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THE EFFECTIVENESS OF THE LEADERSHIP TRANSFORMATION PROGRAMME AMONG OFF-CAMPUS STUDENT AT UNIVERSITY MALAYSIA PAHANG

Rohana Binti Hamzah[1] , Nurul Ain Fatehah Binti Baharuddin[2], Wan Jumani Binti Fauzi[3] , Muhammad Afzamiman Aripin[4] and Hafizah Harun[5]

[1,2,3]Centre of Modern Languages and Human Sciences, University Malaysia Pahang, 26600 Pekan, Pahang, Malaysia

[4] Institut Pengurusan Teknologi dan Keusahawanan, Universiti Teknikal Malaysia Melaka, Hang Tuah Jaya, 76100 Durian Tunggal, Melaka, Malaysia

[5] Faculty of Social Science and Humanities, Universiti Technology Malaysia, 81310 Skudai Johor

[*]Email: rohanahamzah@ump.edu.my
Phone: +60197515516

ABSTRACT

The social issues involving many university students are quite serious as has been reported in the mainstream and social media. All parties need to work together to help these students before the issues worsen. Additional focus should be given to off-campus students as they are more susceptible to negative influences such as friends and the surrounding environment. In order to identify the causes of these problems, a preliminary study was carried out. Results from the preliminary study showed that there were four major problems which are, (1) relationship with the Creator, (2) self-management (3) social relationship with housemates, as well as (4) housekeeping management and upkeep. Therefore, to help the students overcome these problems, an intervention programme named Transformation Leadership Programme for Off-Campus Students was designed. Despite using a mixed method design approach to investigate the effectiveness of the intervention programme, the findings reported in this study are based only on the quantitative data (in the form of pre-and post-test results) collected from the 40 respondents of this study. Furthermore, the researcher also evaluate the impact of the programme on students' academic achievement. The result shows that, there is no significant difference for the variable, 'Respondents' belief in the Creator' although the mean value increased in the post-test. Apart from that, the findings also show significant improvements in the other three variables assessed, namely the transformation of self-leadership, the transformation of social leadership (housemates) and the transformation of environment

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leadership (housekeeping management and upkeep). There was also positive impact on off-campus students' academic achievement when the number of respondents with CGPA below 2.5 decreased. Therefore, the findings show that the programme is successful in helping off-campus students to understand and make a connection between the value of belief in the Creator (spiritual intelligence) with the exercise of social responsibility as a leader to oneself, others and the environment (their rented property). Consequently, it is hoped that this programme could be implemented more widely to benefit more off-campus students as this would contribute to develop a more holistic and comprehensive university student management system in the future that is able to factor in off-campus students social issues.

Keywords: off-campus students, spiritual intelligence, social intelligence, leadership, holistic

ABSTRAK

Isu-isu sosial yang dikaitkan dengan pelajar universiti semakin serius sepertimana yang dilaporkan baik media masa arus perdana mahupun media sosial. Semua pihak yang terlibat secara langsung dan tidak langsung perlu bergabung tenaga untuk menangani masalah ini sebelum ia menjadi lebih parah. Fokus dan perhatian perlu diberikan kepada pelajar di universiti terutamanya pelajar yang tinggal diluar kampus kerana mereka lebih mudah terdedak kepada pengaruh negative baik daripada rakan-rakan serumah mahupun masyarakat setempat di mana mereka tinggal menyewa. Bagi mengenalpasti masalah sebenar pelajar luar kampus, satu kajian awal telah dilakukan. Dapatan kajian awal menunjukkan terdapat empat masalah utama pelajar luar kampus iaitu (1) hubungan dengan Pencipta, (2) pengurusan diri, (3) hubungan sosial dengan rakan serumah dan juga (4) pengurusan kediaman. Oleh itu untuk membantu pelajar luar kampus mengatasi masalah tersebut, satu program intervensi yang dinamakan sebagai Progran Transforamasi Kepimpinan Pelajar Luar Kampus telah di rangka. Walaupun kajian asal mengunakan kaedah campuran, laporan di dalam artikel ini hanya merujuk kepada data kuantitatif dalam bentuk keputusan terhadap dapatan pra-ujian dan pasca ujian. Seterusnya, penyelidik turut mengkaji kesan program keatas pencapaian akademik pelajar. Dapatan kajian menunjukkan tidak terdapat perbezaan yang signifikan terhadap pembolehubah kepercayaan kepada Tuhan walaupun terdapat peningkatan nilai purata pada ujian pasca. Selain daripada itu, penemuan menunjukkan penambahbaikan ketara terhadap tiga lagi pembolehubah yang dinilai iaitu kepimpinan perbahan diri, kepimpinan sosial dengan rakan serumah dan kepimpinan persekitaran dari sudut pengurusan kediaman. Terdapat juga kesan positif terhadap pencapai akademik pelajar bila bilangan pelajar mendapat CGPA kurang daripada 2.5 berkurangan. Oleh itu, dapatan ini menunjukkan bahawa program ini berjaya membantu pelajar luar kampus memahami perkaitan diantara nilai kepercayaan kepada Tuhan (kecerdasan spiritual) dengan latihan perlaksanaan tanggungjawab sosial sebagai pemimpin kepada perubahan diri, orang lain dan persekitaran. Maka diharapkan program ini dapat dikembangkan kepada lebih ramai pelajar luar kampus kerana ia mampu menyumbang untuk membangunkan sistem pengurusan pelajar universiti yang lebih holistik dan komprehensif di masa hadapan.

# 1	INTRODUCTION

Nowadays the social problems among students in Higher Education Institutions (HEI) in Malaysia are quite serious. These social problems include students being reported to have engaged in bribery to get a pass from their lecturers (Berita Harian Online, 2016), and to have taken drugs to stay awake so that they could study for their examinations (The Star Online, 2017) These problems should not be ignored since university students carry the nation's hope for a better future. If there is no intervention, it will worsen and our country will suffer, particularly in the quality of human resources. Therefore, all parties need to scrutinize this issue and focus their attention on students who live off campus as these students are usually beyond the university management's control. Therefore, the likelihood of them being affected by negative influences and engaging in risk behaviours are higher.

In order to identify the problems among off-campus students, a preliminary study was conducted within a month among UMP off-campus students staying in the Gambang area. The study used qualitative methods and non-participation observation. Seven off-campus students were chosen randomly and interviewed to find out more about their problems. Non-participation observation was done by asking the participants to take a few photos in their house such as living room, kitchen, bed room and bathroom to observe their housekeeping management and upkeep. Results showed that most of the students faced problems in: (1) relationship with Creator; (2) self-management; (3) social relationship with their housemates and (4) housekeeping management and upkeep.

Self-management problems identified were related to time management. The students admitted to being late to class, submitting assignments after the due date, last minute studying for exam and many more. Problems also arose due to their weak relationship with the Creator; most of the off-campus students admitted that they often forgot to remember Allah, they always missed their solat (*i.e.*, prayers) especially their *Fajr* or daybreak prayer, they did not recite the Quran and more. According to Tajulashikin and Faizah (2014), to have good personality and self-management, one needs a strong connection with the Creator as the connection will develop one's internal self-control. A strong sense of connection with the Creator also develops the core potential of a human being which is spiritual intelligence. Griffiths (n.d.) defines spiritual intelligence as "a higher dimension of intelligence that activates the qualities and capabilities of the authentic self (or the soul), in the form of wisdom, compassion, integrity, joy, love, creativity, and peace. From the religious perspective, spiritual intelligence is attained through faith, worship and finally influence moral development among students (O Dermawan, 2018). Students need spiritual intelligence knowledge in their life to develop good personality. Nurul Haerani and Ahmad (2013) contend that knowledge, spirituality and physical capability are among the important elements in shaping the character and personality of students holistically. According to Fauziah, Norulhuda, Khadijah, Suhaimi, Noremy and Salina (2012) religion is an essential element that helps in addressing social problems among young people.

Off-campus students also have issues with their housemates. As off-campus students spend a lot of time with their friends and housemates, they need to understand and tolerate each

other in order to have a good relationship and live together harmoniously. Housemates conflict was also observed to be caused by poor upkeep and housekeeping management. From the observations made of off-campus students rented houses during the preliminary study, the researcher found that in many of the houses, the condition was unpleasant, messy and disorganized. Some of the students only cleaned their own rooms rather than other places in the house for the example the living room, toilet or the kitchen. It shows that the students have individualistic behavior. This finding shows that students lack social responsibility. Due to these problems, the researcher initiated a leadership transformation programme to help off-campus students improve their personality and to better their quality of life experience as off-campus university students. Therefore, this programme will help them t oimprove their life style by integrating spiritual intelligence to reinforce inner strength and create awareness on social responsibility. Therefore, the objective of this research is to investigate the effectiveness of **the leadership** transformation programme among off-campus students.

3 EDUCATION AND HUMAN DEVELOPMENT

High quality education process will produce high quality human capital. However, there are differences between the Western and Muslim worldview toward education. The Western worldview toward education or human development process is scientific and technological, while the Muslim worldview toward education is spiritual, moral and social development (Abd. Hamid, 1999).

Despite the differences in challenges, there is a growing awareness among human development scholars from the western world about the importance of spiritual development in education. For example, humanistic psychology movement was initiated when many Americans started to realise their spiritual emptiness in spite of their material affluence (Absar, 1992). The humanistic psychologists have a more positive attitude toward religion. They affirm a religion-metaphysical dualistic conception of the human psyche; man's body versus his soul or mind (Absar, 1992). Among the prominent humanistic scholars are Carl Rogers and Abraham Maslow. Therefore, in order to make the discussion in this paper focused, the researcher has decided to focus on Maslow's human development theories from the perspective of psychology to explain the motivations behind a person's behaviours in terms of moral and social development.

One influential theory in psychology that explains the motivations behind a person's behaviours is Maslow's hierarchy of needs which comprises a five-tier model of human needs. It is often represented within a pyramid as shown in Figure 1 (Retrieved from http://www.researchhistory.org/2012/06/16/maslows-hierarchy-of-needs/). The levels are sequenced according to a person's priorities: physiological, safety, love and belonging, esteem and self-actualization (Maslow, 1943). Before individuals can attend to the needs which are higher up, the needs at the bottom of the hierarchy need to be fulfilled first (Maslow, 1943). However, this does not mean that the needs have to be satisfied completely before the next need emerges (Maslow 1943).
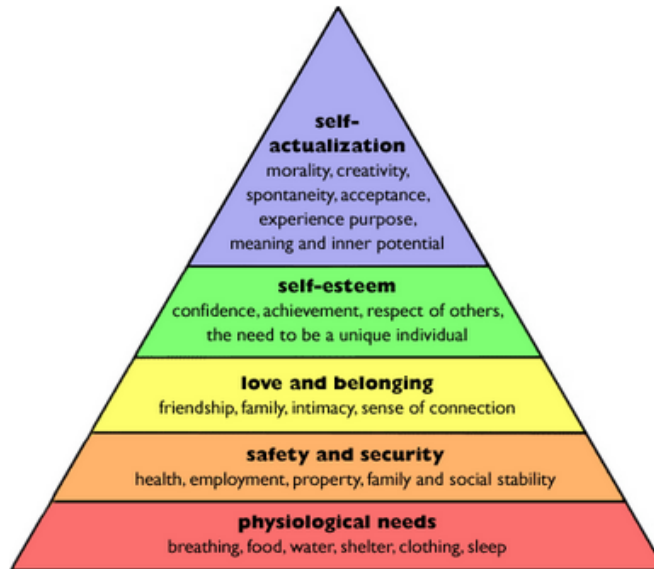
Figure 1: Maslow's Theories (Maslow, 1943; retrieved from
http://www.researchhistory.org/2012/06/16/maslows-hierarchy-of-needs/)

At the lowest level are *physiological needs*, which refer to basic needs like food, drink, air, and rest (Maslow, 1943). Second level is *safety needs*.(*i.e.* protection from the elements, security, well-being and freedom from fear) (Maslow, 1943). Meanwhile, the third level represents *social needs* which means the individual needs to interact and communicate with others to feel belongingness such as friendship, intimacy, trust, and being a part of a group (Maslow, 1943). The fourth level is about *self-esteem* where humans have the desire to be honored, praised and respected in their life (Maslow, 1943). Maslow (1943) classified *esteem* into two categories. They are (i) esteem for oneself (dignity, achievement, mastery, independence) and (ii) the desire for reputation or respect from others (e.g., status, prestige). Maslow (1943) argued that for children and adolescents, the need for respect or reputation is the most important and this need precedes real self-esteem or dignity.

Lastly, at the topmost level of the hierarchy is *self-actualization* which refers to the desire "to become everything one is capable of becoming" (Maslow, 1987, p. 64). In other words, it is about achieving one's fullest potential. At this level, people are driven to engage in activities resulting in personal satisfaction and a contribution to society (Coon, 2003). However, according to McLeod (2018), Maslow (1970) estimated that only two percent of people would reach the state of self-actualization. Furthermore, at a later stage in life, Maslow (1970) realized that the sequence of needs should begin with spiritual needs (self-actualization).

Maslow (1943, 1954) defined self-actualized people as those who are fulfilled and do all they are capable of (McLeod, 2018). However, in the Muslim context, a clearer definition of self-actualization has been given by Syed Muhammad Naquib al-Attas (2001). According to al-Attas (2001), self-actualization is the realization of the original purpose of his creation, his '*fitrah*', which means, ultimately, to know and acknowledge God as the Lord and Creator and to arrange his life as God's servant and a vicegerent (Wan Mohd. Nor, 2005). In other words, this is the

vision of education in Islam which is to develop self-enlightenment as a servant only to One God in spiritual dimension and to play our role as a vicegerent or *khalifah* in social dimension. Therefore, human development begins with self-awareness of the original purpose of life by recognizing Allah as the Creator and rearranging his life in accordance with Allah's commands (Wan Mohd. Nor, 2005) by ruling this physical world according to God's Will and His pleasure (Muhammad al'Mahdi, 2004). The trust refers to social responsibility and freedom to rule of his justice, basically to his self, to others or society and to the physical world or the environment.

Therefore, Rohana Hamzah (2010) has renewed Maslow's theory by inverting his model and by adding spiritual dimensions as defined by Syed Naquib al- Attas (2001) which is to know and acknowledge God as the Creator as the fundamental to social responsibility development as *khalifah* which is responsibility of justice to oneself, toward others and the whole world, as shown in Figure 2. Social responsibility to be just to oneself is relate with self-management for physiological needs and self-esteem. Next, social responsibility towards others fulfill human needs for love and sense of belonging. Finally social responsibility to physical world in this care refer to housekeeping and upkeep fulfill human needs for safety and security (Rohana, 2010).
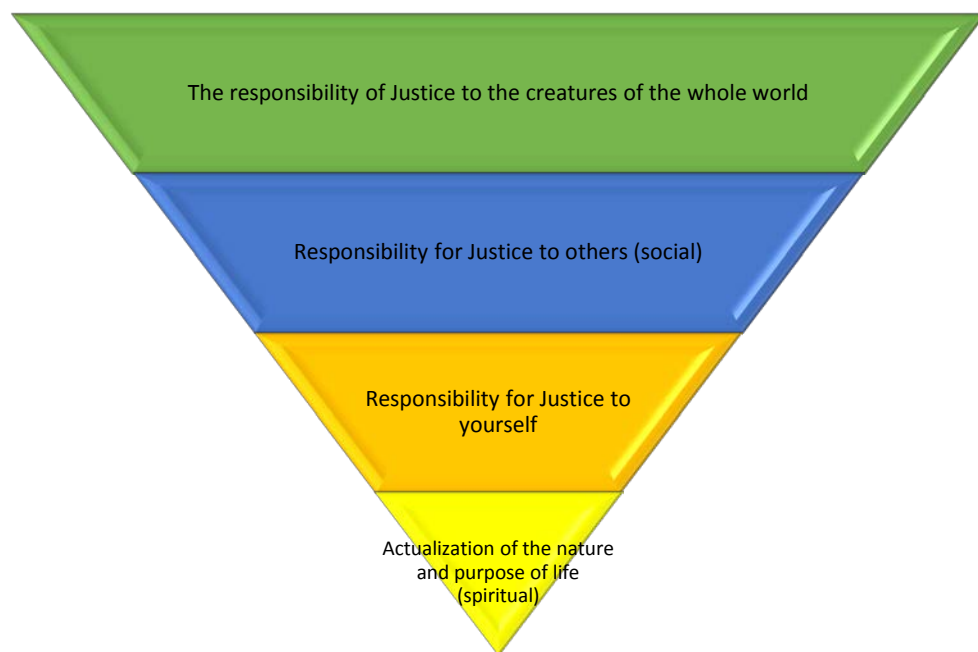

Figure 2: Human Development Model (Rohana Hamzah, 2010)

The model depicted in Figure 2 above has been used as a guide to develop a leadership transformation programme for off-campus students by integrating spiritual intelligence that strengthens internal strength and promotes awareness on the practice of social responsibility. Social responsibility is measured by the practice of justice towards self-management (oneself), housemates (others) and the housekeeping management and upkeep.

4　METHODOLOGY

Participants

For academic session 2016/2017, the off-campus students who were registered with the Department of Student Affairs and UMP Alumni totaled 266 students. Since it was a challenge to get students' involvement as respondents, the researchers used non-probabilistic sampling method to select 40 students from Soft Skill II class. The students were selected based on certain characteristics. One of the characteristics was that they were second year students of Universiti Malaysia Pahang since findings from the preliminary study showed that students start living off-campus when they are in second year. The second characteristic was that they stayed with their friends, and not their family. Of the 40 students, 14 were male students and 16 were female.

Intervention Programme

The Leadership Transformation for Off-Campus Students Programme is an intervention programme that was specifically designed to improve the characteristics and personality of off-campus students so that their quality of life as university students is improved. This programme integrated spiritual intelligence which is belief and faith to Allah in order to reinforce students' inner strength and to create awareness on social responsibility as *khalifah* toward oneself, others (housemates) and housekeeping management (physical world). The programme was conducted from week 4 to week 14 during the academic session. It required 10 weeks beginning with a briefing session and pre-test. A group of students were assigned as off-campus committee members. Next, is knowledge sharing session for two weeks. Then, the respondents were assigned to work in groups and they had to prepare a proposal based on their housekeeping management problems. Next, they had to plan and execute a simple innovation project to solve the problem together. In week 9, a housekeeping management contest was carried out. A few lecturers were assigned as judges to visit and evaluate the participants' houses. Finally, the off-campus students committee arranged an appreciation day and during the event, the post-test instrument was distributed. In addition, information about their CGPA was also collected after their overall result was released by their respective faculties.

Instrument

The instrument used for data collection was a questionnaire that was developed based on the variables identified from the preliminary study. It was distributed before the programme and after the programme as a pre-test (week 1) and post-test (week 10).

The questionnaire was divided into 2 parts: Part A and Part B. Part A required respondents to provide personal information such as CGPA. Part B has 4 sections and 40 questions and they were designed to elicit feedback from the respondents about the effectiveness of the leadership transformation programme for (1) relationship with the Creator, (2) self-management (3) social leadership transformation with their housemates and (5) social transformation for housekeeping management and upkeep.

Data from the questionnaire were analysed with the assistance of Statistical Package for Social Science (SPSS) 23.0 using comparative analysis of the pre- and post-test mean data.

5 RESULTS AND DISCUSSION

This section will discuss the findings to measure the effectiveness of leadership transformation programme among off-campus students based on five variables measured which is, (1) relationship with the Creator (2) self-management, (3) social leadership transformation with their housemates and (5) social transformation for housekeeping management and upkeep. Further analysis also has been carried out to study the impact of the programme on students' academic achievement.

Table 1 shows finding for students' perception on their relationship with Creator before and after they went through the programme.

Table 1: Relationship with Creator

Item	Mean Pre Test	Mean Post Test
Believe in the Creator	4.73	4.83
Believe that the Creator gives peace	4.70	4.83
Faithful to the Creator	4.60	4.83
Strong relationship with the Creator	4.63	4.83
Having confidence in God to feel safe	4.56	4.83
Belief in God to feel not alone	4.56	4.90
I need to know the purpose of life because I do not feel good	3.93	4.06
Have confidence of God so that I am capable of controlling behavior	4.40	4.63
Without religion I feel free	4.53	4.03
Choose goodness because I realize that it is God's command	4.63	4.63
Average Mean	4.43	4.64

Variable	t	df	Sig
Trust the creator	-1.080	29	.289

Table 1 shows the respondents' relationship with the Creator has increased from 4.43 (pre-test) to 4.64 (post-test). Both mean values indicate that the level of respondents' relationship with Creators is high. The *t*-test shows that, there is no significant difference as the *t* value (1.08) is significant at higher than 0.05. This finding shows that the intervention programme improved participants' relation with the Creator but there seemed to be no significant impact on their spiritual intelligence since it is already at high level before they went through the programme.

Next, Table 2 shows result for second variable to measure the effectiveness of the programme on students' self-management.

Table 2: Transformation in Self-Management

Item	Mean Pre Test	Phase (Pre)	Mean Post Test	Phase (Post)
Today is better than yesterday	4.46	High	4.53	High
Willing to learn and face challenge as off campus students	4.16	High	4.40	High
Time management	3.50	Moderate	4.30	High
Be able to determine a better way of life	3.53	Moderate	4.00	High
Dislike to stay up late and wake up late in the morning	3.60	Moderate	3.70	High
I feel more responsible toward academic tasks	3.40	Moderate	4.10	High
More self-independence and responsible for self-management	4.20	High	4.50	High
Excited to succeed	3.66	Moderate	4.40	High
Knowledge in human sciences has helped my survival as an off-campus student	4.03	High	4.26	High
Average Mean	3.62	Moderate	4.24	High

Variable	t	df	Sig
Transformation in Self-Management	-3.845	29	.001

Table 2 shows that, there was an increase in the average mean for transformation of self-management (leadership responsibilities toward oneself) from 3.62 (pre-test) to 4.24 (post-test). Overall, the mean score improved from moderate (pre-test) to high level in the post-test. There are several items that were at a moderate level during the pre-test but increased to a high level during the post-test. They are as follows:

- Time management
- Be able to determine a better way of life
- Dislike to stay up late and wake up late in the morning
- I feel more responsible toward academic tasks
- Excited to succeed

This finding shows that the programme has succeeded in helping off-campus students to transform their self-management to be better. The programme improved the determination of off-campus students to be more successful. The mean comparison derived from the *t*-test shows that there is a significant difference between pre-test and post-test ($t = -3.845$, df = 29, $p < .05$). Therefore, the programme has contributed significantly to improve self-management which is responsibility as a leader toward oneself as a basic skill to survive as off-campus students. In other words, the programme has succeeded in enabling students to manage their time better and to feel more responsible toward themselves and also their academic achievement.

Next, Table 3 shows result for the effectiveness of the programme in transforming off-campus students' social responsibilities towards their housemates.

Table 3: Transforming Social Leadership with Housemates

Item	Mean Pre Test	Phase (Pre)	Mean Post Test	Phase (Post)
Responding to housemates when they make mistakes	3.56	Moderate	4.13	High
Accept friend's comments	4.10	High	4.43	High
Unaffected by the housemates doing negative activities	2.16	Low	3.90	High
Keep up with friends even though you've got a conflict	4.10	High	4.00	High
Influence housemates to do a good moral activity	3.93	High	4.13	High
Talk to your friends if there is any problem	3.56	Moderate	3.96	High
Always pray together	2.96	Low	3.43	Moderate
Always play/exercise together	3.60	Moderate	3.90	High
Off-campus life makes students closer and friendlier	3.86	High	4.13	High
Share personal matters with housemates	3.50	Moderate	3.53	Moderate
Average Mean	**3.53**	**Moderate**	**3.96**	**High**

Variable		t	df	Sig
Transformation Of Social Relationship With Housemates		2.94	10	.015

Table 3 shows the mean value of leadership transformation with housemates (social intelligence) has increased from 3.53 (pre-test) to 3.96 (post-test). The mean score increased from low and moderate to high levels for the following items:

  • Responding to housemates when they make mistakes
  • Unaffected by the housemates doing negative activity
  • Talk to your friends if you have a problem
  • Always pray together
  • Always play/exercise together

Findings from *t*-test show that there is a significant difference between the pre and post-test achievement as the *t*-value is significant at lower than 0.05 (t = 2.94, df = 10, p <.05). Therefore, this programme has contributed significantly to transform the social leadership skills among off-campus students. The programme has succeeded in enhancing social relationships among off-campus students and their housemates. Good social relationships among off-campus students will definitely develop sense of love and tolerate among them and finally contribute to a better quality of life in general.

Next, Table 4 shows finding for the effectiveness of the programme on transformation of housekeeping management and upkeep.

Table 4: Transformation of Housekeeping Management and Upkeep

Item	Mean Pre Test	Phase (Pre)	Mean Post Test	Phase (Post)
Do house chores	3.47	Moderate	4.33	High
Take an action if the house is messy	3.16	Moderate	4.20	High
Put back stuff to its place	3.26	Moderate	3.83	High
Have time to arrange and clean the house	3.33	Moderate	3.80	High
Work together to clean the house	3.10	Moderate	3.63	Moderate
Maintain cleanliness is our responsibility	4.43	High	4.23	High
Do not leave water tap on when brushing teeth	3.16	Moderate	4.03	High
Housemates and I take responsibility to manage the house	3.96	High	4.06	High
Provide a place to put some items	3.86	High	4.07	High
Like to wash the toilet at home	3.36	Moderate	3.46	Moderate
Feel safe and comfortable staying at home	3.80	High	4.26	High
Average Mean	3.53	Moderate	3.99	High

Variable	*t*	df	Sig
Social Transformation of House Management	3.8	10	.003

Table 4 shows that there is an increase in the mean value for overall leadership for transformation of housekeeping management and upkeep from 3.53 (pre-test) to 3.99 (post-test). The mean score improved from moderate to high levels for the following items:

- Do house chores
- Take an action if the house is messy
- Have time to arrange and clean the house
- Do not leave water tap on when brushing teeth

The *t*-test results show that there is a significant difference between the pre- and post-test (t = 3.98, df = 10, p <.05). Therefore, the programme has succeeded in instilling self-awareness of housekeeping management and upkeep and improved off-campus students' sense of responsibility towards keeping their house clean. If every off-campus student is aware of their responsibilities and is responsible toward keeping their house clean, their quality of life will be improved and this will support their academic achievement and personality development holistically.

Table 5 shows the overall results for every variable measured in this study.

Table 5: Overall Mean Comparison

Item	Mean Pre Test	Phase (Pre)	Mean Post Test	Phase (Post)
Relationship with the Creator	4.43	High	4.64	High
Transformation of Self Leadership	3.62	Moderate	4.24	High
Social Leadership (Housemates)	3.53	Moderate	3.90	High
Transformation of Environment (housekeeping management and upkeep)	3.53	Moderate	3.99	High
Average Mean	**3.78**	**High**	**4.20**	**High**

Variable	*t*	Df	Sig
Leadership transformation	4.84	3	.017

The overall average mean value shown in Table 5 increased from 3.78 (pre-test) to 4.20 (post-test). Findings from the *t*-test also shows that there is a significant difference between the pre- and post-test ($t = 4.84$, df = 3, p <.05). This finding proves that after the respondents attended the Transformation Leadership Programme, there was a significant impact on self-leadership, social leadership with others (housemates) and social responsibility toward environment (housekeeping management and upkeep). In other words, this programme has contributed significantly to improve off-campus students' way of life.

Finally, the researcher run further analysis on students' academic achievement before and after they follow the programme. Table 6 below shows the average grade for pre-test and post-test results of the 40 respondents in relation to their CGPA.

Table 6: Average Overall Grade Valuation

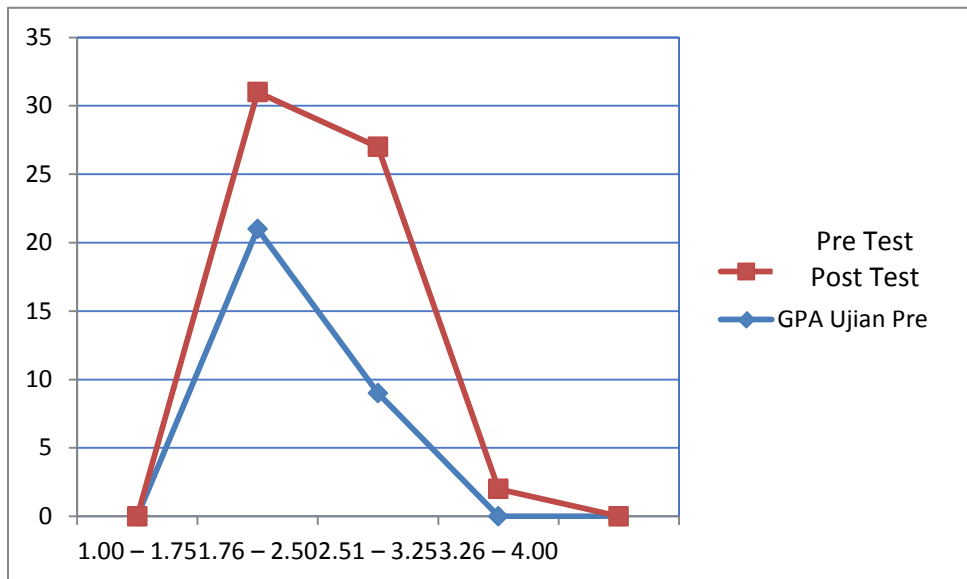| CGPA	Pre Test		Post Test		Percent
	Frequency (F)	Percentage (%)	Frequency (F)	Percentage (%)	
1.00 – 1.75	0	0	0	0	
1.76 – 2.50	21	70.0	10	33.3	Decrease 36.7%
2.51 – 3.25	9	30.0	18	60.0	Increased 30%
3.26 – 4.00	0	0	2	6.7	Increase 6.7%
Total	30	100.0	30	100.0	

Figure 3: Number of Students and CGPA Before and After Programme

Based on Table 6 and Figure 3, there was an increase in grade for CGPA between 3.26 - 4.00 for post-test (6.7%) from (0%) at pre-test, as well as grade for CGPA between 2.51-3.25 improve on post-test (60.0%) than (30.0%) for pre-test. Meanwhile, the number of students with CGPA below than 2.5 decrease from 21 students to 10 students (36.7%). This is an indirect impact of the Leadership Transformation Programme on off-campus students' academic achievement.

6   CONCLUSION

All in all, the findings show that all the variables are inter-related. The first variable, relationship with the Creator, may not have shown a significant increase but the first variable is the foundation for all the other variables (i.e., self-management, social relationship with housemates and housekeeping management and upkeep) which are actually the practical aspects of one having a strong bond with the Creator. Therefore, although the finding for the first variable showed that the bond was already strong, it was not really translated in the off-campus students actions. This means that in terms of knowledge, the respondents had strong awareness, but in terms of practice, how the students managed themselves, managed their social relationships with their housemates and managed their rented houses were still lacking. After the intervention programme, the results after the post-test for all the variables increased. This shows that the respondents' knowledge and practice are now balanced. Their strong bond with their Creator is now demonstrated in their actions.

This programme has proven that developing social intelligence is possible; but it is incomplete without the integration of spiritual intelligence, which develops a strong sense

responsibility as a leader in managing oneself as well as developing good social connection or relationship with others including one's environment. The development of social intelligence without spiritual intelligence as its foundation will cause the education process to be void of guidance and subsequently, lead to the failure of developing a sense of responsibility among human beings (Mohd Janib, 2001; Hamdan & Najmuddin, 2013).

The findings of this study indicate that the off-campus students who were selected for this study fortunately already had a strong belief in God Al-Mighty. Nevertheless, after following the programme, there was still a slight increase in this variable but due to their already strong connection with the Creator, the difference shown was not that significant. This finding was consistent with a study conducted by Muhammad Afzamiman Aripin (2018). He has developed Training Module for instructor in prison using holistic approach to integrate the value believing in God. These findings shows that Malaysian people will never isolate themselves from sense of having connection with God in their life. This unique quality of Malaysian will always remain high as this value has been set up as the first principle in National Principles of Malaysia (Muhammad Afzamiman Aripin, 2018). .

However, there were significant improvements and changes in the other three variables assessed namely the transformation of self-leadership, the transformation of social leadership (housemates) and the transformation of environment leadership (housekeeping management and upkeep). Therefore, the implementation of the Leadership Transformation Programme among off-campus students has helped them to make a stronger connection between the value of belief in God (spiritual intelligence) with the exercise of responsibility as a leader to oneself, to others and to their environment practically. According to Rohana et al., (2013), a holistic self-transformation process requires the awareness of the purpose of life as a slave to Creator by strengthening their faith using integrated knowledge development approaches and then exercise of responsibility as a caliph that develop positive change continuously to oneself, others and environment where they live. In another words, it is our responsibility to rearrange our life according to Allah's command as a proof of our faith and gratitude to Allah (Wan Mohd Nor, 2005)

Therefore, the researcher recommends that this programme to be continually implemented in future in Universiti Malaysia Pahang to develop better individuals, regardless if they are on or off-campus students. This will create future engineers and technologists who not only have strong bonds with the Creator as stated in UMP core values but also have stronger sense of responsibility as a leader to lead themselves, society and environment towards goodness. Moreover, the implementation of the Leadership Transformation Programme for off-campus students will also make their life experiences as university students more meaningful. They will feel that even as off-campus students, they are not neglected or left behind by the university management system. Therefore, hopefully this programme will also contribute in developing a more holistic and comprehensive university students' management system in future.

7   ACKNOWLEDGEMENTS

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