

VISION 2020: LEADERSHIP CHALLENGES OF MUSLIMS IN MALAYSIA

WAWASAN 2020: CABARAN KEPIMPINAN UMAT ISLAM DI MALAYSIA

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Abstract

This paper discusses the leadership challenges of Muslims in facing the Vision 2020 in Malaysia. Malaysia is a unique country comprising various races, religions, ethnicities as well as cultures and different ways of life. In addition, Malaysia is also regarded as fortunate for having leaders who are forward-thinking and courageous in setting a long-term vision that has a role in the unification of the country as a whole. Moreover, there are many developments including the Vision 2020 planned by Tun Dr Mahathir Mohamed to be executed in 30 years, and this vision is in line with Islamic values. Generally, this research was conducted using the qualitative approach, and the data were collected from review of documents and content analysis to produce the findings. This research found that Malaysia has a two-pronged approach to achieve the Vision 2020. First, Malaysia has to move towards modernisation and be an advanced country of its own making. Second, Malaysia must be advanced in all dimensions including economy, politics, social and spirituality, psychology as well as culture. Therefore, in order to deal with these challenges, Muslims need to achieve a maturity level in political understanding, be socialised in a multiracial country, be united, and keep the good manners when dealing with difference in opinions and in debate.

Keywords: Vision 2020, Tun Dr Mahathir Mohamad, Leadership Challenges, Muslims, Malaysia

Abstract

Kertas ini mengkaji cabaran kepimpinan umat Islam dalam menghadapi Wawasan 2020 di Malaysia. Malaysia adalah sebuah negara yang unik terdiri daripada pelbagai kaum, agama, etnik serta budaya dan mengamalkan cara hidup yang berbeza. Disamping itu, Malaysia juga dianggap bertuah kerana mempunyai kepimpinan yang berpandangan jauh dan berani menetapkan suatu wawasan jangka masa panjang yang berperanan sebagai titik penyatuan bagi negara secara menyeluruh. Hal ini kerana setiap pemimpin mesti memiliki kepimpinan yang berwawasan. Oleh sebab itu, setiap wawasan yang dibina harus mempunyai jangka masa yang panjang kerana ia akan memberi semangat dan motivasi kepada rakyat untuk maju serta memenuhi setiap wawasan yang dibina. Malah, terdapat pelbagai pembangunan termasuk Wawasan 2020 yang dirancang oleh Tun Dr Mahathir Mohamad dalam jangkamasa 30 tahun adalah tidak bertentangan dengan nilai-nilai Islam. Amnya, kajian ini dijalankan menggunakan pendekatan kualitatif dan data diperolehi melalui semakan dokumen dan analisis kandungan bagi mendapatkan hasil kajian. Dapatan kajian ini mendapati bahawa Malaysia mempunyai dua tulang sendi bagi mencapai Wawasan 2020 iaitu pertama, Malaysia mesti menuju ke arah modenisasi dan menjadi sebuah negara maju mengikut acuan sendiri. Kedua, Malaysia mesti maju dalam semua dimensi termasuk ekonomi, politik, sosial dan kerohanian, psikologi serta budaya. Oleh itu, bagi menyahut cabaran ini umat Islam perlu memiliki tahap kematangan dalam kefahaman berpolitik, hidup bermasyarakat dalam negara yang berbilang kaum, berpesatuan dan menjaga adab ketika berselisihan pendapat dan berdebat.

Kata Kunci: Wawasan 2020, Tun Dr Mahathir Mohamad, Cabaran Kepimpinan, Umat Islam, Malaysia

Introduction

In the context of leadership, every organization needs changes to improve efficiency and remain competitive in the challenges of globalization. These changes occur as a result of rapid technological and socio-economic development in recent decades, including the development of information technology, the trend towards a service-based economy and a knowledgeable society.

To achieve success in managing changes, every organization needs effective leadership with strong soft skills competencies to mobilize subordinates. Therefore, I. Ibrahim and Don (2014) explains that the organization must have a leader who can rise to the challenge in making the changes implemented in the organization and is managed well.

Malaysia is an unique country consists of multiple racial, religious, ethnic and cultural. Malaysians practice a different way of life. In addition, Hung Yung Hng (1998) and Abdul Wahid (2016) stated that Malaysia is also considered to be lucky to have a far-sighted leadership and daring to establish a long-term vision that serves as a rallying point for the country as a whole.

In fact, it was agreed by Mahathir (2004), he stated that to cope with the new development in the 21st century, people need a leader who has the intellectual prowess, strength and courage of knowledge as a leader who does not have the strong intellectual basis will not be able to build a clear vision and will not be able to prepare the people for the challenges of the future.

Besides, Idris (2006) pointed out that there are also ideological leadership practiced by Tun Dr Mahathir Mohamad can be used as a way to establish maturity in leadership because the country needs a leader who has a mature thinking, competent and visionary to address various challenges of life in the era of globalization , liberalization and the current issue.

In the Malaysian context, the government has implemented various policies for the development of Malaysia as the New Economic Policy, the New Development Policy and Vision 2020. Therefore, in accordance with Vision 2020, Malaysia aimed to become a developed nation by 2020. In addition, Mohamad (1997) explains that 2020 can be said to have captured the imagination of the Malaysian people as a desirable goal and should be pursued. This can be seen through the words of Tun Dr Mahathir Mohamad (Mohamad, 2012);

“As I am concerned about the progress of the Malays, I also want to make Malaysia as a developed country. By the late 1980s, our economy recorded an average annual growth of eight

percent. This is a very good growth rate. Our policies are apparently effective and we are moving forward. But, what is the direction?"

The Vision 2020 emphasizes development in terms of social justice, political stability, government system, quality of life, social and spiritual values, national pride and confidence. Accordingly, Teik (2003) also explained that the Vision 2020 will also produce Malaysian citizens who are on a par with Asian Values because Malaysians must master various sciences from Japan, Korea and Taiwan. However, Malaysians should appreciate the slogan 'Malaysia Boleh' is equivalent to 'Asians Cannot Say No' to enable Malaysians to make any changes to make Malaysia a developed nation.

Thus, Mohamad (1997) stated that the Vision 2020 has now become a reality, studied by many countries, imitated by many people who want development of the country, to unite the people and intensify efforts to be shared. There are countries from Botswana to El Salvador, from Colombia to Nigeria, from Mauritius to Venezuela set their own Vision 2020. Rome also requires the Vision 2020 for Europe. Southeast Asian countries need the Vision 2020 for the ASEAN level. APEC has been using the the Vision 2020 for the Pacific region. In fact, the Vision 2020 is the perfect vision of the limelight and is now timely for everyone to achieve the development objectives.

Thus, the Vision 2020 was introduced by Tun Dr Mahathir Mohamad on 28th February 1991 to establish Malaysia as a developed nation by the year 2020 (Ismail Harlina, 2008). This vision is a guide that sets a national target to be achieved within a certain period of time. Vision is good and fair will include various aspects related to the development of the country in relation to the development of the world economy as a whole as well as clear and generally accepted to ensure that the country constantly forging ahead (Aman, 2004). Furthermore, the objectives, goals, strategies, timelines and the attainment of a country will be based on the vision set out. This can be seen through the words of Tun Dr Mahathir Mohamad (Mohamad, 2012);

“We agreed that we needed a new goal. For that purpose, Tan Sri Noordin Sopiee from the Institute of Strategic and International Studies suggest a blueprint that outlines the roadmap for

the development of social, economic and political. As a doctor, I am interested in the optometry measurement used, which means that 2020 figure of 100 per cent vision in both eyes. That's the name we give to our national plan, namely Vision 2020. It means that we know clearly the direction we are headed and what is happening to our country by the year 2020”.

The Vision 2020 is to transform Malaysia into a developed country in terms of economic, political, social, spiritual and cultural by 2020. Therefore, in order to pave the way to achieve the Vision 2020, the people should know and equip themselves with knowledge about nine challenges of the Vision 2020.

Purpose of the study

This study aims to examine the challenges of leadership among the Muslims in Malaysia in facing the Vision 2020.

Research Methodology

This study used a qualitative approach and data gathered through document review and analysis of the content to get the results.

Findings

Thus, this study found that Malaysia has two main goals to achieve Vision 2020, namely: First, Malaysia must move towards modernization and become a developed nation in its own way. This element can be seen through nine challenges presented in Vision 2020. If it is analyzed in detail, there are several challenges to build a Malaysian nation:

- a) have a common goal, live in peace, interact with each other and maintain the harmony;
- b) loyalty to the country and free spirit; become a civilized society, morally and ethically;
- c) confident, independent and respected; progressive and farsighted;
- d) become a civilized society, morally and ethically;
- e) adheres to the values of religion and spirituality;
- f) a contributor to the scientific and technological civilization of the future;
- g) create a caring society and benevolent;

Second, Malaysia must show progress in all dimensions, including economic, political, social and spiritual, psychological and cultural. Accordingly, there are elements viewed through the challenges faced in creating a developed country:

- a) act equitably in the economic field;
- b) indicate the economic prosperity and competitive, dynamic, robust and resilient.

Discussion

First, Malaysia must move towards modernization and become a developed nation in its own way.

Development refers to the change from one state to a better state, improved quality of life and the progress of reform in life (Abdul Wahid, 2016). In addition, development is a process for preparing a society or nation towards advancing and improving the quality of human life at the individual level and society.

Development in Islam is the ability to improve the welfare of society as a whole, whether in this world or the hereafter in a harmonious and dynamic process. The main focus of development in Islam is human self-development. The Islamic Development comprises two stages. The first stage is about the development of spirituality that leads to purity of mind and soul. The second stage is the physical development. Both these levels must be balanced. Sa'idi Mustapha Mursilalaili (2005) explains that the development is defined as the accomplishment of a form of livelihood in stages involving changes in the amount and structure of the state, institutions, customs and culture in the society.

Islam is a progressive, competitive and humanity as well as a great contribution to human civilization. Malaysia is a developing country and gain world attention. Therefore, Malaysia strives towards creating an Islamic-oriented society. This can be seen through the explanation given by Tun Dr Mahathir Mohamad (Mohamad, 2012);

“Islam and the Islamisation of Malaysian administration has never been the cause of dispute before. In fact, when Malaysia began to follow and practice the values of Islam and declared as

an Islamic country, there is a peaceful atmosphere and stability, even the country continues to develop at a rate that never expected before”.

However, history has proven that Islam has held a very important role in the life of mankind. No one can deny that Muslims have contributed significantly to the peaceful journey of humanity through various fields such as politic, economy, culture, civilization, knowledge, and science that is very impressive.

The moderate nature of Islam has grown in nearly all parts of the earth for a short time. On this basis, the Prophet Muhammad established the first Muslim country with a population that is multi-ethnic and tribe in Medina and established a civil society after he migrated to the holy city. In accordance with its nature, Islam can create a civilized country and competitive. Islam concluded that faith, law and morality within the framework of its teaching as something that must be obeyed by all adherents (Ibrahim Muslim, 2012) .

Schottmann (2011) states that there are a variety of development, including the Vision 2020 designed by Tun Dr Mahathir Mohamad over a period of 30 years is not contrary to Islamic values. However, the Vision 2020 is not a new policy of the government rather it is the response of the changes taking place around the world. He also noted that the Vision 2020 is the aspiration to raise the dignity of all Muslims.

Mahathir (2004) explained that there is a common view expressed in the media, especially the western media, through writings, news, comments, review and so on. Apparently it gives the impression that Muslims are portrayed with the perception that is inappropriate or negative. Muslims described as the people who divided, emotional, promote violence, conservative and others. This is because Islam is the fastest growing in the West. But in the meantime, Islam is the most difficult to understand there and often caused confusion and problems. The West hold a number of common misperceptions about Islam.

It becomes more serious when the West sees the reality of society and Islamic countries that are often in conflict and war among themselves, jihad by suicide bombers, the events of September

11 and others have been misinterpreted. Accordingly, this war waged by the West against Islam is not entirely based on the clash of cultures and religions, and even more to Islamophobia, namely the fear and hate of Islam and at the same time covering the war to scoop the oil wealth of the Islamic world awarded by Allah with the natural wealth.

In addition, penalties are generally labeled by the West against Islam and Muslims is something that goes beyond the boundaries of humanity and the reality of Islam itself. Their tendency to label Islam as a religion of violence, backwardness and uncivilized is a punishment based solely sentiment that is not based on knowledge and wisdom which is often highlighted by Islam concerning God's messengers to mankind equipped with knowledge and wisdom. Thus, the Prophet Muhammad as the last prophet and messenger to the mankind have formed a society equipped with knowledge and wisdom to develop a human civilization based on faith and moral tenets and surpassed by that admirable man.

Even sadder is the occurrence of moral decadence among the Muslims. Accordingly, Al-Qaradawi (1999) also pointed out that there is moral decadence due to Western influence that was brought in through entertainment and various cultural activities that make Muslims engrossed. Nevertheless, these activities are considered as progress or modernity by young people and teenagers. This was followed by the collapse of the attitude of Muslims who do not respond to global competition in the development of science. This strategy has been structured and regulated by the Western powers to weaken the Muslims in terms of knowledge and religion. This has been acknowledged by Ibnu(1993), which discussed several matters relating to the moral collapse of a civilization or civilizations as Ibnu Khaldun touching about the injustice of the system of government which brought destruction to the country. In addition, there are misunderstandings about Islam and society implies a direct result of weaknesses in the explanation system of Islam and Islamic Education to the public, especially in Malaysia featuring various races, beliefs, customs and culture. In fact, the community is not exposed to serious and systematic teaching of Islamic philosophy and the spirituality moral values that are unique.

Ghazali Mohd Rumaizuddin (2012) argued that development in Islam have the objective or goal. Among them;

1. Human Resource Development is the main development agents in the earth. Nevertheless, the success of this development depends on man's ability. Thus, human resource development is the main focus in the Islamic development.

2. Improvement of life quality is to improve the quality of human life that cover various aspects such as self-improvement in terms of morality, ethics and attitudes as well as improved quality of life requirements such as economic, social, political and so on.

3. Utilizing Useful production, namely maximizing the beneficial development of production facilities to be used for human beings in living their lives. Whether the production of useful minerals, crops or industrial products, it is one of the special features of the development of a country and demanded by Islam.

Therefore, the development activities in Islam should be used as places of worship. It must be done with the intention to please Allah. Effort and work done does not violate the law. Implementation and the results are not in conflict with the law and does not distract from efforts to implement the principles of worship. Islamic Development covered human involvement in various activities covering a wide field embodied in human existence and role as a servant of Allah and a caliph.

There are some forms of development, namely;

- I. The development that includes physical or physical aspects of development required by the human body such as food, drink, shelter, equipment, health, communication tools, transportation and so on.
- II. Development of the spiritual aspect, which includes the development of mental, soul, and attitude and emotional. Among them;
 - i) The development of mental means to fill the mind with useful knowledge to ourselves, human beings in the universe.
 - ii) The development of soul is to instill a sense of belief in Allah, the angels, the apostles, the books, the Hereafter as well as the fate (*Qada 'and Qadar*).
 - iii) The development of attitude is nurturing human beings with positive attitudes, build and erode the negative attitudes.
 - iv) The development of human emotion is to make individuals behave as a mature, capable of self-control based on knowledge and experience in facing challenges.

However, Mohamad Hisham Muhammad (2007) drew that there are seven principles of the Islamic development based on the Islamic epistemology. The first principle is *tasawwur* Islam as a reference. The second principle is a man who plays the role as a servant of Allah and a caliphate. The third principle is the combination between the spiritual realm, the world and the hereafter are considered as the scale of development time. The fourth principle is the basic knowledge of religion (*fardu 'ain*) as a development framework. Fifth, worship as a development methodology. Sixth is the development of natural resources as the basic tools. The last one is the pleasure of Allah as the ultimate goal of the development.

However, a strong country that adheres to the ideology of development as the principle of legality is the most important resource for national development. What is meant by the ideology of development, especially in the Malaysian context (Pregnant Jamaie 2006) is;

1. Development is the main discourse of the government both in official documents or in various statements issued.
2. The development discourse as the rhetoric to legitimize government action and become a tool to mobilize the people and unite them to support the government.
3. The success or failure is measured based on the performance of the government to bring the planned changes to the community and achieve economic growth figures set out in the planning documents.
4. The development is also used as a reason for demanding loyalty and obedience of the people to the government so that there is political stability to encourage the accumulation of capital.

Morality plays an important role in Muslim life. Without a noble character, it will destroy a life and a civilization will be destroyed. However, a country will achieve progress if its citizens are individuals who are honorable.

This is because the character (morality) is the most important characteristic of a civilized society. When a society adopts a noble character, the achievements of civilization will increase. When a society does not practice a noble character, then civilization will be destroyed. Noble character development starts from the purification of the soul through the heart and manifested in the form of behavior, attitude and personality that was applied in civilization as defined within the meaning of the hadeeth of the Prophet Muhammad SAW;

“... there lies within the body a piece of flesh. If it is sound, the whole body is sound; and if it is corrupted, the whole body is corrupted. Verily this piece is the heart”.

(Narrated by Bukhari and Muslim)

This is the concept of moral values in Islam that began with purification of the soul and the heart because it will determine a good or bad thing that is a pillar of the development of civilization.

In addition, the morality is not something that can be concocted or invented by the human mind merely because there are limitations in mind to assess the good and evil even when using the most logical and the most powerful empirical. The logic and human experience are different from each other. In fact, there are no appropriate tools to measure the morality value unless the guidelines were measured by civilization and the glorious civilization. The Economy (2015) explains that in the 10th Malaysia Plan, the Malaysian government has implemented various programs to prevent the collapse of morality, namely through the prevention of crime, including under the National Key Result Areas (NKRA). The Crime Prevention aimed at combating crime, improving public safety. This will create a more secure environment and contribute to the improvement of people's quality of life. In order to combat crime, PDRM have implemented the Omnipresence program. These efforts have reduced street crime consisting of gang robbery without firearms, robbery without firearms and thefts by 17.6%, from 23,408 cases in 2011 to 19,299 cases in 2014. In the same period, the crime rate decreased by 22.7%, from 166,295 cases to 128,544 cases as shown in Figure 1.1 Crime Index in Malaysia.

Jenis dan Kategori	2011		2014		2011-2014 Peningkatan/Pengurangan (%)
	Bilangan Kes	%	Bilangan Kes	%	
Jenayah Keganasan	30,662	18.4	25,425	19.8	-17.1
Bunuh	530	0.3	510	0.3	-3.8
Rogol	3,270	1.9	2,286	1.8	-30.1
Samun berkumpulan dengan senjata api	318	0.2	89	0.1	-72.0
Samun berkumpulan tanpa senjata api	16,084	9.7	13,671	10.6	-15.0
Samun dengan senjata api	52	0.1	23	0.1	-55.8
Samun tanpa senjata api	3,871	2.3	3,249	2.5	-16.1
Mencederakan	6,537	3.9	5,597	4.4	-14.4
Jenayah Harta Benda	135,633	81.6	103,119	80.2	-24.0
Curi	30,502	18.3	19,660	15.3	-35.5
Curi kereta	16,110	9.7	13,407	10.4	-16.8
Curi motosikal	50,896	30.6	43,015	33.4	-15.5
Curi van/lori/kenderaan berat	4,472	2.7	4,076	3.2	-8.9
Ragut	3,453	2.1	2,379	1.9	-31.1
Pecah rumah dan curi	30,200	18.2	20,582	16.0	-31.8
Jumlah	166,295	100.0	128,544	100.0	-22.7

Sumber: Polis Diraja Malaysia

Figure 1.1 Crime Index in Malaysia, 2011-2014.

The Muslim life has also contributed to the misunderstanding. This can be seen through the attitude of traditional Muslims understand Islam solely from the perspective of the basic Islamic teachings (*fard 'ain*) and increase the faith and morals of individuals will increase the prejudice that Islam is a religion that is narrow and has no relations with society and the mundane (Mohamad 2003) , In fact, the attitude of some missionaries 'is too hard' associated with 'warnings' about sin and punishment as well as the sudden changes that should be noted by Muslims.

According to the Vision 2020, it seeks to create a society that is civilized, caring and responsible. The position of the Muslim today needs to be improved. The quality in all aspects of their lives also should be strengthened. It turns out that all social institutions should play a role in a more earnest and encompass a broader scope and comprehensive in order to meet the goals of Vision 2020 and improve the quality of the Muslims. Muslims through the efforts of individuals and institutions must realize the objectives and goals of Vision 2020 in the context of human development that is efficient, disciplined, hardworking and so on.

The involvement of scholars and their positive commitment to the development of the country and the nation that leads to progress in all areas of life is very important to ensure that human development and the country will not be separated from the development of spiritual and moral values. Scholars need to strengthen their position in the battle field and development of the country with responsibility for carrying out the task of forming a new generation that has the knowledge, positive attitude, farsighted, open-minded and always strive to improve the quality and self-performance. Accordingly, the scholars' as a preacher, administrative officers, heads of departments, judges, teachers, lecturers and others have an important role in their career to go through the process of national development and nation that is integrated with the development of spiritual and moral values (Ahmad Sabri, Ahmad Zaharuddin Sani & Abdul Rohman, 2017).

However, Muslims are not supposed to take a negative attitude towards changes in society and developments happening around them on the grounds that the new developments and changes that have nothing to do, but as Muslims are only concerned with Islamic law and special acts of worship. This negative attitude can quickly creep into Muslim lives and affect the development

of the country and the nation who need the support of their views and require the backup aspects of religion and moral values of Islamic spirituality (Abdullah 2013). This has been agreed by Faridah Che Husain and Tengku Sarina Aini Tengku Kasim through the opinions expressed by the Imam Al-Ghazali:

“The character of an individual will guide them to select and differentiate between the good and discard the bad things. The strength of the knowledge possessed by an individual will be able to generate a lot of grace and kindness.”

Therefore, based on the objectives of Vision 2020 which emphasizes on the development of high-quality human, then Muslims should determine the work program based on the guidance provided by Islam. However, S. Ishak (2011) argues that when viewed in the Qur'an, Al-Sunnah and Islamic history and civilization, Islam clearly very concerned about the quality of people who are knowledgeable, positive thinking, farsighted, have a noble character, prioritize justice and cooperation among Muslims and non-Muslims.

Vision 2020 is a reference to be filled. In fact, Muslims should take the opportunity to fill this mold with moral and spiritual values in accordance with the teachings of Islam and universal values that can be practiced by Malaysians.

Second: Malaysia must be developed to all dimensions, including economic, political, social and spiritual, psychological and cultural aspects.

The economic development of a country can provide an opportunity for the country and its people to move forward in 2020. Each of leadership can have an effective impact on economic growth. It can be seen that if the leaders do the right thing and the growth will be generated. If there is a leader who has little influence and made too many mistakes, the economic growth will be affected (Black, 2016). This can be seen through the words of Tun Dr Mahathir Mohamad (Mohamad, 2012);

“... we have to build a strong and diversified economy, highly competitive and dynamic. We need an economy that is sustainable, even if possible, it is able to grow in a difficult environment. This

means encouraging the growth of a strong middle class not only from the economic aspect, but also to the wider social context”.

We can see that Islam endorses the leadership system includes general rules implemented by leaders with the aim of protect the interests of the people as long as the rules do not conflict with Islamic law. Hence, Shakir (2014) argues that the Islamic economy can be divided into seven things, namely;

1. To ensure people's living needs are met.
2. The rights of the entire community are distributed fairly and equitably regardless of religion, culture and race.
3. Wealth is distributed as best as possible to ensure that the wealth is not owned by certain parties only.
4. The national leadership must practice good values like trust.
5. The Islamic law must be complied so that that all people can live in peace and social crime could be reduced.
6. Build a good country.
7. The pleasure of Allah is positioned as the ultimate goal of Islamic economy.

In the Malaysian context, there are a range of policies designed by Malaysian Plan to achieve economic development such as the New Economic Policy (1970-1990), the National Development Policy (1991-2000), the National Vision Policy (2001-2010) and the National Transformation Policy (2011-2020). Economic growth is a prerequisite for economic development in the effort to establish the identity of a country from an economic perspective (Mustapha 2012). In fact, this can be seen through Abdul Hamid Hazil (1990), who explains that economic development according to Berger:

“...In the broadest sense, development is understood as a process of helping a poor country becomes richer. Sometimes, a rich country becomes richer...”

Tun Dr Mahathir Mohamad has generated unity among the people of Malaysia through the economic development. The New Economic Policy was introduced to help the people of Malaysia in 1971 until 1990. The goal of this policy is to eradicate poverty irrespective of race

and restructuring of society so that the identification of race with economic class can be eliminated. Picak, Doğan and Oğrak (2013) explained that al-Mawardi also believes that every leader must generate economic resources to the field contributing to the productivity of society, employment and social security.

Strategy for growth and industrialization contained in the Vision 2020 as well as the implications and the progress is also quite interesting. As the Malaysian economy has grown at an average rate of 6.9 per cent during the Plan period from 1971 to 1990 in Perspective One, the Vision 2020 has set a target of an average growth of 7 percent for the next three decades. If it achievable, it will increase the Gross National Product (KDK) is nearly twice that for each decade, namely almost eight-fold in 2020 compared to 1990. However, with a population growth rate of 2.5 percent per capita, KDK will only increased four times in 2020 compared to 1990 (Jomo, 2010).

Moreover, the National Development Policy also implies a growth rate of 7 percent over the period of the second Perspectives Planning Framework in 1990-2000, while the Sixth Malaysia Plan expects growth of 7.5 percent per year during 1991-1995. Malaysia's average growth at 8 percent in 1988-1990 only lasted until 1997, then it goes down to minus 7 percent before recovering in 1999-2000.

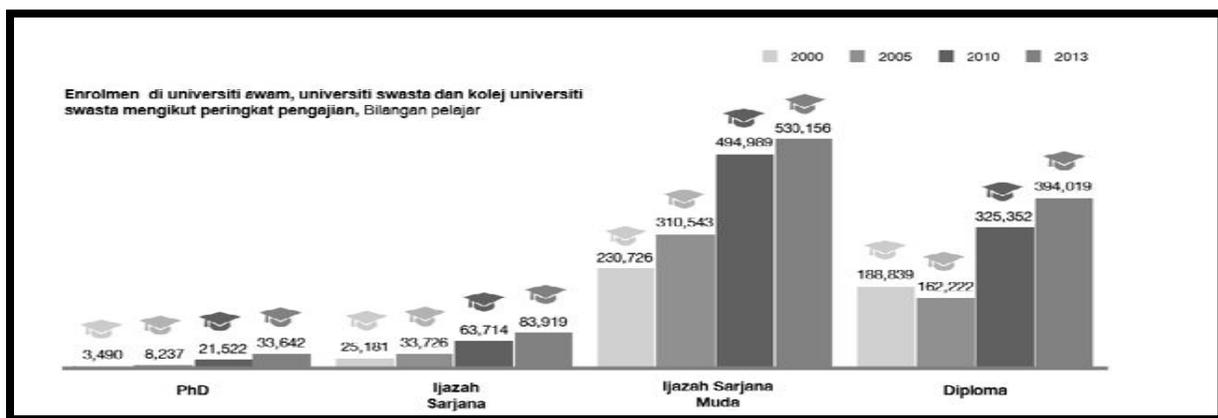
When taking into account the rate of increase in the high population of Malaysia, the growth rate is higher approximately 8 percent is necessary to achieve developed nation status by 2020 and if according to the definition of the World Bank, the per capita income of US \$ 6,000 at the rate of 1980. By the fall of the ringgit since the middle of 1997, the purchasing power equality (KKB-PPP) also requires a more stable growth per capita.

Mohamad (1999) explained that Malaysia's growth performance is encouraging, but the expectation is difficult to defend. The Malaysian economy has diversified from colonial economic heritage that is based on rubber and tin. In the primary sector, petroleum and gas has increased the contribution of the mining sector, while palm oil, cocoa and pepper have been diversifying agricultural sector. Import substitution in the early 1960s and mid-1980s in heavy

industry and success in industrial exports in the 1970s and since the end of 1908, manufacturing has become the largest sector in addition to the rapid growth of the service sector. Efforts to make the manufacturing and services sectors as high-quality sector since the mid-1990s did not show the results.

Pandian (2005) recognizes that without the NEP, it is difficult to improve the living standards of people of various races and this policy can be considered to justify in the long term and give legitimacy to the leader who leads the country. This can be clearly seen that the main agenda of the administration of Tun Dr Mahathir Mohamad was to improve the living standards of the Malays in the economic field.

Mohamad (2003) stated that this agenda is to change society toward the competitive society in a modern country and able to compete as an industrial nation. Efforts have been expanded by providing licenses and contracts to Bumiputera entrepreneurs, even more schools were built in rural areas as well as putting a quota for recruitment to higher education institutions. Additionally, loans were given not only in business, but also in education. If previously only the elite can afford to get a good education, today Bumiputeras can also get a good education based on the same quality. This can be seen through the figure 1.2 below shows the statistics of the number of students pursuing various levels in public universities, private universities and private university colleges from 2000 to 2013 in Malaysia (Economic Planning Unit 2015).



Source: Ministry of Education, Malaysia (RMK-11)

Figure 1.2 The number of students pursuing various levels in public universities, private universities and private university colleges, 2000 - 2013.

Zulkefli and Hassan (2007) stated that the number of scholarship recipients has increased and there is a training given to those who want to pursue studies in any specific field. Examples of scholarships and training that can be used by students such as the Public Services Department, Bank Negara Malaysia, Petronas, Proton, Permodalan Nasional Berhad and, others.

The leadership of Tun Dr Mahathir Mohamad is very dependent on his strategy to develop the Malays and improve their living standards. This can be seen in the speech delivered by Tun Dr Mohamad (2012), stated that;

“when we achieve developed nation status, we want to see the Malays and other Bumiputeras enjoy the wealth of the country and lived a perfect life, but it is not like the wealth fall into your lap. They are liable to work hard to get it. I always thought that the Malays and other Bumiputeras have the ability and ingenuity in common with other nations, but intelligence alone is not enough. In fact, the most ingenious must seek to gain skills in all fields”.

Among those taken to inject investments in industries that can create new jobs is to Bumiputera investors set aside for the benefit of indigenous workers. This means some of the rich Bumiputeras had to give way to small-scale entrepreneurs.

Similarly, encourage foreign investment by easing the conditions of ownership. This helps to create new jobs and reduce unemployment among the bumiputeras. Pandian (2005) explains that the adjustment of the basic causes of labor shortages and infrastructure are improved in line with changes in the living standards of the people and it is considered as the success of the NEP. This can be seen in Figure 1.3 below which shows that the total population and the incidence of poverty in Malaysia in 1970-2012.

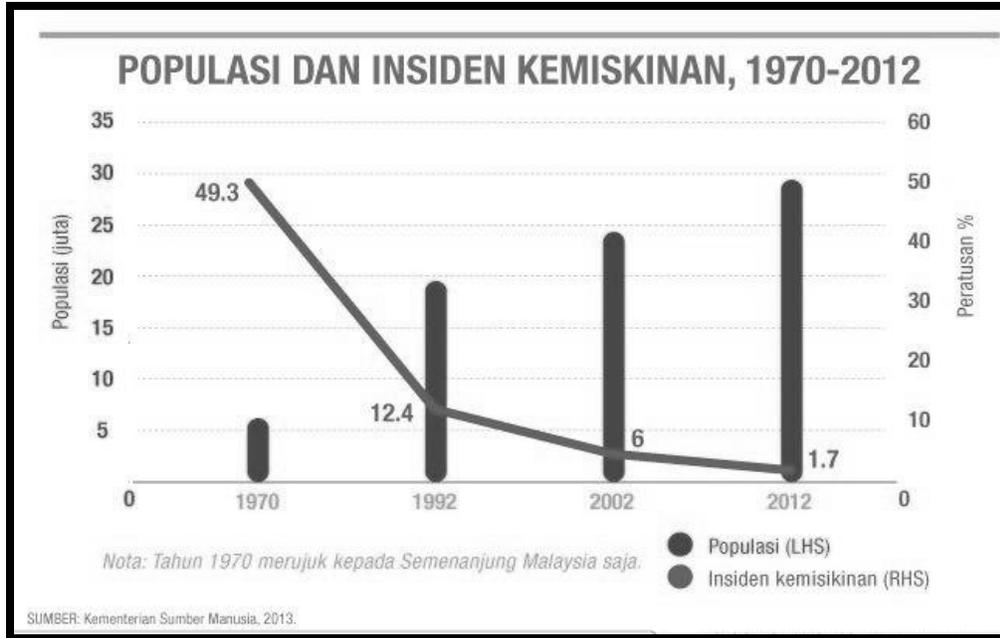


Figure 1.3 Total population and the incidence of poverty in Malaysia, 1970-2012.

However, during the implementation of the NEP, the Malaysian economy has grown rapidly, despite various challenges. In fact, Faaland Just (2005) stated that the decision made thirty years ago to start NEP was highly controversial and hard to dispute both within the country and abroad.

However, today with the experience from the implementation of the NEP, Tun Dr Mahathir Mohamad has launched the National Development Policy in 1991 (Jomo K.S., 2010). This policy is focused on achieving a balanced development among the major sectors of the economy and the regions as well as reducing the socio-economic gap between communities. After that, Tun Dr Mahathir Mohamad also launched the National Vision Policy, which was launched in 2001. The policy is focused on building a resilient and competitive nation.

These policies were introduced to eradicate poverty and provide opportunities for people to earn a high income and achieve growth in economic, political and social. This can help the economic growth of the country in order to realize the Vision 2020.

Recommendation

To strengthen Muslims in meeting the challenges of Vision 2020, Muslims must have the spirit of unity that can boast in addressing common challenges and need to avoid a conflict based on political affiliation, personal interests, fanatical and so on. Moreover, Muslims must have the level of maturity in understanding the political issue, social life in a multi-ethnic country, involved in the association and show a good behavior when expressing opinions and argue about something.

Conclusion

Vision 2020 is to create a developed country in the field of economy and industry in a country with the united people, faithful, honorable and deeply religious and high quality. Hence, Malaysia will stand in the eyes of the world as a developed nation with its own identity and model to ensure the progress made in line with the growing Islamic civilization and lead the changing times.

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