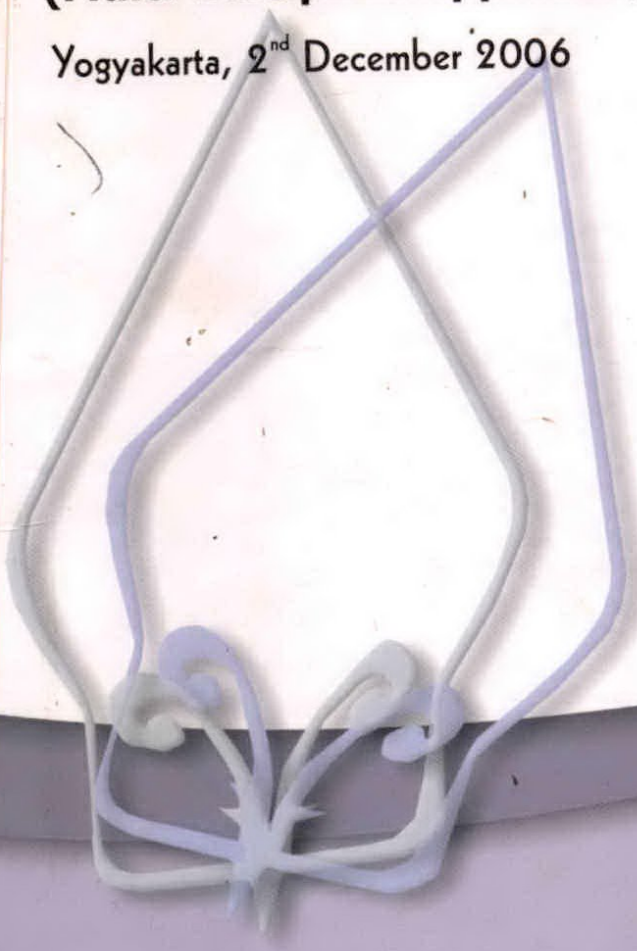


Proceeding

International Joint Seminar

**Muslim Countries and Development :
Achievements, Constraints and Alternative Solutions
(Multi-Discipline Approach)**

Yogyakarta, 2nd December 2006



Organized by:



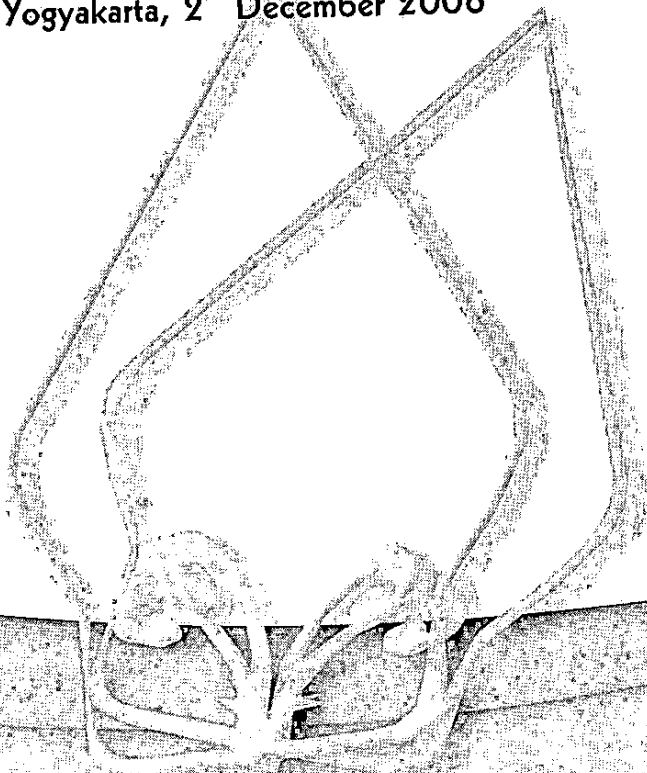
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Organized by:



Universitas
Muhammadiyah
Yogyakarta



International
Islamic
University
Malaysia



Education and
Cultural Attache
Embassy of The Republic
Indonesia in Malaysia

**MESSAGE FROM THE RECTOR OF
UNIVERSITAS MUHAMMADIYAH YOGYAKARTA (UMY)**

Assalamu'alaikum warahmatullahi wabarakatuh

All praise be to Allah SWT, Lord of the world. Peace and blessings on Muhammad SAW, His Servants and Messenger.

First of all, as the rector of Universitas Muhammadiyah Yogyakarta (UMY), I would like to welcome to the honourable guests, Rector, Dean of Postgraduate Studies (CPS), Dean of ISTAC, Dean of IRKHS, Deputy Deans and Head Departments from various Kulliyah, lecturers, postgraduate students of International Islamic University Malaysia (IIUM), and all participants in this joint seminar.

Academic cooperation between UMY and IIUM started several years ago. The cooperation between us is based on a solid foundation; both us are Islamic universities having same missions to develop Islamic society, to prepare future generations of Islamic intellectuals, and to cultivate Islamic civilization. In fact, improving academic quality and strengthening our position as the producers of knowledge and wisdom will offer a meaningful contribution to the development of Islamic civilization. This responsibility is particularly significant especially with the emergence of the information and knowledge society where value adding is mainly generated by the production and the dissemination of knowledge.

Today's joint seminar signifies our attempts to shoulder this responsibility. I am confident to say that this joint program will be a giant step for both of us to open other pathways of cooperation. I am also convinced that through strengthening our collaboration we can learn from each other and continue learning, as far as I am concerned, is a valuable ingredient to develop our universities.

I sincerely wish you good luck and success in joining this program

Wassalamu'alaikum Wr, Wb.

Dr. Khoiruddin Bashori

Rector, UMY

**MESSAGE FROM THE RECTOR OF
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA (IIUM)**

Assalamu'alaikum warahmatullahi wabarakatuh

In the name of Allah, the most Gracious and the most Merciful. Peace and blessings be upon our Prophet Muhammad (S.A.W).

First and foremost, I felt honoured, on behalf of the university to be warmly welcomed and to be given the opportunity to work hand in hand, organizing a respectable conference. Indeed, this is a great achievement towards a warmer bilateral tie between the International Islamic University Malaysia (IIUM) and Universitas Muhammadiyah Yogyakarta (UMY) after the MoU Phase.

I would also like to express my heartfelt thanks to Centre for Postgraduate Studies (CPS), Postgraduate Students Society (PGSS), contributors, paper presenters, participants and our Indonesian counterpart for making this program a prestigious event of the year.

This educational and cultural visit is not only an avenue to foster good relationship between organizations and individuals and to learn as much from one another but a step forward in promoting quality graduates who practices their ability outdoor and master his or her studies through first hand experience. The Islamic platform inculcated throughout the educational system namely the Islamization of knowledge, both theoretical and practical, will add value to our graduates. This comprehensive excellent we strived for must always be encouraged through conferences, seminars and intellectual-based activities in line with our lullaby: The journey of a thousand miles begin by a single step, the vision of centuries ahead must start from now.

My utmost support is with you always. Looking forward to a fruitful meeting.

Ma'assalamah

Wassalamu'alaikum Wr, Wb.

Prof. Dato' Dr. Syed Arabi Iddid

Rector, IIUM

**MESSAGE FROM EDUCATION AND CULTURAL ATTACHE
EMBASSY OF THE REPUBLIC OF INDONESIA
KUALA LUMPUR**

Assalamu 'alaikum warahmatullahi wabarakatuh

All praise be to Allah SWT. This is the moment where implementation of MoU between Universitas Muhammadiyah Yogyakarta (UMY) and International Islamic University Malaysia (IIUM) comes in the form of action by organizing this Joint Seminar. The efforts of both sides to implement the MoU are highly appreciated, especially, in the context of which both universities effort to enhance the quality of education.

Substantially, I believe that this Joint Seminar will bring many benefits. In term of the development of knowledge, it is a means for developing academic quality, for exchanging of information on academic development, as well as for constructing intellectual atmosphere at both universities. In term of international relations, both universities have taken part in increasing close relationship between Malaysia and Indonesia. RUM and UNY as well are using 'soft power' to increase bilateral relations among citizens which brings a lot of benefits for both nations.

Therefore, I hope that both RUM and UMY can make use of this program as a 'kick-off' for other programs in the future, especially in using UMY's vast networks with other Muhammadiyah Universities in various cities in Indonesia as well as IIUM's network. The support of IIUM for UMY also means a progress for IIUM and UMY. I hope such joint program will continue in future for betterment of both Indonesia and Malaysia. Embassy of the Republic of Indonesia in Kuala Lumpur will always support these efforts.

To our honorable guests, Rector, Dean of Postgraduate Studies (CPS), Dean of ISTAC, Dean of IRKHS, Deputy Deans and Head Departments from various Kulliyah, lecturers and students of IIUM, I warmly welcome you to Yogyakarta. I hope you enjoy your stay in the cultural city of Yogyakarta.

Finally, as the Attache of Education and Cultural, Embassy of the Republic of Indonesia, Kuala Lumpur, I sincerely wish you good luck *and a successful program with unforgettable memories.*

*Wabillahit Taufiq Wal Hidayah
Wassalamu 'alaikum warahmatullahi wabarakatuh.*

M.Imran Hanafi

Education and Cultural Attache, Embassy of the Republic of Indonesia

MESSAGE FROM DEAN CENTRE FOR POSTGRADUATE STUDIES

Assalamu'alaikum warahmatullahi wabarakatuh

Praise be to Allah. May the peace and blessings of Allah be on the last prophet and messenger, our master Muhammad and on his household and companions. It is a great privilege for me to foreword this message to this wonderful event that is jointly organized by the Universitas Muhammadiyah Yogyakarta (UMY) and International Islamic University (IIUM).

First and foremost I would like to record my special gratitude to management of Universitas Muhammadiyah Yogyakarta for their co-operation.

In order to obtain comprehensive excellence, the Centre for Postgraduate studies has always facilitates postgraduate students of the university to achieve the highest quality in their academic work. This seminar is one of the many programs that Centre for postgraduate studies has to ensure quality graduates.

I would therefore like to thank all the participants and programme coordinators who have worked hard to realize this event.

May Allah SWT shower His blessing upon us.

Wassalamu'alaikum Wr, Wb.

Prof. Dato' Dr. Wan Rafei Abdul Rahman
Dean, Centre For Postgraduate Studies

**MESSAGE FROM THE ACTIVE
PRESIDENT OF POSTGRADUATE STUDENTS'**

Assalamu'alaikum warahmatullahi wabarakatuh

On behalf of Postgraduate Students' Society (PGSS), my gratitude and appreciation to our beloved Dean of Studies, the Embassy of Indonesia in Kuala Lumpur, Muhammadiyah Yogyakarta and the organizing committee of IIUM and the Universitas Muhammadiyah Yogyakarta for their huge success. Postgraduate Students' Society (PGSS) under the supervision of the Center for Postgraduate Studies (CPG) is pleased to host this event.

As I strongly believe that the initial stages of unity are the key to building the new generation, who will represent the future more, such programs, not only achieve the mission of our universities but to achieve the global mission and vision. Therefore, I believe today, we have to have understanding and then only we can appreciate our diverse cultures. We should acknowledge the different strengths and weaknesses through knowledge in this age of information. I am sure this joint seminar will initiate unity among the future generations along with integrating them.

Thank you,

Mohd Nabi Habibi

Active President Postgraduate Students' Society (PGSS)

MESSAGE FROM PROGRAM DIRECTOR

Assalamu'alaikum warahmatullahi wabarakatuh.

Praise be to Allah. May the peace and blessings of Allah be on the last Prophet and Messenger, our master Muhammad and on his household and companions.

Honestly speaking, we are pleased to be trusted by Postgraduate Students' Society (PGSS) and Centre for Postgraduate Studies (CPS) to organize the programme named Educational and Cultural Visit to Yogyakarta, Indonesia. For this, We express our gratitude to the management of both PGSS and CPS. This programme is of immense value. It has the potentials to promote intellectual endeavor, develop leadership capabilities and enrich cross-cultural understandings. We sincerely believe and hope that program of this kind will be organized in a regular fashion in future.

It is a great privilege for us to play twofold role in organizing this event: *as a host* and *as guest*. In fact, this is a fascinating experience to manage this event. Since our inception here, we have found meaningful interaction of students in an interweaving of cultures into complicated, yet beautiful, embroidery of social fabric. We are proud to say that this dearly loved university has produced graduates of high quality, who are distinct from those of the local universities.

Finally, we wish to express our special thanks to Bapak M.Imran Hanafi, Education and Cultural Attache of Indonesian Embassy, Bapak Herdaus, S.H., Assistant of Immigration Attache of Indonesian Embassy, Bapak Tharian Taharuddin for their immensely valuable assistance and co-operation in making this program a success. I sincerely appreciate all local committees at Yogyakarta, the colleagues and program coordinators and committee members who worked diligently to materialize this event. We wish to pass on good wishes to the PGSS for their valuable efforts it expended for this event.

May Allah s.w.t shower His blessing upon us.

Wassalam,

Nasrullah

Programme Director

Todi Kurniawan

Co-Programme Director

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An Instrument to Measure Work Values Among Malaysian Workers

Wan Rafaei Abdul Rahman*, Che Su binti Mustaffa**

*Department of Psychology, Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia

** Universiti Utara Malaysia

Abstract

This study was conducted to develop an instrument using the key national culture and Islamic values themes which characterize the work culture among Malaysian workers. In Malaysia, the government has been implementing an Islamization policy for some time now, according to which public and private sectors have to organize their activities and manage their employees in accordance with Quranic teaching. The constructs derived provide a research-basic guide for development of Islamic Scale Values and Malay Cultural Values related to work values. A factor analysis was performed on data collected from 948 participants. Participants in the first study consisted of workers from a broad cross-section of occupation. The findings of the study were found to be consistent with some western studies. In terms of Islamic values, Work as deed, Dignity and Religiousness were shown to be an important value. In the second study the participants were 1330 staff from Department of Prisons, and 934 from the Royal Custom Department Malaysia. The same set of questionnaires given in the first study was used. The result supported the first study in terms of the values used in the instrument.

Keywords: Malaysia; work values; Islamic values.

Introduction

The work values is a cultural norm that advocates being personally accountable and responsible for the work that one does and is based on a belief that work has intrinsic value (Cherrington, 1980; Colson & Eckerd, 1991; Quinn, 1983; Yankelovich & Immerwahr, 1984). The work values, as we know it today, is a secularized construct derived from Weber's (1904, 1905) Protestant work ethic (PWE) theory. The PWE, asserting that Calvinist theology encouraged accumulation of wealth, has been widely used as an explanation for the success of capitalism in Western society.

Over the years, however, attitudes and beliefs supporting hard work have blended into the norms of Western culture, and are no longer attributable to a particular religious sect (Lipset, 1990; Rodgers, 1978; Rose, 1985). The elements of work values that are of greatest significance in the preparation of people for work are the attitudes and behaviors ascribed to work ethic rather than a sectarian belief system that inculcates these characteristics. Those elements are the focal point for this study.

Work values and work ethic are an often mentioned attribute employers want their employees to have, but one they often say is hard to find. Boardman (1994) reported the efforts in one community in response to employer complaints that they were "unable to locate employees who were reliable, drug-free, motivated, and possessing a work ethic". In response to the problem, programmes were established to provide technical preparation, apprenticeships, curriculum review, mentoring programmes, and employability certification. Five years later, however, employers still said they were unable to find a dependable work force.

Previous research has identified numerous affective characteristics considered desirable for working people. Beech, Kazanas, Sapko, Sisson, and List (1978) identified 63 affective work competencies considered important by industry leaders and educators and clustered them into 15 categories. Petty (1993), building on the line of research conducted by Kazanas (1978), identified 50 work ethic descriptors and developed the Occupational Work Ethic Inventory (OWEI).

The purpose of this paper was to develop an instrument that could measure work values using the key national culture and Islamic values themes which characterize the work culture among Malaysian workers. The constructs derived provide a research-based guide for development of Islamic Scale Values and Malay Cultural Values related to work values.

Work Culture in Malaysian Public Sector

Under the motto of invoking an Excellent Work Culture, the Malaysian public sector has gone through a radical transformation since the 1980s. Only a decade before, in 1971, the Malaysia government, under the heading of the New Economic Policy, has embarked on a comprehensive Malay affirmative action policy. This aimed to eradicate poverty regardless of race and so eliminate the identification with race. The New Economic Policy implied that the public sector would expand its scope so as to be involved directly in productive activities, such as manufacturing, agricultural production, banking and insurance, and so on. In contrast, the Malaysia Incorporated and Privatisation Policy envisaged the private sector as the commercial and economic foundation of the nation, and the government as the facilitator and regulator of economic functions.

The Malaysian public sector has gone through several restructurings since independence, it was only in the early 1980s that the individual civil servant was encouraged not only to uphold integrity and pursue his/her prescribed duties loyally, but also to be proactive, and take on responsibility for the delivery of services that would meet the needs of the public. They are expected not only to respond to public problems and needs (including national unity, human life, environmental protection, and so on), but also to identify and search for problem areas and to provide the required remedies, solutions and services. Thus every person should strive to realize his potential for independent, creative, and innovative thinking. Similar arguments on the need for changing attitude of civil servants continued to be made throughout the 1980s by top management politicians and senior civil servants.

If reforming the human factor of public administration was met with wide acceptance in Malaysia, it was soon discovered that such efforts had to be based on

discriminating and universalizing legal devices, notably and updating of disciplinary regulations based on principles laid down by the British colonial administration at the end of the nineteenth century. However, the reformation of bureaucratic self-conduct rested not on universalizing judicial norms but on local, technical devices of agency and performance informed by Malaysian values persistently hammered out by senior government officials and management consultants from the early 1980s. The attempt to transform the civil service by identity-based values has essentially interacted with two distinct but closely interrelated systems, namely, a religious system basing its authority on the Islamic notion of allegedly universal values, and an anthropological system basing its authority on scientific examination of local cultural values.

Malaysian social scientists and managers started to objectify Malaysian workers according to their specific "cultural value systems" (e.g., Dahlan, 1991; Hamzah et al 1989; Asma, 1992). Hence, in Malaysia one could distinguish among four major value systems, each pertaining to a specific 'ethnic group', namely the Malays, the Chinese, the Indians, and the Westerners. For example, the values of the Malays, the single largest ethnic group in Malaysia, could be dealt with under the notion of *budi*. According to the (Malay) anthropologist H. M. Dahlan, "*budi* embodies all the virtues ranked in the system of values of the (Malay) society...the structure of *budi* is composed of virtuous qualities, such as *murah hari* (generosity), *hormat* (respect), *ikhlas* (sincerity), *mulia* (righteousness), *timbang-rasa* (discretion), *malu* (feelings of shame at individual level). In social relation, these virtues imply that codes of conduct for politeness, refinement, and consideration for others would involve gestures, and intonations of speech which are varied according to the hierarchical status of the person addressed.

In 1985, the Islamic values that were supposed to inform bureaucratic self-conduct were expanded from three to eleven. There included: trustworthiness, responsibility, sincerity, dedication, moderation, diligence, cleanliness, discipline, cooperation and gratitude. In 1992, the National Institute of Public Administration published "The Twelve Pillars" specifying twelve fundamental values that should guide the conduct of all Malaysia civil servants, namely, valuing time, perseverance, pleasure of working, dignity of simplicity, character, kindness, influence of examples, obligation of duty, wisdom of economy, patience, improvement of talent, and joy of originating (INTAN 1992).

The resort of Islamic values in order to instill a new sense of morality in the civil service should be seen in light of the facts that the majority of civil servant are Malays, and that Malays are constitutionally Muslims. Furthermore, the values being propagated are universally valid and are therefore applicable to the minority of non-Muslim civil servants.

Method

Participants

Study 1

The population for this study consisted of workers in public sector organization. A random sample of 948 participants (Krejcie and Morgan, 1970) was selected from the master database of businesses and industries using a random number generator.

Study 2

The participants were 1330 staff from the Prison's Department, Malaysia and 934 from the Royal Customs Malaysia.

Development of Instruments

A questionnaire was designed to address the research questions of this study. Questionnaire items included demographic questions relating to gender, age, ethnicity, and highest educational level, a series of Islamic values and a series of statement relating to specific work values. Work values items were designed to elicit individual perceptions regarding the degree of importance placed upon the item by participant. A five-point Likert-type scale ranging from 1 = *Strongly Disagree*; 2 = *Disagree*; 3 = *Seldom*; 4 = *Agree*; and 5 = *Strongly Agree*. This scaling is similar to that recommended by Nunnally (1978).

The Malay Work Values scale was developed based on items in The Twelve Pillars and was adapted by the researchers based on dimensions introduced by Deal and Kennedy (1982) and O'Reilly, Chatman and Caldwell (1991). The instrument was designed using the method of interater reliability.

A total of 3 coders were involved. Each coder was required to categorize the characteristics found in Twelve Pillars based on organizational cultural dimensions founded by Deal and Kennedy (1982) i.e. strictness, meticulousness, results orientation, comfortable working environment, stability, innovation, humanistic orientation, aggressiveness, emphasis on reward, group orientation, and working as part of good deed. The dimensions introduced by the researchers were *gotong-royong* (working cooperatively), dignity, hierarchy/courtesy, and religious values.

From the aspect of reliability, Table 1 shows the alpha value for the whole instrument on Malay Work Culture developed by the researchers based on the main values in The Twelve Pillars (Table 1). The whole alpha value for the instrument on work culture 1 is 0.71. Each dimension in the instrument shows a satisfactory alpha value. It can be concluded that the instrument used is reliable and acceptable (Study 1)

Table 1, Analysis of Reliability on Malay Work Culture Instrument

Dimension	Alpha Value	
	Study 3	Study 2
Work culture	.71	.79
Strictness	.70	.71
Meticulousness	.69	.70
Results orientation	.68	.71
Comfortable working environment	.69	.71
Stability	.72	.71
Innovation	.70	.72
Humanistic orientation	.72	.70
Aggressiveness	.70	.71
Emphasis on reward	.70	.72
Group orientation	.68	.72
Working as part of deed	.69	.70
<i>Gotong royong</i>	.71	.71
Observing one's dignity	.72	.72
Courtesy	.69	.71
Religious values		

Result and Conclusion

As the work of the second study is ongoing, a brief result is presented. The first study highlighted some indigenous values of important in Work Values among the Malays such gotong royong, work as deed our religious values. The second study supported the results of the first study in that the same indigenous values are considered important by the participants.

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