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**ISLAMIC SPIRITUAL CULTURED MANAGERS: A STUDY OF
BEHAVIOURAL DISPOSITION THEORY**

By

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UUM
Universiti Utara Malaysia

**Thesis Submitted to
Othman Yeop Abdullah Graduate School of Business,
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in Fulfillment of the Requirement for the Degree of Doctor of Philosophy**



Pusat Pengajian Perniagaan Islam
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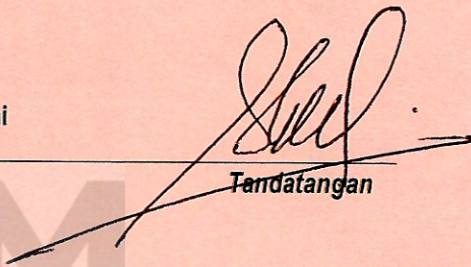
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ABSTRACT

Poor behavioural disposition has become a global issue both in formal and informal settings. Some Muslim managers are also cut up in the ebb. However, spirituality has become a means through which many organizations effect behavioural modification. Thus, both religious and non-religious organizations consider that spirituality drives good acceptable behaviour. Past researches have not succinctly explored how Islamic spirituality determine positive behavioural disposition among management cadre, especially the Muslim managers. Therefore, this study was to co-construct theory that explains how Islamic spiritual culture (ISC) guides behavioural disposition of Muslim managers. Sequentially, 16 and 24 participants were interviewed to gain their experiences; first about ISC, and second right guidance; both with behavioural disposition through grounded theory approach of qualitative methods. The efforts in this regard based on social constructivist perspective of Kathy Charmaz. Consequently, a *Tawhidic* theory of behavioural disposition for Muslim managers was co-constructed by the participants and the researcher. The applicability of this theory in other contexts motivated additional round of interviews to include participants of different status. The result of that is a *Providential Steering* formal grounded theory, which was also co-constructed with collaboration of the participants and the researcher. These theories highlight processes, actions, and structures to follow to demonstrate acceptable behavioural disposition in Islamic and general perspectives respectively. Hence, theoretical implications of the study revolve theoretical breath and procedural chains on the two new theories for scientific community, while the practical implications of the study concern plausible propositions to both Muslim managers and the general public.

Keywords: Islamic spiritual culture, behavioural disposition, spirituality, religiosity, right guidance.

ABSTRAK

Tingkah laku pengurus yang kurang menyenangkan merupakan satu isu yang global sama ada dalam latar yang formal, mahupun dalam latar yang tidak formal. Dalam konteks ini, tingkah laku pengurus yang beragama Islam turut diperhatikan. Aspek kerohanian, walau bagaimanapun, merupakan satu wahana yang dilihat oleh kebanyakan organisasi sebagai wahana yang boleh meninggalkan kesan kepada perubahan tingkah laku individu. Oleh hal yang demikian, kedua-dua organisasi yang menekankan aspek keagamaan dan tidak mengendahkan aspek keagamaan berpandangan bahawa aspek kerohanian berupaya untuk memacu tingkah laku yang baik yang boleh diterima. Kajian lepas kurang meneroka cara kerohanian dalam Islam menentukan kecenderungan tingkah laku yang positif dalam kalangan pegawai pengurusan, khususnya pengurus beragama Islam. Oleh itu, kajian ini membina bersama teori yang menerangkan cara budaya kerohanian Islam (ISC) membimbing kecenderungan tingkah laku pengurus beragama Islam. Dalam kajian kualitatif ini, sejumlah 16 dan 26 orang peserta ditemu bual untuk mendapatkan maklumat tentang pengalaman mereka, khususnya pandangan mereka tentang ISC dan bimbingan yang betul berhubung kecenderungan tingkah laku dengan pendekatan teori asas. Kajian dilaksanakan berdasarkan perspektif konstruktif sosial Kathy Charmaz. Satu teori kecenderungan tingkah laku yang berteraskan konsep tauhid telah dibina oleh peserta dan penyelidik. Kebolehterapan teori ini dalam konteks yang lain juga membolehkan satu lagi sesi temu bual yang merangkumi peserta dari status yang berbeza dilaksanakan. Hal ini juga memperlihatkan pendekatan teori asas formal yang menekankan kawalan takdir. Pembinaan pendekatan ini terhasil daripada gabungan kerjasama peserta dan penyelidik. Teori ini menyerlahkan proses, tindakan dan struktur yang perlu dipatuhi untuk mengetengahkan kecenderungan tingkah laku yang diterima dari kaca mata Islam dan masyarakat secara umum. Implikasi teori kajian ini mencakupi aspek teori dan jalinan tatacara yang terhasil daripada kedua-dua teori baharu. Implikasi amali kajian ini pula melibatkan saranan yang boleh dipercayai yang boleh digunakan oleh pengurus beragama Islam dan masyarakat umum.

Kata kunci: Budaya kerohanian Islam, kecenderungan tingkah laku, kerohanian, keagamaan, bimbingan yang betul.

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TABLE OF CONTENTS

Title Page.....	i
CERTIFICATION OF THESIS	ii
CERTIFICATION OF THESIS	iii
PERMISSION TO USE	iv
ABSTRACT	vi
ABSTRAK	vii
ACKNOWLEDGEMENT	viii
TABLE OF CONTENTS	ix
LIST OF TABLES	xv
LIST OF FIGURES.....	xvi
LIST OF ABBREVIATIONS	xvii
CHAPTER ONE	1
INTRODUCTION.....	1
1.1 Background of the Study.....	1
1.2 Problem Statement	8
1.3 Research Questions	13
1.4 Research Objectives	14
1.4.1 Broad Research Objective.....	14
1.4.2 Explicit Research Objectives	14
1.5 Specification of Scope for the Study.....	15
1.5.1 Delimitations of Study	15
1.6 Significance of this Study	16
1.6.1 Theoretical Significance	17
1.6.2 Practical Significance.....	18
1.7 Operationalization of Key Concepts	19
1.8 Organization of the Thesis	28
1.9 Conclusion.....	29
CHAPTER TWO	30
LITERATURE REVIEW I.....	30
2.1 Introduction	30

2.2	Conceptual Discourse and Clarifications	30
2.2.1	Conceptual of Religiosity: A Preliminary Discourse.....	31
2.2.2	Conceptual of Spirituality: A Preliminary Discourse	34
2.2.3	Spirituality and Religiosity from Islamic Perspective	37
2.2.4	Spirituality and Religiosity Dimensions	39
2.2.5	Exploring Public Service Managers' Behavioural Disposition	40
2.3	Summary of Review on Related Empirical Studies	42
2.4	Conclusion.....	44
CHAPTER THREE		46
LITERATURE REVIEW II AND THEORETICAL FRAMEWORK		46
3.1	Introduction	46
3.2	Post-Analysis Literature Review of the Study	46
3.2.1	Evolving Concept of Islamic Spiritual Culture.....	47
3.2.2	Elements of Islamic Spiritual Culture.....	50
3.2.3	Understanding Concept of Right Guidance.....	51
3.2.4	Understanding <i>Tawhidic</i> Theory for Dispassionate Behavioural Disposition.....	53
3.2.5	Exploring Providential Steering FGT	53
3.3	Post-Analysis Literature Review of the Study	55
3.4	Conclusion.....	60
CHAPTER FOUR.....		62
METHODOLOGY		62
4.1	Introduction	62
4.2	Theoretical Nature of the Study	62
4.2.1	Philosophical Paradigm of the Study	63
4.2.2	Philosophical Assumptions of the Study	65
4.2.2.1	Ontological Assumption of the Study	66
4.2.2.2	Epistemological Assumption of the Study	68
4.2.2.3	Axiological Assumption of the Study	72
4.3	Research Design of the Study	73
4.3.1	Justification of Research Design of the Study	76
4.3.2	Types and Sources of Data	80
4.3.3	Sampling in the Study	83

4.3.3.1	Purposive Sampling of the Study	86
4.3.3.2	Snowball Sampling of the Study	87
4.3.3.3	Purposeful Sampling of the Study	88
4.3.3.4	Theoretical Sampling of the Study	90
4.4	Data Collection of the Study	93
4.4.1	Methods of Data Collection	94
4.4.1.1	In-depth Semi-Structured Interviews of the Study	95
4.4.1.2	Text-Document Data Collection Method of the Study	100
4.5	Data Analysis of the Study	101
4.5.1	Data Coding for Analysis of the Study	102
4.5.1.1	Initial Coding for Analysis of the Study	103
4.5.1.2	Focused Coding for Analysis of the Study	105
4.5.1.3	Axial Coding for Analysis of the Study	107
4.5.1.4	Theoretical Coding for Analysis of the Study	109
4.5.1.5	Theoretical Coding and Theoretical Abduction of the Study	121
4.5.2	Validation of the Study	124
4.5.2.1	Data Validation of the Study	125
4.5.2.2	Process Validation of the Study	127
4.5.2.3	Theoretical Validation of the Study	128
4.5.3	Saturation in the Study	130
4.5.4	Evaluation Criteria for this Study	133
4.5.5	Background/Roles of the Researcher in this Study	135
4.6	Conclusion	138
CHAPTER FIVE		140
RESEARCH ANALYSIS AND PRESENTATION OF FINDINGS		140
5.1	Introduction	140
5.2	Profile of Participants for <i>Tawhidic</i> Behavioural Disposition Theory	141
5.3	Definitions of Islamic Spiritual Culture and Behavioural Disposition	142
5.3.1	Definition of Islamic Spiritual Culture	142
5.3.1.1	Knowledge about Religion (<i>'Ulum bil-Deen</i> – (الأغـمـبـلـدـيـن)	145
5.3.1.2	Obedience to Allah (SWT) (<i>Taeat Allah (SWT)</i> – (طاعة الله)	153
5.3.1.3	Interactions among Human Beings (<i>Muamalat</i> – (معاملات)	158
5.3.2	Characteristics of Islamic Spiritual Culture	170

5.3.2.1	Religiosity (<i>Taqwaa</i> – تقوى)	173
5.3.2.2	Right Guidance (<i>alittawjih alssahih</i> – التوجيه الصحيح ح)	185
5.3.2.3	Spirituality (<i>Ruhania</i> – روحانية)	196
5.3.3	Definition of Behavioural Disposition	201
5.3.3.1	Praise-worthy Behavioural Attributes (<i>Khulauq Hassana</i> – لخلق الحسن)	205
5.3.3.2	Blame-worthy Behavioural Attributes (<i>Khulauq Say'i</i> – لخلق السيء)	221
5.4	Association between ISC and Behavioural Disposition	223
5.4.1	Expectation (<i>tuaqie</i> – توقع)	227
5.4.2	Reality (<i>waqie</i> – واقع)	236
5.4.3	ISC Dimensions in Association with Behavioural Disposition	239
5.5	Conclusion	258
CHAPTER SIX		260
CO-CONSTRUCTION OF EMERGENT THEORIES		260
6.1	Introduction	260
6.2	Construction of a <i>Tawhidic</i> Theory for ISC Behavioural Disposition	260
6.2.1	Initial Codes for Analysis in the First Phase of Theory Construction	262
6.2.2	Focused Codes for Analysis	263
6.2.3	Axial Codes of Analysis	281
6.2.3.1	Conditions for Theory of <i>Tawhidic</i> Behavioural Disposition	283
6.2.3.2	Actions/Interactions in the Substantive <i>Tawhidic</i> Behavioural Disposition Theory	289
6.2.3.3	Consequence and Effects of Theory for <i>Tawhidic</i> Behavioural Disposition	294
6.3	Construction of Providential Steering FGT	300
6.3.1	Profile of Participants for Providential Steering FGT	301
6.3.2	Analysis of the Emergent Concepts for Theoretical Coding	303
6.3.3	Analysis for Formal Grounded Theory of the Study	320
6.3.4	Providential Steering Theoretical Position Through Conditional Matrix	329
6.4	Conclusion	331
CHAPTER Seven		332
DISCUSSIONS ON RESEARCH FINDINGS		332
7.1	Introduction	332

7.2	Discussions on Proposed <i>Tawhidic</i> Behavioural Disposition Theory for ISC Managers	332
7.3	Discussions on Providential Steering FGT for Behavioural Disposition....	343
7.4	Conclusion.....	356
CHAPTER SEVEN.....		358
CONCLUSIONS AND RECOMMENDATIONS.....		358
8.1	Introduction	358
8.2	General Findings of the Study.....	359
8.3	Implications of Study	362
8.3.1	Theoretical Implications	363
8.3.2	Managerial/Practical and Policy Implications	367
8.3.3	Contributions of the Study	375
8.3.4	Limitations to the Study.....	378
8.4	Recommendation for Further Study.....	379
8.5	Conclusion.....	380
REFERENCES.....		384
Appendix A-i.....		440
Appendix A-i (Continued)		441
Appendix A-i (Continued)		442
Appendix A-i (Continued)		443
Appendix A-i (Continued)		444
Appendix A-i (Continued)		445
Appendix A-i (Continued)		446
Appendix A-i (Continued)		447
Appendix A-ii.....		448
Appendix A-ii (Continued)		449
Appendix A-ii (Continued)		450
Appendix A-ii (Continued)		451
Appendix B		452
Appendix C		453
Appendix D		454
Appendix D (Continued).....		455
Appendix E.....		456
Appendix E (Continued)		457

Appendix F	458
Appendix F (Continue).....	459
Appendix F (Continue).....	460
Appendix F (Continue).....	461
Appendix G	462
Appendix H	463
Appendix I.....	464



LIST OF TABLES

Table 1. 1 Evolutions of Religiosity Dimensions	33
Table 5.1 Themes and Subthemes of Islamic Spiritual Culture.....	145
Table 5.2 Themes and Subthemes of Characteristics of Islamic Spiritual Culture .	172
Table 5.3 Themes and Subthemes of Muslim Managers ‘Behavioural Attributes ..	204
Table 5.4 Themes and Subthemes of ISC and Muslim Managers ‘Behavioural Performance	226
Table 5.5 Themes of ISC Dimension in association with Behavioural Disposition.	240
Table 5.6 Conditional Relationship Guide.....	303
Table 5.7 Reflective Coding Matrix	317

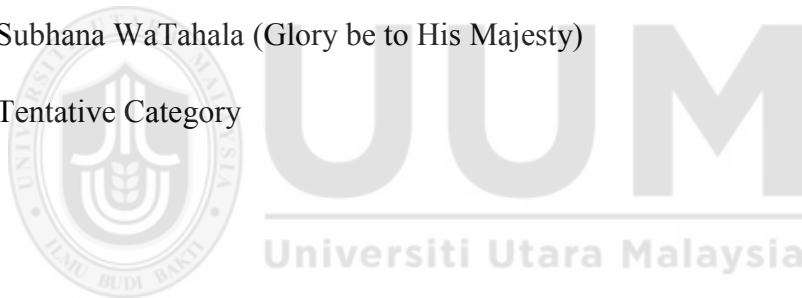


LIST OF FIGURES

Figure 4.1 Abstract concepts about Conditions for theory of Tawhidic behavioural disposition.....	112
Figure 4.2 Abstract concepts about Actions/Interactions for theory of Tawhidic behavioural disposition	115
Figure 4.3 Abstract concepts about Consequences/Effects for theory of Tawhidic behavioural disposition	117
Figure 5.1 Diagram on emergent themes and subthemes for ISC Definition.....	144
Figure 5.2 Diagram on emergent themes and subthemes for Characteristics of ISC.....	172
Figure 5.3 Diagram on emergent themes and subthemes for definition of Behavioural Disposition.	203
Figure 5.4 Thematic diagram on association between ISC and Muslim Managers ‘Behavioural Performance	226
Figure 5.5 Diagram on emergent themes for dimensions of ISC in association with Behavioural Disposition.....	240
Figure 5.6 List of the Tentative Categories for this study.	265
Figure 5.7 Tentative Category One (TC1) with its associated initial codes.	266
Figure 5.8 Tentative Category Two (TC2) with its associated initial codes.	267
Figure 5.9 Tentative Category Three (TC3) with its associated initial codes.	268
Figure 5.10 Tentative Category Four (TC4) with its associated initial codes.	269
Figure 5.11 Tentative Category Five (TC5) with its associated initial codes.....	270
Figure 5.12 Tentative Category Six (TC6) with its associated initial codes.	271
Figure 5.13 Tentative Category Seven (TC7) with its associated initial codes.	272
Figure 5.14 Tentative Category Eight (TC8) with its associated initial codes.	273
Figure 5.15 Tentative Category Nine (TC9) with its associated initial codes.	273
Figure 5.16 Tentative Category Ten (TC10) with its associated initial codes.....	274
Figure 5.17 Tentative Category Eleven (TC11) with its associated initial codes....	275
Figure 5.18 Tentative Category Twelve (TC12) with its associated initial codes...	276
Figure 5.19 Tentative Category Thirteen (TC13) with its associated initial codes.	277
Figure 5.20 Tentative Category Thirteen (TC14) with its associated initial codes.	278
Figure 5.21 Substantive Tawhidic Behavioral Performance for ISC Managers	282
Figure 5.22 Model Diagram for Providential Steering Theory.....	330
Figure 8.1 Schematic diagram for practical Tawhidic behavioural disposition theory	370

LIST OF ABBREVIATIONS

CRG	Conditional Relationship Guide
FGT	Formal Grounded Theory
ICR	Islamic Critical Realism
ISC	Islamic Spiritual Culture
Q	Qur'an
RCM	Reflective Coding Matrix
SAI	Scientific-Analytical-Interpretation
SAW	Sola Allahu Alahi Wasam (May Allah's Peace upon Him)
SGT	Substantive Grounded Theory
SWT	Subhana WaTahala (Glory be to His Majesty)
TC	Tentative Category



CHAPTER ONE

INTRODUCTION

لَئِنْ ءَاخِزُواْ وَلَمْ يُلَاحِظْ أُولَئِكَ لَهُمُ الْآلَمُ وَهُمْ مُّقْتَدُونَ¹ (سورالأنعام: ٨٢)

It is those who believe and confuse not their belief with *Zulm* (wrong), for them (only) there is security and they are the guided² (Q6:82).

1.1 Background of the Study

Worldwide, spirituality becomes recognized for its effect on human behaviour, and this has continued to receive attention among scholars and professionals in the fields of human endeavours that range from pure sciences to social and management sciences. In fact, spirituality is becoming a crucial subject that cannot be relegated to the background when discussing how to improve human behaviour (Arya, Singh, & Malik, 2017). Spirituality is regarded as a moral/behavioural guidance that straightens human social-behavioural conducts (Sharon & Porter, 2017). This is because spirituality is synonymous to godliness, and it has now been accorded recognition for positively shaping or/and reshaping behaviour for human development (Day, 2017). Good morals and positive behavioural disposition are linked to proper understanding and application of spirituality; where utmost consideration is given to how spirituality directs human behaviour in conscious and subconscious states of living irrespective of religious undertone (Kalley, Pransky, & Lambert, 2017).

Spirituality represents various conceptions of different individuals regarding what best defines spirituality and its relationship with positive behavioural disposition and

¹ Retrieved on November 23, 2015 from: http://www.soebraait.nl/religie/hadith/Tafsir1_114.htm

² Retrieved on November 23, 2015 from:
http://www.qtafsir.com/index.php?option=com_content&task=view&id=994&Itemid=61#3

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Appendix A-i

Sample of Elicited Documents provided by Some Participants

Q. ISLAMIC SPIRITUAL CULTURE.

Culture has different meanings in a broader sense. It can mean the social way of life of a people, their customs, beliefs, arts, and even music. Culture could mean a person's daily or day-to-day behaviour.

As Dr Yusuf Maitama Sule, (one time, ^{Nigeria's} permanent Representative to the United Nations) once said that "Culture is the totality of a people's experience. Without Culture a nation withers and die".

Equally Culture can be classified according to religious values. And that's where spiritual culture comes into play. Here mention must be made that any Culture that contradicts or jeopardise the religious values of Islam is outrightly rejected and should not be considered. Any Culture that's not in the interest of the public good should be thrown out and rejected. It's just like "istikhsan" which ~~means~~ literally means considering a thing to be good or ~~preferring~~ preferring it,

Note: The above copy of elicited document and the subsequent ones were provided by some participants at the substantive Tawhidic behavioural disposition theory co-construction phase. The documents, according to the participants, are to buttress the points they made earlier during prior interview sessions. Hence, the copies under Appendices A-i of pages 459-466 were provided by a participant, while those under A-ii of pages 467-470 were provided by another participant.

Appendix A-i (Continued)

Sample of Elicited Documents provided by Some Participants

2

is in the technology of the jurists, the exercise of private judgement, not on the basis of analogy, but on that of public good or the interests of justice. Culture that is injurious to the public good should be rejected for it to be spiritually accepted. Spiritual culture that is conducive to public good or is in consonance with the broader rules of justice. Imam Malik adopted "Istislah", which means a deduction of law based on considerations of public good.

On the same principle, customs and usages prevailing anywhere, when not opposed to the spirit of the Quranic teachings or not expressly forbidden by the Quran, would be admissible, because according to a well-known maxim of the jurists, "permissibility is the original principle", and therefore what has not been declared unlawful is permissible.

Culture, right from time immemorial plays vital role in the growth and development of human beings. Some are negatively posited, while others have tremendous effect on people.

Appendix A-i (Continued)

Sample of Elicited Documents provided by Some Participants

3.

Prophet Muhammad (saw) had the culture of going to Mount Hira to worship or meditate. That's personal culture. It eventually led to his prophethood. So when the prophet Muhammad began his prophesy, he reshaped, ~~renewed~~ re moulded, reasserted and rearranged the Arab culture that's detrimental to the teachings of Islam. He condemned some and accepted few in line with the spirit of Islam.

Islam became the greatest spiritual force in the world. It succeeded in cutting across nations and tribes of different values, customs, culture, races, colors etc. It unified and consolidated the peoples attitude, manners and social values. It protects the rights and privileges of the weak, old, women and young children. That's why any culture that does not have the Islamic spiritual consideration is no culture at all. Islam oppose, vehemently such culture. Islam is first and foremost an international religion, and it is only before the grand international ideal of Islam, the ideal of the equality

Appendix A-i (Continued)

Sample of Elicited Documents provided by Some Participants

of all races, ~~that the~~ ^{if} ~~curse~~ end of the
unity of the human race, that the
curse of nationalism which has been
and is responsible for the troubles of
the ancient and the modern world,
can be swept away.

Islamic spiritual culture not only
cemented ~~the~~ together the warring tribes of
one country but it established a brotherhood
of all nations of the world, even joining
together those which had nothing in common
except their common humanity. It obliterate
d differences of colour, race, language,
geographical boundaries and even
differences of culture. It united
men with men as such, and the hearts
of those in the far east began to beat
in unison with the hearts of those
in the farther west. Indeed, it proved
to be not only the greatest, but the
only force unifying men, because,
whereas other religions had succeeded
merely in unifying the different elemen-
-ts of a single race, Islam had
actually achieved the unification of
many races, had harmonised the
jarring and discordant elements of
humanity.

Christianity has already
failed to do away with race and colour
~~prejudices~~ prejudices. A muslim from Nigeria
doesn't experience much difference in
Malaysia due to common Islamic spiritual
culture.

Appendix A-i (Continued)

Sample of Elicited Documents provided by Some Participants

QS When public service managers sacrifice and do their work courageously, fearlessly and dedicatedly, for the common good of society, respecting each person, ~~then~~ that will certainly make the civil service mother-of-all.

But the moment corruption enters its way into public service, then the beginning and collapse of the system is imminent. Public service or civil service must be devoid of favour, differences, nepotism, gender differences, selfishness and vendetta.

Absolute loyalty, discipline, fear of God, sacrifice, accountability should always be the watch dog of the public service managers. If they abandon any of these, then corruption will have its way and consequently the system may likely collapse or become weak in the discharge of its duties.

Public service managers must be focused, trained, accountable and dedicated. They must show

Appendix A-i (Continued)

Sample of Elicited Documents provided by Some Participants

2.

Prime Minister & Allhaji Sir Abubakar Tafawa Balewa and many first Republic Leaders including Chief Obafemi Awolowo didn't have a single Kobo in their ~~acc~~ bank account when they died. A big difference when compared to today's leaders who siphoned billions of public money even before they die!

Another emphasis on Public Service Managers is that, if condition of service is not very conducive, it leads to corruption. So for the public service managers to be dedicated and efficient, social values to curb out corruption should be put in place and implemented.

If the leadership of public service managers is good, then the services rendered to the public will equally be good. Corrupt leaders breed corruption.

Appendix A-i (Continued)

Sample of Elicited Documents provided by Some Participants

Q4. ³ Developing an Islamic Spiritual Culture measurement is very important, especially for the present-day Nigeria. Political office holders don't care anymore for moral values, integrity and nationalism. They care more for the material well-being of themselves. Therefore, to change this trend, and in line with Islamic spiritual culture, we must adopt the Caliphate system of leadership which was essentially the model used by the 4 Caliphs. In this regard, leadership will be devoid of wanton materialism perfected by the doctrine of the western world.

There must be absolute loyalty, trust, care, dedication and sacrifice on the part of the leaders. ~~and~~ They must listen to ~~their~~ those they represent, that's the electorate or the masses. They must be role-model so that absolute transparency is achieved.

Appendix A-i (Continued)

Sample of Elicited Documents provided by Some Participants

References:

1. The Religion of Islam, by Maulana Muhammad Ali, M.A., LL.B.
2. The Legacies and Imperatives of Leadership, by Ahmed Jode
- * 3. Engr Al-Amin Yusuf Lukman, fss, MCitL (London), M.ise.
4. Ibn Khaldun, The Muqaddimah, (An introduction to history).



UUM
Universiti Utara Malaysia

Appendix A-ii

Sample of Elicited Documents provided by Some Participants

① Islamic spiritual culture is the way of life of a true muslim ~~spiritually~~ ^{virtually} in what ever you do fear of Allaha ~~is fear~~ ^{is fear} driving force, which gives you guidance and ability to do things right. This is as the holy Quran stipulates *faman yda mal misqala zarratan lcheinan ya sahu, wa man yda mal misqala zarratin sharan ya sahu*. Also a hadith of the prophet Muhammad said *Itaqillaha hayse nallum tum* — fear God wherever you may happen to be, that means that whatever responsibility you were given and as long as you are a muslim you have to fear God, because you will definitely account for it.

Coming down to Nam we are all muslims, our background ~~as muslims~~ ^{of tarbiyye as muslims} muslims greatly assist us in behaving righteously. Although, not a hundred percent of us are good muslims there are some bad ones among us who prefer to ~~ignore~~ ^{ignore} the ~~religion~~ ^{teachings} of Islam for worldly gains. //

Appendix A-ii (Continued)

Sample of Elicited Documents provided by Some Participants

② The effects of religiousness (religiosity) or spirituality on behaviour or performance of public servants in Nigeria with ^{much} particular reference to laws is very high, this because we imbibe the teachings of Islam in as far as we remain and accept to be Muslims, in whatever we do, we exercise these good virtues of being as Muslims, fear of God, loving and caring for one another, and assisting one another in his/her predicaments.

③ Yes as you have said, Kano Cultural heritage is embedded in Islamic Culture, the performances of Public Servants is by far, very best, when you measure their performances you will score them high.

- ~~they fear God~~
- Majority of them carry out their duties with fear of God
 - They come to office on time, they know that they are fulfilling their obligation, even if they are not supervised by some one
 - They perform their duties with sincerity knowing fully that Allah is their watch.

Appendix A-ii (Continued)

Sample of Elicited Documents provided by Some Participants

④ An Islamic Spiritual Culture measurement model assessment can equally be applied to political office holders, but it can only be applicable to where the Islamic practice is strong. It can be applicable to regions and states where Islam is heavily practiced.

It will be very difficult to be applied in a society where multi religions are practiced and that is why they constitutionally upheld ^{that} the Nigerian nation is a secular state. Those people coming from Northwest, North East are 70-80 percent Muslims while those from North Central South West are 50-60 percent Muslims and also those from ^{South-South} South East are predominantly Christians with few Muslims.

— So, therefore ^{in that situation} the measurement can not be practicable unless if it is going to be applied to regions where Muslims are the majority.

⑤ In the first place we need to measure public Service Managers' Commitment, dedication to assign responsibilities, ^{Islamicly} how watchful they are in terms of ^{what} they manage, how trustworthy and innovative they ^{are} putting into mind that the prophetic tradition connotes that "You are all

Sample of Elicited Documents provided by Some Participants

Appendix B

Evidence of Interview Approval by Othman Yeop Graduate School (OYA)- UUM



**OTHMAN YEOP ABDULLAH
GRADUATE SCHOOL OF BUSINESS**
Universiti Utara Malaysia
06010 UUM SINTOK
KEDAH DARUL AMAN
MALAYSIA



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Faks (Fax): 604-928 7160
Laman Web (Web): www.oyagsb.uum.edu.my

KEDAH AMAN MAKMUR • BERSAMA MEMACU TRANSFORMASI

UUM/OYAGSB/R-4/4/1
29 May 2016

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

LETTER OF RECOMMENDATION FOR DATA COLLECTION AND RESEARCH WORK

This is to certify that **Salako Raheem Olalekan (Matric No: 96196)** is a student of Othman Yeop Abdullah Graduate School of Business, Universiti Utara Malaysia pursuing his Doctor of Philosophy (PhD). He is conducting a research entitled **"Islamic Spiritual Culture and Management's Performance in Kano and Anambra, Nigeria"** under the supervision of Dr. Mohd Shahril Bin Ahmad Razimi.

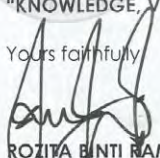
In this regard, we hope that you could kindly provide assistance and cooperation for him to successfully complete the research. All the information gathered will be strictly used for academic purposes only.

Your cooperation and assistance is very much appreciated.

Thank you.

"KNOWLEDGE, VIRTUE, SERVICE"

Yours faithfully



ROZITA BINTI RAMLI
Assistant Registrar
for Dean
Othman Yeop Abdullah Graduate School of Business

c.c - Supervisor
- Student's File (96196)

Universiti Pengurusan Terkemuka
The Eminent Management University



Appendix C

A Copy of 'Letter of Request for Audience for interview' with The Emir of Kano

Kano State Polytechnic.
School of Management Studies,
Department of Public Administration,
Kano.
4th of July, 2016.

His Highness,
Muhammad Sanusi II C.O.N,
Amir Kano.

Assalam alaikum,

REQUEST FOR AUDIENCE FOR INTERVIEW

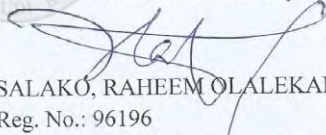
I am Salako, Raheem Olalekan, a **PhD candidate in Islamic management from Universiti Utara Malaysia**, who is currently conducting a research on: "Islamic Spiritual Culture and management's performance in Kano and Anambra States, Nigeria".

I humbly request Your Royal Highness to grant me audience for an interview on the subject. The interview, if granted, will have enormous benefit on development of public servants' performance measurement tools from Islamic perspective.

Attached are brief Questions and Introductory Letter from the reknown Universiti Utara Malaysia.

May Allah S.W.T Guide and Protect you.

Your humble and obedient subject,


SALAKO, RAHEEM OLALEKAN
Reg. No.: 96196
Mobile No.: 08038440928; +60166528673
E-mail: salakoraheem1@yahoo.com
salakouum@gmail.com

Note: Though the above letter did not secure audience of the Emir of Kano at that time, However, the Emir directed that Introductory Letters be written on behalf of the researcher to various Islamic scholars, especially starting with the Grand Chief Imam of Kano, to give the researcher audience to conduct indepth semi-structured interview.

Appendix D

A Copy of an 'Introductory Letter' written by Kano Emirate Council



KANO EMIRATE COUNCIL

OFFICE ADDRESS:
Opposite Emir's Palace,
Kano City,
Nigeria.

COUNCIL SECRETARIAT
P.M.B. 3002, KANO.

☎:064 - 633769
631777
634365
640009

KEC/STM/14/IV/2016/251

27th June, 2016.

Ref: _____

Date: _____

The Chief Imam,
Professor Sani Zahraddeen,
Kano Central Mosque,
Kano.

INTRODUCTORY LETTER IN RESPECT OF
SALAKO RAHEM OLALEKAN Ph.D. CANDIDATE
ISLAMIC MANAGEMENT, UNIVERSITY ULTRA, MALAYSIA.

I am directed to introduce the above mentioned person to your good office. He has sought the fatherly assistance of this Council over a request for audience for interview which requires your consideration.

Attached herewith a his request letter for your perusal, hoping that the request will be accorded with appropriate attention as deemed fit, please.

Accept our best regards.

(Alhaji Abba Yusuf)

Assistant Secretary.

For: Secretary, Kano Emirate Council.

Appendix D (Continued)

A Copy of an 'Introductory Letter' written by Kano Emirate Council



Appendix E

Interview Questions for Substantive *Tawhidic* Behavioural Disposition Theory Phase

- Would you kindly enlighten us on the phenomenon *Islamic Spiritual Culture*?
- If I get you right Sir; in summary you are telling us that Islamic spiritual culture revolves around three things: i) Religiosity, which is religiousness of man (that is, all the Religious Rites being practiced – the *Salat*, the *Sawm*, the *Hajj*, and the others); and ii) *Amal As-Salih* - good deeds. Am I correct Sir? (*Probe*)
- What is your opinion about the effects of religiousness/religiosity and spirituality on behavioural performance of public service managers in Nigeria, with reference to Kano that is your constituency?
- Do you mean that managers in the public services of Kano no longer adhere strictly to, and uphold Islamic Precepts in the discharge of their duties/responsibilities? (*Probe*)
- How do you correlate these complaints to your own opinion?
- What do you think about developing an ‘Islamic Spiritual Culture’ measurement model for assessment of public servants’ behaviour in Nigeria?
- Do you subscribe to measuring performance of public servants behaviour in this regard? (*Probe*)
- What do you think should be those behavioural attributes that we need to observe if we want to measure the general performance of public service managers?
- Are you saying that Islamic spiritual culture is talking about all the activities that concern *Deen* and *Mu’amalat*? (*Probe*)
- Do you mean that religiosity/spirituality would have positive effect on behavioural patterns of public servants? (*Probe*)
- Do you still believe that we should go ahead, and come up with an Islamic spiritual culture measurement model? (*Probe*)
- Do you think that the model would measure the behavioural performance of public servants as a whole? (*Probe*)
- What do you think about religiosity/religiousness and spirituality in relation to unproductivity and poor performance?
- What do you think about introducing the proposed model without mentioning by Islamic its name?
- How do you think this would be ironed-out? (*Probe*)
- Are you inferring that religiousness/religiosity and spirituality would have positive effects on the performance of the public servants in Kano? (*Probe*)
- Are you suggesting that there is a need for development of an Islamic spiritual culture performance measurement model in order to assess public servants in Nigeria? (*Probe*)
- How do you think we can do this without bringing about religious uproar?
- Are you saying that Islamic spiritual culture encompasses the religious rituals as well as the moral principles? (*Probe*)
- How should I define a new construct – ‘Islamic Spiritual Culture’?
- Do you mean that Islamic spiritual culture has to do with observation of the religious rites, and as well as upholding moral values? (*Probe*)
- Is there anyway, or may be probably you might have seen, that religion has positive or negative effects on the behavioural performance of public servants in Kano?
- What do you think it will have as effect on the public administration?
- Are you telling me that religiosity and spirituality should have positive effects on the behavioural performance of the public servants? (*Probe*)
- What do you think about using Islamic moral Tenets/Principles to measure the performance of any public servant in Nigeria?
- Is it that combination of *Amala Soli’at* and religion you term to encompass ‘Islamic spiritual culture’? (*Probe*)
- Do you think that the behavioural performance of public servants has improved?
- What do you think should be the behavioural patterns we expect from public servants, if we want to measure their behaviour?
- What are those behavioural attributes that we need to observe/check/gauge?

Appendix E (Continued)

Interview Questions for Substantive *Tawhidic* Behavioural Disposition Theory

- Are you saying that effect of religiousness/ religiosity, and spirituality should be positive on behavioural performance of the public servants? (*Probe*)
- Should we go back to measuring performance of public servants with ‘Islamic spiritual culture’? (*Probe*)
- What do you suggest about developing model of ‘Islamic Spiritual Culture’ for assessment of public servants’ behaviour?
- What is the Islamic culture that makes people attain spiritual height; and to get closer to Almighty Allah?
- Is it that only these religious rites that get somebody closer to the Almighty Allah? (*Probe*)



Appendix F

Interview Questions for *Providential Steering* Formal Grounded Theory Phase

- How would you describe right guidance in Malay?
- What can you say that right guidance has done to your daily behavioural activities?
- Is there any difference between the native Malay culture and Islam?
- Would you please share with me some of those Malay traditions that have been shaped by Islam?
- How would you describe the effect of right guidance on your behaviour?
- Would you please tell me some of those behavioural patterns that you derive from right guidance?
- What is the place of knowledge in right guidance?
- From your own perspective as a house-wife, what would you describe as right guidance?
- What are those specific actions that you would say that a right guided person would perform?
- As a house wife with what do you think is your understanding of the consequence of right guidance between couples?
- What would you say about the trend of marital problems around the globe in relation to right guidance? (Why the need for right guidance in marital relationship?)
- How do you describe right guidance?
- What brings about right guidance?
- How does right guidance manifest in terms of interactions among people?
- What do you think will happen in the society if there is no right guidance?
- What do you think about right guidance and faith?
- You mentioned the modern world. How do you define right guidance in the modern world?
- Can right guidance shape behaviour of people in modern world?
- What is place of obedience in right guidance?
- What are your concerns about right guidance in modern world? (Where does right guidance occur?)
- What is your expectation about right guidance in this modern world?
- As an accountant, what do you consider to be right guidance in your profession?
- How would you describe right guidance in accounting operations?
- What are those actions that you as an accountant are to perform to show that you are rightly guided in course of your accounting operations?
- What do you think is/are responsible for such behaviour?
- How would bad behaviour be improved?
- How would you describe right guidance?
- What is the consequence of right guidance to your behaviour?
- How do you relate with your job and your family and friends?
- How has right guidance shaped your behaviour among your colleagues?
- What is right guidance in your banking operations?
- What is right guidance in operations of your bank? (*Probe*)
- What guides your behavioural conduct in the banking operations?
- What brings about these guidelines in the banking operations?
- How has the guidelines (I mean right guidance) affected the banking staff?
- How has right guidance shaped your interactions with the management?
- How has right guidance shaped the behaviour of staff?
- Apart from these general guidelines, are there specific guidelines that control behaviour of staff in your bank?
- What have the guidelines done to your staff in terms of their interest towards the bank?
- How would you describe right guidance from Information Management perspective?
- With what do you manage information to stay rightly guided?
- What are those principles that you rely upon to manage information you get?
- How can we describe right guidance in Hinduism?
- What can you clearly describe as right guidance in Hinduism? (*Probe*)
- In the context of manager, what is the role of *Shuti* and the *Smurti* in the behavioural performance of people?

Appendix F (Continue)

Interview Questions for *Providential Steering* Formal Grounded Theory Phase

- What can you say about expectation of the *Shuti* and the *Smurti* compared to general behaviour of people in present world?
- What are those behavioural dispositions of a Hindus for people to know that he/she is rightly guided?
- What do you think that the *Shuti* and the *Smurti* would do to behavioural dispositions of a manager in an organization?
- Can you tell me some of the factors involved? (*Probe*)
- What guides you as a Research Assistant (RA) to perform very well?
- Do you want to add something? (*Probe*)
- Would you please tell me how your intention guided you as a RA?
- What role has your intention played to make you to be obedient as a RA?
- What are those things that your obedience as RA made you to achieve?
- Has your intention made you to have faith in the work of RA?
- How did your intention give you faith in the work of RA?
- How did your intention at that time affect your behaviour?
- What do you think should be the place of right guidance in human behaviour?
- Do you mean that for right guidance to play a major role in human behaviour, the beliefs, and values, ethical principles need to guide a person? (*Probe*)
- What do you know will be the possible results?
- Do you think all you have said are applicable to non-Muslims?
- What would you say about individual human behaviour?
- How would 'Survival of the Fittest' analogy and the 'Standard Rules' perspective affect people's behaviour?
- What do you think would help us to improve the behaviour of people? Or what are those things you believe we should do?
- What do you think could be used in place of religion in case of those who don't believe in religion?
- Are there specific guidelines in your IT profession that regulate behaviour of people?
- What will you say about behaviour of users?
- What is the consequence of users' actions on the IT policy?
- What will you suggest or recommend as a panacea for the controversies surrounding the policies of IT?
- How would you describe the policy that you said should be streamlined to the culture of IT?
- What is the position of right guidance in IT policy?
- How would right guidance affect the internet usage?
- In what ways will this guidance benefit people generally?
- What is the reality now in terms of internet usage compared to the expectations?
- What is 'SWOT' in IT?
- What is your experience about people's behaviour nowadays?
- What is the implication of 'guidance of Allah' in human behaviour?
- Do you fear Allah without the Guidance of Allah?
- How do you as the Head of Islamic organization make non-Muslims to follow Islamic teachings without forcing them to proclaim to be Muslims?
- How would you describe right guidance in relation to your profession?
- What is your stake about right guidance to be correct principles or correct laws or correct rules that are used to direct or drive the behaviour of people?
- What is right guidance in your *Takaful* organization?
- With what consequence is right guidance in your *Takaful* organization?
- When does right guidance occur your *Takaful* organization?
- How do you feel whenever there is change in the guidelines?
- How does right guidance reflect in your job?
- How does right guidance affect your interactions with costumers?
- How does right guidance affect your returns for your organization?

Appendix F (Continue)

Interview Questions for *Providential Steering* Formal Grounded Theory Phase

- How does right guidance affect religion in your organization?
- In which way does right guidance makes you respond to expectations of people?
- What is the reality of right guidance about your company?
- What do you expect that right guidance will do to *Takaful* business in the future?
- Do you mean that guidelines in form of right guidance can help in provision of good information technology and economic inputs?
- Do you mean that *Takaful* guidelines are right guidance? (*Probe*)
- What can you say about behaviour of people in general?
- What do you think would be the reward that will make people to act positively?
- How do you think spirituality will shape or direct behaviour of people?
- How do you see spirituality?
- How can we get the knowledge of spirituality?
- What else do you think will happen when you have the knowledge?
- How do you know that they are obedient? (*Probe*)
- How do we know that they do that on their own?
- As a student, what do you understand by right guidance?
- What guides you as a student? (*Probe*)
- What directs your behaviour during interactions with both your co-students and your teachers?
- What is your experience about behaviour of people in relation to your profession?
- What do you think would change or improve people's behaviour in that regards? (What do you think would make people to be rational?)
- How do you think such re-orientation would work well? (How do you think such re-orientation should be done? – What do you think should be done to re-orientate people?) (*Probe*)
- What is the answer to irrational behaviour (i.e. Irrationality as you referred to it)?
- What do you think is the position of right guidance in the economic behaviour of people?
- What do you think that the knowledge of Economics will do in the behaviour of people?
- How would you describe rationality in simple terms?
- What do you think is the association between religion, spirituality, and rationality?
- What impact do you think that right guidance has for economic behaviour of people?
- What is your experience about behaviour of people in recent time?
- How has the use of internet affected or shape your behaviour?
- What is your position about manual search and internet search in respect to human behaviour?
- Is this choice of yours helping at most in your professional career and studies? Can I know what you mean by that is a 'great guidance'?
- What does right guidance mean in Buddhism?
- As a Buddhist, how do you behave to show that you are rightly guided?
- As a Buddhist, what do you think is the most important for you to be able to be rightly guided? (*Probe*)
- With what consequence is right guidance to Buddhism?
- As a Buddhist, how do you behave to show that you obey the laws or scripture(s) in Buddhism?
- How would you describe right guidance for teaching profession?
- What can we consider to be the components of right guidance in teaching profession?
- How can we describe the actions and the consequence of right guidance in the teaching profession?
- How does right guidance shape your teaching methods?
- What are the consequences of right guidance to your teaching skills?
- How would you describe what right guidance means to you?
- What guides your parental behaviour?
- What guides you towards giving your daughter the guidance?
- What are your reactions towards her whenever she does something wrong?
- How would you describe right guidance in your relationship with your mother?
- Would you explain what right guidance is in that relation? (*Probe*)

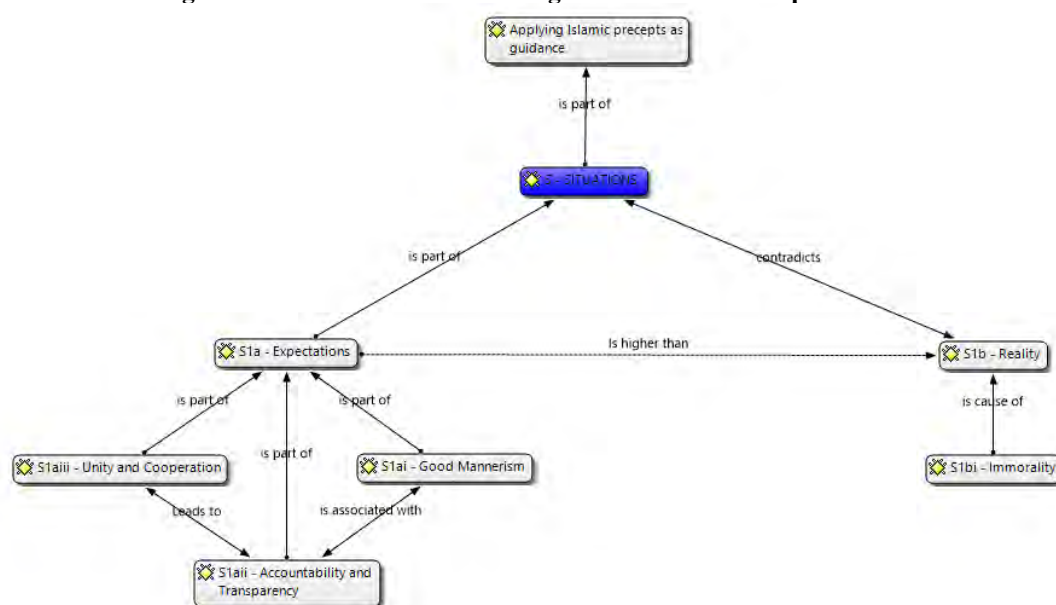
Appendix F (Continue)

Interview Questions for *Providential Steering* Formal Grounded Theory Phase

- What has been the consequence of your interactions with your mother?
- Could you please tell me your behaviour towards your mother?
- How do you cope with her if she annoys you? (*Probe*)
- How would you advise people to behave towards their parents?
- What guides you in your operations as a Credit Analyst?
- How would you describe right guidance for your operations?
- With what does right guidance occurs in terms of your operations?
- What does right guidance portend to you that made you not to change your judgement towards the project?
- Would you please explain how those regulations influence your behaviour as Credit Analyst? (*Probe*)
- Why do you think we should have right guidance for the organization?
- What guides you in your marital relationship?
- How would you describe right guidance in your marriage?
- What are the behavioural actions that right guidance affords you in your marriage?
- Could you please tell me some of the behavioural actions that right guidance affords you in your marriage?
- Do you in anyway express any bad behaviour in your marriage? (With what consequence is right guidance in your marriage?)
- How do you describe right guidance in politics?
- What are those right guidance factors that direct your behavioural conduct in politics?
- What are the behavioural patterns that right guidance avail you with?
- From your personal experience, when did you apply right guidance in your political career? (*Probe*)
- Why is right guidance relevant in the performance of your duties as political office holder?
- What did you experience as consequence of right guidance in politics? (*Probe*)
- What do you think that made those politicians to pursue their selfish interests instead of the interests of the people they represent?
- What is right guidance in Arabian culture?
- Where does right guidance occur?
- How does right guidance occur?
- When does right guidance occur?
- How do you describe right guidance in terms of dealing with non-Muslims?
- Why does right guidance occur?
- With what consequence does right guidance shapes your behavioural disposition?

Appendix G

A diagram that indicates abductive logic for abstract concept of *Situations*



Note: From the participants' responses the abstract concept and its attached abstract categories and sub-categories were connected through abductive reasoning and constant comparison with a verse in Surah Hajj (i.e., Q. 22: 78). The researcher at various times hypothesized about most plausible way to stem recurring pattern in the data in particular to this abstract concept. 27 quotations that account for responses of participants on effects of religiousness/religiosity and spirituality (or better still, ISC) on behavioural performance heightened emergence of the abstract concept *Situations*, which explains that for Muslim managers to be recognized as demonstrating positive/good behavioural disposition, they must demonstrate good mannerism that is associated with accountability and transparency in the discharge of their responsibilities. And doing that leads to unity and cooperation between Muslim managers and stakeholders in/of the organization.

However, responses of participants indicate that though *Expectations* of the *Situations* for ISC behavioural disposition are encouraging notwithstanding, the *Reality* of many Muslim managers in present times across the globe is worrisome and this is caused by *Immorality* demonstrated by several Muslim managers. So, *Applying Islamic Precepts as Guidance* is the ultimate to improve Muslim managers' behavioural disposition and to make them ISC compliant.

Appendix H

List of Participants' Names for SGT Phase

Name	Highest Qualification	Designation	Location
Prof. Muhammad Sani Zahradeen	PhD	Grand Chief Imam	Kano State Central Mosque.
Engr. Al-Amin Yusuf Lukman	MSc	Air Training Officer (Rtd.)	A303 Flying Training School, Nigerian Air Force Base, Kano.
Alh. Kuwata Goni	MSc	General Manager	Tahir Guest Palace, Kano.
Dr Saidu Ahmad Dukawa	PhD	Senior Lecturer (Political Science)	Political Science, BUK.
Dr Bashir Aliyu Umar	PhD	Chief Imam	Al-Furqan Charity Centre, Kano
Dr Aliyu Yunus Muhammad	PhD	Chief Imam	Usman Bn Affan Islamic Trust Centre, Kano.
Dr Mansur Ibrahim Mukhtar	PhD	Faculty Dean (Mgt. Science)	North-West University, Kano.
Grand Khadi Ahmad Tamim Abdullahi	Adv. Dip. Law (Shariah)	Grand Khadi (RTD.)	Shariah Court, Jigawa State.
Dr Aliyu Musa	PhD	HOD (Curriculum & Education)	North-West University, Kano.
Dr Bashir Galandanci	PhD	Faculty Dean (Inf. & Sci. Tech)	Bayero University Kano
Dr Bala Muhammad	PhD	Former Special Assistant	Directorate of Societal Orientation, Kano.
Dr Muhammad, Ibrahim Nuradeen	PhD	Director	Sa'adiyya Waqf Foundation, Kano.
Dr Muhammad I.S. Dalhatu	PhD	HOD (Shari'ah/Islamic Law)	North-West University, Kano.
Sheikh Ibrahim Khalil	ADPA	Chairman	Council of Ulama, Central Office Kano.
Sheikh Muhammad Bn Usman	PhD	Chief Imam	Sahaba Mosque, Kano.
Alh. Umar Namadi	MSc	Hon. Commissioner	Ministry of Finance, Jigawa.

Appendix I

List of Participants' Names for FGT Phase

Name	Highest Qualification	Profession	Country of Origin	Religion
Dr Mohammed Ahmed Taiye	PhD	Information Technologist	Nigeria	Islam
Prof. (Madya) Dr. Ismail Ishak AbdulRahman Mohammed	PhD	Administration / Lecturing	Malaysia	Islam
Prof. (Madya) Dr. Selvan Perumal	MSc	Public Servant	Algeria	Islam
Lt. Col. Musa Bin Bari	PhD	Lecturing	India	Hindu
Dr Alias Mat Nur	-	Security	Malaysia	Islam
Assoc. Prof. Dr Ariffin Abdul Mutalib	PhD	Lecturing	Malaysia	Islam
Dr Hasbullah Ashari	PhD	Lecturing	Malaysia	Islam
Mrs. Hafsat Bada	MSc.	Teaching	Nigeria	Islam
Mr. Suheil Said Yassin	MSc	Public Servant	America	Non-Religious
Dr Eyenubo A. Samuel	PhD	Accountant	Nigeria	Christian
Prof. (Madya) Dr Selamah Mamour	PhD	Lecturing	Malaysia	Islam
Mr. Supean	-	Insurance Broker	Malaysia	Islam
Mr. Mathan, M.	First Degree	Teaching	Malaysia	Christian
Mr. Musibau, Hammed O.	MSc	Entrepreneur	Nigeria	Islam
Sheikh Oussama Atoui	MSc	ICT Consultant	Algeria	Islam
Lim Ching Yi	First Degree	Student	China	Buddhist
Dr Oyekola Ayoola	PhD	Lecturing	Nigeria	Christian
Dr Farida Shehu	PhD	Lecturing	Nigeria	Islam
Dr Noriza Binti Abd Aziz	PhD	Lecturing	Malaysia	Islam
Mr. Muhammad Abrar	MSc	Credit Analyst	Libya	Islam
Mr. Munir	MSc	Public Servant	Malaysia	Islam
Dr Hasan Al-Aidaros	PhD	Lecturing	Nigeria	Islam
			Yemen	Islam