

Keynote Paper:
**OBOR Cultural-link between the 5-Pillars of Islam in Malaysia and
the HK 5-S Principles & Practices**

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ABSTRACT

*Enroute OBOR, there is a vast population of Muslims, both in Asia, Middle-East and Africa, bearing in mind that **China has one of the largest Muslim population in the World**. This paper pioneers in proposing and developing a practical relationship between the 5-Pillars of Islamic Faith and the SIRIM 5-S Principles and Practice. The Five Pillars of Islam are five basic acts in Islam, considered mandatory by believers and are the foundation of Muslim life. They make up Muslim life, prayer, self purification, concern for the needy and the pilgrimage, and have been well established since Prophet Muhammad wrote the Book of Quran in 94AD. Over the past few centuries, the Japanese have formalised five important management techniques and name it as '5S' Practice. Through Prof. Ho's research in Japan in 1988, he has re-defined the name as the '5-S' and developed the world's first 5-S Audit Checklist. Since 1993, the proprietary 5-S Audit Checklist has been used for training and consultancy in no less than 10 countries with over 100,000 persons from around 8,000 organisations world-wide. It is the belief of the authors that, if the relationship between the Islamic Faith and the 5-S Principles and Practice can be established, it will greatly enhance the implementation of 5-S in the Islamic world. This exploratory paper is therefore attempting to establish this relationship. Interested academics and the Islamic community are invited to join hands to validate this relationship model for the Personal Quality and hence Organisational Development in the Islamic world*

Keywords: OBOR, Culture, 5-Pillars of Islamic Faith, SIRIM 5-S, relationship

1. Introduction

The Five Pillars of Islam (arkān al-Islām أركان الإسلام) are five basic acts in Islam, considered mandatory by believers and are the foundation of Muslim life. They are summarized in the famous hadith of Gabriel (Oxford, 2010).

They make up Muslim life, prayer, concern for the needy, self purification and the pilgrimage. They are:

- Shahadah: declaring there is no god except God, and Muhammad is God's Messenger
- Salat: ritual prayer five times a day
- Sawm: fasting and self-control during the blessed month of Ramadan
- Zakat: giving 2.5% of one's savings to the poor and needy
- Hajj: pilgrimage to Mecca at least once in a lifetime if he/she is able to

The 5-S is a first step towards TQM. Over the last century, the Japanese have formalised the technique and name it as the 5S (#) Practice (Osada, 1991). Prof. Sam Ho has improved and defined its terms in English and developed the world's first 5-S Audit Checklist in 1993. In 1998-2000, a US\$600,000 grant was given to train up 2,500 5-S Lead Auditors in Hong Kong. By now, over 100,000 people have been trained, with over 8,000 organisations, around half of which have been certified as the 5-S Registered Organisation.

As differentiated from the Japanese '5S', the one created in this paper is named as '5-S'.

2. '5-Pillars' of Islam

As defined by Wikipedia (http://en.wikipedia.org/wiki/Five_Pillars_of_Islam), the Five Pillars of Islam are:-

P-1: Faith (Shahada)

Shahada is a declaration of faith and trust that professes that there is only one God (Allah) and that Muhammad is God's messenger. It is a set statement normally recited in Arabic: *lā 'ilāha 'illā-llāhu muḥammadun rasūlu-llāh* (لَا إِلَهَ إِلَّا اللهُ مُحَمَّدٌ رَّسُولُ اللهِ) "There is no god but God (and) Muhammad is the messenger of God." It is essential to utter it to become a Muslim and to convert to Islam.

P-2: Prayer (Salat)

Salat (ṣalāh) is the Islamic prayer. Salat consists of five daily prayers according to the Sunna; the names are according to the prayer times: Fajr (dawn), Dhuhr (noon), 'Aṣr (afternoon), Maghrib (evening), and 'Ishā' (night). The Fajr prayer is performed before sunrise, Dhuhr is performed in the midday after the sun has surpassed its highest point, Asr is the evening prayer before sunset, Maghrib is the evening prayer after sunset and Isha is the night prayer. All of these prayers are recited while facing in the direction of the Kaaba in Mecca and forms an important aspect of the Muslim Ummah. Muslims must wash before prayer; this washing is called wudu ("purification"). The prayer is accompanied by a series of set positions including; bowing with hands on knees, standing, prostrating and sitting in a special position (not on the heels, nor on the buttocks). A Muslim may perform their prayer anywhere, such as in offices, universities, and fields. However, the mosque is the more preferable place for prayers because the mosque allows for fellowship.

P-3: Fasting (Sawm)

Muslims traditionally break their fasts in the month of Ramadan with dates (like those offered by this date seller in Kuwait City), as was the recorded practice (Sunnah) of Muhammad.

Three types of fasting (Siyam) are recognized by the Quran: Ritual fasting, fasting as compensation for repentance (both from sura Al-Baqara), and ascetic fasting (from Al-Ahzab).

Ritual fasting is an obligatory act during the month of Ramadan. Muslims must abstain from food and drink from dawn to dusk during this month, and are to be especially mindful of other sins. Fasting is necessary for every Muslim that has reached puberty (unless he/she suffers from a medical condition which prevents him/her from doing so).

The fast is meant to allow Muslims to seek nearness and to look for forgiveness from God, to express their gratitude to and dependence on him, atone for their past sins, and to remind them of the needy. During Ramadan, Muslims are also expected to put more effort into following the teachings of Islam by refraining from violence, anger, envy, greed, lust, profane language, gossip and to try to get along with fellow Muslims better. In addition, all obscene and irreligious sights and sounds are to be avoided.

Fasting during Ramadan is obligatory, but is forbidden for several groups for whom it would be very dangerous and excessively problematic. These include pre-pubescent children, those with a medical condition such as diabetes, elderly people, and pregnant or breastfeeding women. Observing fasts is not permitted for menstruating women. Other individuals for whom it is considered acceptable not to fast are those who are ill or traveling. Missing fasts usually must be made up for soon afterward, although the exact requirements vary according to circumstance.

P-4: Alms-giving (Zakāt)

Zakāt or alms-giving is the practice of charitable giving based on accumulated wealth. The word zakāt can be defined as purification and growth because it allows an individual to achieve balance and encourages new growth. The principle of knowing that all things belong to God is essential to purification and growth. Zakāt is obligatory for all Muslims who are able to do so. It is the personal responsibility of each Muslim

to ease the economic hardship of others and to strive towards eliminating inequality. Zakāt consists of spending a portion of one's wealth for the benefit of the poor or needy, like debtors or travelers. A Muslim may also donate more as an act of voluntary charity (sadaqah), rather than to achieve additional divine reward.

There are five principles that should be followed when giving the zakāt:

- The giver must declare to God his intention to give the zakāt.
- The zakāt must be paid on the day that it is due.
- After the offering, the payer must not exaggerate on spending his money more than usual means.
- Payment must be in kind. This means if one is wealthy then he or she needs to pay a portion of their income. If a person does not have much money, then they should compensate for it in different ways, such as good deeds and good behavior toward others.
- The zakāt must be distributed in the community from which it was taken.

P-5: Pilgrimage to Mecca (Hajj)

The Hajj is a pilgrimage that occurs during the Islamic month of Dhu al-Hijjah to the holy city of Mecca. Every able-bodied Muslim is obliged to make the pilgrimage to Mecca at least once in their life. When the pilgrim is around 10 km (6.2 mi) from Mecca, he/she must dress in Ihram clothing, which consists of two white sheets. Both men and women are required to make the pilgrimage to Mecca. After a Muslim makes the trip to Mecca, he/she is known as a hajj/hajja (one who made the pilgrimage to Mecca).[28] The main rituals of the Hajj include walking seven times around the Kaaba termed Tawaf, touching the Black Stone termed Istilam, traveling seven times between Mount Safa and Mount Marwah termed Sa'ye, and symbolically stoning the Devil in Mina termed Ramee.

The pilgrim, or the haji, is honoured in the Muslim community. Islamic teachers say that the Hajj should be an expression of devotion to God, not a means to gain social standing. The believer should be self-aware and examine their intentions in performing the pilgrimage. This should lead to constant striving for self-improvement. A pilgrimage made at any time other than the Hajj season is called an Umrah, and while not mandatory is strongly recommended. Also, they make a pilgrimage to the holy city of Jerusalem in their alms-giving feast.

3. '5-Pillars' of Management

Prof. Sam Ho was widely recognised as the one transplanting this useful quality technique to the western world. There are many examples of successful implementation of some principles of the 5-S, especially in the service sector organisations, such as fast-food restaurants, supermarkets, hotels, libraries, and leisure centres. In most Asian countries, the Japanese 5S has been promoted by their productivity organisations under the umbrella of the Asian Productivity Organisation in the early 80s but they all died down very quickly. With the benefits of hind-sight, the main reason for failure was the lack of systematic approach to its implementation.

Table 1: The 5-S in Summary

(* created by Prof. Sam Ho in 1993 as Quality Expert under the Asian Development Bank TQM project for Malaysia)

Japan 5S	SIRIM 5-S *	SIRIM 5-S in Malay **	五常法 *	50-pts. *	Typical Example * (from the 50-pts.)
<u>S</u> eiiri	<u>S</u> tructurise	<u>S</u> truktur	常組織	10	Throw away rubbish & return to store
<u>S</u> eiiton	<u>S</u> ystematise	<u>S</u> istematik	常整頓	10	30-second retrieval of a document
<u>S</u> eiiso	<u>S</u> anitise	<u>S</u> anitis	常清潔	5	Individual cleaning responsibility
<u>S</u> eiiketsu +	<u>S</u> tandardise	<u>S</u> tandard	常規範	15	Transparency of storage & Fool-proof
<u>S</u> hitsuksue	<u>S</u> elf-discipline	<u>S</u> entiasa disiplin-diri	常自律	10	Do 5-S daily & 5-S Audit

+ Original meaning 'Cleanliness', has been replaced with 'Standardise'.

** redefined by the authors in 2011 for Malay version.

Prof. Ho's first encounter with the 5S was when he was doing a research project for the Asian Productivity Organisation in Japan in 1987. Most of the 24 firms visited had implemented some sort of 5S activities. The idea was developed in 1993 when he was invited by the Asian Development Bank as the Quality Expert to the Malaysian Government. At the Standards and Industrial Research Institute of Malaysia (SIRIM), he was asked to develop a 5-year National Quality Plan for the country. After spending a month's time to analyse the industrial development of Malaysia, he came to the conclusion that the first step to their quality programmes should be the 5S. Then the Director General asked him to be their 5S Champion. Being an ISO 9000 Lead Auditor, he firmly believed that the best way to acquire a quality technique is to do auditing according to the technique. So, it came to his mind that he should develop the world's first "5-S[®] Checklist", which he now finds as the most powerful tool for learning the 5-S[®]. The registered 5-S is differentiated from the Japanese 5S (without Audit Checklist), by putting a hyphen between the '5' and 'S'. As such, thousands of organizations implemented 5-S successfully have considered the 5-S principles and practices as the '5-Pillars' of Management.

4. From the 5-S to TQM

Research by Ho (1995) has shown that the western world seldom recognises the significance of the 5-S practice although there are indications that some companies have included some aspects of the 5-S in their routines without being aware of its existence as a formalised technique. There are many examples of successful implementation of some principles of the 5-S, especially in the service sector organisations, such as fast-food restaurants, supermarkets, hotels, libraries, and leisure centres.

The difference between the Japanese and western approach lies mostly in the degree of employee involvement. The 5-S has become the way of doing businesses, not only to impress the customers but also to establish effective quality processes as prerequisites for good products and services. Through in-depth research in Hong Kong, Japan and the UK, the 5-S practice has been identified as the step number one for a TQM programme (Ho & Fung, 1994 & 95).

5. The 5-S Practice in Detail

Reference is made to the proprietary **5-S Audit Checklist (Appendix 1)** developed by Ho (1995). McGregor (1960) identified two human attitudes towards work. In his Theory X, he observed that humans dislike work and would like to get away from work if possible. On the contrary, in his Theory Y, he observed that humans actually like working and they work as hard as they can to achieve results. This is the case when people are motivated to do their work. Ouchi (1981) observed many successful Japanese and American firms and found out that people actually consider the organisation as part of their family. The staff in these companies devote so much energy and time to their work that one might think that it is their own business. This type of devotion to work pinpoints the essence of Ouchi's Theory Z. His research shows that it applies not only to the Japanese workers but also to the American counterparts.

In order to make a successful and painless transition from Theory X to Theory Y and then to Theory Z organisations should install some degree of discipline in the form of procedures and work instructions. Consequently, self-discipline can be developed. Ouchi has refined McGregor's theory, as he found out that self-discipline is important for organizational success. This theory in fact is not new. Philosophers in the past have already emphasized the importance of self-discipline. Here are some well-known quotations:

"Self-discipline and Self-confidence are twins. Without Self-discipline, there is no Self-confidence."
William Somerset Maugham (British Play-writer, 1874-1965)

"The Success of a person depends on his Self-confidence and Self-discipline." El Código Secreto (Greek Philosopher, 306 b.c.)

Unfortunately, the above philosophers and management gurus did not point out 'how' people can be trained to have self-discipline. The answer lies in **Table 1**. 5-S, when implemented properly, can develop the self-discipline of employees through the first 4-S, i.e, Structurise, Systematise, Sanitise and Standardise. Moreover, with the 50-point 5-S Audit Checklist developed (**App. 1**), Self-discipline can be assured.

6. The 5-P & 5-S Relationship Hypothesis

Table 2 shows the proposed relationship between the 5-Pillars of Islamic Faith and the 5-S Principles and Practices. One can see the direct relationship between the 5-P and 5-S, in particular when the typical examples are revealed. This is no coincidence, as the Islamic principles are aiming at Personal Quality development which is inline with the 5-S principles.

Table 2: The 5-P & 5-S Relationship in Summary

(* created by Prof. Sam Ho in 1993 as Quality Expert under the Asian Development Bank TQM project for Malaysia)

Islam '5-P'	Arabic	Japan 5S	SIRIM 5-S *	SIRIM 5-S in Malay **	50-pts. *	Typical Example related to 5-P
Faith	Shahada	<u>S</u> ei <u>r</u> i	<u>S</u> tructu <u>r</u> ise	<u>S</u> trukt <u>r</u>	10	1-is-Best: 1-God & 1-Messenger
Prayer	Salat	<u>S</u> ei <u>t</u> on	<u>S</u> ystematise	<u>S</u> istemati <u>k</u>	10	Name & Home: Mecca
Fasting	Sawm	<u>S</u> ei <u>s</u> o	<u>S</u> anitise	<u>S</u> aniti <u>s</u>	5	Individual cleaning responsibility
Alms-giving	Zakāt	<u>S</u> ei <u>k</u> etsu +	<u>S</u> tandardise	<u>S</u> tandard	15	Work Instruction: Alms-giving
Pilgrimage	Hajj	<u>S</u> hi <u>t</u> suke	<u>S</u> elf-discipline	<u>S</u> entiasa disiplin-diri	10	Do self-Audit: at the Holy City of Mecca

+ Original meaning 'Cleanliness', has been replaced with 'Standardise'.

** redefined by the authors in 2011 for Malay version.

The successful of 5-S implementation depends very much on the commitment of everyone in the organization. How can we ensure 'Total' commitment has always been a major concern of management. It is proposed here that once the above relationship is established, 5-P can drive 5-S and guarantee success. This is because when 5-S is implemented through the Islamic Faith, everyone in the organization have the heart and mind to excel in their work and achieve success. Hence organizational excellence can follow.

The objectives of practising 5-S are: Safety, Hygiene, Quality, Productivity & Image (or **S-H-Q-P-I**). It is pretty obvious that there is a very close parallel between '5-S' based Management Principles and Practices and the '5-P' based Islamic Principles and Practices. The Analogy is:-

'5-S' based Management Principles and Practices

5-S Pillars → 5 Principles → 5-S Objectives (S-H-Q-P-I)

'5-P' based Islamic Principles and Practices

5 Pillars → 5 Principles → 5 Islamic Objectives (S-H-Q-P-I)

7. Conclusion

This paper has pioneered in proposing and developing a practical relationship between the 5-Pillars of Islamic Faith and the SIRIM 5-S Principles and Practice. This paper is based on the belief of the authors that, if the relationship between the Islamic Faith and the 5-S Principles and Practice can be established, it will greatly enhance the implementation of 5-S in the Islamic world. This exploratory paper has therefore attempted to establish this relationship. With sound Islamic Faith argument and well-established SIRIM 5-S success stories, one can see the direct relationship between the '5-P' and '5-S'. Surely, more rigorous academic research needs to be conducted to validate this relationship. Interested academics and the Islamic community are invited to join hands to validate this relationship model for the Personal Quality and hence Organisational Development in the Islamic world enroute OBOR. It has most of the World's Muslim population, both in Asia, Middle-East and Africa, bearing in mind that China remains as the **top 5 Muslim countries** in the World.

App. 1: The SIRIM 5-S® Audit Checklist (ver.15; Jan 2018)

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5-S	What (every audit needs to be accompanied with a digital photo of around 1MB resolution, landscape, with date)	Where	How (/X)	Who	When
S-1: Structurise (<i>Struktur</i>)					
1.1	Throw away/return things which are not needed (>1-year)				
1.2	3-R: Reduce, Re-use, Re-cycle & paperless, etc.				
1.3	"Needed things" stored: low, medium & high usage				
1.4	Personal belongings kept to the minimum				
1.5	Treat defects, leakage, breakage and their causes				
1.6	One-is-best #1: Daily "Things-to-do" List				
1.7	One-is-best #2: one set of tools/stationery/1-page form				
1.8	One-is-best #3: one hour meeting (be concise)				
1.9	One-is-best #4: one stop service for customer				
1.10	One-is-best #5: one location for files, server & material				
S-2: Systematise (<i>Sistematik</i>)					
2.1	Everything has a clearly designated name & place				
2.2	Every place should have a 'responsible person' label				
2.3	Security on doors and cabinets and key management				
2.4	Functional placement for leaflets, tools and material				
2.5	Filing standards and control master list				
2.6	First in, first out arrangement (always left in, right out)				
2.7	Zoning, placement marks, signage and badges				
2.8	Neat notice boards (including zoning and labels)				
2.9	Easy-to-read notices (include expiry date)				
2.10	30-second retrieval of tools, document & parts				
S-3: Sanitise (<i>Sanitis</i>)					
3.1	Individual cleaning responsibility assigned				
3.2	Make cleaning and inspection easy (15cm above floor)				
3.3	Clean the places most people do not notice (anti-SARS)				
3.4	Cleaning inspections and correct minor problems				
3.5	Regular sparkling cleaning campaigns				
S-4: Standardise (<i>Standard</i>)					
4.1	Transparency (e.g.: minimize doors, covers & locks)				
4.2	Straight line and right-angle arrangements				
4.3	'Danger' warning, fire extinguisher & exit signs				
4.4	Dangerous goods, mechanical safety measures				
4.5	Workplace work instructions and 'passed' labels				
4.6	Electrical wiring neatness and switch labels				
4.7	Energy Conservation – Aircon temp. mark/switch				
4.8	Physical handling standards and instructions				
4.9	Colour & Visual Mgt. -- paper, files, containers, etc.				
4.10	5-S responsibility labels on floor plan or at site				
4.11	Food safety & prevent contamination/danger at source				
4.12	Safety Policy & Risk Assessment				
4.13	Fool-proofing (Poka-yoke) Practices				
4.14	Park-like environment (garden office/factory)				
4.15	The 5-S & OSH Museum (including photos before/after)				
S-5: Self-discipline (<i>Sentiasa disiplin-diri</i>)					
5.1	Execute individual 5-S responsibilities				
5.2	Wear suitable clothing/safety helmet/gloves/shoes/etc.				
5.3	Good communication & phone practices (magic-word)				
5.4	Do 5-minute 5-S Practice daily				
5.5	One day processing of job/tasks (see 1.6)				
5.6	Safety-box and practise dealing with emergencies				
5.7	Organisation Chart and Performance Indicators				
5.8	Design and follow the 5-S Manual				
5.9	Quarterly 5-S Audit and Improvements				
5.10	Seeing-is-believing and Keep It Short & Simple (KISS)				

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Authors’ Backgrounds



Prof. Samuel K. M. Ho (PhD in Mangt., FIQA, ISO9000 Lead Auditor, EQA Assessor) In 1987-88, he was awarded the Oshikawa Fellowship by the APO to do research in South East Asia and Japan. In 1993 he was invited as the first Quality Expert to the Malaysian Government by the Asian Development Bank for 6 months. As the guest editor for four international journals on quality management, he has over 120 publications (with a Google Scholar Citation Index > 1,200). Sam is the Director for the HK 5-S Campaign funded by the HKSARG for US\$600,000. Since 1993, he used the proprietary 5-S Checklist for training and consultancy in no less than 10 countries with over 50,000 persons from around 2,000 firms world-wide. As an ex-Research Fellow in 5-S at Cambridge, and Guest Speaker in L5S at Oxford, he is also Visiting Professor in TQM at Coventry & Paisley, RMIT, Linnaeus, HKU, CUHK, PKU & THU.



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