UNIVERSITI PUTRA MALAYSIA

LEADERSHIP PRACTICES AND PRINCIPLES OF A MALAY- MUSLIM CHIEF EXECUTIVE OFFICER AT A SELECTED MALAYSIAN GOVERNMENT-LINKED COMPANY

KHALIDAH BINTI HARON

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By

KHALIDAH BINTI HARON

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BY

KHALIDAH BINTI HARON

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Chairman:Profesor Turiman Suandi, PhD

Faculty: Educational Studies

The purpose of the study is to investigate the lived experience of a Malay Chief Executive Officer (CEO) who has demonstrated effective performance in a Government Link Company (GLC), with the intention of revealing his underlying leadership principles as a strategic leader. As a CEO, his leadership was not limited to only realizing the aims of organizational leadership aspect in general, but it was also about him as an individual, it was about his principles and values that he upholds based upon a firm and reliable foundation. This study was guided by three research questions:(1) What are the CEO's guiding principles that became the foundation of his values and leadership practices, (2) How does being a Muslim, shape this CEO leadership principles and practices, (3) Who or what specific phenomenon gives the greatest impact in shaping this CEO's principles.

This study provided a better understanding of how being Muslim, Islamic teachings have implication on his principles and leadership practices. Why Islamic teachings? According to Malaysian constitution Article 160, Malays as Malaysian citizen, are Muslims. Malay is a race, a race not only distinct because of its culture but a need to adhere to the religious code of Islam. In Islam, the oneness of Allah "Tawheed", is the underpinning factor that binds and infuses the inner meaning and values of Muslims.

The organizational leadership research framework referred to in this study, was Kriger's and Seng's (2005) proposed expended model to Yukl's multiple linkage contingency

model which includes the spirituality imputes as variables, and the research approach adopted was a biographical narrative qualitative approach. Series of semi structured qualitative interviewing interviews, documentary analysis, and literature review were used to explore the life experiences of this Malay, Muslim CEO, and in addition to that, several non-participant observations data were gathered by the researcher through various formal and informal occasions encountered with the CEO. Being an insider and a member of this GLC management team, the researcher further utilized own personal experiences to make sense of the lived experience of this CEO. Issues of trustworthiness, in terms of credibility, transferability, dependability, and confirmability were addressed by adopting; data triangulation, non-participation observation check, methodological and theory triangulation.

The outcome of this study suggests that the development of one's leadership principles is the outcome of one's own personal leadership philosophy which is shaped by personal life experiences under five major themes; inherent talent; leadership development out of struggle and hardship; developed for a cause that is worthy of strong commitment; developed for a process of learning from experience, such as personal mistakes or failures, influence of positive or negative role; and religious upbringing which includes his belief systems as being an integrative system of the organizational leadership.

This study contributes to the continuing discussion on leadership with inner meaning through describing the experiences of this Malay CEO moving through different stages of his life, his career and exploring the contingency theory of leadership based on his religion, Islam. The in-depth, semi-structured qualitative interviewing approach, offers a fuller appreciation of the challenges and opportunities involved, demystifying (make difficult subject clear and easy to understand) the leadership major challenges faced by organizational leaders today with regards to the enactment of leadership with deep inner meaning.

The study too, has provided valuable information that may benefit others in the leadership position in navigating their leadership construct. Simply stated, the question of whether leadership is just based on organizational leadership theories which over emphasis on "observables' construct; (1) "having": having the right skills, competencies, resources or personality traits appropriate to the task, or (2) "doing": behaving or expressing activities, a situational leadership of one sort or another, to new paradigm of not only emphasizing on just observables construct of (1) "having", (2) "doing", but also (3) "being". Leadership is not primarily a question of having the right traits, competencies and behaviors for the situation, but a question of "being". Construct of "being" is being human, and as human being, one need to act out of and being in touch with the source of meaning, on how to lead an organization where the organizational members are seeking ways to live it through to their inner individual values.

Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia ini adalah sebagai memenuhi keperluan untuk ijazah Doktor Falsafah

PRINSIP DAN AMALAN KEPIMPINAN SEORANG KETUA PEGAWAI EKSEKUTIF MELAYU-ISLAM DISEBUAH SYARIKAT BERKAITAN-KERAJAAN TERPILIH

Oleh

KHALIDAH BINTI HARON

September 2014

Pengerusi: Profesor Turiman Suandi, PhD

Fakulti: Pengajian Pendidikan

Tujuan kajian ini adalah untuk menyiasat pengalaman seorang Ketua Pegawai Eksekutif (KPE) Melayu yang telah menunjukkan prestasi yang berkesan dalam Syarikat Berkaitan Kerajaan (SBK), dengan tujuan untuk mendedahkan prinsip-prinsip yang mendasari kepimpinan beliau sebagai pemimpin strategik. Sebagai KPE yang kepimpinannya tidak hanya terhad untuk merealisasikan aspek matlamat kepimpinan organisasi secara umum, ia juga mengenai diri beliau sebagai individu dan prinsip-prinsip dan nilai-nilai yang dipegang berdasarkan firma dan asas yang dipercayai. Kajian ini berpandukan tiga persoalan kajian: (1) Apakah prinsip panduan KPE yang menjadi asas nilai dan amalan kepimpinan beliau, (2) Bagaimana menjadi seorang Muslim, membentuk prinsip dan amalan kepimpinan KPE tersebut, (3) Siapakah dan apakah fenomena spesifik yang memberi impak besar dalam membentuk prinsip KPE tersebut.

Kajian ini bertujuan untuk memberi kefahaman yang lebih baik mengenai bagaimana menjadi seorang Muslim, pengajaran Islam mempunyai implikasi terhadap prinsip-prinsip dan amalan kepimpinan beliau. Mengapa pengajaran Islam? Menurut Perlembagaan Malaysia Perkara 160, orang Melayu ialah warga Malaysia, beragama Islam. Melayu adalah satu bangsa, satu bangsa yang bukan sahaja berbeza kerana budaya tetapi keperluan untuk mematuhi kod agama Islam. Dalam Islam, keesaan Allah "Tawheed", merupakan dasar utama dalam pembentukan "Aqidah" yang memberi kesan langsung pada kehidupan seseoranag Muslim.

Kerangka kepimpinan organisasi yang digunakan dalam penyelidikan ini, adalah model yang diutarakan oleh Kriger dan Seng (2005), iaitu model "multiple linkage contingency" oleh Yukl yang dikembangkan dengan mengambil kira elemen spiritual (kepimpinan dengan makna dalaman), dan pendekatan penyelidikan yang digunakan dalam kajisilidik ini adalah kaedah "biographical narrative qualitative". Beberapa siri temuramah kualitatif separa berstruktur, analisis dokumen, dan kajian literatur telah

juga digunakan untuk meneliti pengalaman kehidupan KPE Melayu, Islam yg dimaksudkan, dan disamping itu, melalui beberapa pemerhatian bukan penyertaan, penyelidik telah juga mengumpul maklumat dari apa yang diperhatikan dalam majlis-majlis rasmi dan tidak rasmi yang dialami bersama CEO tersebut. Sebagai salah seorang anggota pengurusan GLC ini, penyelidik seterusnya menggunakan pengalaman peribadi beliau untuk memahami pengalaman hidup KPE tersebut. Isu kebolehpercayaan kajian, dari sudut "credibility, transferability, dependability, and confirmability" telah diambil kira untuk diatasi melalui triangulasi data, semakkan pemerhatian bukan penyertaan, metodologi dan triangulasi teori.

Hasil kajian ini menunjukkan bahawa pembangunan prinsip kepimpinan seseorang itu adalah hasil daripada falsafah kepimpinan peribadi yang terbentuk daripada pengalaman hidup peribadi di bawah lima tema utama; bakat yang wujud; pembangunan kepimpinan daripada perjuangan dan kesusahan; dibangunkan untuk tujuan yang selayaknya bagi komitmen yang kuat; dibangunkan untuk proses pembelajaran daripada pengalaman, seperti kesilapan atau kegagalan peribadi, peranan pengaruh positif atau negative; dan didikan agama yang merangkumi sistem kepercayaan beliau sebagai sistem integratif kepimpinan organisasi.

Kajian ini telah menyumbang kepada perbincangan berterusan mengenai kepimpinan dengan makna dalaman melalui penerangan pengalaman KPE Melayu ini, yang bergerak melalui peringkat hidupnya yang berbeza, kerjayanya dan meneroka teori kepimpinan kontingensi berdasarkan agamanya, Islam. Pendekatan temu duga kualitatif mendalam, separa berstruktur menawarkan gambaran yang penuh cabaran dan peluang, *demystifying* (membuat subjek yang sukar menjadi jelas dan mudah difahami) cabaran utama kepimpinan yang dihadapi oleh pemimpin-pemimpin organisasi hari ini berkaitan dengan enakmen kepimpinan dengan makna yang lebih mendalam.

Kajian ini juga telah menyediakan maklumat bernilai yang dapat memberi menafaat kepada mereka yang berada di dalam jawatan kepimpinan dalam mengemudi konstruk kepimpinan mereka. Secara ringkasnya, persoalan sama ada kepimpinan hanya berdasarkan teori-teori kepimpinan organisasi yang lebih memberi penekanan kepada konstruk yangdapat dilihat/nyata; (1) "Mempunyai": mempunyai kemahiran yang betul, kompetensi, sumber atau personaliti yang sesuai untuk tugas itu, atau (2) "Melakukan": berkelakuan atau menggambarkan aktiviti, kepimpinan situasi yang pelbagai kepada paradigma baru yang bukan sahaja member penekanan kepada konstruk (1) "Mempunyai", (2) "Melakukan", tetapi juga kepada (3) "B*eing*". Kepimpinan bukanlah persoalan samada mempunyai sifat-sifat yang betul, kompetensi dan tingkah laku untuk situasi itu, tetapi ianya persoalan "Being". Konstruk "Being" adalah menjadi manusia, dan sebagai manusia, seseorang perlu bertindak dan berhubung dengan sumber makna, bagaimana untuk menerajui sesebuah organisasi di mana ahli-ahli organisasi mencari jalan untuk hidup berdasarkan nilai-nilai individu.

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In the Name of Allah, The most Merciful and the Most Benevolence. All praise to Allah for His Guidance and Mercy. Peace and Blessings be upon His prophet Muhammad and the believers who followed His path till the Day of Judgment.

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Finally, I am extremely grateful for the love and support of my beloved husband, Dr. Tengku Mohamed (M.D) and children (Tengku M Hafiz, Tengku Nur Hafizah, Tengku Nur Husna and Tengku M Hariz), who regularly provided encouragement as they waited patiently for me to finish this study. Their tirelessly support accompanied me on my adventure. To my brothers, sisters and friends who have never doubted me, you gave me the strength to complete my quest. My late mother Hjh Kamariah Hj Sa'adon has always been my inspiration. I feel a great sense of gratitude:- to my late mother for her devotion and for her constant demonstration of love. She is and will always be the love of my life; to the happy memory of my father; to my late sister Hjh. Hshimah for her love and purity of soul. My love and prayer will always be for them.

This thesis was submitted to the Senate of Universiti Putra Malaysia and has been accepted as fulfillment of the requirement for the degree of Doctor of Philosophy. The members of the Supervisory committee were as follows:

Turiman Suandi, PhD
Professor
Faculty of Educational Studies
Universiti Putra Malaysia
(Chairman)

Ismi Arif Ismail, PhD
Associate Professor
Faculty of Educational Studies
Universiti Putra Malaysia
(Member)

Azimi Hamzah, PhD
Professor
Faculty of Educational Studies
Universiti Putra Malaysia
(Member)

BUJANG BIN KIM HUAT, PhD
Professor and Dean
School of Graduate Studies
Universiti Putra Malaysia

Date:

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LIST OF ABBREVIATIONS

AKIPM Anugerah Kualiti Industri Perdana Menteri (Prime Minister's Industry Excellence Award)

CEO   Chief Executive Officer

CIMA   Chartered Institute of Management Accountant

GLC   Government Link Companies

GOC   Government Own Companies

JPPPL Jabatan Pemajuan Profesional dan Pendidikan Lanjutan

KPE   Ketua Pegawai Eksekutif

KRA   Key Result Area

KPI   Key Performance Indicator

LLN   Lembaga Letrik Negara

MP3   Music Player Version 3

SBK   Syarikat Berkaitan Kerajaan

TNB   Tenaga Nasional Berhad

TMT   Top Management Team

UPM   Universiti Putra Malaysia

QMEA Quality Management Excellence Award

DID   Discipline Integrity Dedication

CHAPTER 1

INTRODUCTION

This chapter provides a background of the study on lived experiences of a successful CEO in managing and executing his leadership roles as a leader for a selected Malaysian Government Linked Company. This chapter covers sections: background of the study, rational and conceptual framework, background of the inquiry, statement of problem, purpose of the study, research questions, significance of the study, limitation of the study, definition of terms and overview of subsequent chapter.

Background of the Study

How does an executive leader of large corporate organizations lead their company to success? To what principles does this executive leader anchor on to when executing their roles? These questions have been in my mind since I started my career and it has occupied my thinking until I started my doctoral research. Many people have little doubt that leadership is a real and significant phenomenon in the large majority of organizations (Sveningsson & Alvesson, 2003) and many researchers have focused their attention on the study of this phenomenon. But yet, less than five percent of current leadership literature has been focused on executive leadership, or the leadership of organizations (Zaccaro & Horn, 2003).

This thesis is a study of the lived experiences of an executive leader of a corporate organization in executing his leadership roles as a leader of the organization. This is a study on the leadership principles he anchor on to throughout his tenure as a Chief Executive Officer (CEO) of a Malaysian public listed Government Linked Company (GLC). This CEO is an individual appointed by the Government of Malaysia and assigned to this organizational unit. As the researcher of this study, my intention is to understand the leadership practices from the perspective of understanding this CEO's leadership principles, because, leader's underlying principles based on their beliefs, values, and paradigms, does form the epistemological foundations(the sources of legitimate knowledge)that shape the cognitions, beliefs, and behavior of the organization(Mohamed Noor, 2002).

Informed by a semi-structured qualitative interviewing research approach, document analysis, and non-participative observations, this study explores the leadership principles practiced by the CEO. The study involves documenting and analyzing the CEO's narratives of leadership practices through a series of in-depth, semi-structured qualitative interviewing, documentary analysis, and non-participative observations.

Rationale and Conceptual Framework

This chapter provides an overview of the study by explaining the rationale and conceptual framework that underpinned the study. It also discusses the significance of the research, explains the aims of the research and finally outlines the thesis.

The Conceptual Framework

Storey (2005) argued that leadership in organizations referred to team leadership, while leadership of organizations referred to the overall strategic leadership of the organization, including structure. This study is about leadership of organization and here the usage of the terms leader, strategic leader, executive leader or chief executive officer (CEO) specifically relates to the leadership of a corporate organization.

Interestingly, in Malaysia, majority of Malaysian leaders in the government agencies, its government own companies (GOC) and its Government Linked Companies (GLC) are Malays, and Malays as Malaysian citizen, professes to be Muslims, this is in accordance to the Malaysian constitution Article 160. These facts had important implications for the research to be done. This research is specifically an investigation which focuses on identifying a Malay CEO's leadership philosophy which refers to what the leaders described as their own authentic way of living the experience of an executive leader and manifested as his principles. In this study, I will be referring to various literature reviews and studies on leadership, for me to be able to explore the practices of a successful CEO of a specific GLC to identify the leadership philosophy of this CEO, hence the underlying principles that form the foundation which shape the cognitions beliefs and behavior of the Organization. The biography of this CEO is valuable in revealing the experiences which translate into practices in leading a successful GLC by this Malay, Muslim CEO.

Leadership Principles

Principles are like belief systems, it influences the values that differentiate what is good and what is bad. Values are subjective, while principles are objective (Mohamad Noor, 2002). Belief system develops an individual's or society's world view (Nik Hassan, 2003). For Muslims, according to Jabnoun (2005), centring one's principle to Tawheed, will bring about good values and practices. As Muslims, the principles observed from Prophet Muhammad s.a.w should than be the navigational devices that influence ones' values, in which values that influence ones attitudes, behaviour and character. Prophet Muhammad s.a.w leadership principles was God inspired (Mohamed Noor, 2002). It is a well-known fact that the Prophet of Islam (s.a.w) was the supremely successful man in the entire human history. According to the Qur'an, he was the best example for all

mankind. He has shown us the way of achieving supreme success in this world. By studying the life of the Prophet (s.a.w), we can derive those important principles which were followed by the Prophet (s.a.w). Indeed, the Prophet of Islam (s.a.w) was a positive thinker in the full sense of the word. All his activities were result-oriented and he completely refrained from all such steps as may prove counter-productive (Khan,1998).

While I am keen to explore Mohamed Noor's 10 classified principles, and Khan's 10 identified principles closely related with the Prophet (s.a.w), I am inclined to what Jabnoun's (2005) identified to as the source of all principles, Tawheed and freedom from tyranny be it idols, desires, people, or anything other than Allah. Tawheed is the key concept in Islam, it is the essence of being human and centring one's principle to Tawheed, will bring about good values and practices. Hence the 10 classified principles identified by Ismail Noor (2002), by Khan (1998), and those by Jabnoun can be considered as values and practices emerging from the source of all Islamic principle which is Tawheed.

Leadership of Organizations

Leadership of organizations referred to the overall strategic leadership of the organization, including structure. What does effective CEO actually do as a leader of an organization, how does this CEO make sense of what they do. CEOs are strategic leaders.Davies & Davies (2004) defined strategic leaders as people who are insightful, dissatisfied with the present, able to think strategically, action-oriented, and able to align people and organizations behind vision. However, for Muslims, they believe that the Prophet of Islam, Muhammad (s.a.w) has modeled the way for Muslim leaders and followers for all times.The functions carried out by the Prophet (S.A.W), will relate to the postures, principles and characteristics that project his total personality (Ismail Noor, 2002). This belief is supported when God says the following about Muhammad s.a.w "And you stand an exalted standard of character" (Quran, Al-Qalam 68:4), hence, in order to achieve real success in all aspects, man needs to have a cordial relationship with Almighty God. The rupturing of that relationship will result in disaster for man, Nik Hassan (2003). I believe that isolating the leadership guiding principles elements to it, provides an incomplete definition.

The CEO of the Government Link Companies (GLC) in this study is a Malaysian Malay and professes to be a Muslim, and **as** a Muslim he is a follower of Islamic teachings. As Muslims, whether de jure or de facto, they will be judged by their dual observations and obeisance (demonstration of obedient attitude) of both the Qur'an and the Sunnah of Prophet Muhammad s.a.w's (Mohamed Noor, 2002). Is it enough to say that these leaders guided by a set of the said principles are charismatic leaders, or ethical leaders? Significantly, the attribution of charisma most frequently used to describe the qualities of an effective leader was driven primarily by observations by popular press and some academics, and not by empirical evidence (Tosi, Misangyi, Fanelli, Waldman, &

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Yammarino, 2004). Tosi et al. (2004) further claimed that charismatic CEOs did not have impact on indicator of firm performance beyond their own packages and stock prices, hence it was found not to be a prerequisite for CEO success. Hence, may it be charismatic, or ethical leadership, this type of leadership has something in common, their definitions include values, traits and behaviours which includes self-confidence and strong conviction in their own beliefs and ideals which involves attempts to influence the attitudes and behaviour of followers and others (Yukl, 2010). What is needed is the knowledge about the key principles these leaders observed in order to ensure continuous excellence either in their personal and professional development, interpersonal relations, organizational effectiveness and organizational productivity.

Leadership Challenges in the Context of Governance

Governance is the process of decision-making and the process by which decisions are implemented or not implemented. Issues of bad governance involve integrity, and the impact it brings to organization and corporation is great. Take for example the 'ENRON' scandal, at the end of 2001, the scandal surfaced, one of the largest corporate failures in history. Mismanagement and the death of ethics were central in the downfall of this corporate giant. The degree to which fraud was perpetuated in Enron was a turning point for the corporate sector. Subsequently, because of that, regulations need to be tightened, more controls need to be introduced, and an intensified focus on corporate governance to curb recurrence. Unfortunately, more cases of fraud still perpetuated. Bad governance is being increasingly regarded as one of the root causes of all evil within societies. Yet, when governance is presented in the form of a checklist of processes that needs to be adhered to, Enron passed the test (Ahmad & Salleh, 2008).

At an annual general meeting of International Swaps and Derivatives Association in Berlin, 17 April 2002, it was cited that, even after Enron failed, the market for swaps and other derivatives worked as expected and experienced no apparent disruption. There is no evidence that the market failed to function in the Enron episode. On the contrary, the market did exactly what it is supposed to do, which is to use reputation as a means of monitoring market participants. There is no evidence that existing regulation is inadequate to solve the problems. This shows that, corporate governance has created an era of corporate conformance of ticking the boxes, running through the drill and complying with all the codes (Ahmad & Salleh, 2008).

It can be said that, a process-based governance structure cannot but promote a compliance-to-rules mindset. A higher dimension of purpose to behave with rightness-of-action which is internally-driven and self-governed is deeply needed. This monograph examines the need to primarily shift from a rule-based conformance practice to a principle-based code of conduct for corporations in discharging their obligations to shareholders and society at large. Corporations are ultimately run by people who are central to the decision making processes. Emphasis on procedure over substance means an opportunity to exercise skill and judgment drained away. If good governance is about

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taking actions in order to actualize accountability at once to the three strands of the self; community and the universe and its people, then governance as a process cannot encapsulate the essence of decision-making. Good governance is about substance, not form and observing the spirit of the law rather than the later only. Therefore, against the backdrop of the discoveries of new sciences where consciousness has gained centrality, it is the humans within the corporation who provide the soul of the corporation are those who need to be governed (Ahmad & Salleh, 2008).

In these times when the general approach towards addressing the interest of corporations has become profit-driven, corporations must realize that there is so much more to achieving good governance, there is a need to also focus on leadership. People are crucial because they are the ones who are at the heart of decision-making and the focus should be on encouraging them to possess a strong set of values in order to actualize what is right from the ethical perspective (Yusoff, 2009). Hence, good governance should not just be process-based governance. Good governance should take into account both the process-based governance and human governance. Ahmad (2009)in a Leadership Summit at IMD in 2009, emphasize that, human governance, in contrast to corporate governance, is inside-out rather than outside-in; it is values-based rather than compliance-based; it sees the human as something more than a machine; and it places emphasis on the spirit of the law rather than the letter of the law. It is not meant to replace corporate governance, but rather to drive and inform behaviours. Integrity, which comes from oneness, is key. Integrity is doing the right thing even when no-one is looking (Ahmad, 2009).

Since good governance is about substance, not form and it is the human within the corporation who provide the soul of the corporation, it is therefore crucial that they are principle centered beings. Principles are needed to uphold integrity in an organization. For Muslim, they should be aware that Islam is a comprehensive system of life and civilization. Islam is not as a set of metaphysical theories, or as a hodgepodge (jumble, mixture) of certain rights, rituals, customs and traditions, but as the scheme of life based on the Divine guidance for the humanity and for all time for the development of culture and civilization (Aabed, 2006). Moral acts are not distinguished from religious acts. The more religious an individual is, the more moralise he will be, and all good action should aim at the improvement of the soul so that it may attain well-being in the hereafter (Nik Hassan, 2003).

Corporate governance is the process and structure used to direct and manage the business prosperity and corporate accountability with the ultimate objective of realizing long term shareholder value, whilst taking into account the interest of other stakeholders. In Islam, to ensure good practice of governance, where everybody abides by the rules, ethics, which is sometimes referred to as *akhlaq,* is important. Aware of the importance, in Malaysia, the Institute of Islamic Understanding Malaysia with the co-operation of SIRIM Berhad has propagated an Islamic series of standards to strengthen the ethical, accountability and performances of companies.

There are eight principles; Principle One is Management which is based on trust, accountability and trustworthiness; Leadership is to provide directions; to encourage consultation (mushawarah); there should be internal audit, muhasabah, and continuous improvement; there should be transparency and material evidence; that management is also based on brotherhood (ihsan), and not just contractual relationship. Principle Two is compliance with the international laws and national laws, as long as they are in line with the *shariah* law; adherence to company objectives and internal rules and regulations. Principle Three is client's management; observance of the Consumer Protection Act. Principle Four is human resource management; observance of the Industrial Relations Acts/Labour Law. Principle Five is relationship with the environment; observance to the Environment Protection Act. Principle Six is relationship with the public; to demonstrate social responsibility in support of public interest (maslahah). Principle Seven is design of products and services; company should introduce Islamic acceptable products, undertake innovation, research and development, and provide quality assurance. Principle Eight is on process management; to develop efficiency, reduce wastage, install quality control and assurance, promotes time management and effective communication.

However many rules and regulations and code of conduct existed, they provide only part of the requirements for good governance. Good governance means much more than laws, regulations and process. Allah SWT says to the effect:

> "Seek with the (wealth) which God has bestowed on thee, the Home of the Hereafter, not forget thy portion in this world: but do thou good, as God has been to thee, and seek not (occasions for) mischief in the land: for God loves not those who do mischief" (Quran, Al-Qasas 28: 77);

> "God may reward them according to the best of their deeds, and add even more for them out of His Grace; for God doth provide for those whom He Will, without measure" (Quran, Al-Nur 24:38).

Challenges Faced by Malay, Muslim Leader

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

Even though according to Malaysian constitution Article 160, Malays as Malaysian citizen, are Muslims, the question is, can a person really be a Muslim simply because he

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is the son or grandson of a Muslim that should be practicing Islamic teachings. There are two types of Islam; legal Islam and true Islam, and there are two categories of practicing Muslims, there are true Muslims and partial Muslims. True Muslims believe that Islam is the vehicle by which one can realize God's ultimate unity (Tawheed), those who completely merge their personalities and existence into Islam. As for partial Muslims, they are ignorance of God's totality, despite professing faith in God and the Messenger and declare Islam as their religion, they confine Islam to only a part of their lives. They perform worship rituals like prayers, remembrance of God's name, conforming to outward piety in matters like food, dress and other external social, cultural customs, but beyond these conventions their lives are not ruled by God (A'la Mawdudi, 1991). Most Malaysians, just like most members of the Southeast Asian community, that hold influential positions in their country, either pursued further studies in the Western world or gains their knowledge from the Western Education systems. Even during their tenure in the organization too, these leaders went through trainings and developmental programs adopted from Western models. As Mahathir Mohamed, Malaysia's fourth Prime Minister wrote; Asian leaders and Asians in general have yet to achieve freedom of thought, freedom to look critically at the ideas and ideologies coming from outside Asia. Many are apologetic because they believe they have fallen far short of the standards that the ethnic Europeans expect of them. They are still Euro-centric, colonized physically and mentally, can this be another possible reality (Mohamad, 2006).

Again, Mahathir in his book the Malay Dilemma wrote about the forces that set the Malays character, culture and abilities. To him, Malay dilemma is Malaysian dilemma. He believes that there are three established forces that Malays uphold to, if evaluated and accepted, the future of Malays can be mapped out. The three forces are; 1) Vast majority of Malays are feudalist, where without rulers it would mean the complete eclipse of the Malays, 2) Religion is an established force with the Malays, and to ensure success, Islam must be upheld and propagated and 3) Traditional custom or "adat", even though it is no longer the essential thing it once was, it does influence decision (Mohamad, 2011). Malay Dilemma was based on Mahathir's, Malaysia fourth Prime Minister (16 July 1981- October 2003), who held the post for 22 years, making him Malaysia's longest-serving prime minister, besides the 22 years experience, he was already active in politics since 1945. He wrote the Malay Dilemma after he was expelled from UMNO following the riots of 13 May 1969 for publicly critiquing the manner in which Prime Minister Tunku Abdul Rahman handled the country's administration. What he wrote were based on what he (s.a.w), he heard, he felt base on what he encountered, observed, experienced and believed, which he admitted were based on his observations in the 60s.

Malaysia gained independence in 1957, through a unique blend of leadership, sharing of political and economic power among Malays the Bumiputra and the immigrant Chinese and Indians. Taking two prominent races in Malaysia, Malays and Chinese do not differ significantly in terms of the importance they attach to money, profits, work, and company regulation; however they do differ markedly in terms of their views on loyalty,

leadership, freedom at work, and big corporations. They further differ, Malays and Chinese are in their cultural attributes but share similarities in power distance collectivism. Chinese lies deeply ingrained belief that one must work hard to achieve success. Malay middle managers however, placed higher values on decisiveness, team integration, diplomacy, modesty, and humane orientation compared to their counterparts (Kennedy & Mansor, 2000). In general though, Abdullah (1994) identified the common culturally based value orientation of the Malaysian workplace as: collectivism, hierarchy, relationship-orientation, face, religion, and the pursuit of success. The challenge here now is to recognize and accept that the cultural perspective suggests that as each culture is relatively unique with distinct racial elements; various religious beliefs exist side by side, and various languages flourish. Thus it would be misleading to assume that there is only one Malaysian culture, or one leadership style, as there are distinct differences in the cultural attributes of the ethnic groups that determine the styles and practices of leadership (Kennedy & Mansor, 2000).

Background of the Inquiry

The Organization

The lesson learnt from Enron case should enhance public awareness of the critical need for good corporate governance. Good governance is more than just compliance to laws, it is more than laws, it is a spirit, an imbued code of conduct, an ethos (culture, philosophy) (Nik Hassan, 2003). When Tenaga Nasional Berhad (TNB) received the Merit Award from Chartered Institute of Management Accountant (CIMA) Enterprise Governance in 2010, for practicing the principal of Enterprise Governance, and other related awards such as; Most Admired ASEAN Enterprise in Employment Category 2010, Corporate Awards-Tier, Category 1 from the Institute of Internal Auditors Malaysia (IIA Malaysia) 2010, Asia's Best Employer Brand Award 2011, Best Energy Sector at the Global Leadership Awards 2011, "Kecemerlangan Perniagan Beretika 2010/2011", Brand Laureate 2010-2011, the "Prime Minister's Industry Excellence Award (AKIPM) in 2007"; "Quality Management Excellence Award (QMEA) 2007 and a prestigious award received by TNB's Chief Executive Officer (CEO), as Malaysia's CEO of the year in 2008, and he too received Brand Leadership Award 2010 at the World Brand Congress Award in Mumbai 2010, the researcher believe that TNB can be a good platform for the researcher to understand the approach and methodology taken by them on how to continuously develop the people in TNB and develop the organization as a whole to ensure continuous success. The researcher was interested to discover more about the underlying principles behind those strategies designed and adopted that brought about performance excellence.

TNB is one of the top ten listed Government Linked Company (GLC) in Malaysia, it is the largest electricity utility company in Malaysia and also the largest power company in Southeast Asia, with assets worth RM65 billion and serving over six million customers

throughout Peninsular Malaysia and the Eastern state of Sabah. There are 26,000 employees and out of that, 3,903 are Malay executives out of a total of 4,468 executives in TNB. This accounted for 87% of leadership positions filled by Malays, and as Malays, they are Muslims. The researcher was concerned with the adherence to Islamic principles by these leaders when strategizing their direction and approaches, and the researcher being a trainer, are interested to know how to ensure the knowledge and skills acquired could provide them with ability to be proactive in handling change through the complete understanding of, and concentration on, the higher purpose of the Shari'ah and its general principles, values, and fundamental teachings.

Failure to understand the higher purpose of the Shari'ah could lead Muslim communities to become retarded in managing change. As a result, Muslim would tend to either adopt without discretion the practices of the early Muslim period to deal with contemporary issues, or would resort blindly to the adoption of Western methods, even at the expense of ignoring the very purpose of the Shari'ah (Al-Junaid & Anwar, 2000).

Similar to many other developing nations, the GLCs play an important role in the Malaysian economy. In 2005, the Malaysian Government overs.a.w 57 listed GLCs, accounting for around 36 per cent of the total market capitalization of Bursa Malaysia. Even though the GLCs make up to only 5 per cent of the firms listed on Malaysia's stock market, the combined assets of these companies are approximately RM261 billion or more than half of Malaysia's GDP. The Government has a majority equity stake in seven of the top ten listed companies such as Malaysian Airlines, Telekom Malaysia and TNB.

The Organization's CEO's Background

Looking again at the study on Leadership with inner meaning by Kriger & Seng (2005), where beliefs, values, and paradigms to varying degrees from the epistemological foundations that shape the organization, I would like to highlight the history of the GLC's executive leadership presence from the beginning of formation of the organization. Surely, the presence of these CEO in this top ten GLC would have a big influence in shaping the organization's beliefs and values to this date.

Beginning in 1949, TNB then, was known as Central Electricity Board (CEB). CEB formations represented the merger of several Government electricity departments. The executive leaders since then until the formation of TNB as a GLC where:
- From 1949 to1953 the General Manager of CEB was Frank Egerton. Frank Egerton, served CEB for three years.
- From 1953 to 1964 leading the Board from colonial Malaya to an independent Malaya was J Sharples.
- From1964 to 1974, after the independence of Malaya, the first Malaysian General Manager of CEB took office as the General Manager was Raja Tan Sri

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Zainal Raja Sulaiman, and when CEB later renamed as National Electricity Board (NEB) in 1965, he was made the Deputy Chairman of NEB.

- In 1974, it was the beginning of having NEB own engineering scholars to take office as General Manager. The first batch of Engineers to make it as General Manger was Tan Sri Abu Zarim Haji Omar. He was the GM of NEB from 1974 to 1984
- From 1984 to 1989 Engineer Tan Sri Jalaluddin Zainuddin took office as General Manager
- From 1989 to 1990 Engineer Datuk Ibak Abu Hussein took office in and left office when NEB was corporatized and on its way to becoming a public listed company.
- In 1990, NEB was privatized. When the privatization of NEB became official, this was the beginning where Chairman of corporatized NEB now called Tenaga Nasional Berhad (TNB) was appointed by the government. The first Chairman/Executive Chairmen of TNB was Tan Sri Ani Arope. For the first time, the head of TNB, an Engineering base company was a non-engineer and an outsider. His tenure was from 1990 until 1996.
- From 1996 to 2000, Tan Sri Ahmad Tajuddin Ali, an engineer took over as President and Executive Chairman of TNB. He was appointed by the government, also an "outsider" like Tan Sri Ani Arope.
- From 2000 to 2001, Engineer Datuk Fuad Jaafar was made the Presidents and Chief Executive of TNB. He was a TNB engineer.
- In 2001, Dato' Pian Sukro took over and remain in office until 2004. He was a TNB engineer.
- From 2004 to 2012, Dato' Sri Che Khalib Mohd Noh an Accountant was made the Presidents and Chief Executive of TNB.

For the past more than 60 years the men at the helm of CEB, NEB and later know as TNB, the energy utility company of Malaysia have been engineers, except for Tan Sri Ani Arope, an agriculturist and Dato' Sri Che Khalib Mohd Noh, an accountant. The youngest CEO was Dato' Sri Che Khalib Mohd Noh, who was appointed by the Government to navigate the Company through the privatization period to reform TNB, which was regarded in the business community as the toughest government linked company (GLC).

In 2004 at the age of 39, Che Khalib was appointed and began his contract as President/Chief Executive Officer of TNB. He was appointed with the intention to reform and transform TNB as a GLC which was part of government ongoing transformation programme to instill greater focus on company performance and observance of good corporate governance while advancing national development and growing the economy of the country. During that time within his contract term, among others, Che Khalib have led TNB in creating value savings totaling RM2.6 billion through debt recovery, curbing electricity theft, addressing high fuel cost and overall total commitment towards cost management. At the same time, during his tenure, TNB

recorded a profit of RM4.2 billion year end 2007. Because of his performance, the government of Malaysia extended his contract twice, where Dato Sri Che Khalib a non-engineer, an "outsider", became the youngest and longest serving CEO of TNB, serving from 2004 until 2012.

Statement of the Problem

While a good deal has been written about leadership in general, there has been little available on executive leaders and how they actually execute their duties (Northouse, 2012). Many a time, the focus on CEO leadership practices has been done with the focus on top management team and the Upper Echelons Theory as evidenced in the work of Hambrick and Mason (1984) and Finkelstein and Hambrick (1996), while the existing body of literature on leaders and leadership focuses were on stylistic and heroic issues as opposed to the lived experience of reality, the actual practice of leadership (Sandberg, 2005).

This study is about a leader, a CEO of an organization. According to Yukl (2010), organizational effectiveness is the long term prosperity and survival of an organization. Leaders can influence and enhance the performance determinants with a combination of methods, which includes (1) leadership behaviors; (2) changes in programs, systems and structures; (3) competitive strategy, where all these three determinants are closely interdependent. To understand the leadership phenomenon, the focus will be on leadership behavior. Yukl's extended Multiple-Linkage Model which includes the inner meaning of leadership will be referred to as the framework in this study.

Since this leader is a Muslim, it is also the intention of the researcher to identify the influence of religious tradition on him. Religion is an institution while spirituality tends to be personal, yet it can reside and be present in a group. While behaviors and leadership paradigm can be formed and developed over time around spiritual experiences (Fry, 2003), it could also be formed and developed around religion.

A Muslim leader is expected to perform his or her roles while observing the God-inspired leadership principles that envelop the quintessence (perfect example) of Prophet Muhammad s.a.w's leadership. These principles should be the guiding principles of Muslim leaders, because, whether "de jure or de facto" (legally accepted or officially recognised), a Muslim will be judged by their dual observation and obeisance of both the Quran and the Sunnah (Mohamed Noor, 2002). In this study, the CEO studied is a Malaysian Malay, as in article 160 of the Constitution of Malaysia, Malay born as a Malaysian citizen is a Muslim and according to Sakai (2003), "Malay" is a race that speaks the Malay language, follow Malay cultural traits, and whether legally accepted or officially recognised are Muslim. The term used; "*masuk Islam, masuk Melayu*", simply implied that, being Muslim is central to Malay identity.

There are many studies about leadership principles in the Islamic tradition, yet, unfortunately it was noted that there has been little empirical research to see how such principles are perceived by Muslim leaders and employees in real Muslim organizations today (Beekun & Badawi, 1999; Khaliq & Fontaine, 2011). In Malaysia too, it is vital to

take seriously, and on its own terms, what Mahathir the man who was centre of Malaysian politics for more than two decades said about Islam in Malaysia. Although Mahathir's engagement with Islam might be driven by political objectives, here he has defined and highlighted what Islam in Malaysia is and should be (Schottman, 2011). Yet there were no supporting studies on what is actually being practiced.

It is the intention of this study to explore the lived experience of a CEO in a GLC. The primary objective was to understand and identify his underlying principles, the principles he holds on to that guides him, and as a Muslim CEO, it was also to discover whether Islamic principles is part of that guiding principles. However, whether or not he is a believer in the efficacy of Islam as his religious traditions generally or a practitioner is immaterial, because the intention is to uncover his leadership principles and to know whether as a Muslim, Islam has any influence in shaping that principles.

Purpose of the Study

The researcher has been in service in TNB a GLC of the Malaysian government, for more than thirty two years. As the researcher, I can safely say the training and benchmarking on leadership provided to us, and other GLCs are based on the competency models adopted, conceived and developed within the framework of the modern secular worldview. To take those models as a benchmark without trying to understand the beliefs, values, and paradigms of the culture and religious belief underlying philosophical premises of the organizations would amount to blind imitation. Kringer and Seng (2005) noted, there are about 4.353 billion people, about 82% of the world's population of the world's population believing in or following a religious of spiritual tradition, and the topic of spiritual leadership is salient to organizational leadership research. With approximately 90% of TNB's employees being Malay Muslim, having the knowledge and information obtained from this research, it can be used to understand the overall determinants of effective leadership behavior in organization.

It is the purpose of this study to investigate the lived experience of a CEO who has demonstrated effective performance in a GLC over a period of eight years, with the intention of revealing the underlying assumptions of the leadership principles of this successful CEO. This is because, the scope of leadership should not be limited only to realizing the aims of organizational leadership aspect in general, the emphasis should be on the man as individual and the principles and values that he upholds based upon a firm and reliable foundation. Principles and values of leaders are important because these leiders' underlying principles form the epistemological foundations which shape the cognitions, beliefs and behavior of the organization (Mohamed Noor, 2002).

Research Questions

The research sample for this study is a Malay- Muslim CEO appointed by the Malaysian Government in 2004 to lead a government linked company (GLC). He stayed on as CEO of the GLC until 2012 to reform, transform and navigate the GLC and to instill greater focus on the company performance and to ensure company observance of good corporate governance.

Guided by the purpose of this study, the research questions underlying the investigation are as follows:

- Principles are guidelines that set enduring and permanent value. Correct principles are like compasses, acting as navigational devices that provide a guided direction which will prevent one from getting lost, confused, or fooled by conflicting voices and values. Principles are like belief systems, it influences the values that differentiate what is good and what is bad (Nik Hassan, 2003).

Question 1: What are the CEO's guiding principles that became the foundation of his values and leadership practices?

- Leadership in Islam is similar to leadership in the West except in its religious, moral, and human roots (Al-Buraey, 1985). For Muslims and from an Islamic perspective, the Islamic roots of leadership generally exist in the primary and secondary resources of the Shariah (Quran and the Traditions) in addition to the practices of the early Muslims (Deal & Bolman, 1999), Prophet Mohammad (S.A.W) and the Four Caliphs, under which, the religious and moral spirit (fear of God) dominated the government leadership (Al-Buraey, 1985).

Question 2: How does being a Muslim, shape this CEO leadership principles and practices?

- This study is a biographical narrative research. Describing lived experiences since childhood, through schoolings, right onto becoming a corporate figure. It provides individuals with phenomenon they can identify to, that gave impact to the way the individual behaves.

Question 3: Who are the key people (actors) that provide the greatest impact in shaping this CEO's principles?

Significance of the Study

One of TNB's thrust which is important to ensure TNB remain competitive is building capacity. Being a Malaysian organization, a GLC with majority of its employees including top leaders being Malay, TNB should develop their employees that are able to reflect the aspirations of Malaysia as an Islamic country. By studying what actually happen during lived experience of the successful CEO, this research provides new refreshing insight and knowledge into this level of leadership. The value of this research lies in the intrinsic focus on the CEO or executive leader and what he as a leader do in practice and how he did it.

As a Muslim, Islam must be seen as making meaning. Leadership practices that involve the incorporation of Islamic Principles in leadership behaviors and practices had potential useful findings that can provide a complete picture about the principles of Islamic leadership and the leadership approach that could be potentially transferable in leading organizations. At the moment, what is clearly missing from most GLCs that intent to churn out competent professionals are an Islamic input to their leadership and overall competency development model. By studying what actually happen during lived experience of the successful CEO; organizations will have information to design a framework of leadership competency model with an Islamic input in it.

The study of a 39 years old man made a CEO in 2003 of one of the top 10 GLC will uncover the belief and aspiration of new generation of strategic leaders that can be used to develop and help to better prepare leaders for the next millennium within the context of Malaysia multiracial and multi-religious society. Muslim leaders are needed not only to be effective administrators, but also to foster Islamic faith, piety and values in all they do. A good Muslim needs to exert effort to know and practice the principles of leadership in Islam and to be in coherent in practicing these principles in their organization. Hence knowing where these tenets came from, where we can find them, how to get them and being aware with the issues related to applying or using them in our daily dealings, future researcher can:
- Enrich the foundation for a leadership theory or model based on Islamic leadership principles to enhance further the existing theory or model of organizational leadership and study.
- Further development of organizational leadership theories through the paradigms of the religious traditions of Islam (leadership with inner meanings).

For Malaysia and the "Malay world" the input will be significant as an indicator of how being Malay, Islam can be the common denominator for unity and progress. If the findings show that the principles of a successful Malay leader are congruent with that of the Islamic principles, it can be used as an input to emulate the leader. If not, the

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opportunity to discover why and to seek solution to overcome shortcomings could be developed. These are important because:

1) if the intention of wanting to have a shared identity as Pan-Malay or "one-stock" (serumpun), at the leading edge of an organization known as the Malay Islamic World movement which came to existence in October 2000 is seriously considered, this study could provide the insights of Malay-Muslim principles and values. It could be an effort to promote a unified ethnic identity that can create opportunities for socio-economic development. Furthermore, the quote "masuk Islam, masuk Melayu" which means to accept Islam is to become Malay, simply implying that, being Muslim is also central to Malay identity could be justified (Sakai, 2003).

2) Islam in Malaysia, a study by Schottman (2011) noted that, it is vital to take seriously, and on its own terms, what Mahathir the man who was centre of Malaysian politics for more than two decades said about Islam. Based on Schottman's survey there were some significant points discovered. In Malaysia, the study shows that, to Malay-Muslim Malaysian: The message and teaching of prophet Muhammad (s.a.w) is a worldly and pro-active "theology of progress" that can thus provide religious validation to the cosmopolitanism of the street that has helped underwrite the social peace of multi-religious Malaysia; Malaysia was an Islamic – not Secular-state; Muslims were duty-bound to live up to the expectations of their faith; Islam is an important dimension of the life of individual Muslims and Muslim societies; Islam are able to become a religion that is suitable for the changing conditions and that it is capable of constructing a glorious civilization; the problem if anything, was to be found in the faulty interpretations of divine message among "Muslims", and their failure to "correctly understand" the precepts of their religion or action to develop. The findings of this research will show a result that can be used as a benchmark that can show the gap if any, between what a Malaysian Muslim "should be" and what is "actual". Action to resolve could then be developed if as a Malay-Muslim, Islam was not one of the main principles of a Malay leader. In Malaysia, Islam is often seen used as a political tool, this could be a good input too for that purpose.

Limitation of the Study

This is a biographical narrative study, where researcher constructs a narrative about other people's experience, a biographical research. The study relied heavily on one single individual executive leader, a successful distinctive CEO of a GLC, he is the primary source. The primary source data consisted of individual's leadership experiences base on his own knowledge, beliefs, attitudes, thoughts, actions and behaviors. Focusing on one particular GLC, the researcher made no claims that the data from this study reflected the principles, values and practices of all Muslim leaders in TNB, in the government agencies and all other GLCs.

The other limitation is, the subject of this study the CEO is the CEO of the researcher served. The researcher is one of the team members of the upper echelon of the GLC. The limitation might be the possible bias opinion due to their current understanding, concerns and experiences of the organization as both looked at it from the perspective of being the member of the upper echelon of the organization. Since the subject is the researcher's CEO, there are possibilities of bias in elaborating of findings. The CEO might not want to elaborate too much on his failures and bad experiences and the researcher might be focusing too much on the good narration of the CEO. This issue though was addressed as explained in Chapter 3.

Definition of Terms

Chief Executive Officer (CEO): CEO in this research refers to the executive leader or strategic leader of an organization.

Hadith and Sunnah: Prophet's Muhammad (s.a.w: May Allah (God) have his prayers and peace on him) sayings, actions, examples - recorded in various authentic sources, called Hadith, such as Sahih Muslim and Sahih Bukhari Interpretation, and the application of the two sources constitute the Shariah (Islamic Law from Qur'an and Traditions). This law includes guidelines affecting prescribed ways of worship, social and financial relationships, dress, and family.

Islamic leadership principles: Islamic leadership principles is a group of leadership principles that were extracted primarily from the Qur'an and the biography of the Prophet Muhammad and his companions for the orientation of governmental affairs and the construction of good and ethical leadership to guide the Islamic leaders to run Islamic organizations appropriately and effectively.

Leadership and management practices: Leadership and management practices is the interactions that occur among leaders; leaders with employees, subordinates, business partners, and clients; The approach, which includes styles, behavior and processes, that leaders have and do to lead the followers, analyze problems and make decisions.

Leadership behaviours: Leadership are set of behaviours on how managers spend time and the typical pattern of activities, responsibilities and functions for managerial jobs. How managers cope with demands, constraints, and role conflicts in their jobs. Detail studies on leadership behaviour can be referred to research programs at Ohio state University and University of Michigan in the United States (Yukl, 2010).

Leadership philosophy: Leadership philosophy refers to what the leaders described as their own authentic way of living the experience of an executive leader. Leadership philosophies can change as you grow to understand yourself within the context of

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leading. Creating or finding your leadership philosophy means that you must explore and reflect upon your principles, which will be the personal values, assumptions, and beliefs about leadership (Leadership Paradigm, 2009).

Leadership principles: Principles is something primary that helps in explaining phenomena. It can be some existing factor like principle of nature and being, or can be a logical proposition or judgement like principle of reason. Leadership principles are set of beliefs, aims, doctrine or a particular system of thought, underlying leaders practice or conduct. A person would rather leave an organization or step down as a leader than violate his principles. Principle guides a person's intention and influence how one leads. When your personal values are clear and you are conscious of them, you create a solid foundation for leading. Principles are not invented by us or society; they are laws of the universe. They are part of the human condition, consciousness, and conscience. Principles are self-evident, self-validating natural laws. They do not change or shift, they are foundational principles that when applied consistently become behavioral habits (Fry, 2003).

Leadership traits: Leadership traits, often approach by listing leadership qualities and often refer to "trait theory of leadership". The strongest version of trait theory sees these leadership characteristics as innate, and accordingly labels some people as "born leaders" due to their psychological makeup. This approach emphasizes attributes of leaders such as personality, motives, values, and skills. Over the years, researchers made progress in discovering how leader attributes are related to leadership behaviour (Yukl, 2010).

Lived experience: Lived experience explained this as a description of what actually happens in practice (Sandberg, 2005).

Muslim and Islam: Muslim is someone whose religion is Islam (Longman Dictionary of contemporary English). Muslim is one who submits to Allah's will and obeys His Laws. Islam- the basic meaning is: purity, peace, submission, obedience. In the religious context is; submission to Allah's Will and obedience to His Laws, in order to achieve true peace and lasting happiness and purity, absolute fulfillment.

Philosophy: Philosophy is attitude that acts as a guiding principle for behaviour (Oxford Dictionary, 2010); Merriam Webster: the most basic beliefs, concepts, and attitudes of an individual or group; Dictionary.com, (2013): describes philosophy as a system of principles for guidance in practical affairs; A system of values by which one lives.

Successful Leader: Referring to Yukl (2010) multiple-linkage model, he is a leader with vision and has the competencies that can move and influence the intervening variables, correct deficiencies, have control on the situational variables, improve

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effectiveness and as a long term measure can improve performance. Cummings and Worley (Organization Development Change, 1995) identified five-phase general process for managing change: 1) motivating change, 2) creating vision, 3) developing political support, 4) managing the transition, and 5) sustaining momentum. Financial savy realism, focus on results, not face time in ensuring excellent performance outcome. A person with good track records; ethical leader with good practice of corporate governance and has won much recognition for his outstanding performance and for the organization he led. Received many accolades in recognition of his strong leadership. A leader who led an organization that provides high impact on Malaysia Gross domestic product (GDP) and provides continuous enhancement to the quality of life of the communities.

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