

ACQUISITION AND MANIFESTATION OF COMPETENCE  
AMONG MUSLIM PROFESSIONALS IN MALAYSIA

MOHAMAD SHAH BIN KASSIM

UNIVERSITI TEKNOLOGI MALAYSIA

ACQUISITION AND MANIFESTATION OF COMPETENCE  
AMONG MUSLIM PROFESSIONALS IN MALAYSIA

MOHAMAD SHAH BIN KASSIM

A thesis submitted in fulfilment of the  
requirements for the award of the degree of  
Doctor of Philosophy (Management)

Faculty of Management  
Universiti Teknologi Malaysia

JANUARY 2016

Dedicated to:

Untuk Abah dan Emak. Hutang budi di bawa mati.

Untuk isteri, terima kasih atas sokongan dan pengorbanan.

Untuk anak-anak, ceria selalu.

Untuk ahli keluarga yang lain, terima kasih di atas sokongan moral dan spiritual.

## ACKNOWLEDGEMENT

Alhamdulillah, all praise to Allah Almighty, the Most Merciful and the Most Benevolent. Praise for our beloved *Rasulullah Salla Allahu 'Alayhi wa Sallam*.

This thesis would not have been possible without the support of many people. In particular, I would like to forward my gratitude to my supervisor, Dr. Norhalimah binti Idris, who read my numerous revisions and helped make sense of the confusion. I also would like to thank the management of the faculty and other faculty members for the support and understanding that had been granted to me for the past many years.

Additionally, I would like to thank my colleagues for the moral support given to me. I thank Helen, Ruzita, and Joyce among others. Finally I would like to thank all the participants for their time and experiences they shared with me.

## ABSTRACT

This thesis reports a study on acquisition and manifestation of competence among Muslim professionals in Malaysia. Muslim professionals have a significant role in developing a nation's socio-economy. They must be professionally competent and well versed in Islamic rules and regulations regarding their services to the society. However, information on Muslim professionals' understanding of competence concept based on empirical evidence is still insufficient and is not well addressed in the Islamic literature as compared to the Western literature. The main aim of this study was to develop a model of competence acquisition of Muslim professionals. The objectives were to investigate issues relating to the process of acquiring competence based on their professional experience; to determine the methods in acquiring competence; to understand the obstacles to the development of competence; and to suggest improvements to the existing professional development programmes. The overall design of the study was qualitative and applied the non-homogeneous purposive sampling method and adapted two types of data collection techniques: focus group discussions and in-depth interviews. Data collected were analyzed using content analysis and grounded theory analysis. A total of six Muslim professionals participated in two separate focus group discussions. For in-depth interviews, fifteen Muslim professionals were interviewed. Findings from Muslim professionals' understanding on the meaning of competence are simplified in two dimensions. Firstly, competence refers to the process of acquiring knowledge, skills and abilities to perform professional roles and tasks with *amanah* and *takwa*. Secondly, competence is a personal endeavour for an individual to transform internally and externally as a Muslim. Issues relating to the process of acquiring competence are classified into two contexts which are the individual conditions and external situational conditions. Within the individual conditions, three main issues emerged which are strong religious value, self-determination, individual learning strategies and self-reflection. In the external situational conditions, findings indicated four main issues which are the underlying Islamic values and the vicegerency concept of a man, professional standards and regulations and supportive organizational culture. The professionals adopted various strategies in acquiring competence which includes learning from others, nurturing orientation, continuous learning strategies and getting more from the hands-on experience. This study has contributed to the understanding of Muslim professionals on their concept of competence and their strategies in acquiring competence. This study has contributed to the development of a model of competence acquisition amongst Muslim professionals in Malaysia.

## ABSTRAK

Tesis ini melaporkan kajian mengenai pemerolehan dan manifestasi kompetensi di kalangan profesional Muslim di Malaysia. Profesional Muslim mempunyai peranan yang penting dalam memajukan sosioekonomi sesebuah negara. Mereka sewajarnya berperanan sebagai profesional yang kompeten dan memiliki kefahaman yang mencukupi mengenai undang-undang dan peraturan Islam khususnya di dalam perkhidmatan mereka kepada masyarakat. Walau bagaimanapun, maklumat kefahaman profesional Muslim ke atas konsep kompeten berdasarkan bukti-bukti empirikal di dapati masih kurang dan tidak dibincang secara mendalam di literatur Islam berbanding literatur Barat. Tujuan utama kajian ini ialah untuk membangunkan model pemerolehan kompetensi di kalangan profesional Muslim. Objektif-objektif kajian ini ialah untuk menyelidiki isu-isu berkaitan cara mendapatkan kompetensi berdasarkan pengalaman profesional mereka; untuk mengetahui kaedah memperoleh kompetensi; untuk mengetahui halangan-halangan dalam pembangunan kompetensi dan untuk mencadangkan penambahbaikan kepada program pembangunan profesional semasa. Keseluruhan rekabentuk kajian ini bersifat kualitatif dan menggunakan kaedah pensampelan bertujuan bukan-homogen dengan menggunakan dua jenis kaedah pengumpulan data: diskusi fokus berkumpulan dan temuduga mendalam. Data yang dikumpul telah dianalisa menggunakan kaedah analisa kandungan dan teori *grounded*. Seramai enam orang profesional Muslim terlibat di dalam dua sesi berasingan diskusi fokus berkumpulan. Untuk temuduga mendalam, seramai limabelas orang profesional Muslim telah ditemuduga. Hasil kajian daripada kefahaman profesional Muslim mengenai maksud kompetensi diringkaskan kepada dua dimensi. Pertama, kompetensi merujuk kepada proses memiliki pengetahuan, kemahiran dan keupayaan untuk melaksana peranan dan tugas profesional dengan amanah dan takwa. Kedua, kompetensi adalah usaha peribadi seseorang untuk berubah secara dalaman dan luaran sebagai seorang Muslim. Isu-isu berkaitan proses memperoleh kompetensi terbahagi kepada dua konteks iaitu konteks individu dan konteks persekitaran situasi. Dari segi konteks individu, tiga isu utama timbul iaitu nilai keagamaan yang kuat, sifat kesungguhan diri, strategi pembelajaran individu dan refleksi diri. Di dalam konteks persekitaran situasi, hasil dapatan menunjukkan empat isu utama iaitu nilai asas Islam dan konsep sebagai khalifah, amalan dan peraturan profesional, dan sokongan budaya organisasi. Profesional menggunakan pelbagai strategi di dalam memperoleh kompetensi iaitu belajar daripada orang lain, orientasi pemupukan, strategi pembelajaran secara berterusan dan pengalaman di lapangan. Penyelidikan ini telah menyumbang kepada pemahaman terhadap profesional Muslim mengenai konsep mereka mengenai kompetensi dan strategi-strategi mereka dalam memperoleh kompetensi. Kajian ini telah menyumbang kepada pembangunan model pemerolehan kompetensi di kalangan profesional Muslim di Malaysia.

## TABLE OF CONTENTS

CHAPTER	TITLE	PAGE
	DECLARATION	ii
	DEDICATION	iii
	ACKNOWLEDGEMENT	iv
	ABSTRACT	v
	ABSTRAK	vi
	TABLE OF CONTENTS	vii
	LIST OF TABLES	xvi
	LIST OF FIGURES	xviii
	LIST OF APPENDICES	xix
<b>1</b>	<b>INTRODUCTION</b>	<b>1</b>
	1.1 The Research Setting	1
	1.2 Background of the Study	3
	1.3 Statement of Problem	6
	1.4 Research Aim, Objectives and Questions	
	1.4.1 Research Objectives	9
	1.4.2 Research Questions	10
	1.5 Significance of the Study	10
	1.6 Definition of Key Terms	11

	1.7 The Scope and Limitations of the Study	11
	1.8 The Organisation of the Report	12
<b>2</b>	<b>LITERATURE REVIEW</b>	<b>15</b>
	2.1 Introduction	15
	2.2 Western Perspectives on Competence: Terms and Definitions	17
	2.3 Western Approaches on the Understanding of Competence	20
	2.3.1 The Behavioural Approach	21
	2.3.1.1 Boyatzis's Competencies for 21 <sup>st</sup> Century	21
	2.3.1.2 Schroeder's High Performance Competencies	23
	2.3.1.3 Spencer and Spencer's Generic Managerial Model	24
	2.3.1.4 Cockerill's Eleven High-performance Managerial Competencies	26
	2.3.1.5 Dulewicz and Herbert's Supra Competencies	27
	2.3.2 The Functional or Standard Approach	29
	2.3.3 The Situational Approach	31
	2.3.4 The Technical-Rational Approach	32
	2.3.5 The Reflective Practitioner Approach	33
	2.3.6 Meta-competencies Approach	33
	2.3.7 Phenomenography approach	34
	2.3.8 Holistic Approach	34
	2.4 Competence Acquisition and Development	37



2.5 Islamic Perspectives on Competence	41
2.5.1 The Concept of Vicegerency	42
2.5.1.1 Relationship with Allah s.w.t (Hablumminallah)	43
2.5.1.2 Relationship with the Society, Organization and Environment (Hablumminnas)	43
2.5.2 Definition of Competence	45
2.5.3 Sources from <i>al-Quran and Hadith</i>	46
2.5.4 Competence from Other Islamic literature	50
2.5.5 Competence in Islamic Law	52
2.5.6 Competence in Islamic Philosophy	53
2.5.7 Competence at the Workplace	53
2.5.8 Conclusion	55
2.6 The Islamic Perspective on Training and Development	56
2.7 The Western View on Professionals and the Profession	61
2.8 The Different Types of Professionals	63
2.8.1 The Professional Environment	64
2.8.2 Professional and Competence Development	65
2.9 A Model of Professional Competence	67
2.10 Islamic View on Profession and Professionals	71
2.10.1 Professional Bodies and Ethics	73
2.10.2 Muslim Professionals in Malaysia	74
2.11 General Theories	77
2.12 Learning Theories	77
2.12.1 The Behaviourism	79
2.12.2 The Cognitive Theories	80

	2.12.3 Other Approaches	80
	2.13 Social Learning Theory	83
	2.13.1 Situated Learning Theory and Legitimate Peripheral Participation	84
	2.13.2 Communities of Practice (COP)	85
	2.14 Learning According to the Islamic Perspectives	86
	2.15 General Summary of the Literature Review	92
	2.16 Context of the Study	93
<b>3</b>	<b>RESEARCH METHODOLOGY</b>	<b>95</b>
	3.1 Introduction	95
	3.2 Research Paradigm	95
	3.3 Research Approach	97
	3.4 Focus Group Discussion (FGD)	100
	3.4.1 Selection of FGD Participants	101
	3.4.2 The Modus Operandi of the Exploratory Focus Group Discussions	102
	3.4.3 FGD Protocol	105
	3.5 Reflections on Focus Group Discussions	106
	3.5.1 FGD Served as a Significant Tool for an Exploratory Stage of a Study	106
	3.5.2 The Management of FGDs	106
	3.5.3 FGD Analysis	107
	3.6 In-depth Interviews	107
	3.6.1 Selection of the Respondents	108
	3.7 The Modus Operandi of the In-depth Interviews	110
	3.8 Grounded Theory	114
	3.9 Data Analysis	115
	3.10 Triangulation	117

Roles and Tasks with <i>Amanah</i> and <i>Taqwa</i>	142
5.2.2 Competence as a Personal Motivation to Acquire New Level of Professional Competence	145
5.3 Issues in Acquiring Competence	147
5.3.1 Multiple Dimensions of Individual Strategies of Acquiring Competence	147
5.3.1.1 Informal Learning Approaches	147
5.3.1.1.1 Learning From Experienced Others	148
5.3.1.1.2 The Adoption of the Nurturing concept i.e. <i>Tarbiyah</i> in Competence Development	151
5.3.1.1.3 Continuous On-the-job Training	153
5.3.1.1.4 Getting the Most from Hands-on Experience	155
5.3.1.2 Strong Religious Values and Background	157
5.3.1.2.1 Strong Commitment to Religious Obligation and Values	157
5.3.1.2.2 Embracing Competence Concept as <i>Ibadah</i>	159
5.3.1.3 Self-determination as a Basis for Continuous Competence	160
5.3.1.3.1 Having a Career Goal as a Drive for Future Competence Development	160
5.3.1.3.2 Strong Intrinsic Motivation	162

<b>4</b>	<b>FINDINGS FROM THE FOCUS GROUP</b>	
	<b>DISCUSSIONS</b>	<b>119</b>
	4.1 Introduction	119
	4.2 Defining Competence	119
	4.2.1 Performing Professional Roles with Sincerity (Ikhlas)	120
	4.2.2 Accountability and Responsibility	121
	4.2.3 The Passion for Doing Work	123
	4.2.4 Good Disciplined in Terms of Soul and Mind	124
	4.2.5 Acquired the Necessary Knowledge, Skills and Abilities	125
	4.2.6 Getting the Recognition	128
	4.3 Acquiring Competence	130
	4.3.1 Having Inner-discipline	130
	4.3.2 Individual Professional Responsibility in Pursuing Competence	131
	4.3.3 Organizational Culture and Support	132
	4.3.4 The Roles of Mentors	133
	4.3.5 Having Sufficient Field Experience	134
	4.3.6 Summary of the Findings from the Focus Group Discussions	136
	4.4 Findings from the Written Exercise	137
<b>5</b>	<b>FINDINGS FROM THE IN-DEPTH INTERVIEWS</b>	<b>141</b>
	5.1 Introduction	141
	5.2 The Muslim Professionals' Understanding of Competence	141
	5.2.1 Having Acquired the Combination of Knowledge, Skills, Abilities and Sufficient Field Experience to Perform Professional	

5.3.1.2.2 Individual's Very Proactive Attitude	163
5.3.1.4 Reflection On-action on the Roles of Professional and as a Muslim	166
5.3.1.4.1 Reflection on Effectiveness in Performing Professional Roles	166
5.3.1.4.2 <i>Muhasabah</i> as a Way Forward to Become Competent Muslim Professionals	168
5.3.2 The Dynamics of External Environments That Influence the Competence Acquisition of Muslim Professionals	171
5.3.2.1 The Influence of Islamic Guiding Principles on Muslim Professionals' Behaviours	172
5.3.2.2 Professional's Adaptability to the Dynamics of the Profession and Industry	174
5.3.2.2.1 The Alignment of Competence Level with Professional Standards and Practices	175
5.3.2.2.2 The Needs to Remain Competent in the Industry	178
5.3.2.3 The Importance of Conducive Organizational Culture Towards Competence Development of Muslim Professionals	181
5.3.2.3.1 Supportive Organizational	

	Culture	182
	5.3.2.3.2 The Effect of Socialization and Orientation	185
<b>6</b>	<b>DISCUSSION OF KEY FINDINGS</b>	<b>188</b>
	6.1 Introduction	188
	6.2 Summary of Key Findings from Focus Group Discussions (FGD)	188
	6.3 Summary of Key Findings from Written Exercises	189
	6.4 Summary of Key Findings from In-depth Interviews	190
	6.5 Triangulation of Data From Focus Group Discussions, Written Exercises and In-depth Interviews	192
	6.6 Discussion of the Broad Themes	200
	6.6.1 The Meaning Making of Competence	201
	6.6.1.1 Competence as Having Acquired the Knowledge, Skills and Abilities to Perform Professional Roles and Tasks with <i>Amanah</i> and <i>Taqwa</i>	201
	6.6.1.2 Competence as a Personal Endeavour for Oneself to Transform Internally and Externally as a Muslim	205
	6.6.2 Issues Surrounding Competence Acquisition	206
	6.6.2.1 Individual Learning Strategies	206
	6.6.2.2 Strong Religious Values	209
	6.6.2.3 Self-determination	211
	6.6.2.4 Self-reflection	212
	6.6.2.5 Underlying Islamic Values and the Vicegerency Concept of a Man	214

	6.6.2.6 Professional Standards and Regulations	216
	6.6.2.7 Supportive Organizational Culture	217
<b>7</b>	<b>CONCLUSIONS AND RECOMMENDATIONS</b>	<b>225</b>
	7.1 Introduction	225
	7.2 Overall Conclusions	225
	7.3 Recommendations	228
	7.3.1 Development and Description of Model of Competence Acquisition of Muslim Professionals	228
	7.3.2 Embrace the Holistic Definition of Competence and Suitable Individual Learning Strategies	234
	7.4 Research Contribution and Implications	239
	7.5 Further Research Recommendations	239
	7.6 Reflection on Research Activities	240
	7.6.1 Reflections on Grounded Theory Methodology	240
	7.6.2 Reflection on Data Collection (Focus Group Discussions and In-depth Interviews)	241
	7.6.3 Reflection on Data Analysis	241
	7.6.4 Reflection on Limitations of Study	242
	7.7 Final Conclusion	242
	<b>REFERENCES</b>	<b>244</b>
	Appendices A-E	263-267

### LIST OF TABLES

TABLE NO.	TITLE	PAGE
2.1	The use of competency by various groups	17
2.2	Summary of definitions of competency and competencies	19
2.3	Typologies of meaning and purpose of the term competency	20
2.4	Boyatzis's competencies for the 21 <sup>st</sup> century	22
2.5	Schroder's High Performance Competencies	24
2.6	Spencer and Spencer's Generic Managerial Model	25
2.7	Cockerill's eleven high-performance managerial competencies	26
2.8	Dulewicz and Herbert 45 competencies	28
2.9	Twelve (12) Supra-competencies	29
2.10	MCI's Personal Competence Model	30
2.11	Job Competence Model	31
2.12	Summary of the situational approach competencies	32
2.13	A summary on the Western approaches on the understanding of competence	36
2.14	Cheetham and Chivers's twelve learning mechanism of informal professional learning	38
2.15	Dreyfus and Dreyfus model of skill acquisition	40
2.16	Examples of values and principles from al-Quran	47
2.17	Examples of values and principles from hadith	49



2.18	Summary of competence definition from the Western and Islamic perspectives	56
2.19	Schein's criterion of professional	62
2.20	Janib's criterion of profession and professional	63
2.21	The factors in the environment affecting professionals	65
2.22	Al-Zanurji's model of learning	90
2.23	A Summary of the Western and Islamic perspectives on the concepts of competence, competence acquisition and learning	93
3.1	List of FGD participants' background	104
3.2	Cheetham and Chivers's typology of six functional groups	109
3.3	Respondents' clusters, profession and credentials	112
3.4	An example of coding	116
4.1	Summary of common issues from the focus group discussions 1 and 2 in defining competence	136
4.2	Summary of the issues arising from focus group discussions 1 and 2 on acquiring competence	137
5.1	Multiple dimensions of individual strategies of acquiring competence	171
5.2	The situational context, i.e. the environment that influenced the Muslim professionals' practices and behavior	187
6.1	List of findings from in-depth interviews	191
6.2	The comparison of issues arising from focus group discussions, written exercise and in-depth interviews of Muslim professionals	195
6.3	A list showing reorganization of the findings into categories and new themes on acquiring competence	197
6.4	Summary of existing and extended literature in the discussion of the main themes in the findings	219

## LIST OF FIGURES

FIGURE NO.	TITLE	PAGE
2.1	Boyatzis's theory of action and job performance	22
2.2	The environment of a professional	65
2.3	Professional competence model	68
2.4	Levels within the personality structure	69
2.5	Muslim share in selected professions in Malaysia (%)	75
2.6	The process and dimensions of learning	78
3.1	Research activities	99
6.1	An illustration of findings from the study concerning individual and external situational conditions in acquiring competence for Muslim professionals	199
6.2	An illustration of findings from the study concerning individual and external situational conditions that exist for Muslim professionals in acquiring competence and summary of the contribution to this study	223
7.1	An illustration on an ideal situation of competence acquisition when each component is aligned and correspond to each other	232
7.2	An illustration on the worst case scenario of competence acquisition when each component do not align and correspond to each other.	233

**LIST OF APPENDICES**

<b>APPENDIX</b>	<b>TITLE</b>	<b>PAGE</b>
A	Focus Group Discussion Protocol	263
B	In-depth Interview Protocol	264
C	An example of open coding using Nvivo	265
D	An example of axial coding	266
E	The written exercise	267

## CHAPTER 1

### INTRODUCTION

#### 1.1 The Research Setting

The Global Competitiveness Report for 2014-2015 and the Corruption Perception Index 2014 portrayed an unfavourable scenario about the state of Muslim countries in the world (World Economic Forum, 2014). Based on the competitiveness report, only three Islamic countries made up to the top 20. The countries were United Arab Emirates, Qatar and Malaysia. In contrast, some members of the Organization for Islamic Countries (OIC) were classified as most corrupt nations while other members are struggling to overcome the corruption issues as reported in the Corruption Perception Index (Transparency International, 2015). This scenario serves as an indicator of lack of competitiveness of Islamic countries, i.e. Muslim professionals than the rest of the world. In addition to the corruption index, the report also highlighted the ineffectiveness and inefficiency of governance in those countries.

Incompetent and misconduct of the professionals contribute to ineffective management which cause waste of fund, bad image and reputation to the profession. It was reported that incompetent professionals in public and private organizations are responsible for waste of fund amounting to billions of dollars (Jabatan Audit Negara, 2013; Riedl, 2010; KPMG, 2013). They were also responsible for tarnishing the image of their profession when failed to behave ethically.

This is due to the dynamic professional environment that keeps changing and requiring professionals to be competent from time to time (Willis and Dubin, 1990). However, most of the written works regarding competence has been predominantly written by the Anglo-Saxon scholars across the US and Europe. Islam on the other hand, has its own interpretation of competence, and these concept can be traced in the Quran and the traditions of the Prophet Muhammad (pbuh) and his companions.

Post Sept 11, 2001, the interest towards Islamic knowledge, culture and heritage has increased. Besides the lame stereotyping that all terrorists are Muslim, more individuals are keen on learning about Islam, its religion and influence on culture, society, economy and politics. Such interest came not only from the non-Muslims but also Muslims who feel obligated to clear the image of Islam and those who want to learn more about the religion and be able to contribute towards human civilization (Morgan, 2007; Lyons, 2009).

To date, Islam has one of the biggest followings in the world (PewResearchCenter, 2009). Following the latest development, there is a high demand for Islamic finance, halal foods, Islamic tourism and education across the globe (Zeinelabdin, 2008; Monger and Rawashdeh, 2008). Business boundaries and challenges are far greater now than they were in yesteryears. For Muslim professionals, this phenomenon provides ample opportunities to participate in businesses and other activities (Bakimli, 2008). Therefore, professional Muslims are required to improve their level of professionalism and remain competent from time to time in order to prove to the world that Muslims are not as bad as what have been portrayed in the news. Consequently, there is a need for professional Muslims to acquire necessary competence not only as an obligation to the professional bodies but to the larger part of the societies.

## 1.2 Background of the Study

Within the Western perspectives, the origin of the term competence is said to have its origin in law, but the term competence and competencies are now widely used by a variety of groups such as psychologists, management theorists, human resource managers, educationists, politicians, legal practitioners and industrial psychologists (Hoffmann, 1999). According to the author, competence not only refers to various applications, but competence itself has various interpretations and meanings. Differences in interpretations of competence are evident between the US and the UK literature. For example, the meaning of competence in the US literature demonstrates a person-oriented focus, whereas in the UK literature, the meaning of competence is about the functional analysis of the job specifications (Moore *et al.*, 2002). For the past two decades, many attempts have been made by authors to provide a precise definition of competence and competencies. However, such attempts contribute to further unsettling unified understanding of the overall concept of competence. In one aspect, competence is defined as an individual's capabilities or abilities (Boyatzis, 2008a) or else known as underlying characteristics of an individual that is contributing to effective and/or superior performance in a job or situation (Spencer and Spencer, 1993).

Authors like Iversen (2000), Cheetham and Chivers (2005) and Idris (2008) provide detailed descriptions of several approaches of understanding competence. The main approaches are behavioral or personal competence, functional/standard competence and the situational approach. Other approaches include the technical-rational, the reflective practitioner, meta competencies, phenomenography and holistic.

Within the civil service in Malaysia, the Public Services Department (Jabatan Perkhidmatan Awam -JPA) classifies competence into two categories, which are generic

competencies and functional competencies (JPA, 2004). Meanwhile, Junaidah (2008) in her study identifies three categories of competencies, which are communication, managerial and job knowledge competencies.

From the Islamic perspective, the literature offers several explanations on the competence concept (Sharfuddin, 1987; Ali, 2005; Nik Mutasim *et al.*, 2014). A review of Islamic literature suggests the application of competence can be classified into several perspectives namely in Islamic law, Islamic philosophy and workplace competence. All these perspectives are discussed in detail in Chapter Two.

More recent Muslim authors such as Sharfuddin (1987), Shaharom (1997), Ali (2005), Nor 'Azzah (2006), Junaidah (2007), Ilhaamic (2009), and Nik Mutasim *et al.* (2014) gave their views on competence concept from the Islamic perspectives which have similar meanings to the competence elements as highlighted by the Western and contemporary literature. The concept of vicegerency (*khalifah*) in the Quran serves as the basic principle which introduces the concept of competence.

In the Quran, a verse in *surah Al-Qasas: 26* introduces the word *al-qawi*, which literally means strong, powerful, might, and potent and as such these meanings are very close to the competence concept (Al-Mawrid Dictionary, 1999). Other evidences in the Islamic literature concerning competence can be traced from the traditions of the Prophet (pbuh), and his companions. Researchers such as Shaharom (1997), Ali (2005), Noor Azzah (2006), Junaidah (2007) and Ilhaamic (2009), provide further evidence on the essential characteristics of competent individuals. According to these authors, some of the essential characteristics of competent individuals are piety, good *akhlaq*, team work, honesty, gratefulness, just, trustworthy, responsible, well-experienced, decency, good historical family background, sound ideas and good management. In summary, the

competence concept in the Western perspective is developed mainly through the experiences and knowledge of professionals and also through the value of thoughts and cultures of the authors discussing the topic, whereas in Islamic perspective, the competence concept is based on the divine principles of Quran and hadith (Nik Mutasim et. al. 2014).

Despite the large body of literature in the U.S and U.K concerning competence, there is still little emphasis in investigating how competence can be learned and acquired. Whereas in the Islamic literature, there is a dearth of literature dedicated to the issue of competence and how competence can be learned and acquired due to the nature of the literature which inter-crosses and overlaps under the role and behaviour of vicegerence of man concept. According to Tayeb (1997) and Mellahi et. al. (2006) there is a gap in management research particularly in investigating the relationship between religion and management and the lack of role in human resource managers in facilitating training and development. Thus this study is dedicated to fill-up the gap by investigating the role of Islamic values and principles on the development of competence amongst the professional Muslims in Malaysia. Furthermore this study is dedicated to explore the training and development strategies adopted by professionals in acquiring competence.

While most previous studies on competence are mainly focused on top team management level and managers, there should be an equal interest shown towards professionals. The importance of professionals to be competent is also highlighted by earlier authors such as Willis and Dubbin (1990) and Watkins and Drury (1995). For example, a study on how professionals acquire competence has been conducted by Cheetham and Chivers (2005). Meanwhile, Idris (2008) conducted research on management trainees who are sitting for professional qualification, namely, the Chartered Institute of Management Accountants (CIMA). Cheetham and Chivers (2005) introduce a holistic model of professional competence in an attempt to identify the critical competencies for professionals.



This study, on the other hand, attempted to understand Muslim professionals and as attempt to provide an in-depth understanding of competence by illuminating Islamic values as an alternative to previous attempts made by other researcher such as Cheetham and Chivers (2005), Campbell (2007), Boyatzis (2008a) and Idris (2008).

In Malaysia, the emergence of Muslim professionals has been addressed by Welsh (2008). Welsh (2008), provides a snapshot on factors that contributed to the emergence of Muslim professionals in Malaysia. She presents the topography of Muslim professionals in which she argues that the nature and form of Islamic space have carved out by professionals within the society and the political impact that they brought in. Besides Welsh (2008), little is still on understanding how Muslim professionals view competence and how they acquire and develop their competence at the workplace.

### **1.3 Statement of Problem**

The competence concept in the Western perspective is developed mainly through the experiences and knowledge of professionals and also through the value of thoughts and cultures of the authors discussing the topic, whereas in Islamic perspective, the competence concept is based on the divine principles of Quran and hadith (Nik Mutasim et. al. 2014). Despite the large body of literature in the U.S and U.K concerning competence, there is still little emphasis in investigating how competence can be learned and acquired. Whereas in the Islamic literature, there is a dearth of literature dedicated to the issue of competence and how competence can be learned and acquired due to the nature of the literature which inter-crosses and overlaps under the role and behaviour of vicegerence of man concept. According to Tayeb (1997) and Mellahi et. al. (2006) there is a gap in management research particularly in investigating the relationship between religion and management and the lack of role in human resource managers in facilitating training and development.

Acquiring knowledge in Islam is compulsory for each individual Muslim and it has become an important tradition within the Islamic society. The tradition of acquiring knowledge in Islam do not just produced obedient Muslims, but it has also produced competent Muslim professionals for the past many centuries. Al-Hassani (2006) reported that during the period 800 A.D. to 1600 A.D, there were Muslim scientists, engineers and architects who built buildings that defied gravity and mathematicians who created algebra and algorithms. There were Muslim doctors who founded new cures for disease, astronomers who paved the way for space travel and exploration, and writers who wrote thousands of stories. Their profound work became the source of civilization (via renaissance) for the western world.

It was estimated that during the golden age of Islamic civilization, there were around 150,000 million scientists and technologist where about 40000 of the scientist and technologists were engaged in research & development (R&D) activities (Shami, 2003). However, the golden period of Islamic civilization began to diminish during the Ottoman period due to various reasons. It was suggested that main factor was the due to the inability of Muslim to adopt scientific attitude and since then, the Muslim community lost their competence in the field of science and technology. According to Shami (2003), beginning the 18th century the retransmission of modern science to the Muslims occurred as a result of Western colonization; whereby the colonizers in Muslim lands utilize (through education and training) native workers to assist them in benefiting much needed raw materials.

But despite the retransmission of modern science to the Muslim community, the progress made by the Muslims are still not convincing as evidenced from the annual competitiveness report. To make matters complicated, the report on corruption index portrayed a very negative reputation of Muslim communities. Despite various educational and development programs, very little progress were made by Islamic countries neither in the field of science and technology nor in the socioeconomic activities. However, there are some Muslim professionals whom have made significant achievement in their professional career and recognized internationally. For example, in

the case of Malaysia Muslim professionals, Dr. Afifi al-Akiti became the first Muslim Malaysian to be appointed as a fellow at the Oxford University, in the United Kingdom. In 2014, three Malaysian Muslim scientists, namely Prof Dr Abdul Latif Ahmad from Universiti Sains Malaysia's School of Chemical Engineering, Prof Dr Ishak Hashim from Universiti Kebangsaan Malaysia's Science and Technology Faculty and Prof Dr Saidur Rahman from Universiti Malaya's Engineering Faculty were recognized as amongst The World's Most Influential Scientific Minds.

These are among the few listed in the major stream of media. The over emphasize of media over the Western professionals have undermined the achievement of Muslim professionals. In addition there are still other Muslim professionals whom are performing excellently within their own professional field. However, little effort has been done in understanding their competence. As an attempt to provide empirical evidence that could help to bring light upon Muslim professionals and Muslim community at large, this study was designed to fill in the gap of the existing literature.

The following were some of the questions that need to be addressed:

What is the meaning of competence to them?

What are the techniques that they adopted in acquiring competence?

What are the issues related to acquiring competence?

Thus this study was dedicated to fill-up the gap by investigating the role of Islamic values and principles on the development of competence amongst the professional Muslims in Malaysia. Furthermore this study was dedicated to explore the training and development strategies adopted by professionals in acquiring competence. This study was designed by adapting to a qualitative approach in exploring the phenomenon. The qualitative approach is chosen due to its suitability and strengths as described by Denzin and Lincoln (2003) and Babbie (2004). The qualitative approach would allow the researcher to understand the influence of Islamic values and principles on competence development, the organizational and social context that affects professional development of competence. Further in-depth explanations of the suitability

and strengths of qualitative approach can be found in Chapter 3. In line with the suitability of qualitative research nature, this study explored the understanding of competence and its acquisition with selected Muslim professionals in Malaysia.

#### **1.4 Research Aim, Objectives and Questions**

The previous sections have highlighted the little focus or work done on professional competence from the Islamic perspective. Hence, the aim of this study was to develop a model of competence acquisition of Muslim professionals.

##### **1.4.1 Research Objectives**

The overall purpose of this study was to form an understanding of how Muslim professionals acquire and develop competence, and this was achieved through the following research objectives:

- To investigate issues relating to the process of acquiring competence by drawing on the experiences of Muslim professionals.
- To determine how competence is acquired among Muslim professionals based on a case study on a selected number of Muslim professionals in Malaysia.
- To determine what tends to obstruct the development of competence with respect to professionals learning at the workplace.
- To make recommendations to Muslim professionals on ways to acquire competence.
- To develop a suitable model that represents the process of competence acquisition of Muslim professionals.

### **1.4.2 Research Questions**

Based on the above objectives, the following research questions were outlined to address the research objectives:

Question 1: What are the issues relating to the process of acquiring professional competence and how might this be modelled?

Question 2: How competence is acquired based on a case study on a selected number of Muslim professionals in Malaysia?

Question 3: What are the challenges to the development of competence with respect to workplace learning of Muslim professionals?

Question 4: What types of development programs that could be suggested to improve Muslim professionals' level of competence?

Question 5: How can the work environments could be improved so that Muslim professionals can become professionally competent?

### **1.5 Significance of the Study**

This study is significant from two perspectives, which are theoretical and practical. This study is significant theoretically because it attempts to build a broader understanding about professionals, in particular Muslim professionals in Malaysia, and how they acquire competence within the context of their work practices. In addition, in-depth understanding of the meaning of competence from Muslim professionals would be later grounded to the Islamic literature in order to build up the substantive theory for the study.

From the practical side, the information gained from conducting the focus group discussions and in-depth interviews provided the principles in the development of a model of competence acquisition for Muslim professionals.

## **1.6 Definition of Key Terms**

The following terms are defined and used for the study:

**Competence:** Individual characteristics which include motives, traits, self-concepts, knowledge and skills that differentiates superior from average performance or effective from ineffective performance.

**Muslim:** A person who submits to Islam.

**Professional:** A person whose occupation is based upon a specialised study, training or experience; the purpose of which is to apply skilled service or advice to others, or to provide technical, managerial or administrative services to, or within, organisations in return for a fee or salary.

**Muslim Professionals:** Professionals who submit to Islam and follow the Islamic teachings and principles in offering and performing professional services.

## **1.7 The Scope and Limitations of the Study**

This study adopted a non-homogenous purposive sampling method recommended by Creswell (2005) based on two main criteria which are relevant to the study. In this study, all participants must be professionals and Muslims.

This investigation was limited to a selected number of Muslim professionals who were involved in this study. The meaning of the word competence and their understanding of these issues was restricted to the individual's personal interpretations of the word and their abilities in reflecting to their own informal learning experience. The review of the Islamic literature and discussions were limited to the available resources which are written in English and Bahasa Malaysia only. Therefore, such writings are restricted and inconclusive of any material that may be available elsewhere which may have been written in Arabic.

### **1.8 The Organisation of the Report**

This thesis is divided into six chapters. Chapter 1 serves to present an overview of the background of the study, research aim, objectives, research questions, limitations and significance of the study.

The literature review is presented in Chapter 2, and is divided into four sections. The first section provides a synopsis of the work on competence from the Western literature. In addition, it includes an overview of the main approaches of competence which are the behavioural approach, functional or standard approach and situational approach. Other approaches are technical-rational, reflective practitioner, meta-competencies, phenomenography and holistic. This is followed by a discussion of the literature on the acquisition and development of competence.

The second section provides a review of competence from the Islamic perspectives. This section also summarises the Islamic perspectives on training and development.

The third section of Chapter 2 explains the concept of profession and professional from the Western and Islamic perspectives. The Western perspectives on profession and competence cover the issue of professionals, environment, professional competence development and a model of professional competence. The discussion in this section continues with the Islamic perspectives on the professionals, professional bodies and ethics as well as an overview of Muslim professionals in Malaysia.

The final section of Chapter 2 is dedicated to learning theories. The first section describes the western perspectives of learning theories which include the social learning theory, situated learning theory and legitimate peripheral participation. The discussion continues to discuss the concept of communities of practice. The final section of this chapter discusses several concepts of learning according to Islamic perspectives.

Chapter 3 explains the research paradigm for this study, the research approach which employed focus group discussions and in-depth interviews. The following sections explain the selection process of participants for the focus group discussions and in-depth interviews. This section also explains the purpose, procedure and modus operandi for conducting the focus group discussions and the protocol and techniques involved for the in-depth interviews and the analysis techniques used. The final section describes the data management, the grounded theory approach analysis and the triangulation process.

Chapter 4 presents the findings from the focus group discussions and written exercises followed by Chapter 5 which describes the findings from the in-depth interviews.

Chapter 6 provide the summary of findings from the focus group discussions, written exercise and in-depth interviews. The chapter highlights the similarities and differences that arise from the three data collection techniques. It continues with the



explanations on the contribution made by this study to the body of knowledge and its implication. This is followed by an examination of further literature that would shed light on the new findings based on the empirical findings.

Chapter 7 is the final chapter for this report. The first section of the chapter addresses the research questions for this study and offers some recommendations of the study. Subsequently, a model for competence acquisition of professional Muslims is presented. The final section describes the research contributions and implications of the study, and some recommendations for future research.

## REFERENCES

- A.H. Fatimah Salwa; A.Mohamad Azahari & Joni Tamkin (2013). "An Empirical Evidence From Malaysia: What Makes The Muslim Entrepreneurs Succeed?" *International Journal of Economics and Finance*. 5: 94-104.
- Abd al Majid al Najjar(2000). "The Vicegerency Of Man: Between Revelation and Reason." Virginia. The International Institute of Islamic Thought.
- Abd al Majid al Najjar.(2000). *The Vicegerency of Man*. Herndon, VA. The International Institute of Islamic Thought.
- Abd. al-Latif al-Husayn. (2005). 'Abd al-Lat.īf al-H.usayn – Al-Amānah fī 'l-islām wa-āthāruhā fī 'l-mujtama' [Trust in Islam and its effects on society]. Islam and Civilisational Renewal. Kuala Lumpur. International Institute of Advanced Islamic Studies (IAIS). 2.
- Abdullah al-Ahsan and Young, S.B. (2008). *Guidance for Good Governance: Explorations in Quranic, Scientific and Cross-cultural Approaches*. Kuala Lumpur. International Islamic University Malaysia and Caux Round Table.
- Abu-Saud, Mahmoud (n.d.). The Methodology of the Islamic Behavioral Sciences. *The American Journal of Islamic Social Sciences*. 10 (3): 382-395.
- Adami, M.F. and Alice,K.(2005). "The Use of Triangulation for Completeness Purposes". *Nurse Researcher*. 12. 19.
- Adebayo, R.I. and Hassan, M.K.(2013). Ethical Principles of Islamic Financial Institutions. *Journal of Economic Cooperation and Development*. No. 34: 63-90.

- Ahmad Fauzi A.H. and Shaik Abdullah H.M.(2010). The Prophet (Peace be upon him) as a Model For Universal Peace and Justice. *INSIGHTS*. 02(2-3): 153-178.
- Ahmad Rafiki, Khalid Mohamed AlKhalifa and Imam Buchari (2014). "Islamic Human Capital and Firm Performance: An evidence of Small and Medium Enterprises in Bahrain." *International Journal of Business and Management*. 9: 173-181.
- Ahsan, M.M.(2010). The Prophet Muhammad (peace be on him) as Mercy Unto Mankind in the Context of 21<sup>st</sup> Century West. *INSIGHTS*. 2(4): 005-026.
- Akademi Pengurusan YAPEIM (2010). "Pengurusan Islami: Menghayati Prinsip dan Nilai Qurani." Kuala Lumpur. Yayasan Pembangunan Ekonomi Islam Malaysia.
- Al Zeera, Z.(2001). *Wholeness and Holiness in Education: An Islamic Perspective*. Herndon, VA. The International Institute of Islamic Thought.
- Al-Attas, S.M.N. (1985). *Islam, Secularism and The Philosophy Of The Future*. London, England. Mansell Publishing Limited.
- Al-Attas, S.M.N. (1990). *The Nature of Man and The Psychology Of The Human Soul*. Kuala Lumpur: International Institute of Islamic Thought (IIIT).
- Al-Edrus, S.M.D. (1993). *Epistemologi Islam: Teori Ilmu dalam al-Qur'an*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Al-Hassani, S.T.S, Woodcock, E. and Saoud, R. (2006). *1001 Inventions: Muslim Heritage in Our World*.(2<sup>nd</sup> edition). Manchester: FSTC.
- Ali, A. (1989). An Approach to the Islamization of Social and Behavioral Sciences. *The American Journal of Islamic Social Sciences*. 6 (1): 37-58.
- Ali, A. (2005). *Islamic Perspectives on Management and Organization*. Cheltenham, UK: Edward Elgar.
- Ali, A. and Al-Owaihan, A. (2008). Islamic Work Ethic: A Critical Review. *Cross Cultural Management: An International Journal*.15 (1): 5-19.
- Al-Jamal, M.A.M. (2000). *Ensiklopedia Ekonomi Islam (Jilid 1)*. Kuala Lumpur: Dewan Bahasa dan Pustaka.

- Alkanderi, L. (2001). *Exploring Education in Islam: Al-Ghazali's Model of the Master-Pupil Relationship Applied to Educational Relationships Within the Islamic Family*. Ph.D. Thesis. The Pennsylvania State University, USA.
- Al-Mawrid Dictionary. (1999). *English-Arabic; Arabic-English Dictionary*. Beirut, Lebanon. Dar El-Ilm Lilmalayin.
- Al-Yahsubi, Qadi 'Iyad ibn Musa (1992). *Muhammad Messenger of Allah: Ash-Shifa of Qadi 'Iyad*. Granada, Spain: Madinah Press.
- Ammara, M. (2009). *The Vicegerency of Man*. Islamic Educational, Scientific and Cultural Organization (ISESCO). Retrived 5 Nov, 2009, from <http://www.isesco.org.ma>.
- Amriah Buang. (1996). *Ke Arah Sintesis Islam dalam Geografi*. In: Wan Hashim Wan The and Mahyudin Haji Yahaya. *Sains Sosial dari Perspektif Islam*. (pp. 106-142).Kuala Lumpur: Penerbit UKM.
- Asham Ahmad. (2014). Ta'dib as Education in Islam: Islamic Education and Educational Process as Defined by the Concept of Ta'dib. *WISE Summer School*. UTM Skudai: CASIS UTM.
- Aydin, N. (2011). The 2008 Financial Crisis: A Moral Crisis of Capitalism. *African Journal of Business Management*. Vol.5 (22): 8697-8706.
- Babbie, (2004). *The Practice of Social Research* (10<sup>th</sup> ed.). California, USA. Thompson-Wadsworth.
- Bagley, F.R.C.(1964). *Al-Ghazali's Book of Counsel for King (Nasihat Al-Muluk)*.London. Oxford University Press.
- Bakar, O (1992). *Classification of Knowledge in Islam: A Study in Islamic Philosophies of Science*. Kuala Lumpur: Institute for Policy Research.
- Bakimli, E. (2008). Trends in International Merchandise Trade: A Review of The OIC Member Countries. *Review: Economic Cooperation and Development*. Statistical Economic and Social Research And Training Centre For Islamic Countries, Organization Of The Islamic Conference (SESRIC). Ankara, Turkey.

- Balai Ikhtisas Malaysia (1996). *Professional Career Guide*. Kuala Lumpur. Balai Ikhtisas Malaysia.
- Bandura, A. (1977). *Social Learning Theory*. New York: General Learning Press.
- Bandura, A. (1986). *Social Foundations of Thought and Action*. Englewood Cliffs, NJ: Prentice-Hall.
- Barab, S.A. and Duffy, T.M. (2000). *From Practice Fields to Communities Of Practice*. In: D.H. Jonasses and S.M. Land (eds.). *Theoretical Foundations of Learning Environments*. Mahwah (25-55). NJ: Lawrence Erlbaum Associates.
- Beekun, R.I.(2012). "Character Centered Leadership: Muhammad (Pbuh) As An Ethical Role Model For CEOs." *Journal of Management Development*. 31: 1003-1020.
- Benner, P. (1984). *From Novice to Expert: Excellence and Power In Clinical Nursing Practice*. San Francisco: Addison-Wesley.
- Bijli, S. M. (2004). *Early Muslims and Their Contribution to Science*. Delhi: Idarah-I Adabiyat-I Delli.
- Boam, R. and Sparrow, P. (1992). *Designing and Achieving Competency*. London: McGraw-Hill.
- Bowden, J. and Masters, G. (1993). *Implications for Higher Education of A Competency-Based Approach To Education And Training*. Canberra: AGPS.
- Boyatzis (2008b). A 20-Year View of Trying To Develop Emotional, Social And Cognitive Intelligence Competencies In Graduate Management Education. *Journal of Management Development*. 27 (1): 92-108.
- Boyatzis, R. E. (1982). *The Competent Manager: A Model for Effective Performance*. New York: John Wiley & Sons.
- Boyatzis, R. E. (2008a). Competencies in the 21<sup>st</sup> century. *Journal of Management Development*. 27 (1): 5-12.
- Bruner, J. (1996). "Toward a Theory of Instruction." Cambridge, MA. Harvard University Press.

- Bryman, A.(2012). *Social Research Methods* (4<sup>th</sup> edition). New York: Oxford University Press.
- Buysee, V., Sparkman, K.L. and Wesley, P.W. (2003). Communities of Practice: Connecting What We Know With What We Do. *Exceptional Children*. 69 (3): 263-277.
- Campbell, C. R. (2007). On The Journey Toward Wholeness In Leader Theories. *Leadership and Organization Development Journal*. 28 (2): 137-153.
- Carr, A.A., Jonassen, D.H., Litzinger, M.E. and Marra, R.M. (1998). Good Ideas To Foment Educational Revolution: The Role Of Systematic Change In Advancing Situated Learning, Constructivism And Feminist Pedagogy. *Educational Technology*. Jan-Feb.: 5-15.
- Casey, D. and Murphy, K.(2009). "Issues in Using Methodological Triangulation in Research." *Nurse Researcher*. 16, 40.
- Chaleby, K.S.(2001). *Forensic Psychiatry in Islamic Jurisprudence*. Herndon, VA. The International Institute of Islamic Thought.
- Chamberlain-Salaun, J., Mills, J. and Usher, K. (2013). "Linking Symbolic Interactionism and Grounded Theory Methods in a Research Design: From Corbin and Strauss' Assumptions to Action." *Sage Open*. July-September. 1-10.
- Cheetham, G. and Chivers, G. (2005). *Professions, Competence and Informal Learning*. Cheltenham, UK: Edward Elgar.
- Cheetham,G. and Chivers, G. (1996a). Professional Competence: Harmonising Reflective Practitioner and Competence-Based Approaches. *Conference on Professional Capability*. London.
- Cheetham,G. and Chivers, G.(1996b).Towards a Holistic Model of Professional Competence. *Journal of European Industrial Training*. 20 (5): 20-30.
- Chivers, G. (2007). "Professional Competence Enhancement via Postgraduate Post-Experience Learning and Development." *Journal of European Industrial Training*. 31: 639-659.

- Chong, E. (1997a). *An Empirical Model of Public Sector Managerial Competency in Singapore*, Unpublished DBA Thesis. Henley Management College, Brunel University.
- Chong, E. (1997b). *A Comparative Study of The Managerial Competences And Performance Of British Managers And Singaporean Public Sector Managers*. Henley Working paper.
- Cockerill, A. P. (1989). The Kind of Competence for Rapid Change. *Personell Management*. 21 (9): 52-56.
- Conlon, T. J. (2003). "A Review of Informal Learning Literature, Theory And Implications For Practice In Developing Global Professional Competence". *Journal of European Industrial Training*. 28: 283-295.
- Crawford, P. H. (2003). *Exploring the Development of Teaching Expertise: Novice and Expert Teachers' Reflections Upon Professional Development*. Ph.D. Thesis. North Carolina State University, USA.
- Creswell, J. W. (2005). *Educational Research: Planning, Conducting and Evaluating Quantitative and Qualitative Research*. (2<sup>nd</sup> ed.). Upper Saddle River: Pearson.
- Cross, J. (2006). Informal Learning: "Rediscovering the Natural Pathways That Inspire Innovation and Performance". New Jersey: John Wiley & Sons. 234-235.
- Cyranoski, D. (2014). *Stem-cell Scientist Found Guilty of Misconduct*. nature International Weekly Journal of Science (www.nature.com).
- Deci, E.L. & Vanstennkiste, M. (2004). "Self-Determination Theory and Basic Need Satisfaction: Understanding Human Development In Positive Psychology." *Ricerche di Psicologia*. 1: 23-39.
- Deci, E.L.; Koestner, R. and Ryan, R.M. (2001). "Extrinsic Rewards and Intrinsic Motivation in Education: Reconsidered Once Again." *Review of Educational Research*. Spring. 1: 1-27.

- Dehaghani, M.V. (2014). Transformational Leadership Having a Look into the Life of Prophet of Muhammad (pbuh). *Kuwait Chapter of Arabian Journal of Business and Management Review*. 3 (11a): 145-151.
- Denzin, N. K. and Lincoln, Y. S. (2003). *The Discipline and Practice of Qualitative Research*. In: Denzin, N. K. and Lincoln, Y. S. *The SAGE Handbook of Qualitative Research (3<sup>rd</sup> ed.)*. USA: SAGE Publications.
- Didin H. & Hendri T.(2003). *Manajemen Syariah dalam Praktik*. Jakarta. Gema Insani Press.
- Didin, H. and Hendri, T.(2003). *Manajemen Syari'ah dalam Praktek*. Jakarta: Gema Insani Press.
- Dulewicz, V and Herbert, P. (1992). *The Relationship Between Personality, Competences, Leadership Style and Managerial Effectiveness*. Henley Working Paper.
- Dulewicz, V. (1998). *Personal Competency Framework Manual*. Berkshire: NFRR-NELSON.
- Dulewicz, V. and Herbert, P. (1996). *General Management Competences and Personality: A 7 Year Follow-up Study*. Henley Working Paper.
- Dunne, C. (2011). "The Place of the Literature Review in Grounded Theory Research". *International Journal of Social Research Methodology*. 14: 111–124
- Durian, D. (2002). Corpus-Based Text Analysis from a Qualitative Perspective: A Closer Look at Nvivo. *Style*. 36 (4): 738-742.
- Elsaid M. Badawi. (2008). *Dictionary of Quranic Usage*. Leiden, Boston. Koninklijke Brill NV.
- Facchini, F.(2009). Religion, Law and Development: Islam and Christianity- Why is it in Occident and not in the Orient that man invented the Institutions of Freedom. *European Journal of Law and Economics*. 29 (1): 103-129.
- Faizal, P.R.M; Ridhwan, A.A.M. and Kalsom, A.W.(2013). The Entrepreneurs Characteristic from Al-Quran and Al-Hadis. *International Journal of Trade, Economics and Finance*. 4 (4): 191-196.



- Fakhrul Anwar Zainol and Ayadurai, S. (2011). "Entrepreneurial Orientation and Firm Performance: The Role of Personality Traits in Malay Family Firms In Malaysia." *International Journal of Business and Social Science*. 2: 59-71.
- Fakhry, M. (2002). *Al-Farabi, Founder of Islamic Neoplatonism: His Life, Works and Influence*. Oxford, England: Oneworld Oxford.
- Farr, J.L. and Middlebrooks, C.L. (1990). *Enhancing Motivation to Participate in Professional Development*. In: Willis, S. L. and Dubin, S.S. *Maintaining Professional Competence: Approaches to Career Enhancement, Vitality, and Success Throughout A Work Life*. (195-213). San Francisco, USA, Jossey-Bass Publications.
- Fernandez, C. (2012). "Grounded Theory Review." *The Grounded Theory Review: An International Journal*. 10. 27.
- Fleishmann, E.A., Wetrogan, L.I. Uhlman, C.E. and Marshall-Mies, J.C. (1995). In: Peterson, N.G., Mumford, M.D., Borman, W.C., Jeanneret, P.R. Fleishman, E.A. (eds.). *Development of Prototype Occupational Information Network Content Model*. 1, 10.1-10.39. Utah: Utah Department of Employment Security.
- Fraenkel, J. R. and Wallen, N. E. (1996). *How to Design and Evaluate Research in Education*. (3<sup>rd</sup> ed.). USA: McGraw Hill, Inc.
- Franz, N.K. (2011). The Unfocused Focus Group: Benefit or Bane?. *The Qualitative Research*. Vol. 16 (5): 1380-1388.
- Furlow, C. A. (2005). *Islam, Science and Modernity: From Northern Virginia to Kuala Lumpur*. Ph.D. Thesis. University of Florida.
- Furuya, N.; Stevens, M.J.; Bird, A.; Oddou, G. & Mendenhall, M. (2009). "Managing the Learning and Transfer of Global Management Competence: Antecedents And Outcomes Of Japanese Repatriation Effectiveness." *Journal of international business studies*. 40: 200-215.
- Gay, K. (1995). *Competences for International Management*. Unpublished Mphil Thesis, Henley Management College/Brunel University, London.

- Ghazali D. (2001). *Sumbangan Sarjana dalam Tamadun Islam*. Kuala Lumpur: Utusan Publications and Distributors Sdn. Bhd.
- Glaser, B.G.(1992). *Basic of Grounded Theory Analysis: Emergence vs Forcing*. Mill Valey, CA. Sociology Press.
- Glasser, B. G. and Strauss, A. L. (1967). *The Discovery of Grounded Theory: Strategies for Qualitative Research*. London: Aldine Transaction.
- Granick, L., Dessaint, A.Y. and VandenBos, G.R.(1990). "How Information Systems Can Help Build Professional Competence" in *Maintaining Professional Competence: Approaches to Career Enhancement, Vitality, and Success Throughout a Work Life*. San Francisco. Jossey-Bass Publishers.
- Green, P.C. (1999). *Building Robust Competencies: Linking Human Resource Systems to Organizational Strategies*. San Francisco: Josey-Bass.
- Guy, M. E. (1985). *Professionals in Organizations: Debunking a Myth*. New York: Praeger.
- Hager, P. Athanasou, J. and Gonczi, A. (1994). *Assesement- Technical Manual*. Canberra: AGPS.
- Haland, E. & Tjora, A. (2006). "Between Asset and Process: Developing Competence By Implementing A Learning Management System." *Human Relations*. 59. 993.
- Hamid Hassan, H.(2007). *An Introduction to the Study of Islamic Law*. New Delhi. Adam Publishers & Distributors.
- Hamza Yusuf, Shaykh. (2014). "Crisis of Knowledge." Speech at Dewan Sri Budiman, UiTM Shah Alam, Malaysia. 2.9.2014.
- Hassi, a. Rahman (2012). Islamic Perspectives on Training and Professional Development. *Journal of Management Development*. 31(10): 1035-1045.
- Hawwa, Said (1991). *Ar-Rasul Muhammad s.a.w*. Translated by Kathur Suhardi. Solo, Indonesia: Pustaka Mantiq.
- Heilmann, P.(2007). "High Level Competence: A Tool for Coping With Organizational Change." *Journal of European Industrial Training*. 31: 727-741.

- Hill, D. R. (1993). *Islamic Science and Engineering*. Edinburgh: Edinburgh University Press.
- Hoffman, T. (1999). The Meanings of Competency. *Journal of European Industrial Training*. 23 (6): 275-285.
- Hofstede, G. (1997). *Cultures and Organizations-Software for Mind: Intercultural Cooperation and its Importance for Survival*. New York: McGraw Hill.
- Hill.Hummel, H.G.K. (1993). Distance, Education and Situated Learning: Paradox Or Partnership? *Educational Technology*. Dec, 11-22.
- Idris, N. (2008). *Acquiring Competence: A Qualitative Enquiry of Accountancy Trainees at Work*. Ph.D. Thesis. Loughborough University, UK.
- IIIT (1989). *Islamization of Knowledge: General Principles and Work Plan*. Herndon, Va.: International Institute of Islamic Thought.
- Ilhaamie A. G. A. (2009). Islamic Human Resource Practices and Organizational Performance: A Proposed Conceptual Framework.. *The Business Review, Cambridge*. 13 (1): 223-230.
- Illeris, K. (2005). *A Comprehensive Understanding of Human Learning*. In: Jarvis, P. and Parker, S. *Human Learning: An Holistic Approach*. (87-99). New York: Routledge.
- Institute of Policy Studies. (2012). *The Current Crisis of Capitalism*. Islamabad, Pakistan.
- Iqbal, J. and Ahmad, M.M.(2009). Planning in the Islamic Tradition: The Case of Hijrah Expedition. *INSIGHTS*. 1(3): 37-68.
- Ishaq Farhan (1989). "Islamization of the Discipline of Education." *The American Journal of Islamic Social Sciences*. 6: 307-318.
- Iversen, O. I. (2000). An Investigation into the Importance of Managerial Competencies Across National Borders in Europe – Differences and Similarities. *8<sup>th</sup> World Congress on Human Resource Management*. Paris, 1-49.
- Izzeddin, N. (1953). *The Arab World: Past, Present and Future*. Chicago, USA: Henry Regnery Company.

- Jabatan Audit Negara. (2013). *Laporan Ketua Audit Negara 2013: Aktiviti Kementerian/Jabatan dan Pengurusan Syarikat Kerajaan Persekutuan*. Putrajaya.
- Jabnoun, N. (2005). *Islam and Management*. Riyadh International Islamic Publishing House.
- Jarvis, P. (2005). *The Interrelationship of the individual and the social structures*. In: Jarvis, P. and Parker, S. *Human Learning: An Holistic Approach*. (117-127). New York: Routledge.
- Jarvis, P. (2006). *Towards a Comprehensive Theory of Human Learning*. New York: Routledge.
- Jonhson, M. J. (2001). *In-depth Interviewing*. In: Gubrium, J. F. and Holstein, J. A. *Handbook of Interview Research (Context and Method)*. USA: SAGE Publications.
- Jonsen, K. and Jehn, K.A.(2009). "Using Triangulation to Validate Themes in Qualitative Studies." *Qualitative Research in Organizations and Management: An International Journal*. 4: 123-150.
- Junaidah Hashim (2007). *Human Resource Management: Islamic Approach*. Selangor: Prentice Hall.
- Junaidah Hashim. (2008). Competencies Acquisition Through Self-Directed Learning Among Malaysian Managers. *Journal of Workplace Learning*. 20 (4): 259-271.
- Kazmi, L.H.(2010).The Prophet Muhammad (peace be on him): Model for Human Equality and Racial Fraternity. *INSIGHTS*. 2(2-3): 107-130.
- Kendall, J.(1999). "Axial Coding and the Grounded Theory Controversy." *Western Journal of Nursing Research*. 21: 743.
- King, N. and Horrocks,C. (2010). *Interviews in Qualitative Research*. London, UK. Sage Publications.
- Konecki,K.T.(2008). "Triangulation and Dealing with The Realness of Qualitative Research." *Qualitative Sociology Review*. 4: 1-28.

- KPMG (2013). *KPMG Malaysia: Fraud, Bribery and Corruption Survey*. Kuala Lumpur. KPMG Management & Risk Consulting Sdn. Bhd.
- Krueger, R.A. (2009). *Focus Group: A Practical Guide for Applied Research* (4<sup>th</sup> edition). SAGE.
- Lauzackas, R.; Tutlys, V. & Spudyte, I. (2009). "Evolution Of Competence Concept In Lithuania: From VET Reform to Development of National Qualifications Systems." *Journal of European Industrial Training*. 33: 800-816.
- Lave, J. and Wenger, E. (1991). *Situated Learning: Legitimate Peripheral Participation*. Cambridge: Cambridge university press.
- Lindgren, R.; Stenmark, D.; Ljungberg, J. (2003). "Rethinking Competence Systems For Knowledge-Based Organizations." *European Journal of Information Systems*. 12: 18-29.
- Litoselliti, L. (2003). *Using Focus Group in Research*. London: Continuum.
- Loo, S.P. (2001). Islam, Science and Science Education: Conflict or Concord? *Studies in Science Education*. 36: 45-78.
- Loogma, K. (2004). "Learning At Work and Competence: Different Contexts and Meanings in The Case of Transition Economy." *Journal of European Industrial Training*. 28 : 574.
- Lyons, J. (2009). *The House of Wisdom*. London, Bloomsbury.
- M. Sulaiman; Nur Arfifah A.S. & Abdul Kadir O. (2014). "Understanding Of Islamic Management Practices among Muslim Managers In Malaysia." *Asian Social Science*. 10: 189-199.
- M. Umer Chapra (2008). "*The Islamic Vision of Development In The Light Of Maqasid Al-Shariah*." London. The International Institute of Islamic Thought..
- Mamaqi, X.; Miguel, J. & Olave, P.(2011). "Evaluation of the Importance of Professional Competences: The Case of Spanish Trainers." *On the Horizon*. 19: 174-187.
- Mansfield, R. (1999). What Competence Is Really About. *Competency*. 6 (4): 41-44.

- Mansfield, R. and Mathews, D. (1985). *Job Competence: A Description for Use in Vocational Education and Training*. Blagdon: Further Education College.
- Mehment, O. (1997). Al-Ghazzali on Social Justice: Guidelines for a New World Order From An Early Medieval Scholar. *International Journal of Social Economics*. 24(11): 1203-1218.
- Mellahi, K. and Budhwar, P.S. (2006). "Introduction: Islam and Human Resource Management". *Personnel Review*, 39. (6): 685-691.
- Miles, M.B. and Huberman, A.M.(1994). *Qualitative Data Analysis: An Expanded Sourcebook*. Thousand Oaks, CA. Sage Publications.
- Mirabile, R.J. (1997). Everything You Wanted To Know About Competency Modeling. *Training and Development*. 73-77.
- Mohammed Sulaiman, Khaliq Ahmad, Baraa Sbaih and Naail Mohammed Kamil (2014). "The Perspective Of Muslim Employees Towards Motivation And Career Success". *Journal of Social Sciences and Humanities*. 9: 45-62.
- Mohd Nasir O. (2005). *Akhlaq dan Kaunseling Islam*. Kuala Lumpur: Utusan Publications and Distributors Sdn. Bhd.
- Mohd. Janib Johari. (2001). *Etika Professional*. Skudai: Penerbit UTM.
- Mohd. Kamal, H.(1993). Muslim Professionals Facing the Challenge of 21<sup>st</sup> Century. *Proceedings of the Conference on Corporate Management According to Islamic Ethics*. 3-4 August, 1993. Kuala Lumpur: SAFA Management, ABIM, BHP, Yayasan Ummi, 64-100.
- Monger, R. and Rawashdeh, M. (2008). Islamic Finance Enters The Mainstream. *Management Accounting Quarterly*. 9 (3). Institute Of Management Accountants.
- Moore, D. R., Cheng, M. and Dainty, A. R. J. (2002). Competence, Competency and Competencies: Performance Assessment In Organizations. *Work Study*. 51 (6): 314-319.
- Morgan M. H. (2007). *Lost History: The Enduring Legacy of Muslim Scientists, Thinkers and Artists*. Washington D.C: National Geographic.

- Muhammad Syafi'I A. (2005). *Pelita Penuntut / Al-'Allamah Asy-Syeikh Burhanuddin Az-Zanurji*. Kuala Lumpur: Al-Hidayah.
- Mulder, M.; Lans, T.; Verstegen, J.; Biemans, H. & Meijer, Y. (2007). "Competence Development of Entrepreneurs in Innovative Horticulture." *Journal of workplace learning*. 19: 32-44.
- Mustafa Educational Network Trust (Mednet)(1997). "Quranic Encouragement to Scientific Research and Acquisition of Knowledge." Hyderabad. Mednet Monograph Series..
- Naceour, J.(2005). *Islam and Management*. Riyadh. International Islamic Publishing House.
- Netton, I. R. (1992). *Al-Farabi and His School*. London: Routledge.
- Niazi, K. (1975). *The Creation of Man*. Lahore: Sh. Muhammad Ashraf.
- Nicholas Cheng (2013). "Malaysia Workers Lack Performance Culture." Kuala Lumpur. *The Star*.
- Nik Mustapha N.H.(2000). *The Path to Global Prosperity: An Islamic Approach in The Economic and Financial Imperatives of Globalisation: An Islamic Response*. Kuala Lumpur: IKIM.
- Nik Mustapha, N.H. (1998). *Values-Based Worker-Towards Developing Quality and Productive Personality in Values-Based Management: The Way Forward for the Next Millennium*. Kula Lumpur: IKIM.
- Nik Mutasim, N.A.R., Nur Atiqah, A., Khairul, A.A. and Norazila, M. (2014). *Managerial Competencies: Comparing Conventional and Islamic Perspectives*. *Jurnal Pengurusan*. No. 41: 91-99.
- Nik Roskiman A.Samad.(2003). *Al-Ghazali on Administrative Ethics (With Special Reference to his Nasihat Al-Muluk)*. Kuala Lumpur. International Institute of Islamic Thought and Civilization (ISTAC).
- Noor Azzah Kamri (2006). *Pengurusan Sumber Manusia Menurut Perspektif Islam*. In: Ab. Mumin Ab. Ghani and Fadillah Mansor. *Dimensi Pengurusan Islam*:

- Mengurus Kerja dan Mengurus Modal Insan.* (83-102). Kuala Lumpur: Penerbit Universiti Malaya.
- Noor Shakirah Mat Akhir. (2008). *Al-Ghazali and His Theory of The Soul: A Comparative Study.* Pulau Pinang: Penerbit Universiti Sains Malaysia.
- Nyazee, Imran A.K.(1994). *Theories of Islamic Law.* Islamabad. The International Institute of Islamic Thought.
- Omar H. Kasule (2006). "Islamic Medical Education: Purpose, Integration and Balance." Paper presented at the Islamic Medical Education Workshop held in conjunction with the third Federation of Islamic Medical Associations (FIMA) Scientific Convention held in Jogjakarta Indonesia.
- Osman Bakar (2008). "The Spiritual and Ethical Foundation Of Science And Technology In Islamic Civilization." *Journal of Civilisation Studies.* 1:87-112.
- Oxford Dictionary.(2003) *Oxford Dictionary of English.* Oxford. Oxford University Press.
- Pewresearchcenter (2009). Mapping the Global Muslim Population. *A Report on the Size and Distribution of the World's Muslim Population.* Washington, U.S.A The Pew Forum on Religion and Public Life.
- Public Services Department (Jabatan Perkhidmatan Awam Malaysia). Pelaksanaan Sistem Saraan Malaysia Bagi Anggota Perkhidmatan Awam Persekutuan. *Pekeliling Perkhidmatan Bilangan 4 Tahun 2002.*
- Qassim, A.G. and Hamad, A.A. (1990). Islamic Educational Thought: A Comparative Study of al-Zanurji's and al-Shawkani's Learning Models. *A Conference on Towards the Construction of A Contemporary Islamic Educational Theory.* 24-27 July. Amman-Jordan, 83-86.
- Riedl, B.M.(2010). *50 Examples of Government Waste.* The Heritage Foundation. Washington D.C.([www.heritage.org](http://www.heritage.org)).
- Robbins, S.P.(2007). *Organizational Behavior* (12<sup>th</sup> edition). USA: Pearson Prentice Hall.
- Rutherford, P. (1995). *Competency Based Assessment.* Melbourne: Pitman.



- Ryan, R.M. and Deci, E.L. (2000). "Self-Determination Theory And The Facilitation Of Intrinsic Motivation, Social Development, and Well-Being." *American Psychologist*. 55: 68-78.
- S Tanveer and Atta-ur-Rahman. (2009. ). *Mapping Scientific Research in Member States of the Organization of Islamic Conference (OIC)*. Paris. United Nations Educational, Scientific and Cultural Organization.
- Safi, L. (1998). *Asas-asas Ilmu Pengetahuan: Satu Kajian Perbandingan Kaedah-kaedah Penyelidikan Islam dan Barat*. Petaling Jaya, Selangor: International Islamic Institute of Islamic Thought, Malaysia.
- Sandberg, J. (1994). *Human Competence at Work: An Interpretive Approach*. Göteborg, Sweden: Bas.
- Sandberg, J. (1995). Are Phenomenographic Results Reliable? *Journal of Nordic Educational Research*. 15: 156-164.
- Sardar, Z. (2004). How to Take Islam Back To Reason. *New Statesman*, 17/801., 28.
- Schein, E. H. (1972). *Professional Education: Some New Directions*. USA: McGraw Hill.
- Schon, D.. (1983). *The Reflective Practitioner: How Professionals Think in Action*. London: Maurice Temple Smith.
- Schroder, H. M (1989). *Managerial Competence: The Key to Excellence*. Dubuque, Iowa: Kendal/Hunt.
- Shaharom TM Sulaiman (1997). *Pengurusan Islam dan Pembangunan Manusia*. Selangor: Thinker's Library Sdn Bhd
- Shami, M.D.(2003). *Education, Science and Industry in the Muslim World*. Islamabad. Institute of Policy Studies.
- Shami, M.D.(2003). *Education, Science and Industry in the Muslim World*. Islamabad, Pakistan: Institute of Policy Studies.
- Sharfuddin, I. M. (1987). Toward an Islamic Administrative Theory. *The American Journal of Islamic Social Science*. 4 (2): 229-244.

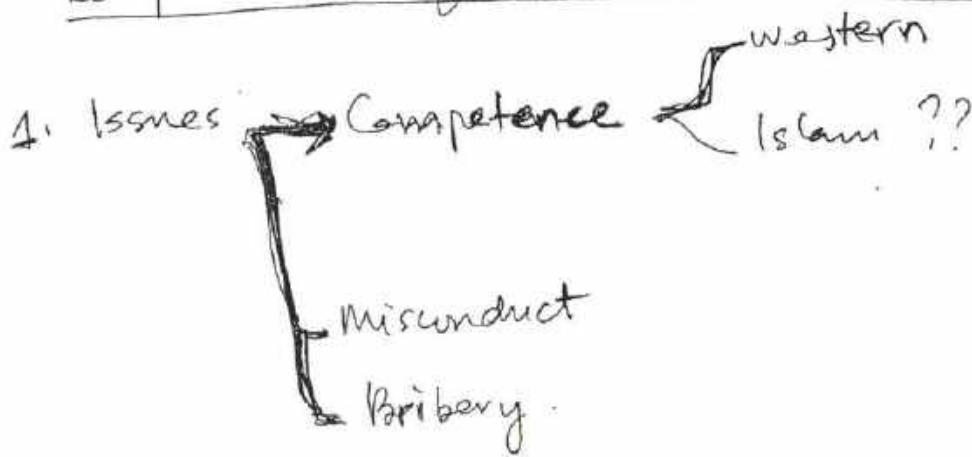
- Shippmann, J. S., Ash, R. A., Batista, M., Carr, L., Eyde, L. D., Hesketh, B., Kehoe, J., Pearlman, K., Prien, E. P. and Sanchez, J. I. (2000). The Practice of Competency Modeling. *Personnel Psychology*. 53 (3): 703-740.
- Sidani, Y.M.(2008). Ibn Khaldun of North Africa: an AD 1377 Theory of Leadership. *Journal of Management History*. 14 (1): 73-96.
- Sidek Baba. (2011). *Tajdid dan Ilmu Pendidikan*. Sungai Buloh: Gemilang Press Sdn. Bhd.
- Sidek Baba. (2012). *Pengurusan Islami: Aplikasi Ihsan dan Insan*. Bandar Baru Bangi: Hizi Print Sdn. Bhd.
- Silverman, D.(2006). *Interpreting Qualitative Data: Methods for Analyzing Talk, Text and Interaction*. Thousand Oaks, CA. Sage Publications.
- Smith, E.A.(2005). "Communities of Competence: New Resources In The Workplace." *The Journal of Workplace Learning*. 17: 7-23.
- Spencer, L. and Spencer, S. (1993). *Competence at Work: Models for Superior Performance*. New York: John Wiley & Sons.
- Sprafkin, R.P. and Goldstein, A.P.(1990). "Using Behavioral Modeling to Enhance Professional Competence" in *Maintaining Professional Competence: Approaches to Career Enhancement, Vitality, and Success Throughout a Work Life*. San Francisco. Jossey-Bass Publishers.
- Sternberg, R. and Kolligian Jr., J. (1990). *Competence Considered*. New Haven, CT: Yale University Press.
- Stewart,D.W., Shamdasani, P.N. and Rook,D.(2007). *Focus Groups: Theory and Practice*. Thousand Oaks,Ca. Sage Publications.
- Strauss, A. and Corbin, J. (1990). *Basics of Qualitative Research: Grounded Theory Procedures and Techniques*. California, USA: Sage publications.
- Strauss, A. and Corbin, J.(2008). *Basics of Qualitative Research (3<sup>rd</sup> edition)*. Thousand Oaks, CA. Sage Publications.
- Strebler, M., Robinson, D. and Heron, P. (1997). *Getting The Best Out Of Your Competencies*. University Of Sussex, Brighton: Institute of Employment Studies.

- Sulaiman Noordin.(1992). *Sains, Falsafah dan Islam*. Bangi. Universiti Kebangsaan Malaysia.
- Syed Abdul Hamid al Junaid and Syed Aziz Anwar (2000). "Behavioral Science Foundations of Organization Development: A Critique From The Islamic Perspective." *The American Journal of Islamic Social Sciences*. 17: 1-19.
- Tafsir al-Qurthubi. (2007). Indonesia. Pustaka Azzam.
- Tate, W. (1995). *Developing Managerial Competence: A Critical Guide to Methods and Materials*. Hampshire: Gower.
- Tayeb, M. (1997). "Islamic Revival in Asia and Human Resource Management". *Employee Relations*.19(4): 352-364.
- Tennant, M. (2005). *Cognition*. In: Jarvis, P. and Parker, S. *Human Learning: An Holistic Approach*. (101-114). New York: Routledge.
- Thompson, J.E., Stuart, R. and Lindsay, P. R. (1996). The Competence of Top Team Members: A Framework for Successful Performance. *Journal of Managerial Psychology*. 11 (3): 48-67.
- Translation by Saheeh International([www.saheehinternational.com](http://www.saheehinternational.com))
- Transparency International. (2015). *Corruption Perceptions Index 2014*. Berlin, Germany.
- Wan Norhasniah W. Husin (2013). "Business Dominance among the Malays and Chinese in Malaysia from A Civilizational Perspectives." *International Journal of Social Science and Humanity*. 3: 360-364.
- Weber, R. (2004). The Rhetoric of Positivism versus Interpretivism: A Personal View. *MIS Quarterly*. 28 (1): iii-xii.
- Welsh, B. (2008). New Identities, New Politics: Malaysia's Muslim professionals. *NBR Analysis: Muslim Professional Associations and Politics in Southeast Asia*. USA: The National Bureau of Asian Research.
- Welsh, E. (2002). Dealing With Data: Using Nvivo In The Qualitative Data Analysis Process. *Forum: Qualitative Social Research*. 3 (2), Art. 26.
- Wenger, E., McDermott, R. and Snyder, W.M. (2002). *Cultivating Communities of Practice*. Boston, Massachusetts. Harvard Business School Press.

- Willis, S. L. and Dubin, S. S. (1990) *Maintaining Professional Competence: Directions and Possibilities*. Willis, S. L. and Dubin, S. S. *Maintaining Professional Competence: Approaches to Career Enhancement, Vitality, and Success Throughout a Work Life*. (306-314). USA: Jossey-Bass Publishers.
- Wolcott, H.F.(1994).*Transforming Qualitative Data: Description, Analysis and Interpretation*. London. Sage Publications.
- World Economic Forum. (2014). *The Global Competitiveness Report: 2013-2014*. Geneva. World Economic Forum.
- Zakaria, I. (1986). *Teori Kenegaraan Al-Farabi*.Bangi, Selangor: Penerbit UKM.
- Zaman, N. and Asutay, M.(2009). Divergence Between Aspiration and Realities of Islamic Economics: A Political Economy Approach to Bridging the Divide. *IIUM Journal of Economics and Management*. 17(1): 73-96.
- Zeinelabdin, H. (2008). The Structure of the Economy in The OIC Member Countries. *Review: Economic Cooperation and Development*. Ankara, Turkey Statistical Economic and Social Research and Training Centre For Islamic Countries, Organization Of The Islamic Conference (SESRIC).

Focus Group Muslim Professional

Competence acquisition of Muslim Professional



2. Background

3. Competence:  
o How to acquire competence

Muslim Kamil

① What is Competence?

Melakukan yg. terbaik

② Integrated prof muslim.  
Corporate Social Responsibility  
Berat → Capitalism

③ Ukuran Competence

- o Mengenal pasti indikator
- o Ciri Islam yg. baik

akhlaq  
akhlak  
sifat-sifat

④ Kerja — Halal dpt. pendaftar Islam.

⑤ Acquiring Competency

- o lifelong learning.
- o menyebarkan ilmu.

o Leadership — conscious efforts to develop Muslim competency.