SOCIETY 5.0 *QALB* WITH *TAWHIDIC* PARADIGM

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ABSTRACT

Society 5.0 represents strategic planning for super smart society that represents technology, human and values into sustainable socio-economic life of the world. In the contexts of higher education in Malaysia, it aims for people-based performance that requires balanced, holistic and entrepreneurial dimensions for sustainable performance. The presence of Malaysia Education Blueprint 2016-2025 (Higher Education) together with its major playbooks enables higher education institutions in Malaysia to achieve its vision, mission, and goals. The Qalb-component in leadership reinforces the commitment with drive, focus, energy and synergy of higher education institutions with consistency, resilience and perseverance. The personal interview with project managers of higher education institutions argued that qalb-leadership with Tawhidic paradigm enables greater engagement with the stakeholders for profitable and sustainable relationship with internal and external stakeholders. In the Industry 4.0 and Society 5.0 environments with soul and qalb are essential to allow for greater human connection, interaction, and engagement. The informants suggested qalb-ecosystem is necessary to reinforce the qalb-driven leadership into higher education institutions. The effects of Qalb with Tawhidic paradigm are apparent at the strategy formulation, implementation and evaluation. The dynamic business market induces complexity and difficult to the strategists to comprehend the external factors as part of formulating strategies for the future. The qalb-component is embedded in intuitive decision making process to make sense of the present environment before forecasting for the future. The informants suggested strategists to increase qalb reliability with dialog or focused group study with key stakeholders.

Keywords: Qalb-leadership; Tawhidic paradigm; Strategic planning

Introduction

The business world is getting very dynamic, complex and competitive for every sector to face them. From agricultural-based economy to technology-based and digital economy, human talent's contribution is very significant. When the digital economy uses 4th Industrial Revolution as its accelerators, there is a need to progress along with the society, which refers to as Smart Society or Society 5.0. Higher education is not spared from the dynamism, complexity, and competitiveness and the needs to align with Industry 4.0 and Society 5.0. The most powerful force to face all the challenges is to have solid and determined heart or *qalb*. *Qalb* in human has two components, the soul (*nafs*) and spirit (ruh) (al-Din, 1980). The driver to the ocean of dynamism into Society 5.0 and Industry 4.0 is strategic leadership, to influence, motivate, and drive people to achieve excellence, particularly in higher education (Kok & McDonald, 2017). Qalb needs learning and a growth component to enable it sustains the Society 5.0 and Industry 4.0. This study postulates *qalb* with Tawhidic paradigm as this paradigm is based on Qur'an and Sunnah for strategic leadership. Thus, *qalb*-leadership in higher education enables stakeholders to work together in achieving the goals of higher education.

In Malaysia, higher education plays essential role to bring wellness and well-being to the economy and people. This component has been included in various national economic policies to recognize the role of higher education. The Ministry of Higher Education Malaysia has formulated Malaysia Education Blueprint (2016-2025) (Higher Education) together with a few playbooks to enable the higher education sector in Malaysia sustains its excellence despite the dynamism, uncertainties and complexities (MOE, 2015). It emphasized on soul, heart, conviction, welfare, wellness, and well-being of people to reinforce commitment, resilient, and perseverant for excellent higher education. Indeed, *qalb*-leadership has been embedded in its words and actions.

The presence of *qalb* in the Ministry of Higher Education (MOHE) Malaysia is apparent in its vision when it aims to offer high quality education, excellent individual and prosper the nation. Likewise, the mission of MOHE is to sustain the higher education ecosystem in order to develop and enhance individual potential and fulfill the nation's aspiration. The terms 'quality', 'excellent,' 'individual,' 'potential,' and 'aspiration' manifest a few functions and roles of *qalb*. In doing so, *qalb* for quality (*itqan*), *qalb* for excellent (falah), *qalb* for individual (*insan*), *qalb* for potential (*fardi*), and *qalb* for aspiration (*izzah*) (Sarif, 2016a, 2016b, 2016c).

MOHE as federal regulatory body for higher education shared its vision and mission with all higher education institutions in Malaysia through various meetings, discussion, visits, and audits. While MOHE's vision and mission has a few *qalb* elements, namely, quality, excellence, perfections, potential and aspiration, it seems some higher education institutions are not fully aligned the *qalb* aspects of MOHE. Its Academy for Higher Education Leadership (AKEPT) through its Centre for Academic Leadership (CAL) has been active in promoting *qalb*-leadership for higher education in Malaysia.

This study explores the effects of *qalb* with Tawhidic paradigm in the leadership of strategic planning of higher education institutions in Malaysia. The research question of this study is what ways *qalb* with Tawhidic paradigm effects the Society 5.0.

The meaning of Society 5.0 is smart society who uses digital technology and subscribes Industry 4.0 for the betterment of the society itself (CIO, 2017; Ishida, 2017; Kaihara, 2017). The research problem lies in the human-related driver to sustain Society 5.0. The study argues that *qalb* with Tawhidic paradigm into leadership enables for synergy, determination, commitment for higher education institutions in Malaysia to create, maintain and sustain competitive advantage through its excellent higher education programmes. The discussion of the paper is divided into a few parts. The first part is on the literature review, which is to discuss critically the literature related the topic and argument of the study. The second part is the methodology of the paper that describes the research design and methods on how to collect data from the informants. The third part presents the findings and provides critical discussion. The final part of the study is the conclusion and direction for future studies.

Literature Review

Higher education institutions need strong leadership to enable them to achieve goals within the aspiration of nations. There are many challenges within the aspiration of many stakeholders. According to Kok & McDonald (2017), strong leadership with clear vision, mission and goals have the synergy to address uncertainties and challenges. This argument is necessary to sustain the smart Society 5.0 to bring physical development together with the betterment of people. The advancement of technology vis-à-vis Industry 4.0 without holistic and balanced will make the society left behind, thus creating social side effects (Ishida, 2017; Kaihara, 2017). This is the phenomenon of stickiness. There have been stickiness in strategic planning in Malaysia (Sarif & Ismail, 2012), not just in higher education. While knowledge is recognized as powerful tool to gain and sustain competitive advantage, they are still unconventional in addressing the external challenges within the organizational situation (Sarif & Ismail, 2013). The most challenging part is the deal with different needs of the stakeholders who value sustainability and well-being of people (Dyer & Dyer, 2017) which has been argued in Society 5.0 (Ishida, 2017; Kaihara, 2017). At the same time, strategic planning is lacking of leadership with soul, spirit and practical wisdom (Fry, 2003; Lewis, 2006; Altbach, 2009, 2013; Shin, 2012; Sarif, 2015a; Sarif, 2015b; Sarif, 2015c; Sarif, 2016c). Indeed, human need *qalb*-leadership to give them direction, energy, and drive.

Qalb has many domains to make it uniquely functional to human to face dynamism and uncertainties. El-Geyoushi (1978) argued that *qalb* can result in peace and full comprehension levels about life and beyond life. These two elements are essential to bring peaceful heart, mind and soul for human to live and strive in any situations. In fact, *qalb* works closely with tongue. Latif (2016) argued that tongue and qalb are inter-related. For example in *Surah Luqman*, verse 12, it explains that the good tongue is in the forms of good words to enable people to accumulate wisdom. Indeed, tongue and *qalb* are related with virtue, behaviour, and approaches. In different verses of Quran, for example in *Surah al-Anfaal* verses 2-4; tongue has the power to shape the *qalb*, especially when reciting Quranic verses, the *qalb* pounding for submissive and humiliation to Allah. Likewise, in *Surah al-Furqan* verse 63, a good and peaceful *qalb* always connected to Allah and make peace with others. Figure 1 depicts the leadership roles of tongue to activate *qalb* for absolute obedience to Allah. The central argument in Figure 1 is that *qalb* manifests confidence and willingness to perform for holistic and balanced performance. Indeed, both tongue and obedience are resulted from the reaction and chemistry of *qalb*.

Figure 1: The leadership roles of tongue for *qalb* and obedience

Surah al-Anfaal (verses 2-4)

Surah al-Furqan (verse 63)

132 times
45 Surahs
112 verses
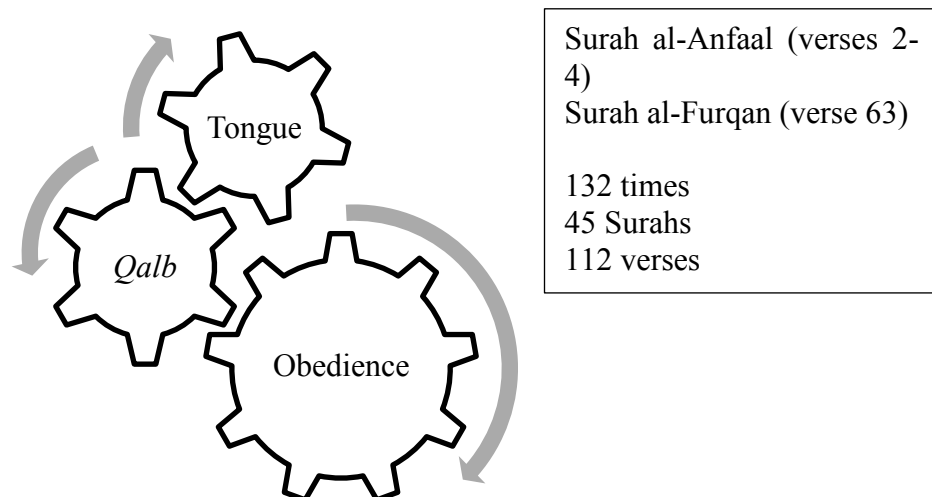
Qalb is powerful component in human existence. According to al-Baqi (1991), Allah mentioned qalb for 132 times in the Quran, specifically in 45 Surahs and 112 verses. In terms of themes, 43 verses are on the important dimensions of iman. In addition, there are 24 reactions of qalb related to anxiety, fear, hope, and peace; 20 verses on determination of qalb to be firm, clean, pride; 5 verses on making zikir to have peace; finally 7 verses on comprehension of qalb to the commandment of Allah. In fact, Muin et al (2015) related *qalb* with highest tranquility (*mutmainnah*).

Qalb-leadership enables unity and productivity. *Qalb* with Tawhidic paradigm reinforces the heart to be more determined, firm and care about others. According to Sarif (2016a), the essence of Tawhidic paradigm is to always being reminded about the duties as servants and vicegerents of Allah within the guidance of Allah through Quran and teaching of Prophet Muhammad

SAW. Sarif (2016a) argued that *ukhuwwah* (brotherhood) allows for functional *qalb*-leadership to foster unity in organizations. At individual level, the *tawfik* (will-poweer) stance used by individual and groups allow them to make productive decisions and actions (Sarif, 2016b). The reinforcement of *ukhuwwah* and *tawfik* is sustained by *taqwa* (Sarif, 2016c). The collective work for betterment of society has been driven by *fastabiqul khairat* (Sarif, 2015a) and *ta'awun* (cooperation) (Sarif, 2015b). The wisdom combines with *ukhuwwah, tawfik, ta'awun, and taqwa* to sustain people actively engaging in wisdom, *ulu al-albab* (Sarif, 2015c). Figure 2 shows the contribution of *ukhuwwah*, *tawfik* and *taqwa* for *qalb*-leadership capability.

Figure 2: The contribution of *ukhuwwah*, *tawfik* and *taqwa* for *qalb*-leadership capability
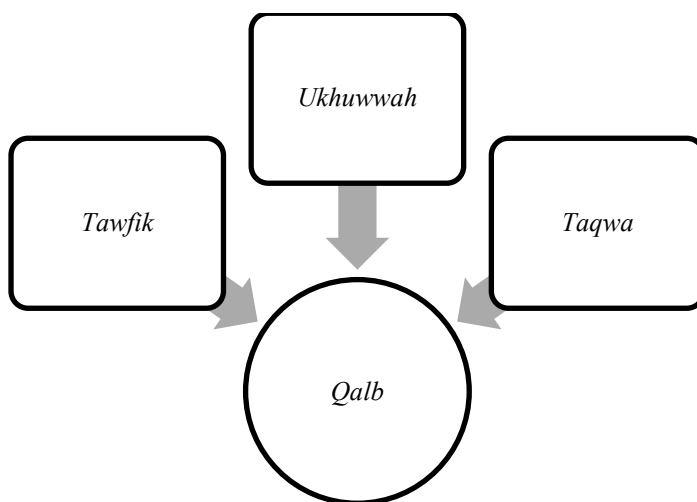
Qalb-leadership facilitates strategic planning activities with greater and comprehensive perspectives. Ultimately, higher education needs strong leadership to sustain excellence (Kok & McDonald, 2017). The society is knowledgeable and competent to help the society for betterment. The knowledge society demands for sustainability and social well-being (Dyer & Dyer, 2017). Indeed, quality and excellent with *qalb*-leadership allows the soul of strategy implementation to advance the economy, society, and nation (Lewis, 2006; Altbach, 2009; Bryman, 2007). Seriousness to advanced higher education allows for more creativity and innovation (Yoshuda, Sendijaya, Hirst and Cooper, 2014).

The Ministry of Higher Education Malaysia has formulated Malaysia Education Blueprint (2016-2025) (Higher Education) together with a few playbooks to enable the higher education sector in Malaysia sustains its excellence despite the dynamism, uncertainties and complexities. There are ten shifts stated in the Blueprint to transform the higher education, namely, (1) holistic, entrepreneurial and balanced graduates, (2) talent excellence, (3) nation of lifelong learners, (4) quality technical and vocational education and training graduates, (5) financial sustainability, (6) empowered governance, (7) innovation ecosystem, (8) global prominence, (9) globalised online learning, and (10) transformed higher education delivery. Figure 3 depicts the ten shifts and the detail under each shift.

10 shifts to transform the higher education system

1 Holistic, Entrepreneurial and Balanced Graduates

Key initiatives:
> Enhancing the student learning experience
> Coming up with an integrated CGPA (cumulative grade point average) system
> Creating opportunities for students and academic staff to get entrepreneurial skills and pursue their own entreprises

2 Talent Excellence

Key initiatives:
> Positioning higher learning institutions according to their areas of excellence
> Allowing these institutions to develop multi-track career pathways
> Providing best practice guidelines to support public and private higher education institutions in developing stronger end-to-end talent development strategies

3 Nation of Lifelong Learners

Key initiatives:
> Creating a framework to recognise prior learning
> Launching stakeholder engagement programmes that incentivise participation and improve the existing marketing infrastructure
> Providing financial support to disadvantaged groups and tax reduction incentive schemes to companies and working with financial institutions to create financial assistance for all groups

4 Quality Technical and Vocational Education and Training (TVET) Graduates

Key initiatives:
> Allowing the industry to lead curriculum design and delivery
> Enhancing coordination across the Education Ministry's TVET providers
> Coordinating with other ministries and agencies offering TVET programmes to streamline and go after international accreditation for these programmes

5 Financial Sustainability

Key initiatives:
> Improving the funding formulae of higher education institutions
> Enhancing PTPTN (National Higher Education Fund Corporation) performance and sustainability
> Incentivising the creation of endowment and waqf funds as well as the contributions to higher education

6 Empowered Governance

Key initiatives:
> Defining five-year outcome-based performance contracts between the ministry and public higher learning institutions
> Strengthening quality assurance in the private sector
> Moving decision rights from the ministry to public university leadership

7 Innovation Ecosystem

Key initiatives:
> Focusing on creating scale and growth in strategic research areas
> Securing investments, particularly through matching schemes like the Private-Public Research Network (PPRN)
> Incentivising higher learning institutions to establish supporting systems for the commercialisation of ideas

8 Global Prominence

Key initiatives:
> Working with other ministries and agencies to improve and streamline immigration procedures to match international best practices
> Increasing the proportion of postgraduate international students and students from high priority markets such as Asean nations
> Strengthening the promotion and marketing of Malaysia's higher education system

9 Globalised Online Learning

Key initiatives:
> Launching MOOCs (massive open online courses) in subjects distinctive to Malaysia such as Islamic banking and finance
> Making online learning an important component of higher education and lifelong learning
> Establishing the required infrastructure and strengthening the capablities of academic community to deliver online learning

10 Transformed Higher Education Delivery

Key initiatives:
> Launching the University Transformation Programme
> Restructuring ministry organisation
> Creating greater consistency in performance standards and regulations across both private and public higher learning institutions

Source: Malaysia Education Blueprint 2015-2025 (Higher Education), Education Ministry

Source: MOE (2015).

Qalb-leadership allows for strategic planning to be dynamic. In the Industry 4.0 and Society 5.0 environments with soul and *qalb* are essential to allow for greater human connection, interaction, and engagement. As such, qalb-leadership influences beyond ranking business (Radojicic & Jeremic, 2012). Indeed, leadership with soul is part of theory of spiritual leadership (Fry, 2003). In certain situation, spiritual leadership is about being authentic (Avolio & Gardner, 2005), ethical (Brown & Trevino, 2006), able to be servants (Van Dierendonck, 2011; Peterson, 2012; Yoshida et al, 2014), and highly responsible (Christensen, Mackey & Whetten, 2014).

The study hypothesizes that *Qalb* with Tawhidic paradigm enables strategic planning of higher learning institutions to be dynamic. *Qalb* plays as software element to force from inside to activate strategists to be more proactive, accountable and responsible. As for *Tawhidic* paradigm, it reinforces the *qalb* to be consistent, firm, determined and committed to serve the best to please Allah. Figure 4 shows the theoretical framework of this study.
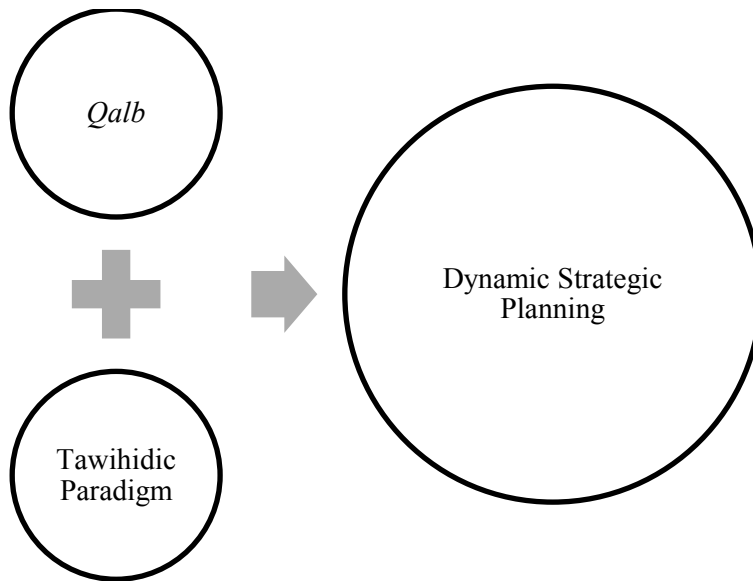
Figure 4: Theoretical Framework of the Study on the effects of *qalb* with *tawhidic* paradigm in strategic planning of higher learning institutions

Methodology

This study uses qualitative research method to explore the contextual effects of *qalb* with *Tawhidic* paradigm in the leadership for strategic planning in higher education. According to Spenser *et al* (2017), qualitative research allows for deep dive exploration and investigation into the contexts of the situation. Needless to say, the contents of the contexts are essential (Forman & Damschroder, 2017; Spenser *et al*, 2017; Thorneloe et al, 2017). The study selected the participants of the study from a workshop on strategic planning of higher education. They were approached for the study and had consented. The participants were asked to verify the interview transcripts before verification for validity from independent researchers who possessed knowledge and experience in similar studies. The verification for validity, reliability and consistency of questions and data is done through verification of independent researchers (Turner III, 2010; Wolgemuth et al, 2015; Spencer et al, 2017).

Prior to the interview, the study uses content analysis on vision and mission statements of the higher education institutions (coded as PU) (Turner III, 2010; Wolgemuth et al, 2015; Spencer et al, 2017). Content analysis provides factual deeper deliberation of the context. Nevertheless, it is not for the sake of generalization (Forman & Damschroder, 2017; Spenser et al, 2017; Thorneloe et al, 2017). The study argues that *qalb* with *Tawhidic* paradigm into leadership enables for synergy, determination, commitment for higher education institutions in Malaysia to create, maintain and sustain competitive advantage through its excellent higher education programmes.

The study uses manual note taking approach in the personal interview sessions with the officers-in-charged of strategic planning. The main issue in note taking, interview transcribing, interview result verification is about reliability. The verification for validity, reliability and consistency of questions and data is necessary (Turner III, 2010; Wolgemuth et al, 2015; Spencer et al, 2017). Needless to say, qualitative results are not meant for generalization.
Table 1 summarizes the profile of the informants from 10 higher learning institutions that coded as PU.

Table 1: Profile of Informants

University	Informants	University	Informants
PU 1	Senior Officer	PU 6	Deputy Director
PU 2	Administrative Officer	PU 7	Senior Officer
PU 3	Officer	PU 8	Officer
PU 4	Officer	PU 9	Officer
PU 5	Officer	PU 10	Officer

Each interview is held between 20 to 30 minutes at the Ministry of Higher Education. The interview results were sent to the informants for verification. The verification for validity, reliability and consistency of questions and data is necessary (Turner III, 2010; Wolgemuth et al, 2015; Spencer et al, 2017). The study has conducted validity, reliability and consistency tests for the interview questions and interview feedback.

Findings and Discussion

There are two parts of findings. Firstly, the study presents the results of the content analysis of the vision and mission statements of the higher learning institutions. Secondly, the study provides the interview results.

The content analysis on vision and mission statements argued that the vision and mission statements are broad, directional and global. Table 2 summarizes the vision and mission statements of higher learning institutions.

Table 2: Summary of Vision and Mission Statements

University	Vision	Mission	*Qalb*'s aspects
PU 1	To be an internationally renowned institution of higher learning in research, innovation, publication and teaching	To advance knowledge and learning through quality research and education for the nation and for humanity.	Quality Humanity
PU 2	Transforming higher education for a sustainable tomorrow	To pioneer transdisciplinary research intensive university that empowers future talents and enables the bottom billions to transform their socio-economic well-being	Sustainability Empowerment Talents Well-being
PU 3	We are committed to ahead of society and time in leading the development of a learned, dynamic and moral society.	To be the learning centre of choice that promotes the sovereignty of Bahasa Melayu and internationalises knowledge rooted in the national culture.	Moral Sovereignty
PU 4	To become a university of international repute.	To make meaningful contributions towards wealth creation, nation building and universal human advancement through the exploration and dissemination of knowledge.	Human Reputation
PU 5	To be recognised as a world-class centre of academia and technological excellence.	To be a leader in the development of human capital and innovative technologies that will contribute to the nation's wealth creation.	Leader Human
PU 6	We aim to become a leading international centre of educational excellence which seeks to restore the dynamic and progressive role of the Muslim Ummah in all branches of knowledge and intellectual discourse.	We strive to achieve Integration; Islamization; Internationalization; and Comprehensive Excellence	Ummah Islamization
PU 7	to be an eminent management university	We educate leaders with holistic characteristics to serve the global community	Eminent Leaders Holistic
PU 8	To become an exemplary university of internationally acknowledged stature and a scholarly institution of choice for both students and academics through the pursuit of excellence in teaching, research and scholarship	To generate, disseminate and apply knowledge strategically and innovatively to enhance the quality of the nation's culture and prosperity of its people.	Exemplary Quality
PU 9	We strive to be an innovative university of global standing	We strive to achieve academic excellence and international recognition through its attention to learning and teaching, research and publications, social services and balance in knowledge specialisation. The university also prioritises the personal growth of its students,resulting in greater innovation and productivity for the benefit of society and the nation as a whole.	Innovative Excellent Personal
PU 10	To be a prestigious university providing exceptional leadership in education, based on the advantage of broad experience and high level of competency in meeting global changes.	To generate and foster knowledge through teaching, research, publication, consultancy and community services to achieve the vision of the nation.	Leadership Prestigious

Based on Table 2, the study found out that each of them has unique *qalb*'s aspects. While PU 1 is on "quality" and "humanity" qalb-aspects, PU 2 expresses on "sustainability," "empowerment," "talents" and "well-being." In a more subtle way, PU 3 emphasises on "moral" and "sovereignty", which is encompasses PU 4's "human reputation," PU 5's "human leaders," and PU 6's "ummah" and "Islamisation." PU 7 on "eminent," "holistic," and "leaders." PU 8 on "exemplary" and "quality." PU 9 is with its "innovative," "excellent," and "personal." PU 10 is "leadership" and "prestigious." The concerns of Society 5.0 (Kaihara, 2017; Ishida, 2017) and the excellence of industrialization (Kok & McDonald, 2017) are addressed in the qalb with Tawhidic paradigm. The uniqueness of qalb with Tawhidic paradigm is able to sustain the digitization for both the economy and the society.

PU 1 has positioned itself to be leading higher education institution in Malaysia, regional and international. The main *qalb*-leadership aspects emphasized in its strategic planning are into quality and humanity. As for PU 1, its emphasis is more on sustainable education to serve the stakeholders for their well-being. In doing so, the *qalb*-leadership on strategic planning emphasized on sustainability, empowerment, talents and well-being. In PU 3 situation, it echoed the aspiration of PU 1 and 2, but in the forms of morality and sovereignty. Table 3 compares the *qalb*-leadership aspects in strategic planning of PU1, PU2 and PU3.

Table 3: Comparison of *Qalb*-leadership aspects in strategic planning of PU1, PU2 and PU3

University	Vision	Mission	Qalb's aspects
PU 1	To be an internationally renowned institution of higher learning in research, innovation, publication and teaching	To advance knowledge and learning through quality research and education for the nation and for humanity.	Quality Humanity
PU 2	Transforming higher education for a sustainable tomorrow	To pioneer transdisciplinary research intensive university that empowers future talents and enables the bottom billions to transform their socio-economic well-being	Sustainability Empowerment Talents Well-being
PU 3	We are committed to ahead of society and time in leading the development of a learned, dynamic and moral society.	To be the learning centre of choice that promotes the sovereignty of Bahasa Melayu and internationalizes knowledge rooted in the national culture.	Moral Sovereignty

Staff of PU 1 argued that commitment for quality has been practiced as part of their life service. The officer PU 1 said: *"Everyone has a heart in each project. Everyone does thing with passion. The ultimate aim is the overall success."*

Nevertheless, officer of PU 2 contended that human has dynamism quality that is sustainable for them to sustain the success. Staff of PU 2 mentioned: *"When everyone understands it as part of life, there will be less complaining. Our approach is people-based in every process. We can't resemble people with robots. Robot is on mathematical programming."*

In a more serious mode, staff of PU 3 made a point by saying: *"Our presence is to help the society to be better off, not the other way round. All branches of knowledge are useful for us. Take our time to acquire knowledge on life-long basis."*

As for PU4, it aims to be university with internal reputation manifests the pride aspects of *qalb* in human for reputation. According to staff of PU 4, reputation for higher learning institutions is essential. Staff PU 4 said: "People will ask us what is our QSWUR Ranking? They have to abide by the sponsors requirement to study at Top 200 universities ranked by QS World Ranked Universities. If not in the list, sorry to say, we could not study at your place although we love your place."

The uniqueness in PU 3 and 4 is being combined by PU 5 as leader for human, which is about taking care or feeling of responsible for the stakeholders. Staff of PU 5 has different views about the excessive reputation business and said: *"Our core business is to train our people to be professional, qualified and recognized in the technological areas. At the same time, they must be able to be leaders for the people and bring them to the goodness of human society."*

The feedbacks from PU3, PU4 and PU5 can be combined by saying that *qalb* influences strategic planning to be dynamic and safeguard the interests of the stakeholders for morality, sovereignty, human reputation, and human leadership. Table 4 shows the comparison of the vision, mission, and *qalb*'s aspects of PU3, PU4, and PU5 based on the content analysis and interview feedback.

Table 4: Comparison of *Qalb*-leadership aspects in strategic planning of PU3, PU4 and PU5

University	Vision	Mission	Qalb's aspects
PU 3	We are committed to ahead of society and time in leading the development of a learned, dynamic and moral society.	To be the learning centre of choice that promotes the sovereignty of Bahasa Melayu and internationalises knowledge rooted in the national culture.	Moral Sovereignty
PU 4	To become a university of international repute.	To make meaningful contributions towards wealth creation, nation building and universal human advancement through the exploration and dissemination of knowledge.	Human Reputation
PU 5	To be recognised as a world-class centre of academia and technological excellence.	To be a leader in the development of human capital and innovative technologies that will contribute to the nation's wealth creation.	Leader Human

As for PU 6, it aims to be progressive and proactive in championing the interests of stakeholders at global scale. It is apparent when its mission has been specified into four areas, which bringing qalb of the strategists to the nation guided by Islamic

teachings. Likewise, PU 7 strives to be the best to serve the global community within the holistic leadership qualities of *qalb*. The Qalb of PU 6 and PU 7 are similar in terms of serving the global stakeholders.

The feedbacks from PU 6 and PU 7 can be combined by saying that *qalb* influences strategic planning to be dynamic and safeguard the interests of the stakeholders for *ummah* realization, enhancing Islamisation, producing eminent leaders and managers, and nurturing for holistic leaders. Table 5 shows the comparison of the vision, mission, and *qalb*'s aspects of PU6 and PU7 based on the content analysis and interview feedback.

Table 5: Comparison of *Qalb*-leadership aspects in strategic planning of PU6 and PU 7

University	Vision	Mission	Qalb's aspects
PU 6	We aim to become a leading international centre of educational excellence which seeks to restore the dynamic and progressive role of the Muslim Ummah in all branches of knowledge and intellectual discourse.	We strive to achieve Integration; Islamization; Internationalization; and Comprehensive Excellence	Ummah Islamization
PU 7	to be an eminent management university	We educate leaders with holistic characteristics to serve the global community	Eminent Leaders Holistic

As for PU 8, the vision and mission statements contain *qalb*'s aspects through exemplary and quality. The *qalb* is pure and willing to work extra mile for the sake of being exemplary. In the case of PU 9, its *qalb* strives for innovative, excellent and personal achievement, which is similar to PU 10. Table 6 shows the comparison of the vision, mission, and *qalb*'s aspects of PU8, PU9 and PU10 based on the content analysis and interview feedback.

Table 6: Comparison of *Qalb*-leadership aspects in strategic planning of PU8, PU9 and PU 10

University	Vision	Mission	Qalb's aspects
PU 8	To become an exemplary university of internationally acknowledged stature and a scholarly institution of choice for both students and academics through the pursuit of excellence in teaching, research and scholarship	To generate, disseminate and apply knowledge strategically and innovatively to enhance the quality of the nation's culture and prosperity of its people.	Exemplary Quality
PU 9	We strive to be an innovative university of global standing	We strive to achieve academic excellence and international recognition through its attention to learning and teaching, research and publications, social services and balance in knowledge specialisation. The university also prioritises the personal growth of its students,resulting in greater innovation and productivity for the benefit of society and the nation as a whole.	Innovative Excellent Personal
PU 10	To be a prestigious university providing exceptional leadership in education, based on the advantage of broad experience and high level of competency in meeting global changes.	To generate and foster knowledge through teaching, research, publication, consultancy and community services to achieve the vision of the nation.	Leadership Prestigious

Conclusion

Based on the feedback of informants, the effects of *qalb* with Tawhidic paradigm is ready to provide holistic view on Industry 4.0 with Society 5.0 which is capable for strategic planning of higher learning institutions in Malaysia into the orientation, standardization, practices, conviction and commitment. In fact, the informants suggested for Society 5.0, it needs *qalb*-ecosystem to reinforce the *qalb*-driven leadership into higher learning institutions. The effects of *Qalb* with *Tawhidic* paradigm with suitable ecosystem reinforce comprehensive, holistic and entrepreneurial process of strategy formulation, implementation and evaluation. This approach allows the institutions to face with readiness the dynamic business market that is full with complexity and difficulty to the strategists. The *qalb*-component is embedded in intuitive decision making process to make sense of the present environment before forecasting for the future. The informants suggested strategists to increase *qalb* reliability with dialog or focused group study with key stakeholders.

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