# International Webinar on

# HUMANISING
# LEADERSHIP

book of proceedings

edited by

Amelia Wong Azman
Zurina Abdul Ghani

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MINISTRY OF HIGHER EDUCATION

AKEPT
AKADEMI KEPIMPINAN PENDIDIKAN TINGGI
HIGHER EDUCATION LEADERSHIP ACADEMY

# TABLE OF CONTENTS

# PREFACE

A *Sejahtera* harmony higher education community is an outcome of the values-based human development process which ultimately nurtures leaders with the right values. Embedded together with the Falsafah Pendidikan Kebangsaan (FPK), Al-Ghazali Leadership principles, UNESCO Four Pillars of Learning, Akademi Kepimpinan Pengajian Tinggi (AKEPT) Ministry of Higher Education Malaysia Leadership Competency Framework, 'Cultural Quotient' (CQ) or commonly known 'Cultural Intelligence' and the elements of *Maqāṣid Al-Sharīʿah,* these components make up the **Humanising Leadership**. The Humanising Leadership elements would not be complete without the Prophetic Leadership composed of the Prophet's attributes of *Faṭānaḥ, Amānah, Ṣiddiq* and *Tāblīgh.* In fact, the Prophetic Leadership is very much relevant at all avenues and in any organisation indefinitely.

Although a lot of leadership theories and frameworks have been widely developed, there is no solid evidence of leadership modules that instil holistic values which could realise values-based succession planning for the sustainability of talent management, especially in this period of VUCA. Humanising Leadership aims to fill the gap by looking at multiple perspectives of skills and attributes such as Intelligence Quotient (IQ), Emotional Intelligence (EQ), Physical Intelligence (PQ), Cultural Intelligence (CQ) and Spiritual Intelligence (SQ).

Transformative Leadership Programme such as the Competency Values-based Leadership development programmes are crafted mainly to enhance critical talents' required competencies. These programmes are mainly designed for the talent pool to ensure their readiness to lead the organisation during this challenging period where piety is essential besides the common consideration of meritocracy. Transformative Leadership programme that is interactive, discussing experiences from the sharing of subject matter experts (SME) will translate ideas into a practical perspective. It strengthens the spiritual, physical, intellectual, and emotional being. The content shared imbues spiritual strength in leaders resulting in balanced/Sejahtera Leaders with a strong conviction of *Maqāṣid Al-Sharīʿah* leading their followers towards *Riḍwān Allāh.*

Excellence leaders will very much revitalise people for the organisation's sustainability and in the context of Higher Education (HE), prepare future talents to lead the nation through education for sustainable development. Education should be focusing on building and nurturing better human beings first, before anything else, and higher education institutions should take the role of humanising education and humanising leaders. The education system needs to move away from semi-arbitrary division and move towards a multi and trans-disciplinary approach as no job or profession requires only one discipline of knowledge.

Unbundling the concept of the university also includes opening up avenues for the students to learn inside and outside of the institution, moving away from the traditional classroom education, and exposing them to society and reality on the ground. The path of character development and developing a socially conscious human is by doing things, not by learning them passively from a textbook. It is important to note that education enables us to allow upward social mobility, thus functioning as a leveller of society and allowing us to address issues such as inequalities. The pandemic is a major setback that has undeniably increased inequalities as we are moving towards the digitalisation of schools. Access to the internet for all is, therefore, crucial to ensure that no one is left behind.

The biggest challenge in reforming education is resistance to change, which includes political resistance. People are becoming complacent doing the same thing every day for years thus making resistance to change harder. Three crucial elements in ensuring changes take place are political will, policy and people: with the people driving the changes being the most important element. A good team should consist of a balance between experts and executors as a team only consisting of experts will never get the job done, while a team with only executors will make a lot of mistakes, thus a balance between both is of utmost importance.

Despite the struggles faced in this pandemic, it is an opportunity for youth to excel. In sailing through these difficult times, it is important for them to take as much risk as early as possible, as risk is a necessary component for any achievement. They must view failures positively as we learn most during our failures rather than success and the only way to get better at something is to love what you do. Apart from that, they need to build self-awareness and constantly challenge their own thinking or opinion, because the world is dynamic and facts may change and it warrants them to change along. Failure to adapt to these changes will soon be affecting one is performance and one will soon be left behind.

As mentioned earlier, Humanising Leadership needs to be viewed from the lenses of multiple intelligence, which include spiritual intelligence, civilisational intelligence, cultural intelligence, and emotional intelligence. We need to humanise leaders to change and address the real big issues humanity is facing. As higher education providers (HEPs), "what qualities that we need from leaders" is a question that we should be asking ourselves when offering programmes to students and later seeing them graduate from our institutions. Humanising Leadership is about acknowledging that we are leading other human beings, and not about competing for numbers or Key Performance Indicators (KPIs), but nurturing humans with VALUES and COURAGE.

Leadership at its best is about leading a community towards a better future and focusing their energies to be the best they can be and guiding them in their journey. People's highest values are typically their religious values. By becoming informed in the religious aspect, we become more qualified in leading a multi-religious nation. The pandemic is an unprecedented crisis and a real-time global test for leaders, which puts their character and leadership skills

to test. Humanised leaders with high Cultural Intelligence (CQ) who are attuned to the values, beliefs, and styles of communication of people from different cultures are therefore crucial.

The pandemic also highlights the role of women as leaders and how their leadership skills are effective during crisis situations. This is attributed to them placing greater importance on interpersonal skills such as inspiring, empowering and motivating others, being sensitive to people's emotions with high empathy, collaboration and teamwork, and relationship building. For this reason, women as leaders are seen as transformational relational and collaborative leadership, which essentially is values-based leadership, the one we are aiming to achieve.

As the pandemic poses a greater adverse impact on mental health for the public in general, and women particularly, it is more timely than ever that Humanising Leadership should take place. Higher education institutions, therefore, play a critical role in nurturing and mainstreaming these values towards building a *Sejahtera* society. Prioritisation of human welfare including health must be in the culture to support the values-based ecosystem. The COVID-19 pandemic has also left a tremendous impact on the livelihood, loss of many lives, economic crisis, environmental degradation, and educational adaptability. It is an eye-opening phenomenon that demonstrates the existing unsustainability culture and destructive practices on the environment and fragility of the human existence. Despite this, at the end of the other spectrum, we have seen how our social cohesion has been strengthened in the midst of adversity, highlighting the importance of going back to the basic fundamentals that should govern our actions, which is humanity.

Finally, Humanising Leadership is fundamental and essential in building a *Sejahtera* society; one which is balanced, ethical, and promotes good values. Leaders in various capacities at different levels e.g., universities, policymakers, and ministries should come in to push forward the Humanising Leadership agenda to realise change. Hence, Humanising Leadership is the way forward in facing the post-pandemic and/or endemic era through Cultural Civilisation Intelligence and COURAGEOUS leaders would drive changes for society as the KEY MANIFESTATION of HUMANISING LEADERSHIP.

# FOREWORD BY IIUM RECTOR

## Prof. Emeritus Tan Sri Dato' Dzulkifli Abdul Razak

Thank you, AKEPT, for putting International Islamic University Malaysia in charge of co-organising the webinar and advancing the agenda of humanising education and leadership, especially in the post-pandemic era.

The first and most important thing is for us to act as God's "*khalīfah*" or vicegerent. In other words, because everything is under our stewardship, we must care for it in the manner in which it was created. It is not just about us, which brings us to the second key, *"amānah"* which means we must hold on to the principle we believe, as truth is the most important and that justice is delivered. Leadership competencies are gained through knowledge that incorporates both revelation and reason. Both knowledge must be unified into a single *tawḥīdic* understanding so that we comprehend why are we here and where we are and what our responsibilities are as humans.

The third key is based on what we call the knowledge structure itself, which is *Iqra'*. It is not only about learning, reciting, and memorising, but also about reflecting and transforming knowledge into reality. Therefore, leaders play an important role in ensuring that knowledge is translated into action on the ground. All three then fall to the last component i.e., *"Raḥmatan lil-ʿĀlamīn"* or Mercy to All. In essence, anything created by God deserves its share, and it is part of our responsibility as human leaders to provide for all. This is what IIUM is propagating, these values that will transform the IIUM community into a dynamic and progressive people who are *'Insan Sejahtera'*.

Humanising leadership is significant: it allows us to think beyond the leadership paradigm, which is not confined to a specific structure, ideology, and framework. Education is a big agenda that warrants us to unite especially in the post COVID-19 pandemic. Leadership must be the central factor or element through which people will unite around the world and form a human chain for the sustainability of human civilisation.

The IIUM Sejahtera Academic Framework, which was built on the values of humanising education, emphasizes nurturing the student to be a better human being first, before anything else. Although establishing a professional network for livelihood is unquestionably important, we will not be able to progress until we understand who we are as individuals and what is our purpose of existence. For instance, consider the IIUM song, which includes four keys to humanising education which was highlighted earlier i.e., *Khalīfah, Amānah, Iqra'* and *Raḥmatan lil-ʿĀlamīn*.

It is critical that humanising education and humanising leadership be better understood and that an intellectual discourse should be organised, and ultimately serve as part of our tools to provide solutions to the issues happening around us. It is hoped that all participants experience a fruitful and constructive discussion, understood what they can contribute and where they need to go, and would eventually continue the journey to the end.

# FOREWORD BY THE DIRECTOR OF AKEPT

## Dato' Professor Dr. Nasrudin Mohammed

First and foremost, we thank *Allāh, Subhānahū wa Taᶜālā* for His mercy and blessings that we are able to have this auspicious event. Before I proceed further, I would like to extend my thanks to Prof. Emeritus Tan Sri Dato' Dzulkifli Abdul Razak, Rector of the International Islamic University Malaysia for this collaboration and I am profoundly grateful to IIUM for the trust and continuous support they place in AKEPT in shaping minds of our future Higher Education Institution leaders.

It is apparent, relevant to this webinar, that leadership is integral to the success in any organisation, including in education. In this unprecedented era of covid-19, sturdy leadership displayed by educational institution in safeguarding the community from the disease, proved how life saving a good leadership can be. What is next? There will be more challenges and post-pandemic issues in the society. Therefore, this webinar is apt and timely considering the current situation the world is facing, and hopefully be beneficial to everyone attending.

Developing successful competent Higher Education Institution leaders via Transformative Leadership Programme is one of the agendas of the Ministry of Higher Education. In addition to essential leadership competencies, as I have mentioned earlier, leaders face additional challenges that require additional competencies to survive and drive their organisation amidst the post COVID-19. AKEPT, being the heart of the Higher Education Institutions (HEIs) particularly on Human Resource matters must support the aspiration of the government to ensure the sustainability of National Top Talent. On that note, AKEPT, plays a major role in institutionalising Values-Based Leadership as it oversees the higher education institutions directly.

Having mention the vulnerability and uncertainty of the world due to the pandemic, we should also look at the silver linings of it. Even though we are now slowly phasing out to our normal routine, the very fact that online teaching and learning is the new platform, we must and should expect more international students coming to Malaysia's HEIs for education. I was made to understand IIUM is turning 40-year-old soon and that one of its campuses in Pagoh is offering Tourism, hence the Education Tourism agenda must be planned well to attract more students. The study of our colourful culture and heritage must be amplified with our rich historical facts behind it. We must enrich ourselves with the historical journey of our country, know our roots and appreciate the contributions of our ancestors as we go global.

In complementing MOHE's agenda of 'University for Society', Sejahtera society is the foundation of it. Allow me to reiterate that, it should be the foundation for all the initiatives we plan and conduct. Good governance and integrity in the ecosystem will ensure a strong team that would together drive this aim and would also chart our way to become globally

relevant. Values-based competent leader will enhance good governance and integrity, and our reputation as an international education hub will be materialised if it is internalised and practised in our higher education institutions. The organization of this international webinar will be the first, and significant step towards promoting **Sejahtera Society** as an essential component of higher education in Malaysia.

AKEPT has gone through a long journey since its inception 15 years ago. It has seen progression in positioning leaders for Malaysian HEIs. Due to the events that happened the past two years, with new challenges ahead the webinar today with the theme Humanising Leadership is very timely. This is where the importance of the collaboration between AKEPT and HEI to ensure that current apt issues are being discussed and obtain insights from the experts from HEI. This is to ensure that issues, ideas relating to the HEI are being talked about and ways to move forward are being identified. As we are in the post pandemic it is essential for leaders to be more human, with values-based competencies such as empathy, tact, and courtesy in dealing with arising issues.  The values-based competency model provides the basis of what is required for Malaysian HEIs top management leaders in which ethics, organisational commitment, proactive behaviour, leveraging diversity, team leadership, tact and courtesy are some of the HEIs key competencies that are needed in a leader to uphold the agenda of "university of society".

We have always quoted scholars and philosophers, this time around, I wish to quote Bob Marley instead, a genius in his own way, *'Don't gain the world and lose your sold, Wisdom is better than silver or gold'*…the world needs Value-based Education for our future generation, for Sejahtera Malaysia.

Thank you.

# TRANSFORMATIVE LEADERSHIP FACING UNCERTAIN FUTURE

**Honourable Mr. Nadiem Anwar Makarim**

Minister of Education and Culture, Indonesia

### *Introduction*

The future of education is shifting away from the Western-European model, as the way the academic system is taught and divided is somewhat outdated. The first major issue is the type of semi-arbitrary division and disciplines that are no longer applicable because no single job or profession requires only one discipline of knowledge. Soft skills are also important as the current situation needs talent with multi-skills.

Statistics from Indonesia show that more than 85% of graduates work in a field completely unrelated to their major of study. Consider the medical profession, which has long been regarded as the pinnacle of education. Medical knowledge alone is insufficient for a career in the medical field; graduates must also be exposed to technology, statistics, mathematics, psychology, and client handling, to name a few. As a result, it is time to transition to a multi- and trans-disciplinary approach to education.

Knowing what transformative leadership entails in the face of an uncertain future includes unbundling education, breaking down discipline barriers with humanising elements, education as a great leveller for society, challenges in reforming education systems, what ASEAN could offer in education transformation, and advice for students and young people.

### *Unbundling of Education*

Moving away from semi-arbitrary divisions of education necessitates the unbundling of education in two dimensions. The first is between major and faculty, where all arbitrary divisions must be eliminated so that we have the greatest number of student options. Unbundling also includes providing opportunities for students to learn both inside and outside of the institution, moving away from traditional classroom education, such as working on research projects, social projects, and entrepreneurship projects, and exposing them to society and reality on the ground. In that regard, Indonesia implemented these reforms through the *Kampus Merdeka* project. This is a large programme with many sub-divisions.

Students are permitted to devote three of their eight-semester programmes to organisations outside of the university. In doing so, they transformed a collection of non-profit organisations and ministry-level research projects into a six-month university. Because it could take more than 20 years to transform every single university to become much more relevant to the industry, they decided to do a hybrid model instead, in which all students study in and out of university, and they graduate in a much stronger position.

The Ministry of Education Indonesia had sent 50, 000 students to an off-campus programme and planned to send another 150, 000 students the following year. It will even extend beyond the age in the future, and this transformation will necessitate a major paradigm shift and a reduction in academia and industry.

***Breaking Down Discipline Barriers with Humanising Element***

When implementing the collaboration between academia and industry, it is crucial to remember that the human element must be taken into consideration. However, the off-campus programme that students must complete is not always with the industry. The largest programme is in teaching, where undergraduate students are sent to elementary and middle schools in Indonesia's most remote regions to teach numeracy and literacy to the most disadvantaged children, who have fallen further behind due to the pandemic and remote learning.

Another initiative launched by the Ministry of Social Affairs is to send students to impoverished areas to assess the situation on the ground and what the local and federal governments are doing to help. Based on these analyses, they must develop innovative ideas, such as social entrepreneurship, to alleviate poverty in the area. This is a component of the off-campus activities. The best way to build character and become a socially conscious person is through experience, not through passively reading about it in a book. Character development requires more than just mandatory courses like morality and citizenship, which are frequently just "ticking the checkbox" types of courses.

The students involved are between the ages of 18 and 21, making them adults, so, oddly, they must learn the process passively in the classroom rather than going out and applying what they've learned. The most important aspect of leadership character development is the holistic humanising aspect. For this reason, the four mandatory subjects in Indonesia are being replaced with a project-based course that encapsulates all four elements over a set period of time, allowing students to apply their knowledge rather than simply learn it.

Universities and faculties were having difficulty accepting this major change to the curriculum structure because they had spent years and decades perfecting the design and implementation of their major programmes and were now forced to squeeze in the courses in five semesters instead of eight. Even though it was necessary, the faculty leadership found

it difficult to accept the change. This is part of the emancipation process that occurred during the transformation of education in Indonesia.

### *Education As a Great Leveller for Society*

The pandemic has undeniably disrupted or emancipated the education system, as it widened the inequalities. In tackling this issue, education is a great leveller, much more so than just the technology in general speaking of the disparities brought on by the pandemic, research had indicated an eight-month loss in educational advancement, and consistent, reliable internet access has always been the major obstacle to education in any part of the world.

For this reason, Indonesia has started the digitalisation of school initiatives that focus on three areas:

1. Making sure that internet access will be expanded to many regions

2. Ensuring the distribution of laptops, WiFi routers, and any other equipment necessary for internet access

3. Building of open-source software to automate specific processes that will allow students, teachers, and school administration to concentrate on the teaching and learning process

Apart from digitalisation initiatives in schools, the ministry is also looking at how the budget is distributed. The formula and calculation of budget allocation and distribution were revisited to ensure that each school receives funding based on their needs, rather than a "one size fits all" distribution. **Equality does not always imply equity,** or in the Indonesian language**, "*Keseragaman bukan bearti keadilan***." This is a concept that all policymakers must understand.

Human capital is another area where affirmative action is required. In order to enable teachers to relocate to or begin their careers in the most difficult area, the ministry is attempting to develop a system and incentive structure. This is done to make sure that there will always be a steady flow of new teachers, experienced teachers, or new principals who want to rotate out and work in the challenging school in exchange for a career incentive. This is the most crucial issue because even with poor technology and curriculum, kids will still learn when they have a fantastic teacher.

Another scenario of how the scholarship system was altered involves giving full scholarships to students from low socioeconomic backgrounds. As a result, universities would be much more willing to accept these students into more expensive programmes. This represents a change from the previous situation, in which students from low socioeconomic

status found it challenging to be accepted into highly regarded programmes because the university was aware of their scholarship status. The system has been modified to ensure that upward social mobility is actually occurring and that beneficial changes have already been noticed.

*Challenges in Reforming Education System*

The first challenge is to move the Ministry of Education's tankers in the desired direction. The ministry is Indonesia's largest and the world's fourth largest education ministry, with 300,000 schools and 60 million students served. Despite a large number of participants and the undeniably difficult challenge, this is the easiest. Political opposition, both internal and external, is the most difficult challenge in the transformation process.

Resistance to change is undeniably the most difficult challenge because people are afraid to try something new after doing the same thing for years or decades. To make matters worse, everyone appears to believe that they are an education expert. Everyone who has ever gone to school or has a child believes they are an expert in education, and they have zero consensuses, uttering about things that should have been done. For this, there has been a significant communication and stakeholder management challenge.

For example, Indonesia has been talking about abolishing its high-stakes national exams for 20 years, and the ministry decided to do so in the first six months of its tenure. Everyone in the ministry or the nations agrees that this is the most discriminatory exam because it results in privileged people getting into national schools and underprivileged children paying tuition fees at private schools due to failing the test. Looking back on this decision, everyone feels the need to abolish the test, but no one has the courage to do so and face the consequences.

The team is made up of 50% bureaucrats and 50% millennials, which is necessary for a well-balanced team. Bureaucrats are experts in their fields; thus, they are aware of risk profiles and sensitive issues, which allows them to predict and project outcomes. A team must be balanced between experts and executioners, as a team made up entirely of experts will never complete the task, and a team made up entirely of executioners will make numerous errors; thus, a balance between the two is critical. There is a need for a culture of openly discussing and debating ideas, so that team members feel comfortable calling out their mistakes and suggesting better solutions to each issue.

*What ASEAN Could Offer in Education Transformation*

ASEAN and Indonesia could offer the world a humanising education agenda as ASEAN has two unique qualities: ethnic and religious diversity, and a distinct economic position. If the politics are in order, ASEAN, with its great cultural diversity despite its small geographical area, could

be a global role model in tolerance and diversity. There is always a natural tendency to unite, and fights occur only when there are political incentives to do so.

As for the unique economic position, ASEAN has significant bargaining power because it does not work exclusively with either the United States of America or China. As such, each country working alone may not have as much bargaining power as ASEAN working as a team to make this work as a regional organisation. However, ASEAN countries have yet to fully capitalise on the opportunity. We should take advantage of that massive amount of investment, and manufacturing is looking to Southeast Asia, which has increasingly become the most appealing investment market outside of India. ASEAN should also have its own identity, emphasising a set of values and ethics that could serve as a starting point for a revolution.

### *Advice to Students and Young People*

Despite the challenges brought on by this pandemic, now is the ideal time for young people to seize opportunities and pursue their ambition. This is due to the digital revolution, which allows for an economic opportunity based on one's passion. In other words, anyone can make money from their hobby or passion. Young people should not seek career advice from their parents because they do not understand the generational gap. Having that said, youth should keep their values and learn from their life lessons.

These are the things that young people should be aware of:

1. Take as much risk as possible as soon as possible, because risk is an essential component of any achievement in any field. There can be no progress without taking risks.

2. View failures positively, particularly early failures, because we learn the most during our failures rather than our successes.

3. Follow one's heart, because the only way to improve at something is to love what one does. No one becomes the best at what they do, and thus is rewarded by the market for doing something they despise.

4. Develop enough self-awareness to constantly question one's own opinion and to avoid being too certain of anything.  It is critical to have faith in yourself and your ability to succeed.

While it is pivotal to have a growth mindset to succeed in anything, it is extremely dangerous to be attached to any specific concept, fact, or opinion too strongly because things are constantly changing and facts may change, so getting fixated on specific concepts or facts may be detrimental and will leave us behind if we do not change along with them. Successful

people will be able to constantly define their own opinions, principles, and world views, and these are the types of people who will always find opportunities and will not be left behind.

**Conclusion**

The unbundling of education, the difficulties in implementing the transformation, and the success of ASEAN are all factors that must be considered for transformative leadership to be successful. In times like this, lots of things have transformed and resistance to change is undeniably the most difficult challenge because people are afraid to try something new after doing the same thing for years or decades. To make matters worse, everyone appears to believe that they are an education expert.  Thus, leaders must have the courage and a growth mindset towards success.  It starts with the young generation, to be bold and not be afraid to take risks, to view failure positively, to follow one's heart, and to constantly challenge one's own opinion.

# HOW LEADERS SHOULD PROPAGATE SUSTAINABILITY AND INCLUSIVITY IN ORGANISATION FOR A SUSTAINABLE SOCIETY

speakers

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**Prof. Emeritus Tan Sri Dato' Dzulkifli Abdul Razak**

Humanising Leadership is essentially a method of leading people with empathy. The COVID-19 situation emphasises an important agenda in which we will have a difficult life under this Corona Virus pandemic until and unless we understand what humanity is all about. The first order of business is to understand how we can live together as human beings, regardless of who you are, where you are, or what you are, if we understand that we are all human beings with the same "makeup," and thus, we must look after each other to move forward in terms of survival.

The tagline "Humanising Leadership" refers to all of us playing a role; being leaders and understanding our functions and the organisation's target so that we are all moving in the same direction, in unison, and with the same mission. It is about human survival, as well as the survival of the planet. This might appear as an ambitious agenda but in reality, if this does not happen, the future will be uncertain, affecting especially our future generation.

Towards achieving this role as humanised leaders, we need to continuously motivate ourselves. Being leaders in higher education institutions, we need to realise the importance of education in shaping human beings. It is also our role to make sure that we understand the purpose of our existence in this world i.e. as *Khalīfah*, and thus the leadership role in the process is exceptionally important.

WISER is an acronym that is used because we are *homo sapiens*, which translates as "the Wise One." When we are wise, it means that we can make better decisions without relying purely on knowledge and information. There is a way of thinking, the human touch, which affects our thoughts in decision-making. In fact, this is the essence of *homo sapiens*. We (humans) are wiser because of our humanity. Within us, there is a primordial intelligence that we humans rarely use. We become more dependent on the outside intelligence. The human creation comes with a 'user manual'. Unfortunately, not many of us "read" and have operationalised based on the user manual. This is where the WISER components come in, as shown in Table 1.

**Table 1 – The Components of WISER**

| ACR | Represent | Description |
|-----|-----------|-------------|
| W | Wholeness | Everything nowadays revolves around the concept of wholeness – the whole institution approaches, whole government approaches, whole society approaches, and the whole person approaches. It is no longer divisional, and everything must be done in a transdisciplinary manner in which we share everything. As a result, the holism and holistic approaches become one. |

| | | |
|---|---|---|
| I | Inclusivity | When we understand the concept of holism and a holistic approach, we can see things from a different perspective. Inclusiveness cannot be achieved if we continue to operate in segmented ways. Sharing and being willing to give up what is not yours are important components of inclusiveness. Once we are inclusive, we will be able to sustain. Apart from that, ethics and intangible values are also important parts of inclusivity. |
| | Ingenuity (Intangibility) | This implies that you do not insist on having everything counted. There are intangible things that are also part and parcel of our life. Ingenuity also falls under inclusivity. |
| S | Sustainability | When everything comes together, it can be sustained for generations to come. The definition of sustainability includes not only the present, which does not jeopardise the future but also the past, in which we have been living. In Malaysia, we have a word called **SEJAHTERA**, which means "sustainability". Unfortunately, there is a lack of understanding of the word itself, and as a result, we are not living sustainably. At the end of the day, it is about **spirituality** (intangible value), which establishes that everyone is similar when we talk about the peacefulness within you before we can dispense peace to others. Because of its intangibility, spirituality is frequently overlooked. However, spiritual values must be instilled in leaders - we are spiritual beings first and then physical beings. |
| E | Equality/Equity | The question of equality or equity will naturally arise when we discuss inclusivity as the leveller of society. |
| R | Resilience | Some of us were having a tough or difficult time during COVID-19 because we had never been taught resilience skills, particularly concerning emotional states. This is because, from an economic perspective, emotion is irrelevant. The question of how to educate emotions must be raised in the context of education. People will be more sympathetic and empathic toward any situation, which brings the meaning of humanising leadership if they are experiencing good emotions. That is why IIUM is working on the 18th Sustainable Development Goal - Spirituality. |
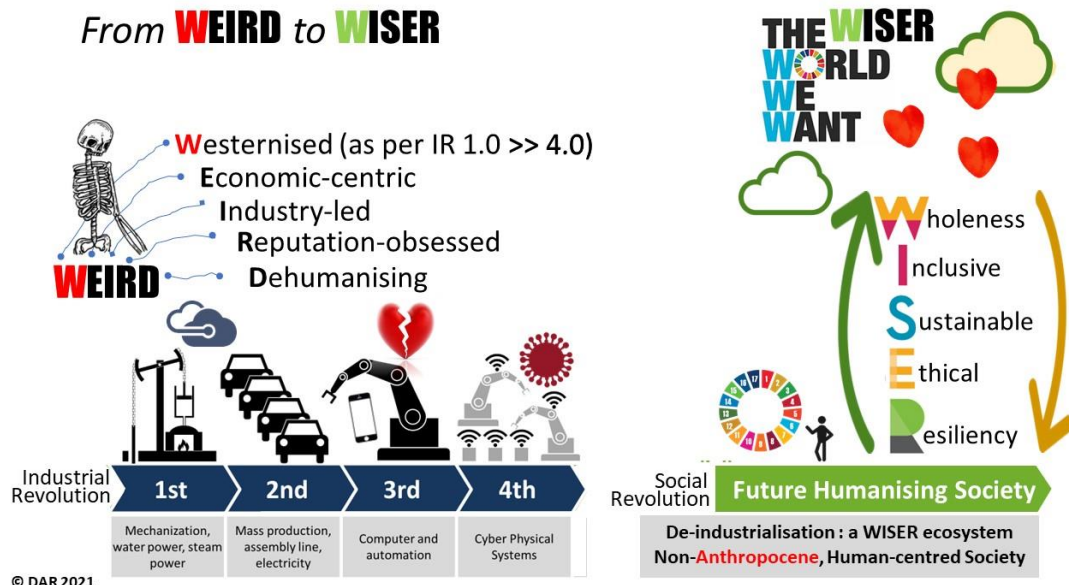
*From WEIRD to WISER*

**Figure 1: WEIRD to WISER Narrative by Tan Sri Dzulkifli Abdul Razak**

Human well-being is about having a peace of mind or having inner peace within you and not about having accessories of externalities (tangible form). COVID-19 had surely opened many eyes and hearts. Everyone, not only the poor, had suffered during the pandemic. Even before the pandemic, people's well-being was in doubt. They ignored the issues pertaining to well-being because there was no sense of urgency to address them, despite the fact that the world was in chaos. The reason for this is because people are at ease with what they are doing. It is very unfortunate to have some people living in some countries deprived of even basic needs when some other countries consume the planet earth's natural resources for their own development more than others. As Mahatma Gandhi has put it, *'There is enough to meet everyone's needs, but not everyone's greed'*.

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**Dr. Phar Kim Beng**

When it comes to leadership, there is no single model or single person who can govern anyone to success. Regardless of how many KPIs are in place, without a strong team to bring everything together, the work would be meaningless. That being said, one could not deny the role of leadership in pushing agenda forward. An example of good leadership is by Nelson Mandela. Nelson Mandela's leadership ability can be summed up in a phrase he frequently used: "**Lead from the back**". This is a fine example of an effective leader motivating others to follow his lead. It is about giving others the opportunity and inspiring others to believe in their abilities.

Another point that is considered an obstruction to achieving success is the people's mindset. Some scholars referred to this state of mind as "False Consciousness". This occurs when people are heavily relying on technological equipment that inadvertently lobotomizes the mind. An example of this is the current phenomenon in which people are constantly using their phones. For these people, the likelihood of their brain not functioning well is normally high.

We must acknowledge that no one is living in SILO and that no one should stay in one place throughout his or her entire life. There is a Chinese proverb *"Traveling thousands of miles is better than reading thousands of books"* in support of this statement. We will see how the world works better when we experience it for ourselves. This would lead to our reflection on our own strengths and limitations. When we do that, the lateral thinking process will begin. We will become wiser. Another way to enhance the mind is by having a positive role model in one's life.

At the same time, it is pertinent to realise that leadership must be based on Al-*wasaṭiyyah* (Moderation) and not *'Aṣabīyyah*. The completeness and perfection of Islam are linked to the concept of spirituality, which must be developed. The story of Tan Sri Dzulkifli's father escaping an atomic bomb in Hiroshima, for example, exemplifies God's omnipotence and power. It is worth mentioning here, that many good things also come in the form of *dhikr*, which can be a transcendental and transcultural process involving the way of speaking and expressing oneself.

The Royal Police Commission Malaysia announced that out of 70% of suicides that took place during the pandemic, an exceptional 60% were Muslims. This demonstrates that mental health is a problem. We lack people who are good at listening. That is why self-introspection is important when someone discusses his or her strengths and weaknesses. Self-introspection is critical in determining where we go wrong.

Overall, to be a leader, we must go back to the basic of what is in the Al-Qur'ān in Surah Al-Ma'idah: "To save one's life is equivalent to saving the entire humanity"

*That is why We ordained for the Children of Israel that whoever takes a life—unless as a punishment for murder or mischief in the land—it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity. ˹Although˺ Our messengers already came to them with clear proofs, many of them still transgressed afterwards through the land. – Al-Qur'ān (5:32)*

**Dr. John Yip**

The VUCA world warrants us to look at the agenda to save the financial markets from its default setting, what ails the financial market, the repercussions, and how to return to the rightful path. When the term "sustainability" is mentioned, it is always associated with the preservation of natural resources. However, some overlook the critical factor that requires financial market intermediation in order to sustain our resources.

The financial market's modus operandi rests on trust, confidence, and faith. If any of these qualities are lost, the human race ceases to exist. Human deviance will effectively doom mother nature. Therefore, the role of the financial market and sustainability must be examined and protected to ensure that our natural resources are allocated and distributed effectively. In terms of what is ailing the financial market, it is currently being pulled in too many directions. Some of the causes of the misalignment include "Fear of Missing Out" (FOMO) and greed, as well as virtual reality bias and being overwhelmed by Euphoria. Nonetheless, the financial market serves the primary functions listed below:

- Enforcer and protector who ensures that promises to perform are kept and punishes those who fail to do so.

- Resource allocator deals with economic resources that must be allocated and distributed based on risk-reward pricing.

- Signalling in providing transparency in risk-reward pricing.

- Information repository that eliminates information asymmetry to improve risk-reward analysis.

All of these are actions taken by the financial market to gain the trust and confidence of participants and consumers. The financial market's sustainability, which is critical to the sustainability of human civilisation, is based on inclusivity, education, and regulation.

Inclusivity entails putting all-hands-on-deck, as we require everyone's assistance, as well as understanding and action, to save our planet. Similarly, everyone's participation is required to help the financial market continue to perform and do what it is supposed to do. Education, on the other hand, serves as the lynchpin connecting inclusivity and regulations. Education is necessary because it will teach people how to be inclusive and will inform those who want to participate that there are certain codes of conduct or rules that they must follow or they will be in chaos, which could lead to the extinction of humanity.

The sustainability of financial markets is undermined by blanket inclusivity. However, all five stakeholders - the government, legislature, non-governmental organisations (NGO), the

general public, and educators - must play their respective roles. To make changes, three laws must be passed for regulations, which are as follows:

- Enforcement – Using technology and trained specialists to impose punitive measures on delinquents and forecasting possible problematic areas

- Adjudication – Trained specialists to decide on legal redress recourse

- Enactment – Promulgate rulebooks that govern participants and the operation of financial markets

While more rules must be established, legislators must first be educated on the four core sets of financial market roles; 1) structure; 2) disclosure; 3) qualification, and 4) fair play. Although the issue always revolves around the concept of money, there is always the concern of Islamic Paradigm vs. Mainstream, particularly in Malaysia and most Muslim countries. Nonetheless, the goal is to produce qualified, responsible market participants. Other factors that contribute to the sustainability of financial markets include final asset valuation, which should be made more cohesive even for high school students, financial management, which teaches how to manage finances so that they will not run out and how to save resources to get by in the old days, financial market structure and economic system, as well as social media usage and ethical sense.

In short, the financial market is more than just financial resources; it is also about the allocation of scarce resources, and educators, particularly leaders of educators, must take the lead and push for legislation or collaborate with government leaders so that financial literacy and financial market knowledge become part of the core curriculum.

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**Conclusion**

Humanising Leadership is a method of leading people with empathy. Leaders especially in the higher education institution need to realise the importance of education in shaping human beings that will soon become humanised leader. This has to start by changing the mindset. By understanding the fact that we are living in a world of multi races and religions, one has to embrace the inclusivity of all despite the many differences. Inclusiveness cannot be achieved if we continue to operate in segmented ways. Sharing and being willing to give up are important components of inclusiveness which can be realised and motivated by good leadership. It would also be a great addition for good leadership to include financial literacy to ensure the sustainability of resources of any institution.

# LEADERSHIP AND CULTURAL INTELLIGENCE

speakers

## Prof. Dr. Abdelaziz Berghout
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**Prof. Dr. Abdelaziz Berghout**

Leadership is an important topic of debate for the entire world. This is certainly based on facts and what is happening around the world today. From environmental issues, economics, social issues – these are mostly rooted in leadership.

When discussing leadership concerning cultural intelligence, it is important to consider the role of university leaders in the community. We need to uncover the different settings related to a university and a community. What is expected from all universities in terms of empowering the communities is another point to be considered.

The mindset of university leaders must entail besides leadership, behaviour, psychology, soul, heart, and other sets of the character of values that also serve the outside community - all of which sometimes are lacking and are not linked in an integrated way to the economy, finance, and other elements in our lives.  Our key performance indicators (KPIs) or our targets should be governed and linked to humanising leadership.  In times of change, there are two types of people: leaders and everyone else. If you want to be in the leader camp i.e. the person acting and creating the future, you must believe in yourself, learn the skills and act upon them.

Leadership is not what is seen in books; rather, it needs to refer to a real-world context with all of its issues, challenges, and problems. The most pressing of which is the pandemic. It is during this hard time that leadership should step up in fostering a transformative culture of action as well as of doing and creating lives, opportunities, and alternatives. Hence, universities are one of the best places to discuss and practise transformative leadership because we are the leading institutions in any community and society. Education is a powerful tool for achieving long-term development and living a fulfilling life.

One of the important aspects is how we can create synergy and solutions for actions, cultural intelligence can assist us in dealing with sensitive religious issues. It is when we begin to recognise our biases that we increase our Cultural Intelligence (CQ). In this regard, the relationship between cultural intelligence and leadership is explored through two approaches: understanding *multiple intelligences leadership models* and the *system approach*.

Leadership affects all aspects of life; hence it is essential to include a variety of leadership models in the discussion. To humanise leaders, it is necessary to understand the relationship between the various leadership models, as highlighted by Prof. Emeritus Tan Sri Dato' Dzulkifli, on the importance of a system approach.  Although it will be difficult for us to understand how things are branching, the system approach will become an integral part of our leadership qualities. Having said that, the majority of our current leaders lack these characteristics. The nature of the problems we face has become so intertwined that reductionist approaches are no longer adequate. Trans and multidisciplinary should not only

be an approach, but also the skills and competencies of our students who will become our future leaders.

Humanising Leadership also refers to the various perspectives that include Mental Intelligence, Emotional Intelligence, Physical Intelligence, Moral Intelligence, and Spiritual Intelligence. It begins with humanising the leaders' minds, souls, hearts, and people, and then moves on to other types of leadership. It is critical to recognise the connection between cultural intelligence and all other types of intelligence. To become future leaders, we need these bits of intelligence, which must be instilled in the curriculum and development of programmes so that they become an integral part of the university community's training.

The IIUM Rector developed the 10 Elements (SPICES) of *Sejahtera* as a way to put all of this in place. The model emphasises sustainable development goals and a value system, implying that cultural intelligence must be viewed holistically; intellectually, cognitively, and physiologically. Thus, it is critical to recognise that CQ in conjunction with other types of Intelligence becomes an important aspect of affecting change and transformation.

It is also important to have an integrated leadership model that incorporates the Islamic concept of *Ta'aruf* into Cultural Intelligence (CQ). In Islam*, Ta'aruf* entails dealing with people, understanding, appreciation, acceptance, tolerating, giving, caring, serving, benefiting, and honouring. Then there's engagement – which is a component of cultural intelligence, as well as Transformation. This is one area of the model where CQ comes into play. However, CQ alone is insufficient for leadership. The Integrated Leadership Model also requires Emotional, Spiritual, and Civilisation Intelligences. Spiritual Intelligence is an essential component of the model because it determines the meaning of our actions. Humanising Leadership is the process of developing a leader who understands all of this and recognises the importance of spiritual intelligence.

### *The Value of CQ in Humanising Leadership*

Understanding how everything is connected is essential because it enables us to steer the university's activities with the right purpose and the right aim to transform the community for a sustainable society. University is the place to transform leaders and drive change through a transformative curriculum. It is important to understand and recognise that having cultural competencies that connect to all other bits of intelligence will provide one with the synergy that will help one deal with various situations.

In the context of a university, CQ becomes the nature of the university and should be a part of the university's core ecosystem. CQ can assist with a variety of issues, including religious sensitivities, ethnicity, economics, and many others. CQ will provide a person with the correct mindset for how they perceive things and other cultures. Universities are where we impart CQ and should also be where solutions are developed. Undoubtedly, there is still

much to be done in higher education and things to be realigned to the spectrum of problems the world is facing.

For example, IIUM has come a long way in terms of becoming involved in social change and transformation. After almost 38 years, we are attempting to develop a model in which the cognitive component and how the university becomes a true agent of change and transformation in which students and faculty consider the social impact of knowledge, education, spirituality, and religion. We're trying to steer CQ toward becoming problem solvers. This is the transition from a university that only teaches and transfers knowledge to students to a university that wants to change through a model.

This is similar to what Rasulullah SAW has done in the past through his actions. For example, when Rasulullah SAW was being oppressed and tortured in Makkah, he asked the companions (ṣaḥābah) to go to Habsyah to refer to a just, Christian king so that his ṣaḥābah would not be oppressed or tortured. This is an important leadership decision made by the Prophet in order to solve the problem that his people were facing. This particular story of the Prophet SAW demonstrated his cultural understanding of another person with different beliefs to lead and help improve the situation in which the Prophet himself was involved.

Similarly, those who have studied Islamic history will also notice the story of `Umar ibn Al-Khattāb during the time when he requested Khālid ibn al-Walīd to step down as General. If this had happened at a different time, it would end up with thread of gossips and *Fitnah* and the outcome would have been different. However, given the Spiritual Intelligence (SQ) of Khālid ibn al-Walīd, he relinquished the post willingly as requested by the *Khalīfah*. Besides Spiritual Intelligence (SQ), Khālid ibn al-Walīd's action also demonstrates Emotional Intelligence (EQ), Cultural Intelligence (CQ), and, most importantly, his worldview and understanding that they are on a bigger mission to spread Islam.

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**Mr. Aziph Mustapha**

Emotional Intelligence (EQ) makes us better human, closely related to Humanising Leadership which involves realising, accepting, and acknowledging that we are leading other people. In the corporate world, we sometimes forget that the people in charge of achieving the organisation of our goals are also human. Pursuant to this belief, Celcom Axiata hosts meetings with staff from across the country to get to know the company's backbone. Among the many questions received during the meetups with staff across Malaysia, one that came up frequently was, "How have you managed to achieve everything you want in such a short time while working for Celcom Axiata?" Example of an excellent leader of Celcom, Dato Mohamad Idham Nawawi, the CEO of Celcom Axiata. He is a person that is very keen and understands how human interactions can impact the company's productivity. It had been

one of the determining factors of his employees' success. There is no distinction between the needs of the company and the needs of its employees – both are equally important.

Celcom Axiata's meetings and sharing sessions with employees facilitated the development of human relationships and connections with staff and employees. This enabled Celcom Axiata to begin developing its cultural statement and framework. A series of meetings and discussions were held to determine the exact purpose of the organisation. This is one of the best practices of many successful organisations, where they have a clear and strong purpose statement that drives engagement with all the employees. Some might be of the opinion that the only reason people come to work is for the pay which may be true. However, facts have shown that people come to work because they believe in a specific vision and the purpose of the organisation.

Workshops were held to discuss the new Celcom purpose statement, and eventually, they settled on a three-word mission statement: "Advancing Our Society." This statement shows Celcom's role in improving the lives of people who subscribe to their services, which demonstrates a humanising intention. Celcom's values, which were established to support this goal, are also supportive of this more humane approach. The values are "Customer First," "Learn and Innovate," "Respect for Individuals," "Uncompromising Integrity," and "Exceptional Performance". On top of all of these values, there is an underlying principle known as "People at the Heart."

Celcom's CEO emphasises the importance of putting people at the centre of everything the company does. During the first national lockdown; the company prioritised its employees by sending people home and implementing a work-from-home policy a day before the national announcement. A new committee, chaired by the CEO, was formed to meet every morning to discuss and decide on day-to-day activities during the lockdown. During these meetings, the CEO frequently questioned and inquired whether decisions made were consistent with the company's purpose statement, "Advancing our Society." All of the CEO's challenges steered the company to make decisions based on human impact rather than profits. One of the examples is when the government mandated that all telcos provide 1GB of free data to all users. Celcom went above and beyond during this time by assuring customers of their good services throughout the difficult period. Celcom sends messages to customers informing them that they do not need to fill out any forms and that Celcom will proactively give away the free 1GB of data.

The strategy pays off, as a study of customer satisfaction with Malaysian telco services found that Celcom outperforms all others in terms of making customers feel important. Celcom was able to deliver because it has a higher humanistic purpose that places a human-centred approach to problems. The company has also demonstrated that a highly humanistic approach is profitable, outperforming its competitors in recent quarters.

Many factors may have contributed to Celcom's success, and cultural transformation has undoubtedly played a role. Celcom has employed as many bits of intelligence as possible in its cultural transformation agenda because different personalities necessitate different types of intelligence. Since their employees on the front lines in regional stores are the core of the organisation, the company tries to provide different incentives as motivations, including Celcom's new policies and procedures, for people of different generations with different personalities to perform better.

On a final note, not everyone will achieve self-actualisation as predicted by Maslow's Theory once the remaining needs have been met. For some people, working and concentrating requires something greater than themselves. As an employer, we must recognise that people have a strong desire to achieve self-actualisation. Therefore, as a leader of any organisation, one can provide the avenue for them to finally achieve self-actualisation.

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**Imam Feisal Abdul Raouf**

Cultural intelligence refers to a person's familiarity with the norms and behaviours of multiple cultures. The ability to interpret what may be unfamiliar and ambiguous to people in one culture and explain it in a way that people in other cultures can understand. For example, Dr. Phar previously mentioned that in Japan, after putting in a request, if you get a response, it means yes, and if you don't, it means they are politely saying that they are unable to accommodate your request. Cultural familiarity would enable anyone to behave and comprehend the meanings of unspoken gestures.

Extensive studies on cultural intelligence have advanced to a very nuanced level. Cultural intelligence experts have identified differences between cultures of not only nations, but also companies, universities, football clubs, and so on. Many of us have heard the term corporate culture, which refers to the cultural norms that exist in a specific environment. Even within companies, different subcultures can exist. The sales team, for example, typically has a different culture than the engineers. Departments, divisions, professions, geographical regions, communities, and cultures all have their own set of manners, meanings, histories, and values that will confuse newcomers and cause them to make mistakes or stumble unless the person has a high level of cultural intelligence or CQ.

Here is my personal experience with cultural ambiguity:

> *I was born to Egyptian parents in Kuwait and moved to England when I was 18 months old. My father was transferred to the Federation of Malaya when I was six years old, so we lived in Malaysia for ten years before returning to Egypt. I moved to the United States when I was 17 years old. I had always considered myself to be "highly culture intelligent" in terms of British culture, Egyptian culture, Malay culture, and American*

*cultures. But I did not know who I was and longed to feel at ease in a one-culture setting.*

*I have always felt like an outsider, never feeling like one of the people in my homeland, Malaysia, or even America. It took me until I was about 25 years old to figure out who I was. I felt like a mash-up of different cultures because I have cultural intelligence but no distinct identity. Certain aspects of my appearance, emotional attachments, ambitions, ideas, and thoughts would change every few years, but I still felt like the same person. After much deliberation, I decided to redefine myself by limiting my identity to the timeless self. I felt more at ease with the term because I can adapt to and adopt any different culture without fear of offending anyone.*

Going back in time, in 1955, the public schools in Malaysia were teaching in English. Students from various ethnicities grew up together in student bodies. A decade later, Malaysian schools began to balkanise. Following that, there are Chinese schools, Malay schools, Indian schools, and international schools. What has happened is that the more recent generations of Malaysians are no longer as closely linked as they once were. As Malaysian politician Lim Kit Siang stated, "Malaysia is a conference of four different civilisations." In this context, Malaysia can be described as a conference of four distinct cultures: Malay culture, Chinese culture, Indian culture, and Western culture. Thus, if the cultural quotient of Malaysians is measured across the various cultures that comprise their own society as Malaysians, the CQ of most Malaysians may be much lower than it should be.

Consequently, a cultural intelligence project was proposed to the IIUM community and audience. Unpacking culture's defining components reveals that religion, religious festivals, and cultural festivals are among to be understood. In the process, it was discovered that some celebrated Christmas as a cultural belief rather than a religious one. Then, there are also the political beliefs and celebrations, as well as languages, dress, food, and beverages. Some of these items are easier to cross, adapt, and adopt, for example, we all could eat and enjoy good food from other cultures without hesitation as long as it abides by our religious beliefs.

This can be seen in how societies have evolved, and Malaysians have increasingly adopted Western clothing, as is happening throughout the world today. Previously, it was nearly impossible to find a Malay gentleman praying in his shirt and trousers at a mosque. Every Friday, Malays can be seen leaving their offices in shirts and trousers, carrying *sarung* and *baju melayu*. They would then change at the mosque, perform the Jummah prayer (i.e., Friday prayer), and return to their work attire. Today, young Malay men can be seen praying at mosques wearing cargo pants, t-shirts with logos of their favourite football clubs, and baseball hats worn backward. However, Malay women are more resistant to sartorial change. The most striking observation is that Malay women, even when fully clothed in *baju kurung*

and *tudung*, a majority cannot bring themselves to pray unless they are wearing the *telekung* on top of whatever else they are wearing. This is, once again, a cultural phenomenon.

Returning to the list of cultural identifiers, religion and language are the most difficult to penetrate. Based on the work done in interfaith in New York City, IIUM can embark on an experimental project that would express their leadership in enhancing Malaysian cultural intelligence in these two areas: religion and language. They would have the greatest impact in allowing the Malaysian population to raise their cultural quotient within the Malaysian context. This is important in leadership because it is about two things:

1. Leading a community towards a better future, and

2. Coordinating and focusing their energies so that they collectively become the best they can be.

In terms of the cultural intelligence project, people's highest values are typically religious values because that is what they most deeply believe in. We become more qualified to lead our multiracial, multireligious nation in a way that increases happiness and a sense of personal fulfilment as we become more aware of or informed about the religious dimension. This can be done by learning the religions of our compatriots and their vocabularies. In the case of Malaysia, all Malaysians should not only learn about Islam, but also about Christianity, Western culture, Buddhism, Taoism, and Hinduism, as well as be able to converse in Malay, English, Cantonese or Mandarin, Hokkien, Tamil, or Hindi. Aside from understanding the basic grammatical structure of a language, a vocabulary of 100 to 200 words can allow a person to converse effectively. It is believed that knowing each other, speaking each other's languages, and learning each other's religions is something that the Qur'ān commands us to do.

The main theme of the Qur'ān and the prophet's mission was to establish a religion that was Allah's version of an interfaith religion. The prophet's mission was to reveal a version of God's religion that belonged to all communities all over the world. It is a compilation of all revelations, making it applicable at all times, in all situations, and all cultural contexts. This is why the Qur'ān specifically validates earlier revelations and commands us, the  Qur'ān's followers, to believe in them. While simultaneously correcting the flagrant errors that crept into some of the beliefs of those who subscribe to previous revelations, so that  Qur'ān followers would refrain from committing the same errors even though they continue to commit those same errors.

The inverse of this goal was to establish a community of believers who would share a common platform of faith from a faith that already existed in that region. The Qur'ānic basis for these points can be seen in the following verse:

*"O you who believe! Believe in God and His Messenger (Muhammad) and the Book He has been sending down on His Messenger in parts, and the (Divine) Books He sent down before.*

*Whoever disbelieves in God, and His angels, and His Books, and His Messengers, and the Last Day, has indeed gone far astray.*" — An-Nisa' [4:136]

This means we must believe in all of the scriptures that Allah has sent us. Another two key verses are:

"*Say (to them, O Messenger): "O People of the Book, come to a word common between us and you, that we worship none but God, and associate none as partner with Him, and that none of us take others for Lords, apart from God. " If they (still) turn away, then say: "Bear witness that we are Muslims (submitted to Him exclusively).*" — Ali 'Imran [3:64]

"*O humankind! Surely We have created you from a single (pair of) male and female, and made you into tribes and families so that you may know one another.*" — Al-Hujurat [49:13]

By combining these two commandments from Allah, the Qur'ān commands us to embrace our differences, get to know one another across cultures, and find a common ground that unites us. This understanding of who the *ahl al-kitāb* was extended by the Muslim forefathers to members of other faith communities.

This is what a group within IIUM must do to take leadership on this issue in Malaysia. The goal of the project is to form an experimental group to work on developing this common platform of faith, beginning with the Creator. Every religion has a concept of a creator. But in Islam, the concept of God involves two aspects:

1. Allah resembles

2. *(Tanzīh)* Allah is beyond comparison

Not all religions have both of these aspects. But all religions emphasise the *Tanzīh* of God. Every religion regards the Creator as being above comparison and agrees on the concept of an absolute God, a creator who is beyond our comprehension. A belief in what we would call God's transcendent nature.

For example, Imam Ghazali has said, "*Allah is the absolute being that transcends all that can't be apprehended by sights or inside*". Similarly, a Christian Mystic, Maester Earkhart said, "*God is what has no resemblance*", and the Katar Upanishar of the Hindus has said, "*God is beyond name, beyond form, beyond the senses, inexhaustible, without beginning, without end, beyond time, beyond space, beyond causality, eternal, and immutable.*"

In the Buddhist text Nirvana, God is unborn, unbecome, unmade, and unfabricated. That is one of the pillars of Malaysia's common faith platform for all faiths. Another aspect is that all human faiths express a demand from the creator to humanity that we acknowledge the Creator and live in a way that merits His approval. All religions teach us to do good, to

love each other as we love ourselves, and to treat others the way we want to be treated, rather than the way we do not want to be treated.

Furthermore, all religions teach that murder, theft, and adultery are all crimes. All religions teach us to be truthful, honest, and just in our interactions. All religions teach that excessive greed, lust, pride, and arrogance are human flaws. All religions teach us that moderation in our appetites and dealings is the pinnacle of human behaviour. This set of beliefs represents the common set of fundamental beliefs and attitudes shared by the world's major faiths, which can and do form the basis of a common platform between the faiths.

So, there is no reason why these cannot be the foundational aspects of a common denominator for Malaysian religious communities. This is one of the projects that the IIUM Community should do to make a significant contribution to IIUM's leadership in creating 'Keluarga Malaysia' – a Cultural Intelligence (CQ) project group or a research group that will map out the cultural differences, religious differences, and beliefs. For example, first, you learn the words, then you learn the phrases, then you learn to articulate the phrases, and finally, you learn to be creative. Different theories of cognitive developed in different subject areas because cultural intelligence is not entirely about IQ but it is about our familiarity and understanding of the cultures.

We have to be sensitive to things people regard with great passion. We cannot barge in with army boots anywhere or into areas that are very sensitive to the people. Even the Qur'ān tells us not to curse the Gods of those who do not believe in Allah. We need to be sensitive to people's beliefs and find ways how to correspond with others.

In the context of how CQ can help us in dealing with sensitive issues related to religion, if we revert to the teachings of Islam and Sīrah, we will find good approaches when dealing with these situations. For example, in the Qur'ān, Allah tells the story of Firaun and tells Musa and Harun to go and meet Firaun. Even though Firaun was an oppressor, Allah instructed Musa and Harun to speak kindly to him. That is the approach of the Qur'ān, and it was what Prophet Muhammad had practised. We will see how Prophet Muhammad dealt with sensitivities through Sīrah. The spiritual in Islam must be linked with cultural and emotional intelligence to see the beauty of the Islamic approach.

What are the impacts of cultural intelligence competencies on organisational performance? In the case of Celcom Axiata, the company has started to address cultural and unconscious biases. The company has begun to remove photos from CVs and no longer considers gender or appearance. In terms of cultural competencies, we do not label them as such. But we realise that the better a person is at relating to the team, the better the performance they receive from themselves and everyone else. We try to encourage leaders who are more humane and capable of nurturing and developing their team members. We also teach people how to engage in difficult conversations. We train our leaders in

storytelling, which is a key human ability for conveying information in a way that other humans can relate to and thus have a better chance of taking better actions. Competencies are no longer the same as they once were. Respect was emphasised as one of the company's core values to the point where it needed to be explained explicitly.

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**Conclusion**

Universities are the best place to nurture and develop students with Cultural Intelligence (CQ) so they become balanced graduates and properly lead society. CQ refers to our ability to scan, understand, and know the cultures around us and leverage cultural elements into our working processes. It has been demonstrated that the benefits of social and behavioural sciences can be seen in changing an organisation's culture. In this sense, culture is important for creating business and customer delight, and the cultural intelligence project proposed will benefit IIUM's Culture of Iqra.

# LEADERSHIP
# IN THE POST-PANDEMIC:
# ROLE OF WOMEN

speakers

## Prof. Emerita Datuk Dr. Asma Ismail
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## Prof. Dato' Dr. Noor Inayah Yaakub
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## Senator Datuk Ras Adiba Mohd Radzi
Member of Dewan Negara, Malaysia

**Prof. Emerita Datuk Dr. Asma Ismail**

Living in a changing world, we are currently confronted with the unknown, such as disruptive technologies brought about by IR 4.0, the global crisis, and the COVID-19 pandemic. The disruptive concept alters our lives and livelihoods, but for women, little has changed; hence, we must focus on gender inequality. All of these involve crucial elements such as adjusting to life after the pandemic, reshaping the leadership status quo, women's roles and importance in post-pandemic leadership, and work-life balance.

It is believed that education is the key to reducing gender inequality, with Sustainable Development Goal 4 (SDG 4) focusing on Quality Education, which is first and foremost a basic human right. Education is impactful on girls and women because it allows them to participate in economic, social life and democratise society. Unfortunately, education has been characterised by extensive gender inequalities, with two-thirds of women falling behind with little or no education.  Access is most likely not the only issue; women's opportunities for completion and quality education are also important. Therefore, it is time that education addresses the mismatch between industry demand and employability. We must ensure that the educational system allows both genders to develop capabilities and free identities that are respected by both.

Needless to say, education can help achieve gender equality by improving higher wages for women, healthier women, empowering women for their rights, preventing harmful practices such as underage/child marriage, and challenging gender stereotypes. However, the pandemic has undone and gotten back efforts on female empowerment, and it may have made it much worse. It has accelerated and resulted in a widening skill gap, particularly among women. Prior to the pandemic, 130 million girls were not in school, but 767 million have been affected post-pandemic. Many of them were assigned domestic, unpaid work, making access to education more difficult than ever. It also puts them at a higher risk of domestic abuse.

For women's leadership to rise post-pandemic, leaders must recognise that SDG5: Gender Equality and SDG4: Quality Education are heavily related. COVID-19 is a global leadership test that has caused fear among employees and stakeholders. Leaders are put to the test in real-time via immediate action and communication. However, during this period of unfamiliarity and uncertainty, effective responses are improvised through trial and error as leaders act on information obtained.  Post-pandemic leadership styles include those who can pivot, are agile and flexible, empower others, place emphasis on employee development, exhibit honesty and integrity, prioritise people over everything else, are sensitive and understanding, understand people from different cultures and backgrounds, team players and are open to collaboration.

Even though being a leader has genderism attached to it, leadership should be genderless. What matters is that leaders are good leaders if they can articulate clearly, are charismatic, and know where they want to lead their followers. Leaders have EQ and CQ and are attuned to values and beliefs established by people from different cultures, but the way society has decided what constitutes leadership is very sexist; one common stereotype is "Men take charge, women take care," but they forgot that the hand that rocks the cradle rules the world. Some of the leadership qualities found in women include: they are great at building relays, they can provide a unique set of skills, they empower others, they are sensitive to people's needs, they have high empathy, and are aware of people facing a crisis, needs, etc., they work a balance of responsibilities - office and home, and they are more collective in COVID-19 crises because they are more coaching than demanding.

Women leaders around the world also have higher success in fighting COVID-19, as demonstrated by:

- Jacinda Arden (Prime Minister of New Zealand): New Zealand has been able to declare itself a covid-free country.

- Angela Merkel (Former Chancellor of Germany and a scientist): Germany has been able to slow the spread more quickly than any other EU country.

Women's labour force participation in Malaysia was 46.4% in 2007, but it has risen to 55.6% in 2019, representing a significant increase in recent years for women in the labour market. In the government sector, 30% of women participate in decision-making, while 27% of women in the private sector serve on boards of directors (See Figure 2).
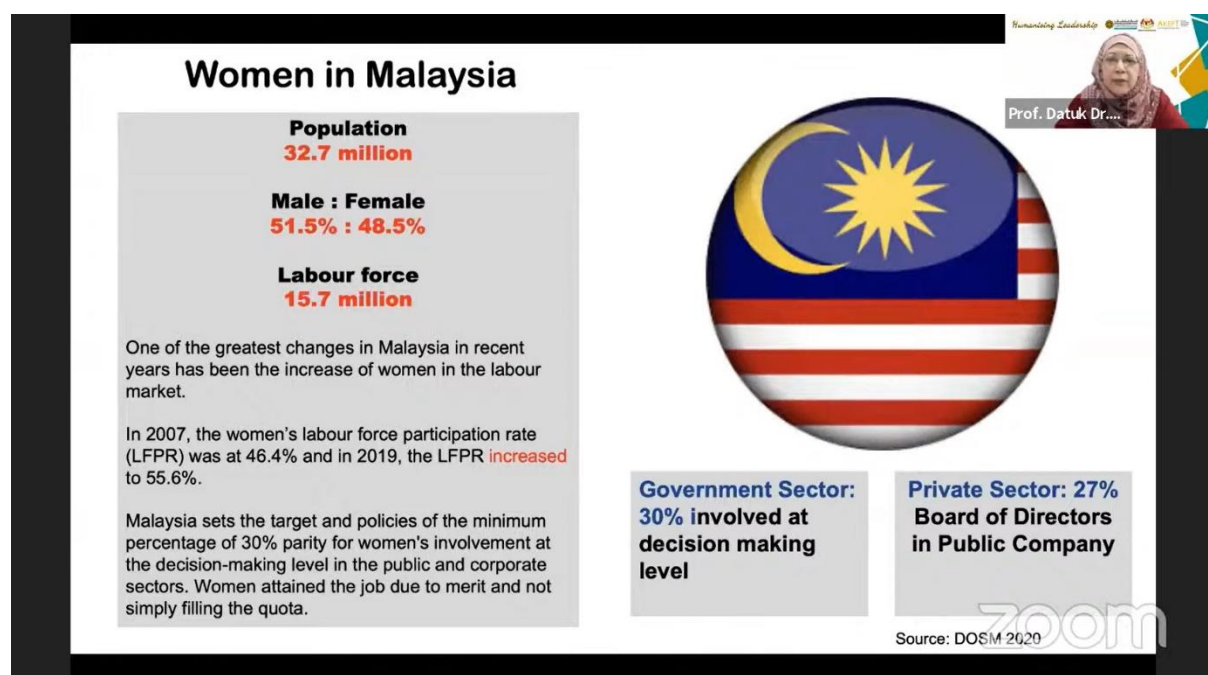


**Figure 2: Statistics of Women Employment in Malaysia**

According to Malaysia Educational Statistics 2020 (courtesy of MOE), female enrolment in public and private universities is higher, and this includes those enrolled in STEM fields other than engineering, manufacturing, and construction (Figure 3). Meanwhile, UNESCO reports that female researchers are underrepresented in many Asian economies, but half of Malaysia's researchers are female.
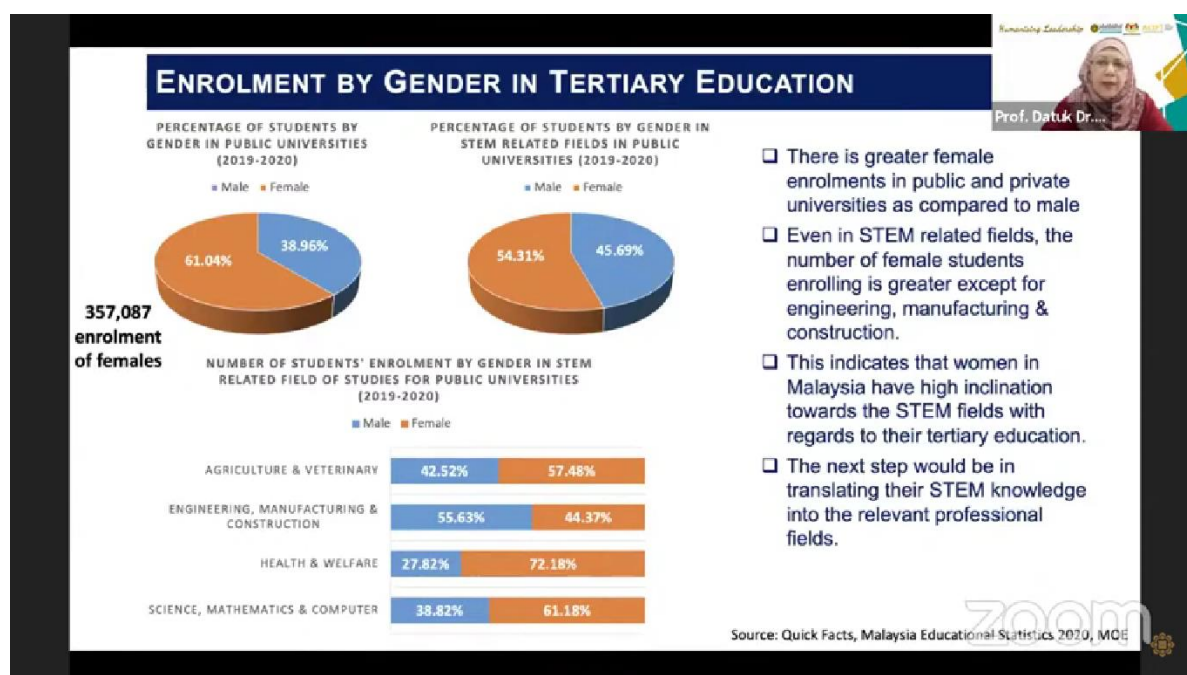


**Figure 3: Enrolment by Gender in Tertiary Education**

However, all of this success does not translate into female leadership in higher education. As lesser women are promoted to Professors, it appears that there is a leaky pipeline. Women Vice-Chancellors have decreased from four (4) to one (1) out of 20 VC in Public Universities between 2017 and 2020, while Women Deputy Vice-Chancellors have decreased from thirteen (13) to four (4) out of 68 DVC positions.

The reasons for the decline, despite strong female leadership skills, include fear of failure and making poor decisions, as any words spoken could cost women their jobs, reputation, and success. Women risk losing out to men because women's work is undervalued. Then there's the issue of the family (work-life balance) that makes employers believe women are inefficient. There is also an inferiority complex, which holds that men are stronger and make better leaders.

Even before the pandemic, a work-life balance situation, women must make sacrifices to raise a family. They require a supportive partner or a good maid. During the pandemic, some activities such as working from home and online schooling have had a significant impact on women's lifestyles.

Furthermore, the Industrial Revolution 4.0 (IR4.0) has an impact on women because most repetitive jobs are held by women, and many may lose their jobs unless they master the technology. Nonetheless, the Work from Home mode may be beneficial because it allows women to work without physically being present.

Finally, for the next generation mindset, we must understand that technology is a reflection of us; it is an enabler that simply follows our instructions. Humans are the ones who decide how to use it; thus, we must recognise this and reap the benefits.

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**Prof. Dato' Dr. Noor Inayah Yaakub**

It is crucial to ensure inclusivity as an integral part of the solution to the many challenges that have arisen in the aftermath of the pandemic, one of which is the formation of *ummah* with a *Taqwā* environment. That being said, there are a few things that could be done to accommodate *ummah* with *Taqwā*, as summarised in Table 2.

**Table 2 – Three Ways to Accommodate *Ummah* with *Taqwā***

| Method | Description |
|---|---|
| Economic Empowerment | This can be accomplished through *tabarru'āt* (*waqf, sadaqah*, and *hibah*), which are noble deeds performed without regard for reward. |
| Current Governance & Regulatory | Women should participate in man-made law, such as legislation, policies, frameworks, and so on, to conform to Shariah principles and accommodate women accordingly. |
| Proactive *Ijtihād* | Following the rules of *Maqāṣid Al-Sharīʿah*, women should take the roles of Sayyidatinā 'Ā'ishah RA in establishing modern findings based on our ecosystem. |

Concerning women leaders during the pandemic, they were rated as more effective leaders before and during the crisis, according to 360-degree feedback data from March to June 2020, in which the overall leadership effectiveness rating of women is higher than men. Women also outscored men in most leadership competencies, including taking initiative, learning agility, inspiring and motivating others, developing others, building relationships, and many others.

This demonstrates how important it is to be accountable when in positions of leadership. There are prophetic traditions and Qur'anic verses that state that being a leader is a human responsibility that applies to both men and women, as shown below:

*"All of you are shepherds and every one of you is responsible for his herd."*

— Sahih Al-Bukhari and Muslim[1]

*"You are surely of a sublime character, and do act by a sublime pattern of conduct"*

— Al-Qalam [68:4]

The former implies that everyone is a leader and must be responsible for their leadership, whereas the latter narrates that Rasulullah SAW is an exalted standard of character. Leaders should also recognise knowledge and wisdom. Knowledge refers to information that a person is aware of, whereas Wisdom (*al-Hakim*) refers to the ability to make sound judgments and decisions. It is an intangible quality gained through our experiences in life.

*Al-Hakim* explains in *Surah Luqman* (2) and *Surah Yaasin* that the Qur'ān is full of wisdom, which is strengthened by the following hadeeth:

*"I have left you with two matters which will never lead you astray, as long as you hold to them: the Book of Allah and the Sunnah of his Prophet."* — Imam Malik[2]

Women's leadership has always been a major topic, and when COVID-19 hits, there are some effects that many experienced, such as the blurred division between organisations and family life, a shift in value, and reshaping relationships with organisations/institutions. Nonetheless, women should not be hindered from progressing, and they should have greater influence in decision-making processes in which we must work with the individual as a whole, be honest, and empathetic, nurture others, value work-life balance, and focus on holistic policies.

**Senator Datuk Ras Adiba Mohd Radzi**

Everyone should have equal participation in achieving SDG 5: Gender Equality because women have fallen behind in promotion from the very first step. There has been evidence of discrimination, and we must support one another in tough times.

The key to making equality a business priority is to establish and incorporate an inclusive environment into our ecosystem rather than simply creating policies. Women need to feel appreciated and valued at work, so a culture of inclusion must be created to ensure

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[1] https://hadeethenc.com/en/browse/hadith/5819
[2] https://www.abuaminaelias.com/dailyhadithonline/2012/12/19/left-you-with-kitab-sunnah/

that no one is left behind. Everyone needs to understand that the participation of women in the workforce of the next generation depends on current actions.

It's undeniable that women play a great role, particularly in care work and education. However, as Prof. Asma and Prof. Noor Inayah mentioned, many women were deeply affected by the COVID-19 repercussions, as well as the economic impact, which put them at risk of poverty, especially those with disabilities. Some of them are trapped at home due to domestic abuse, as emerging data shows women involved in domestic violence, mental health issues, depression, and anxiety. Following that, the COVID-19 response plan and recovery package should account for gender impact. This includes ensuring a long-term plan that reduces benefit priorities such as gender-based violence, social protection and economic stimulus package for women and children, equal sharing of care work, and women and girls participating in the COVID-19 response plan in which data and coordination are transparently shared. Nevertheless, the pandemic has provided an opportunity for positive and radical action to support multiple aspects of women's lives toward a more just and resilient world. There is now a unique way to address gender inequalities so that woman's leadership are further recognized.

Elements such as inclusivity, work-life balance, and flexibility are essential in Women's Leadership. According to other speakers, there is a leaky pipeline for women to advance to management positions, as well as the glass ceiling phenomenon, because males hold the majority of board seats. However, as mentioned, Arden and Markel's leadership have shown resilience during COVID-19, contributing to women's leadership recognition. Gender diversity is a key ingredient in business strategy, and women who have always represented a formidable talent pool must take the lead in implementing this policy. This is because women are known for being good communicators, passionate, agile, and willing to compromise for the greater good.

In summary, it is important that women are not side-lined, and that women leaders who rise to the occasion can assist others in moving forward. Women should support one another and act as a spiderweb for their friends. Only after we have a clear understanding of gender equality and have closed any gaps in our safety net for women, children, and people with disabilities can we move forward.

**Conclusion**

Prof Emeritus Tan Sri Dr. Mohd Kamal Hassan, a Muslim academic and Islamic scholar in the field of Contemporary Islamic Thought opined that university is the place of nurturing transformational leaders, who are driven by the spiritual, rational, intuitive and emotional unity of the spiritual Heart (*Qalb*) which is inseparably tied to the Sustainer, Provider, Ruler

and Lord of all that exists. For these new breeds of leaders, the highest and loftiest objective in their leadership roles and ESD efforts is to gain good pleasure (*Riḍwān Allāh*) and not Man/ human.

*"All of you are shepherds and every one of you is responsible for his herd."*.  All of us are *Khalīfah*, both women and men should understand, internalise and practise among others the attributes or values mentioned above to realise Humanising Leadership.  Spiritual Intelligence (SQ), Emotional Intelligence (EQ) and Cultural Intelligence (CQ) are among the vital competencies in a leader. Without good leadership, people might veer off in the wrong direction. A true leader serving to seek the pleasure of Allah SWT will adjust the sails, get ready, and continue while the group of pessimists complains about the wind and the optimists anticipate a change in the wind.  A true leader will sail with everyone on board, honouring differences and leveraging various potentials to reach the final destination.

# LEADERSHIP AND
# SEJAHTERA SOCIETY

speakers

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**Prof. Emeritus Dato' Dr. Md. Tahir Md. Azhar**

When it comes to leadership, the focus should be on fundamental issues, such as building a *Sejahtera* society and combating the corruption and bribery problem. Before determining whether leadership and ethics can combat corruption and bribery while also assisting in the formation of a *Sejahtera* society, it is necessary to understand the definition of leadership, ethics and morality as well as bribery and corruption.

Leadership is defined as leading, protecting your people, guiding, consensus building, communicating, and interacting to achieve the target of the people or the organization you are leading. Ethics and morality are the concepts of right and wrong, ideals, integrity, trustworthiness, integrity, and hard work. On the other hand, bribery is a little component of the larger problem known as corruption. Bribery, in a nutshell, is the acquisition of material benefits through the use of one's power or position. Whereas corruption includes the abuse of power for personal gains, such as lobbying, extortion, cronyism, nepotism, staff patronage, embezzlement, and bad influence. Bribery and corruption are both illegal and illegal practices.

Leadership and ethics are thus fundamental prerequisites for all efforts to combat corruption and bribery, ultimately leading to the establishment of *Sejahtera*, or a balanced society. In that sense, *Sejahtera* society is defined as an ethical, balanced, and disciplined society, with everyone contributing as much as they can for the benefit of the whole rather than just their own. *Sejahtera* society is not based on Western or European models, but on good values from all over the world, from every civilization and humanity.

When it comes to promoting good leadership and ethical practice, people can be classified into four ethical categories, as summarised in Table 3.

**Table 3 – Four Categories of Ethics**

| Category | Explanation |
|---|---|
| 1 | Inherently ethical as they are born ethical. This group of people will do the right thing and refrain from doing the wrong thing based on their conscience, without the guidance of other people or policy. |
| 2 | These are the people who are prone to the same behaviour as the first category, but they require some guidance to serve as a reference. |
| 3 | These individuals must be coerced. If left alone the tendency to be unethical outweighs the tendency to follow proper ethics. Therefore, they must be coerced with actual regulations, procedures, and codes of conduct. |

| 4 | This accounts for the minority of people who are inherently and frequently unethical. People in this category not only commit evil and unethical acts, but they also influence others to do the same. |
|---|---|

It is therefore essential to have a code of ethics and conduct when running an organisation because most people will rely on them to act ethically. Furthermore, human resource management should have a tool for identifying those in the first two categories and ensuring that they run the organisations. This will keep the organisation clean and reduce the likelihood of problems arising from unethical phenomena.

Apart from promoting a clean and trustworthy environment to the organization's members, the organisation must be open and transparent and must be seen to be open and transparent. If we follow these principles, we will be able to create a balanced and *Sejahtera* society that is ethical and morally correct, with minimal destruction and unethical behaviour.

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**Prof. Dato' Dr. Rashila Ramli**

As can be seen in Figure 4, there are 17 SDG goals, and in order to achieve all of them, four (4) major processes must be followed: i) Advocacy and Policy Standards; ii) Develop Implementation Strategies; iii) Finance and Technology Transfer; iv) Monitoring and Impact Evaluation. Out of the four, impact evaluation and process monitoring are the most important. Any human-made process that does not fit the adaptive and dynamic environment we are living in must be changed. With regard to SDG 4: Quality Education, there are six Strategic Focus of the Ministry of Higher Education Ministry (MOHE) that are relatable including Empowering the Education Digitalisation Agenda. The other five are Enhancing Strategic Collaboration Network, Strengthening Graduates Marketability, Driving Community Well-Being, Promoting Institutional Excellence, and Enlivening the Spirit of #KPTPrihatin

The strategies of Driving Community Well Being and Promoting Institutional Excellence are linked to SDG 4.7 which states that,

"*By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development*"[3]

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[3] https://tcg.uis.unesco.org/wp-content/uploads/sites/4/2019/08/sdg4-global-indicators-4.7.pdf

**Figure 4: Main Items of the Global Agenda 2030**

To achieve this, higher education institutions (HEI) should examine their "organisational culture" as it has a complex organisation due to the multiple roles it has to hold. For a start, HEIs are to nurture future-ready graduates, which means that lecturers must be presently ready to train future graduates. At the same time, HEIs must conduct research that would benefit the community and not just the academician or academic community. There is also the role of providing policy inputs to the current government. This is the most important role because of the wider community's impact.

In the HEIs, there are five different types of culture, and each one necessitates a different leadership style, as shown in Figure 5. There should be an effort within the HEIs to promote Sustainable Development and SDG 4 because different organisations will have different environments that may promote or demote the notion of *Sejahtera* society. For instance, leaders in a variety of capacities, such as top management, deans, and directors, can influence and change the environment. While outside of HEIs, the Ministry should make the change.

Moving on to the impact of the COVID-19 pandemic. The pandemic has created a global situation that is unprecedented to many. The loss of life, the economic downturn and its severe effects on livelihoods, the deterioration of the environment, the instability of the political climate, and the adaptability of education are all factors. Because of that, these issues require synergy between different perspectives in order to find better solutions to the problems on the ground.

**Figure 5: Different Leadership Styles**

As witnessed, the COVID-19 pandemic has demonstrated the unsustainable nature of destructive environmental practices, as well as the fragility of human existence; as such, Malaysia's economy and health system have been severely harmed. Therefore, any organisation needs to conduct an impact evaluation of its employees. In the case of HEIs, it would be the staff and the students. Following evaluation, there are four different ways/areas to look at the impact, as shown in Table 4.

**Table 4 – Four Ways to Look at The Impact**

| Impact Viewpoints | Description |
|---|---|
| **Deep Impact** | **Personal** (Financial loss, Decrease in self-confidence, Domestic violence) |
| **Clear Impact** | **Skills or Performance** (Acquiring new skills can be daunting if we are not used to it) |
| **Wide Impact** | Deals with **networks and relationships** that we build, whereby, there is also a sense of isolation during the pandemic (relate to high impact: system) |
| **High Impact** | **System** (due to the system, we must work from home / from anywhere, which may become a future culture that can be embedded but must be considered because it has limitations) |

Aside from considering the impact, leaders must prioritise wellness, particularly in the face of VUCA state of affairs and the endemic, as stated in the SDGs:

- Mental (SDG 3)
- Physical (SDG 2, 3)
- Emotional (SDG 3)
- Financial (SDG 2, 8)

During the disruptive period, the past pandemic, and our current state where we are still recuperating in all areas, there were many research projects or field works that were not or could not be completed, not just for researchers but also for government agencies and NGOs who were working on the ground. All of this will have an impact on the individual's career development as well as the overall organization's achievement. As a leader in an organisation, we can relate to Dr. Hariyati's point that empathy is required. The fact that sometimes one must work from home and postpone certain tasks due to circumstances beyond one's control such as mandatory quarantine. Beneficiaries or respondents, for example, may have limited network access, as in Sabah and Sarawak, where respondents or beneficiaries sometimes could only get Internet access when they are by the river. These are the reality of the situation and leaders will have to empathise and not just sympathise.

IIUM is currently working on SDG #18: Spirituality and Values. This also includes the Physical, Intellectual, and Emotional dimensions. The speaker emphasised that SDG 18 is a good way to localise SDGs for our context. Spirituality and values are important in shaping a person because they provide an internal barometer for us to act the way we do. It is also about localising the SDGs to our context, as spirituality and values are very important to us.

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**Dr. Hariyati Shahrima binti Abdul Majid**

Previous speakers have touched on many important points about leadership and *Sejahtera* Society, but we still need to delve deeper into the topic. It is essential to understand the essence and soul of empathy in creating, promoting, and sustaining well-being by exploring the perceptions and perspectives, of what is leadership and who is a Leader. In addition to that, PERMA, the Psychological Wellbeing Model, as well as mental health issues in Malaysia, and to have empathy as one of the components or traits of a "Good Leader."

It all starts with how different people have different perceptions and perspectives, as shown in Figure 6. The situation is analogous during the state of the COVID-19 pandemic, in which people could not make progress unless they are willing to change their perspective. Taking different perspectives on how things are happening or moving around us is defined as perspective-taking. For example, when COVID-19 hits, we were told that many new norms

will be imposed on us and that we must adopt them as quickly as possible. As a result, if we do not change our perceptions and adopt new perspectives, the new norms that are imposed on us will not be sustainable.



**Figure 6: Different Perceptions and Perspectives**

Perspective-taking requires three things: effort, time, and support or feedback. In reality, it does take some effort to be able to look at perspectives from different levels of the community. Furthermore, perceptions do not and never change overnight. That is why it is critical to seek support and feedback from others when developing a perspective. Hence, it is a multilevel initiative effort to be able to do perspective-taking, and this comes into play when looking at policies or frameworks that require a variety of perspectives.

It is also important to know what leadership is and who is a leader. The definition of leadership is a "process," which implies that there is a beginning and an end, with many wonderful areas in between. Ultimately, it is about influencing others in a way that enhances their contribution to the realisation of group goals. A leader, on the other hand, is not an identity entrepreneur, but she or he must find new, different, and creative ways to create an identity for a group of people so that we can develop a shared sense of who we are as a community/society.

The current pandemic has also highlighted the importance of considering well-being *(Sejahtera)*; thus, a leader is one who cultivates a work environment that promotes and prioritises well-being. A leader should foster collective trust and empathy, where it is more than just mutual trust or mutual empathy. For example, consider the Mental Health and Psychosocial Support (MHPS) pyramid, which reflected how trust is developed from the society to the leadership level. Aside from that, one of the well-being models that has been promoted from a psychological standpoint is PERMA.

To be more specific, the letters stand for the following:

- P = Positive emotion
- E = Engagement
- R = Positive Relationship
- M = Meaning
- A = Accomplishment/ Achievement

Each model component is related to and can be a component of the IIUM's *Sejahtera* Academic Framework, which aims to achieve positive emotions. Positive emotions here are not just about happiness or joy because those do not last long, but we can look at positive emotions such as being grateful and humble, which will last and require a lot of cognitive processing. There are numerous examples from everyday life to help us understand each component properly. For example, despite the positive emotions, there is a lot of engagement that must take place, such as when we work, we do not think it is just about clocking in and out. But we are in the zone where we strive and thrive with the task that has been assigned to us.

A positive relationship is super important because happiness cannot be achieved without healthy relationships with others. And of course, meaningfulness to the work that we are doing is vital. During the pandemic situation, people realised and discovered what is meaningful to them. Previously, perhaps, going to work could have simply meant going to work and receiving a salary. Nowadays, people become more sensitive and started to prioritise their daily activities because they want to concentrate on the well-being of their children at home. On that basis, well-being is more than just feeling good; it is also about being able to accomplish something as a result of your efforts.

Another cause for concern in Malaysia is the mental health crisis, which began long before the COVID-19 pandemic. A survey of Malaysians revealed that the country has a large number of people suffering from mental health problems. It was estimated that one in every three Malaysians suffers from mental illness but the main problem with this issue is that people are unwilling to discuss it. In addition to that, it affects not only adults but also children, for example, due to physical and verbal abuse at home. One of the findings shows that one in every ten teenagers was abused at home. This could be our friends, families, our staff or our future leaders. Consequently, when we discuss about health and well-being, we cannot ignore the fact that our society faces challenges in achieving total well-being.

In addition, according to a publication on mental health at work, some Malaysian employees reported having moderate to severe symptoms of depression as well as poor or very poor sleep quality. Some may argue that sleep is either necessary or not for humans. However, Rasulullah SAW says in a Hadith, *"your body has rights over you,"* implying that we

need to rest to achieve something, or we may not be able to be productive the way we are supposed to be.

Aside from stress, mental health issues are associated with the work environment in an organisation, as a percentage of employees in Malaysia are unable to decide when to take a break. Given the current condition, an example of this is the frontliners. It happened because most of them feel like their work is more important than self-care. Hence, a lot of promotion and trust building is required to ensure that taking a break for them is an investment so that they can take care of themselves and their loved ones in the future. In 2019, one in every three Malaysians reported that they do not have a say in what they do at work. For example, the set of KPI for academics is typically based on their specialisation and sometimes the research topic is assigned to them, so they are not totally happy or achieve satisfaction while working. All of the previous issues were then linked to the issue of high business costs due to workplace mental health.

In 2018, well before the pandemic, 4.57 million working adults were reported to have mental health issues, with the cost of workplace mental health issues estimated to be RM12.46 billion. This is due to three major factors: staff working while unwell, staff turnover, and staff missing work for mental health reasons. Hence, the well-being of the staff does affect the organisation itself in terms of productivity. When we talk about *'Kesejahteraan'* or *'Sejahtera'* or well-being, it is related to human, the resources, the psychological resources, the people behind the innovation, the productivity, and the tasks required to achieve the organisation's vision.

### Skilled Empathy as one of the Components or Traits of A "Good Leader"

Back to the essence of empathy, some people believed that it could bring negative drawbacks to organisations. However, "Skilled Empathy" can actually be very empowering if we understand its elements. It is something that can be learned, enhanced, or developed to strengthen relationships, help people deal with conflicts, and increase compassion in the workplace. As Senator Datuk Ras Adiba mentioned, we need to understand what people with disabilities face when it comes to gaining access to advancement at work. Leaders and policymakers must examine how psychological resources are not being utilised to their full potential.

The following are some interesting findings about empathy:
- 77% of workers would be willing to work more hours for a more empathetic workplace.
- 60% would actually accept a slashed salary for the same work.
- 92% of HR professionals note that a compassionate workplace is a major factor in employee retention.

- 80% of millennials and 66% of Baby Boomers noted that they would leave their current job if their office became less empathetic.

In relation to perspective-taking, empathy is more than just saying, 'I feel how you feel,' but also creating a space or platform and providing the necessary support so that we can solve the problem together. Figure 7 depicts three types of empathy which are cognitive, compassionate, and emotional.
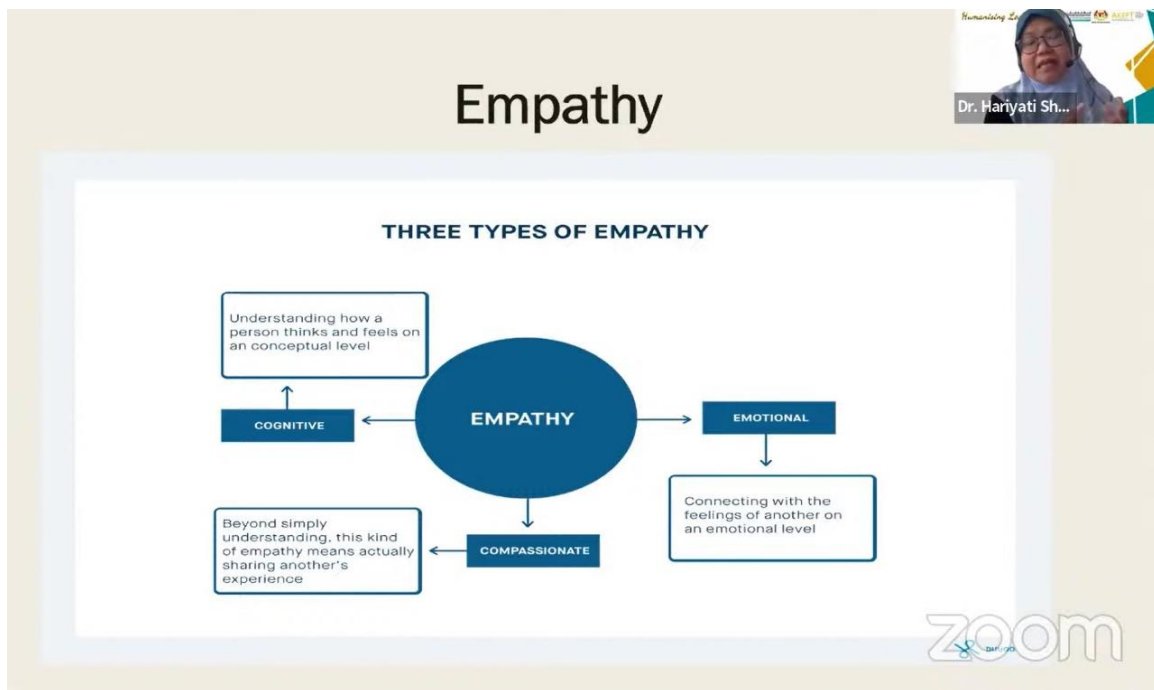


**Figure 7: Types of Empathy**

Empathic leadership relates to the form of leadership that utilises positive emotions in its interactions and behaviour within the workplace and it is transformational. It facilitates the bonding between leaders and their followers and provides workers with the necessary reassurance of their relevance and position within the organisation. Being an empathic leader is unquestionably one of the components or traits of a good leader, and some of the characteristics are as follows:

- Aware of surroundings
- Recognizes strengths and constraints in others
- Show genuine compassion, instils trust, and assertive
- Able to express and regulate emotions
- Active listening
- Open to new experiences
- Includes everyone in the decision making
- Encourage ideas and innovation
- Resilient and adaptable to changes

Most importantly, all of these qualities and skills can be developed through learning. Emphatic workplace policies can be implemented, including those that encourage and reward self-care behaviours, offer a safe environment, enhance communication, and promote safe and healthy workplace behaviours. Some others are to conduct ongoing assessments of the needs and gaps in employee mental health care, provide continuous professional development programs to help develop tools and strategies in crises, encourage and reward work-life-family balance practices, and provide access to mental health support.

*"It was thanks to Allah's mercy that you were gentle to them. Had you been rough, hard-hearted, they would surely have scattered away from you. So pardon them, and pray for their forgiveness and take counsel from them in matters of importance. And when you are resolved on a course of action place your trust in Allah; surely Allah loves those who put their trust in Him"* — Al-'Imran [3:159]

A famous quote from Maya Angelou:

*"I've learned that people will forget what you said, people will forget what you did, but people will never forget how you made them feel."*

When we talk about having different perspectives, it does not mean that all perspectives will be put into action. In an organization, communication has to take place especially to communicate the new direction of the organisation. A method of communication is extremely important. Unless you listen to what others have to say, people will be like "hey, you did not even listen to my problem, and you think that we can do this?". Though they may not be right, it is their perception. So, providing a safe space for communication to take place is very important so that we can identify the pros and cons of adapting and adopting new policies for instance, and together make a decision about what is important to a group or organisation.

There is a technique called motivational interviewing we use to train people to resolve conflicts and address resistance by looking at how we can get them to a point where they can prioritise what they need to do. Organisations may implement a method, such as the MoSCoW method, in which they must do, could do, ought to do, and would be nice to have but are not required to do. So, some people believe that the appealing thing must be implemented immediately, but if we listen to understand the various perspectives, then one can jointly prioritise what needs to be done. That is what perceptions and perspective-taking are all about. As mentioned in the previous session, Prof Rashila brought up an important point. We must be able to communicate openly about where we need to be and what we intend to do.

As one of the Hadith[4] says, "There is a piece of meat in your body. If it is good, your whole body is good. If it comes to ruin, the rest of your essence will be destroyed". The companions of the Prophet S.A.W. asked "Please tell, what is that ya Rasullallah S.A.W.?" He answered: "Your *qalb* (heart)".

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**Conclusion**

Leadership in this context is defined as leading, protecting the people, guiding, building, communicating, and interacting to achieve the target of the organization. Leaders also warrant to address ethics and moral issues, understand the fine line between right and wrong. Leaders must have integrity, trustworthiness, and be exemplary to their subordinate, ultimately leading to the establishment of *Sejahtera*, or a balanced society. In Higher Education Institutions (HEIs), the academics are to nurture future-ready graduates, which means that lecturers must be presently ready to train future graduates, and conduct research that would benefit the community at large. In addition to that, there is also the role of the Subject Matter Experts to advise and give inputs for policy making.  The head of any organisation or group of people must also take into consideration factors of well-being *(Sejahtera)*; thus, a leader is the one who cultivates a work environment that promotes and prioritises well-being. A leader should foster collective trust and empathy, where it is more than just mutual trust or mutual empathy. It facilitates the bonding between leaders and their followers and provides workers with the necessary reassurance of their relevance and position within the organisation.

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[4] https://www.amust.com.au/2022/05/body-positivity-in-islamic-tradition/

**CONCLUDING REMARK BY THE PRESIDENT**

**Tan Sri Datuk Dr Mohd Daud Bakar**

**President, IIUM**

Gratitude to Allah for allowing the webinar to run successfully despite the pandemic. And thank you, Akademi Kepimpinan Pendidikan Tinggi (AKEPT), for the continuous fruitful collaborations with IIUM. We are honoured to have been given the trust and recognition to lead the Values-based Leadership Competency. Applause for the organizer's commitment and effort in realising humanising leadership through this global intellectual discourse. Indeed, from the Islamic perspective, the best among us is the best at contributing to humankind and the people at large. To do so, we must first understand humanity. Thus, humanising leadership is timely and in sync with contributing to and serving humanity to the best of our abilities. Understanding community needs is therefore essential before we can discuss humanising leadership and education.

The comprehensiveness and different background of the panellists for this webinar have left their imprint in a variety of ways. The resolutions presented by the Deputy Director of AKEPT were very promising and helpful in moving forward. Indeed, the world requires leaders of Higher Education Institutions (HEIs) to collaborate and develop a Values-based Education Framework for the future. The University's unique value proposition is very close to my heart, as the University has produced exemplary graduates, a Khalīfah that builds nations globally, as prescribed in the university's vision and mission.

Within the realm of our existence, one of the most important things we need to understand for the future is that we need to teach our children how to understand and appreciate real-life situations. In light of the current scenario's uncertainty, the state of health and well-being, and other global issues, Higher Education Institutions (HEIs) must and should play a vital role in shaping the next generation's approach to health and wealth, both physically and mentally. Therefore, University must be transformed into a quadrant of character building in a manner that would reflect upon you the kind of citizen we would like to have in the future.

IIUM has contributed to several world leaders, which is also applicable to other Malaysian Higher Education Institutions. These leaders hold various roles such as Ministers, Judges, Presidents, and CEOs of companies around the globe. Although some are actively contributing to solving the problems of society, others have yet to see beyond material things in life. Thus, HEI must produce graduates with souls, balanced person who becomes an agent of change and drives the Ummah towards success in this world and the world hereafter. The

educational institution is the only institution that can transform and bring about change in society.

When it comes to *Sejahtera* Leadership, we need both hardware and software to help us develop and nurture a holistic leader who is also relevant, trendy, and fashionable. It is expected that *Sejahtera* Leadership will demand and warrant the best that we have to offer to transform education from the textbook and mechanical to a functional and responsible template or track.

Aside from the more frequently discussed topic of financial inclusion, we also need to articulate the idea of technological inclusion more frequently, and education inclusion should be included. The advent of smart technology would help us in achieving education goals more than ever before because by investing in technology, we could make education inclusive to all. The technology will allow us to completely rescale and upscale basic, secondary, and tertiary education.

Another point worth noting is that education should move away from the traditional lecture and forum as people shift toward personalised human touch, which can be observed in lifestyles, sports, food, and many other areas other than education. Therefore, education must now be tailored to each individual. This personalised touch is significant because personalisation has been a core teaching of Islam since Day One. Everyone must be taught and addressed up to his or her level and need. Technology could therefore be of help in achieving this.

Everyone must be brave enough to address, diagnose, and describe the pinpoint affecting our university for us to prescribe and monitor the solution moving forward. A thorough pinpoint has yet to be addressed in terms of higher learning institutions anywhere in the world. Everyone should not neglect the concept of demand and supply to humanise education in society. Take note of the points made by other panellists and speakers urging us to be agile and nimble. However, we must not forget about demand and supply because they are a part of human nature and keep people motivated.

Finally, there are many dots in the human system that must be connected. This type of seminar, as well as future seminars, should be beneficial in examining these unconnected dots and linking and interconnecting them. This should speed up achievement and performance, and the low-hanging fruit will be targeted. Hopefully, all attendees will strive to their level best in giving the fullest to make Humanising Leadership a reality for the future generation.

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Humanising Leadership

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Head Culture Trans. & Employee Engagement, Celcom Axiata Bhd

**KEYNOTE**
9:45am - 10:45am
Transformative Leadership Facing Uncertain Future

**FORUM 1**
11:00am - 1:00pm
Sustainability and Inclusivity

**FORUM 2**
2:00pm - 4:50pm
Leadership and Cultural Intelligence (CQ)

**FORUM 3**
9:00am - 10:30am
Leadership in post pandemic, role of women in HEI

**FORUM 4**
10:45am - 12:45pm
Leadership and Sejahtera Society

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