

**Malik Bennabi's Inspiration to Mahathir Mohammad
in Transforming Malaysia's Development**

دور محاضر محمد في تجسيد التنمية في ماليزيا وفق افكار مالك بن نبي

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Abstract :

The Malaysian experience in development is considered one of the most successful experiences of that is characterized by its specificity and importance for the third world countries, which can be followed in its footsteps to get rid of underdevelopment and economic dependence. Malaysia has risen and made a qualitative leap in its economy in the economic field during the past four decades thanks to education and adopted the renaissance ideas of Malik Bennabi, who focused on the human being and based his theory on morals, education and teaching. This is in line with the lessons learned in developed countries which focus on investment in human resource development.

Key words: Malik Bennabi, Development, Malaysia; Education

ملخص:

تعتبر التجربة الماليزية في التنمية من التجارب التي تمتاز بخصوصيتها وأهميتها بالنسبة لدول العالم الثالث والتي يمكن السير على خطاها للتخلص من التخلف والتبعية الاقتصادية، فدولة ماليزيا نهضت وقفزت باقتصادها قفزة نوعية في المجال الاقتصادي خلال الأربعة عقود الماضية بفضل التعليم حيث تبنت أفكار النهضة لمالك بن نبي الذي ركز على الانسان واعتمد في نظريته على الاخلاق، التربية والتعليم. فالدول المتقدمة هي التي تستثمر في الانسان.

كلمات مفتاحية: مالك بن نبي، التنمية، ماليزيا، التعليم.

1. INTRODUCTION

The dismal failure of the Third World countries in general and Muslim countries in particular to achieve the result of their independence is because of the ideas paucity. The most glaringly reflected in the economic turmoil in the Muslim countries whose economies are still directed to serve the world capitalism, while the larger part keeps on to suffer from poverty, disease, and ignorance (Bennabi & Rashid, 1994, pp.478). However, more than a quarter of a century, Malaysia has succeeded in positioning itself as a pioneer of development that has made this country as one of the most economically firm countries. In recent years, there has been a shift in the balance of global economic power in favor of economically developing countries, particularly the Asian continent.

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This century becomes Asia's par excellence considering the achievement of countries within it, particularly Malaysia, with its growth and leadership in several areas of the economy. The development experience in Malaysia is an important experience that can be followed by third-world countries. Malaysia has risen and at the same time experienced a qualitative and quantitative leap in its economy over the last four decades. The country that previously relied on exports of simple raw materials today becomes the largest exporters of technology goods and technology industries in Southeast Asia.

The thesis of Jaf (2014, pp.1-2) asserted that Mahathir Mohamed is considered as the initiator of Islamization policies run by the Malaysian government. He has strengthened the presence of Islam both on public and private environments. He has been recognized by most of the prominent religious leaders of Muslim countries as a Muslim leader who has contributed to 'Islamic revival' and has promoted Islamic existence around the world. In addition, he has been recognized also as one of the most outspoken voices from the Muslim world. Many of his views on different matters, especially his critical views of the Western powers, have had a great echo in the international media.

Moreover, during the world economic crisis in 1997/1998, Manan and Putra (2019, pp.19-21), Sigit (2020, pp.43) noted that Mahathir Mohamad was the key in maintaining economic stability when the neighboring countries experienced economic crises. Mahathir at that time also refused the offers of soft loans from the international financial institutions and rejected the order to raise interest rates to maintain its currency. Bank Negara Malaysia even chose to reduce the interest rate gradually. All the measures taken by Mahathir to control Malaysia proved successful and made Malaysia a survivor of the huge debt felt by other countries. Malaysia is the only country that is free and frees itself from the world economic crisis without the need to "bind" to the conditions set by the international financial institutions as applied to other countries in Asia. When other countries have difficulty facing the economic crisis, Malaysia is inaugurated the Twin Tower as a symbol of the progress and civilization of Malaysia in the international community.

Thus, Malaysia's development experience and the leadership of Mahathir Mohamed are worth studying. There are many lessons that can be learned from these two experiences to make Malaysia one of the world's economic leaders. Despite its small area with a Muslim majority population, the country is able to occupy an equal position with developed countries thanks to its investment in people, focus on the education system, and integrating community values and Islam's spirit with economic performance to achieve a revival in all sectors.

Referring to Manuty (2019, pp.49), Malek Bennabi's ideas had been promoted in Malaysia since the early 1970s. Since its founding as an Islamic religious movement in July 1971 at the Faculty of Islamic Studies at the Malaysian National University, the Malaysian Islamic Youth Movement (ABIM) has played a large role in promoting Bennabi's ideas for doing the reform in this country. It can be stated, this is the first Islamic movement in Malaysia to promote the name Malek Bennabi and his grand ideas on how to revive the revival of Islam in the country and the region.

Malek Bennabi focuses on investing in people. Countries that want to achieve progress must invest in people, or what is currently known as human capital investment. Malik Bennabi relied on his theory of morality, education and learning. Before an individual claims his rights, he must do his duty first and foremost serve the society with dedication and sincerity. Then, to build civilization, Sudrajat (2010, p.10), Arini (2020, p.52) explained that Bennabi mentions three important elements, namely: humans (*insan*), land (*turab*), and time (*waqt*). Between the three, Bennabi places humans in a central position. Humans are the main tool of society. If humans move, society and history also move. On the other hand, if humans stop, society and history have also stopped. The big challenge facing humans in this context is how to create humans who are able to use their land, time, and creativity to build civilizations and create history.

Furthermore, Zubaidi, Majid, & Muttaqin (2020, p.286), Sudrajat (2010, p.12), Arini (2020, p.51) mentioned that Bennabi also emphasizes religion as the catalyst of civilization. Religion thought must drive the soul (spirit) as a source of change. Faith underlies all human activities and science underlies the social functions of humans to create the entire character of a civilized society and then create a historical function. Bennabi's thinking is understandable because he analyzes that the Muslim society has disoriented and lost its identity. Patria (2021, pp. 76), Bennabi & Rashid (1995, pp.106, 112), Bennabi & Rashid (1996, pp.300). Confirmed that Bennabi has provided a strong and rational explanation for why this happened. Colonialism in the political field, exploitation in the economic sector, and other factors such as dependence on other countries in various aspects are the causes.

Therefore, this paper answers the following questions: What is the contribution of Malek Bennabi's thought in inspiring Mahathir Mohamad in transforming Malaysia's development?

Research hypothesis:

Education according to the Malek Bennabi's thought contributes to inspire Mahathir Mohamad in transforming Malaysia's development.

Research goal:

This paper aims to analyze Malek Bennabi's thoughts in contributing to Mahathir Mohamad in changing the education system so as can realize the rise of Malaysia through the transformation of Malaysia's development.

Research Methodology:

This paper will show the role played by the education sector in economic development in Malaysia, by relying on descriptive, deductive and inductive approaches, to analyze and extrapolate data and documented information by relying on data analysis in the Excel program.

The first axis: the concept of education, its importance and purpose in Malaysia.

The second axis: the role of education in the rise of Malaysia.

2. Concepts about education, its importance and objectives in Malaysia.

2.1 Definition of Education

Education is the process by which societies deliberately transfer the information, knowledge, perceptions, attitudes, values, skills, competencies and behavior they have accumulated through generations. It includes communication aimed at achieving education (Al Nabet, 2016, p. 23). It is an organised process which aims to ensure that the educated person acquires the necessary foundations for knowledge in an organised and intentional way and with specific objectives.

Ibrahim (2013, pp. 3-4) mentioned that education must act on the basis of rationality and diligence (*ijtihad*). Referring to the central thesis of Malik Bennabi, it needs a genuine thought because an enthusiastic advanced society may arise only if it can break free from the intellectual retardation tradition. Bennabi reveals that the wealth of society is not calculated by material ownership, but with thoughts and they emerge only from creative thoughts that will great strides in civilization. In the area of scientific and technological advancement, Bennabi also had encouraged the importance of the investment of skills and competencies in all fields as well as technical and vocational training for the *ummah*. And this is absolutely crucial for the *ummah* to go ahead with the times.

2.2 Importance of Education

Education has a fundamental importance in establishing societies, building their cultures, and developing their relationships between individuals and groups alike. Education is the main engine for the development of nations. Without it, society becomes weak and fragile. The strength of any society lies in its educated and scholars, and the strength and development of society increase whenever the percentage of ignorance in it decreases. A society armed with the weapon of science and education is strong and helps nations and society to rise and progress. Science is one of the

components of life in society. It is not possible to build a developed civilization without one of its pillars being science, because it is the main pillar upon which civilizations are built.

Hussain (2017, p.58,65) explained that Malek Bennabi's thoughts have influenced and colored the work of the Islamization of Knowledge (IOK) considering that Bennabi's work preceded this movement. Bennabi's approach to the problem was centered on issues related to moral, cultural, theological, social, and civilizational. A study by Aomar (2004, p. 11) confirmed that Malik Bennabi has provided Islamic education with a new approach to conceptualizing educational problems and making it a project to promote a new culture and build civilization.

Furthermore, by taking a concrete example concerning the rise of Islamic society and civilization testifying to the profound spiritual and Sociohistorical transformation brought by Islam, El-Mesawi (2006, p.228) mentioned that Bennabi observes the pre-Islamic Arabs had lived in the Arabian Peninsula for so many centuries and faced different historical character and challenges of nature. However, history has not recorded any response on their part to those challenges resulting in any transformation of their life. Similarly, when looking at the economic conditions and the forces and relations of economic production, it will be found that they did not undergo any real change that would make us expect the rise of a new mode of life and a different type of social organization. Yet, with the advent of the Qur'anic revelation and the inculcation of spiritual and moral values it brought, a different type of society and a new civilization have emerged.

2.3 Objectives of Education in Malaysia

Wan, Sirat, & Razak (2018, pp.1) confirmed that the education plays a key role in realizing Malaysia's vision to be a developed nation. Regarding the Malaysia's vision, Mahathir Mohamad (1991, pp.1) mentioned,

".....The ultimate objective that we should aim for is a Malaysia that is a fully developed country by the year 2020..... By the year 2020, Malaysia can be a united nation, with a confident Malaysian society, infused by strong moral and ethical values, living in a society that is democratic, liberal and tolerant, caring, economically just and equitable, progressive and prosperous, and in full possession of an economy that is competitive, dynamic, robust and resilient."

Thanks to Mahathir Muhammad's plans, Malaysia was able to crystallize a national philosophy of education with clear definitions framed by an Islamic value system stemming from a strong political will for advancement and progress through the education portal. In general, education in Malaysia aims to (Sayah, 2021, p. 4):

1. Preparing an active citizen, a product with greater productivity and greater profitability, and capable of facing the challenges of the times.
2. Prepare the individual for a comprehensive, balanced mental, spiritual, emotional and physical preparation.
3. Preparing the individual to take responsibility for national development and to achieve the prosperity of the family, society and the nation as a whole.

Educational curricula are constantly developed by the Curriculum Development Center at the Ministry of Education with the aim of building the Malaysian citizen in a balanced building with Islamic and national values as well as producing a trained and skilled workforce.

2.4 Leadership in the Development of Education

Manan and Putra (2019, pp.12) highlighted that Mahathir Mohamad in 1975 had managed all education in Malaysia. As a knowledgeable, disciplined, and decisive person, Mahathir had succeeded in eliminating various criticisms of the education system. At that time, all Higher Learning Centers were managed under the Ministry of Education's guidelines. Malaysia has also managed to send 500,000 high school students to study at various universities around the world, such as the United Kingdom, the United States, Germany and other countries, which are fully supported by the state.

At the beginning of the 1980s, to increase domestic economic growth, improve human resources, develop technology, and strengthen relations with other countries, Furuoka (2007, pp.508), Sigit (2020, pp.43) noted that Mahathir introduced his foreign policy, namely "Look East Policy". Mahathir believed that Japan and South Korea, two East Asian countries that had achieved impressive economic success, could provide a good alternative development strategy and become role models for Malaysia. By setting Japan as the role model for Malaysia, Mahathir encouraged Malaysians to learn from Japanese work ethics and values. To aid the "transfer of values" from Japan, the Malaysian government launched a new educational program giving scholarships to hundreds of talented young Malaysians to study and earn degrees from Japanese universities.

Then, Furuoka (2007, pp.508), Sigit (2020, pp.43) explained that students who have completed education at the University become a bridge for Japanese and Korean companies to invest in Malaysia. In addition, Malaysia itself provides easier access to Japanese and Korean investors. In the aspect of technology, Japan indirectly transfers technology with the construction of public transport. This certainly makes the Malaysian Community understand and enjoy global technological advancements that have been developed by developed countries. During more than two decades, this policy became the identity politics of Mahathir in leading Malaysia.

A comprehensive plan for the advancement of education has been prepared and its scope has been determined until 2020 so that Malaysia will become one of the advanced countries in the education sector. The most important practical measures in this field were:

1. Sending half a million Malaysian students to Western universities with the aim of transferring the civilization of the developed world to the Malaysian society.
2. The adoption of compulsory education and the punishment of parents who do not send their children to school, which led to a decrease in the illiteracy rate from 47% to 1% currently (2018).
3. Taking care of outstanding teachers by providing incentives and prizes, and creating special schools for outstanding students.
4. Developing educational institutions in terms of quantity and quality and introducing the smart school project.
5. Orienting education to the real needs of the state so that university majors are in harmony with the requirements of the labor market. (Sayah, 2018, p. 10).

3. The Role of Education in the Renaissance of Malaysia

3.1 Malaysia's Development Plan

In line with Malek Bennabi's thought which address humans (*insane*) as one of the important elements, Mahathir Mohamad (1991, pp.8) also thinks the same which his statement shows, *"In our drive to move vigorously ahead nothing is more important than the development of human resources. From the experience in the last two decades of all the economic miracles of the countries that have been poor in terms of "natural resources", it is blindingly clear that the most important resource of any nation must be the talents, skills, creativity and will of its people. What we have between our ears, at our elbow and in our heart is much more important than what we have under our feet and around us. Our people are our ultimate resource. Without a doubt, in the 1990s and beyond, Malaysia must give the fullest emphasis possible to the development of this ultimate resource."*

The Malaysian experience in the advancement of the economy is remarkable for the whole world, with its innovations at all levels, and it is an experience worthy of foresight by countries. And it became among the promising Asian tigers after its economy was largely dependent on the production of rubber and tin. However, it recorded a great leap in the period from 1965 to 1985, and succeeded in diversifying its sources of income. In implementing its development plans, Malaysia relied on the following points:

1. It focused primarily on education and made Japan its first ally in economic development.
2. Attracting foreign investments and drawing attention to Malaysia, especially investment in human capital.
3. Relying on modern technology and training on it, and relying on the English language.
4. Paying attention to industry and new, advanced technologies.
5. The Malaysian government's refusal to reduce expenditures for infrastructure projects, which are the way for the economy to achieve stable growth in the coming years. Therefore, Malaysia's ranking has risen to become among the top five economies in the world in terms of local economic strength.
6. Malaysia has pursued a highly self-reliant strategy by relying on the indigenous people who represent the Muslim majority of the population.
7. Paying attention to the expenditures allocated to major projects, such as infrastructure, base structures, and others.
8. Dependence on internal resources to provide capital to finance investments (Sadiq Ismail, 2014, p. 52).
9. Malaysia's interest in improving the social indicators of Islamic human capital, by improving the living, educational and health conditions of the indigenous population, whether they are indigenous people or Muslim immigrants to which the authorities welcome their settlement.
10. Taking Japan as a role model and following its path in several areas (Al-Hamoudi, 2015, p. 81).

3.2 Positive Effects of Education on Some Indicators of the Malaysian Economy

To realize the Malaysia Vision 2020, Mahathir Mohamad (1991, pp.1-2) has mapped out nine main strategic challenges that Malaysia must overcome,

“The first of these is the challenge of establishing a united Malaysian nation with a sense of common and shared destiny. This must be a nation at peace with itself, territorially, and ethnically integrated, living in harmony and full and fair partnership, made up of one 'Bangsa Malaysia' with political loyalty and dedication to the nation. The second is the challenge of creating a psychologically liberated, secure, and developed Malaysian Society with faith and confidence in itself, justifiably proud of what it is, of what it has accomplished, robust enough to face all manner of adversity. This Malaysian Society must be distinguished by the pursuit of excellence, fully aware of all its potentials, psychologically subservient to none, and respected by the peoples of other nations. The third challenge we have always faced is that of fostering and developing a mature democratic society practising a form of mature consensual, community-oriented Malaysian democracy that can be a model for many developing countries. The fourth is the challenge of establishing a fully moral and ethical society, whose citizens are strong in religions and spiritual values and imbued with the highest of ethical standards. The fifth challenge that we have always faced is the challenge of establishing a mature, liberal and tolerant society in which Malaysians of all colours and creeds are free to practise and profess their customs, cultures and religious belief and yet feeling that they belong to one nation. The sixth is the challenge of establishing a scientific and progressive society, a society that is innovative and forward-looking, one that is not only a consumer or technology, but also a contributor to the scientific and technological civilization of the future. The seventh challenge is the challenge of establishing a fully caring society will come before self, in which the welfare of the people will revolve not around the state or the individual but around a strong and resilient family. The eighth is the challenge of ensuring an economically-just society. This is a society in which there is a fair and equitable distribution of the wealth of the nation, in which there is a full partnership in economic progress. Such a society cannot be in place so long as there is the identification of race with economic function, and the identification of economic backwardness with race. The ninth challenge is the challenge of establishing a prosperous society, with an economy that is fully competitive, dynamic, robust and resilient.”

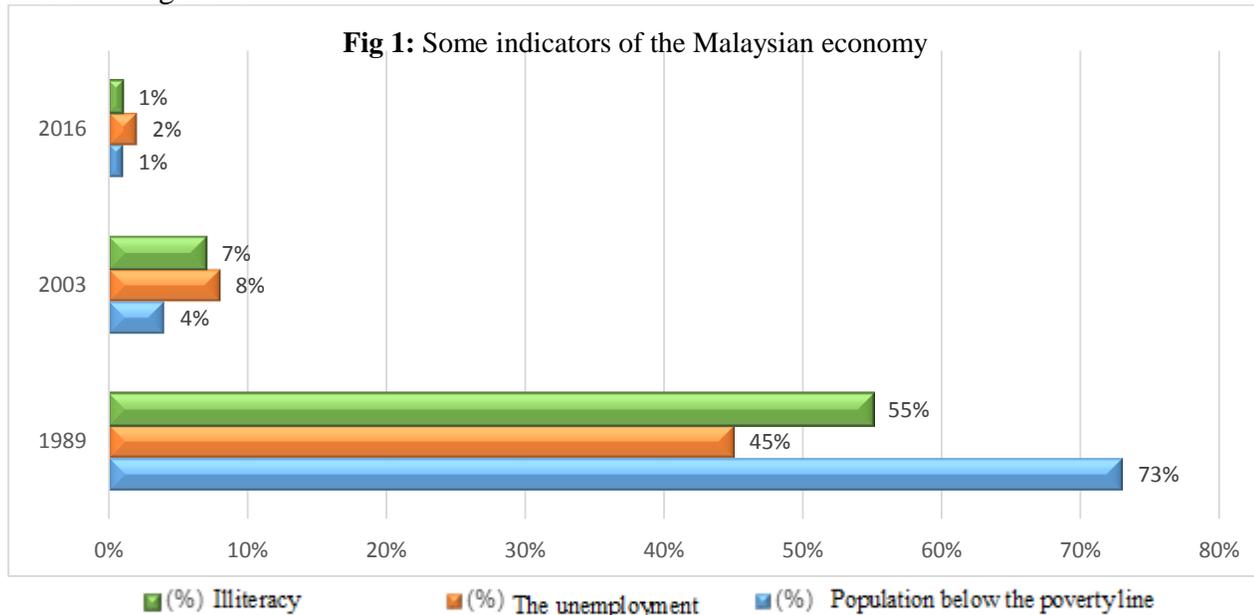
In developing Malaysia's economy, Mahathir Mohamad (1991, pp.2) reminded that, “The comprehensive development towards the developed society that we want - however each of us may wish to define it – cannot mean material and economic advancement only. Far from it. Economic development must not become the be-all and the end all of our national endeavours.”

The study of Asadullah, Mansor, & Savoia (2021) may be one that can show the effectiveness of Mahathir Mohamad's strategy in laying the basis for Malaysia's development transformation. Using cross-country regression and aggregated indices of education, health, poverty, and gender equality, this study produces findings that support the hypothesis that Malaysia's human development progress is remarkable compared to countries with similar levels of economic development, especially for the period 1970-1990. This progress relates to a combination of income-mediated mechanisms, education, health, and infrastructure development.

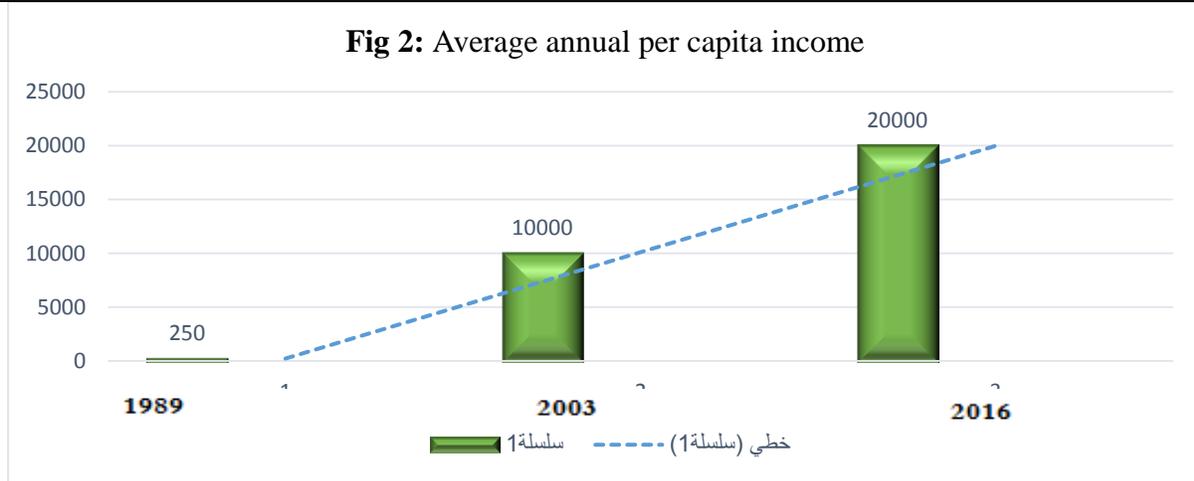
Regarding the education system in Malaysia, Tayeb (2018, pp.218) explained that the education system in Malaysia has succeeded in instilling a consistent ideological orientation, especially after the start of the wave of Islamization in the late 1970s. The ideological orientation of educational institutions in Malaysia has become the motor of the state to act as a cohesive unit towards a common goal. This country has made conscious efforts over the past four decades to instill conservative Islamic values in its institutions, not just within the state bureaucracy, but also in the society at large. The competition between the party, each other in trying to prove which party has the sole right to speak for Islam in Malaysia has resulted in Islamic values and norms that are deeply conservative and pervasively homogenous. So, these values and norms have come to permeate every nook and cranny of the state bureaucracy as well as the general public in Malaysia.

Another success of Malaysia in transforming development is demonstrated by a decrease in the poverty rate and illiteracy rate. Figure 1 shows the poverty rate and illiteracy rate, they are less than 1% in 2016 to reach less than that in 2018, after reaching a maximum in 1989, and 2% for unemployment in 2016 after reaching a maximum in 1989 at a rate of more than 45%.

The average annual per capita income also increased from \$250 to \$20,000 per person annually, as shown in Figure 2.



Source: Designed by the authors based on: (Sayah, 2021, p. 7)



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3.3 The role of education in the renaissance of Malaysia:

Malaysia has become among the advanced industrial countries, in which the industrial and service sectors contribute about 90% of the gross domestic product. This renaissance was able to transform Malaysia from an agricultural country whose economy depends on the export of agricultural commodities and simple raw materials such as rubber, tin and others into an advanced industrial country. It became one of the most successful industrialized countries in South Asia, which led to the strengthening of the financial position of the country as a whole (Lamari, 2015).

Since independence, Malaysia has sought to diversify its sources, as it produces about 600,000 barrels of oil per day (Al Lawati, 2017), but has entered the battlefield of producing many commodities and agricultural and industrial products, which it has developed through skilled labour as well as harnessing the potentials of human capital (Business and Finance Bulletin, 2018).

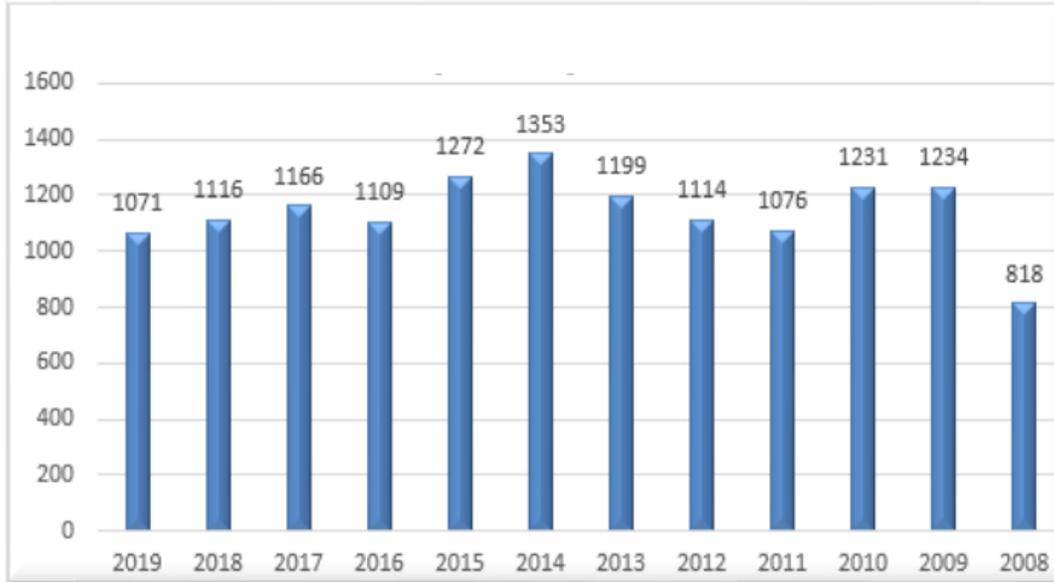
In the nineties, Malaysia entered an important industrial phase by encouraging high-tech industries and paying special attention to them, thanks to the availability of a new generation of educated skilled workers, trained in the latest means, thus being able to prove their existence, and even compete for leadership. More than 15,000 industrial projects have been set up, with a total capital of \$220 billion. Malaysia's industry relied on attracting many foreign investments from the United States and Japan in particular, which helped Malaysia to gain technology and add new products to the list of exports. These include electronic and electrical appliances, as well as textile industry products.

More than 15,000 industrial projects have been set up, with a total capital of \$220 billion. Malaysian industry has relied on attracting a lot of foreign investment, especially from the US and Japan, which has enabled Malaysia to gain technology and add new products to the export list. These include electronic and electrical appliances, as well as textile industry products.

Thus, the industrial sector recorded significant growth, as the share of the industrial sector in the gross national product increased from 13.4% in 1970 to 34% in 1996. This made it in 2017 to be the third economic power in Asia after China and Japan, which was called the “Twenty-Twenty Plan” twenty), so he began to develop exports to revive the economy. Malaysia also aspires to market more than 350 technical products, including electric cars, build an integrated military industrial base by 2050 and launch the first military aircraft by 2030. The industrial added value of GDP increased from 24% in 1960 to about 39% in the year 2017. These projects (15,000 industrial projects) had a great impact and benefit on Malaysia, as they provided two million jobs for Malaysian citizens, in addition to transferring modern technology and developing the skills of Malaysian workers, as Malaysian workers became more efficient and experienced. Also, during the Renaissance, there was a remarkable boom in communications and information projects as an

important component of the development plan. Malaysia relied on the (knowledge economy) and indeed Malaysia has become a regional and global situation in the field of communications, information and the Internet. The number of patent applications residing in Malaysia increased thanks to the education policy adopted from 818 in 2008 to more than 1071 patents in 2019 as shown in the following figure:

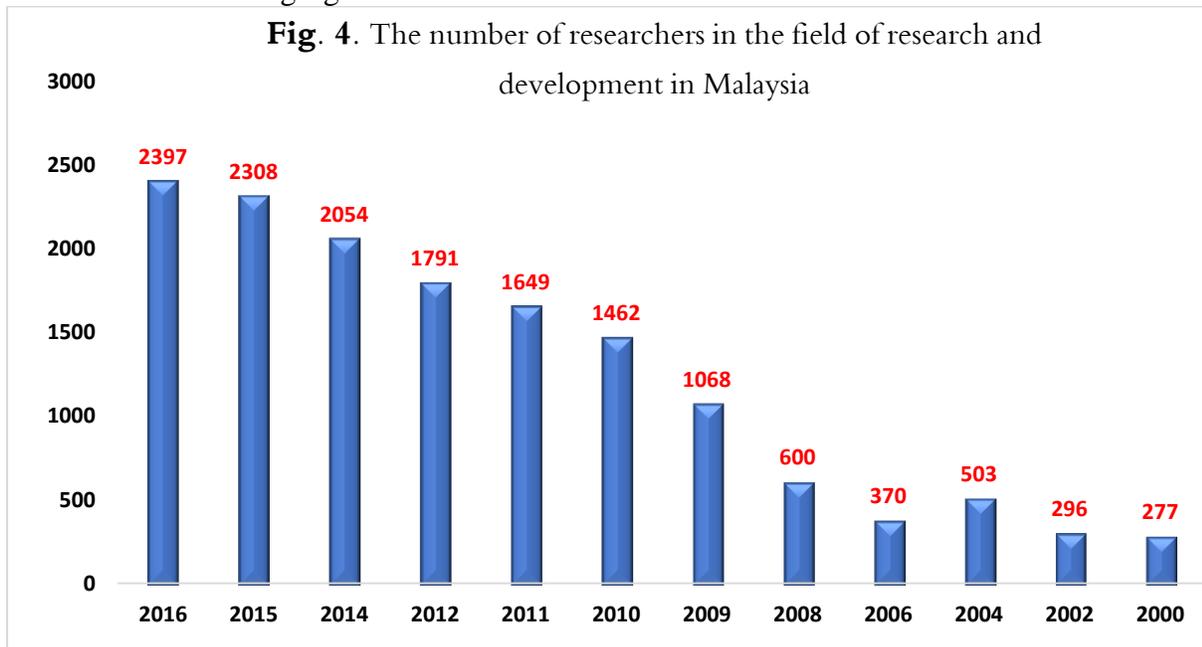
Fig. 3. Patent applications resident in Malaysia 2008 2019



Source: Designed by the authors based on: World Data Atlas. (2019).

Expenditure on education as a percentage of total national income (GNP) in 2019 was about (4%). Malaysia counts about 2397 researchers per million people (in 2016), while it did not exceed 90 researchers per million people in 1996. Researchers in the Research and Development Department are specialists involved in the idea or the formation of new knowledge, products, processes, methods or systems, and in managing the projects concerned. (World Data Atlas, 2020) as shown in the following figure:

Fig. 4. The number of researchers in the field of research and development in Malaysia



Source: Designed by the authors based on: (World Data Atlas, 2020)

The value of high-tech exports in Malaysia is estimated at 86,554,988,404 US dollars in 2019, while it did not exceed 55 billion US dollars in 2009. High-tech exports consist of high-intensity research and development products, such as aerospace products, technology-intensive products and computers, and pharmaceutical preparations, scientific devices, electrical machines and others (World Data Atlas, 2019), and through the above, it can be said that education contributes to the advancement and advancement of nations, and therefore we accept the hypothesis.

Malaysia ranks 11th globally in the field of exporting education and educational services, as the number of foreign students in Malaysia in 2015 reached 90,000 students from more than 100 countries. Malaysia sought an ambitious plan to bring more than 200,000 students from outside Malaysia in 2020 and make a refuge at home for Arab and Muslim students, and meets the educational needs of all developing countries.

Malaysia spends about 27.3 percent of the education budget on higher education in 2015. In 2011, the percentage reached a maximum of 37 percent. Dr. Mahathir Mohamad, former Prime Minister of Malaysia, emphasized that education is the key to the success of developing countries, stressing the role of education as an essential pillar for achieving sustainable development. Mahathir Mohamad, who spent his life serving his country with sincerity and honesty and succeeded in transforming it from a poor agricultural country full of swamps, poverty and ignorance into a developed industrial and economic country that competes with the greatest countries.

However, Alatas (2001) stated that the higher education system in Malaysia is currently experiencing problems. **First**, academic fraud is not taken seriously. **Second**, state universities are consumed by world-class fantasies about ranking global universities. **Third**, public university administrators have been subject to robotic regulations that insult intellectual creativity. Therefore, it is important for Malaysia to recall Bennabi's thought that Muslims must first change their spiritual condition before they can reform society or civilization.

Therefore, for education to play its role as a critical enabler in Malaysia, Wan, Sirat, & Razak (2018, pp.1-2) reminded that there is a need to first re-humanize education which involves going beyond the mere economic imperatives of producing skilled human capital for economic growth and higher income. Education, instead, guided by the National Philosophy of Education, must target to develop a holistic person that is intellectually, emotionally, spiritually, and physically harmonious and balanced based on a firm belief in and devotion to God. Thus, only such a holistic focus on education can drive Malaysia towards becoming, not solely a high-income economy, but a truly developed nation.

In line with Malek Bennabi who emphasizes religion as a catalyst for civilization, Mahathir Mohamad also put the '*din*' in his leadership in Malaysia. Unfortunately, Mahathir sees Islam as often misunderstood in today's world and even throughout history. This is not only misunderstood by non-Muslims, but also by Muslims themselves. In *Islam: The Misunderstood Religion*, Mohamad (1997, pp.700) wrote,

“...What Muslims must do is to go back to the Qur'ān and the genuine al ḥadīth, and study and interpret them in the context of the present world. It is Allah's will that the world has changed. It is not for man to reverse what has been willed by Allah. The faithful must look for guidance from the teachings of the Qur'ān and the Hadith in the

present context. Islam is not meant only for seventh-century Arabs. Islam is for all times and for every part of the world. If we Muslims understand this, then there will be fewer misunderstandings among us. If the non-Muslims appreciate the problems that the Muslims have in trying to adjust to modern changes, then they will not misunderstand Islam and the Muslims as much as they do now. And the world will be a better place if all these misunderstandings are removed. »

4. Conclusion

Marginalizing the idea of Malek Bennabi and not using, clarifying and benefiting from his theses, despite the weight of his ideas, which came in the form of serial theories that establish a theoretically developed civilization, is a great loss in the process of establishing a global human civilization.

The Algerian thinker Malek Bennabi, who is considered one of the most prominent people who dealt with the delay of Islamic countries with constructive criticism in the last century, through his founding of a theory of “Civilization” with full pillars, in which he wrote more than thirty books, to the extent that some called him “the jurist of civilization.” and “The View of the Islamic Renaissance.”

Bennabi's ideas were and are still awaiting application on the ground by his followers and students, and the ruling class in Algeria, which has not happened. So the philosopher Malik bin Nabi became just a number mentioned in the list of brilliant thinkers and nothing else. Other countries saw in bin Nabi’s ideas what the Algerians and Arabs did not see, and called him the philosopher of civilization, so he set out from his ideas the theory of building a modern and strong Islamic state, similar to Turkey, Malaysia, Iran and even the state of the Zionist entity, which studies the thought of Bennabi in its universities.

Since its independence in 1957, Malaysia has focused its efforts on education as a pivotal and driving sector for all other sectors. She worked hard and determined under the motto: “Sow a strong education, you reap a strong economy.” The result was an effective education system and a competitive economy. It is a natural reflection of the state's investment in people and the allocation of generous financial funds to develop education and scientific research in accordance with the latest scientific and international standards. The result was very encouraging:

1. 99% of the children did not miss the opportunity to study.
2. 90% of schools are connected to the Internet since 1999, and a plan has been drawn up to introduce a computer and the Internet to each classroom within the framework of the Smart School project, where each student has a book (Google Chrome) as an electronic book instead of a backpack.

In general, the Malaysian economy continues to grow amid a volatile regional and global market, and in a region where there are a number of competing countries, where it ranks 18th in the world in terms of economic strength thanks to its superiority in the field of health, medicine, education, tourism, industry, technology and modern means of communication. In its development plans, Malaysia focused on education. It has also achieved tangible results in reducing dependency on the oil sector thanks to diversification policies, as the share of oil in the national gross product decreased from 40% in 2009 to less than 14% in 2017. Thanks to human investment, Malaysia was

able from the mid-eighties to the beginning of the third millennium to promote the Malaysian economy after having been a poor country, more than half of its people below the poverty line, was mired in illiteracy and ignorance. It became the largest economic power in Southeast Asia to rank third in the ASEAN group, as it was able to achieve economic development, reach sustainable development and achieve renaissance in all the country.

Recommendations

1. The Malaysian government should continue to invest heavily in the education and scientific research sector because of its great role in the growth of the Malaysian economy and raising the level of per capita income.
2. The renaissance and development that Malaysia has achieved is necessarily due to the wise leadership of the spiritual father of Malaysia, “Mahathir Mohamad” through the tripartite plans he adopted in developing the education sector and thanks to his adoption of the ideas of Malek Bennabi, so the education sector plays an important role in the rise of nations.
3. If Malaysia, or what Japan calls the Islamic world, can advance itself and advance its economy, Algeria is more capable of creating miracles due to the capabilities it enjoys, as it has more wealth and greater resources to achieve development and renaissance.
4. From this point of view, benefiting from the Malaysian experience has become important for various developing countries and those on the path to growth, especially since Algeria is using today to implement a policy of economic diversification due to the decline in oil revenues and the dilemma of mono-export.
5. Arab and Islamic countries should follow the example of the Malaysian education experience to advance their societies.

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