

# CONTRASTING ISLAMIC LEADERSHIP STYLES (AN EMPIRICAL STUDY OF MUSLIM MAJORITY AND MINORITY COUNTRIES)

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## ABSTRACT -

### keywords:

#### 1. INTRODUCTION

Islam is based on the principle of *tawheed* effectively leads humans to look into the concepts of man, universe, and religion from the Godly perspective. This, in turn, stresses the imperative of *amanah* (trust), *khalifah* (vicegerent), *ihtisab* (accountability), and *'ibadah* (worship). An understanding of, and subsequently upholding, these concepts in human life would induce humans to constantly observe sacred values such as *siddiq* (truthfulness), *ikhlas* (sincerity), *'adalah* (justice), *ukhuwwah* (brotherhood), and *mujahadah* (determination). Islamic leaders are players - imbued with such values are considered by Allah as the highest level of men- which literally refers to an *insanmuttaqun* (a pious individual), who fears and is mindful of Allah (s.w.t.) in all their actions. This forms the internal intensity of God-fearing individuals (*insanmuttaqun*) which considered as the driving forces for potentially ever challenging business environment.

Islam supplements the above human model with a governance framework infused with the same identified Islamic principle, concepts, and values. It includes several components currently de-emphasized by the "modern" management thought and system such as *shar'iah* compliance, *shuratic* (collective) decision making system, and *hisba*. These would effectively reinvigorate the previously practiced governance structure developed based on revelation. Thus leadership is a dynamic relationship based on mutual influence and common purpose between leaders and followers in which both are moved to higher levels of motivation and moral development as they affect reality with intended change (Rost, 1991; Beekun, 2006). Leadership in Islam is a trust (*amanah*). It represents a psychological contract between a leader and his/her followers that he/she will try his/her best to guide them, to protect them, and to treat them fairly and with justice (Ahmad, 2007). Generally Islamic leadership exists in the primary sources of Shari'ah (Qur'an and Sunnah). Islam demands that leaders pay attention to followers' needs, because it is a trusteeship of Allah, and a responsibility given from Him (Almighty Allah) to service mankind (Toor, 2007). The objective of Islamic leadership is to encourage to the Muslim followers to practice and develop the qualities of leadership, teamwork, partnership, consultation, and

joint planning making a better place and a better life for the Muslim Ummah.

Basically, Islamic leadership started from Prophet Adam to Prophet Mohammad (s.a.w) then Caliphs and Islamic Shufi's and scholars. Prophet Mohammad (s.a.w) is the best leader among the all Muslim scholars and previous prophets. His leadership style is the role model for the Muslim Ummah today. He showed the people the right path of human life as a true Muslim. His leadership was equal for all Muslim men and women. In addition, he showed the Muslim people how to respect women with equal rights. He was the leader for the peaceful life. During his time, he negotiated with other religions instead of making war. He showed people the light of Islamic life, which can bring peace in our daily lives and ensure heaven after dying with Iman. After the death of Prophet Mohammad (s.a.w.), four Khalifa's led the Muslim Ummah during Khalifa's time. They followed Prophet Mohammad (s.a.w.) leadership style, in which he has given command to the Khalifa's. The four main Khalifas are Khalifa Abu Bakr, Khalifa Umar, Khalifa Othman and Khalifa Ali. After Prophet Muhammad's (s.a.w.) death, Khalifa Abu became the Khalifa in Arab world. The first challenge he faced was from the people who had refused to pay Zakat and some false claimants of prophethood. He dealt with them strongly and all of those people were defeated. After Khalifa Abu Bakr's death, Umar, Radi-Allahuanhu, became the next Khalifa and he continued the war against the Persians because of the continuous troubles they were causing for the Muslim State. The Muslims fought the Battle of Namarraq against the Persians. The Muslims won this battle. Then Khalifa Othman and Ali time Muslim improved and spread to the rest of the world. After finishing Khalifa's time then came many Islamic scholars and Sufi's who contributed to and led the Muslim Ummah during their own time. There are also some academic scholars after caliphs, companion of Prophet and *tabei's* who the real leaders of the Muslim Ummah were; these are Imam Shafi, Imam Hanafi, Imam Maliki and Imam Hambli. There is the leader and scholar for the four Islamic sects (*Mazaheb*). They guided Muslim people in proper way according to the Quran and Sunnah (Hadith). Based on the above discussion, this study aims to compare the Islamic leadership approaches and principles between Islamic

majority and minority countries in Asia. The main objectives of this study are:

- To examine conformance or difference between Muslim majority and minority countries on Islamic leadership principles
- To measure conformance or difference between Muslim majority and minority countries on transformational leadership principles
- To find out conformance or difference between Muslim majority and minority countries on transactional leadership principles
- To identify conformance or difference between Muslim majority and minority countries on servant leadership principles

## 2. Literature Review

### *An Overview on Islamic Leadership*

The line of demarcation between leadership in Islam and that of the West lies in its religious, moral, and human roots. Religious and moral spirit (*Taqwa*) dominated the leadership of Prophet Mohammad (SAW) and that of the four Caliphs (Al-Buraey, 2006). From an Islamic perspective, the Islamic roots of leadership generally exist in the primary sources of *Shari'ah* (Qur'an and Sunnah). It is a concept whose principles are derivable from the doctrine of *Tawheed* as practiced by the Prophet (SAW) (Ahmad, 2007). Allah says in the Quran; "*He, it is Who has sent the Prophet (SAW) with guidance and the Deen of Truth so that it may become dominate over all other systems, however much of the mushrikeen may be averse to it*" (Surah At-Taubah, [9] 33 and Surah As-Saff, [61] 9). Leadership is the ability to see beyond assumed boundaries to come up with solutions or paths that few can visualize (Beekun and Badawi, 1999). The leader must then be visionary leader to lead an organization into success (Ahmad, 2009). This was exemplified by the Prophet (SAW) during one of the darkest times faced by Muslims at the time of preparing for the Battle of the Trench. Though, leader's vision is not typically divinely inspired but it can act like a magnet as it energizes, focuses and directs the efforts of his or her followers.

As with the West, leadership in Islam also serves as bridge used by leaders to influence their members' attitude and behaviours to achieving organizational objectives (Ali, 2007). Beekun and Badawi (1999) explained leadership in Islam as a process by which the leader seeks voluntary participation of followers in an effort to achieve the shared vision of the organization. He or she should communicate this vision to the followers with clarity acting like a coach, a mentor and a role model. A legitimate leadership is based on mutual agreement between the leader and the follower (McShane and Von Glinow, 2008). Thus, leaders should avoid forcing their followers to change except if their actions contradict the revealed sources of knowledge (Qur'an and Sunnah).

*"Let there be no compulsion in religion. Truth stands out from error; whoever rejects evils and believes in Allah has grasped the most*

*trustworthy handhold that never breaks and Allah hears and knows all things"* (Surah Al-Baqarah, [2] 256).

Leadership in Islam provides extra dimensions that positively reinforce the leadership process and result in a greater good for everyone involved in the process. It is trusteeship of Allah, a responsibility given from Him and a service to mankind (Toor, 2007). Leaders should seek happiness for the individual and society at large. They should persuade their followers to seek defined objectives enthusiastically (Mustafa, 1996). Hence, leadership should be seen as human factors that bind a group together and motivates it toward desired goals (Beekun & Badawi, 1999). Management activities such as planning, organizing and controlling are dormant cocoons until the leader triggers the power of motivation in people and guides them towards their goals. This view of leadership points to the difference between leading and managing (Ahmad, 2006). The manager administers while the leader innovates, the manager maintains while the leader develops, the manager relies on system while the leader relies on people, the manager counts on control while the leader counts on trust and finally, the manager does things right while the leader does the right thing. However, both are needed because an organization with good management, but poor leadership will preserve the status quo, but will not be able to advance to a higher level of performance. Also an organization that has an excellent leader without good management skills while aspiring for greater heights may crash precipitously along the way.

In Islam, leadership is a process of inspiring and coaching voluntary followers in an effort to achieve a clear and defined shared vision (Adnan, 2006). Hence, in Islam, a leader is not free to act as he or she chooses, nor must he submit to the wishes of any group, he or she must act only to implement Allah's laws on earth. Allah says, "*And We made them leaders guiding men by Our command and We sent inspiration to do good deeds, to establish regular prayers, and to practice regular charity; and they constantly served Us only*" (Surah Al-Anbiya', [21] 73).

Leadership in Islam centers on trust (*Amaanah*). It represents a psychological contract between leaders and their followers that they will try their best to guide, protect, and treat their followers justly (Ahmad, 2007). It revolves on doing good deeds for the sake of Allah, the Muslim community, and humankind. Al-Buraey (2006) stated that Islamic leadership assists the individual in attaining happiness in both worlds. Therefore, the function of leadership is to direct human resources properly in order to serve society in achieving happiness. The Prophet (SAW) said; "Every one of you is a caretaker and every caretaker shall be held responsible" (*Sahih Muslim*). However, the attainment of this responsibility has a link to individual's position or stage in the Islamic moral phases of leadership.

### **Moral based Islamic Leadership**

According to Al-Buraey (2006), Islamic leadership principles have similarity with conventional

leadership principles except religious matter, moral spirit, and human roots. Basically, Islamic leadership principles established during the Prophet's (SAW) and the four Caliphs' periods based upon the religious and moral spirit. Based on Islamic perspective, the Islamic root of leadership generally exists in the primary sources of *Shari'ah* (Qur'an and Sunnah) which are practicing since the beginning of the Muslims civilization (Ahmad and Ogunsoola, 2011). Islam religion identifies the four stages of moral bases Islamic leadership which are: *Iman* (faith in God), *Islam* (achievement of peace with God), *Taqwa* (fear of God), and *Ehsan* (love of God) (Beekun and Badawi, 1999; Ahmad, 2007). These four stages are discussed below in terms of how it affects a Muslim leader's behaviour.

#### *Iman*

One of the cores of Islamic moral character is *Iman* or faith in God. *Iman* implies belief in the Oneness of God and the prophet hood of Muhammad (saw). A leader with a strong *Iman* will consider himself and all his possessions as belonging to God. A leader with a firm *Iman* will not dodge responsibility for his actions, and will continually emphasize good deeds.

#### *Islam*

Islam is the second layer of the moral personality of an Islamic leader and followers. Islam means the achievement of peace with God, within oneself and with the creation of God, through willing submission to Him. As Maudoodi (1991) points out so well, "*Iman* is the seed and Islam is the fruition." Because of his or her *Iman*, a leader who practices Islam will never see himself as supreme. Ali Ibn Abu Talib's (ra) letter to Malik al-Ashtar an-Nukai, the new Governor of Egypt, stresses this point in the following manner: "*Malik, you must never forget that if you are a ruler over them, then the Caliph is a ruler over you, and God is the supreme Lord over the Caliph*".

#### *Taqwa*

*Taqwa* means fear of God. As pointed out by Maudoodi (1991), "the essence of *Taqwa* lies in an attitude of heart and mind rather than in an outward form." When imbued with *Taqwa*, a person's frame of mind—his thoughts, emotions and inclinations—will reflect Islam. *Taqwa* will restrain a Muslim leader or follower from behaving unjustly—whether to community members, to customers, to suppliers or to anybody else.

#### *Ehsan*

Whereas *Taqwa* is the fear of God, *Ehsan* is the love of God. This love of God motivates the individual Muslim to work towards attaining God's Pleasure. The Prophet Muhammad (saw) describes *Ehsan* as follows: "To worship God as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you". The difference between *Taqwa* and *Ehsan* is concisely explained by Maudoodi (1991) with the following example. Among the public employees, there may be some who perform their duties and responsibilities scrupulously, but who do not demonstrate any additional commitment. Other employees push

themselves beyond the call of duty; they are energized, and willing to make sacrifices in the performance of their tasks. Based on Islamic perspective, the first group of employees is like believers who act what is sufficient and necessary; this group of employees has *Taqwa* (fear of God). On the other hand, the second group of employees has *Ehsan* (love of God). These are the Muslim leaders and followers who will tirelessly carry the banner of Islam under the most difficult circumstances. Based on the above discussion of the four layers of Islamic moral character, leaders and followers may be classified depending on what stage they are at: *Iman*, *Islam*, *Taqwa* and *Ehsan*.

#### **Islamic Leadership Principles**

Islamic leadership model and the principles associated with a leadership alternative which can open the door of excellence and achievement. The principles glean from the Quran words of the mighty wise, the practice and sayings of Prophet Muhammad (s.w.a) who possessed not only transformational leadership values but also possessed extraordinary values which made him a unique leader in the history of humankind. His transformational leadership values are consisted of liberty, justice, equality, and collective well-being. He emphasized on family values about the affection and kindness for children, children honouring their parents, the importance of educating the children, financial security for wives after the husband's death, husbands treating their wives with kindness and gentleness, respecting even foster parents, brothers, and sisters, and the importance of loving and honouring relatives. His speeches also focused on character values that include gentleness, humility, kindness, moderation, modesty, politeness, and truthfulness. Prophet Muhammad (s.w.a) public communication included the admonition of community values that included charity, forgiveness, hospitality, and mercy. On the other hand, the character and deeds of the Caliphs and other great Muslim leaders had great leadership style with excellent communication skills and high moral values. The concept of Islamic leadership principles and values are consist of faith and belief, knowledge and wisdom, courage and determination, mutual consultation and unity (fraternity and brotherhood), morality and piety (honesty and trust), superior communication, justice and compassion, patience and endurance, commitment and sacrifice, lifelong endeavour and gratitude and prayers (Khan, 2007). These Islamic leadership principles and values practiced by the Prophet Muhammad (s.a.w), Caliph Abu Bakar, Umar, Othman, Ali, and other Islamic great scholars to achieve their goals and made them great leaders in the human history. Khan (1998) mentioned that the Prophet of Islam (SAW) was a positive thinker and his activities were always result-oriented by completely refraining from all such steps as may prove counter-productive. He grouped the Islamic leadership principles that practiced by the Prophet (SAW) into the following categories:

*Begin from the Possible:* Al-Bukhari reported that; “Whenever the Prophet had to choose between two options, he always opted for the easier choice.” This implies that leaders should always consider the simpler option when faced with two difficult situations. This will enhance the achievement of other goals as they build on the strength of the initial option chosen.

*See Advantage in Disadvantage:* Leaders are faced with challenges daily, they should consider them as temporary while leveraging on their *Yaqin* (conviction) to pull through the situation. They should deal with such challenges in a way to achieve the best out of it. “With every hardship there is ease.” (Surah Ash-Sharh, [94] 5-6).

*Change the Place of Action:* A principle likened to the word ‘*Hijrah*’. It implies that leaders should continuously craft strategies to meet up with the trends of time. They must be open to experience; that is, ability to unlearn by seeking new ways of doing things.

*Make a Friend out of an Enemy:* It is not uncommon that leaders would have disgruntled followers within the organization. This principle implies that a good deed or descent advice in return of negative behaviours has a conquering effect over unyielding subordinates. The Prophet (SAW) of Islam was repeatedly subjected to practices of antagonism by the unbelievers but always return good for evil. “You will see your direst enemy has become your closest friend” (Surah Fussilat, [41] 34).

*Turn Minus into plus:* After the Battle of Badr, about 70 of the unbelievers were taken as the prisoners of war. They were educated people. The Prophet (SAW) announced that if any one of them would teach ten Muslim children how to read and write, he would be freed. This was the first school in the history of Islam in which all of the students were Muslims, and all of the teachers were from the enemy rank. A British orientalist who remarked about the Prophet of Islam (SAW) said: “He faced adversity with the determination to writing success out of failure” (Khan, 1998).

*The Power of Peace Is Stronger than the Power of Violence:* Leaders are expected to display leniency while handling faults or mistakes of followers. At times; counselling, training, constructive criticisms, descent advice, warning letters, etc, are preferable to outright firing of employee. Applying this principle will further mobilize the commitment of the employees and subsequently improve their performance. The Prophet (SAW) freed his direst opponent (war criminals) at the conquest of Mecca rather than killing them. He simply said: “Go, you are free.” The result of this kind of behaviour was miraculous as they immediately accepted Islam.

*Not to be a Dichotomous Thinker:* It is always best to seek a third option to get the opportunity of making a sound decision which can withstand the test of time. It prevents leaders from running into future crisis with the followers.

*Bring the Battle in One’s Own Favourable Field:* This principle is derived from the *Ghazwa of Hudaibiyya*. At that time, the unbelievers were determined to engage Muslims in fighting, because obviously they were in an advantageous position. But the Prophet (SAW), by accepting their conditions unilaterally, entered into a pact. It was a ten-year peace treaty. Until then, the meeting ground between Muslims and non- Muslims had been on the battlefield. Now the area of conflict became that of ideological debate and intellectual discourse. Within two years, Islam emerged as victorious because of the simple reason of its ideological superiority.

*Gradualism Instead of Radicalism:* As explained earlier, it is best for leaders to implement the process of change on a step-by-step basis until their followers fully integrate themselves into the new and desired organizational culture. They should act like facilitators following a gradual process. This gives ample opportunity to followers who are slow in adapting to new environment or organizational culture to cope with the new policies or rules. With the principle of gradualism, leaders are sure of carrying along their followers without anyone been exempted during a change process. Islam advocates the evolutionary method, rather than the revolutionary method.

*Be Pragmatic in Controversial Matters:* Leaders should not be so occupied with titles or positions as to simply forget their vision. They should emulate the principle of simplicity as displayed during the writing of *Hudaibiyya* treaty by the Prophet (SAW); he said; “This is from Muhammad, the Messenger of God” but the Qurayshi declined this statement, the Prophet (SAW) simply changed his statement and ordered the writing; Muhammad, son of Abdullah.

The list of Islamic leadership principles compiled by Muslim authors are endless, for instance, Lukman (1995) identified six general principles of Islamic leadership; sovereignty (*Al-Siyadah*), mutual consultation (*Al-shura*), justice (*Al-’Adalah*), equality (*Al-Musawat*), freedom (*Al-Hurriyyah*) and enjoining the right and forbidding the evil. He regarded them as the modern terminology involved in setting up an Islamic organization.

There are so many theories of leadership developed in Western countries and these are taught in Western Business Schools religiously, due to space constraint, many are ignored at this point of time. However the key theories that interest us are:

**Transactional leadership:**

Transactional leadership is a leadership approach that stresses the exchange of rewards with subordinates for services rendered (Parolini, Patterson and Winston, 2009).

**Transformational leadership:**

Transformational leadership approach leads the change in the organization’s vision, strategy, and culture, and it empowers people in the organization and increases the base of power and effectiveness rather than restricting it (James and Joseph, 2001).

**Servant leadership:**

This approach is based on Islamic leadership principles. This is a moral leadership approach that leans toward values, ethics, principles, virtues, morality, spirituality, and authenticity. It advocates that leaders should serve those under them, protect them and help them to reach maximum effectiveness (Beekun, 2006; Khaliq, 2009). Since the last 'servant leadership' theory is much closed to Islamic principles of leadership needs further elaboration. The following paragraph would help to explain this further:

There has been a growing interest in Greenleaf's (1977) servant leadership theory, which advocates putting away the self-interest of leaders for the benefit of their followers (Liden et al. 2008; Sendjaya, Sarros, and Santora 2008). Nonetheless, while there has been increased research in the development of conceptual models and questionnaires, little is still known about conditions that facilitate servant leadership (Yukl 2010, as cited in Freeman 2011). The literature pertaining to servant leadership is rather indeterminate, somewhat ambiguous, and mostly anecdotal (Russell and Stone 2002).

According to Greenleaf (1977), the major purpose of business should be to generate a positive impact on its employees and the community at large. The servant leader brings together service and meaning to all stakeholders. The leader should be familiar with basic spiritual values and, in serving those values; the leader serves others including colleagues, the organization, and society at large. Service, in this sense, is thus not a special case of leadership, but rather a special kind of service guided by spirituality.

The framework for servant leadership consists of helping others discover their inner spirit, earning and keeping the trust of others, service over self-interest, and effective listening. The core of Greenleaf's (1977) servant leadership model is based on four tenets of moral authority: (a) sacrifices, (b) inspires commitment to a worthy cause, (c) teaches others that ends and means are inseparable, and (d) introduces the world of relationships. Spears (1997), as cited in Fry (2003), stated that the best leadership is not provided by those who seek leadership roles but, instead, by those with a compelling vision and a desire to serve others first. Based on the existing literature on servant leadership, Russell and Stone (2002) classified servant leadership attributes into two types: functional attributes and accompanying attributes.

As a result, this elaborated model pioneered by Greenleaf and developed by Russell and Stone (2002) has indeed provided practitioners and researchers with opportunities for the study and application of servant leadership, which was espoused by various researchers as a valid, postmodern theory of organizational leadership.

**3. RESEARCH METHODOLOGY**

Data collection for the study was carried out by means of self-administered questionnaire. The instrument of this research was developed based on three sections namely A, B, and C. Section A pertains to the

respondents' demographic information such as gender, age group, educational background, marital status, and occupation. Section B was developed based on three leadership approaches namely, transformational leadership approach, transactional leadership approach and servant leadership approach. Each leadership approach consisted of eight items. On the other hand, section C pertains on Islamic leadership principles which is consisted of eight items. Both section B and C were evaluated the responses based on a 5-point Likert scale. In this study, 260 questionnaires were distributed in two different countries namely Malaysia and Thailand. Out of 260 responses, author received 100 responses from Malaysia and remaining 50 responses from Thailand. This gave a response rate of 57 percent. The research questionnaires were distributed to the respondents through online and hand to hand. A small gift as incentive was offered with each questionnaire in order to increase the response rate, but participation was entirely voluntary. After conducted the survey of this research, the data were analyzed according to mean, standard deviation, independent samples t-tests, and one-way ANOVA via SPSS -19 version.

**4. DATA ANALYSIS**

In this study, there are three parts in the data analysis. First part is descriptive analysis which is based on demography information of the respondents, and second part is measuring the validity and consistency of research instruments according to the reliability analysis. Last but not the least, part three is comparison analysis of Islamic leadership approaches and principles between Malaysia and Thailand through the test of independent samples t-tests and one-way ANOVA.

**Descriptive Analysis**

In this study two similar surveys were conducted in two different countries in Asia namely, Malaysia and Thailand. Based on the data collection, 100 respondents were participated in Malaysia, whereas, 50 respondents participated in Thailand. The study obtained the respondents' personal information including gender, age group, educational qualification, marital status, and occupation. These data have been illustrated in Table I.

In Malaysian survey, males were more than females. Out of 100 respondents, male respondents constituted 53 percent, whereas 47 percent were female respondents. On the other hand, out of 50 respondents for Thailand survey, female respondents were twenty seven, which is 54 percent, whereas, twenty three (46 percent) male respondents were participated. In the age group of the respondents, majority (64 percent) of the Malaysian respondents' age lies between 26 to 30 years and 31 – 35 years. Three age groups of respondents have similar percentage: 21 – 25 years (32 percent), 26 to 30 years (32 percent) and 31 – 35 years (30 percent). On the other hand, the highest number of Thai respondents' age group was between 21 – 25 years, which is 40 percent. The second highest Thai respondents' age group was 26 – 30 years (32

percent) and the lowest number of respondents' age group was 36 – 40 years, which is only 6 percent of the total respondents.

**Table-1: Demographic profile of the respondents**

Description	Malaysia		Thailand	
	Frequency	Percentage	Frequency	Percentage
<b>Gender</b>				
• Male	57	57.0	23	46.0
• Female	43	43.0	27	54.0
<b>Age Group</b>				
• 21 - 25 years	32	32.0	20	40.0
• 26 - 30 years	32	32.0	16	32.0
• 31 - 35 years	30	30.0	11	22.0
• 36 - 40 years	6	6.0	3	6.0
<b>Education Qualification</b>				
• Higher Secondary school/STPM	13	13.0	7	14.0
• Certificate/Diploma	47	47.0	24	48.0
• Bachelor degree	33	33.0	16	32.0
• Master degree	7	7.0	3	6.0
<b>Marital Status</b>				
• Single	37	37.0	17	34.0
• Married	63	63.0	33	66.0
<b>Occupation</b>				
• Business	12	12.0	-	-
• Professional	30	30.0	13	26.0
• Lecturer	16	16.0	10	20.0
• Govt. employee	36	36.0	24	48.0
• Others	6	6.0	3	6.0

In the Malaysian survey, most of the respondents' educational level was certificate/diploma (48 percent). The second most education level of the respondents was bachelor degree (33 percent). Further, only 7 percent master's degree respondents were participated in this study. Similarly, the highest number of Thai respondents' educational background was certificate/diploma (48 percent) and second highest education level of the respondents was bachelor degree (32 percent). However, only 3 Thai respondents (6 percent) were participated in this study those had master degree qualification, but unfortunately there was no respondent from secondary school as well as PhD qualification holders.

Table I also illustrated that sixty three Malaysian respondents were married (63 percent) and thirty seven (37 percent) respondents were single. Similarly, most of the Thai respondents were married which was 66 percent and 34 percent respondents were single. In the survey questionnaire, the respondents were asked about their current occupation. Based on the responses, majority of the Malaysian respondents (66 percent) were government employee (36 percent) and professional (30 percent). Likewise, 48 percent of Thai respondents were government employee, 26 percent were professional and 20 percent were lecturer.

### Reliability Analysis

According to Malhotra (2010), reliability refers to the extent to which measurements of the particular test are repeatable. Hair et al. (2010) says, reliability is an "assessment of the degree of consistency between multiple measurements of variables". In other word, reliability is the degree of uniformed results on repeated trails given by an instrument measure (Bougie and Sekaran, 2010).

According to Cooper and Schindler (2011) and Zikmund et al. (2010), there are four common methods to measure reliability, namely the test-retest method, the alternative form method, the split-half method and the internal consistency method which is known as Cronbach's alpha. The most popular method of testing the reliability of questionnaires is internal consistency, or Cronbach's alpha. Internal consistency is the degree of different items that are homogeneous in measuring the same underlying construct (Cooper & Schindler, 2011). It was introduced by Kuder and Richardson in 1937 for dichotomous data and then generalized by Cronbach which can be applied to any data. In this study, Cronbach's alpha was used to test internal consistency of 19 items for all dimensions, which are: transformational approach, transactional approach, servant leadership approach and principles for Islamic leadership. Cronbach's alpha score ranges from 0 to 1, with values close to 1 indicating high consistency (Hair et al., 2010).

Table-2 illustrates the Cronbach's alpha for four dimensions of Islamic leadership approaches and principles. The alpha values ranged from 0.794 to

0.973, exceeding the minimum requirement of 0.70 Cronbach's alpha. Thus, all research items and overall instruments were considered highly reliable.

**Table 2: Reliability Analysis of Islamic Leadership Approaches and Principles**

Dimension	Number of items	Cronbach's Alpha
<i>Leadership Approaches</i>		
Transformational Approach	08	0.794
Transactional Approach	05	0.838
Servant-Leadership Approach	03	0.880
<i>Islamic Leadership Principles</i>		
Principles for Islamic Leadership	03	0.973

### Comparison Analysis of Islamic Leadership Approaches and Principles

In this study, authors analyzed three dimensions of Islamic leadership approaches and principles namely; transformational leadership approach, transactional leadership approach, servant leadership and principles for Islamic leadership based on independent samples t-test and ANOVA (see Table 3,4,5,6 and 7).

### Independent Samples t-Tests on Islamic Leadership Approaches and Principles

In this study, independent samples t-tests were used to identify the differences or conformance between Muslim majority and minority countries on Islamic leadership approaches and principles based on gender and marital status (see Table-3 and-4). Table-3

illustrated that there is no significant differences between Malaysian male and female respondents on Islamic leadership approaches and principles. However, independent samples t-test shows that Thai male and female respondents have significant differences on servant leadership approach ( $p = 0.014$ ). The test mean value shows that Thai male respondents ( $\mu = 4.4638$ ) like to follow more servant leadership approach than female respondents ( $\mu = 4.1235$ ). According to the results of independent samples t-test, author did not find any significant differences between single and married respondents on Islamic leadership approaches and principles (see Table 4)

**Table-3: Independent samples t-test of gender**

Variables	Gender	Malaysia			Thailand		
		N	Mean	Sig.	N	Mean	Sig.
Transformational Approach	Male	57	4.1316	0.659	23	4.2500	0.075
	Female	43	4.0901		27	4.0185	
Transactional Approach	Male	57	4.0246	0.254	23	4.0696	0.902
	Female	43	4.1395		27	4.0519	
Servant-Leadership Approach	Male	57	4.3216	0.425	23	4.4638	0.014*
	Female	43	4.2403		27	4.1235	
Islamic Leadership Principles	Male	57	3.8772	0.219	23	3.9420	0.096
	Female	43	3.7519		27	3.7037	

**Note:** \* variable is significant at the 0.05 level (2 tailed).

**Table-4: Independent samples t-test of marital status**

Variables	Gender	Malaysia			Thailand		
		N	Mean	Sig.	N	Mean	Sig.
Transformational Approach	Single	37	4.1453	0.604	17	4.1838	0.521
	Married	63	4.0952		33	4.0947	
Transactional Approach	Single	37	3.9892	0.192	17	4.1294	0.487
	Married	63	4.1238		33	4.0242	
Servant-Leadership Approach	Single	37	4.2883	0.980	17	4.3333	0.591
	Married	63	4.2857		33	4.2525	
Islamic Leadership Principles	Single	37	3.8468	0.722	17	3.8039	0.926
	Married	63	3.8095		33	3.8182	

**ANOVA Tests on Islamic Leadership Approaches and Principles**

According to Hair et al. (2010), analysis of variance (ANOVA) is a statistical technique for testing the hypothesis that there is no significant difference between two or more population means. In this study, author used one-way ANOVA test to find out the significant differences on three different groups, namely age, education and occupation. These three different groups were tested with four dimensions of Islamic leadership approaches and principles namely transformational approach, transactional approach, servant leadership approach and principles for Islamic leadership (see Table 5, 6

and 7).). Based on the results of one-way ANOVA test, the Thai age groups of the respondents have significant differences on transactional leadership approach ( $p = 0.05$ ). More specifically, Tukey test indicates that there is a significant difference between 26 - 30 years and 31 - 35 years of Thai respondents on transactional leadership approach. The group mean values show that those respondents age is 26 - 30 years ( $\mu = 4.2500$ ), they have more transactional leadership approach compare to 31 - 35 years ( $\mu = 3.7273$ ).

**Table-5: ANOVA tests on Islamic leadership approaches and principles based on age groups**

Variables	Groups	Malaysia			Thailand		
		Mean	F-value	Sig.	Mean	F-value	Sig.
Transformational Approach	21 - 25 years	4.1367	0.090	0.965	4.1688	0.595	0.622
	26 - 30 years	4.1211			4.0000		
	31 - 35 years	4.0958			4.1932		
	36 - 40 years	4.0417			4.2500		
Transactional Approach	21 - 25 years	4.0250	0.459	0.712	4.0700	2.736	0.050
	26 - 30 years	4.1063			4.2500		
	31 - 35 years	4.0533			3.7273		
	36 - 40 years	4.2667			4.2000		
Servant-Leadership Approach	21 - 25 years	4.3125	0.076	0.973	4.2833	0.515	0.674
	26 - 30 years	4.2604			4.2500		
	31 - 35 years	4.2778			4.3939		
	36 - 40 years	4.3333			4.0000		
Islamic Leadership Principles	21 - 25 years	3.8646	0.188	0.904	3.7833	1.954	0.134
	26 - 30 years	3.7708			3.7708		
	31 - 35 years	3.8333			4.0606		
	36 - 40 years	3.8333			3.3333		

Table-6 illustrated the results of one-way ANOVA test on Islamic leadership approaches and principles which indicates Thai respondents have significant different perception on all four dimensions such as transformational approach ( $p = 0.000$ ), transactional approach ( $p = 0.009$ ), servant leadership approach ( $p$

$= 0.000$ ), and principles for Islamic leadership ( $p = 0.000$ ). However, Malaysian respondents do not have any significant differences based on educational background. Similarly, Table-7 shows the same results as Table-6 on Islamic leadership approaches and principles.



**Table-6: ANOVA tests on Islamic leadership approaches and principles based on education**

Variables	Groups	Malaysia			Thailand		
		Mean	F-value	Sig.	Mean	F-value	Sig.
Transformational Approach	Higher Secondary school/STPM	4.1731	0.289	0.833	4.2500	7.667	0.000
	Certificate/Diploma	4.1356			4.2917		
	Bachelor degree	4.0833			3.7500		
	Master degree	4.0000			4.5000		
Transactional Approach	Higher Secondary school/STPM	3.9385	0.401	0.753	4.2000	4.334	0.009
	Certificate/Diploma	4.0851			3.9417		
	Bachelor degree	4.1152			4.3000		
	Master degree	4.0571			3.4000		
Servant-Leadership Approach	Higher Secondary school/STPM	4.3077	0.009	0.999	4.0000	10.579	0.000
	Certificate/Diploma	4.2837			4.5556		
	Bachelor degree	4.2828			3.9167		
	Master degree	4.2857			4.6667		
Islamic Leadership Principles	Higher Secondary school/STPM	3.8718	0.129	0.943	3.3333	12.250	0.000
	Certificate/Diploma	3.8014			4.0833		
	Bachelor degree	3.8182			3.5208		
	Master degree	3.9048			4.3333		

**Table -7: ANOVA tests on Islamic leadership approaches and principles based on occupation**

Variables	Groups	Malaysia			Thailand		
		Mean	F-value	Sig.	Mean	F-value	Sig.
Transformational Approach	Business	4.0208	0.966	0.430	-	7.864	0.000
	Professional	4.1667			3.9519		
	Lecturer	4.2734			4.5000		
	Govt. employee	4.0486			4.1563		
	Others	4.0000			3.3750		
Transactional Approach	Business	4.2333	0.950	0.439	-	14.239	0.000
	Professional	4.0067			4.1846		
	Lecturer	3.9375			3.4000		
	Govt. employee	4.1111			4.2000		
	Others	4.2333			4.6000		
Servant-Leadership Approach	Business	4.1667	0.919	0.456	-	4.625	0.007
	Professional	4.3556			4.2821		
	Lecturer	4.4375			4.6667		
	Govt. employee	4.2037			4.1944		
	Others	4.2778			3.6667		
Islamic Leadership Principles	Business	3.6667	0.945	0.441	-	8.034	0.000
	Professional	3.9000			3.8718		
	Lecturer	3.9583			4.3333		
	Govt. employee	3.7500			3.6250		
	Others	3.8333			3.3333		

Based on the research findings, Malaysian respondents do not have any significant different perception on three Islamic leadership approaches and principles for Islamic leadership. However, research findings indicate that Thai respondents have significant different perception on Islamic leadership approaches and principles based on demographical factors such as

gender, age, education and occupation. The reasons could be Malaysia is a Muslim majority country and it's a peaceful nation in terms of political stability and cultural integration. In Malaysia, Muslims have equal rights in terms of education, job opportunity and other facilities. Therefore, Malaysian Muslims do not have significant different perception on Islamic

leadership approaches and principles. On the other hand, Thailand is Muslim minority country and they have been facing many problems due to political instability and internal conflicts. In the top of that Thailand Muslims are not getting same privileges as Malaysian Muslims have in terms of education, job opportunity and others. Thus, they have significant different perception on Islamic leadership approaches and principles. To overcome this problem, leaders should be imbued with the aptitude to integrate the rulings and directives in the Qur'an and Hadith with the regulations of the organization. This may enhance cooperative resolution of differences and conflicts among subordinates.

## 5. CONCLUSION AND RECOMMENDATIONS

Islam is indeed a comprehensive, integrated and holistic religion that governs and interweaves with regards to all aspects of life. *Duniya* (mundane life) and *Akhirah* (Hereafter) do not stand in conflict to each other so also is operating a business and *Ibadah* as long as one maintains a strong *Iman* (faith) hoping to seek Allah's pleasure, the Muslim's ultimate goal in life. Thus, the rule of exception to any leadership is not arising at all; the Islamic leadership is seen as one that assists the individual in attaining happiness in both the worlds. It directs human resources properly in order to serve society in achieving happiness. It is one that ensures happiness for the individual and society at large.

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