

“DIGITAL PUBLIC RELATIONS DEVELOPMENT FOR AGRICULTURAL TOURISM: CASE OF CHALOEM PHRAKIAT DISTRICT OF NAN PROVINCE”

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ABSTRACT:

This study aims to propose a model of shariah governance for Islamic Non-Governmental Organizations. It will define the true concept of shariah governance from a holistic worldview, then to elucidate its theoretical framework for Islamic Non-Governmental Organizations. The issue of defining shariah governance has received a massive amount of attention since the turn of the 20th century. Initially, the governance principles have been practised by most organisations all around the world at all levels. However, there is a great diversity between the principles of governance applied in most Western-led institutions with the principles of shariah governance. This leads to the discussion on revisiting the concept of governance from a shariah perspective. The study utilises the grounded theory, which is a qualitative approach that generates theory from observation. In addition, data collection is also supported through a semi-structured interview method and focused group discussions. The data of this study were then analysed using thematic analysis. The study makes it clear what is a theoretical framework that constructs this model. This model has a flexible theoretical framework which is explained by essential components which are Iman, Islam and Ihsan, and based on the concept of khalifah. This paper emphasises that shariah compliance is the fundamental element of shariah organisation and thus, shariah governance is an ultimate approach to ensure such observance and hence increase the level of public trust in Islamic Non-Governmental Organisations.

Keywords:

Islamic Non-Governmental Organization, Shariah Governance, Non-Profit Organization, Humanitarian Mission.

Article Received: 18 October 2020, Revised: 3 November 2020, Accepted: 24 December 2020

INTRODUCTION

Governance is an essential concept in any organisation. Irrespective of their status – profit-based or non-profit. This concept has been gaining traction as this tool will guarantee an organisation's sustainability (Abdul Hadi, Fazilah, & Md Ishak, 2005; Bandsuch, Pate & Thies, 2008; Cadbury, 1992). For decades, Islamic Non-Governmental Organizations (henceforth NGO-i) have played an essential role in the international community. Not only do they involve and contribute substantially to emergencies or vulnerable circumstances, but they are also actively participating in collaboration with many nations and international agencies in global development programs. NGO-i has been developing drastically, giving various services that meet shariah principles. Nevertheless,

all the so-called NGO-i was framed under the conventional framework. It is somewhat problematic as the conventional framework differs from the shariah-based framework. One of the major dissimilarities is at its peak, shariah governance calls for a total obedience to the God's will. Hence, it is difficult to apply shariah to conventional governance organisations which are based on the perspectives which are contradict to the shariah. Hence, there is a need to develop a new framework of governance that could be applied to all NGO-i. Apart from that, conventional governance structure is more focused on preserving the stakeholders' rights; while shariah governance concerns on maintaining the Islamic values of the entire organisation. Although there exists several shariah governance codes, but these codes

are essentially designed for Islamic financial institutions per se. As a consequent, this paper will first review the existing conventional framework, and therefore, it proposes a shariah governance framework to meet the specific needs of NGO-i.

The need for effective governance is critical in non-profit organisations because this organisation also faces pressure from people who need better services and more transparent information. Hence, these NGO-i also need to enhance their governance framework and to satisfy their stakeholders' varying needs. This paper first provides a definition of shariah governance, its research methodology, and the concept of shariah governance. It then discusses the model of shariah governance for NGO-i, followed by suggestions for future research.

METHODOLOGY

This research is fundamental in building a Shariah-compliant governance model for the empowerment of Malaysian NGO-i in carrying out successful humanitarian missions. This research combines three domains, which are concepts, methodologies, and substantive. This study uses qualitative methods involving the method of analysis of documents, interviews, and focus group discussion (FGD). Hence, the nature of this research is fundamental and its outcomes a new model. This qualitative study used the grounded theory method that generates the theory of the observations.

This study examined several concepts and terms related to shariah governance from various points of view. This study involves two main methods which are theoretical and empirical research methods. Through the theoretical method, library study was conducted to gather preliminary information about the governance of NGO-i. The study focuses on the concept, theoretical framework, and guidelines of shariah governance. Through this method, secondary data were collected and reviewed. It involved the review of books, and academic articles. The study

examined the relevant governance documents conducted in Malaysia. The results of this study will allow the researchers to assess the current position of existing shariah administration in Malaysia. The empirical method of investigation also involved collecting primary data. The purposive sampling method was to select those who have direct involvement in NGO-i in Malaysia as well as shariah governance experts. This study used a semi-structured interview with NGO-i leaders who are active in global humanitarian missions. Apart from that, the interviews were also conducted with shariah governance experts to obtain views related to the NGO-i governance model, making sure that it is in line with the shariah guidelines. Meanwhile, for the FGD, ten humanitarian activists were involved in sharing their practices in carrying out their humanitarian missions.

The textual data as well as transcribed interviews were analysed using thematic analysis methods to identify emerging themes to achieve the study's objective. The NGO-i shariah governance model is then developed based on these themes.

THE CONCEPT OF SHARIAH GOVERNANCE

There are several shariah governance rules or guiding principle issued specifically for Islamic Financial Institutions by several countries such as Malaysia and organisations or institutions like Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI) and IFSB. But the problem with these rules is that firstly; it does not apply to general Islamic organisations, and secondly; it is not universally binding, and it cannot be equally adopted and implemented to all the Islamic organisations. Henceforth, there is an urgent need to develop a standardised code of shariah governance for all Islamic organisations, regardless of their locality (Muneeza & Hassan, 2014). Compliance towards shariah governance is vital for Islamic Financial Institutions (IFIs), as it differentiates the

fundamental element between conventional financial institutions and IFIs. The presence of shariah elements in the governance of IFIs is acknowledged as shariah governance. Shariah governance is a mechanism at the institutional, industrial, and national levels that confirms an IFI only proceeds and implement shariah-compliant activities, goods and services (Chowdhury et al., 2015). There are lack of studies conducted on shariah governance and compliance instead of and its impact on business performance (Tazilah et al., 2017). Good governance is a necessary in safeguarding the values needed by diverse stakeholder groups, and it improves the performance of corporations. Governance practices and shariah governance disclosures support the continuity of a organisation and help to increase the confidence of the society and shareholders (Fahru, Abdullah, & Muda, 2018).

Shariah governance is equally essential to corporate governance since shariah governance plays a critical role in ensuring the IFI's compliance with shariah (Haqqi, 2014). Nowadays, Shariah governance is becoming more various and progressive, in consistent with the growth of the Islamic finance industry globally. Given the remarkable development and growing sophistication of the Islamic finance sector, the rapidly developing industry has proved stimulating for the shariah governance practices. Consequently, each jurisdiction has adopted different approaches to developing and encouragement its shariah governance framework (Hasan, 2011). Additionally, non-compliance towards shariah aspects and principles would expose the IFIs, especially Islamic bank, to the risks, such as reputational risks and fiduciary risk. Shariah governance and Corporate Governance are different because the objectives of both are unique (Muneeza & Hassan, 2014). However, in shariah governance, the decisions of the corporation would be based on shura or consultation. The main objective of shariah governance is to promote the adoption of all shariah requirements by all IFIs. Corporate

governance emphasises the moral and ethical aspects of dealing with the business of company. Good corporate governance improves an organisation's reputation to be more attractive to clients, shareholders, and dealers. There are three fundamental principles of corporate governance namely "accountability, transparency, and trustworthiness". The practice of corporate governance emphasises leading the companies' business and affairs towards improving commercial wealth and corporate accountability with the crucial objective of realising long-term shareholder value, whereas taking into account other stakeholders' interests. From the Islamic worldview, the concepts of tawhid (oneness of Allah), khilafah (viceregency), shura (mutual consultation), and brotherhood become the core of the framework (Hasan, 2012; Muneeza & Hassan, 2014; Sulaiman, Abd Majid, & Ariffin, 2015).

Hasan (2011) asserts that shariah governance is different from Western-inspired governance because it is based on the principles of monotheism and shura. Moreover, Stankowska (2014) argues that the concept of governance is also different in different societies and countries. Cultural differences in a country also influence the concept of good governance. The six combinations of principles as an NGO that can be said to be superior is non-government, "non-governmental, non-profit making, voluntary, of a solid and continuing form, altruistic and philanthropic" (Shinichi, Tejapira, & Thongyou, 2004).

The operation of NGOs, whether at the international, national, regional or community levels depends on financial resources, network capabilities and target groups. In Malaysia, NGOs consist of various backgrounds and have various functions and roles (Alatas, 2003). The main principle that needs to be present in governance is the concept of TREE (Transparency, Restore accountability, Effectiveness and Efficiency).

It is based on the management of Saydina Umar. Next, according to Ismail (2017) good governance gives awareness to human beings

about the Islamic view of the world, the value system, morals and also human responsibility as the caliph of Allah S.W.T. Arif, Markom, and Ismail (2017) explained that shariah governance practices *wasatiyyah* values. Islamic shariah is an integral or comprehensive and perfect life guideline for all problems of human life as well as individually, a society so that it is the administration of a country.

This paper emphasises that shariah compliance is the core element of shariah corporation and thus shariah governance is an ideal platform to ensure such adherence and thus boost up the level of public confidence in shariah corporation (Abd Aziz & Abd Ghadas, 2019).

THE MODEL OF SHARIAH GOVERNANCE

The i – Governance model is an NGO-i shariah governance model in Malaysia to strengthen the global humanitarian mission. The i - Governance model consists of three main principles, namely *Iman*, *Islam* and *Ihsan*, which are centred on the concept of the caliph. The implementation of good governance starts from the human being who is assigned to be the caliph on earth. The concept of men as a caliph is central to this model. Therefore, perfection in Islam can be understood in a practical form that includes faith, Islam, and compassion. Faith becomes the basis of faith for Muslims who focus on believing in its pillars with full conviction. As a result, the concept of monotheism can be strengthened, and justice, integrity and accountability can be achieved in an NGO-i.

Islam is a manifestation of faith by doing practices such as shura, brotherhood and respecting the rule of law of the country based methods and means that outlined by shariah. It will lead to the completion of five aspects in the *maqasid shariah* (the objectives of shariah), namely the preservation of religion, life, intellect, lineage and property. The element of *maqasid al-shariah* is the core of measurement because it fits all aspects of life. Doing a job brilliantly,

transparently, effectively, efficiently and with the motivation of volunteerism because expecting the pleasure of Allah SWT is included in the environment of kindness as has been explained by the Prophet SAW in the hadith. This principle forms the basis of NGO-i governance in terms of organisational structure, funds, collaboration, services, and documentation.

Figure 1: i-Governance's model



ESSENTIAL COMPONENTS OF I-GOVERNANCE

There are three essential components in the i-Governance model (*Iman*, *Islam* and *Ihsan*) that is based on the concept of *khalifah*. A brief description of each element is as follows:

Khalifah: In terms of language, the caliph means the supreme leader (Ibn Manzur, 1999; Al Muhsin et al., 2020). Coinciding with the intention of the caliph, human beings are the leaders of this world. Therefore, the role of human beings as caliphs will determine the success of the governance of an organisation. As a leader, human beings are endowed with minds that are not given to other beings and thus, human creation is the best of creation. The Holy Quran and the tradition of Rasulullah SAW discuss the concept of leadership, extending from the role of leaders discussed by the west. It looks from a broader perspective by stating that human beings are the caliphs of God who have three significant tasks, namely human beings as managers, administrators, and leaders. Firstly, as a manager, one must do his best to ensure that the ultimate goal of man is to achieve real success (*al-falah*) is achieved. While the role of an administrator, it

is necessary to ensure that people in need of humanitarian assistance are managed fairly and equitably without oppression, and no waste occurs. The last role is as a leader who must lead the organisation or NGO towards real success (*al-falah*) and stay away from all that is wrong.

The importance of this human quality is also beginning to be discussed in understanding the implicit and explicit meaning of human governance as opposed to corporate governance. Human governance is seen nearer to human nature and meets the needs of Islamic shariah-based organisations. Human governance is a form of interior control born of solid faith. It can be a guide to individuals in accomplishing their obligations and tasks with full wisdom per the requirements of *maqasid al-shariah*. Whereas corporate governance is a form of exterior control expressed in the method of rules, laws, codes of morals and others which aimed at ensuring the target of corporate organisation is realized (Arfah & Aziuddin, 2008; Aziuddin, 2010; Dzulkifli, 2013; Intan & Mohd, 2014). Therefore, the quality of human beings will affect good governance as can be emulated from the fourth caliph, namely Saidina Umar.

Iman: Imam al-Syafi'i (nd) presented Iman knows with the heart, acknowledging with the tongue, and doing good deeds with the pillars. All the actions or work of the individual will continue to be associated with the level of faith and faith in him, whether he truly believes in Allah SWT or otherwise. Therefore, this philosophy or concept through the principles or values of monotheism becomes the core of a person's faith in planning, planning, formulating, implementing and evaluating management for humanitarian activities carried out by NGOs (Hassan, 1992). It clearly shows that the concept of monotheism, which is holistic and integrates between materialistic and spiritual, is very different from the philosophies that are not directly presented by

Western scientific knowledge (Kamri, 2015).

Islam: Islam is a revealed religion with the core of tauhid or the oneness of God that was sent down by Allah SWT to the Prophet Muhammad as His last messenger and applied to all mankind. The teachings cover all aspects of human life (Jamal, 2011). In principle, the implementation of Islamic teachings aims to save and maintain the benefit of human life and avoid all evils. All organisations that are labelled as religion should promote a work culture that complies with the will of Islam holistically. The application of this shariah-based work style can be a guide for volunteers from committing any mistakes and free from elements that are clumsy with religion.

Ihsan: The meaning of Ihsan as explained by Rasulullah SAW accepts this hadith of Abu Hurairah, namely someone worshipping Allah SWT as if he saw Him. If he does not seek to see Allah SWT, then Allah SWT sees all his deeds. Worshipping Allah SWT means devoting oneself to him by worship according to the rules and the best possible way is either in *zahir* (outward action) or inwardly, i.e. sincerity in intention. Ihsan is an Arabic word which means "perfection" or "best". The concept of Ihsan involves aspects of the relationship between humans and their creators which will give birth to nature and work culture that emphasises aspects of quality, perfection and brilliance. Therefore, in the context of governance, the value of Ihsan will become the basis for the brilliance of an NGO. This aspect is often expressed as "professionalism" or high quality and work efficiency to produce perfection.

The result of faith, Islam and compassion that is believed and practised will lead to the success of the global humanitarian mission supported by NGO-i. On the other hand, if these three principles are not believed or believed without practices that demonstrate the beliefs held, it will not produce a positive effect on the development of an NGO-i.

THE INTEGRAL COMPONENTS OF I-GOVERNANCE

The essential components of i-Governance generate another integral element identified to be integrated into the model. A brief description of each element is as follows:

a) Iman in i-Governance generates another integral element, which includes tauhid, integrity, justice and accountability. These elements complement the basic principle, which is faith.

Tauhid: Tawhid is a human commitment to Allah, which does not recognise any power other than the power of Allah. The method of the epistemology of tawhid gives a unique value compared to conventional governance where it is a process of an individual or organisation changing or transforming into an individual or organisation of Islam. Islam emphasises human relationship with its creator. A Muslim will not succeed if, in his heart, he does not have a strong and steadfast faith. Values or principles of faith are critical to ensure that every practice gets the pleasure of Allah SWT. The management system of a quality organisation must be tied to this concept of monotheism because it is the essence of the teachings of Islam itself.

If an employee in the organisation has strong monotheistic principle, he will surely perform the responsibilities and trust given as best as possible. Even this will lead to the rigorous effort in promoting justice. All the workforce in NGOs, from the management to the volunteers, will ensure that justice and fairness in the granting of rights will be obtained by each party involved.

Integrity: Integrity, in general, is a superior quality that must be present in an individual and organisation. Losing the value of integrity in an NGO will result in malpractice and misconduct in the organisation. Therefore, volunteers need to carry out all the trusts properly so that the level of people's trust in the NGO is not affected so that it can cause the public to lose faith in the NGO. Therefore, this value of integrity is very much related to faith because faith is the basis of righteous deeds and noble morals. So, one's

integrity is not enough without faith or faith, which is the basis of all pious deeds, whether doing good deeds or abandoning evil and rejecting it or opposing it.

Justice: The concept of justice in Islam is the concept closest to piety in Islam (al-Maidah 8). It is the fundamental factor that distinguishes between Islamic and conventional systems. Justice is the principal value because the opposite of this nature is the nature that transcends the boundaries of tyranny and oppression. One of the most significant contributions of Islam to mankind is the principle of social justice and its implementation in every aspect of human life. Islam provides a rule that can be implemented by everyone. Every member of society is encouraged to thoroughly improve the material life of the social system (Afzalur, 1995). Therefore, in the context of NGOs, social justice that is enforced is fair treatment equally in providing humanitarian assistance, regardless of gender, dignity, nation, or religion (Juhaya, 1995).

Accountability: Accountability is responsibility, answerability, responsibility, and the expectation of account-giving. As an aspect of governance, it has been central to discussions related to problems in the public sector, non-profit and corporate industries. In terms of leadership, accountability is the acknowledgement and supposition of responsibility for actions, goods, judgments, and policies including the administration, governance, and operation within the scope of the role or occupation position and including the duty to report clarify and be accountable for resulting significances (McGrath & Whitty, 2018). Islam elucidates the concept of accountability as a trust that must be borne by every individual. It will be questioned before Allah SWT all his actions in the hereafter. In an NGO, accountability becomes a so-called humanitarian mission that is carried out responsibly, and the attention of this responsibility will be questioned and interpreted by Allah in the hereafter.

b) Islam in i-Governance is a manifestation of Iman generates another integral element, which are *maqasid al-shariah*, brotherhood, the rule of law and *shura*.

Maqasid al-shariah: *Maqasid al-shari'ah* is translated as the goals and objectives of the Islamic law. The term *maqasid* is rooted from its singular word that is *maqsad*, which means the straightness of a path (*istiqamat al-tariq*), equilibrium and justice (*al-'adl*), and directive endpoint (*al-i'timad*) (Al-Kilani, 2009). Additionally, it comprises the goals upon which the Islamic law is ordained and to which all human deeds are guided. Five crucial elements (*al-dharuriyat al-khams*) namely religion (*al-din*), life (*al-nafs*), intellect (*al-'aql*), lineage (*al-nasl*) and property (*al-mal*) should be used as pillars in governing manage an NGO. *Maqasid shariah* has been discussed by the jurists to illustrate that Islam revealed by Allah SWT is to give goodness and benefit to mankind. The well-being of society will be guaranteed if these three problems can be met in a balanced way. The determination of this concept of *maslahah* in carrying out the mission of humanity openly has preceded the concept of human rights care found in the Western world in the context of this modern age. Therefore, this *maqasid*-based governance is a yardstick for the success of an NGO in carrying out volunteer activities.

Brotherhood: The Prophet has exemplified the Muslims as one body in their love for one another that each body part are interconnected, so as the Muslim believers are having empathy and taking care for each other. As brothers and sisters in Islam, the Muslims have rights related to the religious society, including the right to be treated properly, to be prayed for, to be greeted with peace, to be visited when sick, and to enjoy kindly friendship. This sense of brotherhood or *ukhuwwah* makes this work of volunteerism a responsibility that must be borne when seeing their relatives in trouble. This *ukhuwwah* link is not only to the people who receive assistance but

also to fellow NGO members who carry out humanitarian missions. This is as Rasulullah saw described that a Muslim is a relative of another Muslim. Therefore, it is the duty and responsibility of every Muslim to help and lighten the burden when calamities and difficulties afflict some Muslims.

The rule of law: Sovereignty is the central aspect that shapes the constitutional principles of a government or state. Sovereignty also gives legitimacy to the formation of a government or country (Immanuel, 2004). The constitutional principles of a state include the political and legal system formed by the concept of sovereignty upheld. Sovereignty is also defined as a government that implements *de facto* administrative control (administrative control) over a country, and it does not, and it is not subject to other governments in its country (Greenberg, 2012). In the context of NGOs, the rule of law must be adhered to as much as possible in carrying out humanitarian missions. Compliance with these laws is essential in maintaining both the country and the NGO.

Shura: Islam suggests *shura* as not only a political notion or standard for the organisational constitutions perceived by some jurists, but it is a legal foundation to the societal system, that is bound by the human rights, the power of the ummah and social obligation. Thus, the application of *shura* is not confined to Islamic administrative system only but also relates to rights of human being and his essential liberty to decide for his benefit and betterment of the ummah (Abd Aziz & Abd Ghadas, 2019). It is highly recommended for the NGO to practice *shura* policy as it promotes good decision-making structure through teamwork and cooperative responsibilities.

c) Ihsan in i-Governance generates another integral element, namely volunteerism, excellence, transparency, effectiveness, and efficiency.

Volunteerism: Hweiki & Mauck (1993) define volunteering as an unpaid job. Similarly, Kemp

(2002) and Finkelstein and Brannick (2007) refer to volunteers as individuals who involve in charity work without hoping any kind of compensation. Those who like to engage themselves in voluntarily activities and programs are recognized to have a better personality than those who are never to do so (Mellor et al., 2009). Volunteerism is one of the traits born of the principle of kindness. Volunteerism is the primary driver and pulse of NGO work in carrying out humanitarian missions, indirectly expressing the nature of empathy among volunteers.

Excellence: Excellence means the state or quality of excelling or being exceptionally good; extreme merit; superiority. Excellence is two-faceted: on the one hand, excellence is a concept that applies to one-person entity or thing regarding itself and its capabilities. On the other hand, the excellence of that entity, person or thing is always measured against the capabilities of the other people, things or entities of its kind. Good governance practices in NGOs need to be cultivated to ensure continued excellence. Doing something brilliantly is also one of the applications of the value of kindness in life.

Transparency: Transparency is essential in NGOs, in particular, to ensure that donors get clear and accurate information on where their donations are channelled (Arif & Markom, 2018). Transparency is the perceived quality of intentionally shared information from a sender (Ball, 2009; Schnackenberg & Tomlinson, 2016). Transparency in information sharing to stakeholders is also highly emphasised in best governance. It can be seen through a clear and easy-to-understand work process, delivery, and access to information by relevant parties, especially contributors.

Effectiveness: The effectiveness is the indicator set by the ratio of the result attained to the one activity to meet (Mihaiu, Opreana & Cristescu, 2010; Productivity Commission, 2013). Effective work is concerned with designing, scheduling, and implementing appropriate decisions for an NGO. Understanding effective is

one way to achieve the objective by choosing the right way from several alternatives, then doing the right work efficiently. The concept of effective governance in this NGO needs to be accompanied by good ethical values such as agreement, diligence, accountability, fairness, sound design and so on that should exist in the leaders and people today as looking at the success achieved during the era of Islamic rule that is so famous and glorious that it becomes a model and example to be followed by all communities and countries around the world throughout the age.

Efficiency: Efficient is "productive of desired effects; especially productive without waste" (Merriam-Webster); "working productively with minimum wasted effort or expense" (Productivity Commission, 2013). DeToro & McCabe (1997) define such term as "meets all internal requirements for cost, margins, asset utilisation and other efficiency measures." Efficiency requires someone who volunteers to complete work quickly, safely and on time. It also requires a volunteer to work optimally without spending a lot of money to achieve the goal of doing humanitarian missions.

THE ASPECT OF I-GOVERNANCE

There are four essential elements and integral components to NGO-I governance, which includes: organisation, funding, collaboration, services and documentation. A brief description of each aspect is as follows:

Organisation: An organisational journey that is structured and systemic and applies the principles delineated in Islam becomes a tool that can eliminate undesirable indicators such as misuse of power and exploitation. The function of structuring an organisation incorporates various methods of effort, accountability, authority, delegation and power (Rahman & Al-Buraey, 1992). In other words, organising is a systematic arrangement that uses human resources and other sources to be collected and adjusted to achieve organisational objectives, organising or compiling

needs to use the essential and integral principles discussed. An NGO as an organisation needs to be structured within the framework of faith, Islam and Ihsan.

Funding: The fund aspect needs to comply with governance standards from a shariah point of view. The collection, use and distribution of funds should also be done within the framework of compliance with the principles of faith, Islam, and charity.

Collaboration: Cooperation is an important aspect to be highlighted due to the need for an NGO-i to cooperate with NGO-i and other agencies to increase and improve the reach of their humanitarian aid missions. Collaboration is a process in which entities share information, resources, and responsibilities to jointly plan, implement, and evaluate a program of activities to achieve a common goal. Thus, collaboration involves the mutual engagement of participants to solve a problem together, which implies mutual trust and therefore takes time, effort, and dedication (Camarihna-Matos & Afsarmanesh, 2008).

Services: The services offered by NGO-i should take into account the principles of faith, Islam and charity. Ignoring these principles will result in the occurrence of services that do not meet the maqasidshariah and do not achieve the goals set by an NGO. Good services not only good governance can enhance the image of the country

Documentation: The documentation aspect needs to be emphasised because it is a manifestation of the trust that has been given by the public to an NGO-i to manage and distribute the funds provided to fulfil and achieve the global humanitarian mission. It is also in preparation to ensure that all decisions that have been made by an NGO are complied with and implemented by every member of the organisation whether it touches on technical matters, modus operandi or policy matters of those organisations.

8. Conclusions

The i – Governance Model is an NGO-i shariah governance model in Malaysia to strengthen the global humanitarian mission. i - Governance aims as a guideline for governance to NGO-i on the ethics and principles of shariah-compliant governance, providing exposure on the framework, policies, operating manuals and implementation of shariah-compliant, as well as legal, moral and integrity requirements to ensure NGO-i can carry out its responsibilities transparently, accountably and prudent in resolving issues related to transparency and injustice that occur for the third sector, namely non-governmental organisations (NGOs) in general, and NGO-i (Islamic NGOs) in particular. It is a crucial wasilah to help the government sector (first sector) to address various social needs, including humanitarian issues. The sustainability of the reputation of an NGO-i is highly dependent on the trust and confidence of the public. It will be compromised when there is a weakness or failure in the governance of this NGO-i. Failure to improve the reputation of NGO-i will lead to abuse of power and position or breach of trust that complicates the social development agenda of society and the implementation of the humanitarian mission of the universal ummah. The construction of this model is a catalyst to ensure a high level of integrity so that the services and volunteers of NGO-i are always maintained.

ACKNOWLEDGMENT

The authors express the highest gratitude to Center for Research Excellence and Incubation Management (CREIM) and Faculty of Islamic Contemporary Studies, Universiti Sultan ZainalAbidin for sponsoring our research project (UniSZA/2018/DPU/29).

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