Students' Leadership Competencies at International Islamic University Malaysia: A Descriptive Analysis

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ABSTRACT

International Islamic University Malaysia (IIUM) has been contributing to the holistic development of human capital through Islamization of human knowledge. It has also been developing young leaders by inculcating the values and resilience needed to survive as good leaders in the 21st century. This study aims to investigate the levels of perceptions and practices of student leaders' leadership competencies (LCSL), Islamic Spiritual Intelligence (ISI), Emotional Intelligence (EI), and Islamization of Human Knowledge (IOHK) at IIUM. The current study employs a quantitative cross-sectional survey with a stratified random sampling technique. The data were collected using a self-administered questionnaire, distributed to 372 student leaders in the year 2018/2019. The results from the descriptive analysis revealed that student leaders' practices and perceptions of IOHK (78%), EI (78%), ISI (91%), and LCSL (79%) exceeded 50%. The results of this study may contribute to the previous models of leadership competencies, such as Islamic Spiritual Intelligence by Jumahat et al., Emotional Intelligence by Goleman, Man of Sound Reasoning of Islamization of Human Knowledge by Hassan, Student Leadership Competencies by Seemiller, and Integrative Global Leadership to Develop Young Leaders by Park et al.

Introduction

There are various types of leadership styles discussed in literature, which are directly influenced by emotional intelligence (EI). Johnson (2018) explained that leadership styles contribute to the methods and strategies of EI. It means that leaders' emotional intelligence helps them to choose the most appropriate leadership style which allows them to deal with a certain circumstance effectively. This is important because an inappropriate response from leaders can create a misguided presence at the forefront of any organization (Beckles, 2018; Hamilton-Butler, 2018; Johnson, 2018).

In the Islamic perspective, leadership competencies are closely related to virtue centric, underpinning God's consciousness (Galanou & Farrag, 2015; Norhayate, Daud, Rahim, & Nasurdin, 2017). Therefore, the worldview or intention is directed to please God rather than attaining materialistic benefits. Islamic leadership is essential for the Muslim community as it generates Islamic qualities that are different from other leadership concepts. It influences students' leadership as they are practicing all the attributes such as traits, power, skills, and authority needed by the students in the future. For that reason, students' leadership competencies are important for the university and society. Automatically, the action of a man is guided by religious values. Prophet Muhammad's (PBUH) leadership was embedded by religiously guided actions. His actions involved an abundance of spiritual elements guided by the Qur'an and Sunnah. Hence, leadership in Islam is not merely actions or skills, but it promotes spiritual intelligence that can create a purpose of life and is ultimately bound to God-fearing man.

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Furthermore, Islamization of human knowledge calls to make Islamic belief to be the central focus on educational activities (Hassan, 2010). The resurgence of Islam has been manifested in political and epistemological dimensions (Javaid & Suri, 2020). Learning from the Islamic point of view has a significant contribution to human life (Ahmad & Ogunsola, 2011). Islamization of human knowledge will help individuals to build their epistemology on the basis of identifying and as a worship. Therefore, all the activities of a man will become an *ibadat* (worship). The first verse of the Quran emphasizes the importance of education and reasoning. The purpose of education in Islam is to realize God and become responsible vicegerents of Allah. Hence, human science needs to be infused with Islamic values, perspectives, and world views to de-secularize the contents of education to the human condition to a holistic perspective (Hassan, 2010).

More importantly, the learning process starts to take place from birth, either formally or informally through experiences (Gelen, 2018). For that reason, education changes the lives of people. Thus, when developing the 21st century leaders, there is a huge demand for the university to nurture young minds to become holistic self (Gelen, 2018; Ithnin, Sahib, Eng, Sidek, & Harun, 2018; Kumar & Al-Samarraie, 2018; Lee, 2017). Reza (2016), Ithnin et al. (2018), Zakariya (2014) and Fahimirad, Idris and Kotamjani (2016) strongly emphasized the need to produce excellent academic leaders with the right blend of knowledge, skills, and attitudes to drive higher education in the right direction to bring sustainable development to any country.

Similarly, spiritual intelligence deals primarily with the logic and rationale while emotional intelligence judges the situation and guides decision-making and responses to the conditions appropriately (Akbari & Hossaini, 2018). In this sense, education can help people to be better human beings (Mendenhall, Weber, Arnardottir, & Oddou, 2017). Learning domains such as the cognitive, affective, and psychomotor are believed to help individuals to master a specific skill (Wu, Chi, Wu, & Kang, 2018). This study, on the other hand, adds one extra domain to the theory. It is called *Al-Qalb*. This study emphasizes that mastering of skills merely helps an individual to practice it as a lifestyle. Instead, when the individual internalizes a skill, it flows with them anywhere they go. This is the level of self-actualization (Tripat & Moakumla, 2018) as the highest level that can be reached through education.

Islamic spiritual intelligence helps individuals search for the meaning of life and realize that life is all about the complete submission to a true God (Bensaid, Machouche, & Grine, 2014; Rahman & Shah, 2015). It helps individuals to depict good behaviours and encourage them to be more motivated to do these activities, not because of worldly benefits, instead of their rewards in the afterlife. Therefore, internal emotions are trained to please the creator with the help of Islamic spiritual intelligence.

When children of the 21st century become wavy with their internal emotions and fewer God-conscious, they tend to look for short term benefits neglecting benefits of the afterlife. As a result, they get involved in hubris, greed, and other unethical behaviours (Hitt, Haynes, & Serpa, 2010). There are many cases where lessons have been drawn which include those from scandals, failures, debts, crises, bankruptcy and subsequent recessions (Akhtar, Arshad, Mahmood, & Ahmed, 2017; Galanou & Farrag, 2015) that is linked to those kinds of behaviours in all corners of the globe.

More specifically, literature on leadership revealed that students from higher education institutions lacked of effective leadership qualities (Lange, 2015; Le, 2016; Mendenhall et al., 2017; Neeley, Clyne, & Resnick-Ault, 2017; Park, Jeong, Jang, Yoon, & Lim, 2018; Skarbaliene, 2018). It is then suggested that human characteristics can be modified through training (Hassanzadeh, Silong, Asmuni, & Abd Wahat, 2015; Mendenhall et al., 2017; Reza, 2016). Therefore, to inculcate university students with effective leadership qualities, they should be trained with the right knowledge, skills and abilities, and other characteristics. Multiple dimensions, distinctive categories, and different labels as leadership competencies are often mixed and used interchangeably in the literature. Thus, this study incorporates Islamic Spiritual Intelligence (ISI), Emotional Intelligence (EI), and Islamization of Human Knowledge (IOHK) as knowledge, skills, abilities, and other characteristics (Mendenhall et al., 2017) to build leadership competencies in student leaders of IIUM.

Literature Review

The world today is globalized and multicultural (Le, 2016). However, global leaders who can tackle international issues such as immigrants, multicultural organizations, advanced technology, and volatile

economy are lacking (Huesing & Ludema, 2017; Mendenhall et al., 2017; Le, 2016). The modern times of this 21st century is calling for leaders who are capable to give solutions for global issues in the organizations or constitution (Stevens, Bird, Mendenhall, & Oddou, 2014; Mccrory, 2016). According to Maddux, Lu, Affinito, & Galinsky (2020), multicultural experiences of leaders affect psychological organizational outcomes. There has been a trend of appointing leaders from those who are overseas graduates (Budd, 2014). Multicultural orientation is important for global leadership effectiveness in the 21ˢᵗ century (Atiku & Fields, 2020). It is, however, the education system that needs to develop leaders or human capital with a global mindset.

Thus, organizations around the world are struggling to produce resilient and innovative human recourses to accommodate to the needs of the economy (Park et al, 2018). The effectiveness of a leader depends on the skills or behaviour that a person performs (Lange, 2015; Cie, Panczyk, Zarzeka, Iwanow, & Gotlib, 2018; Le, 2016). The behaviour or knowledge are called competencies (Mccrory, 2016; Lange, 2015; Gagnon, 2013). Competencies in the form of professional development is crucial to improve organizational success, especially in higher learning institutions (Faizuddin, Jumahat, & Nordin, 2020).

Park et al. (2018) suggested that effective global leaders must possess intercultural competence, emotional intelligence, social/networking skill, virtual teamwork, global mind/knowledge, ethics and openness/flexibility, and communication. In addition, competencies such as ethics, morals and standards, care and personal relationships, and organizational knowledge should be part of cultural mindset. This framework was developed after the review of 14 global leadership competency models and 11 indigenous studies on effective leader and manager behaviors in various countries published between 1995 and 2016. The following themes, namely intercultural, interpersonal, global, change & vision and finally personal traits & values were found to be the emerging themes from global leadership competency models. However, there was no spiritual theme emerged. Thus, organizations around the world are struggling to produce resilient and innovative human recourses to accommodate to the needs of the economy (Park et al., 2018).

In term of emotionally intelligence, the 21st century skills require students to be resilient, hardworking and persistent towards challenges in life (Adams, Kutty, & Zabidi, 2017; Berkovich & Eyal, 2015; Mayer, Oosthuizen, & Surtee, 2017). The capability to deal with self-emotions, the emotions of others and the surroundings are defined as the Emotional Intelligence. The five components of Emotional Intelligence are self-awareness, self-regulation, self-motivation, empathy and social skills (Issah, 2018). Self-awareness denotes the ability to understand modes, drives, and emotions of self and its effect on others. Self-regulation reflects the ability to redirect or control disruptive moods or impulses. Self-motivation depicts the tendency to pursue a goal with energy and persistence. Empathy relates to treating people according to their emotional reactions and social skills as well as the ability to build networks of people and managing the relationships (Duncan, Green, Gergen, & Ecung, 2017; Issah, 2018). However, the issue of Emotional Intelligence has embarked on the incompetence among students to lead since their internal values are not well grounded. Children who were born in the 1980s and 1990s show inconsistencies in managing and applying their emotions (Radzi, Sawari, & Ghazali, 2016; Ranjbar, Khademi, & Areshtanab, 2017; Vasumathi, Mary, & Subashini, 2016).

Spiritual intelligence is *fitrah* – primordial or innate (Ahmad & Ogunsola, 2011; Beekun, 2012; Hanefar, Sa'ari, & Siraj, 2016; Hanefar, Siraj, & Sa'ari, 2015; Jumahat et al., 2015). For this reason, people have begun to seek more meaning in their job and started questioning the purpose of a life goal and the direction of working. This intelligence engenders individual intrinsic motivation emplacing their development with morals and ethical values such as trust and honesty as well as giving empowerment and opportunities to express opinions. Spiritual intelligence is the inner will power to live, an energizing inner motivation and experience that leads people into action, a wholeness with commitment to shared goals, a will to contribute into success and development of others, an attachment of love, hope, faith and optimism, spirit of a team and seeking or calling for meaning in life (Kaya, 2015; Silingiene & Skeriene, 2016).

Interestingly, Islam encompasses moral conduct or way of life but it has been misaligned due to the worldly matters and rift between Islamic scholars (*Ulama*) and rulers (political leadership) (Ragab, 1999). Therefore, this crisis in the Muslims thought, attitude and behaviour could be overcome through a reform-oriented movement driven by conscious change characterized by a commitment to revive Islamic civilization (Ahsan, Muhammad, Shahed, & Ahmad, 2013) signifying the concept of

Islamization of Human Knowledge. However, the call of education reformation since 1977 in the Mecca World Conference, changes was not being materialized (Raudlotul & Mohd, 2013). Nevertheless, there has been a rise of Islamic universities mushrooming not only in Malaysia but also in Pakistan, Uganda (Uddin & Mazumder, 2014) and Maldives. Mecca World Conference have diagnosed that the problem of the malaise of Islamic *Ummah* lies in their education system. Since the universities are aimed at transforming society and producing human capital, Islamization of knowledge agenda is the most important area that the university needs to focus on.

Islamic Spiritual Intelligence and spirituality from an Islamic perspective go hand in hand. Spiritual intelligence guides the Emotions. Because Akhtar et al., (2017), Jumahat (2016), Rahman and Shah (2015a) explained that spiritual training increases spiritual awareness. Besides, Jumahat (2016), Rahman and Shah (2015) explained that Islamic Spiritual Intelligence promotes ethical behaviours and it helps to generate a thirst to search for meaning in whatever human being doing (Baldacchino, 2015). Moreover, spiritual intelligence contributes to the making a holistic personality (Ahmed et al., 2016; Hassan, 2010; Saad, See, Adil, & Kassim, 2018). All these aspects directly influence a leader to be competent in a better way. As an Islamic spiritual intelligent leader, all his/her affairs must be set to please Allah.

The Islamic caliphate was destroyed before the middle of the 20th century. Due to this Islamic education was not alone looted but sabotaged and relegated. Thus, the most arguable misfortune for the Muslim education system was modernity. The modern education reduced the quality of general education as a whole and discouraged heavily Arabic Islamic education in Muslim societies. Modernity deteriorated indigenous culture norms through secularized thoughts. Human reasoning was given respect over revelation and insisted to separate religion and state unlike in Islam all aspects of life are lived to please the creator (Maulana, 2017) Thus, epistemology being built in by the concept of knowledge and learning is extremely detrimental to Islam and Muslims. Moreover, modern education has removed revelation as a source of knowledge. Hence there is a missing balance between the system of education through the interaction of the belief system, the knowledge system, and the value system (Ibrahim, 2016). When education is secularized, it causes loss of *adab* (discipline) of mind, spirit, and body which leads to confusion among Muslims (Hashim & Abdallah, 2013). Thus, the western system causes people in the state of "malaise" (Ibrahim, 2016).

Therefore, Muslim reformers were optimistic about the fact that the only way forward for the Muslim to overcome social decadence and intellectual backwardness (Ibrahim, 2016) and achieve success, prosperity, and development (Ali, 2013) was by reforming Muslims education system. Therefore, main solution for these issues was Islamization (Maulana, 2017; Tajudeen, 2019). Islamic perspective calls to make Islamic belief to be the central focus on the educational activities (Hassan, 2010). Learning from the Islamic point of view has a significant contribution to human life (Ahmad & Ogunsola, 2011; Norhayate et al., 2017). The purpose of education in Islam is to realize God and become responsible vicegerents of Allah. Therefore, in this study IOHK emphasizes the call of education reformation identified by 1977 in the Mecca World Conference because the changes still not materialized (Raudlotul & Mohd, 2013). Moreover, there are many challenges for universities regarding IOHK agenda such as lack of authentic, well-written and standardized textbooks, teaching aids and reading materials for the use in schools. Most teaching materials are produced in the West and do not represent the Islamic world view (Obaidullah, 2010).

Human has five essential elements namely motor, cognitive, intuition, passion (desire) and affection. The physical state of human works in line with thoughts, desires, feelings, and beliefs (Islam & Fawaz, 2017). As a result, Islam and Fawaz (2017) explained that what the human carry out with their physical bodies is a true reflection of what he or she was thinking or feeling. Since this is what should be done by humans in harmony with the purpose of creation (worship and caliphate) (Hashim & Abdallah, 2013). Therefore, the thoughts, feelings, and beliefs are in tune with the objectives of creation. The main concept of Islamization of Human Knowledge is aligning man and all his faculties with the purpose of creation (Islam & Fawaz, 2017). In short, knowledge acquired by a man can change the way they behave. Therefore, though Islamization of human knowledge also contribute into development of holistic personal. Islamic spiritual intelligence helps human to be closer to *fitrah* and attain more tranquility.

The learning domains are structured by Benjamin Bloom and his colleague. This western concept of learning domains is called the Blooms' Taxonomy. Cognitive domain is related to mental

skills which consist of knowledge and development of intellectual skills. Affection domain is the growth of feeling or the emotional part referring to how people deal with things emotionally. Finally, the psychomotor domain mainly focuses on the development of physical skills (Wu et al., 2018). However, in Islam, based on the analysis of the four rungs *al-Ruh* (spirit), *al-Qalb* (heart), *al-Nafs* (soul) and *al-'Aql* (sense), spiritual is another domain which needs to be added to the western perspective of learning. Therefore, when Islamization of knowledge is applied to the learning domains, the *'qalb'* is needed to be added as the fourth domain as it deals with the spiritual intelligence of human being. Humans will then find more meaning in the knowledge that they learn which will help stimulate them to become a good person as explained in the theory of self-actualization (Wu et al., 2018). self-actualization relates to a status that a person goes through to find the meaning to his/her life which is important to them.

The present study came up with three sub-constructs from the Islamic spiritual intelligence model. They are spiritual awareness, responsibility and continuous learning, emotional intelligence model; self-awareness, self -management and empathy and leadership competencies of student leaders; and interpersonal interaction, group dynamics, and intercultural awareness and capability. In addition, Islamization of knowledge sub-constructs as the process of IOHK, *akhlaq* (morality), and environment were also used as a mediation of the working model.

In doing so, the present study incorporated the models of Jumahat's et al. (2016) Islamic Spiritual Intelligence, Goleman's (1999, 2004) Emotional Intelligence, Hassan's (2010) "Man of Sound Reasoning" of Islamization of Human Knowledge, and the frameworks of Seemiller's (2013) Student Leadership Competencies together with Park, Jeong, Jang, Yoon, and Lim's (2018) Integrative Global Leadership to Develop Young Leaders (Table 1).

Table 1: Theoretical Underpinnings of the Conceptual Framework

Theoretical Constructs	Underpinning Theory/Model
Islamic Spiritual Intelligence (ISI)	Islamic Spiritual Intelligence Model (Jumahat et al., 2015)
Emotional Intelligence (EI)	Emotional Intelligence Model (Daniel Goleman, 1999, 2004)
Islamization of Human Knowledge (IOHK)	Ule Al-Albeb Model (Hassan, 2010)
Leadership Competencies (LC)	Integrative Global Leadership Framework (Park et al., 2018); Seemiller, 2013)

Methodology

Research Design

A cross-sectional survey method was used to collect the data for this quantitative study and an instrument measuring leadership competencies of student leaders was validated. A stratified random sampling technique was employed to select student leaders from all IIUM campuses to find the levels of perceptions of student leaders' leadership competencies (LCSL), Islamic Spiritual Intelligence (ISI), Emotional Intelligence (EI), and Islamization Of Human Knowledge (IOHK) at the International Islamic University Malaysia. Stratified random sampling provides a proper representation of the sample under study. It allows the researchers to have control over all groups to be represented in the sampling. In this study, the population is divided into two or more groups (strata) based on gender (male and female), age (18-24, 25-34, 35-44, 45 years and above), nationality (local and international), campuses (Gombak and Kuantan), years at IIUM (0 < 3 years, 3 < 6 years, 6 < 9 years, 9 < 12 years), and qualifications (Phd, Master, Bachelor, others).

Respondents

372 (N=372) student leaders from three IIUM campuses (Gombak, Pagoh, and Kuantan) were selected to fill out the questionnaire. However, Pagoh campus is under the administration of Gombak campus. They are selected based on the criteria that they have at least one year or more experiences in organisation, have a leadership role in the organization, and have basic knowledge on leadership

competencies. The sample size of the study was justified based on the principles that factor analysis should be done with no less than 100 participants as suggested by Bartlett, Kortlik, & Higgins (2001) and Gorsuch (1983). Regardless of the sample size, Guadagnoli and Velicer (1988) recommended that only the dimensions with the absolute value above 0.60 should be retained in the analysis. Hence, the total numbers of the participants in this study met the above-mentioned criteria.

Based on gender, female student leaders comprise 57.5% (214/372) and males 42.5% (158/372). There are more local student leaders with 86.6% (332/372) as compared to international student leaders with 13.4% (50/372). The student leaders who participated in this survey from Gombak campus comprised 89.2% (332/372) and from Kuantan campus comprised 10.8% (40/372). Most of student leaders have Bachelor's degree as the highest qualifications, comprising 68.5% (255/372). Table 2 below provides further information about the respondents.

Table 2: Demographic Information of the Respondents

Characteristics	Category	Frequency	%
Gender	Male	158	42.5
	Female	214	57.5
Age	18-24	303	81.5
	25-34	43	11.6
	35-44	19	5.1
	45 years and above	7	1.9
Nationality	Local	322	86.6
	International	50	13.4
Campuses	Gombak	332	89.2
	Kuantan	40	10.8
Years at IIUM	0<3 years	196	52.9
	3<6 years	161	43.3
	6<9 years	13	3.5
	9<12 years	2	0.6
Qualifications	PhD	21	5.6
	Masters	23	6.2
	Bachelor	255	68.5
	Others	73	19.7

Survey Instrument

Many tools have been used in past studies to measure leadership effectiveness and competencies. However, there have been few studies using instruments to measure Islamic spiritual intelligence and Islamization of Human Knowledge. In the present study, Islamic spiritual intelligence and Islamization of Human Knowledge instruments are adapted from Jumahat (2016) and Rahman (2016) respectively. For Emotional intelligence, Law, Wong and Song (2004) instrument was used for self-awareness and self-management. For empathy, Petrides' (2009) assessment was used. Besides intercultural awareness and capability items under the student leadership competency construct were self-developed. However interpersonal interaction and group dynamics constructs adapted from Rosch and Seemiller (2018). In brief, the research instruments or variable items were developed based on previous studies combined with self-developed instruments.

The validation of the instrument was made through three phases, namely expert judgment in content validation, face validity, and pilot study. Besides, all the three factors had high reliabilities with Cronbach's alphas greater than 0.7. Moreover, the validity and reliability of the questionnaire was tested using confirmatory analysis. As validity concerns, there was factor loading above 0.5 indicating construct validity. Discriminant validity was established as Nordin el al. (2016) indicated that inter-factor correlation should be below .8, in order to show discriminant validity of a construct. The pooled CFA resulting in best fit model revealed the fit indexes as X2=403.880, df = 224, p=.000, CFI=0.950, TLI=0.943, RMSEA=0.047. Therefore, this indicates the construct validity of the items.

The instrument is divided into two sections: A and B. Section A includes demographic information. Section B relates to the constructs, assessing a 7- point Likert scale ranging from 1 = Very strongly disagree to 7= Very strongly agree. The final result of the instrument is estimated to take an average of 6 minutes to complete.

Data Collection and Analysis

Upon the approval from Student Affairs and Development Division (STADD), IIUM, the questionnaire was distributed to 500 student leaders. However, only a total of 377 questionnaires were returned. During the screening of the data for the assumptions of the multivariant analysis, five outliers were found and they were deleted. Therefore, 372 student leaders' results were recorded for further analysis in the research.

In the pilot data of 135 student leaders, the suitability for factor analysis was assessed. A close observation of the Correlation matrix includes coefficients above 0.3. The Kaiser-Meyer Olkin (KMO) measure of sample adequacy value was. 938. This is a higher value than the threshold value of 0.60. The Bartlett's Test Sphericity achieved statistical significance as x2 (1128) =9984.322, p =.000. Thus, this supports the factorability of the correlation matrix (Pallant, 2011). In the next step, PCA was conducted on 4 fixed factors. The factor loadings for each component were then checked. The items with loadings 0.5 and above were retained.

A pooled CFA was carried out with the final data to ensure that all the factor loadings (>0.5) comply with convergent and discriminant validity. At the same time, this procedure allowed the researcher to determine the AVE (Average Variance Explained), Cronbach Alpha, and Composite Reliability. All the thresholds for the construct, convergent, discriminant, Cronbach alpha, and composite reliability were achieved.

In the current study, a descriptive statistics technique was employed to observe mean, standard deviation, and frequency to identify a general trend of the data and explain the dispersion around the mean.

Results and Discussion

Student Leaders' Practices and Perceptions on Islamization of Human Knowledge

Student leaders' perception of their practices on Islamization of Human Knowledge (IOHK) was examined via twelve items from very strongly disagree to very strongly agree in the continuum of a seven-point Likert scale. Table 3 reveals students' responses toward the practices of IOHK. The findings revealed that student leaders were practicing IOHK (M= 5.48, SD=1.17, %=78). The highest response was for detesting bribery (M=6.36, SD=1.15, %=91) and the lowest response was for their experiences of politeness of the university staff towards students (M=4.79, SD=1.35, %=68).

Table 3: Student Leaders' Practices and Perceptions on Islamization of Human Knowledge in IIUM

IOHK Items	Percentage							Mean	Std Deviation
	VSD	SD	D	N	A	SA	VSA		
My Islamic worldview is shaped through my reading of materials or texts.		3	7.3	18.3	35.8	27.7	8.1	5.08	1.097
I learned the integrated knowledge approach through discussion with friends.		3	7.3	18.3	35.8	27.7	8.1	5.02	1.158
I was exposed to holistic education in my Kulliyyah.	.3	.8	6.2	15.6	27.7	31.7	17.7	5.36	1.192
Workshops, dialogues, forums at Kulliyyah help students to learn Islamic worldview.		2.7	4.3	11.6	28.2	30.6	22.6	5.48	1.232
I try to exercise fairness when dealing with people.		.5	1.3	8.3	22.3	36.3	31.2	5.86	1.029

	VSD	SD	D	N	A	SA	VSA	Mean	Std Dev
I detest (dislike intensely) bribery.		1.3	.8	6.5	7.0	18.5	65.9	6.36	1.151
I choose not to backbite others.	1.3	2.2	4.6	10.8	17.7	29.6	33.9	5.66	1.387
I tell the truth as often as I could.			.3	7.0	18.3	39.0	35.5	6.02	.918
The Islamic environment in the university helps me to practice Islam better.	.5	.3	1.3	9.4	19.9	37.1	31.5	5.85	1.081
IIUM campus is known for its cleanliness.	1.6	1.9	8.6	22.6	29.8	23.1	12.4	4.96	1.314
The university staffs are polite towards the students.	2.2	4.8	6.2	26.3	28.5	23.4	8.6	4.79	1.352
There is respect practiced among students when dealing with each other.	.5	.3	4.3	15.3	34.4	29.6	15.6	5.34	1.115
Average	1.1	1.9	4.4	7.3	14.2	25.5	29.5	5.48	1.17

Note: (Very strongly disagree (VSD), strongly disagree (SD), Disagree (D), Neutral (N), Agree (A), Strongly Agree (SA), Very strongly agree (VSA).

In this study, IOHK is investigated in three areas, namely the process, morality, and environment. 78.2 % (M=5.48, SD=1.17) of the students agreed that they experience IOHK in IIUM concerning these three categories. Of all the items, this study found that 91% (M=6.36, SD=1.15) of the student leaders are against bribery and 86% (M=6.02, SD=0.918) are willing to tell the truth as often as they could. However, student leaders' perceptions about the cleanliness of IIUM (71%, M=4.96, SD=1.31) and politeness of university staff towards the students were the least rated items (68%, M=4.79, SD=1.35). Therefore, the results have drawn the attention to ensuring the university to improve their weak areas such as dealing with students and cleanliness of the university's environment.

Student Leaders' Practices and Perceptions on Emotional Intelligence

All the items representing Emotional Intelligence (EI) of IIUM student leaders showed that they are well above the average based on a seven-point Likert Scale. Table 4 shows student leaders' responses towards the practices of EI. The overall findings revealed that student leaders are practising EI (M= 5.45, SD=1.13, %=78). The student leaders responded about their awareness as to why their actions sometimes offend others as the most frequent experience (M=5.62, SD=1.03, %=78). However, being resilient during the crisis was highlighted as the lowest experience (M=5.24, SD=1.10, %=75).

Table 4: Student Leaders' Practices and Perceptions on Emotional Intelligence

EI Items	Percentage							Mean	Std Deviation
	VSD	SD	D	N	A	SA	VSA		
I am usually aware or recognize my emotions when I am stressful.	.3	.8	1.1	9.9	26.6	38.2	23.1	5.60	1.046
I am confident and set challenges that I believe can be met.	.3	.8	3.5	11.0	30.4	36.8	17.2	5.50	1.085
I am realistic with my strengths and weaknesses.	.3		2.7	11.8	31.7	36.0	17.5	5.53	1.026
I am conscious of my moods and drives that impact others.	.5	.8	3.8	10.5	33.6	34.7	16.1	5.44	1.101
I am resilient during the crisis.	.8	.5	3.0	18.3	36.0	29.3	12.1	5.24	1.095
I can control my temper and handle difficulties rationally.	.3	.8	5.4	19.4	27.7	29.6	16.9	5.30	1.188
I can motivate myself to do difficult tasks.	.3	1.6	2.4	13.4	28.2	34.4	19.6	5.49	1.143
Putting others first before my desire is a virtue that I abide.	.3	.5	6.7	19.1	29.3	28.2	15.9	5.25	1.188
I am always able to see things from the other person's viewpoint.	1.3		4.6	13.7	33.6	32.0	14.8	5.35	1.111
I can tell if my team members are not getting along well with me.	1.3	.8	2.2	10.2	27.4	36.3	21.8	5.58	1.176
I am sensitive to the emotions of others.	1.1	1.9	5.6	13.4	22.3	32.3	23.4	5.44	1.330

	VSD	SD	D	N	A	SA	VSA	Mean	Std Dev
I can understand why my actions sometimes offend others.		1.1	1.3	9.9	30.1	37.1	20.4	5.62	1.027
Average	0.6	1	3.5	13.4	29.7	33.7	18.2	5.45	1.13

In this study, 81.6% (M=5.45, SD=1.13) of student leaders agreed that they have exhibited emotional intelligence during their tenure as leaders in IIUM. All the responses indicate (73.4% to 87.9%, M=5.25 to 5.60, SD=1.188 to 1.046) the strength of their perceptions and practices which are above the average of the agreement. Student leaders (83.4%, M=5.25, SD=1.188) least agreed with not prioritizing to satisfy their self-desires as a virtue they abide. However, most of them agreed that they are aware of their emotions when they are stressed (87.9%, M=5.08, SD=1.097).

Student Leaders' Practices and Perceptions of Islamic Spiritual Intelligence

The Islamic spiritual intelligence (ISI) practices perceived by IIUM student leaders are revealed in the 12 items on a seven-point Likert Scale. Table 5 uncovers the responses on the practices of Islamic spiritual intelligence at IIUM. The findings revealed that student leaders practiced ISI (M=6.34, SD=0.85, %=91). The student leaders reacted by expressing their trust in God (Allah) as the highest spiritual awareness (M=6.67, SD=0.71, %=95). However, their least difficult task was treating fairly different attitudes of people. (M=5.75, SD=1.08, %=82).

Table 5: Student Leaders' Practices and Perceptions of Islamic Spiritual Intelligence

ISI Items	Percentage							Mean	Std Deviation
	VSD	SD	D	N	A	SA	VSA		
My love /fear of Allah (God) motivates me to excel.		.5	.8	4.8	16.9	30.4	46.5	6.15	.983
Remembrance of Allah (God) brings me peace & tranquility.	.3	.3	.3	1.9	8.1	26.3	62.9	6.48	.832
I trust Allah (God) will guide and help me.		.3	.5	1.6	3.5	17.2	76.9	6.67	.711
I trust that whatever gifts from Allah (God) will always be the best.		.3	.3	1.3	5.9	14.2	78.0	6.67	.711
I treat my colleagues fairly even if I dislike some of their attitudes.		.8	2.2	9.9	25.3	35.5	26.3	5.72	1.076
I try my best to fulfill my promises.		.3	.3	3.2	14.5	40.9	40.9	6.18	.848
I feel satisfied/pleased when I complete or punctual at my work.			.3	1.6	7.5	22.3	68.3	6.57	.726
Striving for excellence in my work is my utmost priority.		.3	1.3	2.4	15.1	31.5	49.5	6.24	.921
Learning religious knowledge makes me aware of the purpose of life.		.3	.3	1.9	11.0	27.4	59.1	6.42	.816
I enjoy sharing beneficial knowledge/expertise with my colleagues.			.3	4.8	12.4	30.4	52.2	6.29	.883
I internalize wisdom from religious people and by listening to religious talks.		.5	1.1	7.8	15.6	35.5	39.5	6.03	1.024
I realize that continuous learning is important for Muslims.			.3	1.9	6.5	20.4	71.0	6.60	.718
Average	0.3	0.4	0.7	3.6	11.9	27.7	55.9	6.34	0.85

In this study, 95.5% (M=6.34, SD=0.85) of student leaders agreed that they have exhibited Islamic Spiritual Intelligence during their tenure as leaders in IIUM. All the responses indicate (94.4% to 95.26%, M=6.18 to 6.34, SD=0.893 to 0.86) the strength of their perceptions and practices which are

above the average of the agreement. Student leaders (87.1%, M=5.72, SD=1.076) least agree with treating the colleagues fairly when some of their colleague's attitudes were not likable. However, most of them (98.1%, M=6.67;6.57, SD=0.711; 0.726) have a strong belief that any gifts from Allah are believed to be the best for them and they feel satisfied and pleased when they finish their work properly.

Student Leaders' Practices and Perceptions on Leadership Competencies

Student leaders' practices on leadership competencies at IIUM were measured using 12 items with a seven-point Likert Scale. Table 6 presents students' responses toward the practices and perceptions on leadership competencies. The findings revealed that student leaders practice leadership skills or competencies (M=5.53, SD=1.13%=79). They reacted their most regular practice as giving a fair share in group work (M=5.92, SD=0.97%=85) with the lowest as providing feedback without any request (M=5.16, SD=1.32, %=74).

Table 6: Student Leaders' Practices and Perceptions on Leadership Competencies of Student Leaders

LCSL items	Percentage							Mean	Std Deviation
	VSD	SD	D	N	A	SA	VSA		
I can easily figure out what motivates other people.	.5	1.3	4.0	15.1	31.7	31.7	15.6	5.34	1.162
I try to provide feedback to others without being asked.	.5	3.0	7.3	19.1	25.3	28.8	16.1	5.16	1.321
I try to provide support to those who I oversee (supervise).	.3		1.9	10.5	23.1	38.4	25.8	5.75	1.041
When in a team, I contribute my fair share of work.		.3	.8	8.6	18.3	41.4	30.6	5.92	.972
I can uncover the individual and team dynamics within an association.	.3	.5	2.4	12.9	29.8	35.8	18.3	5.52	1.068
I can make sense of the unspoken issues within an association.	.3	.8	3.5	15.6	32.8	31.7	15.3	5.36	1.101
I can foster a sense of teamwork within a group.		.5	2.2	11.0	23.9	40.9	21.5	5.67	1.034
I am good at helping my group members to work together more effectively.		1.1	1.3	9.4	23.4	37.1	27.7	5.77	1.063
I am aware of students' behavior and their needs concerning their culture.	.3	.5	3.0	9.9	26.9	38.4	21.0	5.62	1.074
I am capable of creating a welcoming environment for students from any culture.	.8	1.1	3.0	13.7	28.5	34.4	18.5	5.45	1.168
I can describe the common needs of students from different cultures in the university.	.5	2.4	5.4	16.1	32.5	25.0	18.0	5.25	1.262
I have a positive feeling towards working with international students in our association.	.5	1.6	4.3	16.4	23.4	26.6	27.2	5.49	1.298
Average	0.4	1.2	3.3	13.2	26.6	34.2	21.3	5.53	1.13

Based on the findings, student leaders are best at being aware of the needs and behaviour of students concerning any culture (86.3%, M=5.62, SD=1.074). The overall contribution of cultural awareness and capability of student leaders of IIUM is 81.71-80.11% (M=5.54-5.45, SD=1.124-1.201-). However, the complete items were self-developed by the researcher. These items created a good impact on leadership competencies of student leaders (80.11%, M=5.45, SD=1.201). The overall agreement of student leaders on their perception of the influence was 82.1% (M>5.53, SD=1.13). More importantly, the agreement of all the items was consistent (M>5). Thus, it indicates that IIUM student leaders were exposed to the elements of global leadership which is lacking among the world leaders since 2013 (Huesing & Ludema, 2017).

Practical Implications

Based on the above results and discussion, this study draws some practical implications related to leadership of competencies of student leaders. Mainly, the implications are portrayed based on four main variables in this study. They are Islamization of human knowledge (IOHK), emotional intelligence (EI), Islamic spiritual intelligence (ISI), and leadership competencies of student leaders.

First, variable IOHK shows that student leaders incorporated the Islamic worldview through personal readings and discussions with friends. They also believed that they have exposure to holistic education in the Kulliyyahs through academic workshops, dialogues, and forums. As a result, student leaders practice fairness, detest bribery, avoid backbiting, and tell the truth as often as possible. In addition, the university environment helps student leaders to practice Islam better. As the university has little violation of Islamic practices with politeness and respect shown by the staff to students, the university environment has helped student leaders to practice Islam better.

Second, in describing emotional intelligence, student leaders are aware or recognize their emotions, set achievable challenges, true to their weaknesses and strengths and cautious of their impact to others. They believed that they are resilient during crisis, control their anger and become more rational, they are motivated to do difficult tasks and prioritise other's needs. Moreover, they are able to see from other's points of views and are fully aware of the group dynamics. In addition, they revealed that they are sensitive to others' feelings and can understand why their actions sometimes offend others.

Third, the overall mean of Islamic spiritual intelligence (ISI) of IIUM student leaders, it was found that their awareness of themselves excel due to fear or love, level of peace and tranquillity, and trust due to Allah (God). Therefore, student leaders have acquired accountability to address difficult attitudes of their colleagues, to fulfil their promises, to be punctual to work, and to strive for excellence in their work. However, learning religious knowledge, sharing beneficial knowledge, internalizing wisdom from good people, and continuous learning of religious knowledge are also important to increase Islamic spiritual intelligence.

Fourth, student leaders' responses of leadership competencies indicated that they have competencies such as personal interaction, identifying motivation of others, providing feedback without being asked, helping subordinates, and contributing fair share in a team. The team dynamics make sense of unspoken issues, fostering teamwork and helping the team to work more effectively. Intercultural awareness and capability means being aware of different students' cultural needs and behaviours, creating a welcoming environment, describing common needs among students, and having a positive feeling towards working with international students.

Conclusion

The current study concludes that student leaders reflected positive responses towards perceptions and practices of Islamization of Human Knowledge (IOHK), Emotional Intelligence (EI), and Islamic Spiritual Intelligence (ISI) in their ability to be competent leaders during their tenure in IIUM. Among the elements of IOHK, EI, and ISI, student leaders have strongly exhibited their ISI as the highest mean score of all perceptions and practices.

Therefore, it is obvious that there is evidence in the efforts of IIUM in educating the Muslim ummah or young minds with integrated, holistic, and Islamized knowledge in such a way that they can be developed psychologically and emotionally to be equipped with leadership skills to become a vicegerent of Allah (Khalifah) in the world.

This study is a part of a larger study, which determined the model fit for the leadership competencies of student leaders using the dimensions, namely ISI, EI, and IOHK. It incorporated the models of Jumahat's et al. Islamic Spiritual Intelligence, Goleman's Emotional Intelligence, Hassan's "Man of Sound Reasoning" of Islamization of Human Knowledge, the frameworks of Seemiller's Student Leadership Competencies, and Park's et al. Integrative Global Leadership to Develop Young Leaders.

There has not been any study conducted on IIUM student leaders, using the above dimensions to establish a model fit. Hence, the specific purpose of this study is to investigate the extent or the levels

of perceptions and practices of student leaders' leadership competencies (LCSL), Islamic Spiritual Intelligence (ISI), Emotional Intelligence (EI), and Islamization of Human Knowledge (IOHK) at the International Islamic University Malaysia (IIUM).

Ultimately, this study contributes to the empirical data, conducted among IIUM student leaders on their knowledge of IOHK to become competent leaders which is also in line with the vision of IIUM to become the leading educational excellence that works on restoring the dynamic and progressive role of Muslim *Ummah* in all branches of knowledge and intellectual discourse. This study also completely undertakes all the seven missions of IIUM and forwards empirical evidence that the missions are geared to achieve.

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