieve goals of organizations. Planning is defined as the process to formulate goals for future performance together with the resources required. Organizing refers to the arrangement of tasks, responsibilities, accountability, and resources allocation to enable the organization to execute activities that attaining the goals. Leading is about the use of influence on employees so that they are motivated, willing and ready to perform the tasks assigned to them. As for controlling, it is about monitoring employees and resources so that they are on the right track to achieve the goals of the organization. Table 3 depicts the presence of TP and 1M into MF of organizational contexts.

Tawhidic **paradigm (TP) components**	**1 Malaysia (1M) components**	**Combination TP + 1M**	**Management Functions (MF) components**	**Combination of TP+1M+MF**
Servant of Allah (SA) *+ vicegerency, trust, justice, promoting goodness, and preventing evil*	**Unity thrusts (Unity)** • Acceptance • National principles • Social justice	SA-Unity	Planning	SA-Unity-P SA-Unity-O SA-Unity-L SA-Unity-C
	Virtues (Virtue) • Respect • Humble • Moderate • Courtesy	SA-Virtue	Organizing	SA-Virtue-P SA-Virtue-O SA-Virtue-L SA-Virtue-C
	Inspirational values (Inspire) • High performance • Accuracy • Knowledge • Integrity • Perseverance • Loyalty • Wise • Innovative	SA-Inspire	Leading Controlling	SA-Inspire-P SA-Inspire-O SA-Inspire-L SA-Inspire-C

Table 3: Components for *Tawhidic* paradigm (TP) and 1 Malaysia (1M) with management functions (MF)

7. TP and 1M in strategic planning

The manifestation of *Tawhid* in strategic planning relates to the application of spiritual dimension into the belief, conviction, and faith of the strategists so that they could maximize the benefits for their organization. According to David (2011), strategic planning requires long term perspective, open-mindedness, highly considerate who will be affected for any decision, and true commitment. The conventional approach is not effective to influence the soul of the managers cum strategists (Ismail, 2004). Thus, *Tawhid* is very important to unite the soul of both the managers (strategists) and the implementers (employees). In other words, both parties are able to work together with true faith and conviction.

Tawhid in strategy formulation can be indicated in "organizing" function of management, in terms of "unity of command," "unity of heart," and "unity of and togetherness in implementing the strategy are essential to maintain political stability and encourage economic growth via active business development. Campos and Gonzalez III (1999) argued that the corporate management approach has been applied in the government through public policy making in East Asian countries such as Malaysia and Singapore. These two governments used consultation arrangement between the government policy makers, business leaders, and leaders of the society to formulate economic and social policies that are friendly to both the business and the society. This approach has consolidated the diverse views from different sectors of the society. Hence, it stabilizes politics, policy implementation and encourages business development. Windsor (2007) observed that the effort of governments in

collaboration with firms to gain global competitiveness has extended the competition from local to cross borders in multi-level activity. Seyoum and Manyak (2009) argued that the collaboration between the public and private sectors has intensified the attractiveness of foreign direct investment and business activity. Barron (2010) contended that governments are competing with other governments from the rest of the world in order to gain global economic and social advantages. In fact, governments are working closely with business firms to gain competitive advantage. When so many firms together with their governments are competing, they are also competing with their competitors to influence policy outcomes that favour both the government and the business.

The smart partnership and continuous collaboration between the government and the private sector are essential to encourage economic growth, particularly in the technological innovation (O'Brien & Smith, 1995). The collaborative is necessary to sustain competitive advantage through the provision of 'innovation intense environments' (Katz, 2003; Roberts, 1998). The management of multiple firms in the area of innovation is challenging, but is feasible through mutual co-operation (Pae, Kim, Han & Yip, 2002; Granstrand & Sjölander, 1990). In the mean time, innovation needs to the protected (Amara, Landry & Traoré, 2008).

The sustainable co-operation between the public and private sector is essential to formulate economic policies for technical change and innovation. Malerba, Nelson, Orsenigo and Winter (2008) suggest the policies to promote changes in an industry through various strategies and approaches in addressing the changing boundaries of firms and technological interdependencies. Thus, governments are expected to facilitate technological development (Liu, 1993; Chang & Robin, 2008).

8. Tawhidic paradigm and 1 Malaysia policy in management functions

Tawhidic paradigm (TP) provides the philosophy or purpose of doing things that is solely for *Allah* (Universal God); to secure His Pleasure. 1 Malaysia is the guiding principle or philosophy to maximize profit or goals of organization. Management functions (MF) are related to the specific activities and roles that managers perform to achieve the goals of their organization effectively and efficiently. TP lays down the guiding principles for mankind so that they perform the duties as servant and vicegerent of *Allah*. 1M lays specific guide for value/benefit maximization through national unity. As for MF, it can be guided by any principle, as long as it is able to satisfy the owners or shareholders of company.

Tawhidic paradigm is into the role of mankind as servant of *Allah* (*'abd Allah*) that is created to worship *Allah*. A true servant of *Allah* focuses on qualities that are essential to balance human's physical and spiritual aspects in facing the challenges of life. The connection between *Tawhid* and worship (*'ibadat*) signifies the submission of mankind to *Allah* for the sake of securing His Pleasure vis-à-vis the roles of mankind as servant (*'abd*) and vicegerent (*khalifa*) of *Allah*. The execution of Islamic faith is a trust (*al Amanah*); thus, it must be done with justice (*al 'adl*). The fundamental principles of the Islamic worldview consist of (a) *Tawhidic* paradigm, (b) vicegerency (*khilafah*), (c) servant (*'abd*), (d) trust (*amanah*) and (e) justice (*'adalah)* (Haneef, 1997, pp.44-49). As servant and vicegerent of *Allah*, man is commanded to establish *ma'aruf* (good deeds) and forbid *munkar* (evil deeds) as reflected in the following verse (*Sura Ali Imran 3*: 110):

> You are the best nation which has ever been raised for guidance of mankind. You enjoin good, forbid evil, and believe in *Allah*.

Ibn Kathir (2003) contended that the duties to promote goodness and prevent evil are for the best and qualified persons. According to Muslim (1998), Abu Sa'id al Khudri said that the Islamic faith (*Tawhidic* paradigm) does not condone any detestable deeds. In fact, one's level of faith, whether increasing or decreasing, is very much dependant on the individual's execution of enjoining good and forbidding evil. Thus, the main components for Tawhidic paradigms are servant of *Allah* (*'abd Allah*), vicegerent of Allah (*khalifah*), trust (*amanah*), justice (*'adl*), promoting goodness (*amr bil ma'aruf*), and preventing evil (*nahi 'anil munkar*).

The integration of *Tawhidic* paradigm in the management functions of firms or government offices maximizes the talents and potentials for competitive advantage and profits. Daft (2010) identified four management functions, namely planning, organizing, leading and controlling to achieve goals of organizations. Planning is defined as the process to formulate goals for future performance together with the resources required. Organizing refers to the arrangement of tasks, responsibilities, accountability, and resources allocation to enable the organization to execute activities that attaining the goals. Leading is about the use of influence on employees so that they are motivated, willing and ready to perform the tasks assigned to them. As for controlling, it is about monitoring employees and resources so that they are on the right track to achieve the goals of the organization.

The aim of *Tawhidic* paradigm is to gain the Pleasure of Allah by executing all the commandments prescribed by Allah through the *Qur'an* and *Ahadith*. As for conventional business paradigm, businesses are aim to attain goals with efficiently and effectiveness. Table 4 illustrates the components of *Tawhidic* paradigm.

***Tawhidic* components**	**Ultimate aim**	**Managerial functions**	**Ultimate aim**	**1 Malaysia**	**Ultimate aim**
Servant of *Allah* *+ vicegerency, trust, justice, promoting goodness, and preventing evil*	Gain the Pleasure of Allah (*mardotillah*)	Planning Organizing Leading Controlling	Attain goals of organization with efficient and effective to the interest of the shareholders and immediate stakeholders.	Unity Virtue Inspire	Promote national unity to build platform for political stability

Source: Daft (2010), Ibn Kathir (2003), Muslim (1998), Prime Minister's Office Malaysia (2011).

Table 4: Summary of components of *Tawhidic* paradigm, 1 Malaysia policy and managerial functions

9. Tawhidic paradigm and 1 Malaysia in economic planning

Tawhidic paradigm in economic planning refers to the "soul" and "spiritual" input applied in the economic planning process. 1 Malaysia operationalizes the economic planning through the encouragement of national unity that emphasizes on acceptance; respect the national principles and social justice. To reinforce the national unity, there must be continuous efforts to promote inspirational values such as high performance, accuracy, knowledge, integrity, perseverance, loyalty and innovativeness. The core economic planning document is called Malaysia Plan, which is based on the specific economic orientation when the Plan was developed and presented to the Parliament. In terms of economic orientation, Malaysia's economic development has been based on seven periods of Malaysia's economic development; namely (a) agriculture export trade (1786-1949), (b) import substitution industrialisation (1950-1960), (c) labour intensive industrialisation (1961-1980), (d) capital intensive industrialisation (1981-1995), (e) knowledge intensive industrialisation (1996-2005), (g) innovation-based economy (2006-2010), and (h) 1Malaysia: People First and Performance Now (PFPN) (2010-2015). The presence of *Tawhid* in the economic plan reflects the faith and conviction of that time on how to create business opportunities, increase national income, and eradicate the gap between the rich and the poor (Tripp, 2006). For instance, the *Tawhid* or faith remains on three elements on (a) the efforts to eradicate poverty, (b) to promote national unity as means for political stability, and (c) to provide economic advantages to individuals, businesses and society (Samad, 1998; Wahab, 2003).

Tawhid in managing organizations can be categorized into (a) "soul" dimension and (b) "symbolic" dimension. Besides the "soul" dimension of *Tawhid* in managing a country, "symbolic" dimension of *Tawhid*. The "symbolic" dimension is in the national unity agenda remains essential in Malaysia's history of economic development. In fact, the conclusion drawn from the analyses by Drabble (2000, pp. 247-247, 121-147, 181-194, 235-266), Spinanger (1986, pp. 42-62), Jomo (1990, pp. 101-117), Ali (1992, pp. 6-31), Rasiah (1995, pp. 48-49, 52-57), Gomez (2003, pp. 59-67) and Samad (1998, pp. 62-104) suggested that the Malaysian government consolidated its agenda of national unity via three approaches to promote the profitability of firms. Firstly, it sought to reduce the cost of doing business in order to attract both local and foreign investment and participation in the country's manufacturing sectors. Secondly, the government provided facilities and tax cuts to support each firm's attempts at profit maximization. Thirdly, the government formulated macro-economic policies to support the profit maximization objectives. Table 5 summarizes the development plans formulated since 1950 until 2010.

Table 5: Development Planning Documents

Plan Title	Duration	Date Tabled
Draft Development Plan of Malaya	1950 – 1955	June 1950
Progress Report on Development Plan	1950 – 1952	1953
General Plan of Development	1956 – 1960	Oct 1956
Second Five Year Plan	1961 – 1965	1 Sept 1961
Interim Review of Second Five Year Plan	1961 – 1965	Dec 1963
First Malaysia Plan	1966 – 1970	25 Nov 1965
MTR First Malaysia Plan	1966 – 1970	25 Jan 1969
Second Malaysia Plan	1971 – 1975	25 Jun 1971
MTR Second Malaysia Plan	1971 – 1975	20 Nov 1973
Third Malaysia Plan	1976 – 1980	5 Jul 1976
MTR Third Malaysia Plan	1976 – 1980	3 Sept 1997
Fourth Malaysia Plan	1981 – 1985	16 Mar 1981
MTR Fourth Malaysia Plan	1981 – 1985	29 Mar 1984
Fifth Malaysia Plan	1986 – 1990	21 Mar 1986
MTR Fifth Malaysia Plan	1986 – 1990	23 Jun 1989
Outline Perspective Plan (OPP) 2	1991 – 2000	17 Jun 1991
Sixth Malaysia Plan	1991 – 1995	7 Oct 1991
MTR Sixth Malaysia Plan	1991 – 1995	16 Dec 1993
Seventh Malaysia Plan	1996 – 2000	5 Jun 1996
MTR Seventh Malaysia Plan	1996 – 2000	22 Apr 1999
Outline Perspective Plan (OPP) 3	2001 – 2010	3 Apr 2001
Eight Malaysia Plan	2001 – 2005	23 Apr 2001
MTR Eight Malaysia Plan	2001 – 2005	30 Oct 2003
Ninth Malaysia Plan	2006 – 2010	31 Mar 2006
Tenth Malaysia Plan	2011 – 2015	10 June 2010

Note: MTR- Mid Term Review

Source: Government of Malaysia (1965, 1971a, 1971b, 1976, 1981, 1986, 1991a, 1991b, 1991c, 1996a, 1996b, 1999, 2001a, 2001b, 2003, 2006, 2010)

Jomo (1990, pp. 40-47) analysed the industrialisation process in Malaysia and identified distinct developmental periods, but the national unity agenda remains intact. Ali (1992, pp. 6-31) in his examination on the identified discrete periods of Malaysia's industrialisation process found the combined efforts in relation to technology transfer and foreign direct investment. Rasiah (1995, pp. 48-57) used a similar approach when he examined Malaysia's industrialisation process with special reference to foreign capital and cheap labour. Drabble (2000, pp. 27, 121, 181, 235) identified different forms of economic planning in the colonial era, Japanese occupation, post Second World War, and under the affirmative action policy. Gomez (2003, pp. 60-64) focused his attention on the periods before the affirmative action economic policy and after the implementation of this policy.

Tawhidic paradigm and 1 Malaysia exist at micro level (individual) and macro level (society). The national agenda remains to encourage national unity among different races. For instance, when Fifth Malaysia Plan (1986-1990) was tabled to the parliament (Jomo (1990, pp. 40-47) analysed the industrialization process in Malaysia and identified distinct developmental periods, but the national unity agenda remains intact. Ali (1992, pp. 6-31) in his examination on the identified discrete periods of Malaysia's industrialization process found the combined efforts in relation to technology transfer and foreign direct investment. Rasiah (1995, pp. 48-57) used a similar approach when he examined Malaysia's industrialization process with special reference to foreign capital and cheap labour. Drabble (2000, pp. 27, 121, 181, 235) identified different forms of economic planning in the colonial era, Japanese occupation, post Second World War, and under the affirmative action policy. Gomez (2003, pp. 60-64) focused his attention on the periods before the affirmative action economic policy and after the implementation of this policy. Figure 5 illustrates the influence of *Tawhidic* influence on the policy making entities in Malaysia.

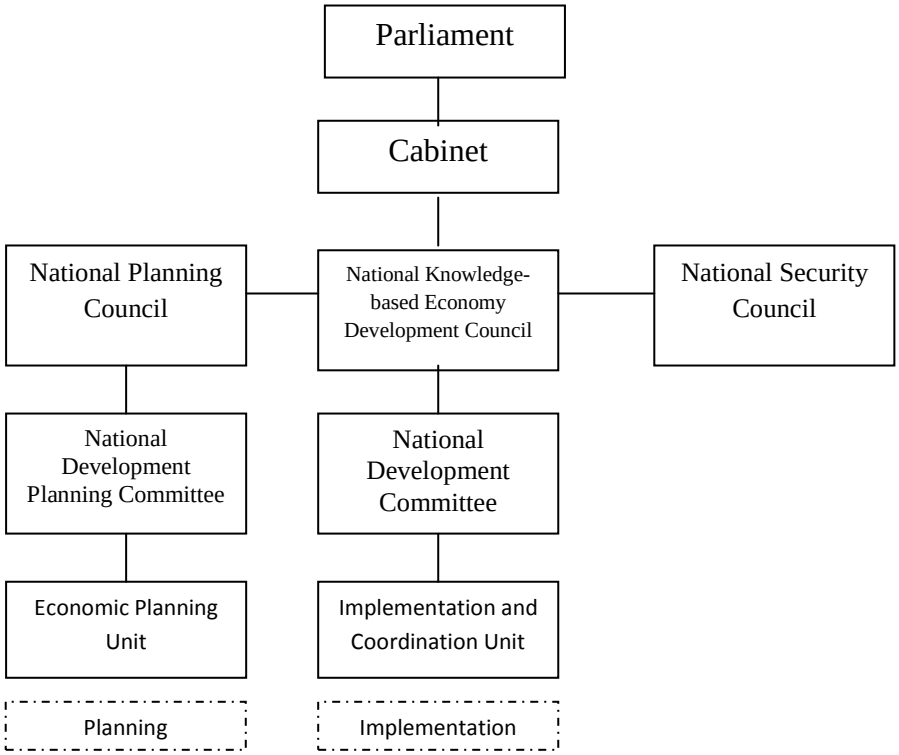


Figure 5: The Flow of Policy Making in Malaysia
Source: Economic Planning Unit (2002)

10. An Illustration of TP and 1 Malaysia in the transformation on management

The Star (2011, 14 June, pp. 28-29) published an illustration to depict the application of 1-Malaysia in the Tenth Malaysia Plan ("*myplan*"). Firstly, the press explains briefly the goal of *10 MyPlan* that says "the goal of *myplan* is to provide better quality of life for each and every

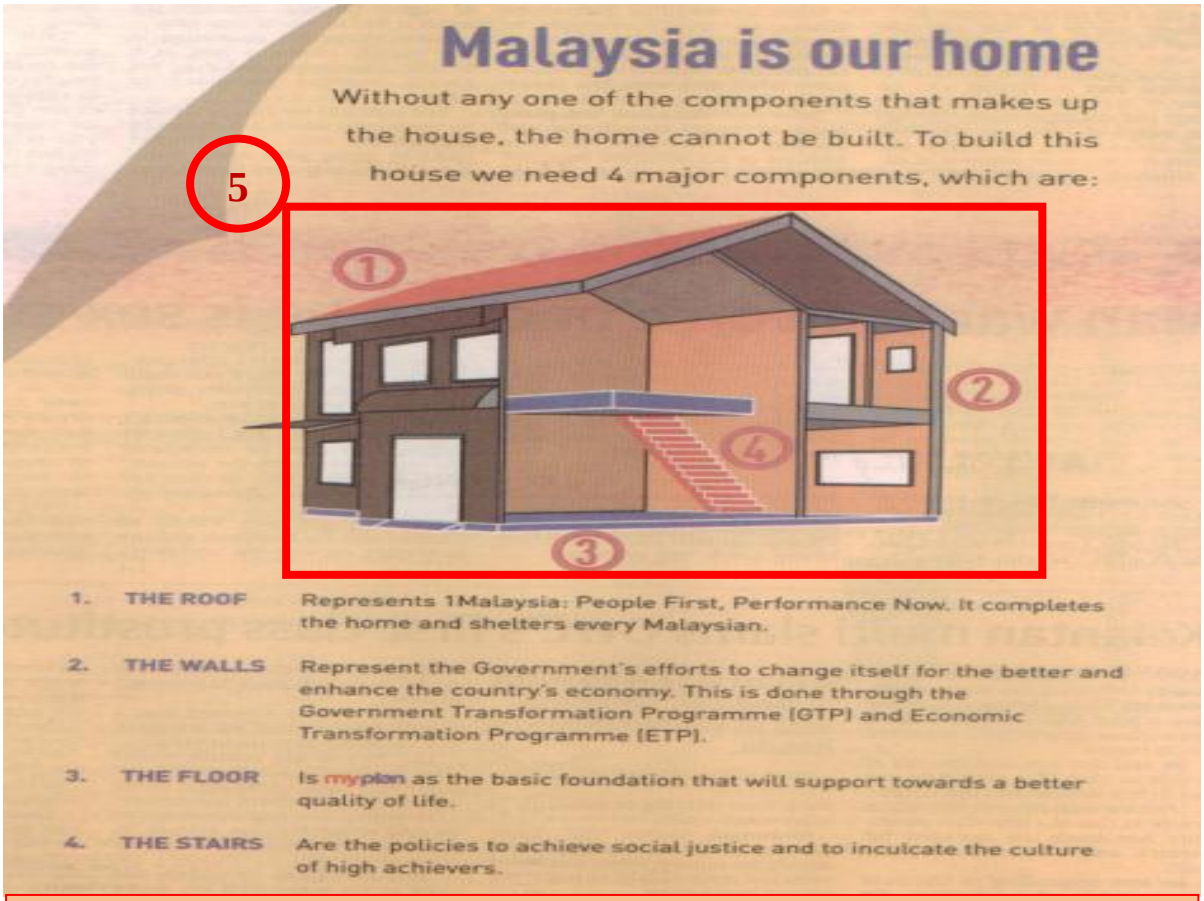
Malaysian by 2015. For this to become reality, we need to provide more jobs, more opportunities, better education, healthcare, security & stability as well as better access to all the essentials in life. In its essence, *myplan* is all about you." Then, it depicts various icons to explain each component of *myplan*, namely (a) "look forward to more than 1.4 million new jobs being created," (b) "connecting even more Malaysians," (c) "less poverty, more smiles," (d) "better security and peace of mind," (e) "better teacher for better education," (f) "ensuring everyone's education starts at an early age," (g) "clean drinking water for everybody," (h) "an increase in university graduates," (i) "less traffic with more convenience and accessibility," (j) "powering even more of Malaysia," and (k) "better healthcare for everyone with more doctors and nurses."

TP and 1M combine the long term and short term goals achievement through the stable way i.e. national unity condition. *The Star* (2010) simplifies the explanation of multiple concepts TP, 1M and MF as a "home" that needs four major components, namely (a) 1Malaysia: People First, Performance Now as "the roof", (b) the government's transformation programs – GTP & ETP as the "the walls," (c) Tenth Malaysia Plan (myplan) as "the floor," and (d) all the public policies as "the stairs." Figure 6 depicts the "home" the being used by *The Star* to explain the concepts of TP, 1Malaysia, GTP, ETP, Tenth Malaysia Plan and all the public policies.

Source: The Star (2011, June 14, p.29)
Figure 6: Malaysia is our home

Tawhidic paradigm requires both physical as well as spiritual infrastructure to execute the Commandments of Allah. The provision of physical infrastructure is merely providing a home without its occupants. A home will be a "home sweet home" when it is cheered with conversations, laughter, cries, and stories. According to Ibn Kathir (2003), the spiritual dimension of a home embodies the roles of human being as servant and vicegerent of *Allah* to perform the promotion of goodness and the prevention of evil. A *Tawhidic* home incorporates and activates the main components for *Tawhidic* paradigm, namely trust (*amanah*), justice (*'adl*), promoting goodness (*'amr bil ma'aruf*), and preventing evil (*nahi 'anil munkar*). The

'home' illustration can be improved by integrating *Tawhidic* paradigm into the home as the 'software.' Figure 7 illustrates the fifth component of a "home." The superimposed rectangle around the home functions (see Figure 7) as the 'operating system' combined with 'anti-virus.' Although the rectangle has its root in Islam, it is adaptable to the multi-religious and multi-racial realities of the nation. The details of the revised illustration need to be worked out by competent authorities by consulting representatives of significant stakeholders in the nation.



Source: The Star (2011, June 14, p.29)

Figure 4: Malaysia is our home with the 'fifth' component.

11. Conclusion

This paper proposes the integration of *Tawhidic* paradigm into 1 Malaysia policy and management functions (MF) to galvanize the management system of the country. It provides an illustration on how *Tawhidic* paradigm can play its role in the transformation process of the country. A superficial analysis of the economic planning discovered that the guiding principle for economic planning in Malaysia is by default subscribed to the 1 Malaysia principles. The integration of *Tawhidic* paradigm into the existing transformation agenda, particularly the macro management of public policy based on 1 Malaysia spirit policy, makes the formulation, implementation and evaluation stages feasible. In fact, the philosophy of Malaysia's economic planning has applied the concept of national unity as one of its guiding principles in formulating all of the economic plans for the nation. While *Tawhidic* paradigm provides the shelters and fences to confine economic and social activities that are acceptable from *Shariah* perspective, 1 Malaysia and other economic transformation tools are the supporting components to achieve organizational goals with efficiency, effectiveness, and blessed by *Allah*.

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