‘Tawheedic’ Based Leadership: an Extension of Multi Linkage Contingency Model from the Islamic Perspective Based on a Study of a Muslim Strategic Leader in Malaysia

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Abstract: The article provides inputs to the proposed expended model of multi linkage contingency model by Kringer and Seng [1], in highlighting the latent variables and the meaning attached to the proposed expanded contingency model of leadership based on the inner values and religious traditions from the Islamic perspective. In this article it shows that "Tawheed" is the underpinning factor that binds and infuses the inner meaning and values in Muslim leaders. The "Tawheedic Paradigm" explored in this article can be seen as the fulfillment of contract (Amanah) between God and Man, in which man as servant of God and his vicegerent on earth (Khalifah) performs righteous deeds based on Islamic teachings.

Key words: Leadership • Tawheedic • Muslim leader

INTRODUCTION

Kringer and Seng [1] in their article on Leadership with inner meaning, have proposed an expanded contingency theory of leadership highlighting the complexity of theory generation as they include the spiritual underpinnings of religious beliefs as a legitimate source of discussion in leadership theory (Fig. 1 as in Appendix 1 shows the extended model to Yukl's integrative leadership model which goes beyond the behavioral). There are three salient aspects of the model elaborated in their article, first, the construct denoted by Roman numerals; second, the variables identified as "?" and finally, the latent variables which is both exogenous (source and sustainer of the universe and to all situational variables) and endogenous (the source of inner, or spiritual, perception and belief) which are the construct labeled by "?", believed by the worldview of five religions.

The intention of Kriger and Seng was to construct a contingency theory of leadership based on the values and worldviews that are implicit in five of the world's great religions (Islam, Christianity, Judaism, Hinduism and Buddhism). The model used was built on the prior work of contingency leadership. The organizational leadership theory they referred to is Yukl’s multiple linkage model [2] that builds upon earlier models of leadership and group effectiveness, including path-goal theory, leadership substitutes theory and the Vroom-Yetton normative decision theory. The expanded Yukl’s multiple linkage contingency model includes embedding the spirituality elements as variables that can influence leader behavior, situational behavior and outcome measures [2]. Using their model and study as a base, the intention of this article is to identify the salient aspects of the model based on the Islamic perspective, that is from the “Tawheedic Paradigm”.

The Expanded Multiple Linkage Contingency Model: In Figure 1(Appendix 1), "?" is referred to as God, varyingly referred to as “Yaweh”, “God”, “Allah”, “Shiva” or “Buddha Nature”, respectively within the religious traditions of Judaism, Christianity, Islam, Hinduism and Buddhism. God is argued to be beyond all names and not figure nameable; “absolutely infinite”. God is: 1) a socially construct reality which those with religious beliefs,
aspirations or experiences; 2) an emerging reality which is co-created between human beings and God, or 3) a Being which is real unto itself. Argument by Kriger and Seng [1], the author of this article is that the model proposed in Fig 1 is not dependent on which of these three interpretations is the veridical (truthful) meaning of what is signified by the “?”. because it is the constructed sense-making of the “?” that infuses meaning and values in leaders. Finally, “?” is a latent variable which is both exogenous and endogenous to the leadership construct. Exogenous because all five religious traditions; Christianity, Judaism, Islam, Hinduism and Buddhism believed it as the source and sustainer of the universe, is the source of all situational variables and is the source of inner, or spiritual, perception and belief [1].

**Background of the Study:** Doing my doctoral research on Islamic leadership principles of a Malay Muslim Strategic leader, I embark on a study of the life experiences of an executive leader of a corporate organization in executing his leadership roles as the leader of the organization. As the researcher of this study, my intention was to understand the leadership practices from the perspective of understanding this CEO’s leadership principles, because even though it was obvious that, according to many leadership researches it has been expressed that the leaders do different things when facing different behaviors [3], leader’s underlying principles based on their beliefs, values and paradigms, does form the epistemological foundations (the sources of legitimate knowledge) that shape the cognitions, beliefs and behavior of the organization [4]. Informed by a narrative biographical research approach, this study explores the leadership principles practiced by the CEO. The conceptual framework used is as in figure 1, the Extension of Yukl’s multiple linkage contingency model that include spiritual leadership from a multi-religion perspective [1].

**Challenges Faced by Muslim Leader and Value System of the Malaysian Malay:** This research is on leadership principles practiced by a Malay, Muslim leader. Being Muslims, they are expected to adhere to Islamic principles, where the epistemology of the study should be those collected from the Qu’ran, the Hadith and the Sunna collated by Muslim intellectuals. Even though the obvious ontology will be for all pious Muslims, Islam is to be the vehicle by which one can realize God’s ultimate unity (Tawheed), as the researcher of this study, I realized that there are multiple realities to it.

According to Malaysian constitution Article 160, Malays as Malaysian citizen, are Muslims, question is, can a person really be a Muslim simply because he is the son or grandson of a Muslim that should be practicing Islamic teachings? There are two types of Islam; legal Islam and true Islam and there are two categories of practicing Muslims, there are true Muslims and partial Muslims. True Muslims believe that Islam is the vehicle by which one can realize God’s ultimate unity (Tawheed), those who completely merge their personalities and existence into Islam. As for partial Muslims, they are ignorance of God’s totality, despite professing faith in God and the Messenger and declare Islam as their religion, they confine Islam to only a part of their lives. They perform worship rituals like prayers, remembrance of God’s name, conforming to outward piety in matters like food, dress and other external social, cultural customs, but beyond these conventions their lives are not ruled by God [5].

Most Malaysians, just like most members of the Southeast Asian community, that hold influential position in their country, either pursued further studies in the Western world or gain their knowledge from the Western Education systems. Even during their tenure in the organization too, these leaders went through trainings and developmental programs mostly adopted from Western models. As Mahathir Mohamed, Malaysia’s fourth Prime Minister wrote; some Asian leaders and Asians in general have yet to achieve the freedom of thought, freedom to look critically at the ideas and ideologies coming from outside Asia. Many are apologetic because they believe they have fallen far short of the standards that the ethnic Europeans expect of them. They are still Euro-centric, colonized physically and mentally. Can this be another possible reality? [6].

Again, Mahathir in his book the Malay Dilemma, wrote about the forces that set the Malays character, culture and abilities. To him, Malay dilemma is Malaysian dilemma. He believes that there are three established forces that Malays uphold to, if evaluated and accepted, the future of Malays can be mapped out. The three forces are; 1) Vast majority of Malays are feudalist, where without rulers it would mean the complete eclipse of the Malays, 2) Religion is an established force with the Malays and to ensure success, Islam must be upheld and propagated and 3) Traditional custom or “adat”, even though it is no longer the essential thing it once was, it does influence decision [6].
Besides all that, Mahathir acknowledged that Islam is still the greatest single influence on the Malay value concepts and ethical codes. For Muslims, Prophet Muhammad s.a.w has modeled the way for all times. The functions carried out by the Prophet s.a.w, will relate to the postures, principles and characteristics that project his total personality [4]. In order to achieve real success in all aspects, man needs to have a cordial relationship with Almighty God. The rupturing of that relationship will result in disaster for man [7].

**Concepts of Leadership in Islam:** As Muslim, any man, whom God (Allah) has given the authority of ruling some people, who does not look after them in an honest manner, will never even get the fragrance of Paradise (Al-Bukhari). A leader is required to meet his obligations to God, the Supreme Power as well as to discharge his duties towards the people (Makhluaq) or his followers to the best of his abilities. It says to the rulers that the authority vested in them is not their private property but is a trust and that they should discharge the obligations of that trust to the utmost, like upright and honest people and should carry on government in consultation with the people. Prophet, peace be upon him (pbuh) implied that in order to be adequate to one’s responsibilities, one must be aided therein by God. The holding of an office or an authoritative position, is not a bed of roses, but rather a difficult job that entails heavy responsibilities [8]. Leadership in Islam is considered as an amanah (a trust) and a responsibility [9].

Allah created man for three purposes, that is, first, to be his Khalifah (vicegerent of God) on earth; second, to be his ‘Abd (servant); and third, to know Him. Man cannot be Allah’s Khalifah without being the ‘Abd of Allah. By being Allah’s Khalifah and serving him, man comes to know Him (ma’rifah). As vicegerent of God on earth, man is given the dominion over things which man is allowed to exercise, hence, that is why nothing is more dangerous a creature on earth than a khalifat Allah who have no knowledge and wisdom, who does not consider himself to be ‘Abd Allah and who therefore does not see himself as owing allegiance to a being beyond himself. Such a person is able to possess a power of destruction which is truly Satanic [10].It is important for Muslims, according to Jabnoun [11], to center his/her principle to Tawheed, that will bring about good values and practices. As Covey pointed out, principles-centered leadership are guidelines for human conduct that are proven to have enduring, permanent value, principles are self-evident, self-validating natural laws. They do not change or shift, they are foundational principles that when applied consistently become behavioral habits [12, 13].

**Background of the Inquiry:** When an organization and the CEO of that organization received the Merit Award from Chartered Institute of Management Accountant (CIMA) Enterprise Governance in 2010; Most Admired ASEAN Enterprise in Employment Category 2010; Corporate Awards-Tier, Category 1 from the Institute of Internal Auditors Malaysia (IIA Malaysia) 2010; Asia’s Best Employer Brand Award 2011; Best Energy Sector at the Global Leadership Awards 2011; “Kecemerlangan Perniagan Beretika 2010/2011”; Brand Laureate 2010-2011; the “Prime Minister’s Industry Excellence Award (AKIPM) in 2007”; “Quality Management Excellence Award (QMEA) 2007; Malaysia’s CEO of the year in 2008; Brand Leadership Award 2010 at the World Brand Congress Award in Mumbai 2010, I took the opportunity to learn and understand the CEO, his experience in moving through different stages in his life and career, to get the best out of his experiences and learn the approach and methodology taken by him to continuously develop the people and develop the organization as a whole to ensure continuous success.

**RESULTS**

Informed by a narrative biographical method and employing an in-depth, semi-structured qualitative interviewing research approach, the “biographical” questions were proposed not only to discover respondents’ life event, but more deeply to uncover his leadership principles. Information and data gathered were later organized by using a diagrammatic summary representation map (Appendix 2), such representation enables me to explore and illustrate my interpretation of the story narrated by this CEO in a graphical format. The systematic data display is organised in such a way as to provide brief and concise data that are manageable and instantly comprehensible for the next step of analysis and conclusion. The diagrammatic summary is shown in Appendix 2.

Referring to the model in Figure 1(Appendix 1) and analyzing the diagrammatic summary of the findings in appendix 2, “Tawheed” became the primary cause of the construct; (I) the inner leadings from prayer,
contemplation; (III) Ethical Norms and moral examples from leader’s religion and upbringing. These two constructs in turn, have direct effects on the CEO’s values and attitudes (construct IV). From the interview sessions, it was noted that the CEO mentioned and narrated in many occasions and giving credits to his success to his family, his upbringing, life experiences, education and role models he encountered with and leadership books he referred to during his career. Hence, it is noted here that the CEO values and attitudes can be observed to have been developed from several potential sources: 1) spiritual activities; 2) ethical norms, the Quran as a holy text and moral examples from one’s religion; and 3) family upbringing and education.

During the various interview sessions we had, it was surprising to me in the beginning that this CEO did not talk much about his spiritual activities. His focus was more about his experiences since his childhood and about his role models. I had to ask him about the impact of being a Malay and a Muslim, on how he sees its influence on him. Even though he did not explicitly talk about spiritual activities and mentioned any religious figure as his role model, I could identify the spiritual attachment he has based on his practices.

Earlier, this CEO has his role models lined up, but none was a religious figure. The question of having a religious figure as a role model need to be considered, this was based on my understanding about what was mentioned by Imam Ali ibn AbiTalib (may God pleased be with him), about role model. According to him, having a role model is important. This could be implied when he said: “With respect to their morals, people resemble their rulers more than they resemble their fathers” [14]. I tried asking him indirectly about a religious figure as his role model and expecting him to give me Prophet Muhammad (s.a.w) as the answer. This too, based on norms, many will say so, since this belief is supported when God says the following about Muhammad SAW “And you stand an exalted standard of character” (The Holy Quran 68:4), but he did not verbalize it. Probing him on this further, I could gather from his facial expression, hands and body gesture that to him such question need not be asked, it is to him an obvious question that will get an obvious answer. He continued on his story telling about his life experiences and reference of being part of the “al-ummah”, the community which refers to the Muslims believer collectively and affirmed his faith.

This CEO is a born Muslim, he perform worship rituals like prayers, remembrance of God’s name, conforming to outward piety matters and other external social, cultural customs. As a researcher in this case, I not only have the opportunity to interview him, but I am able to observe him and read his work performance. I have eight years of working experience with him, I saw his adherence and practices, the construct indicated as (I) and (III) from the spiritual perspective was present. It has been observed consistently, that this CEO has been seen performing prayer five times daily with a communal noon prayer on Friday, giving advices with quotation sited from the hadith and verses from the Al’Quran and as a CEO instructed and seen acted on behalf of the GLC gave alms to the poor, he has been seen fasting during the month of Ramadhan and has performed the pilgrimage to Mecca. Adhering to all the four Pillars of Islam, for certain the affirmation of the Oneness of God and that Mohammed (SAW) is God’s Messenger is not a question. The five pillars are integral in being a Muslim and as a researcher, I could only report on what I hear, I see and on what I encounter with.

As a leader of an organization this CEO has demonstrated effective performance in this GLC over a period of eight years. Referring to a Leadership Quality Framework (LQF) Model [3], this CEO performed accordingly all the 3 main factors (Personal qualities; Setting direction; Delivering the service) and its five sub factors of leadership characteristic as expected. Accordingly, this CEO’s principles too fit and conformed to what has been identified by Pfeffer [15]. Pfeffer [15] identified four factors that people value at work which are consistent with building spirit in the workplace: 1. the ability to realize full potential as a person; 2. Feeling a connection between one’s work and a larger overarching purpose, such as social good in one’s community; 3. Being able to feel part of a larger community or being interconnected; and 4. Being able to live and work in an integrated fashion.

Not limiting the scope of leadership only on realizing the aims of organizational leadership aspect in general, this research study has highlighted the CEO as an individual with principles and values that he upholds based upon a firm and reliable foundation. Using the model in Figure 1 and examining the content most closely, the latent variable “?” is Allah and it is the primary cause of three construct:construct (I), inner leading from adherence to the five pillars of Islam, in turn have direct effects on construct (IV), his values and attitudes. Construct (IV) come from construct (I) and from the individual’s early childhood development. With his comprehensive life experience (construct III), which builds his values and attitude he set his Vision base on his clear
and specific intention of why he wanted to be a CEO of a
GLC (construct II), he executed his functions as a leader
with a clear leadership philosophies, values and principles
that are connected and linked as shown in chapter 4 and
chapter 5. Leader behavior was then seen as perceived fit
between espouse leader values, attitude and behavior
(construct V) which will influence the subordinate
commitment to the organization vision and goals
(construct VI).

This CEO as a Malay and a Muslim leader has shown
the characteristic of a believer in the efficacy (synonyms:
worth, value, efficiency, usefulness) of Islam as a religion
that motivate him as a person and as a leader. He is a
Malay leader whose values and behaviors are guided and
shaped by religious paradigm. Clearly observed when he
adhere to his main principle and philosophy, which were:
Job as a Trust “Ammanah” bestowed upon him and when he
emphasized, as a leader what matter most is what the
people gets at the end, a service to people, these are in
The two primary roles of a caretaker are those of servant-
leader and guardian-leader. Servant-leader is servant first,
to serve first. In Islam, a leader is considered to be servant
of God and his creations [1].

The “Tawheed Paradigm”-as an Input: From theoretical
viewpoint, this article intends to emphasize the
importance of leadership with inner meaning. As Muslim,
God “Allah” and the declaration of one true God
“Tawheed” is indeed the primary cause of the three
constructs: 1. Inner leadings from prayer, contemplation
and meditation (Ubudiyah), 2. Ethical norms and leader
moral examples (Muamalat), and 3. The moderator and
influencing factor to all situational variables in Yukl’s
multiple linkage contingency model. All this have direct
effects on leader’s values and attitudes and organizational
performance and subordinate’s perception of the leader.

The findings support what Kriger and Seng [1]
hypothesize. Linking to that, the findings from this
research study are able to make the complexity of
leadership contingency theory simpler to understand by
applying and adopting it in this research to get
observable findings. Piaget [17], 1977, hypothesized that
the values and attitudes of a leader does not only form
from the individual’s early childhood development, it is
ture, the research findings shows the development of this
leader came from role models too, from readings of scared
writings and prayers. Based on the findings of this
research, I propose an additional constructs into the
model viewing from a practitioner perspective. This will be
a contribution to the theoretical framework referred to.

Figure 3 (Appendix 3) bellow will be the expended
model which will include the new construct labeled by
“a”, “b”, “c”, “d”, “e”. To take note here, the construct
“?” in the expended contingency model is now
“Tawheed Paradigm”. Construct “a” is the source of all
situational variables, the source of and sustainer of the
universe, “a” is God the creator. As for “c” is “Abd” for
abdi which means servant of Allah; “b” is “Khalifah”
vicegerent on earth; “d” is the Role Models experience
and wisdom; “e”: Al Falah (felicity) happiness in this
world earth, salvation in the hereafter.

Without the “Tawheedic Paradigm” fully internalized
and engrain, one can profess to be a Muslim but what
being practiced might simply be the obligatory rituals
(ubudiyah). To link Islam, Muslim, Malay and Value
system, it is important for me to take the latent variable
“?” which is God, introduced by Kriger and Seng [1] in
their model to a higher level and the “?” which was God is
now the “Tawheedic paradigm”, internalizing and
expressing it as in the statement of Oneness (shahadah),
“There is no God-but God (Allah)” and clearly stated in
the Al Quran (112:1;2) “…Allah the one and Only; Allah,
the Eternal, Absolute;…” if it does not come from the
realization of being the ‘Abd and “Khalifah” of Allah. The
latent variable “a” is now God, “Allah”, to Muslim, Allah
created human for three purposes, that is, first, to be his
Khalifah(vicegerent of God) - construct “b” on earth;
second, to be his ‘Abd (servant)-construct “c”; and third,
to know Him. Man cannot be Allah’s Khalifah without
being the ‘Abd of Allah. By being Allah’s Khalifah and
serving him, man comes to know Him (ma’rifah). As
vicegerent of God on earth, man is given the dominion
over things which man is allowed to exercise, hence, that
is why nothing is more dangerous a creature on earth than
a khalifat Allah who have no knowledge and wisdom, who
does not consider himself to be ‘Abd of Allah and who
therefore does not see himself as owing allegiance to a
being beyond himself.

Muslims should realize, as Allah’s representatives or
vicegerent on this earth, Allah provides them with all the
necessary skills, principles and tools to lead their lives
towards glory and also to lead others towards realizing
their fullest potential. As a representative, human beings
are assigned great faculties and qualities which if properly
deployed could result in the achievement of miraculous
goals. However to reach these goals one needs to follow
certain principles and tools which are also known as
success or leadership principles–indicated by Roman
numerals “I” obligatory religious rituals (Ubudiyyah),
“III” Social affairs (Mu’amalat). Work in Islam is
honorable, which establishes love among human beings
with blessings of Allah (19:96), which conceived of as a trial for man (67:2) to achieve al-falah denoted as construct “e”, in which through his work he will be able to achieve a station in his present life equal to that he will achieve in the hereafter (6:132).

Since leadership and identities of this CEO emerge out of interaction of people in their communities too, it is important that we introduce construct “d” in the model, please refer to Appendix 3. This construct “d” are Role Models, Experience and Wisdom. Choice of role model and experiences and wisdom must be positive and of good standing, because it could enhance II and IV, otherwise it will be the disastrous if the Tawheedic paradigm is weak. Contributing to Theoretical Framework will be the extension to the extended model proposed by Kringer and Seng [1]. The new model is as in Figure 3 (Appendix 3).

**Summary:** This review focused on the importance of the Top Management leadership in an organization and leadership definition, roles, traits and leadership approaches in both Islamic and Western literature. The review also specified components of Islamic leadership principles, which were collected by the researcher from the Islamic literature. The review also explored the status of Muslim of ethnic Malay in discussing their needs for maintaining their values and beliefs by practicing Islam in leading the organization as CEO. Table 1 (Appendix 4) is the tabulated summary of the main Islamic principles, observable actions and the CEO’s principles compiled in relation to how it was translated as actions observed.

Leaders’ strategies influenced greatly the inventiveness of an organization and how the leader motivates everybody, help to bring about the change that support the organization towards having competitive advantage. The study by Shahzad Khan and Muhammad Asif Anjum [18] represent that competitive advantage depends upon leadership styles, specifically Transactional, Transformational and charismatic. But “Tawheedic leadership” will align a Muslim leader leadership purpose with the style accordingly and bring about impact on organization. A Muslim must not only focused on just being Allah’s Khalifah without wisdom and without acknowledging being the ‘Abd of Allah.

Looking at leadership through the paradigm of religious tradition of Islam and ethnic Malay, there are number of ways in which leadership with inner meaning has overall relevance for further development of organizational leadership approach in Malaysia if we are to consider the element of culture and tradition need to be considered. Nevertheless, to be more focused and specific, which will bring more impactful meaning will be to approach the development of organizational leadership from the religious tradition of Islam. This can help better understanding of the true teaching of Islam as a religion and how it is internalized as part of leadership principles of Muslim leaders and marginalized confusion between spirituality, culture and religion.

**Point to Note:** My approach to this research was to listen to the voice and experiences of a practicing CEO of a GLC, to hear him and identify to what principles this CEO attached his leadership to. The intention was, therefore, not to generate an “objective” representation of the “truth” or “reality” of leadership principles in the contexts to be explored, but rather to create some compelling accounts that could be shared and referred to as a guide. The thought presented is rooted in the experience of one specific Young, Malay, Muslim CEO of a matured and established GLC.

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APPENDICES

APPENDIX 1.

Fig. 1: Theoretical framework (Extension of Yulk’i's multiple linkage contingency model to include spiritual leadership from a multi-religion perspective) Source: Yulk (2010 p.180); M Kriger, Y.Seng (2005, p791)
APPENDIX 2.

Fig. 2: Diagrammatic summary representation map

Key Phrases: Be the number 1, number 2 is the first loser; Being a leader is "Amanah", we are not important, what is important is how people can benefit from what we do.

APPENDIX 3.

Fig. 3: Extension of the extended multiple linkage contingency model (explored from Islamic perspective)

### APPENDIX 4.

<table>
<thead>
<tr>
<th>Islamic values</th>
<th>Observable actions</th>
<th>CEO’s Principles</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1. Tawhid (Tawheed) and Freedom from Tyranny [11]</td>
<td>• Taking initiatives</td>
<td>Principle 1: God, “Allah” is the ultimate reality, seek His guidance and accomplish our duty with high Integrity. Seek your parents blessing too.</td>
</tr>
<tr>
<td>Tawheed: Allah! There is no god but He… (Quran 2:255)</td>
<td>• Solving problems without being ordered by anyone to do so</td>
<td></td>
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<tr>
<td>1.2. Leadership in Islam is rooted in belief and willing submission to the Creator, Allah. It centers on serving Him [19];</td>
<td>• Speaking up and correcting the wrong</td>
<td>Principle 2: We are not important, what matters is how others can benefit from it</td>
</tr>
<tr>
<td>1.3. Iman (faith in Allah) is the core of Islamic moral character. Leadership in Islam is rooted in belief and willing submission to the Creator, Allah. It centers on serving Him. [16]</td>
<td>• Feeling secure in every sense including economically</td>
<td></td>
</tr>
<tr>
<td>He will not enter Paradise who has (in his heart) a weight of arrogance (Muslim)</td>
<td>• Willingness to listen and be corrected</td>
<td></td>
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<td>2.2. Humility [4]</td>
<td>• Willingness to cooperate</td>
<td>Principle 2: We are not important, what matters is how others can benefit from it</td>
</tr>
<tr>
<td>3.1. Tawakkul-putting our trust in Allah [11]</td>
<td>• Confidence and optimism</td>
<td>Principle 1: God, “Allah” is the ultimate reality, seek His guidance and accomplish our duty with high Integrity. Seek your parents blessing too.</td>
</tr>
<tr>
<td>3.2. Taqwa(inner consciousness of a person toward Allah) [16]</td>
<td>• Resolve</td>
<td>Principle 2: We are not important, what matters is how others can benefit from it</td>
</tr>
<tr>
<td>4.2. Integrity; Accountability; [4]</td>
<td>• Not hurting ourselves</td>
<td>(Have bearing with Al Quran 3:142-148)</td>
</tr>
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<td></td>
<td>• Not hurting others</td>
<td>Principle 4: See and seek opportunity to excel do not depend on others “…if good befalls you, it grieves them; if misfortune overtakes you they rejoice (Al Quran 2:120).”</td>
</tr>
<tr>
<td></td>
<td>• Serving our long term interests</td>
<td>Principle 5: Empowerment will be given, but be accountable and do not betray the trust.</td>
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<tr>
<td>Islamic values</td>
<td>Observable actions</td>
<td>CEO’s Principles</td>
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<td>5.1. Flexibility [4]. You are more knowledgeable about the issues of your Dunia (Muslim)</td>
<td>● Satisfaction with the high degree of freedom  ● Innovation  ● Avoiding conflicts that can cause by lack of clarity of the prohibited actions</td>
<td>Principle 1: God, “Allah” is the ultimate reality, seek His guidance and accomplish our duty with high Integrity. Seek your parents blessing too. (show your gratitude to me and to thy parents: to me is thy final Goal (Al Quran 31: 14)) Principle 3: Face adversity with determination to succeed: Work hard, stay true to your cause, never lose heart, stay firm and steadfast. (Have bearing with Al Quran 3:142-148) Principle 4: See and seek opportunity to excel do not depend on others “…if good befalls you, it grieves them; if misfortune overtakes you they rejoice (Al Quran 2:120).”</td>
</tr>
<tr>
<td>6.1. Fairness[11] …and he forbids all shameful deeds and injustice and transgression:…(Al Quran 16:90) 6.2. Egalitarianism (social Equality); Justice and equity (‘adl) [4].</td>
<td>● Employee’s satisfaction  ● Retention of good employees and not sending them to competitors  ● Retaining good customers, contractors and suppliers  ● Saving time and money  ● Producing good quality</td>
<td>Principle 1: God, “Allah” is the ultimate reality, seek His guidance and accomplish our duty with high Integrity. Seek your parents blessing too. (show your gratitude to me and to thy parents: to me is thy final Goal (Al Quran 31: 14)) Principle 2: We are not important, what matters is how others can benefit from it Principle 3: Face adversity with determination to succeed: Work hard, stay true to your cause, never lose heart, stay firm and steadfast. (Have bearing with Al Quran 3:142-148) Principle 5: Empowerment will be given, but be accountable and do not betray the trust.</td>
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<tr>
<td>7.1. Ihsan-caring and sharing [11]. None among you will believe until he loves for his brother what he loves for himself. (Bukhari) 7.2. Ihsan(love of Allah) [16]</td>
<td>● Employee’s delightedness and loyalty  ● Attracting new employees not sending them to competitors.  ● Attracting new customers, contractors and suppliers.  ● Producing higher quality  ● Satisfaction of community at large</td>
<td>Principle 1: God, “Allah” is the ultimate reality, seek His guidance and accomplish our duty with high Integrity. Seek your parents blessing too. (show your gratitude to me and to thy parents: to me is thy final Goal (Al Quran 31: 14)) Principle 2: We are not important, what matters is how others can benefit from it Principle 3: Face adversity with determination to succeed: Work hard, stay true to your cause, never lose heart, stay firm and steadfast. (Have bearing with Al Quran 3:142-148) Principle 5: Empowerment will be given, but be accountable and do not betray the trust.</td>
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<td>8.1. Cooperation[11] Help one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment (Al Quran 5:2) 8.2. Mutual consultation (syura) [4] 8.3. Integrity [4]</td>
<td>● Customer satisfaction  ● Employee’s satisfaction  ● Supplier’s satisfaction  ● Regulators Satisfaction  ● Cost saving  ● Time saving</td>
<td>Principle 1: God, “Allah” is the ultimate reality, seek His guidance and accomplish our duty with high Integrity. Seek your parents blessing too. (show your gratitude to me and to thy parents: to me is thy final Goal (Al Quran 31: 14)) Principle 2: We are not important, what matters is how others can benefit from it Principle 3: Face adversity with determination to succeed: Work hard, stay true to your cause, never lose heart, stay firm and steadfast. (Have bearing with Al Quran 3:142-148) Principle 5: Empowerment will be given, but be accountable and do not betray the trust.</td>
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We have honoured the children of Adam…conferred on them special favours above a great part of our creatures. (Al Quran 17:70)  
Wisdom [4] | ● Employee's satisfaction  
● Supplier's satisfaction  
● Regulators satisfaction | Principle 1: God, “Allah” is the ultimate reality, seek His guidance and accomplish our duty with high Integrity. Seek your parents blessing too.  
(show your gratitude to me and to thy parents: to me is thy final Goal (Al Quran 31: 14))  
Principle 2: We are not important, what matters is how others can benefit from it  
Principle 3: Face adversity with determination to succeed: Work hard, stay true to your cause, never lose heart, stay firm and steadfast. |
| 10.1. Trust [11] | ● Ensuring transaction take place, for no transaction can ever take palce if no trust exist even if the best lawyers are hired  
and all efforts are put to close loopholes | Principle 3: Face adversity with determination to succeed: Work hard, stay true to your cause, never lose heart, stay firm and steadfast.  
(Have bearing with Al Quran 3:142-148) |
| …avoid suspicion as much as possible… and spy not on each other (AlQuran 45:12)  
10.2. A leader who is suspicious of his people | | |
| 10.3. Amanah–honest. [16] | ● Reducing time and cost of transaction  
● Eliminating spying that wastes time energy and mental focus  
● Improving communication  
● Improving morale | |
| 10.4. Accountability ; Integrity [4] | | |
● Protecting the environment  
● Gaining market share  
● Increasing savings  
● Increasing profits  
● Increasing investment opportunities to pay Zakat and Sadaqah | None to relate to or link to |
| Accountability [4] | | |
● Decreasing cost  
● Gaining market share  
● Improving product and service  
● Finding time for learning and innovation | Principle 3: Face adversity with determination to succeed: Work hard, stay true to your cause, never lose heart, stay firm and steadfast.  
Principle 4: See and seek opportunity to excel do not depend on others  
Principle 5: Empowerment will be given, but be accountable and do not betray the trust |
| Take advantage of five before five: youth before aging, health before sickness, wealth before poverty, free time before busy time and life before death. (Tirmidhi) | | |
● Gaining market share  
● Cost saving | Principle 4: See and seek opportunity to excel do not depend on others  
“...if good befalls you, it grieves them; if misfortune overtakes you they rejoice (Al Quran 2:120).”  
Principle 3: Face adversity with determination to succeed: Work hard, stay true to your cause, never lose heart, stay firm and steadfast. |
| Allah has decreed excellence for everything. When you kill, do it in the best way; when you slaughter an animal for sacrifice, do it in the best way. Sharpen yr knife and let the slaughtered animal die comfortably. (Muslim) | | |
| Time saving | | |
● Increased diligence  
● Spending wisely  
● Achieving higher goals | Principle 4: See and seek opportunity to excel do not depend on others  
Principle 3: Face adversity with determination to succeed: Work hard, stay true to your cause, never lose heart, stay firm and steadfast. |
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<td>15.1. Unity of purpose; [11]. Allah has not made for any man two hearts in his body (Al Quran 33:4)</td>
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<td>Elimination of dissonance and schizophrenia</td>
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<td>Increased work Motivation</td>
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<td>Benjoyment in leisure time since this enjoyment is ibadah</td>
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<td>16.1 Discipline; [11]. You who believe, obey Allah and obey the messenger and those in charged among you. (4:59)</td>
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<td>17.1. Participative management; [11]. Those who harken to their Lord and establish regular prayer, who conduct their affairs by mutual consultation,…(42:38) Religion is sincere advice, who ever sees wrong should correct it (Muslim)</td>
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<td>Principle 2: We are not important, what matters is how others can benefit from it</td>
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<td>18. (V) Eagerness to learn and to share knowledge [11] Seeking knowledge is a must for every Muslim (IbnMajah) Mujahadah-jihad towards self improvement.[16] Accountability; Wisdom [4]</td>
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