EXPLORING THE VIABILITY OF HOLISTIC HUMAN RESOURCES DEVELOPMENT IN ADDRESSING UNETHICAL CONDUCT IN FEDERAL MINISTRIES OF MALAYSIA

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by

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DEDICATION

I would like to dedicate it to my parents, who made me come out of darkness and put me on the path of education.

I would also like to dedicate to my brothers who always

advised me to study and fulfilled all my expenses throughout my educational career.

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LIST OF ABBREVIATIONS

EQ	Emotional Quotient
HCT	Human Capital Theory
HHRDM	Holistic Human Resource Development Model
HRD	Human Resource Development
HRDM	Human Resource Development Model
HRDPM	Human Resource Development Process Model
IQ	Intelligence Quotient
SQ	Spiritual Quotient

MENEROKA KESESUAIAN PEMBANGUNAN SUMBER MANUSIA HOLISTIK DALAM MENANGANI PERILAKU TIDAK BERETIKA DALAM KEMENTERIAN PERSEKUTUAN MALAYSIA

ABSTRAK

Pekerja adalah aset yang paling berharga dalam organisasi. Program HRD bertujuan untuk meningkatkan pengetahuan, kemahiran, kebolehan dan sikap baik pekerja serta meningkatkan prestasi organisasi. Program HRD membantu pekerja membangunkan kemahiran peribadi dan kerja mereka untuk keberkesanan organisasi. Strategi konvensional organisasi dalam mengembangkan pekerja mereka lebih kepada peningkatan pengetahuan, kemahiran, kebolehan individu (Intelligence Quotient) dan kawalan emosi (Emotional Quotient). Walau bagaimanapun, di sebalik minat yang besar terhadap pembangunan modal insan ini, organisasi telah gagal mengaplikasikan pendekatan holistik dalam pembangunan sumber manusia yang akhirnya menjejaskan prestasi mereka. Kajian ini bertujuan untuk menonjolkan kepentingan program kecerdasan rohani (SQ) dalam model proses pembangunan sumber manusia (HRD). Kajian ini telah menjalankan temu bual mendalam terhadap responden di beberapa Kementerian Persekutuan Malaysia. Penemuan ini mendedahkan pelbagai masalah dalam organisasi seperti kekurangan pemahaman tentang SQ dan pengetahuan tentang kepentingan SQ. Ia menunjukkan bahawa SQ adalah bahagian yang hilang dalam proses pembangunan pekerja yang harus dikenal pasti dan dianggap sebagai faktor penting dalam pembangunan pekerja. Selain itu, kajian ini juga mendapati terdapat minat yang semakin meningkat terhadap SQ dalam organisasi. Minat terhadap SQ dalam bidang pengetahuan telah wujud secara mendalam dan memastikan bahawa SQ

tertanam dalam fabrik bidang tingkah laku dan psikologi organisasi. Kajian ini menekankan pengaruh penting SQ terhadap pembangunan pekerja dalam organisasi, di mana sumber manusia boleh menyumbang secara bermakna ke arah keberkesanan organisasi. Selanjutnya, kajian ini menunjukkan bahawa tanpa mengambil kira pembangunan rohani pekerja, logik (IQ) dan emosi (EQ) tidak boleh menjadi satu-satunya sumber yang mencukupi untuk pekerja mencapai prestasi standard yang terbaik. Oleh itu, ia menunjukkan bahawa tanggapan yang muncul tentang kecerdasan rohani manusia dan pelbagai dimensinya mesti dimasukkan dalam inisiatif HRD untuk mempunyai mekanisme holistik.

EXPLORING THE VIABILITY OF HOLISTIC HUMAN RESOURCES DEVELOPMENT IN ADDRESSING UNETHICAL CONDUCT IN FEDERAL MINISTRIES OF MALAYSIA

ABSTRACT

Employees are the most valuable asset in organizations. HRD program aims to improve the knowledge, skills, abilities and good attitude of the employees as well as to improve the organization performance. HRD program helps employees to develop their personal and work skills for organizational effectiveness. The conventional strategy of organizations in flourishing their employees is more on enhancement of individual's knowledge, skills, abilities (Intelligence Quotient) and emotions control (Emotional Quotient). However, despite this immense interest in human capital development, organizations failed to apply holistic approach of human resource development which eventually affects their performance. This study aims to highlight the significance of spiritual quotient (SQ) programs in the process model of human resource development (HRD). This study had conducted an in-depth interview to the respondent from few Federal Ministries of Malaysia. The findings divulged manifold problems in the organizations such as having lack of understanding of SQ and knowledge of the importance of SQ. It shows that SQ is the missing part in the process of employees' development that should be identified and considered as an important factor for employees' development. Moreover, this study also discovered that there are growing interest of SQ in the organizations. The interest of SQ in the body of knowledge establish in depth and assures that SQ embedded in the fabric of the fields of organizational behavior and psychology. The study emphasizes the vital influence of SQ on the employees' development in the organization, whereby, human resources

can meaningfully contribute towards organizational effectiveness. Further, this study indicates that without considering spiritual development of employees, the logic (IQ) and emotions (EQ) could not be the only ample source for employees to perform for the utmost standard performances. Therefore, it shows that the emerging notion of human spiritual quotient and its multi-dimensions must be included in HRD initiatives in order to have holistic mechanism.

CHAPTER 1

INTRODUCTION

1.1 Background of the Study

Continuous and gradual economic growth is a good sign of the development of both an organization and an entire country. Therefore, organizational sustainability is very important to be achieved, otherwise everything will collapse as it is directly or indirectly connected to everyone's life. Practitioners think that organizational performance have a deep relationship with sustainability (Maletič, Maletič, & Gomišček, 2018; Schwartz, 2013; Wijethilake, 2017). There are several possible foundations for organizational sustainability. Sustainability is a complicated concept that is difficult to describe precisely. Sustainability is a comprehensive strategy that incorporates environmental, social, and economic factors, realising that all must be taken into account simultaneously in order to achieve long-term success. Sustainability may be understood by examining the concept of sustainable development: development that satisfies the demands of the present without jeopardising future generations' capacity to fulfil their own needs (Brundtland et al., 1987). According to the above description, sustainability may be seen as an organization's capacity to produce profit while considering the welfare of future generations. In the literature, sustainability is sometimes referred to as "physical development and institutional operating methods" that fulfil the demands of present users without compromising future generations' capacity to meet their own needs, especially with respect to the use and waste of natural resources. Smith (2012) also suggested sustainability as "the result of an organization's activities that are voluntary or regulated and that demonstrate the organization's ability to maintain its business, including financial profitability, without adversely affecting social or environmental systems”.

The term ‘sustainability’ has numerous meanings. In business strategy, sustainability has meant making the company survive for long-term performance. Moreover, it is also considered as a long-term objective (UNESCO, 2019). The three underlying concepts of sustainable development are "environmental integrity, economic success, and social equality" (Hahn & Figge, 2011). This is usually referred to as the Triple Bottom Line (TBL), which compels businesses to consider "the environmental, social, and economic value they create or destroy" (Elkington et al., 2004). In addition, Purvis et al. (2019) identify economic stability, social responsibility, and environmental preservation as the fundamental pillars of organizational sustainability.

Therefore, the TBL method investigates how organizations balance and manages these three aspects that is economic, ecological as well as social, and attempts to reconcile these connected areas of activity in order to create a well-balanced perspective of the organization's net performance (Mihalciuc & Apetri, 2017). TBL primarily indicates the integration of economic and social lines in the advancement of the environmental agenda (Elkington, 1997). Organizational sustainability refers to organizational sustainability (Dyllick & Hockerty, 2002) and is the objective of the TBL strategy (Boley & Uysal, 2014). Moreover, social sustainability relates mostly to ethical issues that develop inside businesses (Carroll & Buchholtz, 2014). Organizational sustainability refers to an entity's capacity to endure and thrive over the long term, adapting to dynamic environments while maintaining its core mission and values. It encompasses practices that balance economic, environmental, and social considerations, fostering resilience, innovation, and responsible resource utilization.

Achieving organizational sustainability necessitates strategic planning, stakeholder engagement, and a commitment to ethical practices, ensuring lasting success while contributing positively to the broader ecosystem.

Practitioners focused on organizations for two reasons. First, organizations are partially responsible for creating the unsustainable environmental, economic, and social situations that humanity faces, and have to be part of the solution (Adams, Fries, & Simnett, 2011; Burnes & Cooke, 2012; Nyberg & Wright, 2016). Second, organizations have the skills and resources and are able to use these capacities to make necessary changes for the benefit of their businesses and humanity (Blackburn, 2007; Burnes & Cooke, 2012; Elkington, 1998).

Organizations are very worried about the unethical conduct of their employees (Mahmood, Arshad, et al., 2018). As a consequence, firms provide a variety of training possibilities for their workers' well-being and development, ranging from skill improvement to social development programs. These programs address cognitive and noncognitive aspects of people, such as attitudes, self-management, anger management, stress management, conflict resolution, and communication skills (Ahmed et al., 2016; Zohar, 1997; Zohar & Marshal, 2004). Organizations usually want to provide their staff with the most effective skills so that they may carry out their duties effectively.

Development of employees in an organization is to reduce unethical behavior (Werner and DeSimone, 2011; Goleman, 2006). To this end, all organizations must provide training programs for the development of their employees. Organizations mainly focus on employees' training program to train employees from time to time. Human Resource Development (HRD) encompasses a strategic approach to nurturing and enhancing the skills, knowledge, and capabilities of an organization's workforce. It involves training, education, and professional development initiatives that empower employees to reach their full potential, thereby benefiting both the individuals and the organization (Goleman, 2006). HRD not only fosters a skilled workforce but also contributes to employee engagement, organizational growth, and adaptability to industry changes (Dass & Goleman, 1990). This holistic approach aligns human capital with organizational goals, ultimately leading to increased performance and competitiveness (Werner & DeSimone, 2011). Human Resource Development (HRD) sessions were included into the organization's yearly training schedule. In the design and execution of HRD programs, employee behavior is regarded as the most important factor. The typical model of businesses for employee development focuses on enhancing the individual's knowledge, skills, and abilities (IQ) and emotions (EQ). Despite this intense interest in human resources, firms seldom adopt a comprehensive strategy for human resource development. Werner and DeSimone (2011) proposed a model of employee behavior and highlighted the fundamental elements that drive human behavior in two key areas, namely internal and environmental. Their approach demonstrates that employee-related influences like as motivation, attitudes, and KSA (knowledge, skills, and abilities) are superior to environmental variables. Regarding the incorporation of these characteristics into HRD programs, the vast majority of firms are diligent. Nonetheless, the behavioral model of workers is more concentrated and centered on intellectual (IQ) and emotional (EQ) components of human growth.

Most of the training programs in organizations focus on IQ for employees' development. At the beginning of the 20th century, it was pointed out that human intelligence is equated with IQ (Goleman, 2006). The concept of IQ was introduced by William Stern in 1912 (Oxford Reference, 2020) and is considered the main step for organizational sustainability, since it includes the creativity of the mind (King, 2008). IQ is the ability to think rationally, to remember, to learn and to understand, to solve the problem and then to effectively implement what has been learned (by Gareth Bell, 2014; Kilic, Tavacioglu, & Yilmaz Bolat, 2013). It has been argued that the IQ is a weak predictor of how well individuals relate to others, how they work at work, and how they deal with the daily challenges of life (Goleman, 1998; R. J. J. J. o. m. Sternberg, 1997). Bar-On, Handley, and Fund (2006) and Mahmood, Arshad Mohd, Ahmed, Akhtar, and Khan (2018) suggested that there is something missing in the human performance formula that can partly explain why some people do well in their lives, others not, regardless of their cognitive intelligence. Part of the variance between successful individuals who are not considered by the IQ could be explained by the characteristics of the EQ (Goleman, 2006; R. J. J. J. o. m. Sternberg, 1997).

Dass and Goleman's (1990) proposal of EQ in organization altered the intelligence paradigm as a whole. Goleman (1995) defined EQ as the capacity of an individual to restructure a situation and comprehend the behavior and feelings of oneself and others. This intelligence also refers to a person's capacity to control their own anxiety, irritation, rage, and resentment. According to Goleman (1998), if we cannot manage our emotions, they will dominate us (pp. 186). EQ is unable to comprehend, experience, and then use emotions as the foundation for influence, connection, information, and human energy (Hj. Johar & Shah, 2014). According to Reuvan Bar-On et al. (2006), emotional states are used as personal sentiments to inspire, plan, and accomplish organizational performance. While Goleman (1998) said that a high degree of EQ is advantageous for decision-makers, develops stronger relationships, and boosts team productivity, the evidence is mixed. In addition, Goleman et al. (2002) researched the impact of emotions on organizational sustainability and discovered that EQ leads to a decrease in organizational disputes and, as a result, enhances the workers' longevity.

SQ is the first and most fundamental intellect since it serves as the source of direction for others. It is an intelligence that binds our cognitive and emotional intelligences together. Spiritual intelligence has been selected as the primary study issue because it symbolizes the central value in a holistic education that influences other intelligences such as intellectual, emotional, and physical intelligences (Covey, 2013). In the context of the Malaysian organizational structure, the implementation of a comprehensive HRD model seems ambiguous, and there is a glaring gap between present organizational practices, particularly in SQ.

Indeed, SQ is a novel paradigm established after Gardner (2011) proposed the hypothesis of multiple intelligence in his book 'Frames of Mind'. Zohar and Marshall (2000) similarly consider SQ to be the highest kind of intelligence, placing it above EQ and IQ in a hierarchy. SQ is a new construct that blends the concepts of spirituality and intellect (Amram & Dryer, 2008). According to Marks (2004), spiritual intelligence (SQ) is non-cognitive and non-logical, and "keeps our consciousness open to the mystery we name God with awe (respect) and astonishment." The phrase "Spiritual Quotient" first appeared in the Christian Science Monitor on January 24, 1958. (Crichton et al., 2008). According to Zohar and Marshall (2000), "SQ is the supreme intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a broader, richer, meaning-giving context, the intelligence with which we can evaluate whether one course of action or one life-path is more meaningful than another."

Currently, there is insufficient literature about SQ. Authors and academics have defined SQ and suggested that it may serve as a good foundation for an evaluation (Amram, 2007; Emmons, 2000; Smith et al., 2015; Wolman, 2001). However, none of the spirituality tests address SQ (Wolman, 2001), for instance, Spiritual Well-Being Questionnaires aim to measure an individual's sense of spiritual well-being and can be adapted for organizational use. Examples include the Spiritual Well-Being Questionnaire by Ellison and Paloutzian and the Brief Multidimensional Measure of Religiousness/Spirituality by Fetzer Institute. Workplace Spirituality Surveys: Some organizations have developed their own surveys or assessments to gauge the level of spirituality among employees within the context of the workplace. These surveys may include questions about the alignment of personal values with organizational values, the role of meaning and purpose at work, and the perception of a supportive work environment, Mindfulness and Well-being Assessments, while not solely focused on spirituality, assessments related to mindfulness and overall well-being can indirectly shed light on an employee's spiritual dimensions. Tools like the Mindfulness Attention Awareness Scale (MAAS) and the Five Facet Mindfulness Questionnaire (FFMQ) can be useful, Qualitative Interviews and Focus Groups: Sometimes, a more in-depth understanding of spirituality in the workplace can be gained through qualitative research methods. Conducting interviews or focus groups with employees can provide valuable insights into their personal experiences and beliefs.

Spiritual intelligence is a framework for recognizing and organizing the talents and abilities required for the adaptive application of spirituality, according to Emmons (2000). People with spirituality are those who seek experience components of the holy, meaning, a higher state of awareness, and transcendence (Elkins et al., 1988; Macdonald & Friedman, 2002). SQ puts a larger focus on talents that use such spiritual themes to forecast functioning and adaptability and to generate worthwhile goods or results (Emmons, 1999, 2000). Therefore, SQ is a combination of the concepts of spirituality and intellect. King has performed the most extensive study on SQ (2008). He viewed SQ as "a set of mental capacities that contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence, resulting in outcomes such as profound existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states."

SQ aids in imagining unrealized possibilities and circumstances. It is referred to as transformational intelligence since it allows organization to break old paradigms and create new ones (King, 2010). SQ has the capacity to re-contextualize challenges encountered by businesses in general and workers in particular, since it is able to dismantle existing HRD patterns and ways of thinking (Zohar & Marshal, 2004). In addition, it assists workers in replacing their existing motivation with stronger and more fervent levels. Thus, SQ is the foundation for meta strategic thinking (Edwards et al., 2010). In the context of the current study, it is crucial to briefly discuss Holistic Human Resource Development (HHRD) and its direct relevance to SQ, EQ and IQ. HHRD encompasses a range of strategies and initiatives aimed at enhancing the skills, knowledge, and capabilities of the workforce. In the public services sector, the quality of services delivered is intricately linked to the competence and commitment of employees. By investing in HHRD, public agencies can equip their staff with the necessary skills and competencies to provide higher service quality. Moreover, HHRD contributes to the development of Employee Quality (EQ) by nurturing a motivated, skilled, and adaptable workforce. Therefore, understanding the role of HHRD is essential in comprehending the dynamics that influence SQ, EQ, and IQ in the context of public service delivery.

In view of this aforementioned background, this study attempts to know the type of HRD models currently being implemented in public organizations of Malaysia and to find out the percentage of IQ and EQ program under their current HRD models in public organizations of Malaysia. Moreover, it aims to highlight organizational understanding of SQ in the HRD model and investigate organizations' awareness about the importance of SQ in the HRD model implementation. This study proposed HHRDM for organizational sustainability in federal ministers of Malaysia.

1.1.1 Malaysian Overview

Unethical practices are considered destructive element for an organization or a country. In Malaysia, employees' unethical scandals have caused considerable financial and societal harm to enterprises (Firdhauz Zainul Abidin et al., 2019). Moreover, these ethical crises have created other problems, such as who must be held responsible. (Abdullah et al., 2019). Numerous Malaysian organization are worried about the impact of employee fraud and bribery on their long-term viability (KPMG, 2005). According to a poll conducted by KPMG (2005), 62 percent of respondents deemed fraud to be the most significant problem for Malaysian corporate organizations. Additionally, 83 percent of respondents admitted to having encountered fraud inside their firm. Moreover, according to KPMG (2009), employee scams in Malaysia is a pervasive truth, and not a single firm is immune to the harm inflicted by fraudsters. A comparable poll of Malaysian firms revealed that 61% of respondents anticipated that fraud will increase over the next two years, whilst 75% of respondents felt that fraud would persist (Khadijah et al., 2015). Poor internal control and unethical employee conduct are the primary contributors to fraud, since they drive workers to engage in unethical acts inside their firms. Due to firms' lack of attention, the unethical conduct of Malaysian employees has become worse. In a lawsuit involving the Pancaran Ikrab Berhad firm, its workers misappropriated RM52.5 million for personal gain (Khadijah et al., 2015).

In the context of public service delivery in Malaysia, it is essential to center our discussion on three critical aspects: performance, public perception, and public satisfaction. Malaysia faces a multitude of challenges in these domains, which significantly impact the effectiveness of its public services (Schoeberlein, 2020; Transparency International, 2020). Performance issues encompass delays in service delivery, bureaucratic inefficiencies, and disparities in service quality across different regions. These problems are intertwined with the way the public perceives the services rendered by the government. Concerns regarding corruption, a lack of transparency, and accountability further erode public trust (Siddiquee & Zafarullah, 2022). Consequently, public satisfaction becomes a crucial indicator of the overall health of public service delivery systems in Malaysia. Addressing these issues is paramount, not only for improving the quality of life for Malaysian citizens but also for fostering a more efficient and accountable public sector that is responsive to the needs and expectations of the people it serves.

Malaysia, like many other countries, is grappling with unethical behavior in both the public and private sectors. Unethical practices such as bribery, embezzlement, fraud, cronyism, bid-rigging, and money laundering occur at the highest levels in significant investment, infrastructure, and procurement ventures. These practices also exist in areas such as logging and other concessions, and extend to lower levels within law enforcement, low-value tenders and business regulation. (Siddiquee & Zafarullah, 2022; GIACC 2019; Kapeli & Mohamed 2019; Tuan Mat et al., 2013). The ethical standards of employees in corporations have declined (Khademfar et al., 2013). There are regular complaints of employee dishonesty and fraud, which are noticed by organizations.

Within the context of federal ministries in Malaysia, a nuanced exploration emerges, intertwining the specter of unethical behavior with several significant dimensions of Human Resource Development (HRD) and organizational sustainability. As the curtain rises on the annual training calendar, a spotlight is cast on potential connections between program content and the emergence of unethical practices. This spotlight widens, revealing a narrative where the prevalence of Intelligence Quotient (IQ) and Emotional Quotient (EQ) programs within HRD initiatives might inadvertently influence ethical decision-making. Moreover, shadows of unexamined ethical considerations loom as the awareness of the Spiritual Quotient (SQ) in HRD program development is assessed, illuminating potential links between spirituality and ethical conduct.

Yet, there is hope in the wings as the principles of the Holistic Human Resource Development Model (HHRDM) take the stage. This model's emphasis on human dignity and ethical considerations intertwines with the unfolding narrative, suggesting a path where HRD programs could be designed to inspire ethical behavior. Meanwhile, in the backdrop, the understanding of Organizational Sustainability is being probed, with its ethical dimensions awaiting discovery. This inquiry hints at a broader ethical responsibility towards employees, society, and the environment, potentially harmonizing the cadence of sustainability with that of ethical practice.

In this theater of investigation, the threads of unethical behavior are woven intricately into the fabric of HRD and organizational sustainability, creating a rich tapestry of possibilities. Through this interplay, the narrative hints at the potential for strategic HRD practices and holistic sustainability understanding to serve as guardians against the backdrop of unethical behavior within federal ministries.

1.2 Problem Statement

Across the globe, organizations are very much concerned about the deviant and unethical behavior of employees (Mahmood, Arshad, Ahmed, Akhtar, & Khan, 2018) because it can malign the image of organization and results in decline of organizational long-term performance (Shaheen, Bashir, & Khan, 2017). Employees' behavior play an important role in the fall and rise of organization (Sarif, 2015). Hence, organizations continuously struggle to improve their employees with optimal competencies by providing them several types of training opportunities to perform their tasks in efficient manner (Perron, Côté, & Duffy, 2006; Sarkis, Gonzalez-Torre, & Adenso-Diaz, 2010). The conventional model of organizations focuses more on improving the knowledge, skills, abilities (IQ) and emotions (EQ) of the individual. Despite this immense interest in human resources, organizations tend to fail to overcome the unethical activities of employees.

There are several examples of unethical behavior of employees in organizations across the globe (TheStar, 2020). For example, two senior employees of Indian state-run Punjab National Bank (PNB) were sacked for allegedly failing to prevent a $2 billion fraud. Shares of the 124-year-old bank have lost more than half their value since the fraud is highlighted (The Economic Times, 2019). Moreover, Pakistan International Airline (PIA) once considered one of the leading airline for several decades (Wikipedia, 2020a) which later on became the worst and non-profitable airline service because of unethical behavior i.e. mismanagement and corruption of the employees (Daily Times, 2019). Similarly, the well-known Uber company was found guilty when one of its employee stole trade secrets relating to Waymo's self-driving-car technology when leaving Google and bringing that information to Uber after joining it (Statt, 2020). Furthermore, a court in China sentenced former director of Shanghai Labor and Social Security Bureau, to 18 years in prison for bribery, embezzlement, and abuse of power (South China Morning Post, 2007).

Similarly, Malaysia is also considered one of the nations with higher unethical practices mentioned by researchers and the media (Transparency International, 2020; Tuan Mat, Syed Mustapha Nazri, Mohd Fahmi, Ismail, & Smith, 2013). In the context of federal ministries in Malaysia, a significant interconnection unfolds among employee behavior, organizational sustainability, and Human Resource Development (HRD). Unethical conduct among employees can jeopardize an organization's sustainability, eroding trust and resources. However, HRD serves as a catalyst for change, with its programs capable of addressing ethical dimensions alongside cognitive and emotional aspects. This alignment is fortified by the Holistic Human Resource Development Model (HHRDM), which advocates for ethical considerations. As HRD fosters ethical awareness, employees become conduits of sustainable practices, making conscientious decisions that resonate with the organization's longevity. This synergy culminates in an enriched comprehension of Organizational Sustainability, where ethical behavior is recognized as pivotal, propelling federal ministries towards a more sustainable and responsible future.

Malaysian Agenda 2030 increases the resolve to pursue the journey on sustainable development more aggressively. Thus, Malaysia has aligned sustainable development goals' (SDGs) principles with the 11th Malaysia Plan. On the contrary, unethical practices of employees in public organizations are also increasing in Malaysia (Bakri, Said, Abd Karim, & Finance, 2015; Yahya, Yean, Johari, Saad, & Finance, 2015) that could spoil the reputation and long-term performance of organizations. For example, officers of Immigration Department of Malaysia was accused of compromising migration systems at two major airports and allowing syndicates and terrorists to be trafficked at home and abroad (Kumar, 2016; The Straits Times, 2016). Moreover, some senior officers of the Sabah State Water Department were found guilty during an investigation by the Malaysian Anti-Corruption Commission (MACC) over the suspected exploitation of authority inside the state agency (Wikipedia, 2020b). Similarly, the Malaysian police department (PDRM) was also found involved in unethical practices. A senior police officer, from the Seberang Perai Tengah police district headquarters in Penang, was detained by MACC for taking bribe in human trafficking case that he himself was investigating (Nawawi, 2018). These cases indicate the involvement of unethical behavior of employees in public organizations of Malaysia.

The intricate dynamics of unethical behaviors, Spiritual Quotient (SQ), and Intelligence Quotient (IQ) interweave within the realm of federal ministries in Malaysia. Unethical actions often stem from a limited perspective, overlooking wider implications. Integrating Spiritual Quotient (SQ) into Human Resource Development (HRD) initiatives introduces a profound self-awareness and ethical grounding. This, in turn, harmonizes with Intelligence Quotient (IQ), where cognitive intelligence meets ethical considerations. By fostering a workforce equipped with both cognitive acumen and a strong ethical compass, federal ministries can curtail unethical behaviors, promoting a sustainable organizational culture driven by conscious decisions. Numerous instances of employee persecution include corruption, fraud, unlawful decisions, unfairness, sexual harassment, and unethical conduct. These factors produce negative and cynical feelings among workers, which results in deviant and unproductive conduct (Appelbaum et al., 2007). Self-competition among Malaysian federal ministry personnel demonstrates a deficiency in SQ that leads to undesirable conduct. To accomplish organizational objectives as a team, they need a feeling of camaraderie with their coworkers. It is clearly underlined that SQ would enhance the spiritual practices of Malaysian government personnel.

Thus according to Crossen (1993), unethical behavior of employees create serious problems for organizations e.g. theft, leaking of confidential information, misrepresentation of products and services. Therefore, SQ is a solution to the challenges produced by workers' unethical conduct (Aslam & Mian, 2011; Zsolnai, 2015). Employees are spiritually weak at the level of the inner soul and heart, necessitating spiritual training that enhances employees' consciousness, hence promoting organizational longevity. According to Zohar (2012), SQ is the supreme intellect with which individuals face and resolve challenges linked with meaning and value. According to Srivastava and Misra (2012), the employee is the most valuable asset for enterprises, and SQ may improve organizational performance (Masoud & Elaheh, 2012). It is determined that SQ will enhance workers' spiritual activities in the workplace (Reave, 2005).

Numerous global organizations failed due to unethical practices during the last one or two decades e.g., WorldCom, Arthur & Anderson, Enron Corporation. The abovementioned organizations faced revenue losses, bankruptcy, and low efficiency as a result of which affected the economic sustainability badly. According to Afza, Ehsan, & Nazir (2015) and Beeri, Dayan, Vigoda-Gadot, & Werner (2013), absence of ethics was the main cause for the failure of these organizations. Because of its failure to address unethical issues Enron Corporation declared bankruptcy in late 2001 (Cavender & Miller, 2013; Sims & Brinkmann, 2003). Hence, it can be claimed that the lack of ethics in a single employee may cause moral and financial damages to their respective organization. According to Ferrell & Fraedrich (2015) and Wood (2015), organizations despite having formal codes of ethics and offering ethical training to their employees, these programs have proven to be almost useless or less effective with many ethical breaches existing widespread in the organizations. Thus, the unethical conduct of employees is considered a hurdle in the way to achieving organizational sustainability. According to Tota & Shehu (2012), ethical lapses in employees' behavior become a serious problem for organizational sustainability. Researchers need to concentrate on ethical values and SQ (Zsolnai, 2015) as a solution to the problems these organizations are facing (Aslam & Mian, 2011; Zsolnai, 2007). Because employees lack spirituality, therefore, need training based on spiritual, ethical, and Islamic values that raises awareness of the employees further leading to organizational sustainability.

Based on the CPI statistics, cases of allegations of corrupt in the newspaper and social media showed that unethical behavior and integrity is the main problem in the Malaysian public sector (Sajari, Haron, & Ismail, 2019). The issue of corruption and unethical conduct remains critical. Despite, scholars recommended SQ to reduce work stress in the organization (Kumar & Pragadeeswaran, 2011) and employees' job satisfaction (Campuzano & Seteroff, 2010), still there is a lack research on the effects of the SQ in the organizations. There are several research studies on the role of EQ and IQ in organizations that how these improve values and employees' daily functioning and well-being (Chin et al., 2011); there are some studies on ethics and integrity (Grojean, Resick, Dickson, & Smith, 2004; Parry & Proctor-Thomson, 2002; Sparkes, 2001). However, even these studies did not explore the employee's ethical behavior related to socio-economic behavior being confronted specifically by the public sector organizations. In the context of Malaysian public sector organization, limited literature can be found that raised and concentrated on the issues related to employees. Thus, in the case of public sector organizations in Malaysia, the study fulfills the dearth of literature by answering following undermentioned research questions.

1.3 Research Questions

i. How do the annual training calendars of federal ministries in Malaysia outline their current Human Resource Development (HRD) program components and structure?

ii. What is the current percentage distribution of IQ and EQ programs within the Human Resource Development (HRD) initiatives of federal ministries in Malaysia?

iii. Is there an awareness among federal ministries regarding the significance of Spiritual Quotient (SQ) in the context of HRD program development?

iv. Do federal ministries implement the Holistic Human Resource Development Model (HHRDM) in the formulation of their current HRD programs?

v. What is the federal ministries' understanding of Organizational Sustainability?

1.4 Research Objectives

i. To investigate how the annual training calendars of federal ministries in Malaysia delineate the components and structure of their existing Human Resource Development (HRD) programs.

ii. To analyze the present percentage distribution of IQ and EQ programs within the Human Resource Development (HRD) initiatives of federal ministries in Malaysia.

iii. To examine the federal ministries awareness of the importance of SQ in the HRD model development.

iv. To ascertain whether federal ministries incorporate the principles of the Holistic Human Resource Development Model (HHRDM) in the development of their ongoing HRD programs.

v. To explore and analyze the comprehension of federal ministries regarding the concept of Organizational Sustainability.

1.5 Purpose of the Study

The purpose of this study is to check the impact of application of HHRDM in resolving the unethical behavior of employees and achievement of organizational sustainability in federal ministries of Malaysia.

1.6 Significance of the Study

Organizations in Malaysia would benefit greatly from this research since it will contribute to their success. To ensure the long-term viability of any firm, the HHRDM must be used. The utilization of the Holistic Human Resource Development Model holds paramount significance for organizations in Malaysia, poised to profoundly impact their long-term success. This model offers a comprehensive approach that extends beyond mere skill enhancement, encompassing emotional intelligence, ethical awareness, and spiritual well-being. By incorporating these dimensions into HRD initiatives, organizations foster a workforce equipped not only with technical competencies but also with a profound understanding of ethical conduct, values, and purpose.

This holistic approach leads to multifaceted advantages. Firstly, it nurtures a culture of ethical behavior, enhancing trust and integrity within the organization. Employees who possess emotional intelligence and ethical awareness are better equipped to navigate complex situations, make principled decisions, and uphold the organization's reputation. Secondly, it fosters a sense of purpose and engagement, which translates into increased motivation and commitment among employees. This, in turn, contributes to higher productivity and job satisfaction, reinforcing the organization's capacity for sustainable growth.

Moreover, this study is very first of its kind to look into the HHRDM of spiritual intelligence that is included by all human aspects which is rational, emotional and spiritual. The paradigm of SQ, ethical values, and Islamic values for organizational sustainability in Malaysian public sector organizations was proposed by this research study. Although ethics in human resource development has been extensively studied theoretically, this research focused on the incorporation of SQ within the framework of human resource development. In addition, most prior research focused exclusively on the influence of ethical ideals on the organization. Ethical values, SQ (social intelligence), as well as Islamic values all have a role in organizational sustainability, and this study aims to add to the current body of knowledge by examining the impact of these values.

The results of this study have practical value in that they may be used to improve employee behavior for long-term organizational sustainability in Malaysia's public sector. Policymakers and practitioners should take this study's findings into consideration when rethinking their human resource development strategy. Indeed, the study of self-knowledge (SQ) is gaining popularity in academic circles as well as the public, and individuals utilize their SQ to figure out what's most important in life, especially their own, and what they can contribute to the world's well-being (Sisk, 2015). Organizational characteristics that have a direct impact on employee SQ, on the other hand, have a more indirect impact on employee performance (Rani et al., 2013). Gotsis & Kortezi (2008) mentions that individual spiritual traits and abilities are, nevertheless, addressed as a missing attribute in organizational theory and practice because of their importance in the workplace. SQ unquestionably enhances human integrative perceptions of completeness and thinking beyond materialism, which encourages individuals to choose a spiritual route as well as support them in dealing with difficult situations (Ronel, 2008). Because of this, top management of an organization must use and implement (ethical values, SQ, and Islamic values) in their thinking, decision-making and behavior at work (Fry, Hannah, Noel, & Walumbwa, 2011). As a result, the authors of this research recommend that organizations focus on building human capital by including SQ, ethical values, and Islamic values.

1.7 Research scope

The scope of this study is limited to federal ministries of Malaysia. This study focuses on spiritual quotient understanding and its inclusion in the HRD model for federal ministries of Malaysia.

1.8 Definitions of the key terms

In the context of present study, the key terms that are extensively implied are defined in the Table 1.1.

Table 1.1
Definitions of Key terms

Term	**Definition**

Sustainability	An organization's ability to survive in a dynamic environment based on the organizational decision-making approach with a company's ability to make a profit without sacrificing the resources of people, economy, and environment (EPA, 2020; Smith, 2012; Thiele, 2016)
Organizational Sustainability	Organization’s ability to fulfil the needs of direct and indirect stakeholders in an organization (such as shareholders, employees, communities, etc.) without compromising the ability to meet the needs of future generations (Dyllick & Hockerts, 2002; C. M. Lopes, Scavarda, Hofmeister, Thomé, & Vaccaro, 2017)
Human Resource Development	HRD is a process of developing and or unleashing human expertise through personnel training and organizational development program for the purpose of improving individual and organizational performance (Werner & DeSimone, 2011)
Holistic Human Resource Development Model (HHRDM)	HHRDM is the holistic model for employees’ IQ, EQ and SQ development in the organizations to produce highly ethical, knowledgeable, and skillful employees for organizational sustainability (Mahmood, Arshad, et al., 2018)
Intelligence Quotient	IQ is a mental activity directed toward purposive adaptation to, selection and shaping of, real-world environments relevant to one’s life (R. J. Sternberg, 1988)
Emotional Quotient	EQ is an intelligence that relates to how well we relate to and understand other people and the situations in which we encounter them such as our ability to understand and manage our own feelings of fear, anger and aggression (Goleman, 1995)
Spiritual Quotient	The intelligence with which we can place our actions and our lives in a broader, richer and more meaningful context, that deals with and solves problems of meaning and value (Zohar, 2012).

1.9 Structure of the Thesis

This thesis consists of five chapters. It starts with an introduction that outlines the issue statement, research purpose, research questions, and importance of the study. Following the introduction came a background chapter on the incorporation of SQ into the HRD process paradigm. The conceptual framework and literature review comprise the second chapter. The research approach is explained in Chapter 3. The chapter has also highlighted the epistemological, ontological, and interpretivist perspectives that underpinned the study design. The following two chapters provide and analyze the results in accordance with the study's goals in order to determine how the attainment of these objectives will aid in the formulation of a new holistic human resource development model. In addition, it summarizes the important results and reflects on the study's contribution to the body of knowledge through suggestions and implications for future practices. Finally, limitations and prospective study topics were recommended. The next chapter describes the conceptual framework and accessible literature. It also examines the ideas used for the research.

CHAPTER 2

LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

2.1 Introduction

The previous chapter laid the foundation for this study by discussing critical issues prevalent in public service performance within ministries in Malaysia. These issues encompass challenges related to ethics, transparency, and effective personnel development, which have significant implications for the overall performance of these organizations. Chapter 2 builds upon the context established in Chapter 1 by exploring the concepts of Organizational Sustainability (OS), Human Intelligence (HI), and the newly introduced concept of Spiritual Quotient (SQ) in the personnel model of organizations. The current chapter critically examine the interplay between SQ and personal development, shedding light on how incorporating SQ within HRD practices can offer a pathway towards addressing the challenges discussed in Chapter 1. Additionally, the chapter also explored theoretical perspectives on SQ and HRD, emphasizing their significance in enhancing sustainability within organizations.

In particular, this chapter follows the general overview of concepts of Organizational Sustainability (OS), Human Resource Development (HRD) and Human Intelligences (HI). These concepts are linked to the research goals of the study. In addition, organizational sustainability and human intelligence are conceptualized in this study. The discussion then focuses on the Spiritual Quotient (SQ) in the personnel model in the organizations. This section attempts to critically examine the relationship between the SQ and personal development. The department also develops the current practices of the HRD model in organizations. This part also discusses the theoretical perspectives on SQ and HRD and their importance for the improvement of sustainability at organization. Thus, the discussion offers a comprehensive overview of SQ and its impact on the development of organization. Certainly, the basic goal of this segment is not only to emphasize the conceptualization of the study, but also to deliver a critical basis for interpreting the results of the study. Finally, the discussion has touch upon the main theories in this study.

2.2 Organizational Sustainability

Sustainability at organizational level is referred to as organizational sustainability (Dyllick & Hockerts, 2002). Despite the rising volume of literature on sustainability, several knowledge gaps continue to exist. There is currently no consensus among researchers about the definition and concept of sustainability. According to Fibuch and Van Way (2012), "the literature has at least fifty definitions of sustainability." Current research on sustainability may benefit from a single, universal definition of sustainability that could be used universally across diverse domains of corporate activity and study.

Sustainability in organizations is a multidimensional concept that has been defined and understood in several ways. Typically, creating a profit is the primary objective of a firm. Many managers continue to believe that sustainability efforts are ineffective unless they provide immediate financial returns. With this attitude, they fail to appreciate the potential organizational performance advantages of sustainability initiatives (Fibuch & Van Way, 2012). The informal meaning of sustainability, according to Colbert et al. (2007), is to "keep the company continuing," although another widely used word in this context refers to the "future-proofing" of businesses. Likewise, White (2005) defines sustainability as the management of environmental and human capital with the same vigour as financial capital. In addition, Porter and