

Development of Instrument and Transformation of Excellent Muslim through Love of Knowledge

Pembinaan Instrumen dan Transformasi Muslim Cemerlang melalui Cintakan Ilmu

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ABSTRACT

Love as a motivational factor is a driving force to excellence and transformation of human capital. Starting with the call to create a reading culture, it then developed into the generation of thoughtful culture which able to critically argues and analysis. The idea also need to be translated in the form of academical writing and disseminated to the general public so that ideas can be shared. Hence, the study reported in this paper was aimed at identifying the attributes of knowledge lover that can contribute towards excellence among Muslim youths in Malaysia. We were also interested in identifying the relationship between love of knowledge and excellence. For that reason, an instrument named as "Characteristics of Knowledge Lovers," "Excellent Muslim" and "Transformation of Human Capital through Love for Knowledge" was created. The instrument was designed in stages. First, we analysed existing theories and concepts. Second prominent academics and students were interviewed in order to construct items for the questionnaire. Third, rater reliability was performed by asking five experts in psychology to review the items. A pilot study was then conducted to test the validity and the reliability of the questionnaire items. It was found that all of the sub-constructs are positively correlated, with the grand mean of 0.70-0.96 (very high) with significant level of $p < 0.01$. In conclusion, the correlation between the sub-constructs are high. It is hoped that other researchers could apply the different stages of the development of the instrument in other fields.

Keywords: Love of knowledge; excellent Muslim; human capital transformation; instrument development; psychology of love

ABSTRAK

Cinta sebagai faktor motivasi menjadi penggerak kepada kecemerlangan dan transformasi modal insan. Bermula dengan gesaan mewujudkan budaya membaca, ia dikembangkan kepada penjanaaan budaya berfikir dan berhujah secara kritis dan analisis. Hasil fikiran juga perlu diterjemahkan dalam bentuk penulisan ilmiah dan disebar luaskan kepada masyarakat umum agar idea yang terjana dapat dikongsi bersama. Justeru, kajian ini bertujuan untuk mengenal pasti ciri-ciri cinta kepada ilmu yang mampu mempertingkatkan kecemerlangan dalam kalangan belia Islam di Malaysia, melihat perkaitan di antara cinta ilmu dan kecemerlangan, dan seterusnya membina instrumen yang dinamakan sebagai "Instrumen Ciri-ciri Pencinta Ilmu," "Ciri-ciri Muslim Cemerlang" dan "Transformasi Modal Insan melalui Cinta Ilmu." Langkah-langkah pembangunan instrumen cinta ilmu ini meliputi beberapa tahap bermula daripada analisis teori dan konsep, temu bual individu-individu cemerlang, pembinaan item soal selidik, pengesahan pakar dan kajian rintis bagi mendapatkan pengesahan dan pekali kebolehpercayaan. Pengesahan kandungan dan muka instrumen dilakukan oleh lima orang pakar dalam bidang psikologi dan pengajian teras. Dapatan kajian rintis menunjukkan semua sub-konstruk dengan min keseluruhan adalah berkorelasi positif dengan julat 0.70-0.96 (sangat tinggi) pada aras kesignifikanan, $p < 0.01$. Secara keseluruhan, korelasi yang tinggi antara semua sub-konstruk dengan min keseluruhan ini memberi petanda baik bagi kesahan sub-konstruk. Tahap-tahap pembentukan instrumen yang dijalankan dalam kajian ini dapat diguna pakai bagi bidang kajian lain yang berkaitan.

Kata kunci: Cinta ilmu; Muslim cemerlang; transformasi modal insan; pembinaan instrumen; psikologi cinta

INTRODUCTION

Knowledge is information; an understanding of worldly and matters of hereafter, outwardly otherworldly and others. Knowledge has become

essential topic in the world of Islamic thought. Indeed, knowledge is the element closely related to the justification of responsibility for determining the individual's responsibility (Muhammad, Indriaty & Ibrahim 2014; Muhammad & Indriaty 2016). In this

study, knowledge refers to meaningful and justified information in human life (al-Attas 2001) including the worldly and matters hereafter. Thus, love of knowledge refers to the determination of individuals in searching for and seeking true and meaningful knowledge to be appreciated and enriched. It is believed that love of knowledge has the capacity to create a knowledge culture that can boost excellence within the individual. Indirectly, this leads to a transformation of human capital which will be a catalyst for achieving excellence in the country.

Al-Quran contains more than 60 verses on love in various aspects of human psychology, for instances love toward Prophet pbuh (al-Imran: 31), true love and fake love (al-Baqarah:165), Allah's love for the true man (at-Taubah: 4 & 7), Allah grants the love and blessing to couples (al-Rum: 21), Allah's love for whom who puts the trust in Him (al-Imran: 159), Allah's love of people who do good deeds (al-Baqarah: 195), human love of earthly matter (al-Qiyamah: 20-21), excessive love for wealth (al-Fajr:19-20), miserly man and love of wealth (al-Adiyat: 6-8) and others (Mahmud 2000). Studies conducted by Syaidatun, Rezki, Mohd and Allawati (2014) found that there are more than 100 kinds of love; more than 70 verses in the Al-Quran that mentioned love and hatred; and more than 300 hadiths of Prophet pbuh about love and hatred.

Some of the Muslim scholars like al-Ghazali (1967; 2009) Ibnu Qayyim al Jawziyyah (1991) and HAMKA (1985) had long introduced the notion of 'love' from an Islamic perspective. However, at present there has been no effort among contemporary scholars to study "love" from a psychological stand point. The word "love" as understood among teenagers typically means romantic relationships between men and women because this is what they learnt from the media and writings from a Western perspective (Sternberg 1998, Sternberg & Weis 2006). A much more comprehensive exploration into the concept of love is needed; especially love of knowledge, to overcome this narrow and deficient definition of love (Ghulam 1999). Some of the attributes that should be explored is the element of curiosity (Bumpass 2009), competitive culture in the learning process (Sutantoputri 2012), and the notion of a knowledgeable and wisdom society (Qasem 2013).

In Muslim countries, a bundle of love of knowledge was spoken in the scope of the mass media and popular publications. More motivation experts, speakers and freelance missionaries spoke actively about concept of love through the writing

of popular books, speeches, lectures and forums in the mass media. The presence of these motivational experts, speakers and preachers, courses about family and community activities. Hence this phenomenon shows that Muslims are increasingly concerned and interested in the science of love and also practice the understanding of true love in their daily life. However, contrary to that fact, studies done about love in universities, especially in Malaysia were still small in number (Syaidatun Nazirah 2013; Syaidatun Nazirah, Rozmi & Fazilah 2014).

The concept of love underlying the love of knowledge is based on the virtue of excellence, solely to gain pleasure and blessings from Allah (Ibn Khaldun 1967). Love of knowledge is one of the essential elements in philosophy. The word philosophy itself comes from the Greek word; *philosophia* which means love for wisdom or love of knowledge (Coolman 2006). Love of knowledge based on love for Allah and Prophet Muhamad created excellent Islam scholars, for instance Imam al-Bukhari, Imam al-Shafi'i, Imam Malik, Imam Abu Hanifah, Imam Ahmad, Imam al-Ghazali and many others. It is also known to have led to the existence of outstanding scientific places around the world like Mecca, Medina, Egypt, Iraq, Turkey, India, China, Persia and others (Muhammad 1991). From those examples, it show that the Islamic scholar's life had been surround with the love of the knowledge atmosphere.

Thus, Zaini (2009) described the tradition of love to knowledge not outwardly manifest itself but it appear in society. Humans have to seek knowledge including scientific knowledge to organize social life and ensures continuing peace around world. Knowledge must be universal to give meaning to a human being (Mohd Yusof 2009). Knowledge is fundamental of the practice, guider and righter. There is no benefit of practice without knowledge. For instance, acts of worship are not merely mechanical in nature, but have to be perform will full consciousness. The mind and thebody should be at one in serving Allah. Reflection and contemplation are considered to be among the most virtuous types of worship (Muhammad Abd. Rauf 1991) In addition, knowledge needs to be constructed and shared through teaching, research, publications, and community service by excellent individuals or field experts.

However, despite the importance of knowledge, and the love that one must have for knowledge, the reverse seems true in reality. Studies conducted by the National Library showed quite an alarming trend in reading culture among Malaysians. On the average Malaysians only read two books a year (National

Library 1996-2005). The study also showed that Malaysians were knowledgeable but applied little of that knowledge to practice (Mohd Jailani 2009). For students in higher education institutions, the purpose of learning is merely as “springboard” to get jobs (Siti Nazilah, Katijah & Isma 2006). Social problems among the younger generation are also known to result from lack of knowledge (Azizi et al. 2012; Siti Raba’ah et al. 2013; Zaleha 2008; Zeenath 2005; Syaidatun, Nazneen & Hidayah 2016).

It is alarmingly that the culture of love to knowledge should produce the quality and excellent human capital in the society. This regard on the view of Islamic perspective toward human capital which the individual is the main source that contribute to the nation development through the features of trustworthy, honest, virtuous, energetic and civilized (Ruzman et al. 2014). Apart from that, academic excellence come forth through rigorous researches and academic writing (Kamaruzaman, Zaini & Siti 2009). Therefore, this paper focuses on the development of an instrument for love of knowledge as a first step toward exploring the issue surrounding “love,” in particular love of knowledge, excellent Muslims and transformation of human capital.

RESEARCH DESIGN

Qualitative and quantitative methods were used in this study. The aim was to identify the attributes of love of knowledge and features of excellent Muslims among Muslim youths in Malaysia and relating these to the transformation of human capital. A questionnaire or an instrument was designed for this purpose based on relevant aspects of love of knowledge and its contribution to individual excellence obtained from views expressed by Islamic scholars, verses from al- Qur’an, Sunnah and literatures on Islamic history. The questionnaire consisted of different parts relating to features of love of knowledge and features of excellent Muslim in relation to transformation of human capital. The development of the instrument therefore followed different stages from the literature search until validity testing, as will be further elaborated in the section that follows.

DEVELOPMENT OF INSTRUMENT

Five stages of instrument development were involved, which included the analysis of the theories and concept of love, knowledge and characteristics of excellent Muslim, interview transcripts of individuals with high

achievements (regarded as ‘excellent’ individuals in the study), construction of interview protocols items and first draft of the questionnaire instrument.

STAGE 1: ANALYSIS OF THE THEORY AND CONCEPTS

A literature review and analysis of theories and concepts gathered from the Quran and Hadiths, books, journal articles, paper work, published materials such as the newspaper were carried out. Content analysis of the texts was done by classifying the features according to the themes and concepts.

STAGE 2: THE CONSTRUCTION OF INTERVIEW PROTOCOLS

The interview protocols were developed based on the research objectives and categorized according to these components: A: Knowledge lover, B: Attributes/characteristics of Excellent Muslim, C: Human Capital Transformation, D: Excellent Muslim based on Islamic Perspective and E: Demographic Background. The informants were ‘excellent’ individuals who were requested to answer all the questions in the different components. The focus of the interviews were to obtain their understanding of the concept of love of knowledge, their practical applications of the concept (their practices) and their opinions on the study.

STAGE 3: ANALYSIS OF INTERVIEW TRANSCRIPTS

Data from the interviews were recorded and transcribed verbatim. The data obtained from the interviews were analyzed thematically to obtain respondents’ pertaining to love of knowledge and characteristics of excellent Muslims. The respondents were selected through purposive sampling method so that useful and information-rich cases could be obtained, as relevant to the specific objectives of the study. The respondents were also selected based on their ability to give feedback based on their knowledge and experience related to the topic of study. There were six series of interview sessions involving academics and excellent students namely Muhaya (Lasik and Eye Specialist), Mohamed Amin Embi (Director of the Centre of Teaching and Learning Technologies, Universiti Kebangsaan Malaysia), Sidek Baba (Professor of Institute of Education, International Islamic University Malaysia), Excellent SPM 2013 student, Ruwaidah binti Mohamad Saadon and students who won the UKM’s Royal Awards in 2013

and 2014, Nurshazweena Kamarudin and Nurul Iman Mohd Anuar Kamal respectively. All the interview sessions were executed in the year 2014.

STAGE 4: CONSTRUCTION OF QUESTIONNAIRE ITEM

Questionnaire items were designed according to constructs and sub-constructs (obtained from literature review and thematic analysis of interview feedback). Four main constructs were identified, namely Knowledge Lover, with love of Murabbi, love of Reading, Love of Writing, love of Thinking,

love of Truth and Justice, Intrinsic motivation and Extrinsic Motivation as sub-constructs. Part B on Excellent Muslim comprised of aspects of Worship, Character/ Ethics, Leadership and Time Management as sub-constructs. Part C was a component devoted to aspects of the Transformation of Human Capital with its sub-constructs including Shaping of Knowledge, Spirituality, Identity and Soft Skills/Generic. The last item which is Part D is Respondent's Demography. It consists of age, gender, status, type of Higher Learning Institution (IPT), level and years of study. Table 1 below shows the various constructs and sub-constructs.

TABLE 1. First draft of constructs, indicators, variables and rating

No.	Constructs	Indicators	Variables	Rating
1.	Knowledge Lover	a) Love of Murabbi b) Love of Reading c) Love of Writing d) Love for Discussion and Thinking e) Love of Truth and Justice f) Motivation (Intrinsic) g) Motivation (Extrinsic)	a) Respecting, Appreciating, Meeting. b) Scientific Reading, non-scientific reading, enrich knowledge, gain information . c) Sharing Knowledge, quality task, scientific writing. d) Attend knowledge events, join learning group, discussion, ask questions, listen to views. e) Considering the matter fairly, defend the truth and deny the fault,speak based on knowledge. f) Diligent and earnest, make effort to gain knowledge,explore knowledge. g) Getting advice, fun in studying, friends, family and lecturers encourage and assist in the acquisition of knowledge, contribute to society.	Strongly Disagree =1, Disagree = 2, Unsure = 3, Agree = 4, Strongly Agree = 5.
2.	Features of Excellent Muslim	a) Worship b) Personality/Morals c) Leadership Aspect d) Time Management	a) Obligatory and sunnah worships. b) Sincerity in Intention, down to earth, Fear of Allah etc. c) Responsible, Trustworthiness etc. d) Systematic, planned etc.	Strongly Disagree = 1, Disagree = 2, Unsure = 3, Agree = 4, Strongly Agree = 5.
3.	Transformation of Human Capital through Knowledge	a) Shaping of Knowledge b) Aspect of Spirituality c) Self-worth d) Soft Skill/Generic	a) Practices, Knowledge Culture. b) Moral, Personality. c) Physical, emotional and spiritual durability. d) Positive Thinking, open minded, creative, competitive, leadership	Strongly Disagree =1, Disagree = 2, Unsure = 3, Agree = 4, Strongly Agree = 5.
4.	Respondent Demography	a) Age b) Gender c) Status d) Higher Education Institution (IPT) e) Education Level f) Years of study g) Course	a) Rate of age b) Type of Gender c) Status d) Type of Higher Educatin Institution e) Education Level f) Year of study g) Type of Course	a) 17-20, 21-23, 24-26, 27-30, 31-33, others. b) Male/Female c) Single/Married d) Government/Private e) Certificate, Foundation/Matric, Diploma, Bachelor, Master, Doctorate. f) First, Second, Third and Fourth Year. g) Science Stream, Social Science, Medical, Law etc.

STAGE 5: FIRST DRAFT CONSTRUCTION OF QUESTIONNAIRE'S ITEM

The first draft of the instrument was produced based on review of selected literature and findings of the interviews. The first draft consisted of four parts. Section A: Features of Knowledge Lover, Section B: Features of Excellent Muslim, Section C: Transformation of Human Capital through love of knowledge and Section D: Respondent's Background.

VALIDATION OF INSTRUMENT

STEP 1: EXPERT REVIEW

Experts in the context of this study were lecturers from local universities who were experts in psychology, humanities and core studies. They were Suzanna Hoesni dan Mohamad Aminuddin Basir from The National Univeristy of Malaysia (UKM), Shukran Abd. Rahman from International Islamic Univeristy Malaysia (UIAM), Hazalizah Hamzah from Sultan Idris Education University (UPSI) and Adibah Sulaiman @ Mohamad from Islamic Science University of Malaysia (USIM). The objective was to get feedback regarding selection of concept, suitability of the questions, and wording. Experts were also asked to write a review and recommendations for improving the items in the questionnaire.

STEP 2: MODIFICATION OF ITEM

Following the review by the experts, some items were discarded and replaced. The experts found some items difficult for student respondents, redundant and irrelevant to the study. Certain concepts on love for knowledge were modified and grammatical errors were corrected.

STEP 3: PILOT STUDY

The pilot study was conducted on 300 students from three public and private universities. The objective of the pilot study is to obtain validity and reliability coefficient of the instrument. Students were asked to answer all parts of the questionnaire that was given. Questions for section A (Features of Knowledge Lover) and Question B (Features of Excellent Muslim) shows the daily practices of the respondents. While the students' answers for section C (Transformation

of Human Capital through Love of Knowledge) is a perception kind of question.

STEP 4: CALCULATION OF COEFFICIENT VALIDITY AND RELIABILITY

The table shows the result of Cronbach alpha's reliability after factor analysis was performed on Features of Knowledge Lover, Characteristics of Excellent Muslim and Transformation of Human Capital through the love of knowledge.

TABLE 2. Reliability of Sub-Constructs on Features of Knowledge Lover, Features of Excellent Muslim and Transformation of Human Capital

Sub-Constructs	Number of Items	Reliability Coefficient
Love of reading	4	0.712
Love of writing	3	0.653
Love of thinking and discussion	4	0.702
Love of truth and justice	6	0.815
Motivation (Intrinsic)	4	0.849
Motivation (Extrinsic)	7	0.813
Worship	5	0.784
Character	4	0.864
Leadership	11	0.895
Time management	5	0.868
Knowledge Culture	9	0.915
Self-worth	11	0.942

The table shows that the range of reliability for all constructs were located in between 0.65 to 0.94. Cronbach alpha for the overall characteristics of Knowledge Lover, Characteristics of Excellent Muslim and Transformation of Human Capital through love of knowledge, were 0.92 (28 items), 0.93 (25 items) and 0.96 (20 items), respectively. The results show that the instrument has high reliability.

STEP 5: FINAL STAGE OF INSTRUMENT DEVELOPMENT.

Final draft of the instrument was developed according to the findings of the pilot study and expert review. Final stage instrument includes items in Part A (Features of Knowledge Lover), part B (Characteristics of Excellent Muslim), part C (Transformation of Human Capital through the love of knowledge) and part D (Respondents background). Improvements to some items were made. Here is the table of the final stage on construction of constructs that have been used in the actual study.

TABLE 3. Final Draft of Constructs, Indicators, Variables, and Rating

No.	Constructs	Indicators	Variables	Rating
1.	Knowledge Lover	a) Love of Reading b) Love of Writing c) Love of Discussion and Thinking d) Love of Truth and Justice e) Love of Motivation (Intrinsic) f) Love of Motivation (Extrinsic)	a) Scientific Reading, non-scientific reading, enrich knowledge, gain information . b) Sharing Knowledge, quality task, scientific writing. c) Attend knowledgeable event, joined learning group, discussion, asking questions, listen to views. d) Considering the matter fairly, defend the truth and deny the fault, speak based on knowledge. e) Diligent and earnest, make effort to gain knowledge, explore knowledge. f) Getting advice, finding fun in studying, friends, family and lecturers encourage and assist in the acquisition of knowledge; contribute to society.	Strongly Disagree =1, Disagree = 2, Unsure = 3, Agree = 4, Strongly Agree = 5.
2.	Features of Excellent Muslim	a) Worship b) Personality c) Leadership Aspect d) Time Management	a) Obligatory and sunnah worship. b) Sincerity in Intention, down to earth, Fear of Allah etc. c) Responsible, Trustworthiness etc. d) Systematic, planned etc.	Strongly Disagree =1, Disagree = 2, Unsure = 3, Agree = 4, Strongly Agree = 5.
3.	Transformation of Human Capital through Knowledge	a) Culture of Knowledge b) Aspect of Spirituality c) Self-worth d) Soft Skill/ Generic	a) Practices, Knowledge Culture. b) Moral, personality. c) Durability of physical, emotional, and spiritual. d) Positive Thinking, Open minded, creative, competetive, leadership.	Strongly Disagree =1, Disagree = 2, Unsure = 3, Agree = 4, Strongly Agree = 5.
4.	Respondent Demography	a) Age b) Gender c) Status d) Higher Education Institution (IPT) e) Education Level f) Years of study g) Course	a) Rate of age b) Type of Gender c) Status d) Type of Higher Education Institution e) Education Level f) Year of study g) Type of Course	a) 17-20, 21-23, 24-26, 27-30, 31-33, Others b) Male/Female. c) Single/Married. d) Government/ Private. e) Certificate, Foundation/Matric, Diploma, Bachelor, Master, Doctorate. f) First, Second, Third and Fourth Year. g) Science Stream, Social Science, Medical, Law etc.

DISCUSSIONS

A high degree of correlation between all sub-cumulative gives a good indication of the sub-construct validity of the instruments. Referring to the findings of the above study, it can be noted the characteristics of the lover of knowledge has a close relationship with human capital transformation significantly from the aspect of knowledge and self-transformation. This is encouraging as one of the challenges of the nation is the ability to develop and enhance human capital that is able to compete in an increasingly challenging global world.

Consequently, the development of these instruments have contributed to the field of psychology of love in Malaysia (Syaidatun, Nazneen & Nur Hidayah 2017). Psychology of love in the West focus solely on the love and human relationship, which is contrast to the Islamic psychology of love. In Islam, the psychology of love is very vast in nature, because it covers the human and Godly relationships (Mohd & Syaidatun 2018), and acts of love such as towards knowledge, time, wealth and lifestyle (Syaidatun, Fazilah & Mohamad 2017).

These instruments also will be able to support the growth of culture of knowledge among the

Muslims. This is inline with the research done by Sulaiman, Jamsari and Nurliyana (2016) which discovered that balance knowledge, which integrates religious revealed knowledge (naqli) and modern rational ('aqli) knowledge, will show to the wise a clear concept of knowledge. One should be able to recognize the importance and relation between the elements of knowledge, intellect and religion because it will be able to guide him in conduct and practice, so as to understand his true role in religion, race and country.

The transformation of excellent Muslim through the love for knowledge has been particular interest to policy makers and the Government, the university, lecturers, student and the general public. The outcomes of the studies using these instruments are expected to guide the youths and the community, in particular the academia. The features of excellent muslim measured in this study consist of worship, personality, leadership and time management.

Findings of the study will be useful to the ministry and the authorities to develop and provide programs that can develop the culture for knowledge in Malaysia. In addition, this research will help enhance more innovation and nurture first class mentality among the people. Creating better intellectual atmosphere at the universities is possible through a well-established culture of love for knowledge and a more conducive academic climate. The study could shed light and help universities produce the necessary human capital and the ideal graduates who have the skills to think, argue, communicate in various contexts and from various perspectives, who have good and noble personality and are skilled at seeking and disseminating knowledge.

Love for knowledge is not only a concern for students but also lecturers. There is a need for lecturers who are knowledgeable and implements effective pedagogy that can strengthen strengthening the process of teaching and learning at the University important for producing the generation of students. Love for knowledge also has an influence on competency and students' self-efficacy. They are more talented and confident to go out to the community by having good leadership capability. The study is also expected to help produce Islamic scholars who are always love for knowledge and sincere in their academic pursuits (Syaidatun et al. 2015).

Most importantly, love for knowledge culture will be able to enrich the standard of living and quality of life. This is due to the fact that the lover of

knowledge are those who love to read and write, love for intellectual discourse and most importantly, love for truth and justice. The culture of love is global and trans-disciplinary, so is able to foster a spirit of volunteerism among the community members leading to a more harmonious society. Enhancing the love for knowledge culture could bring decrease the crimes rate in the society. Thus, study is also expected to contribute to public awareness regarding the importance of knowledge and culture in terms of human development and infrastructure development.

CONCLUSION

The results of the study fills the gap on identifying and exploring the concept of love involving love of knowledge. The study was succeeded in developing an instrument that measures an individual's love of knowledge in relation to the attributes of an excellent Muslim and transformation of human capital. The results of the study will go toward developing a model for love of knowledge through the knowledge culture and excellent Muslim. Referring to the findings of the above study, it can be stated that the characteristics of knowledge lovers have a close connection with excellence Muslim characteristics and thus contribute to the transformation of human capital significantly. This is encouraging as one of the challenges of the nation is the ability to develop and enhance human capital that is able to compete in an increasingly challenging global world. In this case, the love of knowledge is a factor that needs to be emphasized because of the relationship between knowledge and human transformation mentioned above. The awareness of the various characteristics of the love of knowledge and the importance of knowledge and its relation to the spiritual development aspects in line with the excellence intellectual characteristics of Muslims have shown a socially-conscious culture of existence among Muslim youths. It can act as a catalyst for human capital transformation that is desired.

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