

ECONOMIC WELFARE THROUGH SPIRITUAL WELFARE (Noble Leaders as Corporate Competitiveness)

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INTRODUCTION

One of the greatest challenges in business world is to develop leaders that can build competitive corporate culture to cope with the increasingly tougher business competition. Without excellent leaders, business simply cannot grow well in short-term dimension i.e. profitability and its long-term dimension i.e. sustainability.¹

Indonesians face the same challenge. Many good business organizations lack excellent business leaders. For big corporations, this problem is often solved by hiring expatriates, whose presence indeed provide fresh perspectives to the management and local business leaders.² The problem is also found in public institutions. In the last decade we witness how civil servants, parliament members and leaders of public institutions betray the trust granted to them by their constituents and society. If we check the corruption index published by Transparency International, Indonesia ranks poorly.³ In other words, both private and public sectors in Indonesia face the problem of leadership and hence, the urgency of developing excellent leaders.

Human being as social being has to interact with other human being as well as his natural environment. The harmonious relation between human being and nature can make sustainable peaceful life and welfare. Unfortunately, modernization which is going on recently in many cases ignores the interdependence relationship so that the relation between human being and universe become more disharmonious. Still modern people try to release the interdependence with the universe. They even naively place themselves as superior entity to the nature. The consequence is that they feel to have full authority to exploit the nature continuously, on behalf of the economic development, technology progress, or other pragmatic reasons. This is serious threat for the sustainability of human life. Unfortunately, the threat for human life in the long run is still not recognized or maybe purposely denied by many people, defeated by personal pragmatic interest or on behalf of a certain group.

BUDDHIST VIEW ON BUSINESS:

Likewise the interdependence law in Buddhism, Ecology is one branch of science which studies the interrelation of living beings and the nature (environment).⁴ While the

¹ “Leadership development” is one of urgent matters in business world nowadays. Rapid business development requires excellent leaders and teams, not only in terms of technical and managerial competence but in terms of values and character; hence the popular statement “delivering the number but also the value”. Many leadership development institutes emerge to respond to the needs.

² See, for example, *Human Capital*. 36, March 2007, with its focus report on “Dicari! Pengganti ‘Kaum Ekspat’ (*Wanted: Replacement for Expats*).

³ Transparency International, Indonesia’s score in CPI 2009 is 2.8. This score can mean that Indonesia is still vulnerable to the practices of corruption by business acts and government officials. The score indicates that efforts to eliminate corruption practices are far from over dan government commitment to good governance is quite questionable.

⁴ Buddhist view on ecology has similarity with a new theory on so called “Deep ecology” by Arne Naess, Norwegian philosopher in 1970’s, who introduced new terms in the early seventies:

Economic and Strategic Management see that to make each business organization sustainable, it becomes very relevant for all business to watch and anticipate the continuously changing business environment in order to sustain their business. In this regard, Strategic management view has same understanding as Buddhist view, in the sense that business and its environment are interdependent.

Recently there is interesting tendency, where business is not only seen from strategic management perspective, but beyond that. There is new tendency in business community where their leaders apply spirituality at work. Gay Hendricks and Kate Ludeman have conducted a comprehensive research in 2002 that reveals profit making and doing good deeds are not mutually exclusive⁵. Such findings were also found by Jim Collins⁶.

If western economics teaches us on material welfare (profit maximization) and moral aspect (business ethics or attitude) to certain level, Buddhist view on economy stresses business ethics does not only include material and moral dimensions but also mind development management. It means doing business is actually not different from observing *sila* (precepts) and practicing mindfulness at work for their people.

The Principles of Buddhist Economics:

Samyutta-Nikaya emphasizes that there are three guiding principles that must be observed by lay disciples in doing business:

- a. The way **to earn** the wealth: in Buddhist view the process to earn money matters.
- b. The way **to use** the wealth: it has to give benefit not only to ourselves but also to other people;
- c. **The attitude** to the wealth: we must not develop greediness and does not cling to it, and not be proud when rich and depressed when poor.

Therefore to become rich is not wrong let alone evil. Instead right livelihood (*Samma-ajiva*) is one of the noble paths to liberation. As what we know, the right livelihood is one factor in Noble eightfold path, or classified as category of *sila* (precepts). In general right livelihood means we must do business with integrity, commitment to humanity and not to make other beings suffer.

In Buddhism there are several kinds of business that are prohibited. According to Anguttara-Nikaya there are five kinds of prohibited trading:

1. The trade of weapon
2. The trade of live things (keep the animal for being slaughtered, etc)
3. The trade of meat (slaughter, sell in the market, hunter, fisherman)⁷
4. The trade of alcoholic drink

1. Shallow ecology: which is anthropocentric or human centered. It views humans as above & outside of nature, human being as the source of value and ascribes only instrumental;

2. Deep ecology: it does not separate humans from natural environment nor does it separate anything else from it. It does not see the world as a collection of isolated objects but rather as a network of phenomena that are fundamentally interconnected and interdependent. Deep ecology recognizes the intrinsic values of all living beings and views humans as just a particular strand in the web of life. Ultimately ecological awareness is Spiritual awareness. Fritjof said that the new Worldview is ecological worldview (Holistic worldview, see note below) that is grounded, ultimately, in a spiritual awareness.

(Fritjof Capra, *The Tao of Physics*, the 25th anniversary edition (1999), p. 326-7).

⁵ See Gay Hendricks & Kate Ludeman, *The Corporate Mystic : Sukses berbisnis dengan hati* (2003)

⁶ Jim Collins, *Good to Great* (2001), page 17-38: has done a very comprehensive research from 1965 – 1995 in 1435 big companies included in Fortune 500 (i.e. Good Companies) and found that 11 companies were chosen as Great companies among the 1435 big companies. Those companies were interestingly led by CEO whose profiles are a blend of professionalism as well as humility despite their materialistic and individualistic culture background

⁷ Majjhima-nikaya I, 369-371, stipulates particularly from consumers perspective that there are three kinds of meat that are harmful to be consumed: we see when the animal is slaughtered, we hear the scream of animal when the slaughtered, it is expected that the killing is for us.

5. The trade of poison

Buddhist concept on Wealth

Wealth in Sanskrit can be translated into Artha, which means things, money, wealth, etc., in Pāli the word *attha* is almost near in meaning to the word *artha*. But that word in Pāli has several meanings. One of them is “something we got”, that is the welfare, physically (mean: the wealth) and spiritually (supreme arahantship). Besides, the word *attha* also means success. Success has two meanings, they are: success concerning to the economic aspect or material and success in *uttamattha* or the supreme success of one’s soul, after doing the practice and meditation, to realize the *Nibbana*⁸.

Wealth according to the Buddhism can be different from the ordinary understanding because there are two aspects (worldly and spiritually) which are not mutually exclusive. Therefore according to Buddhism, wealth is not evil. As mentioned above, what matters is how to earn it, how to use it and how is our mental attitude to it. Wealth although it is earned in a right way, and used for the interest of oneself as well as other beings, but if it is pursued with insatiable greed, it won’t be right according to Buddhism because it spiritually may harm himself.

If western economics teaches us on material welfare (profit maximization) and moral aspect (business ethics or attitude) to certain level, Buddhist view on economy stresses business ethics does not only include material and moral dimensions but also mind development. It means doing business is actually not different from observing *sila* (precepts) and practicing mindfulness at work for their people.

BUILDING A SPIRITUAL COMPANY (A Case study):

In this precious occasion, I would like to share my reflection on leadership development in the business organization that I lead i.e. GarudaFood and Tudung Group.

The Contemporary Opportunity & Challenge of Business Sector:

In the last decade we witness interesting development in the world of business. Business environment becomes more attractive to more people in the society. In Indonesia nowadays young people – especially university graduates – consider careers in business as an equally prestigious career path to that of public sector.

Given this development, business sector has greater opportunity to contribute to the betterment of larger Indonesian society and beyond. However, this opportunity must be followed up by a fundamental rethinking of our concept on the relation between business world and greater reality such as society, nation and humanity at large.

If business world is dominated by those who think the sole interest of business organization is only to maximize its profitability in the shortest time period, they will be inclined to take actions that might jeopardize the interests of stakeholders that do not create direct benefit to profit maximization processes. On the other hand, if those involved in business develop more comprehensive, inclusive and holistic ways of thinking, they will seriously take into account the interests of those affected by their actions. It is in this context, we propose our approach of “spiritual company” in designing and running business in this challenging contemporary society.

Fundamental Understanding:

⁸ Y.M. Bikkhu Suguno, Pandangan Agama Buddha tentang Ekonomi

According to Jim Collins, the real success of a business cannot be derived only from a short-term profitability, but from whether it can last or not.⁹ This can be the criterion to separate business founded with good intention i.e. for long-term purpose and that founded with the hit-and-run intention. On the basis of this understanding, we can define a highly competitive company as a company that can assure a healthy sustainable growth by relying on its positive cultural values so that the company's growth can benefit its stakeholders. In this perspective, those outside business but might be affected by business decisions are deemed within the responsibility of the business¹⁰.

Having a healthy profitability is a basic moral obligation for any business entity. In the language of Milton Friedman, it is the *raison d'être* of a corporation. Only when a business entity can secure healthy profitability, it can secure its existence and growth. Profitability is the fuel of growth for a business entity. Thus, keeping a business growing has a clear moral dimension i.e. responsibility to those dependent on it. When it grows, it also provides rooms to grow for stakeholders. This is the implication of an approach that perceives a business success from both short-term (profitability) and long-term (sustainability) dimensions.

When we talk about profit, the question is usually about the limit of it. What is considered as decent profit? What is perceived as fair profit? The question is crucial as it is related to the possible sustainability of the business and also to fair burden that we put on our customers. In other words, the notion of 'profit' already contains an inherent tension that will crucial role in defining a business. If profit is perceived only from its role in making a business growing in terms of capital growth, then everybody wants a much profit as possible. However, there are some factors that can help in determining the so-called decency of profit: the industry trend in which a business is the position of business in the competition landscape in the industry, or the balance that needs to be kept in terms of stakeholders of the business. In other words, there is no one easy answer for this question.

As described above, 'wealth' in Pāli is called 'Attha'. 'Attha' always has two dimensions: material or mundane progress and eternal progress. Thus, there is a balance in the terminology. In English, the word '**wealth**' originates from the word '**welth**', which means 'to be better'. Thus, the original meaning of wealth is far from what we understand nowadays. To say whether 'wealth accumulation' is decent or not, will be determined by the spiritual quality of the related business leader. Fundamentally, it takes wise leaders to decide it.

In other words, again we can say that "being rich is not an evil" as long as it fulfills three things: (1) the process we gain the wealth (right spiritually, morally, ethically and legally); (2) the way we use our wealth (not only for ourselves); and (3) our attitude towards our wealth i.e. we are not greedy and not attached to it.

Facing the Challenges by the Philosophy of "Interdependent Co-Arising"

The view of business that we have elaborated so far fit with the philosophy of the company that I manage i.e. the philosophy of "interdependent co-arising".¹¹ The principle "interdependent co-arising" can be understood as a view that all aspects of phenomena are interdependent in positive way. There are many dimensions of this view, especially on the

⁹ James C. Collins & Jerry Porras, *opcit.*

¹⁰ Stakeholder approach can be seen in various forms; in marketing, for example, customers' voices are now really taken for granted. Some businesses even ask customers to provide substantial feedback and input to be used in the corporate business strategy. The same thing happens to the tendency to manage suppliers where the raw material come from or the previous processes of value creation take place.

¹¹ The complete mission statement of Tudung Putra Putri Jaya (or known as "Tudung Group") is "We are a transformation making company that creates value to society based on **interdependent co-arising**"

relation between human beings and between human and environment. Briefly speaking, in this life human being must be able to see interdependence and interconnectedness between him and all phenomena existing outside him. For us to capture this idea clearly, Thich Nhat Hanh provides a more “spectacular” illustration in an example: “If you are a poet, you will see clearly that there is a cloud floating in this sheet of paper.”

How can it be? The cloud actually has important role for the existence of a piece of paper. Without cloud, then that piece of paper never exist. This is so as sometime the cloud will become rain. Rain is required for the growth of trees that are the source of pulp. Pulp is the raw material for paper. If we see more deeply, we can see that besides rain, sun with its light also exists in the piece of paper as without sun the trees will never grow and water cannot evaporate into cloud. Thus, paper and sun are actually interdependent. If continue looking deeply, we can even see a logger. He has a wife who prepares his lunch consisting of rice and other kinds of foods. When we talk about rice, then it will involve rice farmers or peasants, factories, tractors or buffaloes used to cultivate the soil, so on and so forth. Thus, from the existence of a table we can capture the existence of the world, even the content of the universe. All elements exist in the table in an inseparable unity¹²

I apply this principle in my life and work. In the speech on GarudaFood 16th Birthday (2006), I stated that the success of GarudaFood actually can be seen as partly due to the merit of the CEO driver’s parent-in-law. This is a practical example of the application of interbeing or inter-are principle, which is very admirable and helpful in looking at life. When we view our lives by using this principle, we feel that we are only a small part of natural phenomena. Our existence will never exist without the existence of nature as well as procreative and harmonious cooperative with nature.

This principle shows that at last business world cannot separate itself from a larger environment, that to succeed in long-term in business, business actors must care and nurture its stakeholders. Awareness of the principle of interdependency must exist and operate the center of consciousness in any business organization and actor. This awareness can be served as the foundational framework as well as effective, strong and fertile platform for any good approach in business world such as customer satisfaction and intimacy, corporate social responsibility, long-term benefit company, employee stock option, various forms of partnership, stakeholders approach, and corporate sustainability as corporate strategy.

Fundamental Orientation for Business: Becoming A “Spiritual Company”

This fundamental understanding brings us deeper than ethical approach in business. Current approach such as corporate social responsibility still tends to view business as an independent and separate entity from society and humanity. When we adopt the approach of interdependent co-arising where we essentially admit that there is fundamental and positive interdependence between all aspects of life, then we admit that business organization as well as any entity in the world is by nature inseparable from the fabric of the deepest reality.

When this consciousness becomes operational in business organization leader, then his decisions and actions will flow from it. From this point, we can hope that actions and steps taken by the leader through proper organizational instruments and structure will create good impact on the welfare of stakeholders i.e. society at large, humanity and all sentient beings.

This approach, while being applied to business practitioners in this case, is a spiritual approach.¹³ It departs from a fundamental awareness that all that exists has divine origin, in

¹² Summed up from Thich Nhat Hanh, *Peace is Every Step* (1991), Bantam Books, p. 95-6.

¹³ See Danah Zohar and Ian Marshall, *Spiritual Capital*, London: Bloomsbury, 2005. See also Ary Ginanjar Agustian, *Spiritual Company*, Jakarta: Arga Publishing, 2010.

God. Human being, as the paramount of creation, is a spiritual being. In other words, a spiritual approach perceives human phenomena from its most fundamental nature i.e. as spiritual reality. Thus, in this approach everything will be perceived as part of sanctity. The essential implication of this approach is inclusive viewpoint. The approach does not focus on how not to violate boundaries but to put forward the welfare of all sentient beings. “Natural environment” is an organic part of the whole and not merely as one of the stakeholders.¹⁴

This holistic approach is defined in the Tudung Group ‘Founders’ Spirit’, which is the crystallization of the reflections of Tudung Group founders. The statement is “Success is born through honesty, persistence and commitment in the light of constant prayer”. In this statement, prayer has essential prayer in the process of achieving success. The Founders’ Spirit combines the firmness of faith with human efforts – integration between *ora* and *labora*, prayer and work, between the total surrender to God and the persistency of human efforts. Business and work is service to fellow human beings when undertaken in the spirit of service. In addition to Founders’ Spirit, statements in Tudung Corporate Philosophy, especially in “Human Values” part, contains explicit statements of this orientation - ”The duty is God” and ”That Work is worship”.¹⁵

This philosophy has been implemented in Tudung Group in the idea of “spiritual company”. In our understanding, “spiritual company” is a business organization run on the basis of awareness that human nature is spiritual being. As spiritual being, human being must distinguish himself from other creatures on the basis of spiritual capacity. This concept is quite different from other concepts of human being such as human being as material creature or even human being as social creature. As spiritual being, his typical characteristics are (1) his awareness of his nature as God’s creature; and (2) his capacity to manage inner life that includes his consciousness, thought, wills, perception and feelings.

Ideally, as a spiritual being, Tudung noble people work on the basis of self-understanding. First of all, Tudung people must have a profound and fundamental awareness that every individual is unique; everybody is called in his unique life process and work. In other words, nothing is a waste in his life. Due to this awareness, it is expected that he is able to view and appreciate the meaning of his work.

This approach is the source of the concept of human being in Tudung Group. To encourage proper mental attitude and behavior in line with the fundamental philosophy of the company, Tudung Group perceives its people and “Noble People”. This naming is undertaken deliberately on the understanding that affirmation will encourage favorable actions. “Noble People” is defined as a person who has Piety as well as Competence. Further, this basic definition is operationalized in “Tudung Basic Mentality”.

Tudung Basic Mentality and Tudung Leader Traits¹⁶

As a “spiritual company”, the departure point of Tudung human or people development must begin with the cultivation and management of mind, and not merely behavior. In practice, what exist in mind will manifest in one’s behavior. Tudung Basic Mentality is the operational *foundation* of Corporate Core Values. What will be measured is its manifestation. In Tudung leaders, some aspects will be emphasized to increase leadership

¹⁴ This is in line with the concept of “deep ecology” introduced by Arne Naess (1912-2009), as the opposite and correction of the concept of “shallow ecology” generally adopted by Western civilization. Arne Naess very much emphasizes changes of lifestyle as he sees that the current ecological crisis has its root cause in the behavior of modern man, especially in the excessive consumption and production pattern. All kinds of modern technology tend to be destructive – directly and indirectly – to natural environment. Consequently, according to Naess, for the earth to be sustainable, there must radical change in the way human being view the nature: from nature as an object to nature as a partner.

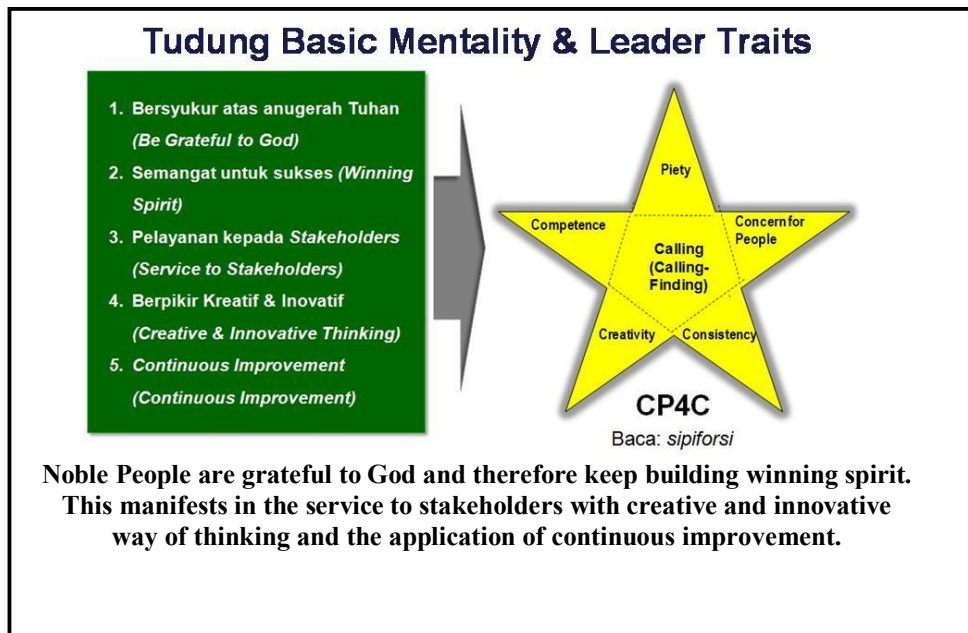
¹⁵ Tudung Way Handbook, Jakarta: Tudung Putra Putri Jaya, 2010. Printed for internal circulation. .

¹⁶ The source is Tudung Way Handbook, published by Tudung Putra Putri Jaya, 2010, for internal circulation.

qualities as they are closely related to the role of leaders in organization, especially in the context of Tudung Group business organization nowadays.

Tudung Basic Mentality

Basic Mentality is the operationalization of Corporate Core Values in the form of a set of mentalities or thoughts that must be cultivated by Tudung employees. In its elaboration, Basic Mentality has been detailed in kinds of expected behaviors. In practice, Tudung Basic Mentality will be given “legs to walk” in the system and organization mechanism.



First, “Be Grateful to God” as a universal statement of human being that has spiritual intelligence, each individual is grateful to God in life. This fundamental attitude is the departure point of other attitudes. As spiritual being, Tudung people first of all perceive their lives with gratitude. It is a privilege that he or she is a human being, a being that has freedom or free will to choose and self-consciousness that allows him or her to do self-transformation. This awareness distinguishes them from other creatures or beings and at the same time imbues him with obligation as well opportunity to perfect the world in which he or she lives and works.

The first mentality, which is a positive self-disposition, as we have mentioned, gives results to the second mentality, “Winning Spirit”. Thus, as he or she holds a view that he or she is God’s gift in the world then he must have spirit to work for achieving success. This also means that each noble person has the right and obligation for success. As a being that has privilege in the world, while success is his right, it is not automatically given as a free gift. He must put effort and hard work to get it. It requires endurance, persistence and consistency.

First and second mentality, whose scope is more on personal life with some social nuances, has more explicit social expression in the third attitude, “Service to Stakeholders” that is an attitude to serve all of our stakeholders. In the bottom of this mentality, there is a presupposition that the success of our stakeholders is the prerequisite of our true success. This correlates perfectly with the principle of Interdependent Co-Arising. And since our stakeholders are of different layers of reality – from those related to us through our business process and those whose existence are not directly related to our business.

Meanwhile the next attitude, which must exist to help actualizing the third attitude, is the fourth mentality “Creative and Innovative Thinking” and the fifth mentality, “Continuous Improvement”. Thus, we can expect that our service to stakeholders is always good as we do continuous improvement based on creativity and innovation. Without this orientation, service to stakeholders can exist but only marginal. Orientation to continuous improvement is the manifestation of true service mentality that there is always something better than from what we currently have already achieved. More fundamental, this orientation presupposes another fundamental prerequisite on the part of the individual i.e. beginner’s mind¹⁷, namely a fundamental openness based on view that reality always unfolds itself in a way which is possibly still unknown to each of us.

The Manifestation of Tudung Basic Mentality in Tudung Leaders

As drivers of positive change in an organization, leaders are naturally expected to internalize and do the way of thinking in Tudung Basic Mentality. When it is done consistently, then Basic Mentality will crystallize in the specific traits of Tudung leaders. In other words, when Tudung Basic Mentality is undertaken in the context of function and role of leaders in a dynamic organization like Tudung Group, then some traits will come to the surface out and become striking. This is called Tudung Leader Traits. Next is its brief elaboration.

First trait is **Piety**. We have seen that Tudung Basic Mentality advocated an individual to have fundamental attitude of gratitude for his life as God’s gift. This is the starting point for his self-transformation as a person in a “spiritual company”. When this awareness is cultivated and deepened then there arise strong and fundamental consciousness that his life is sacred and that he needs to develop actions and behavior that are in line with his sacred nature.

Second trait is **Calling-Finding**. Further, driven by his gratitude to God and his effort to grow more pious and virtuous life, he will be drawn more deeply into his own life by trying to understand his reason of existence (*raison d’etre*) in this world. Precisely as he perceives and believes that his life is the consequences of his previous *kamma* (actions). On the contrary, if an individual sees his life as bad fortune or even curse, he will in self-denial and consequently, will not be interested in understanding the purpose of his existence in the world.

Thus, as he sees that his life has a certain purpose, i.e. self transformation; he will be interested in formulating and then undertaking his mission in this world. He will develop proactive interest in more profound aspects of life, his connectedness with his life context and his sense of responsibility towards life itself. This interest towards more profound aspects of life is the distinguishing feature of leaders. When he develops this sense, he can energize and develop his team. His leadership will become more profound and not superficial, beyond instrumental and technical and therefore, authentic. His team will sense him as a sincere leader. With this influence, he can become transformational leader – a leader that is ready to help others to do self-transformation as well. Self-understanding is the fundamental condition of authentic leadership. Without profound self-understanding, self-transformation will be possible. Thus, in this sense leaders can become agents of social change i.e. by stimulating and helping others to do self-transformation.

The third trait is **Consistency**. This is imperative in all walks of life when one wants to achieve success. Without consistency, there will be no endurance, focus and achievement.

¹⁷ In his book “The Beginner’s Mind”, Shunryu Suzuki emphasizes the importance of beginners’s mind viz a viz the expert mind

Consistency is absolutely required to make achievement both in secular and spiritual endeavors. Related to consistency is integrity and the absence of internal contradiction e.g. between thought, talk, actions and deeds. This is what the popular phrase - “walk the talk” is all about. This is a big challenge in Indonesia as well as in any parts of the world.

The fourth trait is **Concern for People**. A leader must have heart for others. There is no such thing as a heartless leader. It is a contradiction in terms. Without heart, what exists is only somebody with position, with power to enforce something, but with not true followers. In other words, he is a **ruler** – somebody who rules and has commands on something and some group of people, but not influence on them. People can look and be obedient to him out of fear and perhaps, as they have no choice to go. Without the understanding of the nature of human being as spiritual being, a leader will act on transactional calculative and egocentric instrumental reason. On the contrary, when he can perceive himself in a positive interdependent relation, he will see others as blessing and opportunity of blessing as well.

Finally, we come to the fifth and sixth trait i.e. **Creativity** and **Competence**. To be able to find breakthrough and alternatives in understanding the complexity of life reality and in undertaking self-transformation as well as social transformation, one must have quite high degree of creativity and competence. Without this capacity, a leader will tend to become rigid and inflexible. In turn, this capacity requires somebody to be courageous and sincere when he needs to leave his comfort zone.

Without openness to new things, one cannot welcome change wholeheartedly. He will show minimal conformity but not embrace the change. He might even become resistance to change. At the same, his deep root into reality will make him firm and not confused with slight change happening in the organization.

Conclusion: Expected Objectives and Impacts of Spiritual Intelligence-based Organization

As we have seen, common paradigm tends to view business organization as having only minimal obligation. When we apply minimal ethical approach, the obligation of business organization is considered fulfilled when it can maintain its existence and growth as it is responsible to shareholders. But, with spiritual intelligence we can see spiritual approach goes far beyond the minimal. Spiritual approach cares about optimizing the welfare of all beings.

Tudung Group as a business organization put much effort to try operationalizing this approach by defining the Mission of the organization to be in line with the aim of spiritual company. The mission of Tudung Group is “We are a transformation making company that creates value to society based on interdependent co-arising”. ‘Transformation’ in the statement includes various levels or reality, from oneself to society. To be realistic, Tudung Group provides framework, system and means of transformation from the individual level to macro level, for example through partnership on the basis of Tudung business value chains.

To implement such a mission, we need leaders with the traits discussed above. We have seen that such leaders will have genuine interests in profound things including corporate core values and spiritual intelligence. Such leaders also realize that the challenges are far from easy but not tempted to take shortcut. This will require consistency, mental and physical endurance, and high integrity. This stands on the basis of profound awareness that they are noble, and sacred. This awareness will become the source of their capacities to implement the organizational mission.

When the organization struggles to implement the mission into its activities, the individuals in the organization also struggles to undergo self-transformation and help others to do self-transformation as well. When they return to their families and local communities,

they become agents of change in smaller contexts. In other words, through the organizational transformation with people and leaders who live the spiritual values, Tudung Group as a business organization can also help society to go in better direction, directly through business-related activities or indirectly through its employees that become agents of change in society.

To secure the development of spiritual company through its spiritual leaders, our company has established a conducive Human resource development system which is embedded with its people performance management system as well as its people career path management system.

We herewith would like to conclude that a business organization that is developed on the basis of spiritual approach where the awareness of positive interdependency becomes the fundamental principle is an important pillar in the nation building and human civilization. Impact and benefit of a good organization – in its cultural values as well as business success in growing itself – is bigger than the business itself such that it can bring benefit and welfare to all stakeholders. The existence of business itself will therefore create values to society and humanity.