

Islamic Leadership Inventory for Malaysia Organizations

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Abstract— *Islamic Managerial Leadership (ILI) is expected to be a combination of modern dimensions of conventional managerial leadership and fundamental dimensions of Islamic leadership. The dimensions of ILI were inductively developed through comparative content analysis based on the concept of Servant Leadership and the Islamic Leadership. The content analysis revealed 19 separate clusters in which 79 items were identified for ILI. Most of the items are self-developed, based on several widely-used managerial leadership inventory. ILI was distributed to 120 Muslim professionals with leadership roles in Malaysia. The results of the Principal Component Analysis revealed the presence of 10 clusters with eigenvalues exceeding 1, explaining 56.47% variance. The 10 clusters could validate the 19 clusters identified in the comparative content analysis based on the reason that most of the items are loaded in the 10 clusters. In addition, each dimension has good internal consistency, with a cronbach alpha coefficient between 0.612 to 0.957. As a result this paper argues that ILI could be used to measure Islamic Leadership practices of professionals based on the theoretical foundation of the inventory and the above results obtained from the empirical investigation conducted for the inventory. Future research could investigate ILI with leadership performance variables to increase the validity of the inventory. (Abstract)*

Keywords— **Islamic Leadership Inventory, Leadership Behaviour** (key words)

I. Introduction

The current development of leadership theories and models has moved researchers to revisit some of the fundamental and underpinning philosophies. The movement has enlightened researchers to incorporate spiritual elements in the development of leadership concepts and theories (Khaliq Ahmad, 2011; Abdul Rashid Moten, 2011; Bird, Ji, & Boyatt, 2004). Nevertheless, the efforts of those scholars were insufficient in exploring and emphasizing the religious practices and values among leaders (Badawi & Beekun, 1999). Although there are researchers who have investigated the importance of religiosity towards leadership (see Shee, Ji, & Boyatt, 2002), the researchers only incorporate certain religious values of leaders in studying the leaders' managerial and leadership behaviours. Furthermore, the religiosity and spirituality elements are rarely integrated with current development of managerial leadership behaviour measures. The lack of integration has caused the variable (i.e. religiosity and spirituality) to be perceived as distinct but interrelated with leadership behaviour.

The Islamic Leadership Inventory or ILI acts as a measure of effective Islamic leadership behaviour. Theoretically, this could be done by integrating list of behaviors that have been identified as important for organizational leaders with

behaviors that are stressed in classical and modern literature discussing leadership in Islam. In other words, ILI is expected to act as a set of Islamic leadership behaviour taxonomy which consist of dimensions or constructs that are uniquely related to Islamic Leadership. Based on its theoretical foundation, each of the dimension in ILI consists of both effective leadership and Islamic leadership behaviour items, which could help researchers to explore the concept of Islamic leadership behaviour in various context and settings.

This research, therefore, provides an argument that religious philosophies could be represented in several dimensions and could be adapted in the conventional measures of managerial leadership. Moreover, this research demonstrates a clear pattern of Islamic leadership behaviour inventory or could be established by applying the measure to a group of executives and professionals in business and non-business organisations. As briefly discussed above, in the case of Islamic Leadership Inventory or ILI, this research contends that the process of developing the inventory should commence by conducting a structured procedure to analyse conventional literature of managerial leadership theories and practices. In performing the analysis, this research organised the differences between conventional managerial leadership behaviour theories and practices with Islamic leadership concept through hermeneutics content analysis (Neuman, 1997). The content analysis was conducted on some selected literature of Islamic Leadership and Servant Leadership.

Managerial leadership literature was used to provide important dimensions of managerial leadership behaviour in the attempt to frame the content analysis in a more organizational-centric manner (i.e Yukl, 2013; Yukl, Gordon, & Taber). The notion to adopt content analysis to establish the dimensions of Islamic Leadership and Servant Leadership arose from three scholastic arguments pertaining to the concept of Servant Leadership.

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Firstly, Badawi and Beekun (1999) argue that the ideas that underpinned the concept of Servant Leadership have been outlined in the teachings of Islam. Secondly, Humphreys (2005) states that the concept of Servant Leadership is only practical in static environments. Finally, Whetstone (2002) argues that the concept of Servant Leadership is insufficient to be used on employees or followers who are less-naive and are capable of exerting excessive and self-interest influence on leaders.

On the basis of the above arguments, particularly the first one, this research aimed to enrich the understanding of Servant Leadership by examining it from the perspectives of Islamic Leadership. In other words, the basic dimensions of the analysis are expected to be Islamic Leadership while incorporating Servant Leadership items in the dimensions. The understanding of Managerial Leadership will frame the analysis in order to maintain its organisational-centric nature. In line with the aim of this research, the development of a specific inventory of Islamic Leadership will be utilized among executives and leaders of organisations. Figure 1 depicts the relationship between the three concepts clearly:

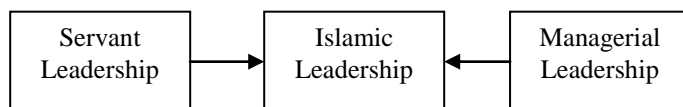


Figure 1. Islamic Leadership as the Centre of Managerial Leadership and Servant Leadership

II. The Concepts and Theories

This section will discuss three basic concepts that underpin ILI, or the Islamic Leadership, Servant Leadership, and Managerial Leadership Theory.

A. Islamic Leadership

Mankind as the vicegerent of God, the Most High (*Al-'Ali*), represents Him in the task of comprehending, conveying and executing the stipulated rules of Allah SWT. Man act as leaders in its varieties of level: upon self, family, neighborhood or state; and areas: religion, education, politics, economics and armed forces. (Al-Zuhayli, 1418H, pp. 122-135). In the Quran and the Sunnah, the issues of leadership have been mentioned in many ways, either by emphasizing on its principles or examples. The word Imam, which means leader in its many forms such *Imam, Imaman, Imamihim* and *A'immah* has been mentioned 11 times in the Quran and innumerable in the Sunnah (Muhammad Fu'ad, 2001). Besides the word *imam* or leader, *Al-Quran Al-Karim* also discussed bad leadership. For example, Surah Al-Naml 27: verse 34 Allah SWT described bad leadership in the story of Queen Balqis: "She said: "Kings, when they enter a country, despoil it, and make the noblest of its people its meanest thus do they behave." Thus, it should be understood that in Islam, leadership should not only be perceived from the standpoint of

effective leadership process but also from the perspectives of how a leader could be perceived as bad and sinful.

B. Servant Leadership

Drawing from the work of Greenleaf (d. 1990) in discussing the concept of S-L, this article examines in greater detail the concept of Servant Leadership found in the literature. Cunningham (2004, p.1) concurs that Servant Leadership is a concept which attempts "to instigate a cultural revolution-not just in terms of executive behaviours, but in terms of the mindset that dissociate material situations from psychological or spiritual health". In a similar vein, Cunningham indicates that the "concept of Servant Leadership intends to communicate that serving, leading, receiving and giving are intermingled and not so discrete and dissociated as some economists or social theorists might think" (Cunningham, 2004, p.2). Stone, Russel, and Patterson (2004) argue that the main understanding which underpins the concept of Servant Leadership is that the theorists or researchers should disengage from the materialistic and leader-focussed elements in leadership activities. They contends that the scholastic work should move to the ones that are more spiritual in nature and focus more on followers or members of any organisations. The concept of Servant Leadership requires leaders to be compassionate, caring and also trustworthy to the members of organisations. It is argued that the S-L concept is useful in enhancing the quality of leadership performance. The current research also argues that Servant Leadership is a very convincing concept which could potentially replace other traditional and modern concepts of leadership due to its influence in inculcating morals and ethics (Ciulla, 2005; Dittmar, 2006; Lloyd, 1996; Riverstone, 2004).

C. Managerial Leadership

The research on conventional managerial leadership generally aimed to investigate the extend to which a leader is able to exert his or her influence toward the followers in multiple or across organizational levels (Hunt, 1991; Yukl, 2006). Although there were disagreements in categorising leaders in different levels of managerial positions (Hunt, 1991), the confusion does not hinder researchers' interest to study leadership from multiple perspectives. Leadership researchers were emphasized to focus on multilayers of leaders and through variety of methodology in disseminating information with regard to leadership or leadership practices (Yukl, 2006).

Scholars also argued that the previous leadership researchers mainly focused on theory- building that were based on experiments or observations conducted on non-leaders (i.e; college students) (Yukl, 1989; 2006). Undeniably, the approach has vastly contributed to the development of leadership theories and models. Nevertheless, continuous efforts should be carried out by further investigating the information obtained in laboratories on leaders from multiple levels and across organizations. Thus, based on the critiques and gaps found in the literature, this current research aims to

expand previous theories and researches on organizational leadership. The aim is to be achieved by investigating the issue of effective managerial leadership practices from the perspective of conventional managerial leadership and Islamic leadership. Furthermore, the findings of this research are expected to be able to bridge the gap between the arts of Islamic leadership (that has been thoroughly discussed in some classical Islamic literature) and modern leadership practices.

The Islamic Leadership Model that will potentially be developed in this research utilizes the data that will be obtained from Malaysia Muslims' managers and leaders in various organizations. This research proposes that the analysis of modern leadership theories and practices from the Islamic leadership viewpoints and investigate them upon contemporary Muslim leaders and managers, could facilitate a greater understanding of the process of Islamic leadership.

III. RESEARCH METHODOLOGY

This research applied both inductive and deductive approach in developing and validating the Islamic Leadership Inventory. Through inductive approach, this research content-coded three categories of literature or (1) Islamic Leadership, (2) Servant Leadership, and (3) Managerial Leadership. The focus of the content analysis was to establish relationships between the three concepts above while contemplating its understanding (Neuman, 1997). In doing so, this research argues that the basic dimensions of the inventory should be derived from Islamic Leadership literature while Servant Leadership elements will be incorporated in the dimensions. Managerial Leadership was adapted in order to maintain the organisational-centric nature.

The characteristics of Islamic Leadership have been identified by Noor (2002) and Badawi and Beekun (1999). These characteristics of Islamic Leadership were further compared to the characteristics of Servant Leadership that could be found in the works of Dittmar (2006), DeGraaf, Tilley, and Neal (2004), and Spears and Lawrence (2004) in order to identify the similarities and differences between Islamic and Servant Leadership. Details of Managerial Leadership were obtained through the work of Yukl (2013) and Yukl, Gordon, and Taber (2007) in their Tridimensional Leadership Theory and the widely-used Managerial Practice Survey (MPS).

The focus is to examine the characteristics of Servant, Managerial, and Islamic Leadership. A series of comparative content analyses have employed an Interpretative Social Science (ISS) perspective. Comparative content analysis and Interpretative Social Science (ISS) are closely related with hermeneutical approach used by this research (Neuman, 1997). In the deductive procedure, this research applied rotated and unrotated Principal Component Analysis to investigate the relationship between each behaviour of Islamic leaders. The results of the PCA was further compared to the dimensions of Islamic Leadership behaviour that were

identified by using comparative content analysis procedure above.

A. *Data Collection Procedure*

In line with the inductive procedure, the data was obtained from secondary sources. Articles from the literature were considered as the units of analysis (Neuman, 1997) for this research (first procedure). In the second procedure, this research distributed original version of Islamic Leadership Inventory which consists of 79 items with 5 point Likert-scales (1 Strongly Disagree to 5 Strongly Agree) to 120 selected Muslim professionals and executives with leadership roles in an Islamic-based organisation in Malaysia (Islamic University). The executives in Islamic organisation were chosen to enable the findings of this research to be more central toward Islamic environment. Nonetheless, based on the factor that the data were collected from the respondents with different academic backgrounds (religious and non-religious) and hold organisational managerial and leadership roles, this research argues that the findings could also be used to represent managers and leaders in other organisations. The argument could be supported by the design of the inventory which has incorporated conventional and Islamic leadership behaviours

B. *Data Analysis Procedure*

In the first procedure (content analysis), this research organised the data by using two cataloguing or coding systems, namely open coding system and axial coding system (Strauss & Corbin, 1998). In open coding process, the data were categorised into two major categories, firstly the background of the literature and secondly, the contents framework of the literature. Each of the major categories has their own subcategories. In the data analysis procedure, based on the works of Noor (2002) and Badawi and Beekun (1999), 19 characteristics and values of leadership were identified in order to analyse the major characteristics and values of leadership that were found in the literature of Servant and Managerial Leadership. These characteristics were used to develop the preliminary framework for the content analysis, with the literature clustered accordingly. The 19 clusters are; (1) Mutual Consultation and High in Diplomacy, (2) Justice and Equity, (3) Freedom of Expression, (4) Empowering Intelligent, Wisdom and Encourage Synergy, (5) Protection of Employees Integrity, (6) Accountability and Trustworthiness, (7) Shared Values and Beliefs, (8) Security, (9) High Morality, Ethics, Humility with Self Esteem and Good Personality, (10) Profit-Oriented, (11) Orientation to Altruism and Employees, (12) Moderation and Balance, (13) High Self-Esteem and Emotional Maturity, (14) Mutual Respect and Maintenance of Relationship, (15) Spirituality, Religiousness and Piety, (16) Willingness to Learn, (17) Being Influential and Supportive, (18) Social Responsibility, and (19) Coerciveness under Certain Circumstances with Limitations.

IV. RESULTS

In addition to the content analysis, this research analysed the data collected from 120 Muslim executives with leadership roles by using two analyses. First is the factor analysis and secondly the Cronbach's alpha reliability analysis. Factor analysis was conducted to explore possible factors that reveal based on the responds of the 120 Muslims executives. The analysis is important to enable this research to explore the validity of ILI based on its construct (Pallant, 2001) as compared to the initial nineteen clusters identified by using

A. Validity of the ILI

This research applied two techniques to measure validity of the scales used. The two techniques were content validity and construct validity (Sekaran, 2003). This research assessed content validity of the instruments and scales by using face validity technique (Sekaran, 2003). In the face validity procedure, the original English version and the translated Malay version of the measures were forwarded to two senior lecturers in the management field of study. The lecturers gave a positive feedback on the measures and agreed the items in the scales are suitable to be used in this research. Nevertheless, face validity procedure is often regarded as insufficient to assess the goodness of measures used in a research (Sekaran, 2003). Due to this reason, in addition to the face validity procedure to establish content validity, this research also assessed the construct validity of the scales by using principal component analysis (PCA) procedure. PCA is "a form of factor analysis that is commonly used by researchers interested in scale development and evaluation" (Pallant, 2001, p.156). In the following paragraphs, based on the guides of Pallant (2001) as well as Hair et al. (2010), this research will discuss procedures or steps taken to conduct the analysis of PCA on the 79 items of ILI.

According to Hair et al. (2010), after identifying the objectives of factor analysis, researchers should design the procedure of factor analysis. There are three initial steps that need to be taken to design a factor analysis and to assess the suitability of data for the procedure (Hair et al., 2010; Pallant, 2001). First, assessing "the sample size necessary, both in absolute terms and as a function of the number of variables in the analysis" (Hair et al., 2010, p.100). Second is "inspecting the correlation matrix for coefficients of 0.3 and above, and calculating the Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) and Bartlett's Test of Sphericity" (Pallant, 2001, p.157). And finally, "determining how many underlying there are in the set of variables" (Pallant, 2001, p.157).

In the first procedure, this research assumed that the observations conducted for this study, (i.e. 120 observations) are sufficient to enable the principle component analysis (PCA) procedure to be conducted. This is because Hair et al. (2010) suggested a sample size of higher than 100 would be preferable for factor analysis procedure. In addition, the observations are far higher than the minimum requirement

highlighted by statisticians or 50 observations and a desired ratio of 5 observations per variable (Hair et al., 2010). Moreover, based on the reasons that ILI scale has theoretical supports and adapted items for ILI were investigated in previous studies, the researcher assumed the variables were fit for factor analysis procedures. The factor analysis procedure could also be used to assess the construct validity of ILI when compared with the original 19 clusters identified by using content analysis procedure.

In the second procedure of PCA, this study assessed the correlation matrix of the ILI scale. The correlation matrix revealed the presence of many coefficients of 0.3 and above. Furthermore, as also displayed in table 1, the Kaiser-Meyer-Olkin value was 0.658 for ILI scale exceeding the recommended value of 0.6 (Kaiser, 1970, 1974, as cited in Pallant, 2001). The same was also found in the Bartlett's Test of Sphericity (Bartlett, 1954, as cited in Pallant, 2001). The scores of the ILI scale reached statistical significance of < 0.05 as suggested by Pallant (2001) and Hair et al. (2010). Therefore, the scores justify the factorability of the ILI scale.

TABLE I. KAISER-MEYER-OLKIN (KMO) VALUE AND BARTLETT'S TEST OF SPHERICITY VALUE FOR THE ILI SCALE

Measures	Kaiser-Meyer-Olkin (KMO) value	Bartlett's Test of Sphericity value
Islamic Leadership Inventory	0.658	Sig. 0.000

In the third procedure of PCA, this research assessed how many underlying structures there are (Pallant, 2001) in the ILI scale. PCA revealed the presence of ten components with eigenvalues exceeding 1 explaining 60.469 cumulative percentage. Furthermore, an inspection of the scree plot in figure 1 showed an obvious break after the second component. Hair et al. (2010) suggested few considerations to assist researchers to retain the number of factors for any metric scale. First, researchers should look for factors with eigenvalues greater than 1.0. Second, researchers should have a predetermined number of factors based on previous studies or theories and in this case the nineteen clusters of I-L that was identified by using content analysis procedure. Third, sufficient factors to meet a specified percentage of variance explained, usually 60% or higher. Fourth, factors shown by the scree test to have substantial amounts of common variance. Fifth, more factors when heterogeneity is present among sample subgroups. Based on the advice of Hair et al. (2010), this research retained ten components for further investigation. This is based on the reason that items are clearly loaded in the 10 components rather than the original 19 components. Nevertheless, the results did not restrict the 19 original clusters of Islamic Leadership because most of the items loaded well within the 10 components identified in PCA. In order to

interpret the above results, Varimax rotation was performed for the ILI scale (Pallant, 2001). The results from Varimax rotation in appendix A below and showed the items were not grouped clearly in 19 components. Based on the advice of Pallant (2001), this research reduced the items into 10 components. The results from Varimax rotation as displayed in appendix A below showed the items loaded quite well on 10 components. Even though, some of the items loaded more in component 1 and 2, we could argue that the results seem to show the scale has ten separate dimensions (Table 2).

TABLE II. DEFINITION OF THE CONSTRUCTS

Construct	Definition
F1	Integrity
F2	People and employees orientation
F3	Muhasabah (Self-evaluation)
F4	Sabar (Patience)
F5	Outcome orientation
F6	Empowerment
F7	Social responsibility
F8	Flexibility
F9	Non-calculative
F10	Religious

B. Reliability of the ILI

This research measured the reliability of its scales by using Cronbach's coefficient alpha test (Sekaran, 2003; H. Osman, 2004; Pallant, 2001). This is because the 79 items of ILI were measured by using multipoint-scaled items (Sekaran, 2003). The procedure of coefficient alpha checks for internal consistency of scale, assesses whether the items in the scale is measuring the same underlying constructs, and whether the scales are free from measurement error (Pallant, 2001; Sekaran, 2003; Thorndike, 2005). This research assumes the scales used in this research are reliable if the Cronbach's coefficient alpha scores of each tool exceed the minimum scores highlighted by scholars which are 0.60 to 0.70 (Hair et al., 2010; Nunally, 1978).

Based on the data collected from the 120 samples, Cronbach's alphas reported for every component identified by using PCA are presented in table 3 below. Based on table 3, the scales that were used in this research have an average to high internal consistency with Cronbach's alpha coefficient values between 0.612 and 0.957 for all components.

TABLE III. CRONBACH'S ALPHAS FOR EACH OF THE TEN DIMENSIONS OF ILI

Measures	Cronbach's alphas	Measures	Cronbach's alphas
Factor 1	0.957	Factor 6	0.714
Factor 2	0.821	Factor 7	0.705
Factor 3	0.758	Factor 8	0.657
Factor 4	0.820	Factor 9	0.612
Factor 5	0.694	Factor 10	0.701
All Dimensions	0.805		

Based on table 3 above, the scales that were used in this research have an average to a high internal consistency with Cronbach's alpha coefficient values found between 0.612 to 0.957. The alpha value obtained for ILI scale could still be accepted because it was higher than the acceptable minimum value 0.6 to 0.7 (Hair et al., 2010). Therefore, based on the factor that the Cronbach's alpha coefficient values for ILI exceeded the minimum level of alpha values as argued by scholars (Hair et al., 2010; Nunally, 1978), this research assumed the ten components of ILI have good internal reliability. Nevertheless, a scale should not only be reliable but also valid. The validity of ILI could be supported based on the reason that the original 19 clusters of ILI were developed based on three theories of leadership or I-L, S-L, and M-L. Furthermore, the identified 10 components of ILI based on the PCA did not nullify the 19 original components. This is because, all of the items for the 19 clusters of ILI loaded quite clearly in the 10 components of ILI.

V. SUGGESTION AND CONCLUSION

This research aims to introduce a specific Islamic Leadership inventory that enable to cover three important worldview of leadership or Islamic Leadership, Servant Leadership, and Managerial Leadership. In this research, I-L is regarded as the foundation of ILI while S-L and M-L were incorporated in ILI to ensure its practicality to be used in organisations. ILI undergoes two levels of analyses or first content analysis which revealed 19 clusters of ILI and secondly, factor analysis which revealed the 19 clusters could be simplified into 10. Based on the factor that most of the items loaded well in the 10 components found by using PCA, this research suggest that the concept of S-L and M-L are congruent with the concept of I-L. Moreover, based on the findings of this research, it is affirmed that further research needs to be carried out on ILI. First, the underlying factor of ILI should be investigated further by using more classical and contemporary Islamic Leadership literature. This is in order to increase the theoretical validity of the inventory. Second, ILI needs to be supported with enough contemporary empirical data that focuses on the processes of leadership. This means that ILI, as has been discussed by Badawi and Beekun (1999) and Noor (2002), could be seen as merely highlighting important behaviors of Islamic Leaders that needs to be explored further from the perspective of leadership



performance and outcome. This does not mean that this research questions the practicality of ILI, but further analysis based on empirical data from various organisations, which cover leadership outcome and performance, could reveal the theoretical discussion of ILI with enough evidence to support the arguments pertaining to validity of ILI to be used by Muslim managers and leaders.

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