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MODERN VALUES AND THEIR RELATIONSHIP TO
THOUGHT PATTERNS AND BEHAVIOUR OF
LEADERSHIP: A PRELIMINARY STUDY

BY

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INTERNATIONAL ISLAMIC UNIVERSITY
MALAYSIA

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BY

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International Institute of Islamic Thought and Civilization
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ABSTRACT

This study is about modern perception of values that has negative implications in the way man leads his organization and society because the notions of values is reduced to mere material considerations relating to its interests and utilities in life. These notions, which based on secular- humanistic worldview, have shaped modern Western society and have significantly influenced the rest of the world. They consists of a number of entrenched ideas and values, among them, the view that man is a machine, life in society is a competitive struggle for existence, and economic growth is closely related to the belief in unlimited material progress. Therefore, we could observe that modern leadership outlook is shaped by a sense of competition, expansion, and domination.

In the modern conception of values, reason is not just being separated from revelation, but the latter is being rejected as a means of knowledge. Therefore, it fails to give true knowledge of things and provide man with true direction and real purpose of life. In Islam, the notions of values should not be oriented towards pragmatic politico-economic ends, and its interpretation must not be governed by or changed to suit and to satisfy the ever-changing interests and considerations of current scientific and technological development. It must be guided by true knowledge as an invaluable means of man's physical well-being and spiritual happiness. Therefore, for Muslim, the proper comprehension of values requires recognition and acknowledgement of reality and truth through unified system of Islamic metaphysics which integrates reason and experience with other higher orders in the supra-rational and transempirical levels of human consciousness.

(Pragmatism)

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Masters of Arts (Islamic Thought)

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DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

Roslan Abd Jelani

Signature.....

Date.....

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CHAPTER ONE

INTRODUCTION

BACKGROUND OF THE STUDY

The notion of values relating to leadership behavior is very important to be properly understood because it have the potential to serve as the unifying framework for understanding ethical framework and practice in public and private organizational contexts. According to Redding, this is because:

the preponderance of everyday problems that plague all organizations are either problems that are patently ethical or moral in nature or they are problems in which deeply embedded ethical issues can be identified.¹

It is also a fact that values considerations are inherent to organizational contexts and that communication in an organizational framework is inherently a value based construct and process.²

These considerations must receive more attention because the proper conceptualization and institutionalization of right values is necessary for any leadership as a basis for ethical judgement and for inculcating and maintaining ethical climate in social organizations. These views should not regarded as frivolous and placed at the fringe of leadership field. Presently, leadership of most modern organizations are quite preoccupied with questions of effectiveness and efficiency which could essentially overwhelm the proper considerations of values and ethics.

¹ Charles Redding, "Communication Ethics: A Case of Culpable Neglect", in J. Jakska and M. Pritchard (eds.), *Ethics of Technological Transfer* (Cresskill, NJ: Hampton Press, 1996), p. 18.

² See R.L. Johannesen, *Ethics in Human Communication*, 3rd ed. (Prospect Heights, IL: Waveland Press, 1990), and M.W. Seeger, *Organizational Communication Ethics: Decisions and Dilemmas* (Cresskill, NJ: Hampton Press, 1997).

In fact, modern managerial problems become more complex given that stakeholders, environmental, and other social issues³ have already entered into the mainstream of management concerns. These, in turn, represent a most significant extension of self-interest⁴ which calls upon an emerging general theory of values that involves the identification and classification of multiple behavioral prescriptions together with a specification of their interrelationships. This is to ensure the success of administrative undertakings, and to bring forward true and real justification for the socio-economic planning and development.

Therefore, majority of modern scholars believe that values are very important because they serve as standards and as expressions of human needs which guide human behavior and actions.⁵ In a rigorous studies related to human values, Rokeach found that culture, society, and personality are the major antecedents of values, and that attitudes and behavior are their major consequents.⁶

In the organizational context, values play important roles in determining goals,⁷ leadership style,⁸ organizational performance and competence,⁹ and innovations.¹⁰ How a leader in any organization goes about planning, organizing, and

³ Some of these emerging issues could be attributed to the rise of globalisation accelerated by rapid advancement in communication technology. For further elaboration on the impact of globalisation on the social, cultural and institutional framework of the Muslim countries, consult Amer al-Roubie's article, "The Global Age: An Application to Societal Change in Muslim Societies", in *Al-Shajarah*, vol. 3, no. 1 (1998), pp. 85 – 118.

⁴ For further elaboration on this issue, see for example A. K. Sen, "Rational Fools: A Critique of the Behavioural Foundations of Economic Theory", *Philosophy and Public Affairs*, vol. 6 (1977), p. 317 – 344.

⁵ Some modern writers are skeptical about the existence of values in man. For example, in *Beyond Freedom and Dignity*, Skinner (1971) denies that man possesses values, or indeed, any mental state or feeling. However, this kind of view is not representative of the views of the majority of modern scholars who believe that values, not only exist but are important in human lives in a number of ways. See B.F. Skinner, *Beyond Freedom and Dignity* (New York: Knopf, 1971).

⁶ Milton Rokeach, *The Nature of Human Values* (New York: The Free Press, 1973), p. 326.

⁷ See G. W. England, "Organizational Goals and Expected Behavior of American Managers", *Academy of Management Journal*, vol. 10 no. 2 (June 1967), p.107 – 117; and, Andrew F. Sikula, "Values and Value Systems: Importance and Relationship to Managerial and Organizational Behavior", *Journal of Psychology*, vol. 78 no. 2 (July 1971), p. 227 – 286.

⁸ See Fred E. Fiedler, *A Theory of Leadership Effectiveness* (New York: McGraw-Hill Book Company, 1967).

⁹ See Bernard C. Reimann, "Organizational Effectiveness and Management's Public Values: A Canonical Analysis", *Academy of Management Journal*, vol. 18 no. 2 (June 1975), and William D. Guth and Renato Tagiuri, "Personal Values and Corporate Strategy", *Harvard Business Review*, vol. 43 no. 5 (1965), p. 123 – 132.

¹⁰ See Hage, Jerald, and Robert Dewer, "Elite Values Versus Organization Structure in Predicting Innovation", *Administrative Science Quarterly*, 18 (1973), p. 279 – 290.

controlling the behavior of individuals and groups in the organization reflect the system of values they possess. Their values are pervasive from the time organizational missions, goals, and objectives are selected to the time progress and performance toward those ends are evaluated.¹¹

OBJECTIVES AND SCOPE OF STUDY

Although the notion of values in the framework of modern management science is being recognized as the key elements of management training and development, especially at the leadership level, it is merely being oriented towards pragmatic economic ends. Its interpretation is being governed by, or always being changed, to suit and to satisfy the ever-changing interests and considerations of current political, economic, and technological development.

Accordingly, the objective of this study is to offer a preliminary study and critique on the notion of values in the modern management science which is found imbued with Western-secular worldview centered primarily upon the primacy of materialistic and humanistic tendencies. In such a notion, the values being institutionalized in the practical framework of modern management are apparently not stable because of its evolutionary and changing nature which always have to response to a number of ideological, material, and fortuitous events. Consequently, as Syed Muhammad Naquib al-Attas asserts:

absolute values are denied and relative values affirmed; nothing can be certain, except the certainty that nothing can be certain.¹²

¹¹ See James L. Gibson (et.al), *Organizations, Behavior, Structure, Process* (Dallas, Texas: Business Publications, Inc., 1976).

¹² See Syed Muhammad Naquib al-Attas, "The Dewesternization of Knowledge", in Jennifer M. Webb (ed.), *Powerful Ideas: Perspective on the Good Society* (Victoria: The Cranlana Programme, 2002), p. 231 – 240.

Essentially, the major purpose of this study is to redirect the thinking towards ethical concerns through a broad framework of the notion of values, based upon the worldview of Islam. Through this framework, the moral and ethical values which are true in the absolute sense could be identified. This is in accordance to the reality that good values not become good through rational justification but rather they are based on Divine Revelation. In this sense also, Alparslan Acikgenc argues that, “reason by itself is not sufficient to deduce the moral law”.¹³ Al-Maturidi has pointed out that reason and sense organs have their limits. When they are being influenced by internal and external factors, they fail to convey true knowledge of things that are within their own spheres.¹⁴ Even the concept of a middle between two opposite extremes which is sometimes called the ‘Golden Mean’ and becomes criterion for the virtuous conduct in Islam, must be guided by the Revelation, aided by reason and experience as the case may be.

This study also needs to underscore that morality and ethics cannot be meaningfully practiced and sustained when the values system underpinning it is divorced from religion. In reality, the highest level of ethical values cannot be achieved merely by legal means because many irresponsible acts are not in a form of violation of state laws, and some of unethical practices are being done in legally justifiable manner.¹⁵ This is because cases of frauds, corruption, bribery, embezzlement of public funds, and abuses of power and authority are so common

¹³ According to Alparslan Acikgenc, this is a greatest challenge by Islam against all philosophical ethics, including the Kantian ethics. See his article, “Comparative Ethics: Islamic and Aristotelian”, unpublished paper presented at *Seminar on Permanence and Change in Progress and Development: Ethical Issues and Practices*, 22 -3 July, 1996, National Institute of Public Administration (INTAN), Malaysia.

¹⁴ Al-Maturidi in M.M. Sharif (ed.), *A History of Muslim Philosophy* (Weisbaden: Otto Hassarowitz, 1963), p. 263.

¹⁵ Wan Mohd Nor Wan Daud, “Accountability Enhancement: Some Religious and Educational Considerations”, in *Good Governance: Issues and Challenges* (Kuala Lumpur: National Institute of Public Administration (INTAN), 2000), p. 70. See also Ralph B. Kimbrough, *Ethics: A Course of Study for Educational Leaders* (Arlington: The American Association of School Administrators, 1985), p. 46.

despite very well articulated codes of administrative ethics. As what being admitted by Stephen R. Covey:

I believe that there are parts to human nature that cannot be reached by either legislation or education, but require the power of God to deal with. I believe that as human beings, we cannot perfect ourselves. To the degree to which we align ourselves with correct principles, divine endowments will be released within our nature in enabling us to fulfill the measure of our creation.¹⁶

Therefore, it is deemed necessary to ground and strengthen the religious and spiritual orientation of values especially at the leadership of organizations. This kind of orientation should not be developed due to political, socio-economic pressures but by a sincere sense of religious duty. The development of a strong ethical foundation of organizational leadership will become considerably more difficult if the notion of values is being reduced merely to the physical and secular aspects. By sidelining religion from the organizational values system, the leadership can be interpreted as confused of certain fundamental values and norms which have led to numerous spiritual, moral, ethical, and socio-economic problems in organizations. The effects of such secularistic view are being described by Maududi as, “scepticism in thought, confusion in values, expediency in standards, vulgarity in behavior, and opportunism in diplomacy”.¹⁷

SIGNIFICANCE OF THE STUDY

One of the most important duties for leaders in any organization is to inculcate and enhance good values so each of them could be a committed individual who is always concerned with the welfare of their subordinates, and at the same time, prepare to transcend their narrow personal interests. They must be the virtuous and capable of

¹⁶ Stephen R. Covey, *Principle-Centred Leadership* (London: Simon & Shuster, 1992), p.87.

¹⁷ Abul A'la Maududi, *Islamic Law and Constitution*, 4th edition, translated and edited by Kurshid Ahmad (Lahore: Islamic Publications, 1969), p. 7.

withstanding the appetites of instincts. This is due to the reality that superiority could be attained only by acquiring virtues and good deeds. Their authority over others could be effectively exercised only so long as their own rational soul, first, succeeds in dominating their animal soul. Moral power generally will overcome all other powers, eventually.

A leader could be referred to as a shepherd (*ra>'i*), and leadership is invested by God upon leaders with the responsibility of watching over their flock, and they will be accountable to God for their own actions and for their behaviors towards their subordinates. They are like the central point of a circumference which describes a harmonious, perfect, and flawless line so long as its centre is fixed and immovable. In that case, they inevitably become the focal point of all attention because the prosperity or the decadence of an organization is proportional to their capacities or +defects respectively.

However, by looking at the interminable moral and ethical dilemmas confronting present organizational leadership which are sometimes very perplexing and have given rise to the corrupt practices, leaders have to be made aware about the notion of pseudo-values embedded in their mind through a systematic conceptual scheme of modern management theories. Such a notion could bring certain behavioral patterns which are more apt to push them to gratify their appetites and satisfy their basest instincts. This is the result, as Syed Muhammad Naquib al-Attas has said, of the confusion and error in knowledge. The effect of this is the loss of *ada>b* which produces injustice in all aspects of religion, intellectual, and social lives. This gives rise to unqualified and false leaders in all fields.¹⁸

¹⁸ Syed Muhammad Naquib al-Attas, *Risalah untuk Kaum Muslimin* (Kuala Lumpur: Institut Antarabangsa Pemikiran dan Tamadun Islam (ISTAC), 2001), para. 53, pp. 136 – 140; idem, *Islam and Secularism* (Kuala Lumpur: Islamic Youth Movement of Malaysia (ABIM), 1978), p. 100.

In the field of management and leadership behavior, this study can be viewed as an effort to verify the real and true nature of values within the framework of the worldview of Islam which encompasses both the spiritual and physical aspects of man. This verification could only be possible by challenging the notion of values in the modern secular management science.

The significance of this study is that it could be a means to establish leadership qualities¹⁹ outlined as follows:

1. excellence in belief and morals, and untainted by major sin;
2. broad horizons of thought and refined thinking;
3. acquisition of proper knowledge and exercise of wise judgment;
4. high level of awareness of ethical and professional matters, while at the same time, having the courage to act accordingly;
5. refusal to countenance fraud in any form;
6. never despair or pay attention to any obstacles and any personal predicaments but instead continue making strategic plans for the advancement of their cause to put the organization in order;
7. control of material interests or personal desires and inclinations;
8. supportive to any suitable action and decision taken by proper authority in lower levels instead of undermining it; and
9. expounding the truth and exposing any misdeed.

In the country like Malaysia, which proudly proclaims its determination to be a fully developed country in its own mould by the year 2020, it has to have authoritative, vigilant and morally-inspired leadership at all levels to withstand the cultural, moral and socio-economic challenges.²⁰

The first challenge is to think about how to imbue the vision and progress of economic, human resource, political, cultural, educational, technological, and leadership development with religious, spiritual and ethical values such that they

¹⁹ Adapted with modification from Wan Mohd Nor Wan Daud, Accountability Enhancement: Some Religious and Educational Considerations.

²⁰ All the challenges are being inferred from *Malaysia: The Way Forward*, working paper presented by Mahathir Mohamad, Ex-Prime Minister of Malaysia, at the Inaugural Meeting of the Malaysian Business Council, 28th February, 1991, Kuala Lumpur.

become integrated within each area of development, and at the same time, provide the essential elements in the whole component of our national development.

Such a dynamic process requires one's ability to reflect purposively in sorting out qualities and virtues, measures, methods, strategies and plans which are conducive for its realization. It also involves one's awareness of obstacles that can hinder the attainment of the desired results.

For this regard, nurturing, maintaining and upgrading knowledge culture is indispensable, not only at the leadership level, but also at the level of each individual administrator so that they can behave and act according to the requirements of the right scheme of knowledge. Perhaps, this notion of rightness in both knowledge and action can guard them against all types of errors, not succumbing to the dictates of their lusts, and eliminating or avoiding any instances of improper conduct.

This is what we could refer to as the 'heart of the good governance' which takes into account the attainment of the praiseworthy results, and abstains from what is blameworthy. Thus, organizational leadership not merely becomes ethically excellent but at the same time can maintain its professional standards of performance. The marks of professionalism are: ready to perform; and, proud to do an outstanding job, along with a sense of vocation, enthusiasm, and the special inspiration, all of which are generated from within.

These are the attributes of seasoned professionals, having the knowledge of things as they really are, know exactly what they should do or what they are doing, know their subjects thoroughly, and know that what they essentially have to have is trustworthiness.

Such elements must be properly integrated into the framework of an organization and into the realm of management, otherwise, leadership behavior and corporate culture could not be totally positive.

The second challenge is necessarily the need for all leaders in any organization to have an integrated ethical approach. It must be based on a true understanding of the nature of man and this world and hereafter because ethics and morality issues are individually rooted, and therefore personalized. The ultimate aim is to attain real happiness in the next world. Certainly, only good leaders could provide the necessary environment and facilities as a means to achieve such an aim. According to Wan Mohd Nor:

It is for this reason that all literature on ethics, politics, and government written by great Muslim scholars and thinkers of the past begin with the conception of man and his soul.²¹

At the same time, they must also take into consideration the emergence of interconnecting influences which may spill over and affect ideas, decision-making and value systems of any organization. A good result in the programme to resist against corrupted practices could be achieved if they understand how to overcome these influences which can be basically be broken down into three areas: the environment, the administration, and the public.

The environment includes the social system, the general public, the political system, the economic system, the legal system and the international system. They in fact constitute the foundation of the national integrity system. In this regard, the leadership have to take into account the asymmetries at the legal, administrative, cultural, economic and political level which inherently increase the risk of corruptive

²¹ Wan Mohd Nor Wan Daud, "Some Basic Issues of Development in Malaysia", in *Malaysian Development Experience: Changes and Challenges* (Kuala Lumpur: National Institute of Public Administration (INTAN), 1994), p. 863.

behavior, for example the politicization of the administration, the negative example of corrupt politicians and the discretionary distribution of power in hands of certain individuals or organizations.

The administrative influences is derived from structures and processes, rules and regulations, working environment, and concepts and measures of ongoing administrative reform.

Finally, the public also could impose significant influences on the ethical standards of the organization through their cultural tendency and political ideology. In this regard, the good managerial conduct and the proper approach of organizational leadership are particularly important in order to accommodate these elements without jeopardizing the religious principles of ethics and morality. This could be done if a leader is able to attain a clear understanding of the processes of social change and looks at problems from all angles – psychological, spiritual, moral, social, and economic. Based on the Qur’anic exhortation that there was a lesson for man in the rise and fall of civilizations that had gone by, a leader could analyzes every ailment of society – such as, social and economic abuses which led to the downfall of empire; narrow and materialistic outlook of the governing class; leader’s licentiousness and debauchery; the economic exploitation of the people; the misery of the peasants; and, the growth of parasitic classes inside the government - and lays down remedies for it.

The third challenge is the need for the leadership to recognize and take into account the impact of globalization on all aspects of the organization. On the one hand, globalization is considered to be the triggering event for pressure to perform more with fewer resources and with more innovative managerial approaches, but on the other hand, it may have negative effects on the organization in such a way that it can bring uncertainty and an increased risk of unethical and corrupted practices. In the

latter case, much effort has to be spent to understand the nature of these practices and to think of a good solution to remedy the problem.

As Lionel Jospin, the French Prime Minister stated that:

Globalization forces have released new energy across the planet. A leadership must have to react to these changes by showing solidarity, by co-ordinating their efforts and building an economic, political and social framework that binds them into common will to regulate those forces. If a leadership of certain organization don't get a grip on those forces, and at the same time, just allow them to be unleashed wildly, they will threaten and jeopardize our understanding of civilization or our values.²²

In agreement to this statement, the leadership of an organization must seek to adopt a well-defined values system which can minimize such an impact. Although Islam does not oppose to the adoption of modern and progressive economic methods because its tendency to favour economic and social justice,²³ any necessary adjustment by an organization to accommodate globalization should not be achieved at the expense of their cultural and social features grounded upon strong fundamental of moral and spiritual. As being reminded by Al-Roubaie:

The hegemony of Western culture endorsed by modern technology in communication propagates social divide, fragmentation, cultural shocks, economic insecurity, political instability and dependency. Not responding to these challenges, history will repeat itself by bringing back the old days of colonial exploitation and domination but this time is served by the new system called globalization.²⁴

If any leader starts to lose sight of this extremely important matter, and if he is not aware of how much damage the process of globalization may cause to the ethical and behavioral norms, the organization will drift towards decline and failure. In the end, he will realize that he did not contribute anything to the betterment of the

²² Quoted by Amer al-Roubie in his article, The Global Age: An Application to Societal Change in Muslim Societies. Refer to *The New Straits Times*, June 7, 1997.

²³ Muhammad Hamidullah, "Islam's Solution of the Basic Economic Problems: The Position of Labour", *Islamic Culture*, vol. 10 (1936), pp. 213 – 33.

²⁴ Amer al-Roubie, "Globalisation and Management of the Nation State", *INTAN Management Journal*, vol. 5, No. 1 (2002), p. 1 – 47.

organization, and most unfortunately, he did not solve the ethical problems but rather reinforce it.

PLAN OF STUDY

Chapter II will review many of the concepts of human values as discussed in the literature of Western management science. The chapter will present some variations regarding the definitions of human values, their nature, and some arguments concerning human values and other related topics.

Chapter III will provide the reader with the preliminary study on the nature of values found in existing literature on management and organizational leadership behavior. The chapter will focus on value dilemmas brought up through the interpretation of modern secular ideologies of the West which undermine the religious system of values, and at the same time, poses serious challenges to the behavioral pattern of leadership.

Chapter IV will contain discussion on the nature of values in the framework of the worldview of Islam. This chapter will show how the correct understanding of values could contribute towards the positive transformation of organizational leadership.

CHAPTER TWO

REVIEW OF THE LITERATURE

INTRODUCTION

In the context of contemporary sciences, the word “value” can be found in all fields of learning – in the economics, arts, philosophy, sociology, psychology, political science, and management. Study of values can lead one to being overwhelmed by the volume and variety of literature in the field. The attention given to the general concept of values by scholars in the various fields of contemporary sciences vary considerably. Fraser²⁵ has shown that in economics, there are at least three main senses of values, each with subvariants. In the field of philosophy, numerous competing definitions are offered.²⁶ One current philosophical viewpoint is the distinction between the rights (ethics) from the good (values). The sociological, psychological, and administrative theory literature seems to view values as partly cognitive and affective in part.²⁷ Sociologists add the concept of “directionality” (conative) to the cognitive and affective elements in the term “values”.²⁸

There has been no consensus in any one of these fields as to the theoretical conception of values. What Kluckhohn noted decades ago, is no less, true today:

Reading the voluminous, and often vague and diffuse literature in the various fields of learning, one finds values considered as attitudes, motivations, objects, measurable quantities, substantive areas of

²⁵ See L.M.Fraser, *Economic Thought and Language* (London: A. & C Black, Ltd., 1937).

²⁶ See Ray Lepley (ed), *Value Theory: A Cooperative Inquiry* (New York: Columbia University Press, 1949).

²⁷ See Edward E. Jones and Harold E. Gerald, “Foundations of Behavioral Dispositions” in S. Koch (ed), *Psychology: A Study of a Science*, vol. 6 (New York: McGraw-Hill Book Company, 1963), D.T. Cambell, “Social Attitudes and Other Acquired Behavioral Dispositions”, in S. Koch (ed), *Psychology: A Study of a Science*, vol. 6 (New York: McGraw-Hill Book Company, 1963).

²⁸ See Florence R. Kluckhohn, Clyde and others, “Values and Value-Orientations in the Theory of Action”, in Talcot Parsons, Edward A. Shils (eds.), *Toward a General Theory of Action* (New York: The Free Press of Glencoe, 1951).

behavior, affect-laden customs or traditions, and relationships such as those between individuals, groups, objects, events.²⁹

This chapter will review the literature on values that have particular emphasis on leadership behavior in an organization. In trying to account for this, we could observe three phenomena. Firstly, the impact of personal values and expectations on leadership behavior has been recognized to have great influence on organizational effectiveness.³⁰ Secondly, leadership are often driven at the deepest level by their values; all their critical decisions, expectations, and vision involve their values frameworks.³¹ Finally, in contemporary organizational framework, values form the bedrock of an organization's culture.³²

A growing number of management theorists and practitioners have noted that management practices and their effectiveness can and do vary widely from country to country. Such differences in practices are attributed to cultural values and beliefs. General cultural values and norms undoubtedly influence the nature of management structure and behavior. Therefore, leadership effectiveness in the organizational framework can be achieved only through proper understanding of values.

DEFINITION OF VALUES

Authors have defined values in various ways. Scott³³ and Kluckhohn define values as a conception of the desirables. Thus, Kluckhohn defines:

²⁹ Ibid., p. 390.

³⁰ See W. Bennis, *The Unconscious Conspiracy: Why Leader Can't Lead* (New York: AMACOM, 1976).

³¹ See Personal Values and Corporate Strategy; G.W. England, "Personal Value System of American Managers", *Academy of Management Journal*, Vol. 10: 1, 1968, p. 53 -68.

³² See G. Hofstede, *Cultural Consequences: Internation Differences in Work Related Values* (Beverly Hills: Sage Publication, 1984).

³³ See William A. Scott, *Values and Organization* (Chicago: Rand McNally, 1956).

A value is a conception, explicit or implicit, distinctive of an individual or character of a group, of the desirable which influences the selection from available modes, means, and ends of action.³⁴

Building from this viewpoint, Rokeach defines values as:

Abstract ideals positive or negative, not tied to any specific attitude, object or situation; representing a person's beliefs about ideal modes of conduct and ideal terminal goals.³⁵

In his later book, he emphasizes on the importance of values in a person's beliefs about ideal modes of conduct and ideal terminal goals. He explains that a value is:

An enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence.³⁶

On the other hand, England views values as closer to an ideology or a philosophy than it is to attitude. In this sense, he defines values as:

A relatively permanent perceptual framework which shapes and influences the general nature of an individual's behavior.³⁷

Krech, Crutchfield, and Ballachey³⁸ perceive values as an especially important class of beliefs shared by members of one language, culture, or community, concerning what is good or what is desirable. Katz and Scotland³⁹ and Weibe⁴⁰ also view values as broad framework or system of beliefs and attitudes.

Despite the variety of definitions, understandings, some general consensus regarding the conception of values can be seen through-out. The tendency of the contemporary social science scholars is that they tend develop their thoughts on values

³⁴ Values and Value-Orientation in the Theory of Action, p. 389.

³⁵ Milton Rokeach, *Beliefs, Attitudes, and Values* (San Francisco: Jossey-Bass, 1968), p. 124.

³⁶ *The Nature of Human Values*, p. 5.

³⁷ George W. England and R. Lee, "The Relationship Between Managerial Values and Managerial Success in the United States, Japan, India, and Australia", *Journal of Applied Psychology*, vol. 59 no. 4 (1974), p. 411 – 419.

³⁸ See David Krech, Richard Crutchfield, and Egerton Ballachey, *Individuals in Society* (New York: McGraw-Hill, 1962).

³⁹ See Daniel Katz, and Era Scotland, "A Preliminary Statement to a Theory of Attitude Structure and Change", in Sigmund Koch (ed.), *Psychology: A Study of a Science*, vol. 3 (New York: McGraw-Hill, 1959).

⁴⁰ See G. D. Weibe, "Mass Communication", in E. Hartley and R. Hartley, *Fundamentals of Social Psychology* (New York: Knopf, 1955).