International Journal of Sustainability in Research (IJSR)
Vol. 2, No. 2, 2024: 231-250

Smart City of Tomorrow: Kuala Lumpur's Evolution through Al-Farabi's Vision of Good Governance

Abid Fadhlurrohman[1], Haekal Adha Al-Giffari[2]
Human Sciences, International Islamic University Malaysia
Corresponding Author: Haekal Adha Al-Giffari Haekal Adha Al-Giffari

A R T I C L E I N F O

Keywords: Al-Farabi, Good Governance, Smart City, Kuala Lumpur, Public Communication

Received : 21, January
Revised : 23, February
Accepted: 30, March

A B S T R A C T

This study delves into Kuala Lumpur's smart city evolution, inspired by Al-Farabi's ideal of good governance, as outlined in the Kuala Lumpur Smart City Master Plan 2021–2025. Overseen by Dewan Bandaraya Kuala Lumpur (DBKL), this initiative marries technological innovation with Al-Farabi's principles of a virtuous society, aiming for a development that is both inclusive and culturally resonant. It underscores the importance of centralized communication for effective urban planning and advocates for using social media to boost public engagement. Significantly, it calls for embedding Islamic values in policymaking, ensuring the project's ethical foundation. This synthesis of modernity and tradition positions Kuala Lumpur as a model for smart cities worldwide, promising a future where technology and moral governance coalesce to enhance citizen well-being.

DOI: https://doi.org/10.59890/ijsr.v2i2.1592
ISSN-E: 3025-7379
https://journal.multitechpublisher.com/index.php/ijsr

INTRODUCTION

Since the dawn of human civilization, cities have developed, and each has distinct characteristics in the era of globalization, where technology is overgrowing every year. Urbanization is an endless challenge for the government to deal with. Therefore, local authorities are looking for instruments to manage metropolitan areas effectively and sustainably. As a result, urban areas are becoming more populated and more challenging to manage (Montes, 2020).

There is a historical thread that may connect with the concept of Smart City. Cugurullo (2018) mentioned that the origin of Smart Urbanism, the beginnings of technological faith and techno-urban development advocated by smart city proponents, began from Francis Bacon's New Atlantis. It is pictured that Techno-urbanization has been a repeating thread in the growth of cities and, by extension, human society. Therefore, the concept of a smart city cannot be separated from Information and Communications Technology (ICT) and Public Administration Discipline to build an ideal city.

Smart City has become popular as many countries have tried to develop cities, especially urban areas, to become "smart." Caragliu, Del Bo, and Nijkamp (2009. As cited in Montes, 2020) define a Smart city as "Investments in human and social capital, as well as conventional (transportation) and modern (ICT-based) infrastructure, to drive sustained economic growth and a high quality of life through participatory government." Based on the definition given by Montes, the Main goal of Smart City is to create high-quality life for better living of its citizens.

However, there are some challenges for the government to fulfil its goals for its Smart City effort. Cugurullo (2018) argues that Smart urbanisation is more than a revival of conventional capitalist goals, which, under the guise of technological advancement, prioritize the interests of the privileged few while ignoring social development and environmental protection. His argument is supported by the fact that supporting the smart city development requires technology like sensor and good coordination between the government and the public, as most of the issues in developing a smart city is related to Information Communication and Technology (ICT). For instance, Data breaches and the threat of hackers.

Numerous gaps need to be addressed in the development of smart cities, ranging from how the government creates policies to ensure that smart city development is as efficient as possible, and how to creates the policies that can support its people. Is smart city development always oriented toward the use of technology? What are the implications of smart city development towards the people?

LITERATURE REVIEW

Smart City and Sustainable Development

In 1627, Sir Francis Bacon published a novel entitled "New Atlantis."Cugurullo (2018) mentioned that the philosophy of Bacon is situated in a period when the roots of Modernity were laid in the humus of the Renaissance a century earlier, where science, in the form of technology, is

undoubtedly pushed and advocated for the first time as a tool for controlling and submitting nature to human wants. In the New Atlantis, Cugurullo discovers cutting-edge transportation modes, including submarines, flying machines, and robotics.

Despite the fact that the novel is fiction, Cugurullo argues that the relationship that Bacon drew between urban growth and technological advancement would significantly impact the form, organization, and way of life in cities, with global-scale socio-environmental and economic consequences. Linked with a historical perspective, He added that The Second Industrial Revolution, a period of ground-breaking inventions marked by unparalleled distribution and application, particularly in urban surroundings, is associated with the first wave of techno-urban growth. In this context, Cugurullo added that Urban Development and technical progress coexisted. Therefore, the basic concept of Smart City/Urbanism where the advancement of technology occurs and is applied in the city/entities was originated by Francis Bacon's "New Atlantis."

The concept of a Smart City is varied and still developing as the social values within the entities are dynamic, which means it may rise, as well as the technological advancement that keeps rising as Telsaç & Yılmaz (2021) mentioned that Urban living has a rising social value every day. Therefore, the idea of a smart city likewise becomes more significant following this rising value. The common idea of the smart city is that its development relies heavily on technology; the development of the smart city cannot be separated from the advancement of Information Communication and Technology (ICT) and how it is being implemented for a better quality of life for its citizen. Before the term smart city existed, the academician used the term "wired city." Many additional terms to describe how cities employ ICT have since followed. Now, the idea of a "smart city" has developed due to academics' desire to explain the growing usage of ICT combined with management objectives in urban settings. The application of modern technology to enhance the comfort and liveability of urban life is known as the "smart city" idea (Telsaç & Yılmaz, 2021). Montez (2020) also mentioned that the idea of "smart cities" has been linked to the use of ICT to manage cities, address urban problems, and enhance the quality of life. Therefore, as the urban problems are varied and society's values keep changing, the definition of a Smart City may always be uncertain. However, its concept is always intersected with the advancement of Technologies. However, the concept of a smart city is not merely City and Technology. A smart city may be defined in more ways than just how readily accessible and high-quality its ICT infrastructure is (Murugaiah et al., 2018, p. 52). Murugiah et al. (2018) added that the term "smart city" refers to a comprehensive idea that encompasses many facets of urban life, including urban planning, environmentally friendly development, the environment, the energy grid, economic development, and social engagement.

Furthermore, Sustainable development is one of the goals of developing a smart city. There are key elements that a Smart City needs to have, so the concept of a Smart city can be realized. According to Boyd Cohen's Smart city

wheel, six components should be in the Smart City concept, Namely Smart Management/Government, Smart Society, Smart Transportation/Mobility, Smart Economy, Smart Environment, and Smart Life. Based on Boyd Cohen's Smart city wheel, these components are in line with the objectives of sustainable development. From the perspective of co-evolution, sustainable development attempts to establish and maintain thriving social, economic, and natural systems (Da Silva et al., 2019, p. 64).

The Development of a Smart City in Malaysia was started in 1997 in Cyberjaya, and Putrajaya was redesigned as a smart garden city, referred to as a "smart city." The Malaysian scenario was smart because they had the foresight to use ICT infrastructure not just to draw in business but, to the extent that was feasible at the time, to allow the ICT grid to direct municipal operations in order to automate and improve the procedures in Malaysia (Söderström et al., 2014). Hence, these key elements are the foundation for the government to develop a smart city. It is proved by the mission of the Intelligent Transport System, which states that the Malaysian Intelligent Transport System's mission is to foster Big Data analytics in the planning, implementation, and operation of the National and regional transportation, mobility, and logistics movement.

In conclusion, the development of a Smart City in Malaysia started long ago, when it is still referred to as a smart garden city. Moreover, the Malaysian government has also made several efforts to develop its smart city concept, like creating Malaysia Smart City Framework and Kuala Lumpur Smart City Master Plan 2021-2025.

Good Governance and Al-madinah Al-Fadhilah of Al-Farabi

In the 1990s, the idea of good governance first became popular. It developed due to structural adjustment programs (SAPs) constraints, which reduced the state's role in directing and encouraging national development. The emergence of the interventionist role played by East Asian states in fostering the economic growth of their nations (Zhang, 2019). During that time, the idea of good governance has grown in significance, primarily as a result of the recognition by foreign assistance organizations that the absence of it presents a significant obstacle to the economic growth of developing nations, which has been their stated goal as Zhang (2019) added that the state began to be viewed as a supporter and sponsor of technical innovation as well as a more active advocate of the free market than an active participant in it. Developing countries were expected to move away from extensive economic intervention and toward the free market to practise good governance.

The notion of good governance is important by focusing on how the public sector functions in terms of development, especially in developing Smart Cities. The concept of good governance has worked as a general guiding concept for donor agencies for over a decade, requiring adherence from recipient governments to correct administrative processes in the management of development aid and expecting them to put in place effective policy instruments towards that aim (Doornbos, 2001). Therefore, Effective administration within a democratic framework is a key component of good

governance. It is comparable to a purposeful, development-focused government dedicated to raising people's living standards.

The concept of good governance has several key elements, and these elements are the foundation of how the concept of good governance must have. As stated by Zhang (2019):

> In 1992, with the release of the World Bank's Governance and Development report, the notion of "good governance" was born. Public sector management, accountability, a legal framework for development and transparency, and Information have been initially identified as core elements of good governance. Since then, the concept has come to be adopted widely by the donor community as the most appropriate public administration strategy to address underdevelopment in developing countries. (p.1)

The concept of good governance cannot be replaced by the concept of good governance by Al-Farabi. Al-Farabi was a 10th-century philosopher and political theorist from Central Asia who wrote extensively on good governance. According to Walzer (1985), Al-Farabi's life was more that of a cynical philosopher than an aristocratic Intellectual. In his political treatises, Al- Farabi assumed that people typically could only reach the perfection they are meant to with the support of political associations Fakhry, as cited in Ahmad et al., 2018). Furthermore, Al Farabi argues that cooperation and solidarity not only produce the best circumstances for having effective administration but also lead to personal perfection, which is more suited to a lasting political system and stable integration (Bïrdïşlï, 2019, p. 122).

Al-madinah Al-Fadhilah is one of Al-Farabi's works. Richard Walzer is the person who translated Al-Madinah Al-Fadilah. There are nineteen chapters in Al-Madina Al-Fahilah, which Al-Farabi believes is the fundamental aspect of good governance. According to Walzer (1985), Al-Farabi wants to deliver a fresh response to his state's intellectual, religious, and political questions in Al Madinah al-Fadilah by assimilating the Greek material he is importing into the Muslim society to which he belongs that is inspired by greek philosophy, particularly, Plato and Aristotle. However, several other scholars disagreed with these ideas. Nigo (2017) stated that he disagreed that the greek philosopher inspires Al-Madinah Al-Fadilah because the work is neither a translation nor an adaptation of a Greek treatise for a different context. It is not only an academic critique of a Greek philosophical book. Nigo (2017) suggests that the literature of Al-Farabi, in general, and al-Madinah al-Fadilah should be viewed as a reflection on the Islamic debate that raged in the tenth century over the relationship between reason and revelation.

Hence, Good governance, which includes elements such as public sector management, accountability, a legal framework for development and transparency, and Information, is essential for developing Smart Cities. It is viewed as a critical component of effective administration within a democratic framework and to improve citizens' living standards. The concept of good governance is familiar and has been adopted by the donor community as a strategy to address underdevelopment in developing countries. Al-Farabi, a

10th-century philosopher and political theorist, also wrote extensively on the concept of good governance in his work "Al-Madinah Al-Fadhilah." Therefore, regardless of any aspect, to make a smart city successful, it must have participation and collaboration from any elements of people and government.

METHODOLOGY

Research Design and Data Collection

A qualitative approach would be better applied to study the role of the government and the stakeholders in smart city development. Using Davies's (2007) perspective on qualitative research, he defines it as "Research Methods that capture data that occur naturally in their real-life context, and methods that generate their data through reconstructing or retelling views or behaviours".

In contrast to quantitative methods, qualitative methods mainly rely on context to analyse cases by looking closely at the details, examining perceptions, and understanding phenomena to conclude. This research will use data and look for Information carefully to arrive at conclusions to answer the research questions. Sampling and Data Collection To validate the Information on the government's role in the smart city development in Kuala Lumpur and the relation with the concept of good governance. Therefore, this study uses the following two types of data to assist in processing and collecting data.

Primary data were received directly from informants and collected for the first time without the assistance of a middleman, under the control and supervision of the researcher, and are helpful for present or future research, usually in the form of raw data that has not been processed. Primary data sources include interviews, government documents, and performance statistics. The interview will mainly be done offline or face-to-face to get a direct engagement with the respondents However, considering if the timing cannot be agreed upon between the interviewer and interviewee, an online interview through an available platform such as WhatsApp, Google Classroom, or Zoom Meeting can be applied to conduct the interview.

A judicial review report from the government is critical for this research. It is usually still raw data that has not been processed. Primary data includes interviews and government papers. For this study, a structural interview session with Dewan Bandaraya Kuala Lumpur (DBKL) will be useful to prove the assumption. The interview will be conducted in person, allowing for real-time interaction and the opportunity to delve into specific topics pertaining to smart city development in Kuala Lumpur. An open-ended interview guide covering a variety of Smart city initiatives-related subjects, such as Smart city objectives, Policies, potential, and challenges, will be used to conduct the interview. In addition, the author will use several government documents pertaining smart city development, particularly in Kuala Lumpur.

Secondary data has been processed or analysed by others, obtained from third parties, and distributed to and made available to users, such as journals, news, and books. Secondary data sources for this research will include related journals, articles including news about this policy, books about public policy, and words connected to Smarty city and good governance in Malaysia. In

addition, we will also use literature to connect the dots between smart cities and good governance.

Data Analysis

A qualitative technique with theme analysis will be employed in this study, which intends to assess Information on the government's role in the smart city development in Kuala Lumpur and its relationship with the concept of good governance. Qualitative researchers are frequently confronted with a large amount of data or Information in the form of words or sentences, including material from documents, interviews, and observations. As a result, by reviewing numerous documents gathered to address this research, thematic analysis is extremely appropriate in this study. Holloway & Todres (2003) said that thematic analysis is the basis or foundation for the sake of analysing in qualitative research, where it aims to analyse data to identify patterns or to find themes through the data that the researcher has collected (Braun & Clarke, 2006). This method is effectively used when a study intends to explore in detail the qualitative data to find the linkage of patterns in a phenomenon and explain the extent to which a phenomenon occurs through the eyes of researchers (Fereday & Muir-Cochrane, 2006).

Understanding the data is the first step in thematic analysis, followed by coding and determining the theme. In this research, the data already gathered from primary and secondary data related to Smart cities and good governance will be analysed to gain a depth understanding, then make coding from the interview transcript and relevant sources to ease the process of analysing. It will generate the theme of the research. The data related to smart cities and good governance already gathered will be examined, then processed to be a valid reference in the study and answer the research questions.

To provide readers with a comprehensive understanding of research, Chapter 1 will consist of an introduction, statement of problem, research questions, research objectives, literature review, theoretical framework, research methodology, and research significance. Followed by Chapter 2 which will provide an overview of identifying the basic elements of the law, provisions, history and legislation relating to elections and their postponement. Chapter 3 aims to describe the basic concept of smart city development in Kuala Lumpur. While in Chapter 4, the focus will be on the basic concept of Al-Farabi's concept of good governance. Finally, Chapter 5 will analyse the development of smart city in Kuala Lumpur, in the light of Al-Farabi's concept of good governance.

RESULT AND DISCUSSION

The Basic Concept of Smart City Development in Kuala Lumpur

The Smart City Framework was created in 2019. Its objective is to make it simpler for Malaysian towns, particularly Kuala Lumpur, to construct smart cities. To address the issues associated with urbanisation and improve people's quality of life worldwide, smart cities must be implemented. The Ministry of Housing and Local Government (2018) noted that the key components of Malaysia's Smart City initiative included a national and international agenda,

following emerging trends in global development, promoting the digital economy, and positioning Malaysian cities to be competitive with other major cities around the world. In Kuala Lumpur, the government that is in charge of the development of Kuala Lumpur is Dewan Bandaraya Kuala Lumpur (DBKL). Nowadays, DBKL has come out with the Kuala Lumpur Smart City Master plan 2021-2025 (KLSCMP2025), which then is becoming the guidance to manifest Kuala Lumpur into Smart city with various strategies and initiatives. As the Master plan has become guidance for Policy Implementation of smart City in Kuala Lumpur, it is accepted the whole structure of the smart city Malaysia strategy and develop the master plan from it.

According to the interview with Norwahidah, the Senior Town Planner Dewan Bandaraya Kuala Lumpur (DBKL), the development of Smart City in Kuala Lumpur has actually started before the wired city innovation in Putrajaya and Cyberjaya in the early 1990s. The initiative back then was called Integrated Transport Information System (ITIS) which now is branded to Kuala Lumpur City and Command Centre (KLCCC) which just for monitoring the traffic at the time.

Moreover, she stated that Kuala Lumpur has become one of the pioneer cities in Malaysia aside from Johor, Kota Kinabalu, and Kuching Which chosen because of the city's status. Therefore, DBKL took the initiatives to realise the master plan of Smart City Development in Kuala Lumpur, so this master plan, is being used as guidance in implementation of smart city towards 2021-2025. DBKL create the master plan in 2020, this report, which then published in 2021 in the use of 5 years term until 2025. Kuala Lumpur is pilot of city in the context of smart city development in Malaysia, but never been demonstrated in terms of commitment towards smart city.

This is because "towards a smart city" was not a concept that was well-known at the time. However, it is a different case with Cyberjaya, since it is a smart city with significant development, while Putrajaya is a fresh development. They are in a greenfield location, making it simpler for the government to develop infrastructure, a smart city, and other things. When compared to Kuala Lumpur, which has been around for a very long time, Kuala Lumpur is an older city. As a result, the majority of the buildings here are older structures, and the infrastructure is inadequate to support the growth of smart cities.

According to KLSCMP2025, the mission of smart city development in Kuala Lumpur is “to endeavour becoming a smart city that is safe and secure, clean and green, efficient and sustainable”. By integrating sustainable technology into smart city services, smart city Malaysia hopes to improve community safety and citizen quality of life.

Furthermore, Today, bookings may be made online, among other things. Paper is no longer used, and free Wi-Fi is available to everyone. All libraries in Kuala Lumpur, where DBKL offers free Wi-Fi, and caters to low-income households. This means that DBKL's financial obligations are actually in PPR areas, public housing, which he refers to as PPR low-cost public housing. From there, DBKL offers free Wi-Fi, and we believe that this is necessary to achieve

sustainability from one of Sustainable development Goals, namely quality education.

DBKL has developed numerous initiatives for smart city in Kuala Lumpur, specifically Kuala Lumpur has developed over 350 policy initiatives (Kuala Lumpur Smart City Master Plan 2021 – 2025, 2020). However, Norwhaidah mentioned that for planning purposes, DBKL has Put roughly 28 efforts for smart city development in Kuala Lumpur. And with these 28 efforts, it is aimed to improve things that already implemented for Smart City Development and to ensure that these efforts can improve people's participation with the optimization of the usage IoT with these effort in Kuala Lumpur.

One of the policies mentioned is Kuala Lumpur Urban Observatory (KLUO) and my Opinion. Kuala Lumpur Urban Observatory (KLUO) is a centralised information centre for the collecting, administration, and distribution of Kuala Lumpur city data by upgrading the DBKL ICT hardware, server, network, and software. Utilising city-data, ensuring open access and data exchange across ministries and agencies maximises Kuala Lumpur's potential in smart city development by supporting open data and ecosystems to improve city management effectiveness. The urban observatory will feature a data analytics platform that can analyse data from various sources and automatically classify sentiments. This will make it possible to enforce the law against illegitimate enterprises and organizations effectively, generating more money. The database for problems like potholes, landslides, and floods will be expanded through partnerships with navigation technology providers, and KLUO will make data sharing with these providers possible. The platform will also make it possible to enforce the law against shady establishments and organisations (Kuala Lumpur Smart City Master Plan 2021 – 2025, 2020).

It can be said that Kuala Lumpur Urban Observatory is made to facilitate the citizens with any information on city level. Norwahidah stated that one of the reasons because a Malaysia Urban Observatory is also being built in Malaysia, so, Kuala Lumpur Urban Observatory is another option. Therefore, we will have particular information to provide for public consumption. The next step is to make it possible for anyone to contribute or see DBKL's process in developing Kuala Lumpur. As a result, DBKL will always publicise any of our attempts online. So, their information is open and obvious.

My Opinion is a platform where citizen can share their opinion or Complaint to DBKL, which will be received immediately by DBKL. According to Kuala Lumpur Smart City Master Plan 2021 – 2025 (2020), a mobile application that must be usable on several platforms, including Android, iOS, and Huawei My Opinion. Since the central repository server is sufficiently sophisticated to do dataset separation and filtering, the application will transmit the information to it. Integration of LP characteristics will be advantageous since it can automate tasks by extracting the term. For instance, if the public opinion relates to a certain department within DBKL, it may be immediately forwarded to that department for further action. Furthermore, My Opinion aims to establish an online forum for feedback from the public on the

construction of the KL Smart City, allowing companies and entrepreneurs to exchange solutions, while public opinion on Kuala Lumpur's smart city solutions is gathered via informing communities about KL Smart City activities. Moreover, My Opinion is very simple to use. Just by using a QR code, it may be shared and scanned so widely or further, using the live chat feature of our website. All DBKL do is that to make us feel like individuals can participate with and share their opinion opinions. DBKL will seek the public's input before taking any action. Additionally, DBKL's annual budget is really made available to the public. People can then comment on that point. The development of smart cities in Kuala Lumpur has several challenges that need considerable thought and strategic planning. As a city with significant population growth, the city must address a number of issues that can impede success as it works to adopt smart city projects and use technology to improve the quality of life for its citizens. It is claimed that the usage data in smart city in Kuala Lumpur has not fully utilised yet. Norwahidah mentioned that DBKL are continuing to take reservations for establishments that are not entirely online. In fact, DBKL are unable to handle complaints entirely online since, according to the complaint, even after making a reservation, making payment, and obtaining a licence, customers still prefer to come in person and wait in queue. This suggests that perhaps the local community has not yet fully embraced IT. It needs to be noted that Kuala Lumpur is not a planned city, compared to Cyberjaya, or Putrajaya. Some of the buildings in Kuala Lumpur have already existed in Kuala Lumpur for a long time. In order to hold or cover layover broadband for the entirety of Kuala Lumpur, especially the inner-city centre region, it is still a bit challenging for DBKL, Norwahidah Said.

Moreover, there are several steps involved in getting this government agency's permission, and DBKL is one of those who is highly strict about rules and other similar requirements for tenders, Norwhaidah Said. As a result, it might be challenging to expedite such processes. Norwahidah also added that when it comes to the decision-making in Smart City Development, the approach needs to be top-down, not bottom-up. For a smart city to be developed, the strong commitment from the higher-up is crucial, therefore, Norwahidah found it difficult for the officer to bring the decision to the top. Because the officer basically just follows the instruction from the top. Coupled with the financial need to develop the smart city, as the development requires the technology, which is not cheap, and the rapid change of technology that makes government needs to keep adapting to the latest technology.

Another challenge of smart City development in Kuala Lumpur is lack of centralised coordination. Norwahidah Stated that the data in DBKL is not integrated as each department work in silos. That is why the data related to Smart City has never been compiled. Moreover, Norwahidah explained that There are 24 departments in DBKL, thus each department developed its own system. If any departments have smart city initiatives, they each handle them independently; there isn't yet a single centre that gathers all the data. The largest obstacle for DBKL is the fact that each department still needs to manually ask for information from another department because there isn't a

data centre that is constantly updated. Considering one of Smart City objective is the autonomous information transfer which eases the process of sending and receiving information, it can be said Kuala Lumpur is still lacking.

The Basic Concept of Good Governance According to Al-Farabi

According to the political thought of Al-Farabi, good governance is based on the principles of solidarity, collaboration, and the pursuit of personal perfection (Ellul, 2013). Al-Farabi's political philosophy was that cooperation, unity, and the pursuit of personal excellence are the cornerstones of effective government. In Madinah Al-fadillah, Al-Farabi saw political philosophy as the most comprehensive study of human behaviour, with its roots in psychology and the study of the soul. He held that effective leadership not only produces the best circumstances for society, but also promotes happiness and excellence in each individual. The social and religious philosophy of Al-Farabi is a synthesis of Greek Ethicon-political ideas that were applied to the Islamic world of the tenth century. He emphasised the value of integrating Plato's and Aristotle's viewpoints into his philosophy.

A virtuous leader is one of the crucial parts of Al-Farabi's concept of good Governance. According to Al-Farabi, an ideal ruler should be wise, knowledgeable, and morally upright. The leader needs to follow logic and act in the populace's best interests (Cotesta, 2021). Al-Farabi separates two concepts of Ruler, namely Philosophical and non-Philosophical Ruler. Al-Farabi stated that non-philosophical rulers could have practical knowledge and the ability to form opinions based on their observations of and interactions with urban resident by relying on the supreme ruler's knowledge, while, philosophical rulers are knowledgeable in both theory and practise, and they will be able to assess the wisdom of their own decisions (Historical Perspectives on Government, n.d.).

Therefore, it can be concluded that Philosophical leader is better than non-philosophical leader, because the ability of philosophical leader is possessing the innate tendency and intention to govern, and through passing rules, they spread morality.

Virtuous Society is another crucial part of Al-Farabi's concept of good Governance. Al-Farabi emphasises the importance of Knowledge for society to be developed (Birdişli, 2019). Moreover, according to Al-Farabi, Virtuous leaders are important to build virtuous Society. A moral society is one that is led by a Virtuous ruler who has the natural tendency and habit of ruling, implements and spreads morality by passing laws, has the virtue and capacity to make moral decisions, and has the eloquence and capacity to convey knowledge in verbal images (Ellul, 2013).

Al-Farabi's notion of good government holds that a virtue-based society is one that is founded on the ideals of cooperation, unity, and the pursuit of one's own perfection. Al-Farabi thought that good government not only produces the best circumstances for society but also promotes pleasure and perfection for the individual (Prasetyo, 2023).

Public Welfare is another crucial part of Al-Farabi's concept of good Governance and last topic the basic concept of good governance According to Al-Farabi. According to Kurmangaliyeva and Azerbayev (2016), Al-Farabi's state model is particularly compatible with the welfare state, since the establishment of social statehood is not only a process of economic and political development but also one that aspires to advance people' wellbeing, as good governance should prioritise the welfare of the whole community.

It is important for contemporary Muslim rulers to refer the decision to Islamic perspective, such as Qur'an, Sunnah, Ijtihad, maqasid Syariah. It is believed that if we rely on the Islamic guidance, it will improve knowledge, and most likely will create a philosophical leader like Al-Farabi has stated about the concept of good governance.

Furthermore, Al-Farabi's concept of good governance extends to creating a virtuous society and prioritise public welfare. He emphasized the significance of knowledge and the role of a virtuous leader in building such a society. Happiness of the people and believed that a good government should prioritise the welfare of the entire community, aligning with the principles of the welfare state. Al-Farabi promoted a political theory that promotes a peaceful, moral society with a wise and just ruler, where the pursuit of knowledge, collaboration, and personal perfection are essential to realising the aim of public welfare and wealth for all citizens.

Policy Analysis of Smart City Development in Kuala Lumpur in Al-Farabi's Idea of Good Governance

For a city to become a "smart" city, effective stakeholder communication and the fusion of economic, environmental, and social factors are essential. For the implementation of smart cities, Al-Farabi's ideas of good governance, such as the virtuous leader, virtuous society, and public welfare; provide crucial instructions.

The success of smart city development depends on transparency, public engagement, effective regulations, collaboration, and data-driven decision-making. The successful implementation of smart city programmes depends on effective communication between all stakeholders, including the public and the government. The requirement for efficient and sustainable management becomes more and more important as cities grow and encounter issues brought on by urbanisation. In order to overcome these obstacles, the use of information and communication technology (ICT) and cooperation between the public and the government are essential. Smart city objectives may be met through adopting good governance principles, improving urban environments and enhancing people's quality of life.

When it comes to decision-making, it is important to understand the cycle of Policy-making. There are 5 steps in the policymaking cycle, namely agenda setting, which focuses on a public concern or issue. The next step is policy formulation, during which lawmakers and administrators take up the subject. After that comes the official adoption of a policy solution by policymakers. The next step is policy implementation, at which time government agencies start creating the processes necessary to make the policy

function. Finally, policy evaluation is used to assess if a policy is solving a problem or working as intended. This analysis is done both inside and outside of government. They could suggest making changes to the policy.

In the stage of the policy cycle for smart City Development in Kuala Lumpur, the first stage is known as problem identification and agenda setting, in this scenario, the analysis will be started from the years of 2021 until 2025, as based on the master plan. At this initial stage, a problem or issue that necessitates policy-level action is identified and articulated. Knowing the nature, causes, and consequences of the situation is necessary to identify and categorise a specific issue or problem that calls for policy action. Finding the problem and knowing about its history, causes, and impacts is the first step. This demonstrates the difficulties associated with the mobility, transportation, and infrastructure problems of Kuala Lumpur. The rapidly evolving urban landscape, and challenges in terms of stakeholder partnerships, funding, and infrastructure are some of the issues at hand.

For Agenda Setting, according to implementation roadmap of KLSCMP2025, the development of Smart City development in Kuala Lumpur will take 3 phases of initiatives, 2 performance review, and 1 revision of Master plan with total 28 eight initiatives' implementation within 5 years duration from 2021 to 2025.

The first phase is the Short-term initiatives, which taking 3–6 months of its development. The initiation has started in the first quarter of 2021, which is around January until March. The expected deployment of the initiatives is by the end of 2021 with 5 initiatives implemented, the deployment of these short-term initiatives is referred as Quick Wins Deployment.

The Second phase is the Medium-term initiatives, which take 6–12 months of its development. The initiation has started by the end of Quarter 4 of 2021, which is around January until April. The expected deployment of the initiatives is by the start of 2023 with around 17 initiatives to be implemented. During this phase, the first performance review has been done in the mid of 2022. Deployment of these medium-term initiatives is referred to as medium term Projects Deployment.

Lastly, is the third phase of the development of Smart City Kuala Lumpur based on KLSCMP2025, which is a long–term initiative, which will be taking approximately 12–18 months of its development. The initiation has started in the quarter 2 of 2023, which is around April to June, and to be expected for deployment of the initiatives is by the end of 2024 with 6 initiatives to be implemented, during this phase, the second performance review will be done in the mid of 2024. The deployment of these short-term initiatives is referred to as long term Projects Deployment.

After all the phase is done, the implementation and the initiatives that have been realised will be revised, if necessary, by the end of 2025. This phase is called Revision 1 KL Smart City Plan.

Al-Farabi's guidelines for good government, such as the value of a moral leader, the application of morals, and cooperation for the benefit of society, should be expressly included in the master plan. The Kuala Lumpur Smart City

Master Plan can seek to connect with Al-Farabi's vision of good governance and work towards constructing a moral and inclusive smart city by adding these components into the issue identification and agenda defining procedures.

The creation of doable policy options or answers to issues that arise throughout the policymaking process is the second stage of the policymaking cycle, often known as policy formulation. It is important that there are several criteria of good policy, which are the policy should be endorsed, realistic, attainable, relevant, and adaptable. Analysis, design, and creativity are needed to provide policy suggestions that will result in the desired goals and outcomes.

In context of Smart City Development in Kuala Lumpur, DBKL has issued a Smart City Framework that outlines key policy objectives and agendas for smart city development. According to KLSCMP2025, the Master Plan is structured around four outcomes which are Direction Outcome, Collaboration Outcome, Position Outcome, Solution Outcome. For direction Outcome, it is expected that the master plan able to fulfil the country's direction to make Kuala Lumpur Competitive in line with national and international agendas. Secondly, the Collaboration Outcome of the Master Plan are able to provide a collaborative space for stakeholders and strategic partners based on direction/roles in Smart City development. Thirdly, the position outcome of the master plan is to make the position of Kuala Lumpur equal with any other Cities in terms of the smart city development. Lastly, the solution outcome of the Master Plan is to enable Stakeholders to address the urbanisation issues through the smart City Initiatives to improve the wellbeing and quality of life. The success of the city's smart transformation depends on a holistic strategy, in which the four goals are needed to smoothly integrated and complement one another, even if each result focuses on a certain domain.

As for the Framework of Smart City development in Kuala Lumpur, DBKL, with the vision 'City for All', has structured the Strategic framework in seven components for the main focuses on the development of Smart City, namely Smart Economy, Smart Living, Smart environment, Smart People, Smart Government, Smart Mobility, and Smart Digital Infrastructure.

Adoption of policies is the third step; this phase's goal is to formalise and complete the rules while taking into account the official bureaucracy. The appropriate authorities or decision-makers formally approve and accept the proposed policy at this step of the policymaking process. This shows that the process of adopting policies has started. It means formally endorsing the policy proposal and committing to seeing it through. According to KLSCMP2025, the smart city development in Kuala Lumpur required a good coordination of each department, as the smart city Framework offers detailed action plans and schedules for achieving important policy goals in the development of smart cities.

In the context of Smart City development in Kuala Lumpur, The Kuala Lumpur Smart City Master Plan will be provided and executed by the DBKL Smart City Unit through proactive communication, monitoring, advice, and reporting. The Communication unit consist of total 8 departments with Mayor as the Steering Committee, namely, Corporate Planning Department, Audit

Position in the Internal Audit Department, Legal & Prosecution Department, Integrity Department, Executive Director of Planning, Executive Director of Management (Executive Director of Management), Executive Director of Economic Development, Executive Director of Project Management.

There are activities of this communication unit in DBKL pertaining to Smart City development in Kuala Lumpur, namely Coordination of communication activities, Media/press releases, KL Smart City website, Project profile on social networks, A blog dedicated to the project, and Smart City project dashboard. It can be assumed from these activities from the master plan is their main objective for these activities is to endorse the policy pertaining to smart city development and proper coordination from each department within DBKL.

In the context of Al-Farabi's concept of good governance, the role of Mayor of Kuala Lumpur is very crucial in the realisation of the Policy, as it is mentioned before, when it comes to the decision-making in Smart City Development, the approach needs to be top-down, not bottom-up. Therefore, innate tendency and intention to govern by the mayor is important, especially in the development of smart city in Kuala Lumpur.

The fourth stage of the policy cycle is referred to as the Policy Implementation stage. The phase of the policymaking process known as policy implementation is where the selected policy is put into practise. It entails putting the policy's objectives and plans into practise through initiatives, projects, and programmes carried out by the appropriate departments, agencies, and partners.

As mentioned before, in Kuala Lumpur itself, 350 policy initiatives have been developed ever since the first project of ITIS in the 1990s. However, only 28 initiatives are being taken into action for smart city development in Kuala Lumpur, like Kolabora-C; Tourism Destination;Experience Through Technology; Kuala Lumpur Tourism Product Online Store; e-Channel; Smart Home Ready for People; Safe City; Enhanced Bodycam for Enforcement Officers; Smart Waste Management; Smart Pollution Control; Smart Disaster Prediction & Resilience; Climate Action Plan; Smart Renewable Energy; Smart Energy Street; Smart Green Building; Enhanced Tree Inventory Management; Smart Landscape Management; KL Digital Community; DBKL e-Library; Duta e-Commerce; My Opinion (Co-Creation Platform); KLCARES App/iSPAAA Enhancement; Improve KL City-Wide Collaboration; KLUO; Collaboration with Telcos; Cashless Society; Smart KL Division; Smart Traffic Management; KL City Data Analytics Programme.

All the 28 initiatives mentioned are expected to be done in 2025 with the variety of duration in the implementation. All of these initiatives aim to enhance the well-being of the people. It needs to be understood that the initiative for this smart city is all to solve the problem of the city, and the problem of the city becomes a problem of the community with the help of technology, For instance, the usage of online booking or payment for licence. But what about those who do not really understand the usage of the internet or

technology implemented in Kuala Lumpur? Or if the system down or maintenance? Norwahidah believes these need to be taken into consideration.

Therefore, it is important for policymakers to implement policies that prioritise the welfare of its residents and emphasise inclusivity, and equity, as well as regular evaluation. Al-Farabi Believes that virtuous leader leads to virtuous society, and for society to be 'virtuous', it is important to have interaction between the society; in this context is the people of Kuala Lumpur; and the Leader; in this context is the DBKl and the Mayor.

Policy Evaluation is the final phase of the policy cycle in policymaking, policy evaluation. A methodical approach to determining a policy's importance, effectiveness, and success is to conduct a policy review. It entails gathering and assessing data and information to determine if the policy has achieved its objectives and to identify areas where it may be improved. This is to assess the framework's influence and efficiency in attaining the specified goals and evaluate Kuala Lumpur's success in implementing the initiatives. Not only that, it also determines the effectiveness of the policy, gather and analyse pertinent data.

Policy evaluation is important for a better future and the sustainability of the city. According to KLSCMP2025 Roadmap, DBKL has put the revision phase to evaluate the initiatives of the Smart City Development in Kuala Lumpur which referred as 1 revision of Master plan which will be held in the mid of 2025. And after this phase, the new master plan for smart city development in Kuala Lumpur will be revised accordingly. And it is important as well to involve the public in the evaluation, as Al-farabi emphasises the importance of public participation for better governance.

To sum up, effective stakeholder communication, the integration of economic, environmental, and social elements, and adherence to good governance principles are necessary for the successful development of smart cities. Al-Farabi's notions of good governance, such as the significance of a morally upright leader, the value of a moral society, and the need of placing the welfare of the general populace first, provide insightful advice for putting smart city plans into practice. Kuala Lumpur may strive towards creating a moral and inclusive smart city, enhancing the quality of life for its citizens, and accomplishing the objectives of its Smart City Master Plan by integrating smart city development with Al-Farabi's principles of good governance.

CONCLUSIONS AND RECOMMENDATIONS

In conclusion, Smart city development is aiming to create the well-being of its citizens. In Kuala Lumpur, Dewan Bandaraya Kuala Lumpur (DBKL) oversees the Smart City development. Through a variety of methods and activities, Kuala Lumpur will be transformed into a smart city using the direction provided by this master plan. Due to its location, Kuala Lumpur is regarded as one of Malaysia's pioneer cities. Kuala Lumpur is a trial city for smart city development, but prior to the concept's widespread adoption, it did not completely demonstrate its dedication to smart city projects. And with the creation of Kuala Lumpur Smart City Master Plan 2021–2025 (KLSCMP2025), it helps as a guidance for the development of Smart City in Kuala Lumpur.

Some problems and issues were found from this study that need a precise step and strategy to overcome those limitations. Firstly, centralised and integrated communication is needed within the government administration. There should be one platform where everyone involved in the development of smart cities, the centralised data-office, will perform specialised tasks as an appropriate data source. This database will be helpful for thorough planning and processing of smart transport and urban planning, especially to move the project towards a more inclusive and equal implementation, facilitating mobility across the city. The accessibility, affordability, appropriateness, and availability of the policy on smart city development will ultimately be suitable as a data source thanks to the centralised database system's quick data sharing and distribution throughout the many departments.

Secondly, it is mentioned before that one of the problems on smart city development is people are still lacking in utilising the technology available, specifically, Internet usage where everything can be done online. Therefore, Practically, it may be accomplished by establishing an active social media presence, creating official accounts for sites like Instagram, Twitter, YouTube, and TikTok, among others. This would enable numerous people to access the information, structure, plan, and contact service related to Kuala Lumpur smart city development. Related materials like videos or Twitter threads may also develop into a secondary choice that is suitable for the public to learn about the issues facing policies as well as the real-time statistical growth.

Lastly, it is suggested that policymaker should hold the Shari'ah or refer to Islamic perspective during the policy-making process. This will help the policymakers to be more efficient and effective, and able to support the well-being of the people more. Islam has provided us guidance to help us in this world, like Al-Qur'an and Hadith. And Ijtihad can also be referred if the issue may not be directly stated in Al-Qur'an or Hadith. And this is something that cannot be taken for granted for a Muslim. Therefore, it is important to refer to Islamic perspective in policymaking.

FURTHER RESEARCH

This research still has limitations so further research needs to be done on this topic "Smart City of Tomorrow: Kuala Lumpur's Evolution through Al-Farabi's Vision of Good Governance".

REFERENCES

Historical Perspectives on Government - Introduction to Philosophy | OpenStax. (n.d.). Openstax.org.

Ahmad, F., Duera-oh, S., Hasan, M., & Abdul Kadir, A. (n.d.). Good Governance Practices and Concepts in al-Farabi's 'al-Madinah al-Fadhilah (M. Malik, Ed.).

Birdişli, F. (2019). Political Philosophy of Al Farabi and the Logic of the Integration and Solidarity in the International Area. International Journal of Politics and Security, 1(2), 122–139.

Braun, V., & Clarke, V. (2006). Using Thematic Analysis in Psychology. Qualitative Research in Psychology, 3(2), 77–101.

Cammack, P. (1994). Political development theory and the dissemination of democracy. Democratization, 1(2), 353–374.

Cotesta, V. (2021). Al-Farabi II. Political Theory and the Doctrine of the Perfect Imam. In The Heavens and the Earth: Graeco-Roman, Ancient Chinese, and Mediaeval Islamic Images of the World (Vol. 52, pp. 339–357). Brill.

cugurullo, F. (2018). The origin of the Smart City imaginary: from the dawn of modernity to the eclipse of reason. The Routledge Companion to Urban Imaginaries.

da Silva, C. A., dos Santos, E. A., Maier, S. M., & da Rosa, F. S. (2019). Urban resilience and sustainable development policies. Revista de Gestão, 27(1), 61–78.

Davies, M. B. (2007). Doing a successful research project: Using qualitative or quantitative methods. Paper back.

Dewan Bandaraya Kuala Lumpur. (2021). Kuala Lumpur Smart City Master Plan 2021-2025.

Doornbos, M. (2001). "Good Governance": The Rise and Decline of a Policy Metaphor? Journal of Development Studies, 37(6), 93–108.

Ellul, J. (2013). The Notion of Good Governance in the Political Thought of Al-Farabi - Oikonomia - Journal of Ethics & Social Sciences. Oikonomia.it.

Farabi, & Walzer, R. (1985). Al-Farabi on the perfect state. Clarendon.

Fatima, Q., & Imran, K. (2017). Political Development and Modernization in Bangladesh. Research Journal of South Asian Studies, 32(01).

Fereday, J., & Muir-Cochrane, E. (2006). Demonstrating Rigor Using Thematic Analysis: A Hybrid Approach of Inductive and Deductive Coding and Theme Development. International Journal of Qualitative Methods, 5(1), 80–92.

Hamamurad, Q. H., Jusoh, N. M., & Ujang, U. (2022). Factors Affecting Stakeholder Acceptance of a Malaysian Smart City. Smart Cities, 5(4), 1508–1535.

Holloway, I., & Todres, L. (2003). The Status of Method: Flexibility, Consistency and Coherence. Qualitative Research, 3(3), 345–357.

Huntington, S. P. (1965). Political Development and Political Decay. World Politics, 17(3), 386–430.

Kiamba, A. (2012). The Sustainability of Urban Development in Developing Economies. Consilience, 8, 20–25.

Kurmangaliyeva, G., & Azerbayev, A. (2016). Al-Farabi's Virtuous City and its Contemporary Significance (Social State in Al-Farabi's Philosophy). The Anthropologist, 26(1-2), 88–96.

Lim, S. B., malek, J. A., Yussoff, M. F. M., & Yigitcanlar, T. (2021). Understanding and Acceptance of Smart City Policies: Practitioners' Perspectives on the Malaysian Smart City Framework. ProQuest, 9559.

Ministry of Housing and Local Government. (2018). Executive Summary Malaysia Smart City Framework.

Ministry of Work. (2019). Malaysia Intelligent Transport System Blueprint 2019-2023.

Montes, J. (2020). A Historical View of Smart Cities: Definitions, Features and Tipping Points. SSRN Electronic Journal.

Murugaiah, V., Shashidhar, R., & Ramakrishna, V. (2018, October 30). Smart Cities Mission and AMRUT Scheme: Analysis in the Context of Sustainable Development. Papers.ssrn.com.

Nigro, J. (2017). Reconciling Islam and Philosophy in The Virtuous City: Rereading Al-Farabi's Al-Madinah Al-Fadilah Within 10th-Century Islamic Thought.

Pennock, J. R. (1966). Political Development, Political Systems, and Political Goods. World Politics, 18(3), 415–434.

Prasetyo, A. (2023). Al-Farabi on the State and Politics. Google.com.

Shafique, S., Munsoor, M., Assistant, A., & Saif Ul Mujahid. (2021). True Happiness: Lessons from Al-Farabi for Developing Countries. Journal of Religious Studies, 4(2), 2616–6496.

Söderström, O., Paasche, T., & Klauser, F. (2014). Smart cities as corporate storytelling. City, 18(3), 307–320.

Telsaç, C., & Yılmaz, V. (2021, December). SMART CITY COMPONENTS. Research Gate.

Urban population (% of total population) - Malaysia | Data. (n.d.). Data.worldbank.org. Retrieved January 29, 2023.

Zhang, X. (2019). Good Governance, Good Enough Governance and Governance with Rights First.