LEADERSHIP REQUIREMENT FOR KNOWLEDGE TRANSFER VIA HALAL WEBSITE

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Abstract

Every leader has their own individual characteristics and way of achieving the goals and objectives for their organisation. This study aims to look into the leadership requirements for in Halal product matters through the knowledge transfers via the halal website. This includes knowing the criteria of Islamic leadership and the relation on how it became the critical success factors (CSFs), the knowledge management and the application of Szulanski's (2000) intra-organisational knowledge transfers (KT) model. This research has extended the application of Szulanski's KT model to identify CSFs for internal and external KT in an e-government context. Moreover, the case study was also conducted at one government agency in Australia "AUSED" and one government agency in Malaysia "MASED". This is to investigate CSFs for KT via government websites. The findings state that management role in the organization is important to implement the objectives of the organization. It also suggests that the productivity of the organization depends to the management of valid knowledge through suitable styles of leadership. The leadership role is important according to MASED staff, in order to encourage usage of the website and to enforce rules and regulations pertaining to its operation. In contrast, the AUSED staff did not raise any CSFs that would relate to the role of management. From this paper, it can be analyzed the significant and relationship between the leadership and the transferring of knowledge. Consequently, due to the globalization, this study should be continuously updated.

Keywords: *Leadership, Knowledge Transfers, Critical Success Factors, Halal Websites, Szulanski's Knowledge Transfer model*

INTRODUCTION

It has been stated that in general, leadership comes with a purpose or purposes to be filled. It was believed that a leadership without any single purpose is never a leadership. In Islamic leadership, as long as it is claimed towards the fulfillment of the rights of God SWT, at any level or areas covered in any case. It is also centered on

trust (Amanah) and represents a psychological contract between leaders and their followers. Moreover, the Islamic leadership will try their best to guide, protect and treat their followers fairly for the sake of Allah, the Muslim community and the human kind.

In terms of the responsibility of Islamic leadership, the leader should undertake or endure whatever tasks and functions of a leader as long as it is bound with the basic principle of the trust (Amanah) bestowed upon mankind as vicegerent. As a leader, it must not against the main principles or the usul al-din of Islam, which they must have the right that must be obeyed and be followed as been highlighted by the Maqasid Al-Shariah, the five principles. It is a foundation goal for pursuing any decision or action. It was said that every individual or organization should fulfill the set parameter before they will take any decision or action. The parameter set that needs to be fulfilled or the five principles includes; Preservation of Religion –Al Diin, Preservation of Life-Al-Hayah, Preservation of Intellect-Al-'Aql, Preservation of Progeny-Al Muru'ah and finally, Preservation of Property-Al-Mal. In order to have the foundation of Islamic leaders, the themes mentioned should be aligned with the philosophy of Maqasid Al-Shariah.

In addition, a leader should keep distanced from being materialistic and focusing on leader elements in the leadership activities which are more spiritual in nature and focus more on followers or members of organizations. As in a popular saying, Al-Imamah Taklif Wa La Tashrif; leadership is a responsibility not an honour. Not only that, identifying desirable, stable and effective behaviors of leaders are also important in Islam. It has always been confused in today's environments modern era in understanding the leadership in Islam with the misbehaviors of Muslim on leaders' themselves. The most fundamental part of the behaviors of leadership in Islam is the consistency with the positive behaviors of organizational leaders that have been conducted observation across the globe (Mahazan et al., 2015).

Focusing on the management of information system (MIS) in an organization, it provides the manager with the information required to manage organizations efficiently and effectively. MIS is also referred as 'a term given to the discipline focused on the integration of computer systems with the aims and objectives of an organization (O'Brien, 1999). With the availability of MIS, it helps the organization in many ways such as in the area of decision making as it can examine and alert by itself if there is any disturbances in the system, it could also determine a course of action and take action to get the system in control. MIS does not only give beneficial to the computerized or programmed decisions, it has also provides support to the non-programmed by supplying information for the search, analysis, evaluation and the choice of implementation and decision making (Obi, 2003). In addition, the users itself are provided by the processes information, analytical models, real-time updates and hypothetical scenarios to assist decision-making process by these systems (Shah, 2014).

As at 2014, it has been recorded that there were 24% of Muslim world populations. Thus, as a Muslim, from the consumers' perspective, it is compulsory

for them to get information, to choose and emphasized on the Halal products in their daily life. On the other hand, the business owners could educate, provide information to the society through the means of commercial or advertisement in promoting their Halal brands to the consumer (Ghazali & Sawari, 2104; Sawari, Mustapha, & Ghazali, 2014; Sawari et al.,2014). According to Fill (2009), brand identity in stimulating awareness and perception could be developed from advertisement (Yunos, Mahmood & Mansor, 2014). Therefore, to overcome the lack of information on product, researched by Anir et al., (2008) have shown the needs of Halal tracking system. This is to ensure that the customers can locate product efficiently via Short Messaging System (SMS) or Halal Website (e-Halal). Consequently, this shows religion is known as an important segmentation variable in terms of purchase decisions, advertising appeals, and media usage in general (Rice & Al-Mossawi, 2002; cf. Fam, Waller, & Erdogan, 2004; Lindridge, 2005; Emslie et al., 2007).

In this paper, we present the findings from the literature regarding one critical success factor (CSF) that is "leadership". This CSF was derived from two case studies, referred to in this paper as AUSED and MASED. The findings are the concepts that we extract from the literature and relate the concepts with the halal practices. Next this paper reviews the concepts of CSF and knowledge transfer (KT). Then the paper describes the methodology used to identify the CSF and presents the results of the method. Later the CSF is being discussed its relationship with the concepts of halal practices. This paper is the foundation for the next phase of the research to establish a knowledge transfer model for the website based on Shariah perspectives.

CRITICAL SUCCESS FACTORS (CSFS)

In this study CSFs are defined as "the limited number of areas in which results, if they are satisfactory, will ensure successful competitive performance for the organisation" (Rockart 1979, p. 5) or in other word known as "key success factors" also by Rockart (1979) and Sloan School management (Kabra & Ramesh, 2015). It has been recognised that there are generally a small number of such attributes that if performed well will create opportunity for success (King 2001). It is "those things that must be done if a company is to be successful" (Freund, 1988) and those factors that needs immediate attention from the top authorities in an organization (Kabra & Ramesh, 2015). This shows that different researchers have described CSFs differently (Porter & Parker, 1993; Zhang et al., 2000; Remus, 2006; Sila, 2007; Al-Khalifa & Aspinwall, 2008; Abdullah et al., 2009; Din & Daud, 2014). From one of the studies, Fortune and White (2006) has identified different studies of CSFs and the lack of consensus of view among the researchers on the criteria for judging project success and the factors that influence that success (Alias et al., 2014).

According to Pinto and Prescott (1988) the views concerning CSFs is not consistent since it is a conditional in terms of perceptual and conceptual bases (Din & Daud, 2014). It was said that the CSFs are more useful in decision-making support;

more player-based research studies should be conducted. It can be a tool to measure and evaluate the companies by the project managers as it allows the company to implement standard organizational management skills to improve the company and project performance and often considered as one of the vital ways to improve the effectiveness of project delivery (Chan et al., 2004; Alias et al., 2014). For instance, some of the MS1500:2009 implementation factors identified are management commitment, company policy and procedures and employee commitment. In terms of halal standard, the top management in halal certified organizations must create halal orientation, set clear, visible halal values and initiate planning for halal implementation. Thus, successful work towards halal must be built with the management's continuous involvement as a basis in the creation of a strategic vision and clear halal quality values (Din & Daud, 2014). Hence, Rockart (1982) mentioned that a company and its industry should identify its CSFs to ensure future success (Alias et al., 2014).

Moreover, from the Project Management perspective, the CSFs for the Project Management perspective are characteristics, conditions, or variables that can have a significant impact on the success of the project when properly sustained, maintained, or managed (Milosevic & Patanakul, 2005; Alias et al., 2014). In addition, in determining the factors, the organization will get a competitive edge and the bottom line of success in fulfilling the responsibility of a project management companies. On the other hand, many academic and industrial researchers in identifying project CSFs have resulted in less attention given to corporate management practices (Alias et al., 2014). Thus, Top Management commitment or positive leadership is vital in overcoming the problem (Waugh & Streib, 2006; Ponomarov & Holcomb, 2009; Thévenaz & Resodihardjo, 2010; Moshtari & Gonçalves, 2011; Kabra & Ramesh, 2015).

Knowledge - Definition

The emerging challenges of the knowledge economy have promoted increasing government commitment to knowledge management (KM), with KM now a priority on the policy agenda of many nations (Santinha & de Castro 2010). Organisations that manage their knowledge effectively can improve their functioning in many dimensions.

Definitions of knowledge are diverse. For example, Polanyi (1962) and Nonaka (1991) classify knowledge as tacit (personal and hard to formalise) and explicit (formal and systematic) and argue the need to manage knowledge of both forms. Sternmark (2002), on the other hand, argues that all knowledge is tacit and that what can be made tangible is information. Knowledge has been conceptualised within a hierarchical structure, from data, seen as facts, becoming meaningful information as a result of the provision of context, then becoming knowledge when interpreted, and applied in context (Sternmark 2002).

Drawing upon the above, for the purposes of this research, knowledge is defined and scoped to include government knowledge resources (information and

services), made explicit and available for users via a government website, which becomes meaningful to website users when they interpret and apply it in context. It supposes, but in the same time uses and develops the abilities of people to exploitation of knowledge and experience, to new experience and knowledge development, to explore the potentials of workers and also to use the projection into efficient and high – quality features, increasing the final value of product for the customer (Barták, 2008; Mráček & Mucha, 2015). Other than that, it is more practical to aim and approach the KM in such speaks about connected spectrum of activities of it, where on one end is ´interception´ and on the other part ´communication´ of people (Collins & Parcel, 2005; Mráček & Mucha, 2015).

KM is also possible to describe as a collective knowledge organization. It is more than information gaining and inserting to computer databases or internet websites, that involves the knowledge, are placed inside the company, as well as the knowledge, which are chosen and obtained from external sources. However, a correct knowledge operating will insures that the persons on every organization level, have an approach to information, which they need to fulfill their tasks and at the same time helps fulfill aims of all organization (Shockley, 2000; Mráček & Mucha, 2015).

Moreover, the possibility of KM to influence the competitive ability of an enterprise or organization depends on how successfully it applies different knowledge types. In order to see and to hold down the positions of business, leaders should take advantage of their employees' knowledge, develop it, organize and apply in the creation of new products, innovations and business decisions. Different knowledge may differently affect the competitive ability. Thus, to manage knowledge appropriately and to choose the priorities of KM, it is necessary to know what knowledge is more important for the competitive ability of the enterprise (Jasinskas, Svagzdiene & Simanavicius, 2015).

Szulanski's Knowledge Transfer (KT) Model
This research seeks to view CSFs through the lens of KT. An adapted form of Szulanski's (2000) intra-organisational KT model has been employed to facilitate identification of CSFs for KT via a government website (Cooper & Lichtenstein, 2010). This model has been chosen because it is widely recognised and supported through application over many studies. It should be appreciated, however, that Szulanski's original KT model is designed to describe internal KT (i.e. within an organisation). Cooper et al., (2006), however, have adapted the model to studies of CSFs for external KT in Business-to-Business (B2B) contexts. This research has extended application of Szulanski's KT model to identify CSFs for internal and external KT in an e-government context.

Szulanski's (2000) intra-organisational KT model consists of four stages, namely initiation, implementation, ramp-up and integration. The initiation stage begins when the website user has recognised a need for knowledge and starts a search for knowledge to fulfil that need. Once the need for that knowledge is identified, the

feasibility of transferring that knowledge is explored. The implementation stage begins when knowledge resources flow between the source and the recipient. The implementation related activities conclude after the recipient begins using the transferred knowledge. The ramp-up stage begins when the recipient starts using the received knowledge. During this stage, the recipient will be concerned with identifying and resolving unexpected problems that arise while using the new knowledge. Finally, the integration stage begins after the recipient achieves satisfactory results with the transferred knowledge. The use of the transferred knowledge becomes routinised. Integration is complete when old knowledge is replaced by new knowledge or practices.

METHODOLOGY

The research has employed an interpretive case study approach, applying qualitative data capture and analysis methods. The case study research method enables examination and scrutiny of the rich organisational situation and supports the use of multiple data capture and analysis techniques so facilitating the triangulation of analysis outcomes (Cooper & Lichtenstein, 2010).

The case study was conducted at one government agency in Australia "AUSED" and one government agency in Malaysia "MASED". AUSED and MASED are education-based organisation, chosen because this sector provides a rich environment in which to investigate CSFs for KT via government websites. United Nations (2008) argues that the education sector provides fertile ground for the provision of government services.

In this research, an adapted form of Rockart's CSF method was adopted for data collection, including an introductory workshop, interviews and a focus group. In the introductory workshop the contact official was briefed on the purpose of the study and the research process. Following the workshop, semi-structured interviews with nine respondents from AUSED and 15 respondents from MASED were conducted. The respondents were selected from the staff involved in the development and management of the Australian and Malaysian government website, including top, middle and operational management level appointments across the organisation. The respondents were requested to identify the CSFs for KT via the government website, at each stage of the KT process (Initiation, Implementation, Ramp-up and Integration). The interview transcripts were then analysed, using inductive qualitative content analysis techniques (Creswell, 2009). The potential CSFs were available to seed this analysis, supplemented with the outcomes of the qualitative analysis which allowed the researchers to code category names that emerged from the data (Hsieh & Shannon, 2005). Subsequently, a focus group was conducted, involving the same respondents as in the interviews. The purpose of the focus group was to validate the CSFs resulting from the interviews. In this session, the list of the CSFs from the interviews was tabled. Respondents then shared each others' experiences and a confirmed list of CSFs was generated.

RESULTS – LEADERSHIP AS A CRITICAL SUCCESS FACTORS (CSFS) FOR KNOWLEDGE TRANSFER (KT) VIA WEBSITES

Kulkarni, Ravindran and Freeze (2006) and Nurdiana et al. (2015) state that management role in the organisation is important to implement the objectives of the organisation. The management role includes leadership that can direct and facilitates KM efforts, supervise projects, support work groups and provide incentives to encourage knowledge sharing and use. Singh (2008) and Nurdiana et al. (2015) also suggests that the productivity of the organisation depends to the management of valid knowledge through suitable styles of leadership.

In aligning the CSFs identified at MASED and AUSED it is apparent that none respondents raised at AUSED lie in this theme that is *Theme 1 – Management role*. At MASED, however *MAS_CSF 8 – Leadership* (Definition: Management should proactively persuade and encourage usage of the website by supporting, explaining and creating awareness of the online services to users, especially government employees. This should be supported by documented policy, rules and regulations) clearly captures issues including the need to rise to the challenges of leadership readiness and the need to demonstrate top management support.

MASED staff argued that the leadership role is important, in order to encourage usage of the website and to enforce rules and regulations pertaining to its operation. Leadership is needed to explain, create awareness and support an e-government website development project before, during, after implementation, and throughout ongoing operation. AUSED staff on the other hand, did not raise any CSFs that would relate to the role of management.

Participants from MASED agreed the CSF *MAS_CSF 8 – Leadership,* and the definition under *Theme 1 – Management role*. According to the MASED respondents, it is critical that senior executives give full and unqualified support to website development projects, campaigns promoting the website and to the provision of training for online services. In addition, management must ensure that the ICT infrastructure is performing before the website is promoted to user communities. Internet connection, including wireless zones are presently an issue, particularly at government service focused departments such as immigration. Moreover, leaders should encourage and support users to adopt online tools as a means of undertaking tasks.

"Leadership should come from the government through campaigns and training." (PM12: Chief Assistant Director ICT)

"Before government endorses any policies, government should improve infrastructure. Make sure internet connection and wireless zones are accessible, especially at immigration for public use," (PM12: Chief Assistant Director ICT)

"Regarding leadership, before management can preach on using online, the mechanisms behind the e-engine should be strong and convincing" (PM13: Chief Assistant Director ICT)

The absence of CSFs related to *Theme 1 – Management role* at AUSED was observed by the respondents that leadership and top management support of e-government website development, and its role in promoting KT are taken as given at AUSED. In particular AUSED respondents highlighted the importance of providing clear policy, from the top, on the structures and accesses appropriate to various user groups. This was seen not as a leadership or top management support role, but as a requirement to take responsibility for the formulation of key corporate policy and structures with important impact on the operation of an e-government website.

"I don't think that [leadership] is critical to us because they [senior management] are aware of the fundamental business tools of online communication, and see them as critical communication tools." (PA7: Senior Online Communication Advisor)

Therefore the final result of the CSF is presented in Table 1.

Theme 1: Management role
MAS_CSF 8 – Leadership
Definition: Management should proactively persuade and encourage usage of the website by supporting, explaining and creating awareness of the online services to users, especially government employees. This should be supported by documented policy, rules and regulations.

Table 1: Final definition of the CSF
Nurdiana, Smith & Cooper (2011)

Elements of Islamic Leadership
According to Patwary (2003), leadership is one of the core corners in our social activities, whereas, Koontz (1994), defined it as a process of influencing and supporting others to work enthusiastically toward achieving objective. Precisely for this paper, a leader can be defined as those who lead a group that is expected to exercise influence in forming and accomplishing the ethical goals and objectives. It is the member who is given a certain rank and is expected to perform in a consistent manner. Its success is dependent on the team building that leads to team spirit. In any small or large, formal or informal organization, it is the major factor for the success. There are three types of leadership that can be seen in the society; political, societal and managerial. For this paper, only managerial leadership who has the ability to guide the efforts of many persons in achieving some objectives will be discussed.

As most people should known, Allah SWT has created mankind with noble objective that would lead their lives in peace and harmony. It was followed by the

code of belief of His revelations sent down through Prophets from time to time since the earliest of the society. To attain success in family life, business concern, government and political studies, an effective leader is a must in an organization.

In the previous studies, Mahazan et al. (2012) has identified 19 themes representing leadership in Islam which further re-compared. The study is conducted through the content analysis on selected literature of Islamic Leadership, Servant Leadership and Managerial Leadership. From the studies, the research has identified 25 separate themes of Islamic Leadership behavior. The 25 themes are: 1) Trustworthiness and Integrity, 2) Employees Orientation 3) Self-evaluation, 4) Patience, 5) Outcome Orientation, 6) Empowerment, 7) Social Responsibility, 8) Flexibility, 9) Non-Calculative, 10) Spirituality, Religiousness and Piety, 11) Esprit De Corps, 12) Bravery, 13) Justice and Equity, 14) High Self-Reliance and High Self-Esteem, 15) Modesty and Shyness, 16) Impartially, 17) Moderation and Balance, 18) Good in Communication, 19) Free from environmental- constrains, 20) Earnest, 21) Cheerful, 22) Feared when angry, 23) Empowering Intelligent, Wisdom and Encourage Synergy, 24) Role Model and 25) Avoid Conflict.

Moreover, a new generation of leaders – leaders, not managers are needed to survive in the 21st century. In addition, there are three basic elements involves in a leadership criteria; i) a leader who guides other persons; (ii) a group of followers who respond to such guidance; (iii) a situation or objectives to be achieved by coordinating the efforts of many persons. However, it takes attempts if necessary, to change the rules and regulations, and guide a group of people in carrying out organizational goals and objectives. In achieving these goals and objectives, the marketers should adopt different marketing model in order to reach the Muslim consumers. It should emphasize the role values, morality, and global solidarity (Abdul-Matin, 2011). As mentioned, religion in general can take important role in matters, therefore any marketing level, misleading appeals, unethical research methods, false promotions are all unacceptable (Saeed et al., 2001).

Thus, as a leader especially in business, they should serve and help others to get ahead. Some important characteristics of Islamic leadership that is applicable for the managerial in an organization has been identified by Talib, Hisham Al (1991). It includes; *Allegiance* – The Islamic managerial leader is bound in allegiance to Allah, *Global Islamic Goals* - The leader perceives the goals of an organization not only in term of the interests of the group, but also in terms of wider Islamic objectives, *Adherence to* Shariah and Islamic Manners - The leader must adhere to Islamic injunctions. He can only continue his office as long as he observes the principles of Shariah. His behavior must conform to Islamic manners, Delegated Trust - Islamic leadership is a position with divine trust. He must enjoy this trust with highest degree of responsibility. Allah says:

"Those, who, if we give them power in the land, establish *Salat* and pay *Zakah* and enjoin the right and forbid the wrong, with Allah rests the end of affairs" (Al-Quran. Al Hajj 22:41).

Consumer Intellectual

In general, Islam religion is governed by rules and customs. It is the responsibility of every Muslims to make an effort to obtain of good quality and obliged their religious in consuming only halal (*permissible-Shariah compliant*) food. For a Muslim's diet, the food must not only halal, but also *toyyiban* which means wholesomeness (healthy, safe, nutritious, and quality. It has even been stated in the Quran relating to the specific guidelines for Muslims' selection of food on the topic halal and *haram* consumptions; *"Eat of the good things which we have provided for you"* (Al-Quran. Al-Baqarah 2:173). *"Eat of what is lawful and wholesome on the earth"* (Al-Quran. Al-Baqarah 2:168). This is due to the extent, the Muslims considered they are what they eat, and that their flesh and bloods are derived from the food they consume (Alqudsi, 2014).

Specifically in Malaysia, a study on consumer behavior has been done. Based on the research, it is imperative to market halal products (Lada et al., 2009) even though halal is not the main focus in major business. The consumers who use halal products tend to always loyal to halal brands which this would urge the halal market industry throughout the cycle of economic (Yousef, 2010). Apart from the similar consumer segments of demanding healthy and quality products, for Muslim consumers it must also conform to Shariah requirements (Al-Harran & Low, 2008). This shows that the halal concept in products or foods is now gaining a universal discussion as it is approaching towards as an alternative for setting benchmark for safety, hygiene and quality assurance of daily consumption.

Consequently, in one of the study results has mentioned that the general public must have the awareness on halal matters and be educated on the halal certification which does not only mean 'no pork, no lard' but as well inclusive on the overall handling from farm to consumers. It was also suggested and mentioned by the respondents to give public education in such 'make clear', 'educate non-Muslims', 'proper handling of halal product' and 'avoid misunderstanding' word were used (Alqudsi, 2014).

Core of Knowledge Transfer

In response to globalization, with more than one billion Muslim consumers, the researcher claimed that the process of "Islamic intellectualism" is expected to develop within the Islamic world (Tan, 2011). Therefore, on the Islamic scholarship side, it encourages a greater research regarding the Muslim market segment as there are numerous economic reasons to rationalize the development of Muslim consumer markets.

One of the ways to reach the Muslim consumers markets is through the availability of ICT. Referring to the foregoing definitions, it is defined as a system that uses the information required by the organization's management at every level in making operational, tactical, and strategic decisions with the main objective to design and implement procedure, processes, and routines that provide suitably detailed reports in an accurate, consistent, and timely manner. Other benefit of using

the ICT is the ability to facilitate the decentralization of work tasks and their coordination in an interactive network of communication in real time (Castells, 1996). It also has allowed a greater flexibility and networking that emphasizes interdependence, interaction, and constant adaptation to an ever-changing environment (Castells, 2001).

Halal Website

An example of ICT used at the moment is the E-halal system. This system allowed the buyers to check the status of the halal certificates and obtain important information of the products in the local market such as who is the manufacturer of the product, expiry date and other description. It can be used by using their smart phones or any other latest gadgets such as tablets or laptops. Other than time saving, the consumers can get more information and description about the products in a short time by a single click. This could help them to decide on the spot whether to buy the product or not. Moreover, the system helps the users to become smart users as they can choose wisely. In addition, by using this application, the consumers of the local market can easily be updated on the latest information about the halal status of the products available as well as detecting the status of the restaurants. It can easily be done by their smart phones to confirm the halal logo of the restaurants or products. Not only that, the consumers can easily make a report of the invalidity of the halal logo of the restaurants or products to the authority (Sawari, et al. (2015).

CONCLUSION

Leadership acts as a critical success factors in transferring and managing the knowledge. With the availability of technologies, it helps the user and consumers to get the information and have a better understanding. The purchasing decision of Muslim consumers is mainly based on the product that is halal or according to Shariah laws. In terms of awareness regarding the halal and haram products or food vendors supplied, it is the responsibility of both sides to get the information and educate themselves. It is the responsibility of a leader to manage the knowledge in making it useful and informative for both internal and external users. Thus, as an initiative to provide the information and knowledge transfer regarding the halal status, a website has been created for the consumers to check. In order to have such halal website, a leader that is full of trust (*Amanah*) and other Islamic Managerial leadership characteristics should involve in creating it. This is due to the relationship with the religion matters. Thus, it is recommended for the researcher to follow up and update the characteristic of Islamic Managerial leadership and learned on how to improve the knowledge transfer to become a convenient, useful and informative.

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