



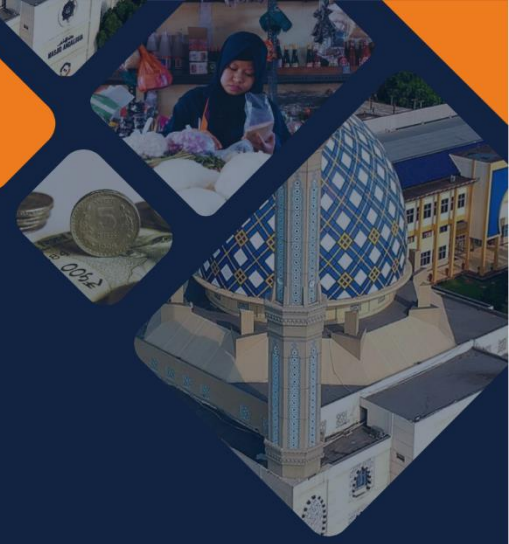
INSTITUT TAZKIA

Islamic Economics & Business • Law • Education

Tazkia Islamic University College

— Institut Agama Islam Tazkia —

الجامعة الإسلامية تازكيا



AICIF

ASEAN Universities International Conference on Islamic Finance

PROCEEDING

8th

November 24-26, 2020 AD
9-11 Rabiul Akhir 1442 H

“Islamic Finance’s Contribution to Sustainable of Human Development in Asean”

Co Host :



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INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
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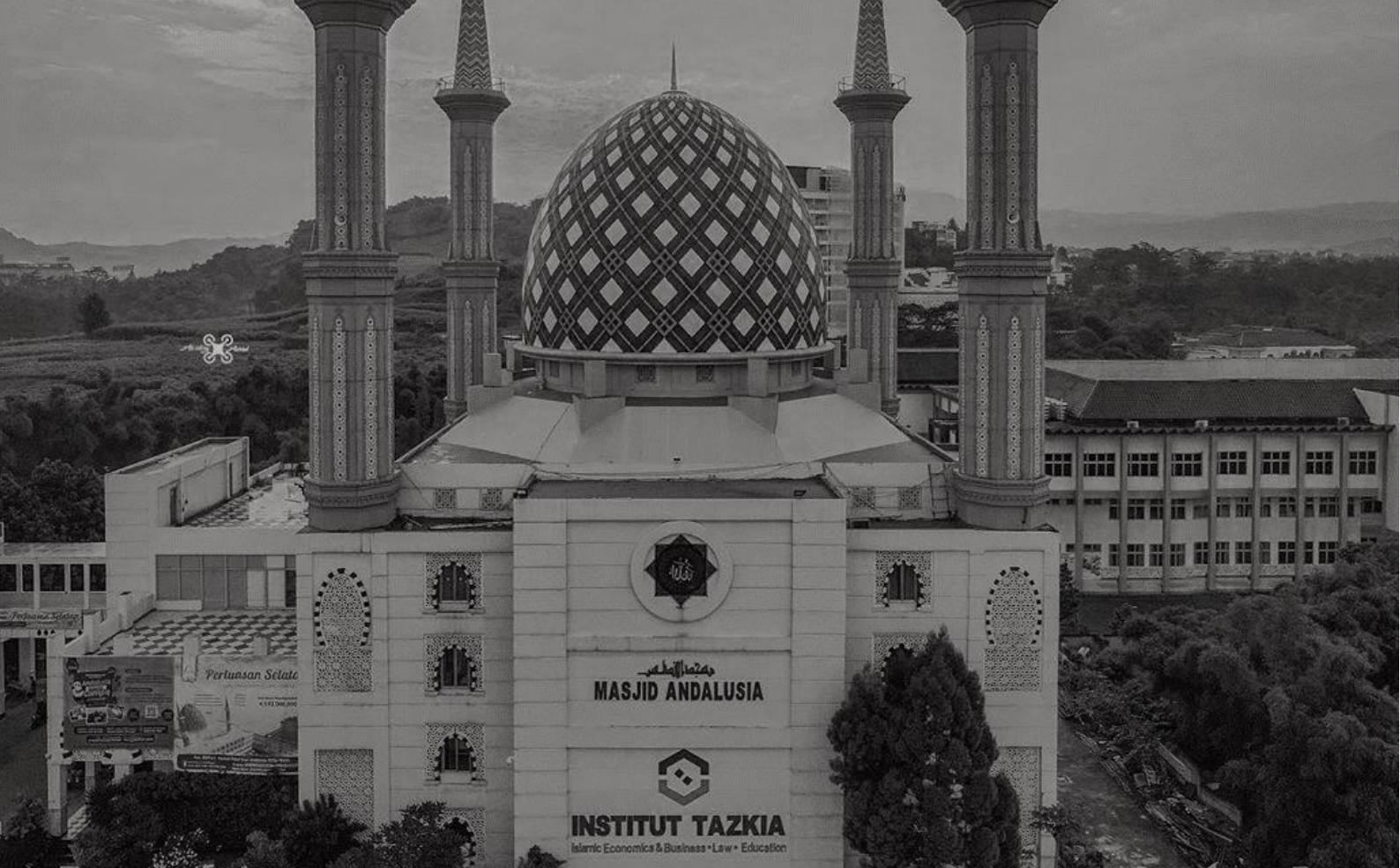


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Table of Contents

Table of Contents	i
Acknowledgement	vii
Rundown	ix
Islamic Finance's Contribution to the Helath Issues - Room A - Session 1	
Analysis of the Purpose of Islamic Law Against the Bazaar of Findings and Confiscated Items in the Clean Environment Section.....	1
BUILDING BRAND LOYALTY THROUGH CUSTOMER ENGAGEMENT OF BPJS HEALTHCARE	2
Resilience of Bruneian Economy Amidst Covid-19 Based on the United Nations Disaster Risk Reduction (UNDRR) Framework.....	3
Management and Development of Productive Endowments In The Hospital "Public Health Center (PKU) 'Aisiyyah" Boyolali City	4
Islamic Accounting and Governance - Room B - Session 1	
Analysis of Corporate Governance and Value Proposition on Baitul Maal wa Tamwil: Case Study BMT La Tansa Gontor	5
Auditors 's Perceptions on Shariah Audit Function: A Qualitative Approach.....	6
Effects of the Board of Director's Characteristics on Islamic Banks' Financial Soundness.....	7
CORPORATE PERFORMANCE ENHANCEMENT MODEL THROUGH WORKING CAPITAL EFFICIENCY ON THE PROFITABILITY AND SIZE OF COMPANY AS CONTROL VARIABLE.....	8
Political Stability and Human Development in the Organization of Islamic Cooperation (OIC) Countries.....	9
Fraud Identification Ability in the Effectiveness of the Role of Internal Auditors	10
Islamic Social Finance - Room C - Session 1	
التأصيل الشرعي للتصرف بالوديعة في المذهب المالكي وأثر ذلك على تكييف الحساب الجاري في المصارف الإسلامية	11
THE ROLE OF WAKAF AS SOCIAL FINANCING TOOLS TOWARDS STRENGTHENING ISLAMIC EDUCATION IN THE BANGSAMORO AREA, PHILIPPINES.....	12
Local Wisdom about Zakat in "Syair Nasihat" as a Welfare State System Development Alternative .	13
THE ANALYSIS OF PROBLEM IN DEVELOPING PRODUCTIVE WAQF BASED ON MASJID BY THE ANALYTIC NETWORK PROCESS (ANP) APPROACH METHOD	14
HOW IMPORTANT IS LITERACY IN ENHANCING CASH WAQF PARTICIPATION? EXPERIENCE OF BRUNEI DARUSSALAM	15
Poverty Alleviation Through Islamic Economic : A Case of Poto's Women.....	16

Islamic Social Finance - Room D - Session 1

استفادة أموال الوقف في معهد دار السلام كونتور: دراسة تحليلية بمنهج التحليل الشبكي 17

دراسة شرعية لممارسة الاحتكار وضرره على مجتمع ولاية نصرأوا نيجيريا 18

COMPLIANCE BEHAVIOR TOWARDS GIVING ZAKAT (ISLAMIC TAX) ON EMPLOYMENT INCOME: THE CASE OF SELECT MUSLIM EMPLOYEES OF MINDANAO STATE UNIVERSITY, MAIN CAMPUS 19

Role of Islamic Social Finance in Increasing Financial Literacy among Women Entrepreneurs: A Focus on Mompreneurs 20

A Preliminary Analysis on the Gap between *Zakah* Potential and Its Performance: Case of Indonesia 21

Islamic and Environmental, Social, and Governance (ESG) Portfolio: Evidence from Indonesia 22

Islamic Social Finance - Room E - Session 1

PROBLEM ANALYSIS ISLAMIC STOCK EXCHANGE IN INDONESIAN 23

Digital Asset and its Regulation in Malaysian Islamic Capital Market 24

Developing Islamic Green Stock Index in Indonesia: Issues and Prospects 25

ملخص الدراسة: معالجة التمايز الطبقي من خلال الزكاة دراسة تحليلية شرعية. 26

Model Design of Sociopreneurship: Development of SME Through Zakat Institution 27

***Waqaf Sukuk* Innovative Structures Using the Blockchain Technology: Its Role to Sustainable Food Security in post Covid-19 Pandemic..... 28**

Islamic Accounting and Governance - Room A - Session 2

Data Analytics Competencies And External Auditors’ Performance 29

CORPORATE PERFORMANCE ENHANCEMENT MODEL THROUGH WORKING CAPITAL EFFICIENCY ON THE PROFITABILITY AND SIZE OF COMPANY AS CONTROL VARIABLE..... 30

A STUDY OF TRANSFER PRICING PRACTICE WITHIN MULTINATIONAL ISLAMIC BANKING GROUPS 31

FACTORS AFFECTING AUDITOR PERFORMANCE IN PUBLIC ACCOUNTING FIRM IN SEMARANG 32

Islamic Business and Halal Economy - Room B - Session 2

Investigation of Halal Value Chain Research in Supporting The Achievement of The Indonesian Islamic Economic Master Plan..... 33

THE EMPOWERMENT CONTRIBUTION OF TOURISM INDUSTRY IN COMMUNITY WELFARE 34

Perceptions of Tourism Stakeholders Towards Potency of Islamic Tourism Development: Case Study of Ngebel Lake Ponorogo..... 35

EXPLORING THE DETERMINANTS OF AGRICULTURAL FOOD PRODUCTION TO ACHIEVING FOOD SECURITY IN MALAYSIA THROUGH ISLAMIC FINANCIAL INSTRUMENTS	36
The Impact Of Covid 19 To Millenials' Halal Preference and Consumption Behavior	37
Behavior Preferences Of The Muslim Millennial Generation (Gen-M) Towards Halal Financial Industry In Jabodetabek, Indonesia.....	38
Islamic Finance and Banking - Room C - Session 2	
FACTORS THAT DETERMINE THE PERFORMANCE OF BAITUL MAAL WAT TAMWIL (BMT) IN INDONESIA: AN EMPIRICAL STUDY	39
A Comparative Study of Real Estate Finance Using Islamic Financing Instruments Based on the Concept of Indebtedness in Palestine	40
HUMAN VALUE DEVELOPMENT OF SALES TEAM: AN EFFORT TO STRENGTHEN SHARI'A INSURANCE INSTITUTION.....	41
Does Islamic Banking Financing Contribute in Economic Stability	42
ISLAMIC FINANCIAL LITERACY PROFILE OF EMPLOYEES AND CUSTOMERS BAITUL MAAL WA TAMWIL DAARUT TAUHID BANDUNG	43
LEGAL STATUS OF DEWAN SYARIAH NASIONAL MAJELIS ULAMA INDONESIA (DSN-MUI) IN INDONESIAN ISLAMIC FINANCIAL INSTITUTIONS	44
Islamic Finance and Banking - Room D - Session 2	
RISK MANAGEMENT MODEL FOR ISLAMIC BANK BASED ON INTEGRATED PORTOFOLIO STRATEGY.....	45
Learning Models In Sharia Economic Department In Forming Student Career Options In The Sharia Financial Industry	46
A COMPARATIVE ANALYSIS ON THE INFLUENCES OF INDUSTRIAL REVOLUTION 4.0 ERA AMONG ISLAMIC FINANCING INSTITUTIONS AND CONVENTIONAL FINANCING INSTITUTIONS IN THE BANGSAMORO AREA, PHILIPPNES	47
Shariah Board Governance, IFSA 2013 and Islamic Banks' Performance	48
Old Wine in a Shariah-Compliant Bottle?: An Empirical Comparison of SRI Sukuk, Social Impact Bonds, and Conventional Bonds	49
Legal Implications of Applying Smart Contract in Islamic Financial Products in Brunei Darussalam	50
Islamic Finance in Ethical and Maqashid Shari'ah Framework - Room E - Session 2	
ANTECEDENT OF CORPORATE SOCIAL RESPONSIBILITY TO THE VALUE OF THE COMPANY THROUGH PROFITABILITY WITH INSTITUTIONAL OWNERSHIP AS A MODERATING VARIABLE	51
Measuring the Performance of Islamic Banks Using Maqasid Sharia in Literature Review	52
State of the Art Review on Achievement-Oriented Leadership and Ihsan Values	53

Community Engagement and Spiritual Leisure: An Effort to Strengthen LAZIS Mentoring Model for SMEs	54
ENTRUSTING GOVERNMENT IN RESOLVING COVID 19 AS PER DISCUSSED BY SHARĪ'AH: ECONOMIC IMPACTS THROUGH GOVERNMENT SUPPORT SCHEME	55
STATE FINANCIAL MANAGEMENT IN ACHIEVING A SUSTAINABLE ECONOMY.....	57
Islamic Management and Entrepreneurship - Room A - Session 3	
The Framework of Strategic Agility in An Islamic Context	58
SMEs PERFORMANCE IMPROVEMENT MODEL THROUGH AGILE LEADERSHIP AND STRATEGIC AGILITY PLANNING.....	59
A Systematic Literature Review of Interpersonal Adaptive Capability: An Islamic Perspective of Human Value Development	60
Inter-Functional Coordination and Customer Relationship Performance: An Islamic Bonding Perspective	61
Islamic Finance and Banking - Room B - Session 3	
THE EFFECT OF INTELECTUAL CAPITAL AND GOOD CORPORATE GOVERNANCE (GCG) ON FINANCIAL PERFORMANCE AND CORPORATE VALUE OF BANKING COMPANIES IN INDONESIA	62
The Role of Islamic Education in Promoting Islamic Banking and Finance in the Philippines	63
Realising the MSME Islamic Financial Inclusion in Indonesia: An Institutional Theory Perspective .	64
Economic Thought of Zubair Hasan	65
Managing Islamic Financial Planning Inclusion in Indonesia	66
Islamic Social Finance - Room C - Session 3	
The Efficiency of Zakat Collection and Distribution in Indonesia	67
Christian Tithe <i>vis-a-vis</i> Islamic Zakat Concept: A Comparative Study in Socio-Economic Scope	68
The Strategy of Yogyakarta Jogokaryan Masjid in Economic Empowerment Program.....	69
DEVELOPMENT OF ISLAMIC SOCIAL FINANCE: A BRIEF REVIEW OF COMPARISON IN SELECTED ASEAN COUNTRIES	70
EFFICIENT ZAKAT DISTRIBUTION: IMPACT OF FINTECH ADOPTION AMONG ASNAF	71
The Role Islamic Crowd-Investing for Sustainable Agriculture in Indonesia	72
Islamic Social Finance - Room D - Session 3	
ZAKAT AS A SOCIAL FINANCING PLATFORMS TO END POVERTY IN LANA O DEL SUR, BANGSAMORO AREA, PHILIPPINES	73
Economic Significance Of Mosque In Socio-Economic Development: A Preliminary Study	74
التحديات الشرعية في استخدام الوقف لمواجهة الجائحة العالمية كوفيد-19	75

A CONCEPTUAL PAPER ON DEVELOPING MUSHARAKAH MUTANAQISAH MODEL USING ZAKAT FUND FOR EMPOWERING REFUGEES	76
---	-----------

Islamic Digital Economy and Fintech - Room E - Session 3

Islamic Fintech Scheme in Indonesia: A Debate Among Shariah Scholars and a Proposed Model.....	77
---	-----------

IMPROVING PERSONAL FINANCIAL MANAGEMENT THROUGH FINTECH, SUBJECTIVE NORM, FINANCIAL CAPABILITY AND SPIRITUAL INTELLIGENCE	78
--	-----------

The Contribution of Social Media as a Strategy in Promoting a Sustainable Development for a Balance Ecosystem in the Bangsamoro Area, Philippines.....	79
---	-----------

Big Data Analytics to Navigate Covid-19 Economic Shocks in ASEAN	80
---	-----------

Shariah-Compliance of Islamic P2P Lending Practices: Identification of Issues and Way Forward..	81
--	-----------

THE ROLE OF DIGITAL BUSINESS COMMUNITY DURING COVID-19 PANDEMIC: AN ISLAMIC PERSPECTIVE.....	82
---	-----------

CAN DIGITAL BANKING STRENGTHEN ISLAMIC BANKING COMPETITIVENESS? BETWEEN TRUST AND SCEPTICISM	83
---	-----------

SHARING ECONOMY IN THE 4TH INDUSTRIAL REVOLUTION: ISLAMIC LAW'S PERSPECTIVE..	84
--	-----------

Islamic Social Finance - Room A - Session 4

EXPLORING BLENDED FINANCE AS A POTENTIAL TOOL FOR FINANCING SUSTAINABLE ECONOMIC RECOVERY POST COVID19 PANDEMIC	85
--	-----------

SALES LOAN MODEL (INSTALLATION) IN NON-BANK ISLAMIC FINANCIAL INSTITUTIONS (Case Study at Non-Bank Islamic Financial Institutions in Ponorogo City)	86
--	-----------

The Role of Zakat in Helping Local MSMEs Due to the Impact of Covid-19: A Case Study in Brunei	87
---	-----------

DETERMINANTS OF WAQF INTEREST THROUGH MONEY IN MILLENNIAL MUSLIM GENERATION (GEN-M).....	88
---	-----------

Islamic Finance and Banking - Room B - Session 4

SWOT ANALYSIS OF MARKETING STRATEGY ON SHARIA FINANCIAL INSTITUTION SERVICES (CASE STUDY IN BMT LA TANSAN PONOROGO).....	89
---	-----------

ISLAMIC FINANCING FOR INFRASTRUCTURE PROJECT: THE CASE OF THE PROVINCE OF LANA DEL SUR, PHILIPPINES	90
--	-----------

THE INFLUENCE OF MUSYARAKAH, MURABAHAH AND QARDHUL HASAN ON FALAH PROFIT OF SHARIA COMMERCIAL BANKS.....	91
---	-----------

ANALYSIS OF PROCEDURE FOR RESOLUTION OF BANKRUPTCY AND DEBT DELAY.....	92
---	-----------

SRI <i>Sukuk</i> Models for Funding Affordable Housing: A Qualitative Inquiry into Stakeholders' Perspectives.....	93
---	-----------

Islamic Finance in Ethical and Maqashid Shari'ah Framework - Room C - Session 4

SPIRITUAL LEADERSHIP: WHAT ARE THE IMPORTANT ROLES DURING COVID-19	
---	--

CRISIS?	94
Revisited Determination of Social Value Toward Islamic Money Demand in Indonesia.....	95
A Comparative Analysis on the Performance of Investment Linked Plan for Insurance and Takafulin Malaysia	96
THE ROLE OF PHILANTHROPY ACTIVITIES IN ISLAMIC BANKING: A STRATEGY TO ACHIEVE SUSTAINABLE DEVELOPMENT GOALS.....	97
COMPETITIVE SOCIAL CAPITAL SEBAGAI COLLABORATIVE LEARNING ANTAR USAHA KECIL DAN MENENGAH MENINGKATKAN KINERJA	98
SKALA PRIORITAS DIRECTING CREATIVITY CHOICE SEBAGAI MODAL CAPITAL USAHA KECIL MENENGAH MENGHADAPI KRISIS	99
SHIFTING THE ENTREPRENEURIAL PARADIGM IN LINE WITH ISLAMIC FINANCE: KEY ISSUES IN HUMAN DEVELOPMENT AND WAYS FORWARD	100
Islamic Finance and Banking - Room D - Session 4	
Evaluate the Efficiency of Financing Risk Management Using the Return on Equity Modified Model (DuPont) Palestinian Islamic Banks Case Study	101
Fundamental Issues of Human Capital Skills to Growth of Islamic Banking in Pakistan: A KECS Framework.....	102
Towards Combining Principles and Core Practices: A Framework for Islamic Finance.....	103
RISKS MANAGEMENT PRACTICES AND DISCLOSURE IN ISLAMIC BANKS: A REVIEW OF THE LITERATURE.....	104
HOW WAQF SOLVES BACKLOGS.....	105
Upskilling and Re-Skilling in Islamic Finance Human Capital Development: A Multi or Inter Disciplinary Perspective?	106
COMPLEMENTARY CURRENCY FROM ISLAMIC PERSPECTIVE	107
Islamic Finance's Contribution to the Health Issues - Room E - Session 4	
Role of COVID-19 Pandemic on Retirement Plans Among the Working Population in Malaysia	108
Microtakaful for B40 Community: A Sustainable Tool during Covid-19 Pandemic.....	109
Financial Relief Under Pandemic Covid-19: Comparative Study on Malaysia, Brunei & Indonesia.	110
A Comparative Analysis on the Performance of Investment Linked Plan for Insurance and Takaful in Malaysia	111
The Emergence of Crowdfunding During Covid-19 in Brunei Darussalam: A Breakthrough.....	112

Acknowledgement

Assoc. Prof. Dr. Murniati Mukhlisin, M.Acc, CFP

Rector of Tazkia Islamic University College



Assalamu'alaikum warahmatullahi wabarakaatuh

First of all, let us thank Allah SWT for permitting us to be here, despite the Covid-19 pandemic that still require us to limit our physical interaction. Secondly, I would like to express my gratitude to the organizing committee for their hard work and dedication in preparing the 8th AICIF conference this year. I sincerely thank the International Council of Islamic Finance Educators board, which is the engine behind the networking of ASEAN Islamic educators. The credit also goes to all co-organizers for their contribution to make this conference possible despite such a difficult situation we are in. *Jazaakumullah khairan katsiran.*

When I announced Tazkia's willingness to be the host of the 8th AICIF, in Unida last year, I immediately promoted Bogor with all its places of interests that we could visit after the conference. Unfortunately, it is impossible now due to current travel limitation that we endure due to pandemic. Therefore, many of you are not able to physically enjoy the beauty of Bogor, however the organizer has prepared a virtual sightseeing which I hope you will find it exciting. The Covid-19 pandemic has impacted many people's live, just as what has been described in QS Al-Baqarah (2): 155 that Allah SWT tests mankind through fear, hunger, loss of wealth, lives and fruits. However, Allah SWT has promised that He would offer good tidings to those who remain patient. I still promise you that we will become a host again someday, and will entertain you with the real Bogor, so please be patient.

In my speech today, I would like to address whether we as educators and researchers have contributed something to the ummah through Islamic economics and finance. This may be too early to tell, but we should carry out serious research to respond to this question and seek recommendation for our future course of action.

In my early stage of research analyzing 250 Islamic economics papers from 2014-2020 shows that the contribution of Islamic economic studies toward economic growth has positive trend. Global Islamic Economy Indicator (GIEI) score released by Dinar Standard is shown to be significantly related to Gross Domestic Product (GDP) of each country. However, numbers of researchers, R&D cost, and gross enrollment are not significant enough to influence both GIEI and GDP. The research suggests that more investments in all countries are required to ensure the increase in number of researchers and research costs which eventually would result to the increase in number of researches. When number of researches increases, it is expected that it would contribute more positively towards the GIEI and GDP of each country. This research also finds that research direction of the studies under review mostly employ post-positivism and constructivism–interpretivism paradigms with countries being researched are mostly Malaysia, UAE and Indonesia. That's from macro development perspective.

From micro development side, I have observed 21,193 participants attended Islamic personal finance training between 2011-2020, consists of 90 percent Muslim participants, 90 percent Indonesians living in 28 different countries. I found that 80% of the participants have not fully embraced shariah finance in their daily life. It covers right from engaging Islamic finance various products and services, understanding Islamic contracts, calculating personal zakat and resolving issues on inheritance. I even have observed that many Islamic economics and finance educators, researchers, practitioners have not embraced real shariah practices in their daily life. It seems to them, perhaps to us, Islamic economics and finance are mere formality.

Thus, I absolutely agree that we should ensure stability of the socio-economic and financial systems with the present challenges in advancing the human development. Therefore, I urge everyone here to form a solid cemented structure that is mentioned in QS As-Saff (61): 4 in order to address human development issues. Today, we have a very difficult task. Yes, we have successfully produced nearly a million alumni studied Islamic economics and finance in our respective universities but we are in grey area whether they spent years just to get a degree and a good career, or they turn up to be agents of change themselves and became better persons with *akhlaqul karimah*, as well as ready to deliver change in their societies.

Amidst with the current advancement in technology, Al-Qur'an remains valid to address to this pertinent question, let's shape our students with Al-Qur'an, integrate our academic curriculum and co-curriculum activities with Al-Qur'an, and change of research paradigm with Al-Qur'an. With that, I conclude my speech.

Thank you.

Wassalamu 'alaikum warahmatullahi wabarakaatuh

Rundown

THE 8th AICIF TAZKIA ISLAMIC UNIVERSITY COLLEGE “Islamic Finance's Contribution to Sustainable Human Development in Asean” NOVEMBER 24 - 26, 2020

Day 1: Tuesday, November 24, 2020

Time	Agenda
08.00 - 08.30	Registration (30’')
08.30 - 09.00	Opening, Recitation of Holy Qur’an, Video of Tazkia Islamic University College, Indonesia Raya & Hymne IAI Tazkia (30’')
09.00 - 10.00	Opening Session 1. Opening Speech by Host of 8th AICIF 2020 a. Assoc. Prof. Dr. Muhammad Syafi’i Antonio, M.Ec (20’') Founder of Tazkia Cendekia b. Assoc. Prof. Dr. Murniati Mukhlisin, M.Acc, CFP (20’') Rector of Tazkia Islamic University College 2. Opening Speech by Co-Host of 8th AICIF 2020 (20’') a. Prof. Al Makin, MA, Ph.D Rector’s of UIN Sunan Kalijaga Yogyakarta
10.00 - 12.00	Keynote Speaker ▪ Mr. Priyono (20’') Director of the Department of Sharia Economics and Finance, Bank Indonesia Panel Speaker I Sub-Theme: ASEAN Halal Industry and Islamic Finance in Sustainable Development Programs 1. Assoc. Prof. Dr. Nurul Aini Muhamed (30’') University Sains Islam Malaysia 2. Dr. Hakimah Yaacob (30’') Senior Assistant Professor, Faculty of Islamic Economics & Finance, University of Sultan Sharif Ali, Brunei Darussalam 3. Dr. Indra, M.Si, (30’') Tazkia Islamic University College, Indonesia
12.00 - 13.00	Break (60’')
13.00 - 15.00	Panel Speakers II Sub-Theme: Islamic Finance and Sustainable Development Issues in Asean Perspective 1. Professor Dr. Hasanuddin Abdul Aziz (30’') International Islamic University Malaysia 2. Assoc. Prof. Dr. Muhammad Abduh (30’') University of Brunei Darussalam 3. Dr. Sutan Emir Hidayat (30’') National Committee of Economy and Islamic Finance (KNEKS)
15.00 – 15.30	Break
15.30 – 17.30	Panel Speakers III

	<p>Sub-Theme: Islamic Social Finance and Sustainable Development Issues in Asean Perspective</p> <p>1. Prof. Dr. Salina Kasim (30'') Dean of International Institute of Islamic Banking and Finance (IiBF)</p> <p>2. Dr. Bayu Taufik Pasuma (30'') Tazkia Islamic University College</p> <p>3. Prof. Dr. Zurina Shafii (30'') University Sains Islam Malaysia</p>
17.30 - 18.00	Closing

Day 2: Wednesday, November 25, 2020

Time	Agenda
08.30 - 09.00	Registration (30'')
09.00 – 12.00	<p>Panel Speakers I</p> <p><i>Sub-Theme: Islamic Finance Education and Community Development</i></p> <p>1. Assoc. Prof. Dr. Syed Musa Syed Jaafar Alhabshi (30'') ICIFE/ International Islamic University Malaysia</p> <p>2. Dr. Khoirul Umam (30'') University of Darussalam (UNIDA) Gontor</p> <p>3. Assoc. Prof. Dr. Abdurrahman Haqqi (30'') University Islam Sultan Sharif Ali</p> <p>4. Dr. Afif Zaerofi, S.Pd., MM., (30'') Tazkia Islamic University College</p> <p>5. Dr. Minombao P. Ramos-Mayo (30'') Graduate School Mindanao State University, Marawi City Philippines</p>
12.00 – 13.00	Lunch Break and Dhuhur Prayer (60'')
13.00 - 15.00	<p>Panel Speakers II</p> <p><i>Sub-Theme: The role of Islamic Banking in community Development</i></p> <p>1. Mr. Romy Buchari, (30'') PT Maybank Indonesia, tbk</p> <p>2. Dr. Ken Sudarti, M.Si Sultan Agung Islamic University (UNISSULA)</p> <p><i>Sub-Theme: Islamic Micro Finance and Sustainable Development Goals</i></p> <p>1. Dr. Yulizar Djamaluddin Sanrego, M.Ec, (30'') University of Darussalam (UNIDA) Gontor</p> <p>2. Prof. Dr. Abdul Ghaffar (30'') Universiti Sains Islam Malaysia (USIM)</p>
15.00 – 15.30	Break
15.30 – 17.30	<p>Parallel Session I</p> <p>a. Colloquium</p> <p>b. Paper Presentation</p> <p>c. Project Video</p>

17.30 - 18.30	Closing for Participants, Break for Committee
19.30 - 20.30	Discuss for ICIFE Members

Day 3: Thursday, November 26, 2020

Time	Agenda
08.30 - 09.00	Registration (30’)
09.00–10.00	Rector’s Talk <ol style="list-style-type: none"> 1. Assoc. Prof. Dr. Murniati Mukhlisin, M.Acc, CFP (20’) Rector of Tazkia Islamic University College 2. Prof. Dr. Amal Fathullah Zarkasyi, M.A (20’) Rector of Darussalam Gontor University 3. Prof. Dr. Bedjo Santoso (20’) Rector of Sultan Agung Islamic University 4. Dr. Habib W. Macaayong President, MSU system, Philippines
10.00–12.00	Parallel Session II <ol style="list-style-type: none"> a. Colloquium b. Paper Presentation c. Project Video
12.00–13.00	Break (60’)
13.00-15.00	Parallel Session III <ol style="list-style-type: none"> a. Colloquium b. Paper Presentation c. Project Video
15.00–15.30	Break
15.30–17.30	Parallel Session IV <ol style="list-style-type: none"> a. Colloquium b. Paper Presentation c. Project Video
17.30- 18.00	Appreciation for Best Paper and Closing

SPIRITUAL LEADERSHIP: WHAT ARE THE IMPORTANT ROLES DURING COVID-19 CRISIS?

Nurhidayati¹, Provita Wijayanti², Sri Wahyuni Ratnasari¹

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² Department of Accounting, Faculty of Economics, Universitas Islam Sultan Agung

Abstract

Leadership hold important roles in organization during extreme external pressure or crisis such as covid-19 happened at this time. During such crisis, a leader is expected to be not only as safeguard in term of physical and psychological health to preserve all the organization members but should also as a guide for organization during uncertainty and stressful situation. While in a high uncertainty of external environment, organization's vision possibly be changed. Spiritual leadership which is derived from transformation and learning organization is appropriate to investigate during covid-19 crisis. This article aims to investigate the relationship between spiritual leadership and employee's knowledge sharing and innovation behavior. This study used 250 employees in higher education data and analyzed by using PLS. The results showed that spiritual leadership have positive relationship on knowledge sharing behavior and innovation behavior. The implication of the results will be present in discussion section.

Keywords: spiritual leadership, knowledge sharing behavior, innovation behavior.

SPIRITUAL LEADERSHIP: WHAT ARE THE IMPORTANT ROLES DURING COVID-19 CRISIS?

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Abstract

Leadership holds important roles in organization during extreme external pressure or crisis such as covid-19 happened at this time. During such a crisis, a leader is expected to be not only a safeguard in terms of physical and psychological health to preserve all the organization members but also as a guide for organization during uncertainty and stressful situations. While in a high uncertainty of external environment, organization's vision possibly be changed. Spiritual leadership which is derived from transformation and learning organization is appropriate to investigate during covid-19 crisis. This article aims to fill up the gap by offering a discussion spiritual leadership's role in crisis time enhancing intention employee's knowledge sharing and innovation behavior.

Keywords: spiritual leadership, knowledge sharing behavior, innovation behavior, covid-19.

I. INTRODUCTION

Coronavirus-19 was first reported on December 31, 2019 in Wuhan, China which then spread extensively and became a global pandemic. Until recently, the pandemic has devastating impacts on communities and organizations across the world. The number of cases continues to rise through more various transmission modes, such droplets and air transmission. Medical treatments such as vaccines, mandatory health and hygiene protocols such as social distancing policies and proper use of mask have been enforced and implemented. However, there is still not guarantee that the pandemic will disappear in the near future. The covid-19 pandemic undoubtedly has been changing the community and organization life for many years to come. In such crisis time, resilience and sustainability of many organization is being tested. One of organization's elements which potentially makes significant contributions during the time of crisis such as in current covid-19 pandemic is leadership.

Leadership plays crucial roles in determining the direction of an organization during current Covid-19 pandemic. In such uncertainty, the organization members need a good leader who is able to maintain strong emotional bonding among members and boost their spirit to sustain and achieve organization's targets. The leaders are expected to provide motivation and direction and foster positive attitudes and behaviors among all organization members. According to Fry (2003) spiritual leadership is needed to facilitate transformation process of learning organization in obtaining continuing success. Spiritual leadership encourages leaders and followers to be more committed and productive in carrying out organizational activities. Spiritual leadership is needed in current situation, as previous leadership theories only focused on certain physical, mental, and emotional aspects of human interaction in

organizations while negating the spiritual element. The spiritual concept in this case, is intended as an interpretive understanding of values, attitudes and behavior. Different from other leadership theories, spiritual leadership theory obviously combines three concepts of leadership that are: the passion of its followers, effectiveness, and organizational culture into a single frame of mind. Spiritual leadership also has values related to religiosity and ethics at its core. Spiritual leadership theory combines both the understanding of life as well as participation and appreciation in organizational membership as two dimensions of spiritual resilience.

The discussions on spiritual leadership cannot be separated from the world of work which undoubtedly carries the nuances of spirituality (Jabbar & Kusumastuti, 2017). In addition, the organization's resilience during COVID-19 crisis demanding spiritual leaders to allocate work beyond traditional work and to think out of the box. In such crisis situation, innovation becomes a key solution. With most organizations are currently struggling, the presence of spiritual leaders is expected to inspire innovative behavior of their members. Several innovative behaviors are enforced by companies during this pandemic. For example, in promoting new products some companies in China are using social media platforms, such as WeChat, to coordinate employees and partners virtually. This situation deals with the challenges of remote work and a new complex set of coordination such in COVID-19 pandemic. Another example, innovative breakthroughs are being promoted by creating free life insurance products to provide short-term protection to customers from the corona virus for a certain period of time as a way to engage their customers (Abeysekera, 2020).

This article aims to describe the role of spiritual leadership to enhance knowledge sharing and innovative behaviour among the organizational member during crisis pandemic in order to survive and enhance organization's sustainability. Previous research has provided various insights about the effectiveness of spiritual leadership in employee outcomes, however there is still research gap need to discuss. *First*, researchers consider spiritual leadership to be important in the innovative process but so far, there is still a dearth of research showing a clear relationship between spiritual leadership and innovative behavior (Donate and Pablo, 2015). *Second*, lack of research discussing about how employees holding different cultural values react to spiritual leadership. Therefore, it is important to study whether employees with different cultural values react differently to spiritual leadership, especially in the dissemination of knowledge and innovative behaviour in organizations (Zhang & Yang, 2020). *Third*, Fry (2003) states that spiritual leadership is a determining factor in promoting innovative employee behavior. However, the relationship between spiritual leadership and employee innovative behavior has been largely ignored in current literatures. Several studies have not successfully explained the role of spiritual leadership in increasing the innovation behavior of employees (Tu & Lu, 2013). *Forth*, in line with self-determination theory, research results show that when employees are spiritually motivated by their spiritual leaders, employees will engage in more complex jobs and exhibit more initiate new ideas (Zhang & Yang, 2020), such intense involved in a community for sharing knowledge. In addition, self-determination theory implies that employees can be more innovative when they are ready to be intrinsically motivated. Moreover, spiritual leadership plays a significant role in motivating employees to fulfil their spiritual needs based on their vocation and membership (Fry, 2003). It is also expected that employees are intrinsically motivated by their spiritual leaders and are encouraged to explore relevant knowledge independently. Based on research gap above, this is possible by uncovering the motivational mediation mechanism and further verifying the indispensable role of employee motivation in fostering employee innovative behaviour such as knowledge sharing.

II. LITERATURE REVIEW

Spiritual Leadership

Spiritual leadership is the values, attitudes and behaviors needed to motivate oneself and others intrinsically so that they have a sense of spiritual survival through a motivation call to work and become members of a group (Fry, 2003). Meanwhile, according to Reave (2005), spiritual leadership is the ability to bring the search for meaning and self-awareness based on one's own spirituality into its role as a leader. Spiritual leadership is the ability to tap into the fundamental needs of leaders and followers, to achieve alignment of vision and values among individuals, as well as among teams, which in turn increases the well-being and commitment of the organization. employees and improve organizational performance (Fry & Cohen, 2009). Based on these definitions, it can be concluded that spiritual leadership is leadership that is able to create motivational calls for employees to work, as well as build an organizational culture based on spiritual values in order to have a sense of membership. The spirituality of the workplace provides an appropriate context for employees in which they can feel meaning and connection with others.

During the Covid 19 pandemic crisis, leaders must encourage collaboration and transparency throughout the team network. One way to do this is by distributing authority and sharing information, or showing how the team should perform. In addition, another important role of a leader, especially in an emotional and stressful environment as a sign of a crisis, is to provide psychological security so that workers can openly discuss their ideas, questions, and concerns without being afraid of the negative consequences. Leaders also need to build effective and transparent communication to all members of the organization to convince stakeholders that they are making efforts to deal with a crisis. This is in accordance with the goals of spiritual leadership where a leader makes employees feel the meaning and relationship with others (D'auria & Smet, 2020).

In order to maintain the survival in such crisis COVID-19 pandemic, organization needs leader as innovators not only to conduct research, but also to allocate their efforts efficiently across projects. As mentioned before, with most businesses are currently struggling due to the crisis, spiritual leaderships are demanded to be more creative and innovative. Leaders can learn best practices in creativity and innovation from other competitors. According to Landry & Bianchini (1995) in the 21st century industry will increasingly depend on the generation of knowledge through creativity and innovation. Prior research with new ideas to integrate both spiritual and innovation elements of leadership has been proposed to capture new expression creative ideas as well as maintain spirituality norms (Nurhidayati, 2019) in digital era (Nurhidayati and Ratnawati, 2020).

Prior research measured spiritual leadership using, (1) vision : about where an organization wants to be in the future (2) altruistic affection : having values that contain feelings related to unselfishness, loyalty, wisdom, concern, and respect for oneself and others (3) hope : based on values, attitudes and behaviors that show a strong belief in what is wanted and hope to get it, (4) meaning / calling : every member of the organization believes and believes that the work they do is important and has important meaning for them, and (5) membership : understanding and appreciating every action and achievement achieved by employees (Fry, 2003).

Knowledge Sharing Behavior

Knowledge is an important organizational resource that provides a sustainable competitive advantage in a dynamic uncertainty situation such as COVID-19 pandemic. To sustain in such crisis, organizations need to search and collect relevant and credible knowledge quality. Particular in digital information era where information and knowledge provide easy accessibility to free and real-time. Thus, finding knowledge with high quality is important considered in decision making. Furthermore, organizations are required to know how to transfer knowledge to members who need the knowledge (Hinds et al, 2001). According to Pulakos et al (2003) knowledge sharing refers to the preparation of task, information and knowledge to collaborate with others in solving their problems, implementing policies, or developing new ideas. Meanwhile, Ryu et al (2003) suggest that knowledge sharing is a type of behavior when a member spreads the knowledge, he / she gets to other members in the organization.

Knowledge sharing behavior can be defined as the degree to which a person actually spreads knowledge (Brock and Kim, 2002a; Brock and Kim, 2002b). Knowledge sharing behavior can also be understood as behavior where someone voluntarily provides access to others about their knowledge and experience (Hansen and Avital, 2005). It is also known as a series of actions in which individuals disseminate and share valuable information with other people in the organization. This behavior represents the process of transferring and exchanging relevant information, and it implies synergistic collaboration among individuals working towards common goals (Wang, et al., 2019). Based on these definitions, it can be concluded that knowledge sharing behavior is an activity of transferring and exchanging ideas, experiences and expertise that is carried out by a person with his colleagues in an organization for a common goal.

Types of knowledge sharing behavior can vary according to the typical of knowledge itself. Knowledge can be understood as an individual or organizational asset that is tacit or explicit knowledge. Explicit knowledge is typical knowledge that has been codified and documented, that is easily modified and articulated and is objective. On the other hand, tacit knowledge is typical knowledge that has not been documented and it inherent in a person, is not easy to express and is subjective (Hansen and Avital, 2005), and obtained from learning by doing.

Empirical studies have identified that leadership is a pivotal actor in influencing knowledge-sharing attitudes and behavior (Gagné, 2009). The goal of spiritual leadership is to realize the desired vision and value congruence across strategic plans, and this shared vision clearly illustrates that entire members of organization must solve problems and share valuable knowledge to meet common goals, when they faced with complex challenges. Sharing professional knowledge is seen as a valuable personal realization for employees who have internalized the organization's vision into their value system (de Vries et al., 2006). The theory of spiritual leadership which is fundamentally rooted in the intrinsic motivation model, consistent with intrinsic motivation enjoy helping others, which builds an organizational culture that includes the value of altruistic love. Thus, spiritual leadership will most likely encourage followers to demonstrate knowledge-sharing behavior (Wang et al., 2019).

Knowledge sharing behavior is measured by (1) embodied knowledge : individuals can carry out activities without a verbal presentation of a thought, which will make knowledge grow, (2) embrained knowledge : individual cognitive abilities through formal study (learning by studying), (3) encultured knowledge : the behavior of organizational members in preparing,

explaining, and evaluating knowledge, (4) embedded knowledge : instilling organizational routines, practices, values, norms and shared beliefs, and (5) encoded knowledge : codifying explicit knowledge (Matzler et al, 2008).

Innovation Behavior

To develop innovative products and services requires all members of the organization to be involved in team activities to share and disseminate knowledge. In this case, organizations have emphasized the importance of flexible relationships linked through ICT systems. Especially during the Covid-19 pandemic crisis, organizational teams often hold online meetings, where they can provide reports, check the status of the goals set, intervene and adapt them, and set future goals. Furthermore, having an IT infrastructure allows more than just the continuity of business operations, it enables organizations to redirect to online sales when physical branches are temporarily closed during a pandemic (Obrenovic et al., 2020).

According to Crossan and Apaydin (2010) innovation behavior is the behavior of producing assimilation and exploitation that adds value, renewal and expansion of products, services, and the formation of new systems. Other scholar defines innovation behavior as behavior of creating new concepts or new thoughts and ideas as a result of individual creativity (Serrat, 2009). It is also understood as the development of an idea with new services that results in the development and improvement of innovative jobs (Ghazinoori et al, 2011). Based on these definitions, it can be concluded that innovation behavior is individual behavior in creating new ideas and concepts as a result of creativity to achieve goals.

Innovation is the heart of many companies that produce excellent products and services. In fact, every company has implemented a certain degree of innovations so they can survive and succeed today and the future (Koc & Ceylan, 2007). The term innovation is often used interchangeably with the term creativity, even though they are two different things. In this case, creativity is limited only to the emergence of ideas, while innovation must reach the realization stage. It can be said that every innovation requires creativity, but not all creativity leads to innovation (Parzefall, Seeck, & Leppanen, 2008). Relevant to this, innovative behaviour, defined as deliberate discovery, promotion, and realization of new ideas in work, group, or organizational roles that serve to benefit work, group, or organizational performance needs to be promoted (Janssen, 2004). This is obvious in an organization with a high spiritual leadership and climate. The members of the organization are characterized by self-transcendence and a high level of motivation and work engagement that help them identify with the larger social and natural environment. Employees working in such organizations find greater meaning in their work and tend to be more creative and innovative (Gupta & Singh, 2013).

Organizations which is rich in spirituality is believed to be able to generate creativity among team members. Spirituality is considered as a key element of the creativity and innovation process. Spiritual leadership is an effective approach to maintain spirituality in the workplace (Fry, 2008), which in turn facilitate the innovative behavior of individuals in the organization. In particular, spiritual leaders' value individual meaning in the workplace and motivate them to go beyond the call of duty, so that followers will have a sense of self-transcendence. This experience is an important antecedent of innovation behavior (Jung et al., 2003). In addition, spiritual leaders are characterized as having integrity, honesty, altruism and genuine concern for others (Reave, 2005). These traits are usually attached to spiritual leaders who are

concerned with individual development. The focus on individual development is the result of meeting their basic psychological need for safety. Individuals who consider themselves important at work and have a strong psychological sense of security will tend to generate new ideas and experiment with these ideas (Hogan and Coote, 2014).

Innovation behavior is measured by (1) the ability to create new ideas and concepts, (2) the ability to implement new ideas and concepts, and (3) commitment to innovative activities (Grewal et al (2000) & Humphreys et al. (2005).

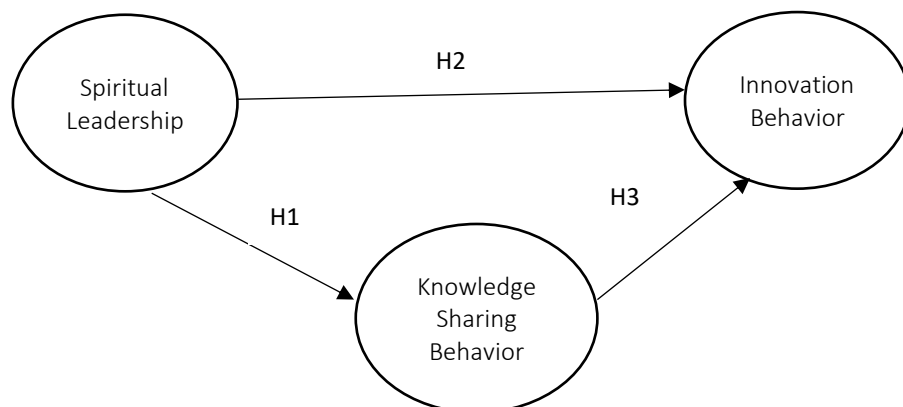
III. CONCEPTUAL MODEL

Based on literature review in the previous section, the conceptual models can be described in Figure 1 and hypothesis proposed as follows:

H1: Spiritual leadership will lead to increase knowledge sharing behaviour of organizational member.

H2: Spiritual leadership will lead to increase innovation behaviour of organizational member.

H3: Knowledge sharing behaviour will play mediation variable toward relationship of spiritual leadership and innovation behaviour.



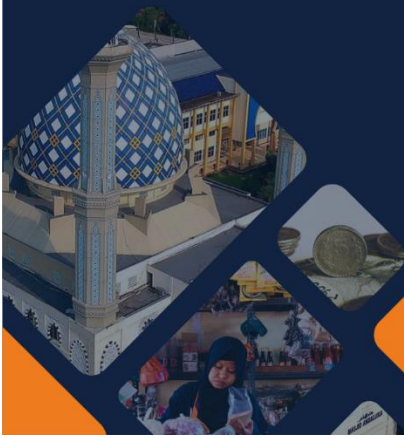
IV. CONCLUSION

Discussion of spiritual leadership, knowledge sharing behaviour and innovation behaviour have not been widely discussed in the current literature, especially in COVID-19 pandemic crisis. This article aims to fill the research gap relation between spiritual leadership and innovation behaviour using knowledge sharing mechanism as mediating variable. Spiritual leadership offers promise for fostering organizational transformation in such uncertainty and crisis environment such COVID-19 pandemic through knowledge sharing and innovation behaviour. Spiritual leadership it seems to be required for achieving successful in today's chaotic COVID-19 pandemic.

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