

A Framework Module Of Holistic Human Development In Facing Of Global Economic Transformation

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Abstract

This paper proposes a framework module of holistic human development, which are facing global economic transformation. It is related to the concept of human development where they need to be developed and nurtured in a holistic manner from both physical and spiritual aspects in accordance with the nature of creation to create a life that is pleasing to the Creator. Human today are in pursuit to get to the peak of development based on science and technology to face global economic transformation.. Through the development of science and technology, they are fully exploiting the bounty of natural resources and facilities for the comfort of God in their lives. However, one fact that is hard to deny the nature and pattern of development carried out by human today have caused so much crises or problems either to the community or physical environment. Transformed by today's human evolution; marked by the increased crime rates, the collapse of the family institution, increased symptoms of moral decay in society, the emergence of unethical younger generation, damages to the environment and other social problems are getting chronic. Looking at the social and cultural development, it is important to have an assessment and review the model of development and education. Paradigm or archetype for the development of a society will determine the type and pattern of development and education that will be carried out within the community. The concept of development and education based on basic and incomprehensive views will not produce any better result from what we have now.

Keywords: Framework Module, Human Development, Global Economic Transformation.

Introduction

The concept of the development of holistic human development is associated with the concept of the creation of human being as a whole. This is because the holistic human development and human itself carry the same meaning. They need to be formed and taught holistically from both mental, emotional, physical and spiritual aspects in accordance with the nature of creation to create a life that is pleasing to the Creator, Allah.

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Transformed by today's human evolution; marked by the increased crime rates, the collapse of the family institution, increased symptoms of moral decay in society, the emergence of unethical younger generation, damages to the environment and other social problems are getting chronic. Looking at the social and cultural development, it is important to have an assessment and review the model of development and education. Paradigm or archetype for the development of a society will determine the type and pattern of development and education that will be carried out within the community. The concept of development and education based on basic and incomprehensive views will not produce any better result from what we have now.

“O thou wrapped up (in the mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And all abomination shun! Nor

expect, in giving, any increase (for thyself)! But, for thy Lord's (Cause), be patient and constant!" (Surah al-Muddaththir: verse 1-7)

The uniqueness of Human Events God himself acknowledges that human beings are the best creation (*Ashraf al-makhlukat*) which was created. (Surah al-Tin: verse 4). He said about human dignity: *"We have indeed created man in the best of moulds."* *"We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation."* (Surah al-Isra': verse 70).

Who are the most honorable man and this fine was lifted to enable it to be inheritors of the earth to perform all the commands and use all the facilities that God has prepared for the benefit of all beings. *"O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness."* (Surah al-Baqarah: verse 21) *"Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise."* (Surah al-Nisa': verse 56)

In addition to his duties as the vicegerent on earth, it is assigned to a "slave of Allah" or servants of God to perform ritual (service) in the widest sense of God. *"Thee do we worship, and Thine aid we seek."* (Surah al-Fatihah: verse 4)

In fact, according to the Qur'an, human beings and the jinn were created only to worship Allah. *"I have only created Jinns and men, that they may serve Me."* (Surah al-Dhariyat: verse 56) This verse structure that consists of denial (the word "maa") at the beginning of the verse shows that the human spirit should be without any purpose. After denying any other purpose by human thought, this statement is the only clear exception to the use of the word "illa" in the middle. Structure of this sentence actually means that God clearly deny that human or human being is created with no other purpose. After it was explained the denial of exceptions granted, the sole or only to "devote ourselves to God." If so, human or human spirit has no other functions except for worship or worship of Allah alone. The question is how they should perform this task? If worship is limited only to the special worship such as prayer, fasting, charity (zakat) and pilgrimage, does that mean they cannot even do other thing except one of the four specific prayers that all his life?

We know that human beings consist of two entity; body and soul that require satisfaction of both sides to live and carry out prayers and duties. To satisfy both of these entities, all the things done by the human that have positive values is considered as worship. On the other hand, if other than the specific ritual acts are not considered as good (good deeds), or worship, then there is no man in this world can meet the above requirements or the real purpose of the verse as why man was created. Therefore what to carry out to satisfy the requirements of human body and spirit other than eat, drink, sleep, live and worship that can be considered as fulfilling the conditions? What are those conditions? The meaning of a hadith of the Prophet (SAW) from Sayidina Umar ibn al-Khattab explains:

"Indeed, the practice is no exception, with the intention and every person will get what is intended. So anyone who (has) fallen to Allah and His Messenger, then the incumbent is to Allah and His Messenger, and anyone who (has) fallen to benefit the world or to marry a woman, fallen is to what he migrate to."(Narrated by Bukhari and Muslim)

From the above hadith, it is clear that the first condition for making the effort or the things we do to satisfy the body and our spirit of worship is that we should use the correct intention of making all such works solely for Allah only. According to Imam al-Ghazali, the people are divided into three groups. The first group is those who work solely for life. They will suffer great losses in the Hereafter. The second group is those who work solely for the Hereafter. They will be victorious in the end. The third group is those who make the effort in the world in an effort to Last. They are part of the medium or practicing mediocrity. Level of simplicity or mediocrity can only be achieved if one is working in accordance with the tenets of Islam or by way of the truth.

Spiritual and Physical Characteristics

After the man is created, Allah s.w.t put the spirit into the human body, Allah says:

“Behold, thy Lord said to the angels: “I will create a vicegerent on earth.” They said: “Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?” He said: “I know what ye know not.” (Surah al-Baqarah: verse 30) “Behold! thy Lord said to the angels: “I am about to create man, from sounding clay from mud moulded into shape;” (Surah al-Hijr: verse 28)

It is clear from the two ayats on how Allah describes the creation of human beings consist of two separate entity. First, the body is made of dried clay or earth, once the earth is shaped into a human form, then Allah blow the spirit into the body. Once the creation of man is completed and all the angels were ordered to honor. From this evidence, it is true that the human is composed of two components, a body and the spirit that comes from God. The creation of human as described here is regarded as unique.

In the process of human development, an important component other than the physical is the human spirit. This is because:

- a) The Spirit is from God and has a higher rank, while the body is originally from earth or soil and has a lower rank.
- b) The spirit is said to have properties that can enhance human dignity if used correctly. Al-Ghazali uses the term qalb, soul, nafs and 'aql, which means, faith, spirit, soul and mind. But should the spirit that cannot be contained, other properties as mentioned before will take over and if it is negative, then is said to have animal nature and will degrade human dignity.
- c) The person is created in the mother's womb for a specific time and the spirit will be breathed into the body. When a person dies, his body only to be destroyed, but the spirit will live forever.

The relationship of body and spirit

Because man is said to have the character of animal and angel respectively represented by the spirit and the body, but of course each has a role to influence each other. As man is born, his soul is clean and pure, angelic nature makes it very similar to do well and avoid all evil. However, the capacity to do well is usually overcome by worldly desires. Thus, although it was made clean and pure, but man acquire knowledge and develop a certain attitude from life experience in this world.

Relationship between the soul and the body can be explained by the fact that it can influence each other and can be determined by the people who shape and mould it. Every physical action that will produce an impact on human life provided it is done intentionally. These effects create character for the human being. After the same actions are repeated several times, his soul will have the capability resulting from the repeated action earlier. For example, one begins to give alms to the poor and after giving charity a few times a soul will enjoy the activities of the charity. Over time it will be the generous nature of behavior.

Development and Formation of Life

An intentional act done without understanding and sincerity would not lead to any impact on human life. This is because the action taken in response to something that happened to his body and not just initiated by the people. This is why; reflex action has nothing to do with the formation of life. (Mohd. Ali Hashimi: 1986: 15)

Since the action of the body affects the soul, the soul also affects the body. If a character is formed in the soul of a person, then appropriate action will be shown by the body. Strengths and weaknesses in a character will determine the willingness or reluctance of the body to perform the appropriate action. This is the traditional response theory, or "traditional interaction theory" which is used for moral training. Imam Al-Ghazali said that an act of good will have a positive impact on our lives. This effect will stimulate the body to repeat the act. Doing this, when repeated on the second to affect the soul. Effects of the soul will be larger for good deeds are repeated in a second. This process will continue each time it is repeated. According to this theory, Al-Ghazali's view that it can be done to the process of human development in all areas, including doing worship, creating a good or positive attitude and avoid default or things prohibited by Islam. This process is also regarded as the habit or attitude forming process.

Attitude Formation Process

Islam views on life in this world as a preparation for life in the hereafter. Life is a permanent capacity needs to be cleaned and purified of all defiance and adorned with good character. Life is an attitude to be formed by the knowledge that can distinguish between the Haq and wrong and be able to guide the action of the body. By repeating certain actions, an attitude is formed in the soul. Attitude is not a science that distinguish between Haq and wrong, or the ability to do a better or worse, or an act of good or evil, but actually is a state of mind. (Mohd. Isa: 1994: 63) Al-Ghazali, in discussing the case this defines attitude as:

"... .. An established state (of the soul) for which actions Proceed easily, without any need for reflection and deliberation. If this state is such that good actions i.e. those which are His mouth come knowledge by reason and the Sharia-Proceed from it, it is called good character. Proceed if the actions which are evil from the state, the state from which they derive is called bad character." (Abu al-Qasim: 1975: 79)

From the definition above, the spirit is an attitude that must meet two conditions. The first condition is stable. For example, a person who has a generous soul who always wanting to give charity will find way to do charity whenever possible. If a person gives to charity only when they feel like a donation only, but his soul has yet to show stability in giving donations but over time the latter is done easily and acts spontaneously without hesitate to donate.

Good attitude (*husn al-khuluq*) has four types of benefits, namely, wisdom, courage, perseverance and justice. Life also has four faculties that can produce benefits like the four above. Faculty is the scholarly, anger, and desire for justice.

Middle doctrine or "Doctrine of the Mean (The Golden Rule)" determine the limits or boundaries of the four movements of this faculty. Al-Ghazali said that every faculty, but of justice, two extreme, one too many and one too little. Position between the two extreme is called the middle. Middle position of each faculty is the best or the irrigation while standing in any other extreme is the position of the abominable. Positioned too far and middle position would result in harm.

If the faculty of knowledge is at the extreme of too much (used to satisfy the motives of evil), it will result in mental cruelty. If it is too little, it will result in dullness. If it is in the middle, then wisdom will emerge. Faculty of anger will result if too much haste, cowardice and courage when too little when in the middle. Faculty needs to be produced when too many greedy attitude, lack of appetite when too little and perseverance when in the middle. Faculty of justice there is no extreme. If it is at any extreme, it would result in injustice. The faculty is also considered by Al-Ghazali as a faculty that is able to control the faculty desire and anger. If it fails to control the other two faculties, then there will be wrong doing in our lives.

Hence the four good (virtue) from the four faculties create, mould and develop the human spirit. It also shows how large the potential for human being to develop. By all this, can generate human behavior that will produce good people, quiet, peaceful, hardworking, lazy, and so on.

The main purpose is claimed by holistic in the formation of a positive attitude is to improve the human soul from the lowest level (nafs al-ammarah) to the middle (nafs al-lawwamah) and finally to the highest level (nafs al-mutmainnah). (Othman Napiah: 1994: 63)

Human Development Needs

Based on the nature of human body and spirit as discussed above, the development of human being cannot be perfected if only one aspect only given attention. Human health only in terms of his bodily health, but not in spirit will not be a perfect human. This is because the human beings will not be able to curb their own desires as each of which will be based only on physical satisfaction.

Instead, a healthy human soul, but not physically, would not be a perfect human being because it will not be able to function as a normal human. An unwell body will not be able to do any physical work, including carrying out its primary task to satisfy basic needs while the satisfaction of physical needs is important to develop all aspects of the soul. Human development is very important to make people truly integrated the development of body and soul. What is common nowadays is the development of human resources rather than human development. (Amina Hj. Noor, 1997: 159)

Development Modules of holistic human development

The module of human resources development in the West is strongly emphasis on the achievement of intellect and physical endurance and lacking or even denying the importance of spiritual realities and the benefits of inner strength. (Shaikh Mohd Abduh: 1970: 146) In addition, the module is seen as a tool for people who can always be manipulated for other needs or intention. Therefore, the Development Modules of holistic leadership must be introduced to add, complement and balance the Western module.

This module should be planned and in line by taking the following assumptions:

- a) Development activities are not likely to go smoothly if the inner strength of human resources is not developed in advance.
- b) Strength to create an external drive or an effective mobilization cannot be achieved without motivation and mobilization of internal power source first.
- c) The spirit of resistance and struggle would not remain viable without a growing sense of working for the pleasure of Allah.
- d) The physical endurance and spiritual union is not likely to arise without effort to build internal strength.

Development Module of holistic human development goal is to create understanding and awareness among all people and nations on the need to change, build and maintain the attitude of the people (and fighters) the best, before the country and the Creator.

This module also aims to build bridges of knowledge that connects Western and Eastern approaches and local approaches, as well as the religious approach - Islam, in order to put the perspective of people and mobilization drive in the proper place.

The Module of Holistic Human Development Methodology

The module is an emphasis on understanding and appreciation of knowledge, skills, and a creation of a spiritual atmosphere that is expected to change the attitudes and value systems. This is a multi-disciplinary module that runs on extensive training.

In general, the module consists of four components through various activities which are:

- a) Classroom activities. Lectures, forums, discussions and workshops to expose the aspects of the drive or the external and internal mobilization.
- b) Spiritual activities. Prayers, morning lectures, evening lectures, qiamullail, halaqat and etc. for spiritual strength and awareness of the purpose and responsibilities of life.
- c) Leisure activities. Emphasize the physical in order to produce physical endurance.
- d) Co-curricular activities. Inculcate visits and picnic to create a feel of camaraderie.

The combination of these four events will unite the spiritual and physical strength, creating a sense of unity and togetherness on slavery every soul to God, which eventually will create a permanent work force.

Conclusion

In conclusion, all human activities should be conducted in accordance with the teachings of Islam and its nature. In order to achieve unity as shown in several examples above, this development should be done according to specific process repeatedly. Repetition of this process is necessary because it is associated with human behavior itself. The attitude or problem can be changed eventually according to circumstances and situations. This repetition is necessary to make a temporary habit and change the attitude to a more permanent in nature.

Efforts to develop a holistic human development need to start from the faith and themselves, before family, community and country. Similarly, spiritual development must precede the development of the material. Human need to be trained to do good and sincere as what laid Islamic discipline and it must be a continuous one. In addition, they have to push themselves against the demons and desires of the world to face global economic transformation..

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