Humanomics
The potential of al-Wasatiyyah value concept for human sustainability (HS) in civil service.
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The potential of al-Wasatiyyah value concept for human sustainability (HS) in civil service practice.

Introduction

A sustainable human that form sustainable society is a national asset and a decisive factor for sustainable human resource (Spangenberg and Bonniot, 1998). Literally, sustainable means unchanged or fixed. It is the ability to continue to develop and maintain good performance. (Commission on the Measurement of Economic Performance and Social Progress, 2009). Civil service will continue to improve when its focus remains to sustain its human resource values which simultaneously a reciprocal act for sustainable civil service (SCS) (Hawkes, 2001). In other words, sustainable human value (SHV) is a contributor towards quality civil service and quality civil service is a factor for social sustainability (SS).

<table>
<thead>
<tr>
<th>SHV</th>
<th>Sustainable civil service (SCS)</th>
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The Brundtland Commission has defined sustainable society as a society (Robinson et al., 1996);
- That meets the needs of the present generation;
- That does not compromise the ability of future generations to meet their needs.

Many international treaties, including the Universal Declaration on Human Rights tends to have the same conclusion on sustainability. However, literatures on specific human values criteria as one of the contributing human sustainability factors are still neglected. Rather, human sustainability is measured on hard and physical factor including literacy, birth and death and income rate. Gladwin, Kennelly & Krause (1995) in “Shifting Paradigms for Sustainable Development: Implications for Management Theory and Research” mentioned that “Modern management theory is constricted by a fractured epistemology which separates humanity from nature and truth from morality. Suggesting reintegration is necessary if organizational science is to support ecologically and socially sustainable development”. The suggestion on reintegration between soft and hard factors to the meaning of human sustainability is what the authors tend to propose through the AW concept and Malaysia CSP perspectives. Hence, open room for new perspective.

Selecting values and approach from religion perspective particularly from the Holy Quran such as al-Wasatiyyah (AW) is to ensure human sustainability values according to religion perspective. AW is mentioned in various Quranic Chapters and one of them is in Chapter al-Baqarah: Verse 143. In Malaysia, AW in CSP lies at several Government policies and approaches including Inculcating Islamic Values Policy, Islam Hadhari (Civilizational Islam) and governance theme of “Socializing the Public Services” (Mohd Fauzi Hamat and Mohd Khairul Naim Che Nordin, 2012). Malaysia also form the Institute of Wasatiyyah Malaysia (IWM) to carry out government mission in instilling moderate and tolerance approach in nation-building (Nasharuddin Mat Isa and Yahya Don, 2016).
Methods

To identify the potential AW concept for HS in CSP, relevant literature is reviewed and interpreted. By integrating potential AW concept and contemporary CSP in Malaysia, several questions are unlocked, especially in relation to the concept of human sustainability and its measurement according to contemporary indexes and what AW values can offer. Three major questions framed for this purpose are: what measurement does AW use for human sustainability? What is the standard of value for sustainable civil servant in Malaysia? And how human sustainability from AW concept can generate CSP improvement?

Results and Discussion

Human Sustainability

Criteria from various international organizations provide guidance for sustainable human measurement. For example, Human Development Index (HDI), introduced by the United Nations Development Programme (UNDP) in 1990 aims to prevent development being assessed from an economic point only, which is of per capita income (Klugman et.al, 2011). According to the index, three parameters govern human development and quality of life: wealth, health and education. The wealth of a nation is measured by Gross National Income (it used to be measured by Gross National Product), health is quantified by citizens’ longevity (life expectancy at birth) and years of schooling indicate education. Other than the sustainability index, there is a model in relation to sustainability called Sustainability Assessment. It has been developed by Fuzzy Evaluation (SAFE) to measure the overall sustainability of countries by combining indicators of ecological sustainability and human sustainability (Phillis, Grigoroudis, and Kouikoglou, 2011). The model provides countries rankings and performs sensitivity analysis which reveals key indicators that each country should improve. It uses fuzzy logic reasoning and basic indicators of environmental integrity, economic efficiency, and social welfare, and derives measures of human (HUMS), ecological (ECOS), and overall sustainability (OSUS). However, Grigoroudis (2014) argued that sustainability ranking is only relative. Van de Kerka and Manuel (2008) concluded that none of the sustainability indexes fit country needs completely. Furthermore, Andrian (2004) concluded that there is no unique sustainable path and, accordingly, policy makers should choose different criteria and strategies to make efficient sustainable decisions for each country.

Other indexes are Human Sustainability Index (HSI) and Social Index (SI). HSI covers the material and physical or wellbeing aspect with quantitative measurement (Hou et al., 2015). SI means maintaining social capital (Bravo, 2014). Social capital is investments and services that create the basic framework for society. Other measurements include social, economic and ecological sustainability indexes. Commonly shared values such as cohesion of community for mutual benefit, connectedness between groups of people, reciprocity, tolerance, compassion, patience, forbearance, fellowship, love, commonly accepted standards of honesty, discipline and ethics promote social sustainability is covered in the criteria.
(Goodland, 2002). However, these indexes are still narrow. (Hou et al, 2015; Bravo, 2014) Element of value is not stated or clearly defined on HSI and SI. But for now, these two indexes and their measurements are standing separately although social sustainability depending on the human value development. There are important grounds for favouring human freedom which include the fulfillment of needs, liberty to define, pursue own goals, objectives and commitments. Quoted from Neumayer (2001),

‘When the United Nations Development Programme (UNDP) launched the Human Development Index (HDI) for the first time in 1990; its major goal was to focus attention away from income towards a more comprehensive measure of human development’.

He argued that it is still incomplete, a great improvement is definitely necessary. According to him, a fuller concept of sustainability has to aim at sustaining human freedoms, rather than only at our ability to fulfil our personal needs (Neumayer, 2001). The idea of putting human freedoms show the importance of human values in human sustainability measurement and that is what this paper tries to promote. Instilling religion values in human sustainability index and in this paper, the new perspective is based on the AW concept.

The main shortcomings are limited definition of sustainability, lack of transparency and an absence of regular updates. The above researchers suggested that among the indices for sustainability are personal development and well-balanced society. This give rooms for further analysis and discussion which bring to the interest of this paper. That is to combine the existing human sustainability and social sustainability with the AW concept. This paper is to suggest the AW value to be instilled in the human sustainability concept for more holistic measurement. Quoting Ezzamel & Willmott (2014),

“Theory building is conditioned by three registers – the ontological (reality), the epistemological (knowledge) and the ethical (values). The significance of the first two is widely acknowledged but the third register tends to be overlooked...”.

Accordingly Starik and Kanashiro (2013),

“Noted that other management theories that have been employed by many management scholars to explain the need and advancement of sustainability management, none of those theories appear to have the unique features, benefits, opportunities, challenges, or orientations to assist individuals, organizations, and societies to move toward sustainability as much and as soon as it appears necessary”.

Little emphasis is also given in human factor for building sustainable organization (Pfeffer, 2010). Indeed, human factor is valued as an ‘invisible factor’. Jørgensen and Bozeman (2007) also argued that public value understanding is getting lesser due to market-orientation in public organisation. Bringing AW into discussion is potentially relevant because it is not merely based on value but also element of spirituality that is embedded in the concept. These combinations are potential source for organizational performance and personnel building that have been discussed recently in the early new millennium (Smith, 2006; Giacalone (2003); AAhad M. Osman-Gani et al. (2013). Spirituality at work generally means to promote ethical
compliance and improve workplace behaviour (Smith, 2006). According to Giacalone (2003), workplace spirituality (WPS) is a framework of organisational values evidenced in the culture that promotes employees’ experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy. AAhad M. Osman-Gani et al. (2013) revealed that spirituality has a significant positive relationship with job performance for all employees (i.e. Muslim and non-Muslim). Indeed, a growing literature suggests that they are significant on people’s lives (Hutson, 2000; King, 2007). Mohamad (2014) said,

‘The emptiness of the soul among the people of developed countries in the West has invited disaster and catastrophe in their communities.’

**Al-Wasatiyyah (AW) for Sustainable Human Value (SHV).**

This paper aims to propose the concept of AW to promote not only religious value but spirituality into human sustainability criteria at work as well as living environment. In contrast to the concept of human in contemporary setting, the Islamic spirituality associates and defines the word ‘human’ that comes under the Quranic word *al-Insan* with value meaning of best creation. According to Ibn.Miskawayh (1976), the word *al-insan* is a derivative of *un’s* (natural affection) which indicates the value of human as evidenced in several Quranic verses of human value below;

In Chapter al-Shams: Verse 7-10, Allah presented the importance of knowledge for human soul as an evidence of the fact that soon, man shall indeed face separate consequences of his 'good' and 'bad' deeds. This includes the value to choose what is right and wrong for *insan* good value. The Quran says:

‘The human soul-the way He moulded it and inspired it with knowledge of its evil and its good—bears witness to the fact that indeed he, who cleanses it [of all impiety] shall be successful while he, who corrupts it shall face doom’.

The Quran has, for instance, mentioned wrongfully depriving others of their rights and bribing authorities for this purpose to be a great sin, as a direct contrary to the basic values of justice, honesty and refraining from defrauding others. The Quran says:

‘Do not devour one another 50 wealth through unjust means, nor bribe the authorities in order that you may wrongfully usurp the possession of others while you are well aware (of its being a sinful act)’ (al-Baqarah: 188)

Al-Farabi in his work identifies the spirituality values criteria as factors to obtain the best standard of nation known as *al-ummah al-Fadhilah* (Ansari, 1964). One should not forget that this affection in a quality of *insan* must be nurtured and developed through several mechanisms including organizational and political enforcement, rules and regulation, training and motivation. This idea can be put into practical if we provide holistic-based human sustainability indices through AW concept.
The term AW can be referred to the original word in the Arabic language, ‘wasat’ or ‘wasut’ which means to be in the middle while ‘al-Awsat’ is the middle. Wahbah al-Zuhaili (n.d.) stated:

This term is mentioned in five verses of the Qur’an in a different context. In the context of ‘ummah’, there are three main definitions of AW. The first is just equitable (al-`Adl); second is middle or moderate and balanced (Mu'tadil); and third, the best and chosen (al-Khair wa al-Afdal) with the intention of not being excessive, extreme or beyond the limit, unbalanced situation, unfair, bias, discrimination, oppression and discrimination that can lead to harm (Ibn Kathir, n.d; al-Tabari, n.d; Ibn Manzur, 1956; al-Jauhari, 1956).

These meanings are derived from the al-Baqarah: 143. Meaning: ‘Thus, We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (From the Faith). Indeed it was (A change) momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful’.

According to Ibn Manzur (1956), to be fair or just is to be unbiased, impartial or balanced. As Prophet Muhammad PBUH said: خير الأمور أوسطها (Narrated by Ibn Abbas r.a)
Meaning: ‘The best way is in moderation’. In another hadith, Prophet said:

إياكم والغلو في الدين فإنه أهلك من كان فبكم الغلو في الدين

Meaning: Avoid excessiveness (al-ghuluw) in religion as it defeated people before you is excessive in religion’ (Narrated by Ibn Majah & Al-Nasaie).

It also means to adhere to the truth (Ibn Manzur, n.d). Al-Maraghi in his commentary argues that it is to deliver the rights of people to which they are entitled to in the best possible way. The Muslim scholars are of the opinion that moderation refers to the just people who refrain from committing major sins and abstain from any action that damages the dignity (Abdul Karim Zaidan, 1998).
According to Wahbah Zuhaili (n.d.) `ummatan wasata’ is individuals of having integrity, able to balance between him/herself and family, career and community as well as the ability to develop and maintain performance in various fields. This is not much different from what was put forward by al-Farabi (1995) characterized with morality, justice, and wisdom. Thus, the features of a sustainable human based on values and AW approach makes a person become the best person (the trustworthy and strong).

When al-Baqarah: verse 143 is to read together with Surah Al-Imran, verse 110, the focus of the AW concept is leaning towards the distinctiveness of Prophet Muhammad’s people. Meaning:

`Ye are the best of peoples, evolves for mankind, enjoining what is right, forbidding what is wrong and believing in Allah. If only the People of the Book had faith, it was best for them: among them are some who have faith, but most of them are perverted transgressors.'

However, this privilege is not merely a natural gift, but it is a feature that should be earned. One of the efforts ordained in the verse is ‘Amar Maaruf Nahi Munkar’. And in this paper that concept is focusing on public service improvement. To further clarify and conclude the AW value, the view of Ibn Miskawayh (1976) in his work Tahdhib al-Akhlaq wa Tathir al-A’raq is referred. Ibn Miskawayh believes that kindness is a virtue of the soul that should be achieved. Individual brilliance will not be created if one practices exaggerated or extreme materialism (israf). This is also in contrast to living a balanced (tawazun) life under the approach of AW that promotes the principles of virtue towards excellence, without acting greedy, wasteful and also not being narrow minded or undeveloped. (Sharifah Hayaati, 2010) Allah said:

Meaning: ‘And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate’. (Surah Al-Furqan: 67)

Ibn Miskawayh (1976) gives four main features that support and generate AW which at the same time can be used as the spiritual value index for human sustainability. They are Arabic words named al-‘iffah (dignity and self- motivation), al-syajahah (courage & innovation), al-Hikmah (wisdom & professionalism), and al-Adl (justice & equilibrium). Similar features are also touched by the Imam al-Ghazzali (1993) in his Ihya’ Ulum al-Din. The four features of these AW values are discussed below;

Feature 1: al-‘Iffah (Dignity and self- motivation): The dignity of the self that is protected from evil desires and temptations of devil. It is achieved through AW when lusts are handled by a healthy and balanced mind i.e. not harmed by evil desires and not being arrogant with the glory of the self.
Feature 2: al-Syaja’ah (Courage & innovation): Having a strong spirit, which can be achieved when handled in a balanced way by not being weak, unconfident and cowardly (jubn) and not acting desperately (tatawwur) or blindly.

Feature 3: al-Hikmah (Wisdom & professionalism): Being broad-minded. It is achieved when there is a balance between thought and action with narrow-mindedness and foolish actions.

Feature 4: al-‘Adl (Justice & Equilibrium): Judgment in accordance with appropriate situation. It is achieved when there are balances between actions that do not degrade those without ranks, while at the same time do not give extreme flattering to the ones with rank or favouring ones with personal relation or forgetting other responsibilities because of work.

Ultimately, these features are suggested to be a new behavioural concept for public service practice. For example, Al-Iffah produces employee-employer-customer who are poise and courteous; al-Hikmah produces productive, innovative and creative employee-employer, and a service that is beyond the expected time and customer satisfaction; al-Syaja’ah produces employee-employer who are strong and willing to take responsibility and face risks without compromising performance or with acceptable level of loss; Al-‘Adl produces employee-employer who are trustworthy and transparent in their actions and do not violate the procedures, rules and disciplines. These are done moderately and in a balanced way to avoid various forms of malpractices.(Sharifah Hayaati, 2007; Ilhaamie A.A et.al, 2015)

The concept of AW can play as a spiritual value for human sustainability criteria especially in the context of CSP which is the focus of this paper.

**AW Human Sustainability Values: The Malaysia Context for Civil Service Practice (CSP).**

The inculcation of Islamic spiritual values is not new in Malaysian administration practice. It can be traced from before Independence in 1957 and developing until post millennium with the AW concept introduced in 2010 (Ilhaamie Abdul Ghani Azmi et al., 2015). In fact, not only the system but the Malay words ‘mesyuarat’ (consensus), ‘muhibbah’ (harmony) and ‘berkat’ (God’s Blessing) can give some indication of how closely the people are with spiritual values (Abdillah Noh, 2014). With the constitution states Islam as the state religion the spiritual values in practice become rationale. According to Mohd Shukri (2014), AW is in line of Malaysian government’s aspiration that is to promote unity among people of different races and to refrain from social upheavals. Cited from Abdillah Noh (2014), the Malaysia Prime Minister, Najib Razak has pointed out in one of his speech on the concept of moderation strengthened under the approach of AW that;

...moderation has always been our chosen path. It is a testament to how we gained our independence from the British back in 1957; how we restored our relations with Indonesia in 1965; and how we helped build ASEAN in 1967, recovered from the tragic events of May 1969, engaged with China in 1972, and forged the ground-breaking ASEAN security and economic communities in 1993 and 2009. Each was a significant moment for our country, and all were gained through reasoned discussion and debate. (Abdillah Noh, 2014).
In the context of Islamic spiritual values, it is not just an epistemology but ontology in Malaysia public service that can be observed especially in the 1980s through civil service reform and organizational policy. There are at least seven major frameworks that enable Islamic values to be inculcated effectively. They include; (Sharifah Hayaati, 2007)

1. The legislative provision that Islam is a national religion;
2. Malaysia as an Islamic country;
3. The inculcation of Islamic Value Policy;
4. The provision of human development allocation policies including under the Malaysia Plan and Vision 2020;
5. National Integrity Plan (NIP);
6. Islam Hadhari (Civilisational Islam) as the government approach to bring the Islamic civilization glory in Malaysia;
7. Al-Wasatiyyah as the approach and mechanism for development especially under the NKRA (National Key Reformation Area).

In 'Vision 2020' for example, the government identifies values as a challenge for the public service as quoted below; (Abdullah Sanusi Ahmad, Norma Mansor and Abdul Kuddus Ahmad, 2003),

the development of an administrative system that is mission-oriented and has the inherent ability to focus of effective delivery of quality services; the development of institutional capacity to promote and sustain a climate of creativity and innovation; the ability to respond effectively to complex and rapidly changing environmental demands, and the development of quality human resources to facilitate the transformation of Malaysia into a modern industrialized and fully developed nation.

The main objective of Vision 2020 is to make Malaysia a fully industrialized and developed nation. The government envisions that by the year 2020, Malaysia will become a united nation, with a confident Malaysian society, infused by a strong moral and ethical values, living in a democratic, tolerant, caring, economically just and equitable society, progressive and prosperous and in full possession of an economy that is competitive, dynamic, robust, resilient and socially just. Vision 2020 sets a new agenda for the future direction of the civil servant.

In another Malaysian approach named Islam Hadhari, there are ten Islamic spiritual principles. They are;

- Faith and piety in Allah
- Just and trustworthy government
- Freedom and independence to the people
- Mastery of knowledge
- Balanced and comprehensive economic development
- Good quality of life for all
- Protection of the rights of minority groups and women
Several other values are embedded and fixed to the core values of public service including in the Public Service Ethos 2012, the Public Service Circular Guidelines and objectives of the Department of Public Service and government agencies themselves. In fact, this Islamic spiritual value-based service has also become the basis for the Training of Human Resources in the Public Sector under Circular No. 6 of 2005. It is designed to meet the following objectives:

a. To provide qualified personnel, capable and competent;
b. To achieve high quality work;
c. To enhance competence and productivity;
d. To shape values and positive attitudes;
e. To create value-creation added-value in the public sector; and
f. To provide direction for career advancement.

All these Islamic spirituality values coincide with AW and the approach is instilled for sustainable CSP in Malaysia. Besides, a manual entitled "Guidelines for establishing performance indicators in government agencies" issued in 1993 to assist agencies in implementing performance measurement. The performance indicators were incorporated into the agency's annual budget estimates, annual reports and work values inculcated under five key domains namely:
(1) Basic Personal Values;
(2) Customer Focused Values;
(3) Leadership values;
(4) Professional values; and
(5) Productivity and Quality values.

**AW for CSP Performance.**

The actualization of AW for CSP performance can be focused on three important areas namely Service Requirements (SR), Service Priorities (SP) and Service Quality (SQ).

**CSP1 - Service Requirement** means CSP objectives should not merely focus on organizational aims and interest, but include the interests of society. AW emphasizes the need for human sustainability to be well-managed and contributing to necessary situations, as well as providing success. (Yusuf al-Qaradawi, 1996; Ibn Abd. Al-Salam, 1991).

**CSP2 - Service Priorities** means CSP gives priority to the main work based on the maslahah (social welfare and public benefit). In this regard, consideration may be made according to the designated period, the level of difficulty or ease of the task, the maslahah of customers
and the organization and the profit or loss. The four characteristics of a sustainable human based on AW should balance these priorities. Emphasis on priorities can also be understood through the questions put forward by the companions such as Ibn Mas’ud, Abu Zar and Anas bin Malik, when they often asked questions on the most noble acts and person who should be given priority to in performing duties (Narrated by Bukhari).

**CSP3- Service Quality** means CSP works based on the AW value for quality service according to established standards. The result should not be something that was done merely for the sake of doing. Thus, work result that is imperfect, unsatisfactory and unable to meet its standard is not considered as an outcome based on AW values and approach. Nevertheless, continuous improvement aspects must be emphasized because it is a fundamental process in achieving excellence and innovation in management as stressed by the leaders in public service at present (Morgan and Murgatroyd, 1994). Excellent work should be welcomed and promoted as it will ultimately produce quality and innovative services to customers and the community. The three bases will motivate the kind of service that is based on the AW which follows the organizational goals and avoid neglected responsibilities. The AW potential concept and its relationship with CSP with focus on three main areas and subsequently resulted to SHV is summarized below;

| AW → 4 main values → CSP → 3 main areas {SR→SP→SQ} = CSP WORK PERFORMANCE → SHV |

**Conclusions.**

AW concept is a potentially new and in-depth conceptual perspective for SHV particularly for Malaysia CSP. Its application not only limited to the areas of theology, law and worship but also in improving the quality of CSP. The four criteria of AW are universal and applicable. Thus, this exploratory finding recommends four criteria of AW values to be the new potential soft factors for SHV and new indices in Malaysia CSP work performance. Though study shows that the element of AW values are implemented indirectly long before the AW approach was announced by the current Prime Minister, its understanding and know-how is still vague. This study argues that the AW outcome based service, makes it more practical for CSP measurement. What more, when public services are led and dominated by the Muslim civil servants, with Malaysia as an Islamic state and the inculcation of Islamic spiritual values in public service since 1984. Therefore, the creation of human sustainability criteria based on the Islamic spiritual value and approach of the AW perspective in CSP is imperative. There are four AW features of sustainable human, namely *al-Iffah*, *al-Syaja’ah*, *al-Hikmah* and *al-Adl*. Each feature has its particular approach that should be followed to enable a high quality of CSP. Meanwhile, three CSP areas i.e. Service Requirements (SR), Service Priorities (SP) and Quality Service (QS) form the basis and guidelines for the actualization of the AW approaches in Malaysia CSP. Apparently, with the existence of clear policies, features and sound approach, the Malaysia’s civil servants will get the idea, description and clear on how the concept of AW can be translated in the form of practice. The
AW concept will result in not only the high quality of the products and services, but will also ensure the right of customers, society and the environment are always preserved. In addition, the practice of the AW concept can also curb unethical acts and misconduct among civil servants. All of these will result in improved Malaysia’s public service, and getting blessing from Allah SWT. In simpler terms, the flow of this discussion is summarised in Table 1: AW Values, Approaches & Outcomes for Human Sustainability in Malaysia CSP.

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<th><strong>Al-Wasatiyyah Sustainable Human Values</strong></th>
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<td><strong>Al-`Iffah (Dignity &amp; motivation)</strong></td>
<td>Lust successfully Controlled by a healthy and balanced mind; not harmed by evil desires and not being arrogant with the glory of the self.</td>
<td>Produce employee-employer-customer who are highly prudent, uphold the exaltation of spirituality, discipline, polite and courteous.</td>
<td>Abusive language, misplaced pride, despair</td>
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<td><strong>al-Syaja`ah (Courage &amp; innovation)</strong></td>
<td>Having a strong spirit, which can be achieved when handled in a balanced way by not being weak, unconfident and cowardly (jubn) and does not act desperately (tatawwur) or blindly.</td>
<td>Produce employee-employer who resilient and willing to face risk;</td>
<td>Evade responsibility, Failure to face risk</td>
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<td><strong>al-Hikmah (Wisdom &amp; professionalisme)</strong></td>
<td>Being broad-minded. It is achieved when there is a balance between thought and action with narrow-mindedness and foolish actions.</td>
<td>Produce employee-employer who are innovative and creative, as well products and services that exceed customer expectations (Service Exceeding Expectations);</td>
<td>Static, or no improvement, innovation and reform.</td>
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<td><strong>al-`Adl (Justice &amp; Equilibrium)</strong></td>
<td>Judgment in accordance with situation. It is achieved when there is a balance between actions that do not degrade those without ranks, while at the same</td>
<td>Produce employee-employer who are trustworthy and transparent in their actions and do not violate procedures and regulations.</td>
<td>Favouritism, Prioritizing personal interests, corruption, leakages.</td>
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Table 1: *AW* Values, Approaches & Outcomes for Human Sustainability in Malaysia CSP.