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A Study of Islamic Leadership Theory and Practice in K-12 Islamic Schools in Michigan

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A STUDY OF ISLAMIC LEADERSHIP THEORY AND PRACTICE IN K-12
ISLAMIC SCHOOLS IN MICHIGAN

By

Adnan Aabed

A dissertation submitted to the faculty of
Brigham Young University

In partial fulfillment of the requirements for degree of

Doctor of Philosophy

Department of Educational Leadership and Foundations

Brigham Young University

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BRIGHAM YOUNG UNIVERSITY

GRADUATE COMMITTEE APPROVAL

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ABSTRACT

A STUDY OF ISLAMIC LEADERSHIP THEORY AND PRACTICE IN K-12 ISLAMIC SCHOOLS IN MICHIGAN

Adnan I. Aabed

Department of Educational Leadership and Foundations

Doctor of Philosophy

Effective leadership in Islamic schools involves the incorporation of Islamic principles in the leadership behaviors and practices. With so much literature about the need of Islamic leadership in Islamic institutions in the United States, the problem addressed by the study was whether school principals in Islamic schools exhibited and led these schools according to the principles of Islamic leadership. The study described leadership approaches used by school principals in Islamic schools and how those leadership approaches were influenced by Islamic leadership principles, comparing the Islamic leadership principles derived from the literature with the leadership principles of principals of Islamic schools.

A complete population of 12 Islamic school principals in the state of Michigan participated in the study. Data was obtained by individual, face-to-face interviews to get rich descriptive information about their leadership approaches, traits, styles, and principles.

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I became aware of the need for this study through my work as a principal in an Islamic school in Gaza Strip in Palestine. My plan was to do the study about the school principals' leadership approaches and styles in Palestine, but due to the political conflict between the Palestinian and Israeli people, I decided to conduct the study about the Islamic schools in Michigan.

I express humble appreciation to *Allah* (God), the first leader Prophet Muhammad (pbuh), and His Companions for their inspiration and blessings that shadowed me and supported me to finish the study.

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CHAPTER ONE

INTRODUCTION

The Importance of Education

Literacy is essential to human progress. Many researchers have stated that the single most important key to development and poverty alleviation is education (Soubotin & Sheram, 2000). Adult education, literacy, and lifelong learning must be combined with the fundamental recognition that education of women and men is central to development. As children need parents or caretakers to learn to speak and walk, human beings need education for leading a successful life.

Education is the lifeline of any developed country. No one can afford to miss out on the importance of education. Education is important not only for ensuring that people achieve great careers, but also for inculcating accepted values and principles in their life (Al-Qaradawi, 1992). For example, learning respect for elders and love for young ones, learning about country, people, and life, and learning about the mysterious world of science and math are all possible only if education is a reality in a person's life. Social and civilized behaviors with other human beings are what differentiate human beings from animals. And it is only education that lays the ground for human beings to behave in a civilized manner with fellow human beings. Education will pave the way for a better future for mankind. Education serves another important role, which is to transmit and transform the cultural values and legacy of a particular society and worldview (Hashim, 1999).

Religion, culture, and civilization all honor education. And like other faiths, Islam, from its inception, honors education and strongly promotes male and female Muslims to study and learn. There are many verses from the Qur'an¹ and Hadith² that stress the importance of education. Allah (God) says in the Qur'an: "O my Lord! Increase me in knowledge" (Qur'an 20:144). Al-Hasan al-Basri reported: Allah's Messenger (pbuh)³ said, "He whom death overtakes while he is engaged in acquiring knowledge with a view to reviving Islam with the help of it, there will be one degree between him and the Prophets in Paradise" (Alim, 2000, At-Trimidhi⁴, No. 88). Education in Islam is the means of nurturing human beings, and *Tarbiyya* (moral training) is an inalienable part of it.

The Importance of Parental Values and Religious Beliefs

The education system should be held accountable to those it serves because education aims for the growth of humans in all aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively. Parents expect and seek to uphold their faith, values, culture, and beliefs in the education system. Values and culture can be preserved and handed over to the succeeding generations by training and educating the children. In a pluralistic society like that in the United States,

¹ Qur'an: The final book or revelation from Allah to mankind, revealed to the Prophet Muhammad (pbuh) over a span of 23 years.

² Hadith: An account of narrations and reports of the deeds and the sayings of Prophet Mohammad (pbuh).

³ (pbuh): peace be upon him.

⁴ At-Trimidhi: He is Muhammad ibn `Isa ibn Sura ibn Musa, Abu `Isa al-Sulami al-Tirmidhi, of Termez (in present-day Uzbek S.S.R.), born in 209 A.H/ 824 A.D. A hadith master and Imam who was a student of Bukhari and others. He traveled in pursuit of knowledge to Khurasan, Iraq, Medina, and Mecca, and authored a number of works in history and hadith, among the most famous of which are his five-volume al-Jami` al-kabir [The major collection], also known as Sahih al-Tirmidhi. In later life, he became blind, and died in Termez in 279 A.H/892 A.D.

<http://www.al-islam.org/ghadir/reliability.asp?person=150>

many parents want their children to be raised according to their belief system and want to ensure that their children's curricula is not antagonistic to their religious worldview.

Parents want to choose the worldview of their child's educators. Parents seek to choose the moral outlook taught to their children, and they want to choose the identity reinforced in their children. They want to choose and maintain their own system of education, which reflects their beliefs and moral values (Koetzsch, 1997). Thus, members of religious communities face a dilemma of what their children should accept and reject from the public education system. "For these groups, a primary aim of education was to develop devout, moral, and loyal members of the faith community" (Koetzsch, 1997, p. 14).

Public Schools versus Private Religious Schools

American schools during the seventeenth and the eighteenth centuries were mostly private and church institutions (Lieberman 1993; Koetzsch 1997; Pulliam & Patten 1999; Matthews & Crow, 2003). The demand for public education in America increased in the nineteenth century and reached its peak in the twentieth century. Meanwhile, there was a religious revival in the religious institutions to establish educational institutions (schools) to maintain the identity and the character of their children against the shortcomings of public education such as low academic performance, social-cultural assimilation, and religious needs. "The majority of students not in mainstream public schools are in religious schools or in quasi-religious schools" (Koetzsch, 1997, p. 14).

There are many alternatives to mainstream public education. There are a large number of independent schools based on the ideas, beliefs, and practices of the communities establishing the schools. According to the Private School Survey (PSS)

conducted in 1999-2000, there are 27,223 private elementary and secondary schools in the United States with 10% of the total elementary and secondary enrollment in the USA. Catholic, other religious and nonsectarian schools represent 30, 49, and 22% of all private schools respectively (Broughman & Colaciello, 2001). “This educational pluralism not only enriches society as a whole, but may well prove to be the salvation of the public educational system by demonstrating alternative approaches and solutions to common educational problems” (Randall, 1994, p. 124; Koetzsch, 1997).

The public education system in America is greatly influenced by economic goals such as profit maximization, and it advocates secularism with its display of general principles such as democracy, freedom, and good citizenship. Education has become an extension of the industrial era, and it aims to provide for the economic prosperity of America. The purpose of public education is to provide a qualified workforce for its machinery of production and eager consumers for its product (Pulliam & Patten, 1999; Baig, 2002). Kalid Baig (2002) claimed that providing for the economic well-being of a country is certainly an important Islamic goal, but the linking of education to only financial well-being is extremely unfortunate. It degrades education, and through that it degrades society.

In addition, the public education system and the secular Western culture lack unity on values, which leads to moral uncertainty. Issues such as whose values are most important to an individual and what values should an education system promote may create a crisis of values. This crisis of values may be behind many of the present problems of violence, drug use, teenage pregnancy, and other issues that harm society.

Private religious education, which includes Catholic, Protestant, Jewish, Muslim, and other religious schools, has characteristics different from that of public education. First, parents in private schools want their children to be raised according to their belief system. Private schools preserve and protect the fundamental rights and freedoms of the American people such as free exercise of religion. They also provide an appropriate setting for religious education, and they have much appreciation for cultural and ethnic differences (Hirschoff, 1986). Second, private schools reduce the possibility of inferior education by providing a safe environment and higher achievement scores. Research claims that students in private schools achieve as high or higher than students in public schools (Coleman, Hoffer, & Kilgore, 1982; Chubb and Moe, 1990; Neal, 1997; and Fullan, 2005).

Third, private schools provide other sources of instruction to supplement what the students learn in school. These sources of learning include parents, newspapers, television, religious institutions, and friends. A study by Abramowitz (1979) concluded that public and private schools differ in their missions. Public schools provide a wide range of courses to a wide range of students, have more management problems, and are not dependent on maintaining a constituency. Private schools, on the other hand, have a narrower curriculum focused on academic subjects, have fewer management problems, and are more responsive to their clientele and staff.

In conclusion, public education system in the United States places *Allah* (God) outside the intellectual process of investigation, and it emphasizes human reason and scientific methodologies. Religious elements have been largely eliminated from public

schools (Koetzsch, 1997). On the other hand, a religious system of Islamic education places Allah at the center of all activities, with Nature and Man contingent upon Him.

Challenges Facing Religious Private Schools

Religious private schools including Catholic, Protestant, Jewish, Islamic, and other schools face challenges such as lack of financial resources, accreditation, certified teachers and administrators, leadership development programs, poor wages, staff turnover, unhealthy facilities, narrow curriculum, and state intervention and regulations (Abramowitz, 1979; Omran, 1997; Atari, 2000; Ghazali, 2000; Helm, 2001; Syed, 2001a). Claire Helm (2001) pointed out that the national average salary for a Catholic elementary school teacher with a bachelor's degree is \$19,047, compared with a public elementary school teacher's salary of \$41,351.

The state's interest in the rights and the welfare of the child and the several welfares of the community gives it the legal right to regulate education and to authorize private and religious education under a grant of power from the state by charter and legislative enactment (Karier, 1986). The separation of church and state also justifies the exclusion of private schools from public funding in the public policy (Doyle, 1997).

Challenges Facing Islamic Schools

Like other private religious schools, Islamic schools in the United States face similar problems of lacking financial resources, textbooks, certified teachers and administrators, healthy facilities, and school leadership. Islamic schools also lack legal presentation and consultation, ways to solve financial problems (Khalil, 2002), and an organization structure (Zarzour, 2002). Ibrahim Syed (2001a) stated that Islamic schools lack qualified administrators, qualified and certified teachers, an Islamic curriculum,

textbooks, and facilities (labs, auditoriums, gyms, playgrounds, libraries, bathrooms). Muslim and non-Muslim teacher turnover is another problem in Islamic schools, and qualified Muslim teachers and administrators often work in public schools because of the poor salaries and benefits of working in the private schools (Syed 2001a). Governance is a big problem in Islamic schools that do not develop an autonomous decision-making structure. School boards do not have the leadership training to run a school, and they rarely include women (Syed, 2001a).

Leadership

Leadership (such as general principles, theories, and practices) has been the subject of many studies over the past forty years in the Western countries (Stogdill, 1974; Bass, 1985; Bass, 1990; Bass & Avolio, 1994; Yukl, 1998). Leadership roles have been reviewed, leadership traits have been identified, various leadership theories have been examined, and the importance of leadership for the success of organizations has been studied and debated. With the progress that has been made in the study of leadership, there are different conceptions about what constitutes leadership and leadership effectiveness. For example, leadership effectiveness is dependent on the leader, the followers, and the situation (Jabnoun, 1994). Leadership effectiveness is measured by the leader's contribution to the quality of group processes and the extent to which the organization performs its tasks and goals successfully (Yukl, 1998). Meanwhile, there are only a few studies about the principles of Islamic leadership, Islamic leadership theories, Islamic leaders' traits, and the roles of Muslim leaders in Western literature.

Leadership in Islam is similar to leadership in the West except in its religious, moral, and human roots. Religious and moral spirit (fear of God) dominated the

government leadership under the Prophet Mohammad (pbuh) and the Four Caliphs (Al-Buraey, 1985). From an Islamic perspective, the Islamic roots of leadership generally exist in the primary and secondary resources of the *Shari'ah* (Qur'an and the Traditions) in addition to the practices of the early Muslims. There is also a strand in Western leadership thought that stresses the importance of spirituality, religious values, and human relationships. The essence of leadership is offering oneself and one's spirit (Deal & Bolman, 1995). Leadership is "so dependent on the spirit that the essence of it will never be capsuled or codified" (Greenleaf, 1998, p. 122). Sergiovanni (1996) believed that leadership fails when people have overemphasized bureaucratic, psychological, and technical-rational authority and have neglected professional and moral spiritual authority.

The Importance of Educational Leadership in Public and Private Schools

Since the beginning of schooling, the relationship between quality of schools, quality of learning for students, and the characteristics of successful, effective schools has been debated. Many experts and researchers claimed that the most significant factor is the amount and the quality of "leadership density" (Sergiovanni, 2001, p. 162) that exists in schools. Leadership density refers to the total leadership available from principals, teachers, students, and parents. There is a tremendous need for effective leadership and an expanding opportunity for leaders to make a difference in their institutions.

School leaders must make important policy decisions in the face of time pressures and political, social economic demands. Educational leadership is a process in which school leaders influence their faculty, staff, and students to strive willingly to achieve school mission, vision, and goals. Thus, educational leadership is one aspect of the general principles and theories underlying the knowledge of leadership that is applied to

educational organizations such as schools and universities. “Educational leadership is very much an art that is based on being more than acquisition of an organized body of knowledge and performance of a set of behaviors” (Mitchell, 1990, p. 110). Educational leaders work to engage all school faculty, students, and community members in achieving the mission, vision, and goals of their school.

To cope with the challenges facing the schools, the importance of leadership for school principals has grown recently (Crow, Matthews, & McCleary, 1996). In this situation, the school principal is one leader in a context of leadership, or a “leader of leaders” (Schlechty, 1990). Everyone in the school has a leadership role, and the entire school contributes to solve the problems and take responsibility for individual roles. The main purpose of principal leadership is to define significant school change and reform (Matthews & Crow, 2003). The principal plays a crucial role in determining the overall effectiveness of the school; therefore, attention must be focused on principal preparation and principal recruitment and selection. The difference between high- and low-achieving schools is the impact of the principal (Austin, 1978). The principal’s behaviors have a direct effect on the school’s overall climate and on its instructional organization (Sergiovanni, 2001).

A review of literature regarding principals’ characteristics indicated that, in effective schools, principals: (1) provide assertive, achievement-oriented leadership; (2) maintain an orderly, purposeful, and peaceful school climate; (3) have high expectations for staff and pupils; (4) have well-designed instructional objectives; and (5) utilize an evaluation system for the staff (Reed, 1989). The principal leader should understand his or her school culture to be able to create, maintain, and change that culture. A principal

should develop a personal vision that could be incorporated into a shared vision among a learning community (Matthews & Crow, 2003). The school principal should use leadership practices such as motivation, communication, delegation, collaboration, decision-making, and conflict resolution to implement the shared vision in the school to improve the teaching of all the students. Chapko and Buchko (2002) suggested that the principal should hire wisely, share vision, give himself time to learn, communicate with parents, keep in touch with students, know his standards, enlist the community, be a team leader, and put students first.

Although the majority of school principals in the United States are employed by their states, a growing number are needed to run institutions in the private sector. As demand for private- and parochial-school education increases, so too will demand for those people trained to run them. School administration in public school and private school is different. Ross and Growe (2001) explored the inherent differences between public and private schools and asserted that private-school administrators are faced with unique challenges that differ significantly from their public counterparts and for which they have had no pre-service training. For example, the influence of outside authorities over policies and school operations is less in the private schools than in the public sector. Moreover, there is a frustrating situation between private schools and parents when it comes to misunderstandings about the school decision-making processes that vary from school to school (Schools, 2001).

Leadership in Islamic Institutions in the United States

Good leadership is difficult to find among Muslim minority groups throughout the Western world (Sahadat, 1997). The most pressing problem facing the Islamic movement

in the United States is the problem of competent leadership; there is no individual or group in a position to lead the community. Many of the problems involved in the present leadership crisis in the Islamic institutions in America can be traced to the Muslims' perception of leadership and what the criteria for leadership are in Islam (Fattah, 1999).

For example, the top-down leadership approach imported from the Islamic world clashed with a more team-oriented, North American-based, horizontal leadership approach in many Islamic schools (Siddiqui, 2002). This cultural clash in leadership perception by school principals has caused many Muslim teachers and parents to quit Islamic schools. Although the Muslim movements in North America conduct many camps and training activities, the area of human development and leadership training has not been given the attention it deserves (Altalib, 1991). With all the problems in Islamic schools, it is very important to study Islamic full-time schools, for Islamic education in America is rarely being studied, and there are few books, studies, and dissertations written about Islamic schools and their role in American society (Istanbouli, 2000).

School principals have an essential role in the school's development and effort to reach its goals and objectives. Unlike public schools, most Islamic school administrators may not have graduate degrees in school administration or educational leadership. The administrators usually have some type of administrative experience and educational background (Saleh, 2000). Administration of schools, in general, is more complex than it was in the past, and this has had an impact on both public and private schools. Any educational experience involves teacher, learner, curriculum, and governance as four distinct commonplaces, which can control and revise the meaning of the experience (Schwab, 1973). However, the composition of school staff, students, environment, and

the community in Islamic schools is additionally more complex, which has had an effect on the school administration.

In addition, development in the Islamic theology and value system is requiring school principals to take a serious look at the administrative style, curriculum development, governance, and method of teaching to make sure that what happens in the schools is in harmony with Islamic principles. Leadership in Islamic schools is somehow different from that in other schools, so a principal guided by Islamic principles of leadership should be given the opportunities and provided the necessary facilities and resources to excel in that unique leadership. A school principal needs to exert effort to know and practice the principles of leadership in Islam and to be in coherent in practicing these principles in school in areas such as curriculum development, teachers' supervision, school governance, and school leadership. Islamic school leaders are needed not only to be effective administrators, but also to foster Islamic faith, piety, and values in all they do.

Statement of the Problem

Effective leadership in Islamic schools involves the incorporation of Islamic principles in leadership behaviors and practices. With so much literature about the need of Islamic leadership in Islamic institutions in the United States, the problem addressed by this study was whether principals in Islamic schools exhibit and lead these schools according to the principles of Islamic leadership. And because there is no information about the model of educational leadership used by these school principals, and there is more than one way to operate a school (Chandler, 1999), there is a need to study the

leadership approaches used by the school principals and to what degree these practices follow the Islamic principles of leadership.

Purpose of the Study

The purpose of this study is to describe leadership approaches used by school principals in Islamic schools and how those leadership approaches are influenced by Islamic leadership principles and to compare the Islamic leadership principles derived from the literature with the leadership principles of Islamic schools principals.

Definitions

1. Leadership approach: This includes all practices, traits, behaviors, processes, roles, and styles that leaders have and do to lead the followers, emphasizing the importance of the situational factors.
2. Power-influence leadership approach: A leadership approach that views power and influence as a key to the role of leadership.
3. Servant-leader approach: 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, helping them to reach maximum effectiveness.
4. Transactional and transformational leadership approaches: Transactional leadership is a moral leadership approach and an exchange of rewards with subordinates for services rendered. 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.

5. Trait approach: It is a leadership approach that assumes that leaders and leadership demonstrate certain trait and that a leader has superior endowed qualities and behavioral attributes.
6. Situational leadership approach: It is one of the various studies of the contingency research, and it is based on the relationship between the leader and followers, and the importance of the situation in the leadership process.
7. Islamic schools: Religious private schools that provide an education that is rooted in Islamic faith and ideals, that draws upon the noblest Islamic traditions of science, worship, justice, and *Ihsan* (doing good), and that seeks to inculcate these values in Muslim students.
8. Islamic leadership principles: A group of leadership principles that were extracted primarily from the Qur'an and the biography of the Prophet Muhammad and his companions for the orientation of governmental affairs and the construction of good and ethical leadership to guide the Islamic leaders to run Islamic organizations appropriately and effectively.
9. Leadership sources: It includes all Qur'anic scriptures, Prophet's Muhammad sayings and actions, people, personal conditions and experiences, and history or leadership books.

Research Questions

Guided by the purpose of the study, the research questions underlying the investigation in this study are as follows:

1. What are the leadership approaches used by school principals in Islamic schools in the state of Michigan?
2. To what sources do these school leaders attribute their use of the leadership principles?
3. To what degree do these leadership beliefs and practices follow the Islamic leadership principles?
4. What are the differences and similarities between the leadership beliefs and practices of school principals in Islamic schools and the Islamic leadership principles derived from the review of literature?

Research Design and Methodology

The descriptive research approach is the most appropriate method for this study. The research is a descriptive qualitative study (Gay & Airasian, 2000; Punch, 2000), which sheds light on what kind of leadership approach or approaches the school principals are using in their Islamic schools in Michigan and compares the leadership principles used by the principals with the principles derived from the literature. The study was informed by the general literature about leadership principles, approaches, and practices in both Islamic and Western literature. Several key principles in Islamic leadership guided the study and are referred to throughout the study (see Chapter Two).

The population. A census of 12 school principals in K-12 Islamic schools in the state of Michigan was interviewed (see Appendix A). The rationale behind choosing the population from Michigan is that it has the largest and most varied ethnic Muslim population in the United States (Facts, n.d.). Because there is not an official record of the

Islamic schools in the United States, the researcher used four sources to establish a comprehensive list of Islamic schools in Michigan.

Data collection. The researcher is the primary instrument for data collection and analysis. The qualitative data were collected through individual, face-to-face, semi-structured interviews (Fontana & Frey, 1994). The interviews were conducted in the English language at and outside the offices of the school principals. They were done outside and during the working hours. To make the documentation of the data independent of the perspectives of the researcher and the subjects of the study (Flick, 1998), the recording was done by a tape recorder. Each interview lasted approximately one hour and consisted of nine open-ended questions and two scenarios developed by the researcher in consultation with his dissertation committee. The development of the questions was based on a review of the literature relative to principles, approaches, traits, roles, and practices of leadership in Islam and the West (see Chapter Two).

Data analysis. To organize, analyze and interpret the interview materials, data were managed and documented. The researcher and an assistant transcribed the interview materials, and the researcher reviewed the transcribed materials to clean the data. The researcher used a structuring content analysis technique (Flick, 1998) to focus on relevant information, extract material to certain domains of content, find salient features in the material and describe them, and rate the material according to dimensions of scales (Mayring, 1983). The rationale behind using structuring content analysis is that this technique is less ambiguous and easier to handle than other content analysis techniques such as summarizing content analysis and explicative content analysis techniques.

Structured content analysis is used to analyze subjective viewpoints collected from semi-structured interviews (Flick, 1998).

For the content analysis to happen, the researcher implemented three concurrent interwoven activities: data reduction, data display, and conclusion drawing (Huberman & Miles, 1994; Huberman & Miles, 1998). To do these three analysis activities, data from the interview transcripts were analyzed using the software program NVivo. The rationale behind using NVivo is that it provides the researcher with an extensive range of tools and standard qualitative analysis techniques such as coding, theory building, theory testing, cross-sectional analysis, modeling and writing (Richard, 1999; Gibbs, 2002). To ensure the adequacy, appropriateness, and trustworthiness of the data, the researcher used credibility, transferability, dependability, and confirmability as four criteria to build trustworthiness (Marshall & Rossman, 1989; Erlandson, Harris, Skipper, & Allen, 1993).

Summary

This chapter provided a clear brief knowledge of the importance of education to humanity, particularly from an Islamic perspective. It provided information about the importance of faith, values, and beliefs to parents and why parents decided to favor private schools over public schools. The chapter also described the challenges that faced religious private schools and their school principals in particular in Islamic schools in the United States. The purpose and the reason of the study were stated. Finally, the research design, the analysis technique, and the outline of the study were presented.

The study had potential useful findings that provided a complete picture about the principles of Islamic leadership and the leadership approach or approaches in Islamic

schools in Michigan to fill a gap in the literature. In addition, it provided other Islamic schools principals in the United States and the Islamic countries with leadership principles that could be potentially transferable in leading the school staff and faculty towards successful organizations that encourage mutual consultation, communication, respect, justice, equality, productivity, and effectiveness.

CHAPTER TWO

REVIEW OF LITERATURE

This chapter provides a brief knowledge about Islamic beliefs and practices, the educational philosophy in Islam, the educational institutions in Islam, and the role of school in an Islamic society. The review begins by exploring the status of Muslims in the United States and discussed their needs for maintaining their values and beliefs by educating their children in Islamic schools. The review also provides a description of the Islamic schools in the United States. An additional part of the review focuses on the importance of the educational leadership in schools and leadership definition, roles, traits, and leadership approaches in both Islamic and Western literature. The review also specifies nine components of Islamic leadership principles, which were collected by the researcher with a deep investigation from the Islamic literature.

Islamic Beliefs and Practices

Islam means “Peace through submission to God,” and a Muslim is one who submits to the will of God. Muslims recognize all the prophets and revelations ending with Prophet Mohammad (pbuh) as the last prophet, who completed God’s message to humanity. The Qur’an is the sacred scripture of Islam, which Muslims hold to be the words of God revealed to Prophet Mohammad (saw⁵) through the angel Gabriel. Prophet Mohammad (saw) was not only the vessel of revelation, but he was viewed as providing an example of leadership in accord with the guidance given in the Qur’an. Thus, the two sources of principles and practices that make up a Muslim way of life are the Qur’an and Mohammad’s (pbuh) example, recorded in various authentic sources, called Hadith, such

⁵ Saw: May *Allah* (God) have his prayers and peace on him.

as Sahih Muslim⁶ and Sahih Bukhari⁷ Interpretation, and the application of the two sources constitute the *Shari'ah* (Islamic Law from Qur'an and Traditions). This law includes guidelines affecting prescribed ways of worship, social and financial relationships, dress, and family. For a fifth of the world's population, Islam is both a *din* (religion) and a complete code of life that is integral and that is to be adopted in its entirety (Rahman, 1994).

The basic practices of Muslims are called the five pillars of Islam. They are acts of worship with broad implications for the individual and the community. Narrated by Ibn Umar: The Messenger of *Allah* (saw) stated that Islam is based on five things: "The testimony, offering prayers, paying *Zakat* (alms given to the poor), doing *Hajj* (pilgrimage), and observing *Saum* (fasting)" (Al-Bukhari, 1997, V. 1, Ch. 2, No. 8, p. 58).

The first pillar in Islam is the acceptance of the *Ash-shahadatyn* (creed): "There is no God but God, and Mohammad is the prophet of God." Prayer is the second pillar in Islam. Every Muslim has an obligation to pray five times each day at dawn, at midday, at mid afternoon, at sunset, and after nightfall. The third pillar is almsgiving. Muslims who are wealthy are required to give to those who are poor and less fortunate. Fasting the month of Ramadan is the fourth pillar in Islam. Healthy Muslims are required to abstain from food, drink, and sexual relationships from dawn to sunset. Finally, every Muslim

⁶ Sahih Muslim is another authentic book in the Hadith literature. Muslim lived a couple of centuries after the Prophet's death and worked extremely hard to collect his hadith. Muslim's full name is Abul Husain Muslim bin al-Hajjaj al-Nisapuri. He was born in 202 A.H. and died in 261 A.H. He traveled widely to gather his collection of hadith, including to Iraq, Saudi Arabia, Syria, and Egypt. Muslim was a student of Bukhari. <http://www.iiu.edu.my/deed/hadith/muslim/smtintro.html>

⁷ Sahih Al-Bukhari is the most authentic book of all the other works in Hadith Literature. Imam Bukhari was born in 194 A.H. in Bukhara in the territory of Khurasan (West Turkistan) and died in the year 256 A.H. His real name is Muhammad bin Ismail Al-Mughirah Al-Bukhari

hopes to be able to make pilgrimage to the holy city of Makkah⁸ in Saudi Arabia as the fifth pillar in Islam. The pillars of *Iman* (faith) in Islam are to believe in the existence of Allah, His Angels, His Holy Books, His messengers, the Day of Resurrection, and *Qadar* (Divine Preordainment) (Zeno, 1996).

In brief, Islam is a comprehensive system of life and civilization (Ali, 1998). Sayyid Mawdudi (1983) saw Islam not as a set of metaphysical theories, or as a hodgepodge of certain rites, rituals, customs and traditions, but as the scheme of life based on the Divine guidance for the humanity and for all time for the development of culture and civilization. Within a few years, great civilization and universities were flourishing. The Islamic civilization brought about great advances in medicine, mathematics, physics, astronomy, architecture, literature, history, geography, and education.

The Educational Philosophy in Islam

Allah the Almighty said, “And we have sent down unto thee the *Message* (Qur’an); that thou may explain clearly to men what is sent for them, and that they may give thought” (Qur’an16: 44). It is evident that the Qur’an and the Sunnah⁹ constitute the underlying framework of belief and action on which the Islamic thought and philosophy of education are built. Islamic philosophy of education is well described by Mawdudi (Ali, 1998). He believed that the philosophy of education in Islam should comprise Islam as a complete system and civilization and the community mission of vicegerency¹⁰. He

⁸ Makkah: The city in Arabia where the Holy Ka’ba (temple) is situated.

⁹ Sunnah: The body of traditions or practices of the Prophet Muhammad (pbuh) such his words, actions, and what has been approved by him.

¹⁰ Vicegerency: deputy and successorship.

contended that God has endowed man with the capacity of cognition, reflection and understanding, with ability to distinguish between good and evil, with freedom of choice and volition, and with the power to exercise his latent potentialities to perform his role as vicegerent.

Islam also is a complete system of life, and life is an indivisible whole; therefore, the compartmentalization of education into religious and secular is artificial (Rahman, 1994; Sahadat, 1997; Ali, 1998; Hashim, 1999). All sciences and knowledge should be taught from a holistic perspective, and the entire educational curriculum should be cast in an Islamic mold. Academic training should guide one to look upon this world as the kingdom of Allah whose spirit pervades his own-being and that of the cosmos (Mawdudi, 1988). Later, different disciplines of humanities and social sciences should be introduced for the purpose of specialization. Building an educational system of this kind will provide students, teachers, and administrators with a clear aim in life and a target for their efforts and initiative. This aim is to establish a godly leadership and diffuse the creed of Islam throughout the world.

In addition, the philosophy of education in Islam is connected with the cultural side of education, and every educational system is a product of a culture and serves the same culture (Mawdudi, 1988). All educational institutions serve some ideologies and cultures and remain subordinate to them. Culture is not mere ethnic traditions, customs and age-old rituals, it springs from faith and ideology and it is the manifestation of obedience to that faith and ideology (Mawdudi, 1988). Thus, there is a link between faith, culture and education. Education serves the purpose of social culture, and culture represents the worldview of faith. Therefore, the philosophy of education in Islam should

be studied in the context of its culture (Ali, 1998). Thus, there is a relationship between culture and moral values, which affect the education system and the students. Muslims' commitment to Islamic culture and moral values leads to the rise of the *Ummah* (Muslim community). Therefore educational institutions should be a safeguard of Islamic culture and moral values.

Educational Institutions in Islam

The Islamic education system consists of a hierarchy of related interacting institutions. These institutions have a great effect on the life of a Muslim as he or she becomes a person with useful knowledge, and they serve to maintain and accept what is good and reject what is bad. The institutional hierarchy includes the individual, the family, the mosque, social groups, and formal institutions (Rahman, 1994). The family provides the foundation for an individual's moral, spiritual, and material growth. Allah the Almighty said, "And among his signs is this, that he created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your hearts" (Qur'an 30:21).

The mosque is a place of congregation for Muslims where they can come together to share a spiritual experience and socialize (Rahman, 1994; Al-Otaibi & Rashid, 1997). In the mosque, Muslims express their respect, piety, brotherhood, help, and *Da'wa* (Calling people to Islam), and the mosque is a comprehensive institution that serves as a center of Muslim social, political, economic, judicial, and educational life. Social groups such as clubs and associations support individuals in their social needs and events and maintain Islamic values because individuals tend to select groups that support their values, morals, and beliefs.

Formal education institutions play important roles in educating people, organizing and delivering knowledge to them in meaningful ways. Thus, Muslim participation in formal education systems in order to train themselves is a necessary condition of fulfilling their obligation to serve the creation of Allah for His pleasure. The long-term goals of Muslims should be to create quality education institutions for themselves, and they should pursue education in the best schools and colleges (Rahman, 1994). In fact, there is a need for an education institution based on the Islamic philosophy of education and elaborated on the salient features of the Islamic educational system at all levels—primary, secondary, and higher (Ali, 1998).

The Role of Islamic Schools in Islam

The history of Islamic education reflects a transition from the simple *Halaqah* (study groups) and houses in the mosque, which focus on religious knowledge, to complex institutions such as universities and schools, which teach both religious and secular subjects. Over time the mosque lost its function as the only educational institution in the Islamic society. Diverse people were integrated into the Islamic society, and advancement in the acquisition of scientific knowledge required the establishment of schools to comply with the community's needs. Caliph Umar was the first to order the establishment of schools with the purpose of teaching children Qur'an, reading, and writing. In Islam, the schools should always be kept open for the sake of Islam, for the sake of the Muslim community, and so that the Islamic cultural and intellectual activities may be accelerated and enhanced (Syed, 2001b). Sheikh Yusuf Al-Qaradawi (1990) stated that Islamic schools have a crucial role to play in providing concrete solutions and

programs that will foster understanding among students, and in promoting the role of responsibility of the family in the process of Islamic moral training.

Muslims in America

There are six to eight million Muslims living in the United States today, and within 20 years, Muslims are likely to outnumber the Jews to become America's largest religious minority (Voll, 1996). It was not until 1530 that the first large group of African-American Muslims arrived on American shores. Of the 10 million Africans who came to America, 30 to 40 percent of them were Muslim (Nyang, 1999; Smith, 1999; Anonymous, 2003; Paik, 2003).

Today in America, there are three types of Muslims: immigrants, converts, and those born to either group (Haddad, 1993). The fastest-growing segment of the Muslim population in this country now is descended from India and Pakistan. Despite the common perception that most Muslims are Arabic, only 12 percent of American Muslims are from the Middle East (Paik, 2003). California, New York, Michigan, Illinois, New Jersey, and Indiana make up the top six states with the highest concentration of Muslims. In 1915 Albanian Muslims build a *Masjid* (mosque) in Maine and established one of the first associations for Muslims in the United States. In 1919 they built another mosque in Connecticut (Anonymous, 2003). Now there are about 1,000 mosques, 80 percent of which have been built in the last 12 years (Nyang, 1999).

Muslims parents, educators and leaders in the United States are entrusted with the responsibility of bringing up children with the nurture and domination of God and with maintaining a society in which the laws of God are supported in the welfare of human beings. The value system that Islam transmits to its youth is challenged and contradicted

by the modern system of education. The secular and liberal policies of the public schools have failed to provide intellectual, moral, and spiritual directions to Muslim children. Thus, Muslims in the United States are in dilemma. Being exposed to the Western milieu, Muslim youth can easily assume, without proper guidance and Islamic knowledge, that their glorious past is irrelevant to their modern needs. The lack of Islamic knowledge among the vast majority of Muslims worldwide is the primary cause for not practicing Islam (Rahman, 1994). For these reasons, a future identity crisis for Muslims is definite if proper Islamic institutions such as schools and mosques are not created and maintained.

Islamic Schools in the United States

To face the dilemma of what their children should accept and reject from the public schools, Muslim parents are increasingly turning to private Islamic schools as an alternative. Islamic schools in North America are a growing mainstream reality. On average, about ten new schools are being established every year with Islam as their reason for existence (Emerick, 1998). The 1990s witnessed encouraging activity in the field of Islamic education. According to the Islamic Society of North America (ISNA), there were 49 full-time Islamic schools operating in the United States in 1989. Today, while no organization keeps an official list, the Council of Islamic Schools in North America counts 180 full-time schools. Most of the schools teach kindergarten to eighth grade (Zehr, 1999). The number of Islamic schools is estimated to have increased to some 200 (Sachs, 1998; Abdullah, 2000). This growth is because Muslims in North America are now more convinced that sending their children to an Islamic school is one of the best ways to ensure that Islamic knowledge and values are transmitted to their children.

A review of more than 30 websites for Islamic schools in the United States revealed that the schools' mission is to provide an education that is rooted in Islamic faith and ideals, that draws upon the noblest Islamic traditions of science, worship, justice, and *Ihsan* (doing good), and that seeks to inculcate these values in Muslim students. For example, Al-Amal school's mission (2003) is to produce a generation of Muslims who 1) have a solid understanding of *Tawheed* (oneness of the Creator), 2) have a strong Islamic moral character, 3) have leadership skills supported by *Taqwa* (piety), 4) have a strong sense of responsibility and realize that Islam is the only solution, and 5) interact with the community and global issues with an Islamic frame of mind, and are academically equipped to succeed and excel in an increasingly competitive and challenging world (Al-Amal, 2003).

The increase in full-time Islamic schools is due to many factors. First, American Muslim parents realized that it is not enough for their children to attend Islamic schools just on Sundays if they want to keep their Islamic and cultural identity. Children are exposed to more Islamic knowledge in a Muslim school than in a public school (Siddiqui, 2002). Second, the environment surrounding public schools was another strong argument in favor of sending children to Muslim schools. The moral decadence, quality of education in the public schools, misinformation in textbooks, and some corruptive problems such as drug use, violence, food, clothing for physical education, dances, sexual contact between boys and girls, harassing of students, improper speech, and non-Islamic social events made many Muslim parents concerned about the future of their children (Hynes, 1998). Apart from providing a community atmosphere, Islamic schools' environments instill certain religious values in Muslim children (Siddiqui, 2002). Richard

Bumstead (1982) and Kysilka and Qadri (1997) described why parents are moving their children from the United States public schools to Islamic private schools: school closings, discipline problems, unresponsive schools, and lack of teacher and administrator concern for the individual's religious values and beliefs.

Thus, a school grounded in Islam is the alternative many Muslims in America are seeking. Molook Roghanizad (1990) found that the development of full-time Islamic schools came about as a result of dissatisfaction with public schools, the changing social environment therein, and concerns about assimilation. Feryal Elkhaldy (1996) indicated that the first reason for choosing Islamic schools was religious, the second reason was socio-cultural, and the third reason was academic.

Islamic schools in the United States are not formed out of a single mold. They have students, teachers, and administrators from different ethnic backgrounds such as Arabs, Asians, and Africans. The Islamic schools reflected different levels of funding. The schools ranged from a small one in Baltimore with 40 students that relies on volunteer teachers to an academy with 1,300 students in Mount Vernon, Virginia, that is supported by the Saudi Arabian government (Zehr, 1999).

In Islamic schools, a basic curriculum is recommended by each state and required courses in Qur'an memorization and recitation, Islamic studies, and Arabic language are taught. For example, in Missouri the curriculum of all subject areas has been developed to integrate the state of Missouri criteria with Islamic principles and knowledge. The curriculum also incorporates educational materials and guidelines developed by Islamic educational organizations, such as *Iqra* (read) and the *Tarbiya* (moral training) Project (Kansas, 2002). Major subject areas are Qur'an, Arabic, Islamic Studies, Mathematics,

Sciences, Social Studies, Language Arts, Creative Arts, Computer Studies, and Physical Education. Each Islamic school strongly emphasizes the development of Islamic behavior and personality. Daily instruction includes different aspects of Islamic manners, prayers, and how to maintain an Islamic personality in a non-Islamic society. This instruction includes every aspect of their lives, such as proper Islamic dress, holiday celebrations, hygiene and personal etiquette, and male/female social interactions. However, Islamic schools are running without one Islamic curriculum, and often without a syllabus (Syed, 2001a).

Most of the Islamic schools have not developed to the point of being comparable academically to Christian or Jewish private schools. However, Islamic schools' graduates have gone on to Harvard and Yale, and they have pursued medicine and law or continued seeking other higher degrees (Emerick, 1998; Siddiqui, 2002).

The Importance of School Leadership

The origins of principalship are not clear, but the role of the principal emerged from the teaching ranks, and for decades the principal's role was connected with teaching before it became a separate role (Campbell, Fleming, Newell, & Bennion, 1987; Beck & Murphy, 1993). The principalship is a complex role, one that has been shaped by numerous factors and forces in the United States, such as educational events, language, business, industrial demands, social changes, and earlier role conceptions (Beck & Murphy, 1993). Matthews and Crow (2003) identified four elements that have influenced the principal's role: changing social demographics of cities and schools, academic study and state certification requirements, professional associations, and practice of school administrators.

Beck and Murphy (1993) provided a well-crafted historical analysis of how the principalship has evolved and has been perceived since the 1920s. The principal is viewed as a spiritual leader, a scientific manager, a social leader, an executive, a bureaucratic organizer, a supervisor, a professional, a democratic leader, a curriculum developer, a group coordinator, a public relations representative, an administrator, a defender of educational practice, an efficient manager of time, a protector of the bureaucracy, a user of scientific strategies, a leader accountable for his actions, an inhabitant of a role in conflict, a community leader, a facilitator of positive relationships, a juggler of multiple roles such as reactor, mediator, and advocate, an instructional leader, a problem solver, a resource provider, a visionary, a change agent, a leader, a servant, an organizational architect, a social architect, an educator, a moral agent, and a member of the community.

The importance of leadership for the school principals has grown recently. Crow and others (1996) have explained this growth and importance for three sources of leadership: external sources (leadership that is practiced by individuals and groups outside the school); the principal's own leadership; and internal sources (leadership that is practiced by teachers, counselors, and students). In this situation, the school principal is one leader in a context of leadership—a “leader of leaders” (Schlechty, 1990). Everyone in the school has a leadership role, and each individual in the school contributes to solve the problems and take responsibility for his or her role. In addition, principals encourage and support the development of teachers, students, and parents to be leaders of vision and leaders of school environment improvement (Crow, et al, 1996).

Elaine McEwan (1994) identified seven responsibilities that effective instructional leaders should do in their schools: 1) they establish clear instructional goals, 2) they are available for their staff, 3) they create a culture and climate conducive to learning, 4) they communicate the vision and mission of their school, 5) they set high expectations for their staff, 6) they develop teacher leaders in school, and 7) they maintain positive attitudes towards students, staff, and parents.

Deal and Peterson (1999) stated eight roles for school leaders: 1) historian who seeks to understand the social and normative past of the school; 2) anthropological sleuth who analyzes and probes for the current set of norms, values, and beliefs that define the current culture; 3) visionary who works with other leaders and the community to define deeply value-focused picture of the future for the school; 4) symbol who affirms values through dress, behavior, attention, and routine; 5) potter who shapes and is shaped by the school's heroes, rituals, traditions, ceremonies, and symbols; 6) poet who uses language to reinforce values and sustains the schools' best image; 7) actor who improvises in the school's inevitable dramas, comedies, and tragedies; 8) healer who oversees transitions and change in the life of the school. He heals the wounds of conflict and loss (pp. 87-88).

The Need for Leadership Development Growth

School principals have an essential role in school development, which includes an institution's effort to reach its goals and objectives. Many universities are restructuring their programs to provide school leaders more opportunities to develop leadership skills along with academic knowledge, but still there is a gap between the academic world and the real world. Thus, school principals who want to become instructional leaders must seek out training and development opportunities through networking with colleagues,

joining professional organizations, and completing personal programs of self-improvement (McEwan, 1994). Although the Muslim movements in North America conduct many camps and training activities, the area of human development and leadership training has not been given the attention it deserves (Altalib, 1991).

Unlike public schools, most Islamic school administrators may not have graduate degrees in school administration or educational leadership. What they usually have is some type of administrative experience and educational background (Saleh, 2000). Ibrahim Syed (2001a) stated that Islamic schools lack qualified administrators. Thus, people who establish an Islamic school must ensure that their staff is professionally trained and well qualified (Anonymous, 2002; Khalil, 2002). Aref Atari (2000) believed that not only teachers, but also other staff and even students, should be trained to lead. Thus, a principal guided by Islamic perspectives should be given the opportunities and provided the necessary facilities and resources to excel in leadership. Leadership development programs are needed for the school administrators who are trained overseas and therefore unfamiliar with the American educational system. Adnan Omran (1997) proposed the need for an exchange program created with Muslim nations abroad to assist in training teachers and administrators. School principals also should be aware of the local, state, and national staff development resources and opportunities, and they should have a clear plan for staff development (Ghazali, 2000).

Hamed Ghazali (2000), the chairman of MASCIS (Muslim American Society / Council of Islamic schools), stressed that effective Muslim principals should build the Muslim personality that cares about and contributes to the success of society and humanity in general. Thus, school principals in Islamic schools have an obligation to lead

their schools in an effective leadership that is in coherence with the Islamic principles of leadership. They need to know these principles and to apply them to all school administrative practices. School principals in Islamic schools also need to know what leadership in Islam is, its roles, its traits, and its approaches in Islam.

Living in a Western society like America, school principals in Islamic schools are influenced by Western leadership approaches and principles through academic training and learning, leadership experiences, and association memberships. Thus, they need to know the similarities and the differences between Islamic leadership and Western leadership. An Islamic school principal must develop competencies and skills in areas such as religious affiliated administrations, school law in private religious schools, public policy, historical and philosophical foundation of Islamic education, and curriculum planning and development.

Leadership in Islamic and Western Literature

Leadership researchers disagree about what leadership is. Most of this disagreement stems from the fact that leadership is a complex phenomenon involving the leader, followers, and the situation (Hoy & Miskel, 1987; Roueche, Baker, & Rose, 1989; Hughes, Ginnett, & Curphy, 1999). To understand the complexity of leadership, some definitions of leadership in Islamic and Western literature follow.

In Islam, leadership is a process of inspiring and coaching voluntary followers in an effort to fulfill a clear as well as shared vision (Altalib, 1991; Chowdbury, 2001). Thus, in Islam, a leader is not free to act as he chooses, nor must he submit to the wishes of any group—he must act only to implement Allah’s laws on earth. Allah said in His Qur’an, “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” (Qur’an 21:73). “Leadership is a *trust* (Amaanah). It represents a psychological contract between a leader and his followers that he will try his best to guide them, to protect them, and to treat them justly” (Beekun & Badawi, 1999, p. vii). Hence, the focus of leadership in Islam is doing good deeds for the sake of Allah, the Muslim community, and humankind (Kader, 1973).

From a Western perspective, leadership is the process of influencing an organized group toward accomplishing its goals (Roach & Behling, 1984). The leader’s job is to create conditions for the team to be effective (Ginnett, 1996). Leadership is also defined as interpersonal influence directed through the communication process toward the attainment of some goal or goals (Tannenbaum, Weschler, & Massarik, 1961). Joseph Rost (1991) defined leadership as an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes. Gary Yukl (1998) identified several useful ways to classify leadership theory and research. One way is according to the types of variables emphasized in a theory or a study. For example, research on leadership includes trait approach, behavior approach, power-influence approach, and situational approach. Some researchers studied the personality traits of leaders, others studied the leaders’ behaviors, others studied the relationship between the leader and the followers, and others focused on the situation where leadership took place.

Another useful way to classify leadership theory and research is in terms of the level of analysis. “The levels include intraindividual processes, dyadic processes, group processes, and organizational processes” (Yukl, 1998, p. 11). Lastly, leadership theories are classified according to their focus on either the leader or followers. I believe that

Rost's definition of leadership encompasses the most critical dimensions of leadership as a process of interaction between the leader, the followers, and the situation because leadership effectiveness is dependent on the leader, the followers, and the situation (Jabnoun, 1994). Because Rost's definition of leadership is similar to Beekun and Badawi's definition of the leadership in Islam, the researcher used these two definitions and the leader-followers centered theories as a framework for discussing, organizing, and analyzing various theories of leadership.

Leadership Approaches in Islamic and Western Literature

According to the above classification of leadership theory, the researcher focused on four main leadership approaches in both Western and Islamic literature. First, the researcher focused on the power-influence leadership approach in both Western and Islamic literature that emphasized leadership as a relationship between a leader and followers and the use of types of power to influence followers. The researcher stressed the nature of this approach, its purpose, and its view of the relationship between leader and the followers indicating some similarities and differences in both literatures.

Second, the researcher focused on the moral leadership approach that implies the development of followers into leaders. The moral leadership approach has three-sub leadership approaches such as servant-leadership, transactional leadership, and transformational leadership approaches (Matthew & Crow, 2003). The researcher identified the nature of these three sub-approaches, their purpose, and their view of leader and followers indicating some similarities and differences in both literatures.

Third, there were some early efforts to understand leader effectiveness focusing on the traits of successful leaders. So the researcher examined the trait approach in both

Western and Islamic literatures, identifying the leadership traits of effective Muslim leaders as a component of the Islamic leadership principles derived from the Islamic literature.

Fourth, because leadership is defined as a process, not a position, it will be very helpful to focus on the situational approach of leadership in both literatures. Situational approach tries to match the various styles of leadership to the appropriate situations. The researcher focused on the situational leadership approach in both literatures, indicating its nature, purpose, and view of the leader.

Power-influence approach. To focus on the leader, it is important and relevant to examine the phenomenon of power and the power-influence theory. Historically, leaders and their use of power are evident as part of a long and varied history of usage (Greenleaf, 1977). The acquisition and the failing of power are common themes in Shakespeare's plays (Hills, 1985). Current scholars have seen the need to conceptualize leadership as a power phenomenon (Hinkin & Schriesheim, 1989). Defining power is a matter of disagreement among people and scholars, and it has been used in different ways (Yukl, 1998). Power is the capacity to produce effects on others (House, 1984; Mawdudi, 1991), or the potential to influence others (Bass, 1990; Yukl, 1998). Power is a coercive force, either overtly to compel, or covertly to manipulate, and authority is a sanction bestowed to legitimate the use of power (Greenleaf, 1977; Greenleaf, 1998).

One of the most widely used approaches to understanding the sources of power comes from the research by French and Raven in 1959. French and Raven (1959) identified five sources of power by which an individual can potentially influence others. Expert power is the power of knowledge of some people to influence others through their

relative expertise in particular areas. Referent power refers to the potential influence one has due to the strength of the relationship between the leader and the followers.

Legitimate power is one's formal or official authority. Reward power is the potential to influence others due to the one's control over desired resources. Finally, coercive power is the potential to influence others through the use of punishment and the loss of benefits.

Many people used the terms power, influence, and influence tactics interchangeably (Bass, 1990; Nahavandi, 1997; Yukl, 1998), but other researchers indicated that the three could be seen as different. Hughes and others (1999) explained,

Power is the potential to exert influence, influence tactics as the behaviors used by one person to modify the attitudes and behaviors of another, and influence as the degree of change in a person's attitudes, values or behaviors as the results of another's influence tactics. (161)

The influence tactics include rational persuasion, exchange, pressure, personal appeals, consultation, and coalition.

Leaders need to understand how the sources of power affect followers in order to expand their power and avoid their followers' resistance. To exercise power, leaders and followers use the influence tactics to modify the attitudes and behaviors of each other. These influence tactics depend on the amount of different types of power possessed, the degree of resistance expected, the aspects of the situation, and the rationale behind the different influence tactics (Yukl, 1998; Hughes et al., 1999). Thus, leaders should know that followers possess power and influence like them. Followers with high levels of education and experience can use their expert power to influence other followers and leaders.

Social exchange theory describes the process by which leaders gain and lose power over time. The exchange of social and material resources is a fundamental form of human interaction and interaction patterns are shaped by power relationships between individuals. The resulting efforts are to achieve balance in exchange relations (Emerson, 1976; Yukl, 1998). Persons who show loyalty, sound decisions, competence, and innovation in the groups gain great status and power. Research on the use of different forms of power by leaders suggests that effective leaders rely more on personal power than on positional power. Personal power is the potential influence derived from the characteristics of the person who has a leadership position. It is very important to influence peers and followers. Position power is the potential influence derived from a person's position in the organization; it includes authority, control over rewards and punishment, and information.

In conclusion, the success of leaders in using power depends on the way they exercise it. Effective leaders are likely to use power in a way that respects and minimizes the status differences and avoids offending the followers' self-esteem. Effective leaders should not exercise power in an arrogant or manipulative way that cultivates resentment and resistance. Thus, this approach views power and influence as a key to the role of leadership. The desired outcome of leadership is to use power and influence towards the achievement of certain goals, and these goals are the leaders' goals or shared goals of the leader and the followers (Hollander, 1985; Paige, 1997).

From an Islamic perspective of leadership, Muslim leaders use both positional power (e.g. legitimate power, reward power, and coercive power) and personal power (expert and referent power) (Beekun & Badawi, 1999). Legitimate power in Islam is

connected with a person's position in the organization, but Islam discourages Muslims from actively seeking positions of authority, because the candidates may seek the position for their own advancement and self-interests and not for the community's interests. Narrated Abdur-Rahman Ibn Samura; the messenger of Allah (pbuh) said to him,

Do not ask for a position of authority, for if you are granted this position as a result of your asking for it, you will be left alone (without Allah's help to discharge the responsibilities involved in it), and if you are granted it without making any request for it, you will be helped (by Allah in the discharge of your duties). (Al-Bukhari, 1997, p. 164)

Thus, accepting a position and a righteous deed in an Islamic organization depends on two conditions. First, doing this deed is only for the sake of Allah without any desire to gain praise or fame. Second, the deed must be done in accordance with the Sunnah of the prophet Mohammad (pbuh) (Kathir, 2000, p. 154). According to Sayyid Maududi (1991), power and leadership in society are crucial because they are the decisive factors in human affairs, and human civilization travels along in the direction determined by the people who control the centers of power. If power and leadership are vested in God-fearing people, society moves along the right lines. In Islam, there are two types of legitimacies: divine (legitimacy is acceptable to Allah) and popular (the will of majority). While most other systems consider popular legitimacy as the only determining criterion for leadership, Islam requires the divine legitimacy as an essential prerequisite because without the divine one, leadership cannot be valid, and without the popular one, leadership remains unfulfilled (Bangash, 2000; Chowdbury, 2001).

Reward power in Islam is similar to French and Raven's (1959) definition in their social power framework. A leader who has a position of power in an Islamic organization can control rewards such as pay raises, work assignments, and praises. However, rewards should be distributed equitably to followers to avoid resentment and injustice. Islam also warns against the misuse of the reward system that can lead to corruption and failure. For example, Umar Ibn Al Khattab (the second caliph in Islam) (ra)¹¹ used to pay state officials high salaries to prevent bribes, and to treat his appointees equitably to prevent them of misusing the reward power. Umar (ra) also removed Khalid Ibn Al Waleed (ra), one of the most brilliant military Muslim leaders in the history of Islam because he perceived that Khalid has a faint pattern of potential abuse of power (Beekun & Badawi, 1999).

Coercive power from an Islamic perspective is similar to a Western perspective of coercive power. A leader in a position of authority controls group sanctions and punishment. Islam accepts the legitimacy of coercive power, and it makes clear the conditions under which followers can refuse the use and abuse of coercive power by a leader. Ali Ibn Abi Talib (the fourth caliph of Islam) (ra) narrated,

The Prophet (pbuh) sent an army unit and appointed a man from the Ansar as its commander and ordered the soldiers to obey him. During the campaign, the leader became angry with the soldiers and he said, "Did not the prophet order you to obey me?" They said, "yes." He said, "I order you to collect wood and make a fire, and then throw yourselves into it." So they did, but when they were about to throw themselves into the fire, they started looking at each other. Some of them

¹¹ Radi Allah 'anhu. (May Allah be pleased with him.)

said, “We followed the Prophet to escape from the fire. How should we enter it now?” So while they were in that state, the fire extinguished and their commander’s anger abated. The event was mentioned then to the Prophet who said, “If they had entered the fire, they would never have come out of it, for obedience is required in what is good. (Al-Bukhari, 1997, p. 163)

In Islam as well as in the Western societies, leaders with the expertise and information exercise a great amount of expert power over other followers who are less knowledgeable. For example, expert power in Islam and knowledge of the Islamic Shari’ah entitle a person to be chosen to lead a prayer congregation. Abu Mas’ud Al-Ansari reported,

The Messenger of Allah (God) (pbuh) said to us: The one who is well grounded in Allah’s Book and is distinguished among them in recitation should act as Imam for the people. And if they are equally versed in reciting it, then the one who has most knowledge regarding Sunnah; if they are equal regarding the Sunnah, then the earliest one to emigrate; If they emigrated at the same time, then the oldest one in age. No man must lead another in prayer in latter’s house or where (the latter) has authority, or sit in his place of honor in his house, except that he gives you permission or with his permission. (Alim, 2000; Sahih Muslim, No. 327)

The Islamic perspective of referent power is similar to the Western perspective of referent or charismatic power. In Islam, a man has a referent power when other people want to follow him because he has a personality that attracts them. All prophets (peace be upon them) have a charismatic personality that enabled them to use their referent power for the benefits of mankind. Prophet Mohammad (pbuh) had a referent charismatic

personality that helped him to be one of the greatest leaders in the history of mankind (Rahman, 1990). Urwa Ibn Masud narrated,

I was sent by Quraish¹² at the time of Hudaibiyah to the prophet Mohammad (pbuh) to settle the situation with him. When Urwa returned to Quraish, he said, “I have been to Chosroes in his kingdom, Caesar in his kingdom, and the Negus in his kingdom, but never have I seen a king among a people like Mohammad among his companions. I have seen a people who will never abandon him for any reason; so form your own opinion.” (Rahman, 1990)

In conclusion, from the power-influence leadership approach, both Islamic and Western perspectives of the two types of powers (position and personal powers) are similar. A leader with access to the two powers is more effective, and a leader with much authority and control but with less expertise is less effective. On other hand, a leader with a referent charismatic power with little authority will face a lot of clashes with the chains of command. Access to multiple sources of power is a must for leaders to fulfill their roles and duties, but this does not guarantee that the leader will be effective.

Leadership is rarely derived solely from power; instead, it tends to generate its own power. This power comes to an individual from doing right the kinds of things such as providing clear instructions and demonstrating a concern for an employee (Bittel, 1984). Islam recognizes the existence of power, but suggests some etiquette for its use because the supreme power is only in the hands of God. God the Almighty said, “If only the unrighteous could see, behold, they would see the penalty: that to Allah belongs all power, and Allah will strongly enforce the penalty” (Qu’ran 2:165).

¹²Qurish: Prophet Muhammad’s tribe that live in Makkah in the Arabia.

In nature, there is a hierarchy based on power, but Islam regulates power differentiation so that it does not lead to injustice in society (Bangash, 2000). In addition, authority in Islam is limited within the framework of the mission of Muslims and the culture of participative *Shura* (decision-making), which induces better quality and productivity (Jabnoun, 1994). Thus, Islamic leaders will not have absolute power because Islam necessitates participative management with checks and balances. “Authoritarian and dictatorial leaders and administrators, as well as decision-makers, have no place in the administrative system of Islam” (Al-Buraey, 1985, p. 237). This was clear in the leadership of the second Caliph Umar who explained to the appointee what he is expected to do, and then, he has to check if the appointee is doing what he was ordered to do (At-Tamawi, 1976). Authority also is balanced by enjoining what is right and forbidding what is wrong. Thus, in Islam, it is the duty of the followers not to comply with orders that contradict with the mission and objectives of the Islam.

Servant-leader approach. Servant-leader approach is the first moral leadership approach that the researcher focused on in his review of literature. In the Western literature, the recent models in management and leadership that lean towards values, ethics, principles, virtues, mortality, spirituality and authenticity have turned their attention to two old concepts: service and stewardship (Greenleaf, 1977; Sergiovanni, 1996; Fairholm, 1997). Robert Greenleaf first coined the term servant-leadership in 1977. He identified servant-leader as follows:

The servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: do those served grow as persons; do they, while being served, become healthier,

wiser, freer, more autonomous, more likely themselves to become servants?

(1998, p. 43)

With this definition, Robert Greenleaf planted a seed of an idea that continues to influence society. Servant-leadership as a specific leadership and management concept continues to create a quiet revolution in workplaces and individuals. In organizations, knowledge is used rather than power to dominate, and values such as cooperation, caring, love, diligence, interpersonal relations, perfectionism, hardwork, and efficiency are emphasized. Robert Greenleaf (1998) identified ten characteristics of the servant-leadership such as listening, empathy, healing, awareness, persuasion, conceptualization, foresight, and commitment to the growth of people, building community, and stewardship.

The servant-leadership approach advocates that leaders should serve those under them by helping them to reach maximum effectiveness, and the higher up in an organization a person goes, the more he is to serve (Rush, 2002). Stewardship is intimately related to service. Peter Block (1993) has defined stewardship as holding something in trust for another. Holding in trust is using and investing that which belongs to someone else (Clinard, 1980). Robert Greenleaf (1977) views institutions in which CEOs, staffs, and trustees play significant roles in holding their institutions in trust for the greater good of society.

Beekun and Badawi (1999) defined leadership from an Islamic perspective as a trust. Islamic leadership is both guardianship and service oriented. The servant-leader approach and the leader as a servant has been part of Islam since its beginning, 1400 years ago (Chowdbury, 2001). Allah says “Indeed, this brotherhood of yours is a single

brotherhood and I am your Lord and Cherisher: therefore serve me!” (Qur’an 21: 92).

One of the main principles, which Prophet Mohammad (saw) taught Muslims, is the principle of leadership through service.

Narrated by Ma’qil, Prophet Mohammad (pbuh) said,

A ruler who has been entrusted with the affairs of the Muslims, but makes no endeavor for their material and moral upliftment and is not sincerely concerned for their welfare will not enter Paradise along with them. (Al-Bukhari, 1997, p. 166)

The prophet Mohammad (pbuh) also said,

Indeed, from amongst the servant of Allah, there are servants who are not prophets, who the prophets and martyrs will envy. The prophet Mohammad then was asked, “Who are they, so that we may love them?” He replied, “They are the people who love each other due to Allah’s light, not because of relationship or kinship. They do not fear when the people fear, nor do they grieve when the people grieve.” (Al-Tabri¹³, 1987)

Dilnawaz Siddiqui (1993) said that the concept of servant-leader came out of the Islamic system, and leaders are servants of their followers. The prophet Mohammad (pbuh) said, “The leader of the nation is their servant.” (Daylami, 1987). The real meaning of Islamic administration as a public service was enhanced under the second Caliph, Umar (ra), who was quoted as saying to the people: “I have appointed over you

¹³ Al-Tabari: (Abu Jafar Muhammad ibn Jarir at-Tabari) c.839-c.923, Arab historian and commentator. The name Tabari was given him because he was born in Tabaristan, Persia. He traveled widely in Syria and Egypt, setting finally in Baghdad. He was admired for his erudition, his memory, and his industry. He wrote two great works, a commentary on the Qur’an and *Annals of the Apostles and the Kings*. The commentary became a standard from which later commentators drew. The annals are an attempt at recounting universal history from the creation to 915.

governors and agents not to beat your bodies or to take your monies, but rather to teach you and service you” (Abdel-Hadi, 1970).

Khilafah¹⁴ is another term that connotes the meanings of service, agency, stewardship, trusteeship, and vicegerency. Khilafah is developing and handling resources on behalf of the real owner (Atari, 2000; Bangash, 2000). The human being (Khalifah) is what a Muslim, whether a leader or otherwise, should work hard to become. It is obligatory upon the Muslim community that someone be placed in the position of Caliph in order to continue the work of the prophet in his capacity as defender of Islam and in worldly governance (Sonn, 1996). From this perspective, Islamic leadership is the application of Khilafah in an organization. Thus, it is anchored in the purposes of Shari’ah, which are meant to provide happiness for human beings in this life and in the hereafter (Atari, 2000). So the Islamic organization is a micro-Ummah, a community of learners who view their work as worship, who compete for the best, and, at the same time, who extend a hand to serve and help others to catch up.

Leadership is centered on learning how to exercise leadership among one’s peers as well as in the public at large. In fact, leadership is part of the Islamic personality. Prophet Mohammad (pbuh) emphasized the idea of a guardian-leader to protect his community against tyranny and oppression, to encourage God-consciousness, and to promote justice. Ibn Umar (ra) reported,

All of you are guardians and are responsible for your wards. The ruler is a guardian and the man is a guardian of his family; the lady is a guardian and is responsible for her husband’s house and his offspring; and so all of you are

¹⁴ Khilafah: Vicegerent, deputy, and successorship

guardians and are responsible for your wards. (Alim, 2000, Sahih Al-Bukhari, V. 2, No. 18)

Abu Hurairah also reported,

The Prophet of Allah (pbuh) said, “A commander of the Muslims is a shield for them. They fight behind him, and he protects them from aggressors. If he enjoins fear of Allah, the exalted and glorious, and dispenses justice, there will be a great reward for him; and if he enjoins otherwise, it redounds on him. (Alim, 2000, Sahih Muslim, No. 851)

In conclusion, servant-leadership in both Islamic and Western literature puts serving employees and the community as the number one priority. It is a holistic leadership approach that aims to provide services to others, to encourage a sense of community, and to increase understanding of the spirit and culture of the organization. The servant-leadership uses religious texts to articulate perspectives and values that orient management, leadership, thought, and practice.

Transactional and transformational leadership approaches. Transactional and transformational leadership approaches are the second and the third moral leadership approaches that the researcher reviewed in this study. Transactional leadership approach is an exchange of rewards with subordinates for services rendered. Transactional leadership seeks to motivate followers through extrinsic rewards (Bittel, 1984; Bass, 1990; Hughes et al. 1999). Transactional leaders provide their followers with vision and take the values, needs, motivations, and purposes of followers as given, unchanging, and fused.

On the other hand, Burns (1978) proposed a new theory of leadership called transformational leadership. According to Burns (1978), transformational leadership occurs when leaders and followers raise one another to higher levels of values and motivations, and this results in a transforming effect on both leaders and followers. In a transformational approach, the purposes of leaders and followers that might have begun as separate become related. Bass (1985) defined a transformational leader as one who motivates followers to do more than they originally expected to do. Kenneth Leithwood (1994) defined a transformational leader as one who identifies and articulates a vision, fosters the acceptance of group goals, conveys high-performance expectations, provides appropriate models, provides intellectual stimulation, and provides individualized support. Thus, a transformational leader broadens and changes the interests of his or her followers and generates awareness and acceptance of the purpose and mission of the group. A transformational leader influences his or her followers to look beyond their self-interest for the good of the group.

Transformational leadership contains four components: (a) charisma or idealized influence (attributed or behavioral), (b) inspirational motivation, (c) intellectual stimulation, and (d) individualized consideration. From a transformational leadership perspective, leadership is considered to be about doing what has never been done, and it includes visionary and charismatic leadership (Bennis, 1994). For many researchers charismatic leadership and transformational leadership are similar, and sometimes charismatic leadership is viewed as an important component of transformational leadership (Bass & Avolio, 1994; Hogan, Curphy, & Hogan, 1994; Hughes et al. 1999). Some scholars argue that the leader's personal qualities are the key to charismatic or

transformational leadership (Vries, 1977; Sashkin, 1988). The charismatic leadership relationship creates an intense emotional bond between leaders and followers. The result of this bond is complete loyalty and trust in the leader and emulation of the leader (Nahavandi, 1997).

However, Hughes and others (1999) believed that these “leaders can be distinguished by their vision and values, their rhetorical skills, their ability to build a particular kind of image in the hearts and minds of their followers, and their personalized style of leadership” (p. 296). Self-reports were obtained from 455 subordinates of 138 managers from 10 companies in Singapore. Findings suggest that both charisma and vision have two dimensions and that these dimensions affect the four follower-level outcomes (motivation, satisfaction, commitment, and performance) differentially (Khatri, Ng, & Lee, 2001). Leaders’ qualities is the key to charismatic leadership, but leaders’ behavior and style, the followers’ identification with the leader and the vision, the followers’ willingness of subordination to the leader, the followers’ feeling of empowerment, the absence or the presence of a crisis, and the level of task interdependence are also key factors that contribute to charismatic leadership.

Transformational leadership is contrasted with transactional leadership by a number of scholars. Burns (1978) articulated a distinction between transactional leadership and transformational leadership. He claimed that transactional leadership involves an interaction between leaders and followers. Leaders approach followers, under the transactional model, with an eye to exchange one thing for another: jobs for votes or subsidies for campaign contributions. In other words, transactional leadership involves contingent reinforcement. Followers are motivated by the leaders’ promises, praise, and

rewards or they are corrected by negative feedback, reproofs, threats, or disciplinary actions. The leaders react to whether the followers' carry out what they and the followers have transacted to do. In conditional rewarding behavior, leaders either make assignments or they may consult with followers about what is to be done in exchange for implicit or explicit rewards and the desired allocation of resources. When leaders engage in active management-by-exception, they monitor followers' performance and correct followers' mistakes. When leaders engage in passive management-by-exception, they wait passively for followers' mistakes to be called to their attention before taking corrective action with negative feedback or reprimands. In the meantime, transactional leadership uses values such as honesty, trustworthiness, consistency, fairness, and responsible behavior to achieve its goals.

Transformational leadership, on the other hand, is significantly different from transactional leadership in its focus and purpose. Burns (1978) explained that one or more persons engage with others in a way that leaders and followers raise one another to higher levels of motivation and morality. The transformational approach views leadership as a shared process. The outcome of this process is the ability to transform oneself, others, and the organization to new, unimagined heights of motivation and performance (Northouse, 1997; Ticky, 1997). To summarize, research on transformational leadership shows that it empowers people in the organization, and it increases the base of power and effectiveness rather than restricting it as conventional directive leadership models do. This is why transformational leadership approach is needed for making a change and is documented as effective in situations such as school reform (Leithwood, 1994).

From an Islamic perspective, the transformational leadership adopts a down to earth approach for involvement and for providing opportunities to the group to work and assist each other (Ahmad, 2001). The leader's job is to bring out the best in those whom he leads and to transform society to fulfill its mission (Bangash, 2000). This is best demonstrated by how the Prophet Mohammad (saw) transformed the society in Arabia (Schwarz, 2002). Steeped in Jahilliyya¹⁵, the people were brought into the light of Islam; they were inspired and motivated by the Prophet to reject the established order and struggle to establish the Islamic state.

The Islamic paradigm of leadership does not encourage centralization of authority and power in a charismatic personality of the leader, but it encourages sharing power through delegation and distribution of responsibilities. The Prophet Mohammad (saw) and the subsequent Caliphs (ra) were aware of the importance of the delegation process as a way of empowering their followers. They were also aware of matching the demands of the assignment to the level of development of the companions. For example, Abu Dher Al Ghafari (the most decent honest righteous companion), once asked the Prophet Mohammad (saw) to be a leader in one of the Islamic province, but the Prophet refused saying, "You have a weak personality and I like for you what I like for myself. But you can not be a leader in a group of two and you can not be responsible of the orphan's money" (Sweedan, 2000; An-Nawawi, 1997, Ch. 81, No.675, p. 285).

Another example, Umar Ibn al Khattab (ra) chose Utban Ibn Ghazwan as a commander of the task force to capture the city of Abdullah, a Persian city that served as

¹⁵ Jahilliyyah: The age of ignorance. The name given to the later period between the Prophet 'Isa (as) and the Prophet Muhammad (saw).

a massive arms depot. The Caliph Umar (ra) chose him because Utban was a well-known *mujahid* (fighter) who had fought at Badr, Uhd, al Khandaq, and other battles. He had also fought at the terrible battle of Yamamah and emerged unscathed. He was, in fact, one of the first to accept Islam. He went on the first Hijrah to Abyssinia but he returned to stay with the Prophet (pbuh) in Makkah (Hamid, 1995).

In both Islamic and Western literatures, the transformational leadership approach views the leaders and followers as two partners who set goals and targets for the group together that help the group to develop self-confidence and a sense of achievement. The nature of the transformational leadership in Islam is a participatory leadership. It does not impose a single person's view on the group or the organization, but involves the entire group and through the group's participation develops a clear position on the issue. This is very clear in the biography of the Prophet Mohammad (pbuh) and the *Shura* (decision-making) process that was used in many areas of the Muslim history.

The Qur'an also refers to the process of making a proper decision: "And consult them in affairs, then, when you have taken a decision, put your trust in Allah, for Allah loves those who put their trust in Him" (Qur'an 3:159). This passage affirms that all matters are to be discussed by involving relevant people, and when proper consultation and debate has taken place and *Ijma'* (consensus) has been reached, one should not delay the implementation of the decision or the policy. On the other hand, if a leadership is authoritative, and asserts only one view without the proper and popular participation of others in the formulation of an opinion, the culture of the *Shura* (mutual consultation) is not allowed (Ahmad, 2001). This process of *Shura* educates the leaders as well as the

followers in how to develop their internal satisfaction while trying to reach the position nearest to the Qur'an and the Sunnah, which also serves and benefits the community.

Trait approach. Trait approach is the third leadership approach that assumes that leaders and leadership demonstrate certain traits; a leader has superior endowed qualities and behavioral attributes. The theory suggests that there is one best way to lead (Komives, Laucas, & McMahon, 1998). Both management scientists and social psychologists developed the trait theory. For several decades people have, for instance, thought that certain basic traits were common to leadership: having a plan, aggressiveness in pushing the plan, and determination in getting the plan right were what leadership was all about. Many people adopted those traits believing them to be indicative of good leadership qualities.

Lester Bittel (1984) identified energy, perseverance, intelligence, education and scholarship, good judgment, stature, personality, self-confidence, creativity and initiative, objectivity and balance, and enthusiasm and optimism as desirable traits of successful leaders based on interviews with both executives and employees. Studying the personality traits of recognized leaders, researchers identified different leadership traits that make people effective leaders. There are lists of four, five, six, seven, etc leadership traits. These lists vary according to the leaders' experience, their encounters with different environments, and their followers' support.

The teaching of the Prophet Mohammad (saw) supported the traits theory. He prayed to Allah to guide one of the two strong men of his tribe (Quraish) to Islam because of their personality traits (Jabnoun, 1994). Prophet Mohammad (pbuh) said, "O

Allah! Strengthen Islam by the more loveable to you. Abu Jahl (Amr Ibn Al Hakam) or Umar Ibn Al khattab” (Sweedan, 2000).

In a review of leadership traits in the Western literature, Tarq Sweedan (2000) identified 54 leadership traits of effective leaders. In a review of the vast body of Seerah¹⁶ in the Islamic literature, Tarq Sweedan (2000) found out that Prophet Mohammad (saw) has all the 54 leadership traits. In addition, Michael Hart (1978) rated Prophet Mohammad (pbuh), as number one of the 100 most influential people of all time. Hart stated, “My choice of Mohammad to lead the list of the world’s most influential persons may surprise some readers and may be questioned by others, but he was the most influential single figure in human history who [was] supremely successful on both [the] religious and secular level[s]” (Siddiqui, 1993).

Situational leadership approach. Situational leadership approach is the fourth leadership approach that focuses on the leader, followers, and the situation. Ralph Stogdill (as cited in Wren, 1995) reviewed over 120 trait studies in 1984 searching for an understandable pattern. He concluded there was no such pattern, but that there existed instead a mass of inconsistent and contradictory results that had emerged from trait studies. This review led Stogdill to conclude that traits alone do not identify leadership and that leadership situations vary dramatically in the demands, which are placed upon the leaders. Stogdill suggested that finding an understandable pattern in trait studies would be incomplete until personal and situational characteristics were integrated into the problem.

¹⁶ Seerah: Life history of the Prophet Muhammad (pbuh).

Thus, the main focus of the situational approach was the situations or contingencies in which leadership occurred (Daft, 1999). A situational leadership model is a model based on the relationship between the leader and followers. Historically, some leadership researchers emphasized the importance of the situation in the leadership process in response to the Great Man theory (some people were born with qualities and traits that made them natural leaders) of leadership (Hughes et al. 1999). They believe that the situation, not someone's traits, abilities, and behaviors, play the most important role in determining who emerges as a leader (Murphy, 1941).

The basic principle of situational approach is that different situations demand different kinds of leadership (Northouse, 1997). Because followers in an organization are not all the same, leaders need to adjust their leadership style to deal with various types of followers in various types of situations. A leader can shift between any of four leadership styles: directive, coaching, supportive, and delegating, depending upon the maturity of his or her followers (Hersey & Blanchard, 1988). According to Hersey and Blanchard (1988), maturity consists of religious maturity (knowledge, understanding, and application of the religion), job maturity (technical knowledge and task-relevant skills), and psychological maturity (personality, self-confidence, and self-report) (see Table 1). According to the situational leadership approach, effective leaders are viewed as causal agents who shape events rather allow themselves to be shaped by events (Yukl & Fleet, 1992). These leaders recognize the situation and the employees' needs and accommodate their leadership styles and behaviors to meet the situation.

Table 1

Situational Leadership Model: (Hersey and Blanchard, 1988)

Supportive (High)	Supportive style	Coaching style
Behavior (Low)	Delegating style	Directive style
	Mature	Immature
Maturity of followers		
<i>(Hersey and Blanchard, 1988)</i>		

From a situational perspective of leadership, contextual factors are very important, and leadership is composed of both a directive and supportive dimension, and each has to be applied appropriately in a given situation (Northouse, 1997). Leader-member relations, task structure, work group characteristics, organization's climate and policies, and members' maturity level are several situational factors that are associated with leadership effectiveness (Fiedler, 1967).

In addition, the situational leadership approach is different from both trait and behavior approaches in its assumption that the leader is the product of the situation (Bass, 1990). The situational leadership approach aims to reach group performance and increased productivity. Employee motivation, decision-making, role fulfillment, appropriate styles, and relations with employees and groups of influence measure leaders' effectiveness in a situational approach (Greenwood, 1995; Northouse, 1997).

From an Islamic perspective, the situation and its characteristics are important factors that affect the leadership process, but the leaders' perception of what is happening in the situation will affect the leaders' behavior and style (Beekun & Badawi, 1999). For example, if the leaders perceive their followers as unskillful and depressed, they will

interact with them based on that perception. Leaders need to evaluate the prevailing situation accurately and devise appropriate strategies for dealing with it. For example, in Makkah, the Prophet Mohammad (saw) rejected the unjust prevailing order, and he called people to the worship of One God and to be truthful and honest in their dealings with each other. The fact that the Prophet Mohammad (saw) appointed different leaders in different situations, which supported the notion that leadership effectiveness depends on the fit between the leader, the followers, and the situation. Imam Ali was once asked about the reason his era was worse than the eras of Abu Bakr and Umar (ra). He indicated that the reason was that they had better followers than he did (Jabnoun, 1994).

Similar to the situational leadership approach in the Western literature, in Islam, a leader should adjust his style of leadership to fit the situation and the maturity level of his followers. The Prophet Mohammad (pbuh) provided the most excellent example of leadership. He adjusted his leadership style depending on the situation he was in. For example, he was directive at the battle of Uhd. In this battle, the Prophet asked 50 men to keep the cavalry away from Muslims and not to let the enemy approach the Muslim army from the rear. Then, the Prophet proceeded to arrange the vanguard, giving the order that fighting should not begin without his permission. The Muslim army was defeated in this battle because the archers did not comply with the Prophet's strict orders to stay in their places to protect the rear (Ghazali, 1999).

The Prophet Muhammad (pbuh) also used a supportive style with Salman Al Farisi in the battle of *Al-Khandaq* (trench). The Prophet (saw) knew that if he fought against a large army on an open plain he had little chance of victory. Therefore, the Prophet (saw) resorted to his strategy. He consulted his companions, and Salman Al

Farisi suggested digging a ditch. The Prophet (saw) supported Salman's idea, and with his men, the Prophet dug the ditch, and the Muslim army won the battle (Ghazali, 1999).

The Prophet Mohammad (pbuh) used a coaching style with his followers. The objective of coaching in Islam as a *Tarbiyah* (moral training) is to focus on the self-development of the individual as a Muslim. Anas Ibn Malik reported that the Prophet Mohammad (pbuh) once said, "Facilitate things for people (concerning religious issues), and do not make it hard for them, and give them good tidings and do not make them run away from Islam" (Alim, 2000; Sahih Al- Bukhari, No. 69).

Prophet Mohammad (pbuh) used a delegating style with his companions, and he was aware of the importance of matching the demands of an assignment to the level of development of the companions. For example, during the time of the Prophet (pbuh), Bedouins tended to be uneducated people living a very simple way of life. The following Hadith narrated by Abu Hurairah demonstrates the Prophet's ability to transmit Islam according to his audience's frame of reference. Al-Bukhari reported and Talha Ibn Ubaidullah (ra) narrated that the Prophet Mohammad (pbuh) said,

A Bedouin came to the Prophet and said, "Tell me of such a deed as will make me enter Paradise if I do it." The Prophet (pbuh) said, "Worship Allah, and worship none along with Him, offer the five prescribed compulsory prayers perfectly, pay the compulsory Zakat, and fast the month of Ramadan." The Bedouin said, "By Him, in whose hands my life is, I will not do more than this." When the Bedouin

left, the Prophet said, “Whoever likes to see a man of Paradise, then he may look at this man.” (An-Nawawi¹⁷, 1993, p. 587)

On the other hand, when the Prophet (pbuh) dealt with companions who had higher responsibilities and deeper understanding of Islam, he would ask more from them. For example, at the time of *Hijrah* (immigration to Madinah¹⁸), the Prophet (pbuh) asked Ali (ra) to stay behind in order to repay some things entrusted to and deposited with the Prophet. Ali (ra) slept in the Prophet’s bed while killers and assassins surrounded his house. In addition, whenever the Prophet left the Madinah, he would appoint someone as a leader in his absence (Haykal, 1976).

In conclusion, the Islamic approaches of leadership are different than the Western approaches of leadership in the following ways: First, the early Islamic leadership was characterized with the religious and moral spirit which dominated the entire field of government and administration under the Prophet and the Four Pious Caliphs (Al-Buraey, 1985). The Islamic leadership approach is a value-oriented approach that seeks to maximize Islamic values and ethical standards. Second, the Islamic approaches recognize the spiritual and psychological sources of human derivations and behaviors (Al-Buraey, 1985).

Finally, the Islamic approach of leadership is a human-oriented approach rather than a production-oriented approach (Al-Buraey, 1985). However, there are some recent

¹⁷ An-Nawawi: He is Muhyi al-Din Abu Zakariya Yahya bin Sharaf al-Nawawi. He was born in the village of Nawa in the vicinity of Damascus in 631 A.H. (1233 A.D.). He grew up in Nawa and at the age of nineteen went to study in Damascus. He studied Hadith, Islamic jurisprudence and principles, syntax, and etymology from great scholars such as Abu Ibrahim Ishaq bin Ahmad Al-Maghribi.
<http://fortyhadith.iiu.edu.my/nawawi.htm>

¹⁸ Madinah: The city in Arabia where Prophet Muhammad (pbuh) is buried.

leadership approaches in Western literature that are more human-oriented, such as servant-leader and transformational leadership approaches. Many writers, including Robert Greenleaf and Gilbert Fairholm, started to point out the spiritual, religious, and moral characteristics of leadership. Gilbert Fairholm (1997) focuses on the spirituality for both leader and follower, and he calls on business leaders to focus their attention on the processes of community among their stakeholders such as wholeness, integrity, stewardship, and morality.

Principles of Islamic Leadership

From an Islamic perspective, the Islamic roots of leadership generally exist in the primary and secondary resources of the Shari'ah in addition to the practices of the early Muslims. The Islamic criteria of leadership provide Muslim leaders worldwide with a code of leadership extracted primarily from the Qur'an and the biography of the Prophet Mohammad (pbuh) and his companions. The Islamic Shari'ah lays down principles and fundamentals for the orientation of governmental affairs and the construction of good and ethical leadership. The Qur'an, Sunnah, and the jurisprudence give a comprehensive code of laws: social, moral, political, administrative, economic, civil, religious, and ethical to guide the Islamic leaders to run Islamic organizations appropriately and effectively.

According to these sources, servant-leader role and guardian-leader role were the two main roles of leadership in Islam. In these two roles, leaders had certain leadership principles, traits, and roles, which specified the following nine components of the Islamic leadership principles that were developed by the researcher from the review of literature:

- 1) Leadership in Islam is rooted in belief and willing submission to the Creator, Allah. It centers on serving Him;
- 2) Leaders have to provide direction (a vision) to their

organization; 3) Leaders should communicate their vision to others in ways designed to generate strong commitment needed to serve as a support to achieve the desired goals; 4) Leaders have a major role in creating and maintaining the culture of their organization; 5) Leaders also have a role of sustaining the organization over the long-term; 6) Leaders should maintain the unity and cooperation among followers in their organization and the momentum of their progress; 7) Leaders should provide space for and even invite constructive criticisms; 8) Leaders should initiate, guide, and control change in order to achieve the stated objectives; and 9) Effective Islamic leaders should have some leadership qualities (conviction, justice, and trust). The researcher will refer to the above nine components in his analysis and discussion.

The first component is, “Leadership in Islam is rooted in belief and willing submission to the Creator, Allah. It centers on serving Him” (Beekun & Badawi, 1999, p. 17). *Iman* (faith in God), *Islam* (Peace and submission), *Taqwa* (inner consciousness of a person toward Allah), and *Ihsan* (love of Allah) are the four moral bases of Islamic leadership (Beekun & Badawi, 1999). Ethics is a key principle in Islamic leadership. Ethics in Islam is defined as the set of moral principles that distinguish what is right from what is wrong (Beekun, 1997).

The degree of commitment of the organization’s leader to ethical conduct is very important to influence the followers and the organization in a positive way. For example, honesty and truthfulness are qualities, which a Muslim leader should develop and practice. Truth has a self-reinforcing effect. In a Hadith reported in Sahih al Bukhari, the Prophet (saw) said,

Truthfulness leads to righteousness, and righteousness leads to Paradise. A man continued to tell the truth until he becomes a truthful person. Falsehood leads to wickedness, and wickedness leads to the Hell, and a man may continue to tell lies till he is written before Allah, a liar. (Al-Bukhari, 1996, p. 961)

The second component is that leaders have to provide direction (a vision) to their organization (Altalib, 1991; Jabnoun, 1994; Safi, 1995; Bangash, 2000; Mustapha, 2000). Targ Sweedan (2000) defined leadership as the ability to guide and direct the actions of others toward a certain goal. Rafik Beekun (1999) stated that leaders need to model where that vision is; they have to share it with others. The Prophet (saw) provided a clear vision in the battle of the *Al-Khandaq* (trench). While the companions were digging the ditch, the Prophet (pbuh) took part in the labor just as his companions. The Prophet Muhammad (pbuh) took a pick and struck an obstructed rock with three blows. The rock cracked and sparks flew from it, lighting up the gloom of the atmosphere three times. Speaking to his companions of the sparks, which flew from the rock under his pick, the Prophet (saw) said,

It lit up for me in the first blow the palaces of Hirah and the city of Chosroes as if they were the fangs of dogs, and the angel Gabriel (pbuh) informed me that my nation would conquer them. In the second it lit up the red palaces of the Roman land as if they were the fangs of dogs, and Gabriel (pbuh) informed me that my nation would conquer them. In third it lit up for me the palaces of San'a as if they were the fangs of dogs, and Gibriel (pbuh) informed me that my nation would conquer them. So rejoice all the good news. The Muslims rallied and said, "Praise be to Allah. A true promise." (Ghazali, 1999)

In fact, the Prophet's vision became true and the Muslims conquered the three kingdoms.

The third component of Islamic leadership is that leaders should communicate their vision to others in ways designed to generate strong commitment needed to serve as a support to achieve the desired goals (Altalib, 1991; Safi, 1995; Bangash, 2000; Mustapha, 2000). This was evident in the story of the Prophet (saw) and Soraqa who followed the Prophet in his immigration to Madinah. Soraqa wanted to kill the Prophet. When he tried, he failed three times, and the Prophet envisioned that Soraqa would be a true Muslim and would get the crown of the king of Persia. This vision later became true (Ghazali, 1999).

The fourth component is that leaders have a major role in creating and maintaining the culture of an organization (Jabnoun, 1994). There are several different definitions of culture. Culture is a pattern of basic assumptions (Schein, 1992) and a complex web of traditions and rituals (Deal & Peterson 1999). From an Islamic perspective, culture is a system of shared values and beliefs that produce norms of behavior (Smircich, 1983). The Prophet (saw) certainly played a pivotal role in forming the culture of his companions (Jabnoun, 1994) by stressing the importance of the change and purifications of the values and the manners. Reported by At-Trimdhi and narrated by Abdullah Ibn Mas'ud, the Prophet (saw) said, "A perfect Muslim is neither a taunter, curser nor an abuser nor one having a long tongue" (An-Nawawi, 1993, p. 757).

From the biography of the Prophet Mohammad (saw) and his companions, culture was the real secret behind the astonishing success in achieving the goals and objectives of Muslims within the framework of their mission. The culture of the Prophet and his companions was focused on belief in Allah and belief in the hereafter. It was a culture

based on the unity of mankind and the unity of their destiny. Therefore, it was a culture of dialogue, openness, and cooperation. It was also a culture of participation, which was achieved through of consultation, advice, and righting the wrong and enjoining the good. It was also a culture of justice, discipline, knowledge, collective commitment, courage, strength, endurance, and perseverance.

The fifth component is that leaders have a role of sustaining the organization over the long-term. The Prophet (saw) succeeded to defend the sustainability of the Islamic state for many years by achieving continuous cooperation between the *Ansar* (host) and the *Muhajiroun* (newcomers) and stopping the troublemakers and hypocrites who tried to create dissension in the ranks of Muslims. Providing satisfaction is a task that leaders use to motivate followers to make greater sacrifices. In Islam, the satisfaction is spiritual and moral rather than material. The Prophet (saw) always told his companions that their reward would be in the hereafter.

The sixth component is that leaders should maintain the unity and cooperation among their followers in their organization and the momentum of their progress (Safi, 1995; Bangash, 2000). The Qur'an speaks of unity:

O Mankind! We created you from a single pair of a male and female and made you into nations and tribes so that you may seek mutual understanding, not that you despise each other. Indeed, the most honored among you in the Sight of Allah is the one who is the most God-fearing. In deed, Allah is All-knowing, All-Aware. (Qur'an 49:13)

The seventh component is that leaders should provide space for, and even should invite, constructive criticisms (Altalib, 1991; Safi, 1995). Followers should be able to

freely express their views or objections and have their questions answered. It is the responsibility of the leaders to empower the people to speak, even to criticize. “Give them that possibility to criticize him” (Siddiqi, 1997). Muslims are advised to provide sincere advice whenever necessary. Abu Ruqaiya Tamim Ibn Aus-Ad- Dari narrated that the Prophet Mohammad (saw) said, “Religion is sincere advice. We said, ‘To whom?’ He said, ‘To Allah, His Book, His Messenger, the leaders of Muslims, and to their common folk’” (An-Nawawi, 1993, p. 125).

The eighth component of Islamic leadership is that leaders should be able to initiate, guide, and control change in order to achieve the stated objectives. During the Prophet’s life in Madinah there were hypocrites in the ranks of Muslims who made every effort to subvert Islam from within, but the Prophet’s wisdom overcame all their attempts. People are normally resistant to change. Therefore leaders need to inculcate the belief that change is necessary and good. Thus, leaders should be able to listen attentively and speak and write well. Besides, good leaders should be teachers by example, and the Prophet Mohammad (saw) was a good example.

The ninth component is that effective Islamic leaders should have some leadership qualities such as conviction, justice, sacrifice, eloquence, sound decision-making, etc. From an Islamic perspective, researchers identified some leadership qualities that Islamic leaders should have. For example, Abdul Ghani Barrie (1997) listed 25 characteristics necessary for leadership using extracts from the traditions of the Prophet Mohammad (pbuh) and the applicable translated verses from the Qur’an. These characteristics are ability, bravery, calmness, dependability, exemplariness, fairness, genuineness, honesty, initiative, judgment, knowledge, liberalism, modesty, nobility,

organization, personality, quality, responsibility, sacrifice, teamwork, understanding, versatility, wisdom, youth, and zeal.

In a review of the Islamic literature, the researcher identified ten of the most essential personal qualities of Muslim leaders, and he specifically traced the moral qualities that the Holy Qur'an associates with the role of leadership as shown in Table 2.

Table 2

The Ten Essential Personal Qualities of Muslim Leaders

Personal quality	Definition
Yaqin	Conviction
Shura	Mutual consultation or decision making
Ma' refah	Knowledge
Fasahah	Eloquence
'Adl	Justice
Saber	Patience
Iqdam	Enterprise
Leen	Leniency
Tadhyah	Self-sacrifice
Taqwa	Humility

First, *Yaqin* (conviction) is an important leadership trait that lies at the root of all other traits such as resolution, perseverance, knowledge, wisdom, enterprise, eloquence, leniency, and forbearance (Safi, 1995). Thus a deep conviction in and a strong

commitment to a set of principles or values are essential for a leader who wants to reform the accepted patterns of behavior. By making administrative responsibility the function of one's religious convictions, the Islamic approach provides a strong internal motivation for administrators to behave responsibly (Abdel-Rahman, 1996). In the same way, following Max Weber, many Western scholars of leadership recognize the significance of faith and conviction for reformist leadership, and they use the term charisma to mystify its spiritual origin (Safi, 1995). Conviction is connected with trust in Allah and His creation, so leaders must be faithful and trustworthy. "Truly the best of men for thee to employ is the man who is strong and trusty" (Qur'an 28: 26).

Second, *Shura* (mutual consultation or decision making) is another principle of Islamic leadership (Altalib, 1991). The Qur'an has made it clear that Muslim leaders are obligated to consult those who have knowledge or those who can provide sound advice. "And those who answer the call of their Lord and establish prayer, and who conduct their affairs by consultation and spend out of what We bestow on them for sustenance" (Qur'an 42:38). The Prophet Mohammad (saw) regularly consulted his companions on all-important matters.

The Prophet (saw) was ordered to take counsel from and consult with his companions to find out their opinions in all affairs before making any final decisions (Jabnoun, 1994; Trad, 1998; Syed, 2002). The most outstanding example of the Prophet's (pbuh) *Shura* occurred on the eve of the battle of Uhud. While the Prophet was thinking that the city should be defended from within, the majority wanted to go out to fight. The Prophet accepted this and did not impose his own opinion on his companions (Ghazali, 1999; Bangash, 2000; Sweedan, 2000).

Third, leaders are expected to be knowledgeable and well informed (Safi, 1995; Bangash, 2000; Mustapha, 2000; Ahmad, 2001). Knowledge of the Qur'an and the Hadith are two criteria for selecting the Muslim leaders (Chowdbury, 2001). Those who assume leadership responsibilities in political, economic, legal, educational, or military fields must acquire the necessary specialized knowledge and expertise. Prophet Yusuf (pbuh) asked Pharaoh "Set me over the storehouses of the land: I will indeed guard them, as one that knows." (Qur'an 12: 55). Excellence in knowledge increases humbleness and convinces a person how much more one needs to explore in the new areas of knowledge. The Qur'an refers to it in a unique manner: "Those truly fear Allah, among His servants, who have knowledge, for Allah is exalted in Might, Oft-forgiving." (Qur'an 35:28).

Fourth, *Fasahah* (eloquence) is another leadership quality. *Fasahah* is the ability to articulate ideas and views with clarity and eloquence (Safi, 1995; Bangash, 2000). Again, the Qur'an emphasizes the importance of eloquence through the example of Prophet Moses who pleads for the inclusion of his brother Aaron in his mission. Moses said, "My brother Aaron is more eloquent in speech than I. So send him with me as a helper, to confirm me. For I fear that they may accuse me of falsehood" (Qur'an 28: 34). In addition, leaders need to be pragmatic in controversial matters (Khan, 1998). During the writing of the Hudaibiyyah treaty, the Prophet dictated the following words: "This is from Mohammad, the messenger of God." The Quraishi delegate raised objections over these words. The Prophet (saw) promptly changed the word and ordered that Mohammad, the son of Abdullah be written. This shows the Prophet's eloquence as he was looking to have a peace treaty with the Quraish to win much time to talk and preach to the people

about Allah's message to them. In fact, the Prophet (saw) succeeded more with the Quraish to convince people to accept Islam so quickly and largely than any other time.

Fifth, *Adl* (justice) is another of the essential characteristics that leaders must possess (Jabnoun, 1994; Safi, 1995). The leader should deal with people fairly regardless of their race, color, national origin, or religion. The Qur'an commands Muslims to be fair even when dealing with those opposed to them: "And when you judge between man and man, that you judge with justice" (Qur'an 4: 58).

As reported by Muslim and narrated by Jabir Ibn Abdullah, the Prophet (saw) said, "Injustice is darkness in the hereafter" (An-Nawawi, 1993, p. 143).

The Prophet (saw) was just in implementing the injunctions of Allah even with his relatives. For example, in Madinah the Prophet (saw) ordered the hand of a thief to be cut off. Some of the companions thought the punishment would not be carried out because the person was a distant relative of the Prophet. When the Prophet (saw) heard this, he said, "If my daughter Fatimah had been guilty, she would not be spared" (Al-Bukhari, 1997, p. 409). Injustice invariably leads to turmoil and conflict, but at the same time, justice must be tempered with compassion.

Sixth, a quick survey of Islamic literature shows that no virtue has more affinity with leadership than *saber* (patience) (Safi, 1995; Bangash, 2000). "And We made, from among them, leaders, giving guidance under Our command, so long as they displayed patience, and continued to demonstrate faith in our signs" (Qur'an 32: 23).

Seventh, *Iqdam* (enterprise) is a leadership quality that distinguishes leaders from followers (Safi, 1995; Bangash, 2000). This trait is manifested by self-confidence, boldness, diligence, hardwork, and taking risks. Leading is taking the responsibility to

work diligently with little compensation. An organization is unhealthy unless it periodically holds its leaders accountable for their actions (Altalib, 1991; Trad, 1998). Leaders should be confronted with true challenges and asked to improve their performance. Leadership is not domination. Leadership is to fulfill the responsibilities, the way that Allah wants us to live (Jabnoun, 1994; Siddiqi, 1997). This trait is revealed in the self-confidence shown by the Prophet Mohammad (pbuh) when he stood on the mount of Al Safaa and called his people to the way of God (Haykal, 1976). The prophet Mohammad (pbuh) also said,

Tell me, O men of Quraish, if I were to inform you that I see a cavalry on the other side of the mountain, would you believe me? They answered: Indeed, for we trust you and we have never known you to tell a lie. Muhammad said: Know then that I am a warner, and that I warn you of a severe punishment. (Alim, 2000)

Eighth, self-confidence, boldness, and courage do not produce effective leadership if they are not balanced with kindness, courtesy, compassion, and leniency (Leen) (Safi, 1995; Bangash, 2000). Leniency is a result of the leaders' concern for the well being of the followers, and it reflects an attitude of compassion and humility toward the followers. It was the Prophet's (saw) kindness and good manner that kept the believers attracted to him:

It is by the mercy of Allah that you have been lenient with them. Were you severe or harsh hearted, they would have broken a way from you: so pass over their faults, and ask for Allah's forgiveness for them, and consult them in public affairs. (Qur'an 3:159)

Anas Ibn Malik (saw) narrated, “The Messenger of Allah (may peace be upon him) said, ‘Show leniency; do not be hard; give solace and do not create aversion.’” (Sahih Muslim, 9th century, No. 1004).

Ninth, *Tadhyah* (self-sacrifice) is another leadership trait that a Muslim leader should possess (Bangash, 2000; Sweedan, 2000; Ameenah, 2001). If the leader is seen to be making personal sacrifices, then the followers will make even greater sacrifices. The Prophet (saw) never did anything to benefit himself or his family. The second Caliph, Umar Ibn al-Kkatab, saw marks on the Prophet’s body because the Prophet (saw) had been lying on a coarse mat on the floor. Umar asked why the Prophet (saw) denied himself even the small comforts of life. The Prophet (saw) replied that such comforts are for people who wish to cling to the worldly life (Ghazali, 1999; Bangash, 2000). Another example is the third Caliph, Uthman Ibn ‘Afaan, who did not take any stipend. He only used his wealth, which he had accumulated through trade prior to his Khulafah, and he gave salaries to his governors out of his own wealth and did not touch one *Dirham* (currency unit in Arabia) out of the treasury for that purpose (Trad, 1998).

Tenth, faith in Allah includes humility, which implies an attitude of respect for others. *Humility* (Taqwa) is another leadership quality that Muslim leaders should have because the power and authority they acquire can make them arrogant. Humility implies charity, recognition of the interests and needs of others, and is associated with doing good to others (Abdel-Rahman, 1995). In his first speech as khalifah of the Muslims, Abu Bakr al Siddiq proved himself an ideal of modesty and humility. He said,

I have been appointed as a ruler over you although I am not the best among you. I have never sought this position nor has there ever been a desire in my heart to

have this in preference to anyone else...If I do right, you must help and obey me; if I go astray, set me aright...Obey me so long as I obey Allah and His Messenger. If I disobey them, then you have no obligation to follow me. (Al-Tabri, 1987)

In conclusion, the nine components of the Islamic leadership principles are related to the four leadership approaches in the Western literature, and the relationship between the nine components and the four leadership approaches are shown in Table 3.

Table 3

*The Nine Islamic Leadership Principles and the Fourth Western Leadership**Approaches*

Leadership approach	Approach components	Islamic leadership principles
Power-influence approach	<p>1- The desired outcome of leadership is to use power and influence towards the achievement of certain goals, and these goals are the leaders' goals or shared goals by the leader and the followers.</p> <p>2-Influence is the degree of change in a person's attitudes, values or behaviors. It includes rational persuasion, exchange, pressure, personal appeals, consultation, and coalition.</p> <p>3- Leadership is a power phenomenon.</p> <p>4- Five sources of power that an individual can potentially influence others.</p>	8- Leaders should be able to initiate, guide, and control change in order to achieve the stated objectives
<p>Moral leadership approaches:</p> <p>1- (Servant-leader approach)</p>	<p>1-The servant-leader is servant first. The approach is a holistic leadership approach that aims to provide services to other. Leaders serve those under them by helping them to reach maximum effectiveness. The approach uses religious texts to articulate perspectives and values that orient management, leadership, thought, and practice.</p> <p>2-The approach increases the understanding of the spirit and culture of organization. Leaders institutionalize changes in the organization's culture (Kotter, 1996).</p> <p>3-It nourishes followers and helps them to be whole. The approach encourages a sense of community.</p> <p>4-Knowledge is used rather than power to dominate, and values such as trust, mutual consultation, cooperation, caring, listening, constructive criticism, love, diligence, interpersonal relations, perfectionism, hardworking, and efficiency are emphasized.</p>	<p>1-Leadership in Islam is rooted in belief and willing submission to the Creator, Allah. It centers on serving Him.</p> <p>4-Leaders have a major role in creating and maintaining the culture of their organization.</p> <p>6-Leaders should maintain the unity and cooperation among followers in their organization and the momentum of their progress.</p> <p>7-Leaders should provide space for and even invite constructive criticism.</p>

Table 3 (continued)

Leadership approach	Approach components	Islamic leadership principles
Moral leadership approaches: 2- Transactional & Transformational leadership	<p>1- Transactional leadership is an exchange of rewards with subordinates for services rendered. Leaders provide vision to their followers and they take the values of them as given.</p> <p>2- Transformational leaders have the ability to lead changes in the organization's vision, strategy, and culture.</p> <p>3- Leaders identify and articulate a vision, foster the acceptance of group goals, convey high-performance expectations, provide appropriate models, provide intellectual stimulation, and provide individualized support.</p> <p>4- Transformational leaders broaden and change the interests of their followers and generate awareness and acceptance of the purposes and mission of the group. They influence their followers to look beyond their self-interest for the good of the group. It occurs when leaders and followers raise one another to higher levels of values and motivations.</p> <p>5- Transformational approach institutionalizes the new approaches of organizational culture.</p>	<p>2- Leaders have to provide direction (a vision) to their organization.</p> <p>8- Leaders should be able to initiate, guide, and control change in order to achieve the stated objectives</p> <p>3- Leaders should communicate their vision to others in ways designed to generate strong commitment needed to serve as a support to achieve the desired goals.</p> <p>5- Leaders also have a role of sustaining the organization over the long-term.</p> <p>4- Leaders have a major role in creating and maintaining the culture of their organization.</p> <p>9- Effective Islamic leaders should have some leadership qualities such as conviction, justice, and etc</p>
3- Trait approach	<p>1- Leaders and leadership demonstrate certain traits. A leader has superior endowed qualities and behavioral attributes.</p>	

Summary

The review of literature tried to provide a context for the study to find answers if school principals in Islamic schools exhibited and led these schools according to the principles of Islamic leadership. This chapter summarized the Islamic beliefs and practices, the educational philosophy in Islam, the educational institutions in Islam, and the role of school in an Islamic society. The review also explored the status of Muslims in the United States, discussing their needs for maintaining their values and beliefs by educating their children in Islamic schools. The review focused on the importance of the educational leadership in schools and leadership definition, roles, traits, and leadership approaches in both Islamic and Western literature. The review also specified nine components of Islamic leadership principles, which were collected by the researcher through deep investigation from the Islamic literature, identifying ten leadership traits of Muslim leaders. Next chapter, the researcher will focus on the research methodology and procedures to address the research problem and research questions.

CHAPTER THREE

METHODOLOGY AND PROCEDURES

In order to describe the leadership approaches and to compare the leadership principles used by the school principals in K-12 Islamic schools with the Islamic leadership principles derived from the literature review, a descriptive qualitative study was conducted and data were collected from those school principals in Michigan. The ontological, epistemological, and axiological principles of the study were presented in the first two chapters. They were clearly declared and stated in the basic beliefs and pillars of Islam, the pillars of faith, The Islamic law, the Islamic educational philosophy, and the Islamic leadership principles that were rooted in the Qur'an, the Prophet Mohammad's (pbuh) Sunnah, and the life of the companions. In this chapter, the research methods and procedures were described in terms of the design, the research methodology, the framework, the sample, instrumentation, and data collection and analysis.

Research Design

The research design of this study is a descriptive study (Janesick, 1994; Gay & Airasian, 2000; Punch 2000). The study was informed by the general literature about leadership principles, approaches, and practices in both Islamic and Western literature. Several key principles in Islamic leadership guided the study and are referred to throughout the study.

The research problem and purpose of the study indicated that the descriptive research method was the most appropriate method for this study. "Basic description involves purpose and audience" (Strauss and Corbin, 1998, p. 17). The study also

compared the leadership principles and practices used by the school principals with the principles of Islamic leadership derived from the literature.

Population. A census of all Islamic schools in Michigan was used for this study. A population of 12 school principals in K-12 Islamic schools in the state of Michigan was interviewed. The researcher found only ten Islamic schools with 12 school principals leading them. Two of these schools had a site-building leader called a director. The researcher found that some Islamic schools changed to charter schools and other schools discontinued due to decrease of enrollment. The researcher was the only instrument for data collection. The qualitative data were collected through 12 individual, face-to-face, semi-structured interviews (Fontana & Frey, 1994).

To protect the identity of the informants and the schools, the researchers used Case numbers. The twelve principals were given the Case numbers one through twelve. The interviews were conducted in the English language at and outside the offices of the school principals. Due to the participants' schedule, six interviews were done outside the principals' working hours, and the other six were done during working hours. To make the documentation of the data independent of the perspectives of the researcher and the subjects of the study (Flick, 1998), the interviews were recorded by a tape recorder. One of the principals refused to be recorded, and the researcher took notes. Each interview lasted approximately one hour and consisted of nine open-ended questions and two scenarios developed by the researcher in consultation with his dissertation committee. The nine open-ended questions were coded as self-reports of the principals, and the two scenarios were coded as leadership practices done by the principals. The development of

the questions was based on a review of the literature relative to principles, approaches, traits, roles, and practices of leadership in Islam and the West.

The decision between defining in advance and gradually developing the sample should be determined by the nature of research questions, the purpose of the study, the usefulness of the results, and the degree of generalization (Field & Morse, 1991; Flick, 1998). The purpose of the study was to gather rich, precise, representative information to describe the leadership approaches and leadership principles used by Islamic school principals in the state of Michigan and to compare these principles with the Islamic leadership principles derived from the review of the literature. This purpose required the collection of data on every member of the population in a “census” (Maisel & Persell, 1996). The rationale behind using a census of all the population was that all Cases available may be integrated in the study, and the population can be described by attributes such as gender, age, region, level of education, years of experience, certification, and cultural and ethnic differences. In addition, the researcher interviewed 12 school principals to gather rich representative data for further describing, analyzing, and differentiating common features and differences among specific groups.

A good informant is one who has the knowledge and experience the researcher requires, has the ability to reflect, and has the time and willingness to participate (Morse, 1991). Subjects for this study were 12 school principals in all Islamic schools in Michigan. The rationale behind choosing the population from Michigan was that it has the largest and most varied ethnic Muslim population in the United States (Facts, n.d.). Because there was not an official record of the Islamic schools in the United States, the researcher used four sources to develop a comprehensive list of Islamic schools in

Michigan. These lists were: 1) a list of Muslim American Society/Council of Islamic schools (Mascis, 2003); 2) a list of Islamic Foundation of North America (IFNA) (IFNA, 2000); 3) a list of the Private School Survey (PSS) conducted by National Center for Education Statistics (NCES) in the school year 1999-2000 (NCES, 2000); and 4) a guide of Islamic schools in USA and Canada (Ahmad, 2002). With these four resources, the researcher found 17 Islamic schools located in Michigan. However, the researcher found only 10 Islamic schools with 12 school principals leading them. Two of these schools have a site-building director. The researcher found that some Islamic schools changed to charter schools and other schools discontinued due to a decrease in enrollment.

Data Collection

Research method. The study used qualitative research methodology. Qualitative data are essences of people, objects, and situations (Berg, 1989) and sources of well-grounded, rich descriptions and explanations of processes occurring in local contexts (Miles, 1984). The qualitative data were collected through individual, face-to-face, semi-structured interviews (Fontana & Frey, 1994). The interview consisted of nine questions and based on a review of the literature relative to principles, approaches, traits, roles, and practices of leadership in Islam and the West. The questions were open-ended questions so as not to require a specific answer. Non-directive follow up questions were asked where needed to clarify an answer as Fowler suggested. "Interviewers are supposed to probe incomplete answers in nondirective ways" (Fowler, 1993, p. 107).

For the purpose of the study, face-to-face interviews were preferable to the use of other instruments such as a survey for several reasons. The study is naturally descriptive, and face-to-face interviews are the best instrument to get detailed rich information (Frey

& Oishi, 1995). The goal of semi-structured interviewing is to understand, and being present with the informants helps the researcher to build a rapport and confidence with them (Fowler, 1993; Fontana & Frey, 1994). Thus, the researcher could obtain more rich, sensitive information and could allow the informants' communicative validation or consent to statements (Flick, 1998). With face-to-face interviews, the researcher could enlist the informants' cooperation, answer their questions, probe for adequate answers, and follow complete instructions (Fowler, 1993). Moreover, a personal interview is a multi-method data collection method that includes observations, visual cues, and self-administered sections (Fowler, 1993). Finally, the face-to-face interviews might result in a higher response rate than questionnaires (Fink & Kosecoff, 1985).

The researcher was the primary instrument for data collection and analysis. The researcher had access to conduct the interviews by calling 12 school principals and getting their consent to participate in the study. The researcher scheduled the interviews according to an appropriate timetable for the school principals. Face-to face interviews with standardized interview schedules were used. Each of the questions was asked of every principal in the same order. The selected questions were derived from the review of literature and consultation with the researcher's dissertation committee and provided in Appendix A. Before the study was conducted, the researcher conducted three pilot interviews with three Islamic school principals in the United States by mail, telephone, and email to collect information and input to revise the interview questions.

The interviews were conducted at and outside the offices of the school principals. They were done outside and during the working hours. To make the documentation of the data independent of the perspectives of the researcher and the subjects of the study (Flick,

1998), the researcher recorded the sessions with a tape recorder for approximately one hour each and he gained permission to tape the interview from each interviewee before recording.

In qualitative research, the most concerns revolve around issues of harm, consent, deception, privacy, and confidentiality of data (Punch, 1994). Because it is impossible to maintain the anonymity of the informant in face-to-face interviews (Fink & Kosecoff, 1985), the researcher safeguarded the collected information and used numbers to protect the identity of the participants and the schools. The researcher personally conducted every interview and assigned a number on all interview transcriptions and references to participants to avoid recognizing their real names. The researcher kept a code sheet away from other data, and destroyed the original audiotapes after the transcription and analysis were completed. Moreover, the researcher made sure that no contextual elements were described in detail in order to avoid identifying the actual informants when he presented the findings and analyzed the data of the study. The researcher also provided the school principals with an informed consent form as shown in Appendix B indicating how they had been chosen to participate. The researcher confirmed that the participants' privacy was not violated.

Data instruments. The first group of questions focused on demographic information such as gender, age, years of education, years of experience, ethnicity, certification, and place of birth of the school principals that could help in providing a rich description of the findings and the analysis (see Appendix A). The second group of questions was open-ended questions that focused on what Islamic school principals actually do to run their schools effectively and successfully (Appendix A, questions 1, 2

and 3). Questions 1, 2, and 3 from the interview guide were used to collect data to answer the first research question: What are leadership approaches used by school principals in Islamic schools in Michigan? (see Table 4)

Then two developed scenarios were read to the school principals to see how they would respond in these leadership situations. The purpose of using the two scenarios was to examine the consistency and coherence of the principals' responses with their practices. The two scenarios were coded as leadership practices done by the 12 principals. The researcher and his dissertation committee developed the two scenarios to examine the participants' leadership practices in dealing with problems related to their staff and students, respectively (see Appendix A).

The third group of questions (Appendix A, questions 4, 5, 6, and 7) aimed to describe and explain to what sources the Islamic school principals attribute their use of leadership principles and how Islamic leadership principles influence the Islamic school principals' leadership approaches and practices. The questions were developed by the researcher to see if the Islamic leadership principles are used as sources for their leadership beliefs and practices or whether other sources are used. So, questions 4, 5, 6, and 7 from the interview guide were used to collect data to answer the second research question: To what sources do these school leaders attribute their use of the Islamic leadership principles?

Question eight and the same two scenarios were used to collect information to answer the third research question: To what degree do these leadership beliefs and practices follow the Islamic principles developed in the review of literature? The two

Table 4

A Practical Framework of Research Questions and Interview Questions

No	Research question	An Interview guide
1-	What are the leadership approaches used by school principals in Islamic schools in Michigan?	1- Could you please tell me about a time or experience that you demonstrated leadership behaviors? 2- What are some of your leadership styles in your school? 2a. What are your leadership traits? 2b. What are your leadership roles and practices in your school? 3- What are your general leadership principles in school administration? Scenario A & B
2-	To what sources do these school leaders attribute their use of the leadership principles?	4- What influenced you to be a good effective leader? What holds you back? (Both individually and due to organization factors). 5- To what sources do you attribute these leadership principles? 6- As a school administrator, who are your leadership models or persons in your life and in your area? 6a. What do you like in him/her? 6b. How do you feel he/she is different or similar? 6c. And what leadership characteristics or skills do you lack? 7- How do you perceive the leadership styles of other school principals in the area?
3-	To what degree do these leadership beliefs and practices follow the Islamic principles developed in the review of literature?	8- To what extent does Islam (Qur'an, Traditions, and Seerah) influence you as a leader? How does Islam influence you? Give an example or two? Scenario A1 & B1
4-	What are the differences and similarities between the leadership beliefs and practices of school principals in Islamic schools and the Islamic leadership principles derived from the review of literature?	9- How can you become a better leader? What leadership needs do you lack to be a better leader?

scenarios were used again to examine the principals' awareness and knowledge of these leadership principles and their leadership practices.

Finally, question 9 from the interview guide (see Appendix A) provided information about the effective leadership principles described and used by the Islamic school principals in Michigan, and it answered the fourth research question: What are the differences and similarities between the leadership beliefs and practices of school principals in Islamic schools and the Islamic leadership principles derived from the review of literature?

Data Analysis

In order to organize, analyze, and interpret the interview materials, data were managed and documented by the researcher. The use of data management methods is essential for the efficiency of the study. "The documentation has to be exact enough to reveal structures in the materials and it has to permit approaches from different perspectives" (Flick, 1998, p. 176). Thus, transcripts and notes must be easily retrieved, easily separated from and linked with their original sources. The transcription of the recordings transforms the realities into text and stories from the field result ((Maanen, 1988). There are different transcription systems, which vary in their exactness (Flick, 1998), but the researcher and an assistant transcribed only as much as is required by the research questions (Strauss, 1987). The early engagement with the interviews and the data helped the researcher to identify the emerging pattern or patterns on how the informant responded.

Content analysis is one of the procedures for analyzing textual material (Flick, 1998). The researcher used a structuring content analysis technique (Flick, 1998) to focus

on the internal structure (formal structure), extract material to certain domains of content (content structure), find salient features in the material and describe them (typifying structuring), and rate the material according to dimensions of scales (scaling structuring) (Mayring, 1983). The rationale behind using structuring content analysis rather than other content analysis techniques such as summarizing content analysis and explicative content analysis is that the technique is less ambiguous and easier to handle than other methods, and it is used to analyze subjective viewpoints, collected with semi-structured interviews (Flick, 1998). Moreover, the technique allows for possible data reduction, and it suits a reductive analysis of large masses of text. Structuring content analysis technique also allows the use of categories and the production of a uniform schema of categories, which facilitate the comparison of different Cases to which it is applied throughout (Flick, 1998).

For the content analysis, the researcher implemented three concurrent interwoven activities: data reduction, data display, and conclusion drawing (Huberman & Miles, 1994; Huberman & Miles, 1998). Data reduction is a process of selecting, focusing, simplifying, and transforming the raw data (Miles, 1984). As the data collection proceeds, the researcher made summaries, made code texts, found themes, made categories, and wrote memos. The second analytical activity, data display, was an organized collection of data that permitted conclusion drawing, verification, and action taking. Better displays are a major avenue to valid qualitative analysis (Miles, 1984). The researcher included many types of matrices, graphs, models, and taxonomy and typology to assemble the organized information in an immediately accessible form to enable the analyst to see what is happening and to draw conclusions. The third activity of analysis

was conclusion drawing. The researcher drew conclusions and made recommendations based on regular patterns, relationships, certain classifications, and explanations and propositions.

To do the above three analysis activities, data from the interviews' transcripts were analyzed using the software program NVivo. NVivo is a special qualitative data analysis (QDA) package developed by Qualitative Data Solution and Research (QSR) (Richard, 1999). The rationale behind using NVivo is that it provided the researcher with an extensive range of tools and standard qualitative analysis techniques such as coding, theory building, theory testing, cross-sectional analysis, modeling, and writing (Richard, 1999; Gibbs, 2002).

The researcher used the NVivo program to enter the documents. Then he examined the text for salient categories of information and explored the relationships of categories and focus on themes using open, axial, and selective coding (Gibbs, 2002). Open coding is a process of examining the text for salient categories. Axial coding is a process of exploring the relations of categories, and selective coding is focusing on themes that emerged in axial coding (Gibbs, 2002). The researcher used the searching tool as an "analytic process" (Gibbs, 2002, p. 107-108) to get to know data, to explore patterns, to clean up data, to code and refine coding, and to check for completeness and validity. The researcher used the analytic procedures such as taxonomies, typologies, and table counts to organize data, to compare and contrast data, to generate categories, themes, and patterns, to search for alternative explanations, and to write the report.

Using the Islamic leadership principle of *Shura* (decision-making), the researcher used 67% of the principals' responses as a threshold to find patterns to explain the

relationship between the demographic characteristics and the principals' leadership approaches, roles, styles, traits, and styles. The researcher used the 67% threshold as a guide to establish patterns that can be used to narrow the presentation of the findings and to clarify the communication of the discussion. The researcher used the model explorer in the NVivo program to visualize the data using matrices, tables, diagrams, and models. To demonstrate descriptive individual differences among the participants, the researcher used the NVivo program to create an attributes table that could be a part of the analysis process (see Appendix C).

To ensure the adequacy, appropriateness, and trustworthiness of the data, the researcher used credibility, transferability, dependability, and confirmability criteria. Credibility is the degree of confidence in the truth of findings for informants (Marshall & Rossman, 1989; Erlandson et al., 1993). The researcher consulted a field expert, Dr. Rafik Beekun, for peer debriefing strategy. Dr. Beekun is a professor of management and strategy at the University of Nevada. He has many publications and conference presentations in the field of Islamic leadership. The researcher also consulted four informants by revisiting them by phone or email access (member checks strategy).

Transferability of the findings to other contexts is another criterion to build trustworthiness (Marshall & Rossman, 1989; Erlandson et al., 1993). To do that, the researcher used a rich description that was potentially useful to facilitate the transferability of the findings to other similar Islamic schools. Dependability criterion is another way that aims to reach consistent reproductive findings (Marshall & Rossman, 1989; Erlandson et al., 1993). The researcher used the audit trial strategy (a reflexive

journal) that includes types of documentations such as raw data, data reduction and analysis products, and process notes.

Confirmability is another criterion that aims to prove that the study findings are outcomes of the study not the biases of the researcher (Marshall & Rossman, 1989; Erlandson et al., 1993). To achieve this goal, the researcher cited data to its sources in his report of the analysis and used a codebook and an audit trail.

Summary

This chapter described the methods and procedures used in this study. The researcher laid out the research design and methods, design, population, data collection strategy and instrument, and data analysis methods and analysis. This descriptive study used qualitative data collected through individual, face-to-face, semi-structured interviews. A census was used to recruit 12 Islamic school principals in the state of Michigan. The interviews were tape-recorded and transcribed and then analyzed using the software program NVivo. The analysis focused on identifying common patterns and relationships to describe the leadership approaches and principles used by the school principals.

CHAPTER FOUR

THE FINDINGS

This chapter provides a complete description of the research findings. The chapter is divided into five sections. The first section provides a summary of descriptive demographic information about the participants. The second section provides a description of the participants' leadership approaches. It describes the relationship between the demographics of the principals and their leadership approaches, styles and roles. The third section describes the sources that influence the principals, particularly the Islamic faith. In section four, a description of the principals' fourteen general leadership principles and ten Islamic leadership principles, collected from the interviews, are presented, describing the relationship between them and the Islamic leadership principles derived from the literature review. Finally, the fifth section describes both the personal and organizational constraints of the principals and suggested ways to be an effective leader.

Participants' Demographics

The demographic data were collected from a population of 12 school principals working in ten K-12 Islamic schools in the state of Michigan as shown in Appendix C. The average age of the participants was 50 years. The average number of their staff was 20, and the average number of their students was 208. The average number of years of experience of the participants is 7.5 years. The cross tabulation as shown in Appendix D indicated there are seven male participants, two of whom are licensed. Having a license is not a requirement to be a principal in the public and the private schools in the state of Michigan. However, the principal must have a master's degree in educational leadership

or school administration from a regionally accredited college or university. At least 20 semester hours must be devoted to training in administration, curriculum, supervision and related fields. Two years of teaching experience is also required. (NCA, 2004). The other five participants are female, one of whom is licensed.

The frequency tables as shown in Appendix D divides the participants' ethnicity into four African-Americans (33%), three Middle Easterners (25%), two Caucasians (17%), two Asians (17%), and one other (8%). The participants were born and/or raised in the United States of America, the Middle East, and Asia. The participants' level of education includes associate's degree (8%), undergraduate degree (17%), master's degree (50%), doctoral candidate degree (17%), and doctorate degree (8%). Three of the schools are K-5; five are K-8th, one is 9-12, and three are K-12. The participants' schools were established between the years of 1988 and 1996.

Principals' Leadership Approaches

The principals practiced some elements of the leadership approaches, which were discussed in the literature review in Chapter Two. All the principals used at least some element of the servant-leader, transformational, situational, and trait leadership approaches. Ninety-two percent of the participants used the power-influence approach, and fifty percent used the transactional leadership approach. Principals Three, Four, Five, Six, Seven, and Nine addressed these leadership approaches without having theoretical educational teachings and background.

I'd like to get a better understanding of the whole educational process as a professional. That's one reason why I'm taking the classes and trying to work on

getting a master in education, so that I have a better grounding in that theory and practice. (Case Five, paragraph 34)

Another principal shared, “I would like to increase my knowledge in the area of administration” (Case Nine, paragraph 34). These principals have one to twenty years of experience in the field and their experiences may have contributed to their leadership. A well-experienced principal who practiced leadership for twenty years influenced principal Nine. He is a member of her family, and he is an inspirational figure for her.

Servant-leader approach. All the principals reported their use of some elements of the servant-leader approach. The principals see themselves as servants first (Greenleaf, 1977; Rush; 2002; Al-Bukhari, 1997, p. 166). They served those under them by helping them to reach maximum effectiveness. They used religious texts to articulate perspectives and values that orient management, leadership, thought, and practice. They also nourished their followers and helped them to be whole. They encouraged a sense of community and ownership. The principals used knowledge rather than power to dominate, and they emphasized values such as trust, mutual consultation, cooperation, caring, listening, constructive criticism, love, diligence, interpersonal relations, perfectionism, hard work, and efficiency. (Greenleaf, 1998).

The principals demonstrated the following servant-leadership practices in their schools. The principals emphasized interpersonal relations, cooperation, mutual consultation, caring, diligence, listening, and involvement. “We start from the beginning, working with them, finding about their need, and their problems, analyzing these problems and try to work it out within the school resources and facilities” (Case One, paragraph 55).

Other principals promoted a sense of ownership and community:

I guess this is one of the main reasons our school did well...the sense of ownership of the school. Everyone feels that the school is his or hers, and I'm not talking about just the teachers. Students, parents and the community in general feel that the school is so important and everyone should support it in one way or another. I would say our leadership here is cool. That promotes this kind of teamwork, this sense of ownership. (Case Two, paragraph 5)

The principals also encouraged outstanding performance by emphasizing qualities such as trust, care, love, listening, constructive criticism, and teamwork. "I am here to promote outstanding performance" (Case Two, paragraph 16). "We care about him to get his trust. You can lead him by heart to correct his behavior" (Case Three, paragraph 15). Principal Four said,

I allow them at all times to interject their opinions, their wishes and their concerns and in my opinion, it takes a pretty good leader to be able to listen to all the staff's concerns, and then modify your own thoughts so that you work more cohesively as a team. (Case Four, paragraph 7)

Other principals saw themselves as servants "Sometimes it's the janitor role. I pick-up papers and clean up. I help the students do that. I help with the lunch. Not only in setting it out but helping supervise the lunchroom" (Case Five, paragraph 11). "I feel that I am a servant. I do serve. I am more than a hands-on person" (Case Six, paragraph 7). Some of the principals described servant leadership as stepping away from the spotlight and working as a group. "I am off sight a lot of the time. Ego is not, for community leaders, ego is a big problem. They have to be seen. I do not believe in one-person

leadership” (Case Ten, paragraph 8). “You put yourself invisible” (Case Ten, paragraph 50).

Some principals used religious texts to articulate values such as trust, love, humility, affection, and diligence. “I will tell them that we are doing this work for the sake of Allah (God) and to please him and the reward is from God” (Case Three, paragraph 29). “I emphasize more affection, love, trustworthy relationship with the teacher and the students” (Case Eight, paragraph 40). Prophet Mohammad’s (saw) life was also used as an example: “That’s the servant role, and you don’t find yourself above doing that. And that’s what we saw in our Prophet. He would work. He wasn’t above doing what the average person would do” (Case Seven, paragraph 47). Other individuals in the principals’ life, Islamic faith, the principals’ inner capabilities, and career success were four main sources of influence on the principals to use some elements of the servant-leader approach as shown in Table 5.

Transformational leadership approach. All principals reported that they practiced some elements of the transformational leadership. The principals identified and articulated a mission, a vision, and group goals. They led changes in the organization’s vision, strategy, and culture. They also broadened and changed the interests of their followers and generated awareness and acceptance of the purposes and mission of the group. They influenced their followers to look beyond their self-interest for the good of the group. The principals raised their followers to higher levels of values and motivations. They conveyed high-performance expectations, provided appropriate models, and provided individualized support. They also institutionalized changes in the organization’s culture (Kotter, 1996).

Table 5

Sources of Influence on the Principals' Leadership Approaches

Source of Influence	% of the principals	Principals' leadership approaches
Individuals in their life	40	Trait, Servant, transformational, situation
Faith	32	Trait, Servant, transformational, situation, & power-influence
Innate capabilities	18	Trait, Servant
Career success	11	Trait, servant
School training	3	Trait

Some principals articulated their mission, vision, culture, and plans to their followers (Leithwood, 1994). "I have a very clear vision of where this educational enterprise should be going and how to articulate that vision of where it should be going" (Case Ten, paragraph 8). "I develop a strategic plan where we are going to be in five to ten years from now. I have a vision" (Case Ten, paragraph 10). "I am committed to provide the best for my school and keep going with this mission" (Case One, paragraph 28). "I teach kids to respect others and appreciate other cultures and people in a civilized way to create a balance in their life" (Case Three, paragraph 27).

Other principals led change and reform in their schools (Burns, 1978) "I see that the ones who succeed usually do change" (Case Eleven, paragraph 30). "The best thing

that I can do to be a better leader is to lead myself, to transform myself, to change myself, and to focus on myself. And as I transform, people will see the transformation” (Case Ten, paragraph 50). Some principals conveyed high-performance expectations and provided appropriate models, intellectual stimulation, and individualized support (Leithwood, 1994; Khatri, Ng, & Lee, 2001; Ahmad, 2001). “My style is to get everybody to work together” (Case Twelve, paragraph 3). “I have constantly encouraged the teachers that we have to continue to raise the bar of excellence” (Case Seven, paragraph 55). “You should be the best example before the teacher and before the students” (Case One, paragraph 14). “I have the quality of empowering others from the students all the way to the parents and the staff or the teachers” (Case Seven, paragraph 9). Other individuals in the principals’ life and their Islamic faith influenced the principals to use some elements of the approach as shown in Table 5.

Situational leadership approach. All the principals reported that they practiced some elements of the situational leadership approach in dealing with school operations. The principals adjusted their leadership styles to deal with various types of followers in various types of situations (Murphy, 1941; Hersey & Blanchard, 1988; Northouse, 1997; Beekun & Badawi, 1999). They aimed to reach group performance and increase productivity. The principals led their followers by building effective relations, explaining the task structure and work group characteristics, and executing and changing the organization’s climate and policies (Greenwood, 1995; Northouse, 1997).

The principals explained how they incorporated different aspects of situational leadership in their jobs. One way they integrated situational leadership was to adjust their style in different situations. “I change my leadership styles according to the followers and

the situation” (Case Three, paragraph 11). “I try to see the different sides of the situation. I think it’s very important to look at things from other people’s perspectives as much as possible” (Case Eleven, paragraph 8).

Empowering their staff and delegating jobs was another way the principals used the situational leadership approach. “I like to empower my staff. We’ll sit with the students and discuss a problem and we’ll ask them for a solution to that problem. Get their ideas and opinions on how we can solve that problem. And then try to get them involved in it” (Case Five, paragraph 7). “I have the staff stay in touch, delegate jobs” (Case Seven, paragraph 6). “A true leader empowers other people to do the work. And he is a director that directs. Empowering them to be successful is key” (Case Ten, paragraph 5).

Motivation and support also played a large role in the principals’ leadership approaches. “Aside from congratulating them, I would let them know that I will be by their side, helping and supporting them” (Case Seven, paragraph 55). “Trust is important, I try to have an open relationship with the students. I want them to feel comfortable that they can come to me” (Case Nine, paragraph 6).

Building relations and the organization’s climate and policies, as well as work group characteristics, were essential for some of the principals. “If you just go around and observe how teachers work, how children learn and how parents feel. You see this kind of enthusiastic environment or attitude, you’ll be amazed” (Case Two, paragraph 20). “You have to check all aspects before designing your final action” (Case Two, paragraph 18). “You have to come up with a compassionate way in how to propose, or how to handle the situation so they can understand that you’re not their enemy. You’re their

helper, their friend, their partner, and only compassion can bring that to light” (Case Six, paragraph 40). “Teach us how to love humanity, how to deal with other nationalities, how to deal with different types of people in this world and how to make it peaceful” (Case Eight, paragraph 33). “And if there is any area where we have to redefine a policy or change a policy, then it is something that I would suggest to the board, it would be a board decision as to whether we are going to make those changes or not” (Case Eleven, paragraph 12). The other individuals and the Islamic faith sources influenced the principals’ practices of some elements of the situational leadership approach.

Trait leadership approach. The principals demonstrated up to 24 leadership traits. The different percentages of the principals who used each of the traits are shown in Appendix F, Table F1. Other individuals, Islamic faith, inner capabilities, career success, and school training were sources of influence on the principals to use the trait leadership approach as shown in Table 5.

All of the principals said that they had the quality of *Shura* (decision-making), and they practiced it in their day-to-day operations. “I share for the process for making decision” (Case One, paragraph 10). “After that we bring in the people who are involved, and then we come up with a consensus” (Case Six, paragraph 4). The decision-making trait was used the most by all the principals. It was due to the influence of Islamic faith on the principals and the decision-making process is prescribed in the Qur’an and The Sunnah: “And consult them in affairs, then, when you have taken a decision, put your trust in Allah, for Allah loves those who put their trust in Him” (Qur’an 3:159). In addition, the decision-making process is the first principle of Islamic leadership (Altalib, 1991). Decision-making is also the second personal quality of a Muslim leader according

to the Islamic leadership principles, which were collected from the Islamic literature by the researcher in Chapter Two.

All of the principals reported that they have good relationship with their students, staff, parents, and community members. “I try to have an open relationship with the students and the staff. I want them to feel comfortable that they can come to me” (Case Nine, paragraph 6). Additionally, six of the principals who reported to have the good relationship quality used this quality as a leadership style as shown in Appendix F, Table F6. The six principals were a mix of African-American, Caucasian, Asian, and Middle Eastern. They all have graduate degrees in education. One of them is a licensed principal. Three of them are females and the other three are males.

Enterprise, courage and compassion were the second highest qualities that 83% of the principals used in their schools. “I have the courage to face a challenge” (Case Two, paragraph 45). “I don’t think I have any constraints to be better than I am, I think the sky is my limit” (Case Twelve, paragraph 22). “I will be compassionate and caring for him” (Case Three, paragraph 31). Principals One and Three reported that they did not have the qualities of enterprise and courage. They are both male and were born and raised abroad. They both have graduate degrees in teaching. Their average age was 56.5 years. The deficiency in the two qualities may be due to the lack of given power and the parents’ pressure. “The school is a community-based one. Parents dominate the school. I like to have more parent involvement, but not their domination” (Case Three, paragraph 17). Principals Two and Twelve did not use the compassion trait in their school. They have a graduate degree in education, have a license, and were born and raised in the Middle East.

Nine principals used the following leadership qualities: cooperation, firmness, professionalism, knowledge, idealism, commitment, conviction, and leniency as shown in Appendix F, Table F1. “We have to have this kind of cooperative work between Islamic schools and other schools such as the public schools, Catholic, or Jewish schools” (Case Two, paragraph 35). The three principals who did not use the cooperation trait have a graduate degree and they are Caucasian and Middle Eastern. “I always take a stand to protect teachers from negative input from parents. I stand firm to protect the teachers and also to protect the children right” (Case One, paragraph 12). The three principals who are not firm were born and raised in the USA and the Middle East. They are male with an average age of 55 years.

Some of the principals admired the leadership skills of other schools’ leaders. “I like the professionalism in the priests” (Case Three, paragraph 21). “Well seeking knowledge is as good as praying” (Case Two, paragraph 39). Commitment was defined in various ways by some principals. “Some of the constraints also would be that perfectionist idealistic side of me. So when it is done, if it’s not done fully, I redo it” (Case Four, paragraph 21). “I am a strong and committed person” (Case Seven, paragraph 8). “What I always tell them that we are here for the sake of Allah. That’s the only thing that we are here for” (Case Twelve, paragraph 14). One principal described leniency as follows: “I want to forgive them first and let them understand what mistake they do, give them chance to modify their behavior through motivation and encouragement” (Case Eight, paragraph 42).

Eight principals have shown the qualities of justice, sacrifice, balance and organization in their work. “I treat those kids in very honest and fair manners” (Case

One, paragraph 52). “I try to be very fair” (Case Five, paragraph 9). The four principals who did not mention justice as a leadership trait are African-American, Asian, and Middle Eastern. They include both males and females. They also each have a graduate degree. “I learned how to sacrifice life for the sake of others” (Case Eight, paragraph 36). “I am a balanced person, which affected my leadership. I teach kids to respect others and appreciate other cultures and people in a civilized way to create a balance in their life” (Case Three, paragraph 27). “I am organized. The other one is basically organized. I’m on top of things” (Case Six, paragraph 9). The principals who are not balanced and organized were born and raised in the Middle East and the USA. Three are males and one is a female. They all have graduate degrees.

As shown in Appendix F Table F1, patience, humility, trust, respect, experience, acceptance and tolerance, honesty, eloquence, honesty, and truthfulness were leadership qualities that different percentages of the interviewed principals reported that they had. They had these traits in percentages less than the threshold (67%).

Honesty and truthfulness are two Islamic leadership qualities, which a Muslim leader should develop, and practice. Truth has a self-reinforcing effect. In a Hadith reported in Sahih al Bukhari, the Prophet (saw) said, “Truthfulness leads to righteousness, and righteousness leads to Paradise” (Al-Bukhari, 1996, p. 961). However, the least mentioned leadership quality that the principals had was truth. Only principal Six said he was true when he operated in the school. “To be truthful” (Case Six, paragraph 13).

Principal Eight has the highest percentage (82%) of the leadership traits as shown in Appendix F, Table F2. The principal is Asian and has a master’s degree in Education.

Principals Five and Six have (72%) of the traits. They are both males. Principal Nine has (70%) and Principal Four has (67%) of the traits. They are both African-American females. Principals Two and Ten have (48%) of the traits. They are both males and have a doctoral degree in Education. Principal Twelve has the least number of qualities (44%). She is a female with a graduate degree in Educational Leadership and an undergraduate degree in Engineering. She was born and raised in the Middle East.

Power-influence leadership approach. Eleven principals said they used the power-influence approach to lead their schools. Principal Five was the one who did not say anything about using this approach. He is an African-American who has an undergraduate degree in Communication. Eighty-three percent of the principals used the power aspects of the approach. They used the expert, legitimate, and coercive sources of power that leaders use to influence their followers (French and Raven, 1959). Some practices the principals explained are as follows: “Whenever I learn something new for the betterment of the life of the children, I always discuss it with my colleagues, with my staff” (Case Eight, paragraph 13). “As a leader I have to prove that my view is the best one” (Case Eight, paragraph 3). “Most of it is partly my fault because I want to micromanage so many things. But I think those are the personal things, I think, that make me fall” (Case Four, paragraph 21). “You have to make rules. You have to enforce rules” (Case Eleven, paragraph 10).

Both principals One and Five did not use any of the power sources. These principals are males. They both lack the educational theory background, and principal Five lacks the Islamic knowledge and educational experience too, as shown in the attributes Table in Appendix C. “I’d like to get a better understanding of the whole

educational process as a professional. That's one reason why I'm taking the classes and trying to work on getting a masters in education, so that I have a better grounding in that theory and practice" (Case Five, paragraph 34).

Ten principals used the influence aspects of the power-influence approach. The principals used different tactics to influence and change the followers' attitudes and behaviors to achieve the shared goals (Hughes et al., 1999). They used rational persuasion, consultation, exchange, personal appeals, and coalition. Some of the personal practices were as follows: "Since I came to this school, I let everyone feel, I'm here as a resource person. I'm not here to watch everyone" (Case Two, paragraph 7). "I don't lead by threats. I don't lead by punishments of any kind" (Case Four, paragraph 8). "Yeah a dictator, the people follow by order. A leader, people follow voluntarily" (Case Ten, paragraph 12). "I believe I'm pretty persuasive and I think that has helped me a lot, because when you are leading people, you have to be able to persuade them, otherwise they don't follow you" (Case Seven, paragraph 8). One principal expressed his desire to not use his power and influence continuously:

I try hard not to be an authoritarian leader. I want to allow people room to decide things for themselves. I give teachers choices. We discuss different options before decision is made. I really try hard to ask their opinion, and get them involved. I try to delegate some of the authority to them, especially for various programs that we run in the school, different types of assemblies and things like that. They are responsible for planning those and reporting their plans to me. I don't want be in control of everything. (Case Eleven, paragraph 6)

Principals Three and Five did not use the influence aspects of the approach. They are both male, and they lack the educational theory background, the professional training in the field of educational leadership, and the Islamic knowledge. Islamic faith is the only source of influence to use some aspects of the power-influence leadership approach as shown in Table 5.

Transactional leadership approach. Six principals used aspects of the transactional approach of leadership. They are principals Two, Three, Seven, Nine, Ten, and Twelve. Four of the principals are males and two are females. They were born and raised in the Middle East, Asia, and the United States. Only principal Twelve has a graduate degree in Educational Leadership. There is no source of influence on the principals' practices of the transactional leadership approach. The principals used extrinsic rewards to motivate the followers to achieve their mission and vision (Bittel, 1984; Bass, 1990; Hughes et al. 1999). The principals expressed some of their practices as, "All of us are a team and my major role is to guide this team in the right direction and implement the mission" (Case Two, paragraph 14). "I provide them every year with bonus reward as an appreciation to their effort" (Case Three, paragraph 13). "I would certainly show appreciation for what they've done and reward them for their efforts" (Case Nine, paragraph 17). "I am good at the clear vision" (Case Ten, paragraph 8).

Principals' Leadership Roles

As part of their roles in the schools, the principals demonstrated their practices of five categories of leadership roles in their schools. The visionary roles represented 33% of the total roles, and the management roles represented 26%. The personal roles

constituted 19%, and the relation building roles constituted 11% of the total. The social architect roles represented 11% of the total roles.

Visionary roles. The visionary leadership roles included seven roles, and the percentages of the principals who used these roles are shown in Appendix F, Table F3.

All of the principals saw themselves as decision makers in areas of academics, policies, and students' discipline. "Making sure all the technical decision, academic decision, the teacher should be part of making those decisions" (Case One, paragraph 3). "I share decisions" (Case Three, paragraph 7). Nine principals saw themselves as a learner and an instructional leader. "When you are in education you should be a life-long learner" (Case Two, paragraph 16). "I'm always trying to motivate myself and learn from other resources that I can find on how to be a good administrator" (Case Five, paragraph 25). "I am developing the curriculum and the schedules" (Case Four, paragraph 3). "I see myself as an instructional leader, because I conduct workshops for the teachers, I conduct workshops for the principals" (Case Seven, paragraph 12). Six of the principals who saw themselves as a learner are males, and seven of the principals who saw themselves as an instructional leader are males also.

Eight principals saw themselves as facilitators. "I am a facilitator" (Case Nine, paragraph 10). Fifty-eight percent of them see themselves as problem-solvers. "I am problem-solver" (Case Twelve, paragraph 10). Fifty-eight percent of the principals consider themselves to be visionary leaders. "If I am able to take this vision and instill it in her, so that there is not only me, but there is her and me, I will be a successful leader" (Case Ten, paragraph 5). Below the threshold (67%), different percentages of the

principals saw themselves as problem-solvers, visionary leaders, and good listeners and communicators.

Principal Eight practiced all of the visionary leader roles. The principal was born and raised in Asia and has lived in the USA for a long time. The principal has a master's degree in education. Her husband, who worked as a principal in the public system for a long time, has influenced her. Principals One, Two, Six, and Seven practiced 74% of the visionary roles. These principals have a long experience in the field of education in Michigan. They have graduate degrees in Education. They are founders and leaders of most of the Islamic schools in Michigan. They are all males. Principal Ten practiced 50% of the visionary roles, and principal Eleven practiced 43% of these roles. The two principals were born and raised in the USA, and they have graduate degrees in Education. They are both leading the same Islamic school—one works as a director and the other as a principal.

Managerial roles. The participants practiced nine managerial roles in their day-to-day operations. The different percentages of the principals who used these varied roles are shown in Appendix F, Table F4.

Nine principals saw themselves as executives. “I do all the administrative work that is required of a principal” (Case Six, paragraph 11). Sixty seven percent of the principals saw themselves as managers. “I manage the budget” (Case Five, paragraph 13). Different percentages of the principals below the threshold (67%) saw themselves as group coordinators, jugglers, supervisors, resource allocators, mentors, counselors, and organizers.

Principal Six practiced 78% of the managerial roles. The principal has a graduate degree in Psychology and has six years of experience in the same school. He was born and raised overseas, but he has lived in the USA for many years. Principal Eleven practiced 67% of these roles. The principal has a graduate degree and has worked as a principal in Islamic schools for five years. Principals Five and Ten practiced 55.5% of the managerial roles. They are both males and were born and raised in the USA. Principals Two, Three, and Twelve practiced 44% of the managerial roles. They were born and raised abroad, but have lived in the USA for more than ten years. They each have a graduate degree in education. Principal Seven practiced 33% of the managerial roles. Principals One, Four, and Nine practiced 22%. Principal Eight practiced the least number of the managerial roles, 11%, though she practiced the most of the visionary roles.

There is no source of influence on the principals' practices of the managerial roles, and it is obvious that some principals need more professional training in the area of supervision, mentoring, counseling, organization, and resource allocation. Furthermore, 33% of the interviewed principals reported that they lack the administrative skills as shown in Appendix F, Table F15.

Personal leadership roles. The principals' personal leadership roles included six roles and the different percentages of the principals who used them are shown in Appendix F, Table F5.

Ten of the principals saw themselves as a role model. "My motto is lead with action, not with words. You have to be on the ground, you have to be a role model" (Case Six, paragraph 13). Sixty-six percent saw themselves as spiritual leaders. "In an Islamic school you have to be a spiritual leader" (Case Eleven, paragraph 10). Different

percentages of the principals below the threshold (66.6%) reported that they saw themselves as advocates, judges, and servants.

Principal Nine saw herself as a parent. “I am fulfilling the role as a second parent” (Case Nine, paragraph 10). The principal is an African-American female who has one year of experience as a principal in an Islamic school. Her husband, who is a pioneer in establishing Islamic schools in Michigan, has influenced her. She has three children who go to school. The parental personal leadership role is minimally practiced in the Islamic schools. As well as principals in the public system, the principals in the Islamic schools in Michigan are influenced by the shift in the educational system in America. In the past, the teachers and the principals used to be a second parent in the schools, but at the present, with all the legal complications in the system, the parent role is not practical.

Principal Six practiced 83% of the personal leadership roles. This principal also practiced the most managerial roles. This principal has a graduate degree in Psychology and has six years of experience in the same school. He was born and raised outside the USA but has lived in the USA for many years. Principals Four, Nine, Ten, and Twelve practiced 67% of the personal leadership traits. Two of them are African-American females, each with one year of experience as a principal. The other principal is an Anglo-American male who has a graduate degree in education and 18 years of experience in Islamic schools.

The Islamic faith, other individuals, and inner capabilities are sources of influence on the principals’ practices of the role model, spiritual leader, and servant personal leadership roles as shown in Table 6. Principals One and Two practiced only one role of the personal leadership roles. They are Middle Eastern with graduate degrees in

education. They were born and raised in the Middle East, but they have lived in the USA for many years. They have many years' experience in establishing and leading Islamic schools in Michigan. Principal Eight used the most of visionary roles, but she did not use any of the personal leadership roles.

Table 6

Sources of Influence and Principals' Leadership Roles

Source of influence	%	Leadership roles
Islamic faith	14.0	Culture maintainer, servant, role model, spiritual leader, decision-maker
Other individuals	6.0	Servant and learner
Innate capabilities	3.0	Spiritual leader
Career success	3.0	Volunteer

Relation builder roles. Different percentages of the participants used three relation-building roles. Seventy-five percent of the principals (One, Two, Five, Six, Seven, Eight, Nine, Ten, and Twelve) saw themselves as community leaders. "I'm fully committed as an individual to the cause and the mission of the community, of the vision of the community" (Case One, paragraph 20). Five of the principals are males who have been very involved in the community for many years. They established five of the Islamic schools in Michigan. Fifty-eight percent of the principals (One, Two, Four, Six, Eight, Nine, and Twelve) saw themselves as team leaders. "We're all working as a team. Principal cannot work by herself" (Case Eight, paragraph 3). Three of the principals are

males and four are females. Four of them are African-American, and three are Middle Eastern. Forty-two percent of the principals (Six, Eight, Ten, Eleven, and Twelve) saw themselves as a public relations person. “I have a very good relationship with the parents and the staff” (Case Twelve, paragraph 23).

Principals Six, Eight, and Twelve practiced all three of the relation building roles. The three principals were born and raised overseas, but have lived in the USA for many years. They have graduate degrees in Education. Principal Three did not practice any of the relation builder roles. The principal has a graduate degree in Math and lived and worked as a math teacher in the USA for more than 25 years. He lacked the educational theory background of leadership. This principal saw that having no balance in the parent involvement in the Islamic schools can be a constraint for principals and may affect his or her ability to communicate and build relationships with parents.

Social architect roles. The social architect roles included four roles, and different percentages of the principals used them. Ten principals saw themselves as culture maintainers. “I teach kids to respect others and appreciate other cultures and people in a civilized way to create a balance in their life” (Case Three, paragraph 27). The coach and role model principals One and Three did not see themselves as culture maintainers. They are both male. One of them is African-American and the other is Middle Eastern. Fifty percent of the principals (Three, Seven, Eight, Ten, Eleven, and Twelve) saw themselves as diversity leaders. “You will see that diversity, which is unique to this school in this area more than any other Islamic school and it’s because of an effort that I believe I made to do that. That was to bring in Muslims from all ethnic backgrounds” (Case Seven, paragraph 15). Twenty five percent of the principals (Six, Eight, and Twelve) saw

themselves as social workers. “I am a social worker. You do something for the children’s life, for the new generation and to build them as a good citizen” (Case Eight, paragraph 29). Principal Eight saw herself as a volunteer. “I think of myself as volunteer. I am not working for money. I’m working here if I can make a child’s life beautiful” (Case Eight, paragraph 29).

The Islamic faith and career success are sources of influence on the principals’ practices of the social architect roles. Principal Eight is the only one that practiced all the social architect roles. This principal has no personal constraints, but used the most visionary leadership roles. Principals One and Five did not practice any of these roles. Although principal One has been in the Islamic schools for more than 15 years and has established two of them, the principal did not use the social architect roles. Principal One has health concerns, has many leadership roles, and has no time for professional training. Principal Five lacked the educational theory background, administrative skills, and knowledge of the Qur’an and the Arabic language, as shown in Appendix F, Table F15, to practice the social architect roles.

To summarize the leadership roles that the participants practiced in their schools, the decision-maker role was practiced the most (100%), followed by the role model and the culture maintainer roles (83%). The instructional leader, the learner, the community leader, and the executive roles were practiced by 75% of the principals. Next were the manager, facilitator, and the spiritual leader roles (67%). The parent role and volunteer role were the lowest practiced roles of the participants (8%).

As shown in Table 7, principal Six practiced the highest percentage (77%) of the roles. This principal has qualifications and professional training, but he lacked the administrative skills and the educational theory background.

Table 7

The Principals and the Percentage of Total Leadership Roles They Used

The principal	% of the total roles	The principal	% of the total roles
Six	77%	Eleven	50%
Twelve	63%	Two	47%
Eight	53%	Four	43%
Ten	53%	Nine	43%
Three	50%	Five	40%
Seven	50%	One	37%

Principals' Leadership Styles

The principals' leadership styles included six general categories that each had several specific leadership styles. The principals practiced 21 leadership styles total as shown in Appendix F, Table F6. The facilitating leadership style category represented 35% of the total leadership styles, and the personal leadership and team leadership styles categories represented 14.5% each. The interpersonal leadership styles, leading change styles, and management styles represented 14%, 14%, and 8% of the total leadership styles, respectively.

Facilitating leadership styles. The facilitating leadership style group included seven specific leadership styles that different percentages of the principals practiced in their schools as shown in Appendix F, Table F7.

Decision-making style and the participating style were the two leadership styles that above 67% of the principals used. Some examples of the practices are, “The decision behind choosing a math program for the school. I search about it, evaluate, and involve the teachers and then decide to use the program” (Case Three, paragraph 5). “My leadership style is participatory” (Case Five, paragraph 7). “I am supporting the teacher immediately” (Case One, paragraph 8). “I try to delegate some of the authority to them, especially for various programs that we run in the school” (Case Eleven, paragraph 6). “I like to empower my staff. If there’s a problem, I ask them to come up with a solution” (Case Five, paragraph 7).

The Islamic faith was the source of influence on the principals’ uses of decision-making, delegating, and participative styles as shown in Table 8. Principal Ten used all the facilitating styles. The principal is an Anglo-American with a doctoral degree in Education. He has 18 years of experience in Islamic schools and is one of the pioneers in Islamic education in Michigan. Principal One used all the facilitating styles except the motivating style. He is also one of the pioneers in establishing Islamic schools and has many years of experience in Islamic education. However, this principal lacked the educational theory background and had health concerns. Principal Seven used all the facilitating styles except the coaching style. The principal is also a pioneer in establishing the Islamic schools in Michigan, but lacked the educational theory background and the ability to coach his staff. Only two principals (One and Ten) used the coaching style. The

principals used the delegating, empowering, motivating, and coaching styles with little emphasis in their schools. The reason behind that was that most of the principals have a graduate degree in general education with emphasis on teaching, philosophy, and curriculum instruction. They do not have a graduate degree in educational leadership or school administration. Thus, it is hard for them to coach, motivate, delegate, and empower. The principals need to have professional development courses in these areas so that their work can become more effective and efficient.

Table 8

Sources of Influence and Principals' Leadership Styles

Source of influence	%	Leadership styles
Islamic faith	33.0	Building relations, role model, leading with spirit, decision-making, delegating, participative style, problem solving, shaping values and culture, and team building.
Innate capabilities	4.0	Personal mastery styles.

Personal leadership styles. The personal leadership styles group included four leadership styles and different percentages of the principals practiced them as shown in Appendix F, Table F8. Only the role model leadership style exceeded the threshold (67%). Eighty-three percent of the principals used the role model style in their schools. “The second one is to basically lead or to be a role model, to be active on the ground” (Case Six, paragraph 13).

Innate capabilities was the source of influence on the principals' uses of the styles role model and personal mastery, and the Islamic faith was the source of influence of using the style lead with the spirit. Principal Nine was the only one who did not practice personal leadership styles. The principal lacked the educational theory background, administrative skills, and time for professional training as shown in Appendix F, Table F15. She is an African-American female and has one year of experience as a principal. Principal Four practiced the most personal styles. The principal has a graduate degree in the medical field and accepted the job as a principal to be close to her children in the school.

Team leadership styles. The team leadership styles group included three styles, and different percentages of the principals used them as shown in Appendix F, Table F9. The principals used the team building, problem solving, and negotiating and bargaining styles. The team building leadership style was the only style that 83% of the principals used in their schools "I had a team who worked very closely in harmony and they were better productive" (Case One, paragraph 3).

Islamic faith was the source of influence on the principals to use the team building and problem solving styles as shown in Table 8. Principals Three and Five did not use the team styles. They are both males, and they lacked the educational theory background. One of them is Asian who has lived in the USA for many years, and the other principal is African-American with one year of experience as a principal. Principals Six and Seven used the team leadership styles more than any of the other principals. Both of them are males who worked as principals in Islamic schools for many years. One of them is Middle Eastern and has lived in the USA for many years, and the other principal is

African-American and is a pioneer in establishing Islamic schools. It is obvious that the principals used the team leadership styles the least in their day-day operations. This requires more professional training in building effective teams in the Islamic schools.

Interpersonal leadership styles. The interpersonal leadership styles group included three styles, and different percentages of principals who practiced them as shown in Appendix F, Table F10.

Sixty-seven percent of the principals stated that they used praise and recognition as an interpersonal leadership style in their schools “I would like to first congratulate them on an outstanding year, and look at why they performed so well” (Case Five, paragraph 15).

The Islamic faith was the source of influence on the principals’ use of only the building relationship style as shown in Table 8. Principals Six and Eight used all three interpersonal leadership styles. One of the principals is Middle Eastern and the other is Asian. Both of them have lived in the USA for many years. They also have graduate degrees in education.

Leading change styles. The leading change styles group included shaping values and leading change leadership styles. Eighty-three percent of the principals used shaping values and cultures as a leadership style. Islamic faith is the source of influence on the principals to use the leadership style of shaping values and culture as shown in Table 8. Most of the Islamic schools in North America have a mission that calls for graduating students with moral values who will be able to live in a country with diverse cultures. In addition, the philosophy of education in Islam is connected with the cultural side of education, and every educational system is a product of a culture and serves the same

culture, and there should be a relationship between the culture and the moral values (Mawdudi, 1988). Some practices are, “Believing in some moral values as the way of making a difference” (Case Two, paragraph 31). “I am able to work with all of these different groups, because Allah has said that you’re not better. The better one of you is the one with the most piety” (Case Seven, paragraph 52). Principals One and Five did not use this leadership style. Principal Five lacked the understanding of the Qur’an and the Arabic Language, and both principals lacked the educational theory background and the time for professional training. One of the principals is from the Middle East and the other one is African-American.

Principals Three, Four, Six, Seven, Eight, Ten, Eleven, and Twelve practiced the leading change style. Principal Eight explained the reasons she uses this leadership style:

I believe in change if it is for the betterment of the children’s life because change has two different views. Change has a positive side and a negative side. I’m going with the positive side of things. Yes I believe in change, I am flexible. (Case Eight, paragraph 13)

Four of the principals were born and raised in the USA, and the other three have lived in America for many years. Two of them are Asian, one is Middle Eastern, two are African American, and two are Caucasian. Principals One and Five did not practice any of the leading change style in their schools. They are both male, and they lacked the educational theory background.

Management leadership styles. The management leadership styles group included development planning, directing, and executing styles. Less than the threshold percentage (67%), of the principals (Four, Seven, Eight, Nine, Ten, and Eleven) used the

development planning style. “As educators we have to impose those ideas to teachers, help them to study different books, give them workshop, and let them attend the workshop” (Case Eight, paragraph 46). Principals Four, Eight, Ten, and Eleven have graduate degrees in medicine and education respectively, but no one has a degree in management or leadership. Principal Twelve, who does have a degree in Educational Leadership, did not use that leadership style.

Principals Two, Four, Six, Ten, and Eleven used the directing and executing styles. “I do not dictate most of the policies. I implement them personally by actions” (Case Six, paragraph 7). Principals One, Three, Five, and Twelve did not use those management styles. It was obvious that the principals lacked the administrative skills and the time to attend professional training and workshops as shown in appendix F, Table F15. In addition, they lacked financial and personnel resources, which affected their management and leadership styles.

Appendix F, Table F6 showed that the decision-making style was the most used leadership style and the negotiation and bargaining leadership style was the least used. Islamic faith was the main source of influence on the principals to use the decision-making style. Principals Six and Ten practiced 76% of the leadership styles. The two principals were males with graduate degrees in Education. They had many years of experience. Principals Four and Eight practiced 67%, and principal Seven practiced 62%. Two of the principals were African-American, and one was Asian. Principal Eleven practiced 52% of the styles, and principal Two practiced 48%. Principal Three practiced 43% of the styles, and principals One and Nine practiced 38%. Principals Five and Twelve practiced 29%. Principal One is an African-American, with one year of

experience and a bachelor's degree. Principal Twelve is a Middle Eastern female with eight years of experience and no personal constraints. She has a degree in educational leadership. However, the principal used the least percentage of the leadership styles. As with other Islamic schools, it was obvious that her school lacked the financial resources. She also had the school board influence as an organizational constraint, which might have affected her leadership ability.

Sources of Influence

The principals attributed their use and practice of leadership principles, styles, and approaches to eight sources. Appendix F, Table F11 indicated the different percentages of the principals and the source of influence that affected their leadership practices. The sources were other individuals in their life, Islamic faith, innate capabilities, experience in the field of schooling and administration, career success, qualifications and professional training, reading written publications, and need of competent leadership. Individuals in their life, Islamic faith, and innate capabilities sources exceeded the threshold (67%), which the researcher used to come up with patterns.

Eleven of the principals attributed their use of the leadership principles to other individuals in their life. The individuals can be prophets, teachers, principals, friends, family members, and religious scholars and leaders. The principals admired the other individuals' leadership traits, styles, roles, practices, and approaches. "I was influenced by my teachers" (Case Six, paragraph 19). "I see characteristics of my parents in me as far as that perfectionism type of quality. My husband helps me see humility" (Case Four, paragraph 23).

Eleven of the principals attributed their use of the leadership principles and approaches to their faith (Islam, Qur'an, and Prophet Muhammad's [saw] life).

It is my belief, and I am committed to this belief and committed to this practice of the prophet Muhammad (pbuh). I am trying my best as an individual to practice Islam, modern Islam, and no extremes to the right or to the left" (Case One, paragraph 46).

Principal Eleven did not mention the Islamic faith as a source of influence. However, this principal referred to many examples from Islam that colored his practices in the school setting.

Prophet [Mohammed] loved people and he conveyed that to people. He always did everything with great mercy and kindness and love for people. So that's a role model for us and it's a challenge to live up to that role model. That's a vision you set for yourself and you try your best to treat people well. (Case Eleven, paragraph 32)

Ten principals attributed their leadership principles and approaches to their innate capabilities and skills. They were born with these leadership skills and traits. Some people were born with qualities and traits that made them natural leaders (Hughes et al. 1999). "I have these qualities inherent" (Case Eight, paragraph 38).

As Appendix F, Table F11 indicated, principal One was influenced by six of the eight sources of influence, and principals Two, Three, and Four were influenced by five sources. The relationship between the principals' leadership approaches and the sources of influence that impacted the principals is shown in Table 5.

Forty percent of the principals reported that other individuals in their life source had an influence on their leadership approaches. The source influenced the trait, servant, transformational, and situational leadership approaches of these principals. The experience of the principals, their reading of written publications, and the need of competent leadership had no impact on the principals' use of leadership approaches.

Table 8 shows the relationship between the sources of influence and specific leadership styles practiced by the interviewed principals. Thirty-three percent of the principals reported that Islamic faith influenced their use of certain leadership styles in Islamic schools.

Table 6 shows the relationship between the source of influence and the principals' specific leadership roles. Fourteen percent of the principals reported that Islamic faith was the source of influence on their use of certain leadership roles.

Islam's influence. Islam had a great influence on the principals' leadership principles and practices. Ninety-two percent of the principals reported that Islamic faith was the source of influence on their leadership principles. Principal Eleven did not refer to Islam's influence when she answered the question "To what sources do you attribute these leadership principles?" The principal had a graduate degree and was a new convert to Islam. However, principal Eleven cited from the life of the Prophet Mohammad (pbuh) to support her thoughts and her day-to-day practices in the school. This may indicate that the interviewed principals varied in their knowledge of Islamic beliefs. Fifty percent of the principals were born and raised as Muslims and their upbringing may have affected their answers to the questions.

The principals mentioned that Islam influenced their practices, and they provided examples from the Islamic faith that supported their sayings. “The main source for inspiring my life is the Holy Qur’an, to the Seerah, the Prophet Muhammad (pbuh)” (Case Two, paragraph 37). Principal Six said,

I would say that Islam has been a great influence in my life. I read the Qur’an quite a bit; I read a lot of Hadith. I read a lot of leadership stories of the Prophet (pbuh) and the saints and the prophets. I think they are ones who have been my source of influence. (Case Six, paragraph 24)

Principal Seven mentioned Prophet Mohammad’s (pbuh) example: “We look at the example of our prophet (pbuh), and we try and pattern ourselves and our style of leadership after him, not leadership by demagogy, or leadership by dictatorship, but leadership by sharing responsibility, democratic leadership” (Case Seven, paragraph 14). “I do try to make sure that the decisions I make, the things I do, are Islamically correct, and that the things that I do are based on what the prophet, and what the Qur’an, what Allah would tell us to do.” (Case Five, paragraph 13).

Principals’ Leadership Principles

The principals used two groups of leadership principles that guided their practices in their schools. The first group included 14 general leadership principles and the second group included ten Islamic leadership principles.

Principals’ general leadership principles. Different percentages of the principals demonstrated 14 general leadership principles in their schools as shown in Appendix F, Table F12. Only four general leadership principles were practiced by percentages of the principals above the threshold (67%) that was used by the researcher. The four principles

were: 1) they lead their school with a clear strategy and plan; 2) they lead by creating, maintaining or changing the culture of their school; 3) they lead by creating, maintaining or changing the culture of their school; and 4) they believe in having moral value system in the school that can be conducive for the success.

Ninety-two percent of the principals stated that they lead their school with a clear strategy and plan. “We do have a self-evaluation plan that we do every year” (Case Six, paragraph 13). The principals were transformational leaders who led the changes in their schools’ vision, strategy, and goals. Principal Twelve was the only one who did not use this leadership principle in his school. He is a well-experienced Middle Eastern male with a graduate degree in Education. He was a principal for two Islamic schools in Michigan for 17 years.

Ten principals said that they led by creating, maintaining or changing the culture of their school. “You know, not just address the needs of any particular ethnic group, but all Muslims” (Case Seven, paragraph 15). As servant and transformational leaders, the principals institutionalized the changes in the organizations’ culture (Kotter, 1996). Eight of the principals believe in having moral value system in the school that can be conducive for the success. “Believing in some moral values as the way of making a difference” (Case Two, paragraph 31). These two leadership principles come from the mission and the vision of most of the Islamic schools in North America, which in turns come from the Islamic philosophy of education. The Islamic faith and inner capabilities of the principals were sources of influence to use the leadership principle of having moral values in the schools.

The principals varied in the number of the leadership principles that they practiced. Principal Eight practiced 71% of the general leadership principles. The principal is an Asian female who was born and raised overseas, but who has lived many years in the USA. She has a graduate degree in education and her husband was a principal who influenced her leadership practice. Principals Six, Nine, and Ten practiced 57% of the general leadership principles. Two of the principals are male, and they each have a graduate degree in education and psychology, respectively. Principals Four and Seven practiced 50% of the general principles. They are both African-American. Principal Two demonstrated 44% of the general principles. Principals Three and Eleven practiced 36% of the general leadership principles. They both have a graduate degree in Education and math, respectively. Principals One, Five, and Twelve practiced 29% of the general leadership principles. This may be explained by the lack of educational theory background, lack of time for professional training, lack of administrative skills, having many roles in the schools, school board pressures, and lack of financial resources as shown in Appendix F, Tables F15 and F16.

The relationship between the principals' general leadership principles and the sources of influence on those principals was as follows: Islamic faith source influenced 43% of the principals' general leadership principles. The principles that were influenced are belief in Allah's mission and working for His mission, leading with action, commitment to the organization's mission, open for constructive feedback, maintain and create culture, and beliefs in moral values. The innate capabilities source influenced 29% of the principals' general principles. The principles that were influenced are leading with

an action, working within a group of people, open for constructive feedback, and belief in moral values.

Experiences, other individuals in their life, the need for competent leadership, qualifications and professional training, career success, and reading written publications had no influence on the principals' practices of the general leadership principles.

Principals' Islamic leadership principles. Different percentages of the principals used ten Islamic leadership principles that guided their leadership in their schools as shown in Appendix F, Table F13. Only one of the Islamic leadership principles (principals emphasized the importance of certain different leadership qualities such as justice and compassion) was used and practiced by 75%, which is above the threshold (67%) that was used by the researcher to find patterns.

Seventy-five percent of the principals emphasized the importance of certain different leadership qualities, which they had and used to lead their schools. The qualities are decision-making, compassion, justice, trust, courage, *Taqwa* (fearing God), patience, perfectionism, and idealism. According to the trait leadership approach, different percentages of the principals emphasized the importance of Islamic leadership traits as shown in Appendix F, Table F14. All the principals demonstrated the decision-making trait as an Islamic leadership trait.

The Islamic faith was the only source to influence the principals to have these Islamic leadership traits. The principals' Islamic leadership principle of having leadership traits is the same as the ninth component of the Islamic leadership principles in Chapter Two, i.e. a Muslim leader should have certain leadership qualities. Appendix F, Table F14 did not include the Islamic traits such as conviction, eloquence, leniency, and self-

sacrifice, which a Muslim leader should have. The Islamic leadership principle supported the assumption of the Great Man theory, which is that some people are born with qualities and traits that make them natural leaders. The principals de-emphasized certain Islamic leadership traits that are important for a Muslim leader such as trust, fear of God, patience, and courage.

The principals emphasized the practices of different percentages of the Islamic leadership principles. The principals provided examples of leadership practices and behaviors in their day-to-day operations of the schools. Principal Seven emphasized the practice of 80% of these principles. He is an African-American male who established three Islamic schools in Michigan within the last few years. Principal One emphasized practicing 70% of the Islamic principles. He is a Middle Eastern male who was a pioneer in establishing Islamic schools in Michigan. Principals Ten and Twelve used 60% of the Islamic principles. They were both had a doctorate degree in Education with many years of experience. Principals Two, Three, and Eleven emphasized the practice of 40% of the Islamic leadership principles. Principals Five and Six emphasized the practice of 30% of the Islamic leadership principles. Principals Four, Eight, and Nine emphasized the use of 20% the Islamic leadership principles. The principals are African-American and Asian females. Two of them were new converts to Islam, and this may explain the lack of Islam's influence on them to practice the Islamic leadership principles.

Principals' Constraints

As well as other principals of private schools, the twelve principals in the Islamic schools in Michigan faced many challenges and constraints in leading their schools. They faced nine personal constraints and nine organizational constraints.

Personal constraints. The principals reported that nine personal constraints influenced their day-to-day school operations. Different percentages of the principals emphasized different personal constraints as shown in Appendix F, Table F15. These personal constraints were: lack of educational theory, the lack of administrative skills, having different many leadership roles, no time for professional development, lack of certain personal qualities, being a perfectionist, lack of given authorized power, lack of understanding Arabic language and Qur'an, and health problems. None of the personal constraints met or exceeded the threshold (67%), which the researcher used to find patterns.

Organizational constraints. The nine organizational constraints that influenced the principals were: limit of financial resources, school boards, limit of facilities, limit of personnel resources, negativity of the community, teacher quality, parents' involvement, school structure, and principals' leadership. As shown in Appendix F, Table F16, different percentages of the principals reported that these organizational constraints influenced their day-to-day operations in schools, but none of these constraints met or exceeded the threshold (67%). Principal Ten had no organizational constraints. He is a new Muslim convert with a graduate degree in Islamic philosophy. Principals One, Two, Six, and Nine had only two organizational constraints. Three of them are Middle Eastern males with a graduate degree. Principals Four, Five, and Nine had four constraints. They are African-Americans with one to three years of experience.

Ways to be an effective leader. Appendix F, Table F17 described the ways to be an effective leader from the twelve school principals' perspectives. These ways can be taken as recommendations for the Muslim school principals in Michigan to improve their

school leadership. However, none of these ways met or exceeded the threshold (67%) set by the researcher. Fifty-eight percent of the principals suggested that the effective principals have to have knowledge: “I would just say mainly it would be increasing my own knowledge base and I’ll be able to serve those who I am responsible for better by increasing my knowledge” (Case Nine, paragraph 49).

Six principals recognized the importance of attending professional training courses and workshops to grow in certain areas such as curriculum, school leadership and public policy. The leaders of the Islamic schools should consider this recommendation and find ways to acquire the financial resources that are needed to provide these opportunities.

Summary

The researcher provided a description of the demographic information about the participants. He described the participants’ leadership approaches. All of the principals used some element of the servant-leader approach. The principals used knowledge and religious texts to guide the followers. All principals used the transformational leadership elements. They have a mission, a vision, and goals for their schools. The principals also practiced the situational leadership approach in their schools. They varied their leadership styles according to their followers and the situations they are in. The twelve principals demonstrated 24 different leadership traits with different percentages in their schools. Many of the principals used the power-influence approach to lead their schools. They used the expert, legitimate, and coercive sources of power that leaders use to influence their followers.

The researcher found out that the principals practiced visionary roles, management roles, personal roles, relation-building roles, and social architect roles in different percentages in their schools. In addition, they used six general leadership styles such as facilitating styles, personal styles, team styles, interpersonal styles, leading styles, and management styles in their schools.

The researcher also described the sources that influenced the principals' leadership approaches, principles, and styles, and in particular their Islamic faith. The principals attributed their use of the leadership approaches and principles to nine sources. The sources are other individuals in their life, Islamic faith, innate capabilities, experience, career success, qualifications and school training, reading written publications, and need of competent leadership. Islam has a great influence on the principals' leadership approaches and principles since all the principals leading the schools are Muslims.

The researcher also described the principals' fourteen general leadership principles and their ten Islamic leadership principles. Islamic faith was the source of influence on the two groups of leadership principles of the participants. Innate capabilities were another source that influenced the principals' general leadership principles.

Finally, the researcher described the principals' eight personal constraints and nine organizational constraints. These constraints reduced the effectiveness of the principals in many areas in Islamic schools in Michigan. The researcher also described some suggestions proposed by the principals to become effective leaders.

CHAPTER FIVE

THE DISCUSSION

In this chapter, a brief summary of the findings in Chapter Four was given, and the four key research questions posed in Chapter One were answered. Applications of the findings to the principals in Islamic schools in Michigan and their professional development were made. Finally, recommendations and inquiry for future studies were offered.

The first research question was, “What are the leadership approaches used by school principals in Islamic schools in the state of Michigan?” All principals practiced and addressed some elements of leadership approaches. All the principals used the servant-leader, transformational, situational, and trait leadership approaches. Many of the participants used the power-influence approach, and half of the principals used the transactional leadership approach.

Servant Leadership Approach

All principals used and practiced some elements of the servant-leader approach. The principals saw themselves as a servant first (Greenleaf, 1977; Rush; 2002, Al-Bukhari; 1997, V. 9, Ch, No.7152, p. 166). They used religious texts to articulate perspectives and values that orient management, leadership, thought, and practice. They encouraged a sense of community and ownership. The principals used knowledge and values such as mutual consultation, trust, cooperation, caring, listening, constructive criticism, perfectionism, hard work, and efficiency to guide their followers (Greenleaf, 1998). Other individuals, Islamic faith, innate capabilities, and career success of the

principals were the sources of influence on the principals' servant-leader approach as shown in Table 5 in Chapter Four.

Transformational Leadership Approach

All principals practiced some elements of the transformational leadership. The principals identified and articulated a mission, a vision, and group goals as reasons for using the transformational approach. They also led changes in the organization's vision, strategy, and culture. The principals raised their followers to higher levels of values. They conveyed high-performance expectations, provided appropriate models, and provided individualized support. Some of them also institutionalized changes in the organization's culture (Kotter, 1996). Other individuals and Islamic faith were the sources of influence on the principals' transformational leadership approach as shown in Table 5 in Chapter Four.

Situational Leadership Approach

All principals practiced some elements of the situational leadership approach in dealing with the school operations. The principals adjusted their leadership styles to deal with various types of followers in various types of situations (Murphy, 1941; Hersey & Blanchard, 1988; Northouse, 1997; Beekun & Badawi, 1999). The principals led their followers by building effective relations, explaining the task structure and work group characteristics, and executing and changing the organization's climate (Greenwood, 1995; Northouse, 1997). Other individuals and Islamic faith of the principals were the sources of influence on the principals' situational leadership approach as shown in Table 5 in Chapter Four.

Trait Leadership Approach

The principals demonstrated up to 24 certain leadership traits as shown in Appendix F, Table F1. The percentages of principals who had the traits decision-making, relationship, enterprise and courage, compassion, cooperation, firmness, professionalism, knowledge, idealism, conviction, leniency, justice, sacrifice, and balance and organization exceeded the designated threshold (67%) set by the researcher. The percentage of the principals who had the traits patience, humility, trust, respect, experience, acceptance and tolerance, compliment, honesty, eloquence, and truth were less than the threshold.

The interviewed principals exhibited the ten essential personal leadership qualities of a Muslim leader as shown in Table 3 in Chapter Two with different percentages. With percentages above the threshold (67%), the principals reported having the decision-making (*Shura*), conviction, leniency, knowledge, enterprise, justice, and self-sacrifice qualities. Only the patience, humility, and eloquence traits were practiced by a percentage less than the threshold (67%). Patience and humility were practiced by 58% of the interviewed principals. Twenty five percent of the principals demonstrated the eloquence quality in their leadership of the school.

The principals had other leadership traits that were not in the nine leadership principles such as compassion, cooperation, firmness, professionalism, idealism, commitment, trust, balance and organization, respect, experience, acceptance and tolerance, and honesty. Above the threshold, the principals possessed the compassion, relationships, cooperation, firmness, professionalism, knowledge, and idealism traits.

Other individuals, Islamic faith, innate capabilities, career success, and school training of the principals were the sources of influence on the principals' trait leadership approach as shown in Table 5 in Chapter Four.

Power-Influence Approach

Ninety-two percent of the principals used the power-influence approach to lead their schools. Principal Five was the only one who reported that he did not use this approach. Eighty-three percent of the principals used the power aspects of the approach. They used the expert, legitimate, and coercive sources of power that leaders use to influence their followers (French and Raven, 1959). Eighty-three percent of the principals used the influence aspects of the approach. The principals used different tactics to influence and change the followers' attitudes and behaviors to achieve the shared goals (Hughes et al., 1999). The principals also used rational persuasion, consultation, and personal appeals. Principals Three and Five did not use the influence aspects of the approach. They are both males, and they lacked the educational theory background, the professional training in the field of educational leadership, and the Islamic knowledge. Only the Islamic faith was the source of influence on the principals' power-influence approach as shown in Table 5 in Chapter Four.

Transactional leadership approach

Six of the twelve principals used aspects of the transactional approach of leadership. The principals used extrinsic rewards to motivate the followers to achieve their mission and vision (Bittel, 1984; Bass, 1990; Hughes et al. 1999). Four of the principals were males and two were females. They were born and raised in the Middle East, Asia, and the USA. Only principal Twelve had a graduate degree in educational

leadership. There was no source of influence on the principals' use of transactional leadership approach.

Leadership roles

The principals practiced five categories of leadership roles in their schools. These categories were the visionary roles, the management roles, the personal roles, the relation building roles, and the social architect roles. Each category included a number of certain leadership roles. Different percentages of the principals used these roles in their schools as shown in Appendix F, Tables F3, F4, and F5. The decision-maker role was the role practiced the most by the participants. Eighty-three percent of the principles used the role model and the culture maintainer roles, and 75% used the instructional leader, the learner, the community leader, and the executive roles. Eight of the twelve principals used the manager, facilitator, and spiritual leader roles. The parent role and volunteer role were the roles practiced the least by the participants. Islamic faith, other individuals, innate capabilities, and career success had a little influence on the principals' leadership roles in the Islamic schools. Experience, the need of leadership in Islamic school, schooling and training, and reading written publications had no influence on the principals' leadership roles as shown in Table 6 in Chapter Four.

Leadership styles

The principals' leadership styles included six general categories that each had several specific styles to make 21 leadership styles total. The main leadership categories were facilitating leadership styles, the personal leadership styles, the team leadership styles, the interpersonal leadership styles, leading change styles, and management styles as shown in Appendix F, Tables F6, F7, F8, F9, and F10. Islamic faith and inner

capabilities of the principals had a little impact on the principals' leadership styles as shown in Table 8 in Chapter Four.

Sources of influence

The second research question was, "To what sources do the school principals attribute their use of the leadership approaches and principles?" The principals attributed their use of leadership principles and approaches to nine sources as shown in Appendix F, Table F11. Above the threshold (67%), the principals attributed their use of the leadership principles to other individuals in their life (parents, teachers, and friends), their faith (Islam, Qur'an, and the Prophet's [pbuh] life), and their innate capabilities and skills. All of the principals attributed their use of leadership principles and approaches to other individuals in their life except principal Two. He is a male Middle Easterner with a graduate degree in Education.

Islam had a great influence on the principals' leadership approaches and principles. Ninety-two percent of the principals reported that Islam had a strong impact on their leadership approaches and principles. Principal Eleven did not refer to Islam's influence in her answers to the question, but in many parts of the interview the principal reported that Islam influenced her practices, and she provided many examples from the Islamic faith that supported her sayings. Principal Eleven is a female Muslim convert who has a graduate degree in curriculum and administration, but she might need to gain more Islamic knowledge.

Eighty-three percent of the principals attributed their use of the leadership principles and approaches to their innate capabilities. They were born with the skills that enabled them to lead. Principals Seven and Eleven did not see that innate capabilities was

a source of influence on their leadership. They were born and raised in the United States, and they are both new Muslim converts. However, one of them is African-American and the other is Caucasian.

Principals' Leadership Principles

The third research question was, "To what degree do the leadership beliefs and practices follow the Islamic leadership principles?" The principals mentioned their fourteen general leadership principles, beliefs, and practices as shown in Appendix F, Table F12. The general leadership principles, which exceeded the threshold (67% of the principals), were 1) they led their school with a clear strategy and plan; 2) they led by creating, maintaining or changing the culture of their school; and 3) they believed in having moral value system in the school that could be conducive for the success.

The Islamic faith source influenced the following general leadership principles: belief in Allah's mission and working for his mission, lead with action, commitment to the organization's mission, open for constructive feedback, and belief in moral values. The innate capabilities source influenced the following general leadership principles: lead with an action, work within a group of people, open for constructive feedback, and belief in moral values. Experience, other individuals in their life, need for leadership, schooling and training, and reading written publications had no influence on the principals' practices of these general leadership principles.

In addition, different percentages of the principals practiced ten Islamic leadership principles that guided their leadership in their schools as shown in Appendix F, Table F13. The Islamic leadership principle, which exceeded the threshold (67%), was that the principals emphasized the importance of certain different leadership qualities that are

required and used by them to lead their schools. All the principals reported this Islamic leadership principle except principals Four, Five, and Eight. Two of these principals are female, African-American, and new Muslim converts. The three each had a few years of experience.

Islamic faith was the main source of influence on all of the principals' Islamic leadership principles except the last two principles, who said they led by vision and complimented their staff and students. The other individuals source was a source of influence on one of the principals' Islamic leadership principle, i.e. they led by good example.

Principals' Leadership Principles and the Islamic Leadership Principles

The fourth research question was, "What are the differences and similarities between the leadership beliefs and practices of school principals in Islamic schools and the Islamic leadership principles derived from literature review?" Appendix E summarized similarities and differences between the Islamic leadership principles from the literature review, the principals' fourteen general leadership principles, and the ten Islamic leadership principles of the principals.

As shown in Appendix E, the principals used and practiced the first component—Leadership in Islam is rooted in belief and willing submission to the Creator, God. It centers on serving Him—of the Islamic leadership principles. Seven of the principals used the first component as one of their general leadership principles. The principals believed in *Allah* (God) and they worked for His sake. They applied Islam in their school and supported having a system of morals and values in their schools. It was no wonder this element was present as a leadership principle because of the mission and the vision

of Islamic schools in Michigan and the Islamic faith of all the principals. However, only six of the principals identified this component as an Islamic leadership principle.

Six of the principals used the second component—leaders have to provide a vision to their organization—of the Islamic leadership principles as one of their general leadership principles. Only 25% of the principals used the second element as one of their Islamic leadership principles. The second leadership component was not identified by a high percentage of the principles due to many reasons. The Boards of Trustees and the directors in Islamic schools are the entity that develops and provides the mission and vision. The principals in Islamic schools are rarely involved in developing and putting together the mission and the vision. The vision is not a shared, collective one.

One principal used the third component—leaders should communicate their vision to others in ways designed to generate strong commitment needed to serve as a support to achieve the desired goals—of the Islamic leadership principles as one of his or her general leadership principle. The principal worked as a director in the school and as a liaison between the school principal and the Board of the Directors in the same school. None of the participants used the third component as one of his or her Islamic leadership principles. The principals in Islamic schools were not involved in the development of the vision, so it would be impossible for them to articulate it to their followers.

Two-thirds of the principals used the fourth component—leaders have a major role in maintaining and creating the culture of the school—of the Islamic leadership principles as one of their general leadership principles. Thirty-three percent of the principals used the same component as one of their Islamic leadership principles. The Islamic schools' culture is a very important component to evaluate the success of these

schools. The Islamic schools included a diverse cultural population that could enrich the life-long experiences of the students, staff, parents, and community.

The principals used the fifth component—leaders have a role of sustaining the organization over the long-term—of the Islamic leadership principles. Eleven principals led their schools with a clear strategy as a general leadership principle, and six of them worked as a team to lead the school as a general leadership principle. Six of the principals used the same component as one of their Islamic leadership principles. As well as other principals in the Islamic schools in the USA, the principals in the Islamic schools in Michigan do not strongly and continuously participate in the strategic planning process of the Islamic schools due to many reasons, such as their field of specialty and qualifications, field expertise, lack of power, school culture, school bylaws, and followers' maturity and job maturity (Hersey & Blanchard, 1988).

The sixth component—leaders should maintain the unity and cooperation among followers in their organization and the momentum of their progress—of the Islamic leadership principles was used by six of the principals who worked as team leaders as one of their general leadership principles. None of the principals used the same component as an Islamic leadership principle. The principals encouraged their followers to cooperate and work as one team in some parts of the interviews.

The principals used the seventh component—leaders should provide space for and even invite constructive criticisms—of the Islamic leadership principles. Six of the principals used it as one of their general leadership principles. However, only four principals used the same component as one of their Islamic leadership principles. The seventh component is an important leadership principle, and the principals likely provide

advice, listen to the followers, and empower them. However, the principals need professional training to improve their leadership styles in the areas of empowerment and listening.

Four principals used the eighth component—leaders initiate, guide, and control change in order to achieve the stated goals—of the Islamic leadership principles as one of their general leadership principles. Four of the principals are open for change and saw themselves as a change agent as shown in Appendix F, Table F12. Six of the principals were role models, and they led by the example of the prophet Mohammed (pbuh) as one of their Islamic leadership principles as shown in Table F12. Some Islamic schools in Michigan were established in 1989 and were stable without any organizational change. These schools need lead principals who believe in and implement organizational change. Missions, visions, goals, cultures, curricula, policies, and bylaws need to be reviewed and changed to meet the challenges and needs of the Islamic schools. The Islamic school leadership in Michigan also needs to put a strategic plan in place to consider changes in these areas.

Two principals used the ninth component—effective Islamic leaders should have some leadership qualities—of the Islamic leadership principles as one of their general leadership principles. Two principals acknowledged the importance of having knowledge as an important general leadership principle. Unlike the two principals, nine of the participants emphasized the ninth component as one of their Islamic leadership principles. They emphasized the importance of having trust, compassion, courage, kindness, fearing God, patience, justice, and decision-making as Islamic leadership qualities.

Personal and Organizational Constraints

The principals had eight personal constraints and nine organizational constraints that influenced their day-to-day school operations as shown in Appendix F, Tables F15 and F16. The personal constraints included lack of educational theory, administrative skills, time for professional training, authorized power, health, knowledge in Arabic and Qur'an, and personal traits. The nine organizational constraints that influenced the principals' leadership were limit of resources, limit of facilities, lack of personnel resources, lack of time, community support, teachers' quality, parents' involvement, school structure, school board, and school leadership. The principals reported about these personal and organizational constraints with percentages less than the threshold (67%).

Ways to be an Effective Leader

Appendix F, Table F17 summarized the ways to be effective leader from the twelve principals' perspectives. None of these ways exceeded the designated threshold (67% of the principals). Seven of the twelve principals suggested that effective principals had to have knowledge. Five of the twelve principals stated that they had an open relationship with staff and students. Twenty-five percent of the principals identified the importance of having a vision, being a diverse leader, leading by learning and teaching, living by what you say, and progressing in spirituality. Another 25% of the principals recognized the importance of having certain leadership traits to be an effective leader. These traits were patience, open-mindedness, and *Taqwa* (humility and God-fearing). Patience and humility were two traits that were included in the ten essential qualities of a Muslim leader as shown in Table 2 in Chapter Two.

Other principles recognized the importance other ways to be an effective leader. Only two principals proposed the need to be flexible, to have balance in life, to be honest, and to work as a team leader. Finally, one principal proposed one of the following ways to be an effective leader: admit mistakes, appreciate and value people, have a commitment, have courage, delegate responsibility, have technological skills, have a mission, have a problem-solving strategy, keep promises, read Qur'an and use it as a guide, transform yourself, be approachable, be anonymous, and be a good listener.

Applications to the Principals in the Islamic Schools in Michigan

The findings of the study suggested six applications to the principals in the Islamic schools in Michigan for their professional development. First, the leadership trait of the decision-making process was the highest that was practiced by the twelve principals. All of the principals said that they have the quality of *Shura* (decision-making), and that they used the decision-making leadership style in their day-to-day operations. "I share for the process for making decision" (Case One, paragraph 10). The influence of Islamic faith on the principals and their decision-making process was prescribed in the Qur'an and the Sunnah. "And consult them in affairs, then, when you have taken a decision, put your trust in Allah, for Allah loves those who put their trust in Him" (Qur'an 3:159). In addition, the decision-making process is the first principle of the Islamic leadership (Altalib, 1991). The decision-making quality was the second personal quality of a Muslim leader as shown in Table 2 in Chapter Two, according to the Islamic leadership principles, which were collected from the Islamic literature by the researcher. Thus, all of the principals in Islamic schools in Michigan should apply the decision-making process in their school operations to make sound decisions.

Second, the principals emphasized the importance of having certain leadership traits as shown in Appendix F, Table F1. This supported the assumption of the Great Man theory that some people were born with qualities and traits that made them natural leaders. This also supported the ninth component of the Islamic leadership principles in Chapter Two—that a Muslim leader should have certain leadership qualities. The importance of leadership traits also implied that the principals in Islamic schools in Michigan should model and use the Islamic leadership traits such as decision-making, good relationship, enterprise and courage, compassion, cooperation, firmness, professionalism, knowledge, idealism, conviction, leniency, justice, self-sacrifice, and balance and organization in their day-to-day operations to lead the students, the staff, and the parents in their school for more success. The principals also should improve and grow in practicing the leadership traits such as trust, eloquence, honesty, compliment, tolerance, respect, trust, humility, and patience.

Third, all principals reported that they had a good relationship with their students, staff, parents, and community members. “I try to have an open relationship with the students and the staff. I want them to feel comfortable that they can come to me” (Case Nine, paragraph 6). Forty-two percent of the principals stated that having an open relationship with staff and students would help the principals to be more effective leaders. Principal Eleven stated,

Human relations are very important. If you don't give enough and do not relate to someone on the human level, they will not feel like you care about them. If you don't care about them, why should they want to do their best in their relationship

with you whether it's professional or any other kind of relationship. (Case Eleven, paragraph 40)

However, 50% of the principals reported using this quality as a leadership style as shown in Appendix F, Table F6. This implied that the principals in Islamic schools needed to develop and use more human relationships with their students, staff, and parents.

Fourth, 83% of the interviewed principals led their schools by maintaining, changing, or creating the culture of their school. "You know, not just address the needs of any particular ethnic group, but all Muslims" (Case Seven, paragraph 15). In addition, 83% of the principals used shaping values and cultures as a leadership style. Seven of the principals also believed in having a moral value system in the school that could be conducive for the success of the school. "Believing in some moral values as the way of making a difference" (Case Two, paragraph 31). Islamic faith was the source that influenced the principals to use the leadership style of shaping values and culture. Most of the Islamic schools in North America had a mission that called for graduating students with moral values who would be able to live in a country with diverse cultures. The Islamic philosophy of education also emphasized the importance of the relationship between culture and moral values. This relationship implied the importance of having leaders in Islamic schools that are able to change and create a school culture that encourages morals, values, and diversity. The culture in some of the Islamic schools in Michigan is somehow a culture of micromanagement, lack of authorized power, negative parent involvement, and negativity of the community as shown in Appendix F, Tables F15 and F16.

Fifth, the twelve principals from the Islamic schools in Michigan reported that they practiced different general and Islamic leadership principles in leading their schools. Five leadership principles were used by a percentage of the principals above the designated threshold (67%) as shown in Appendix F, Tables F12 and F13. These leadership principles were the principals lead their school with a clear strategy and plan; the principals lead by creating, maintaining or changing the culture of their schools; the principals emphasize the important of certain leadership traits; and the principals believe in having moral value system in the school. This implied that the principals of Islamic schools in Michigan could use the four leadership principles as a suggested model to lead their schools.

Finally, the interviewed principals used some personal styles, team styles, change styles, interpersonal styles, and management leadership styles as shown in Appendix F, Tables F6, F7, F8, F9, and F10 with percentages above the designated threshold (67%). The principals used the decision-making, team building, shaping values and cultures, role model, participative leadership, and leading leadership styles to lead the schools. These leadership styles were essential for successful school principals. The fact that these styles were so essential implied that the principals in Islamic schools in Michigan needed to learn more about these styles and practice them in their schools.

Recommendations

The findings of the study suggested seven recommendations that could help the principals and their Islamic schools in Michigan to improve and perform better. First, school principals should be involved in reviewing and changing the schools' missions and visions. Fifty-eight percent of the principals believed in commitment to the

organization's mission, vision, and goals to lead the school: "I believe in my mission, so I will be successful" (Case Two, paragraph 11). "My leadership is to always have a vision for long-term and short-term" (Case One, paragraph 22). Principal Ten is the only who articulated his/her vision to the followers. "As a leader, I have a very clear vision of where this educational enterprise should be going and how to articulate that vision of where should be going" (Case Ten, paragraph 8). This is due to the fact that most of the Islamic schools' missions and visions were written by the school boards to serve the Muslim students many years ago. Most of the board members were not involved in the education field. The principals were not also involved in developing and writing these missions and visions. The researcher recommends that the principals be involved in reviewing the schools' missions and visions and in proposing changes to meet the needs of the Islamic schools in Michigan.

Second, school principals in the Islamic schools in Michigan should be given the power to review, propose changes, and implement the schools' bylaws and policies. Two principals saw that commitment to the school bylaws and policies was one of their general leadership principles. "I am committed to the bylaws and responsibilities in the school" (Case Three, paragraph 11). The bylaws in some of the Islamic schools were not reviewed and implemented fairly and consistently. The principals also were not completely involved in reviewing and developing them. The school boards normally adapted and used other school bylaws without a year-to-year revision. The principals did not consistently implement some of the bylaws due to a lot of social pressures from parents and school board members. The researcher recommends that the principals be given the power to implement the bylaws and policies fairly and consistently.

Third, clearly defined responsibilities should be assigned for both the principals and the school board members in the Islamic schools in Michigan to avoid continuous tension and conflicts between them. The relationship between the school principals and the school board members in Islamic schools in the United States was an important factor in determining the success of a school. One of the principals saw the lack of given authorized power is a big personal constraint in Islamic schools. “In some cases, they have the authority to prevent you from doing something. That’s a reality of life. You don’t usually have unlimited power. There are people above you” (Case Eleven, paragraph 22).

The problem between the principals and the school boards was also connected to the role of the school board as an organizational constraint. For example, forty-two percent of the participants complained about the school board pressure, which undermined their power and affected their decision-making process: “The problem always, our board members are not educated about schooling” (Case One, paragraph 30). Principal Six said,

We still have more of a master-slave mentality. So that top down relationship, which we are beginning to realize this is not very efficient. There’s this powerful man on top who is dictating others and that’s the mentality of a master, and it’s something that we have not really uprooted from our psyche as American society. (Case Six, paragraph 34)

The school structure in the Islamic schools was a related organizational constraint for one of the principals. “I think that structure wise, the red tape slows down the process of the school” (Case Four, paragraph 21). Islamic schools need to have an organizational

structure and school leadership (Zarour, 2002; Khalil, 2002). The two constraints were related to the nature and pressure of the school boards and to the lack of financial resources in Islamic schools. Lack of financial resources resulted in few staff numbers and unqualified certified teachers and administrators. In addition, the school boards in Islamic schools are a group of parents who have qualifications and experience in their field of work but not in schooling or educational leadership. Thus, there was a frequent conflict between the school board from one side and the administrators and the teachers from the other side. The boards did not accept to share power, and they used the top-down leadership approach to run the schools. There was no defined line to specify the rights and the responsibilities of the two parties. There was a culture of minimizing the principals and the teachers. The boards' expectations were very high to reach with little power given to the principals and a continuously deficit budget to run the school programs.

Fourth, fifty percent of the principals recognized the importance of attending professional training courses and workshops to grow and excel in curriculum design, resources allocation, and leadership. Four of them reported that the influence on their general leadership principles and approaches was due to their professional training "The sources of leadership principles are referred to my professional training" (Case Three, paragraph 19). No time for professional development was a constraint for three principals.

The principals needed to grow educationally by getting higher degrees in educational leadership to learn about leadership approaches, theories, and styles:

I'd like to get a better understanding of the whole educational process as a professional. That's one reason why I'm taking the classes and trying to work on getting a master's in education, so that I have a better grounding in that theory and practice. (Case Five, paragraph 34)

Principal Eleven also desires to improve: "Our Islamic schools are in terrible need of good leadership and of improvement. So I wanted to become a person who could help the schools thrive and improve" (Case Eleven, paragraph 20). Lack of time and financial resources were two personal and organizational constraints that influenced the principals to attend professional training courses and workshops. The researcher recommends that the leaders of the Islamic schools in Michigan should provide the financial resources and the administrative assistance to the principals to enable them to attend professional development conferences. The researcher also recommends that the principals in the Islamic schools in Michigan must attend conferences and seminars in certain areas such as curriculum, school leadership, behavior and discipline management, school improvement planning, school finance, school law, and public policy. In addition, the Islamic schools' principals in Michigan should organize a learning community and professional training sessions to learn and grow in different aspects of schooling.

Fifth, Islamic schools in Michigan should use qualified certified teachers and principals to lead the schools. Islamic schools in Michigan lacked qualified certified teachers and administrators (Syed, 2001a; Khalil, 2002). Two principals reported that the low quality of the teachers is an organizational constraint in Islamic schools. "I would like to see among some of the teachers, better quality" (Case Seven, paragraph 37). It is a serious problem facing the Islamic schools in Michigan and throughout the United States.

There was a lot of teacher turnover in the Islamic schools in Michigan, and most of the qualified, certified, Muslim teachers work in the public schools because of the poor salaries and benefits in the Islamic schools (Syed, 2001a).

Low-quality teachers affected the quality of education in the Islamic schools, which was highly expected by a great numbers of parents. This affected the students' enrollment in the Islamic schools, and influenced parents to find another private sector to meet their expectations. Since Islamic schools depend mainly on students' tuitions to cover the cost of school programs and operations, the unsolved financial problem would be the main constraint. The researcher recommends training the low-quality teachers by sending them to attend more professional training courses and workshops in classroom management, assessment, teaching strategies, and student discipline. Islamic schools in Michigan could host joint professional training workshops in their schools, and they could share the cost to minimize the burden on their budgets.

Leaders of the Islamic schools should release the schools' principals who are not qualified and certified, or should provide them the opportunities to learn and grow by attending leadership courses and workshops. As shown in Appendix F, Table F6, a great percentage of the interviewed principals did not use the leadership styles such as negotiation and bargaining, coaching, personal mastery, motivation, listening and open communication, directing and executing, leading with love, development and planning, delegating, empowering, building relations, problem-solving, and praise and recognition.

In addition, a low percentage of the interviewed principals reported that they used the leadership roles such as advocate, parent, judge, organizer, counselor, mentor, supervisor, coordinator, leader, and problem-solver. Only three principals had a vision,

and only one of them could articulate it to his followers. Four of the principals were open for change, and they saw themselves as change leaders. Thus, the researcher recommends that the principals should attend more workshops and seminars to learn about ways to develop human relations in schools. They should acquire the communication skills to reach out to their people. The principals in Islamic schools need to grow by attending more workshops and seminars that would develop their leadership skills in school culture, multiculturalism, and value systems.

Sixth, knowledge and understanding of the Islamic law, Qur'an, Sunnah, and the Arabic language were other personal constraints for the Muslim convert principals in the Islamic schools in Michigan. "There are shortcomings I have in both my understanding of Qur'an and the Sunnah and my ability to put it into practice...I am trying to learn Arabic language a little better" (Case Five, paragraphs 13 & 34). Some Muslim convert principals faced serious problems. They could not supervise the Arabic and Islamic studies teachers. They could not help in developing or improving the Arabic and Islamic studies curriculum, which is essential in Islamic schools. They could not communicate with some teachers, parents and students whose first language is Arabic. It was a constraint on the principals to connect the students to their Islamic beliefs, morals, values, and cultures. These limitations implied that the principals in Islamic schools in Michigan and the United States should grow independently by increasing their knowledge of the Qur'an, Sunnah and Arabic language. Islamic schools in Michigan should provide those principals the opportunities to attend courses, seminars, and workshops to learn more about the Islamic knowledge, culture, and Arabic language so that they can face these problems.

Further Research

The findings of the study suggested further inquiry in certain areas. First, there was a need to study whether the leadership in the Islamic schools in Michigan is incompetent or competent. The literature review in Chapter Two supported that the Islamic schools in United States lacked competent school leadership (Khalil, 2002). “The most pressing problem facing the Islamic movement in the USA is the problem of competent leadership” (Fattah, 1999). However, only one principal referred to the influence on his general leadership principles in conjunction to his knowledge of the need of competent leadership in the Islamic organizations in the USA. “Our Islamic schools are in a terrible need of good leadership improvement. So, I wanted to become a person who could help the schools thrive and improve” (Case Eleven, paragraph 20). The need of competent leadership in schools had no impact on the principals’ use of leadership approaches as shown in Table 5 in Chapter Four. The findings of the study found out that the different percentages of the 12 principals in the Islamic schools in Michigan exhibited leadership traits, roles, styles, principles, and approaches in their schools, but this leadership needed further improvement in many areas such as their professional development and the educational leadership theory and practice.

Second, recognition, motivation, human relationships, communication leadership styles should be studied in the Islamic schools in Michigan. Only two principals reported that they compliment their staff and students as an Islamic leadership principle. “Motivate them that education is important” (Case Eight, paragraph 52). The compliment and motivation leadership styles were not a common practice by most of the principals. There were few examples of motivation practices mentioned by the interviewed

principals. Further research could be done to study the principals' recognition and motivation styles in the Islamic schools in Michigan and its effects on the schools' students and staff performance. The principals also de-emphasized the practice of building relationship and communication styles in their Islamic schools. Further research is needed to study the human relationships and the communication ways in Islamic schools in Michigan and its affect on the morale of the schools' stakeholders.

Third, there was a need to study the parents' involvement in Islamic schools in Michigan and how it affected the schools' performance. Private education in the United States provides other sources of instruction to supplement what students learn in school. Parent involvement is one of these sources. Three of the principals saw that the lack of parental involvement was a constraint. "We had two activities and I was disappointed because we didn't have more parental involvement or support" (Case Nine, paragraph 10).

Two of the principals saw that the negative involvement of some parents was a constraint. "The school is a community based one. I mean that parents dominate the school. I like to have more parent involvement, but not their domination" (Case Three, paragraph 17). The two principals are both males who were born and raised abroad. They do not have any training in communications and building relationship. Both of them should have training in developing communication and relationship with parents.

The lack of parent involvement in the Islamic schools was due to many reasons such as their availability and their social psychological personality. For example, the parents' participations in the parent teacher conferences are very little due to their work schedule or dissatisfaction of the teachers and the administration. Most of the PTA

(Parent Teacher Association) is not effective and organized, and few parents volunteer in the school activities. Moreover, some parents negatively are involved in the Islamic schools. They do not balance their involvement in the schools. They often intimidate the principals and the staff by sending negative messages to the school boards. They do not follow the school policies when the policies are against their interest. They feel they own the school. There is a big need to have awareness nights and seminars to train the parents to balance in their involvement in their children's education and the school policies. In addition, some principals need to have training in dealing and communicating with angry parents.

Fourth, further research needs to be done to study the relationship between the school principals and the school board in Islamic schools in Michigan. Forty-two percent of the principals complained of the school board pressure, which undermined their power and affected their decision-making process. There is always a conflict between the school boards and the principals due to the structure of the boards and their leadership style from one side and the principals' leadership from the other side.

Fifth, further research needs to be done to study the role of the principals in maintaining, changing, and creating the school culture in Islamic schools in Michigan and the influence of this culture on the principals' leadership. Ten principals led their schools by maintaining, changing, and creating the culture of their school. The principals had a role to maintain the good values and morals, create new traditions and rituals, and change the negative features of the school culture. The culture in some of the Islamic schools in Michigan is a complex one, which has ethnic division, gossiping, mismanagement,

misuse of power, negative parent involvement, and lack of recognition, human relationship, motivation, and empowerment.

Summary

In this chapter, the researcher provided a brief summary of the findings in Chapter Four and his personal interpretation of the data to answer the four research questions posed in Chapter One. Using the study findings, the researcher also proposed some applications to the principals in Islamic schools in Michigan and their professional development. The principals in Islamic schools in Michigan should apply the decision-making process in their school operations to make sound decisions. The principals in Islamic schools in Michigan should model and use some leadership traits. The principals in Islamic schools needed to develop and use more human relationships with their students, staff, and parents. It was important to have leaders in the Islamic schools that were able to change and create a school culture that encouraged morals, values, and diversity. The principals of Islamic schools in Michigan could use four leadership principles as a suggested model to lead their schools. Finally, the principals in Islamic schools in Michigan needed to learn more about some leadership styles and should practice those styles in their schools.

The researcher recommended six ways to improve the work of the principals and the Islamic schools in Michigan. The recommendations dealt with the school principals' roles in reviewing and changing the schools' missions and visions and providing the principals with the power to review, change, and implement the schools' bylaws and policies. The researcher recommended that the Islamic schools' leaders should find the personnel and financial resources that will help the principals to have a well-organized

structure and enough time to attend and participate in professional training programs. The researcher also requested clearly defined responsibilities for both the principals and the school board members in the Islamic schools in Michigan to avoid continuous tension and conflicts. Islamic schools in Michigan should also use qualified certified teachers and principals to lead the schools. The principals in Islamic schools in Michigan should grow independently by increasing their knowledge of the Qur'an, the Sunnah and the Arabic language.

Finally, the researcher suggested five further research studies to be done to improve the quality and performance of the principals and the Islamic schools in Michigan. Do the Islamic schools in Michigan have incompetent leadership or competent leadership that needed improvement? Should recognition, motivation, human relationships, and communication leadership styles be studied in the Islamic schools in Michigan? There was a need to study the parents' involvement in Islamic schools in Michigan and how that involvement affected the school performance. There was a need to study the relationship between the school principals and the school boards in Islamic schools in Michigan. And there was a need to study the role of the principals in maintaining, changing, and creating the school culture in Islamic schools in Michigan and the influence of this culture on the principals' leadership.

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Appendix: A

Interview Guide

Part one: Demographic/background Information:

Please tell me about:

- Your name
- Your school name
- Your position
- Your school address
- Your school telephone number
- Year school started

Please tell me about yourself:

- A) In what year were you born?
- B) Where were you born and raised?
- C) What is your gender? Female or Male.
- D) What is your ethnicity?
- E) What is your level of education? Undergraduate, Master, Ph.D.
- F) Are you a licensed school principal?
- G) How many years have you worked as a school principal?

Part two: Open-ended questions and two scenarios:

1- Could you please tell me about a time or experience that you demonstrated leadership behaviors?

2- What are some of your leadership styles in your school?

2a. What are your leadership traits?

2b. What are your leadership roles and practices in your school?

3- What are your general leadership principles in school administration?

Scenario A: Your staff is very competent and works hard and well on their own. They are very enthusiastic because of their students' high achievement in the previous school year. Their performance as a group is outstanding. In the first group meeting of the new school year, what would you tell them about this outstanding group performance?

Scenario B: You have noticed that one of your students is not properly completing his homework. He is not enthusiastic about the school, and he thinks school is a waste of time. In a meeting with the student, what would you tell him concerning this behavior?

- 4- What influenced you to be a good effective leader? What holds you back? (Both individually and due to organization factors).
- 5- To what sources do you attribute these leadership principles?
- 6- As a school administrator, who are your leadership models or persons in your life and in your area?
 - 6a. What do you like in him/her?
 - 6b. How do you feel he/she is different or similar?
 - 6c. And what leadership characteristics or skills do you lack?
- 7- How do you perceive the leadership styles of other school principals in the area?
- 8- To what extent does Islam (Qur'an, Traditions, and Seerah) influence you as a leader? How does Islam influence you? Give an example or two?

Scenario A1: Your staff is very competent and works hard and well on their own. They are very enthusiastic because of their students' high achievement in the previous school year. Their performance as a group is outstanding. In the first group meeting, what would you do?

Scenario B1: You have noticed that one of your students is not properly completing his homework. He is not enthusiastic about the school, and he thinks school is a waste of time. In a meeting with the student, what would you do?

9- How can you become a better leader? What leadership needs do you lack to be a better leader?

Appendix B

Consent to Be a Research Subject

Title of Study: A Study of Islamic Leadership Theory and Practice in K-12 Islamic Schools in Michigan.

Brief Description of the Study: The purpose of this study is to describe leadership approaches used by school principals in Islamic schools and how those leadership approaches are influenced by Islamic leadership principles, comparing the leadership principles derived from the literature with the principles developed from the interviews. Adnan I. Aabed, a graduate student in Educational Leadership and Foundations at Brigham Young University, will conduct the study. You were selected for participation because of your educational experience as a school principal in the Islamic schools in Michigan.

Procedures: You will be asked to participate in an oral individual, face-to face interview. The expected time needed to complete the interview is about 60 minutes.

Risk: There are no known risks for participating in this study except spending the interview time.

Benefits: Your comments, thought, and insight may help other Islamic school principals in the State of Michigan, other States in America, the Western countries, and the Islamic countries by providing an Islamic leadership model that guide them to run their schools successfully and effectively.

Confidentiality: Participation in this study is voluntary. You have the right to refuse to participate now or to withdraw later without any explanation and without any problems. Confidentiality will be strictly maintained. No information will be disclosed to other that can be used to identify you personally. Where possible, all identifying references will be removed and replaced with control numbers or codes.

The taped recorded conversations made during the interview will not be duplicated and will be kept in the possession of the researcher, Adnan Aabed. As the interview is transcribed, your name will be coded and removed from the record. The tape will be destroyed as soon as it has been transcribed and analyzed. The content of the taped interview will only be used for the purpose of this study.

Researcher's name, phone, & address:

If you have questions regarding this research, you may contact:

Adnan Aabed

29252 Franklin Hills Dr

Southfield, MI 48034

(248) 357 2814

Information Regarding the Rights of Research Participants:

If you have questions regarding your rights as a participant in this research study, you may contact Dr. Shane Schulthies, IRB Chair, 120B RB, (801) 422-5490.

Signatures: I have read, understood, and received a copy of the above consent, and desire of my own free will and volition to participate in this study.

Research subject

Date

Appendix C.

Participants' Attributes

Name	Age	Ethnicity	Sex	Level Education	Licenses	Staff	Students	Place Birth Raise	K-12	experience	Y
One	53	Libyan	M	Master Education	N	18	145	Libya	K-8th	17	95
Two	59	Lebanese	M	PhD Education	Y	15	154	Lebanon	K-5th	1	96
Three	60	Pakistani	M	Master Math	N	35	295	India Pakistan	K-8th	5	88
Four	36	African American	F	Master Medical	N	6	45	USA	K-5th	3	93
Five	45	African American	M	B.S Communication	N	9	62	USA	K-8th	1	95
Six	51	others	M	Master Psychology	N	50	550	Senegal Lebanon	K-12th	6	96
Seven	54	African American	M	Associate Islamic studies	Y	24	265	USA	K-12th	20	91
Eight	47	Bengali	F	Master Education	N	13	165	Bangladesh	K-5th	3	91
Nine	50	African American	F	B.S Teaching	N	11	100	USA	6-12th	3	91
Ten	52	Caucasian	M	PhD-candidate Islamic philosophy	N	18	275	USA	K-8th	18	91
Eleven	45	Caucasian	F	Master Curriculum & Administration	N	18	275	USA	K-8th	5	91
Twelve	45	Egyptian	F	PhD Candidate <i>Ed. leadership</i>	Y	28	170	Egypt	K-12th	8	95

Appendix D
Frequency Tables

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
AGEPRINC	12	36	60	49.75	6.68
Valid N (listwise)	12				

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
NUMSTAFF	12	6	50	20.42	12.38
Valid N (listwise)	12				

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
NUMSTUDS	12	45	550	208.42	137.01
Valid N (listwise)	12				

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
YREXPERI	12	1	20	7.50	6.86
Valid N (listwise)	12				

LICENSE * GENDER Crosstabulation

Count		GENDER		Total
		male	female	
LICENSE	No	5	4	9
	Yes	2	1	3
Total		7	5	12

ETHNICIT

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	none	1	8.3	8.3	8.3
	Cogagian	2	16.7	16.7	25.0
	African American	4	33.3	33.3	58.3
	Mid Eastren	3	25.0	25.0	83.3
	Asian	2	16.7	16.7	100.0
	Total	12	100.0	100.0	

LEVEDUCA

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	associate	1	8.3	8.3	8.3
	undergraduate	2	16.7	16.7	25.0
	master	6	50.0	50.0	75.0
	doctorate candidate	2	16.7	16.7	91.7
	PHD	1	8.3	8.3	100.0
	Total	12	100.0	100.0	

Appendix E

The Similarities and Differences Between the Islamic Leadership Principles Derived

From the Literature Review and the Principals' General and Islamic Leadership

Principles Collected from the Interviews

No	Islamic leadership principles from literature review	Principals' general leadership principles	Principal's Islamic leadership principles
1-	<p>Leadership in Islam is rooted in belief and willing submission to the Creator, Allah. It centers on serving Him.</p> <p>a) Iman (faith in God), Islam (peace and submission), Taqwa (inner consciousness of a person toward Allah), and Ihsan (love of Allah) are four moral bases of Islamic leadership.</p> <p>b) Ethics is a key in Islamic leadership, and the ethical commitment is also.</p> <p>c) Honesty and truth are Muslim leader's qualities.</p>	<p>* 58% believe in Allah and working for his sake as a leadership principle that impacts their leadership.</p> <p>** 67% of the principals also believe in having moral value system in the school that can be conducive for the success.</p>	<p>* 50% of the principals said they lead by the principle of working for the sake of Allah.</p> <p>** 42% of the principals see that practicing and applying Islam in their schools.</p> <p>*** 42% of the principals acknowledged the importance of having a system of morals and values in the school to lead.</p>
2-	<p>Leaders have to provide direction (a vision) to their organization.</p> <p>a) Leadership is the ability to guide and direct the actions of others towards a certain goal.</p> <p>b) Muslim leaders need to model the way, where vision is shared.</p>	<p>* 58% of the principals believe in commitment to the organization mission and vision to lead the school.</p> <p>** 33% of the principals lead with action and they are role models for their followers.</p>	<p>* Having a vision is considered as an Islamic leadership principle by 25% of the principals.</p> <p>** 50% also lead their institutions by putting goals for these schools.</p> <p>*** 50% of the principals noted that they lead by example (role model) as the prophet did.</p>

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- | | | | |
|----|--|---|--|
| 3- | Leaders should communicate their vision to others in ways designed to generate strong commitment needed to serve as a support to achieve the desired goals. | | * 50% of the principals lead their institutions by putting goals for these schools. |
| 4- | <p>Leaders have a major role in creating, maintaining, and changing the culture of their organization.</p> <ul style="list-style-type: none"> a) Culture is a system of shared values, traditions, and beliefs that produce norms of behaviors. b) The prophet (SAW) forms the culture of his companions and stresses the importance of the change and purifications of their values and manners. c) The Islamic culture is based on the unity of mankind and their destiny. d) It is a culture of participation, consultation, advice, justice, discipline, knowledge, collective commitment, courage, strength, endurance, and perseverance. | <p>* 83% of the principals lead by creating, maintaining or changing the culture of the school.
 ** 67% of the principals also believe in having moral value system in the school that can be conducive for the success.
 *** 33% of the principals are open for change and they see themselves as a change leader.</p> | <p>* 42% of the principals also used to create and maintain, and change the school culture.
 ** 42% of the principals acknowledged the importance of having a system of morals and values in the school to lead.</p> |

5-	<p>Leaders also have a role of sustaining the organization over the long-term.</p> <p>a) Sustainability is to achieve continuous cooperation among followers.</p> <p>b) Stopping troublemakers and hypocrites among followers to stop dissension.</p> <p>c) Provide satisfaction and motivate followers to make sacrifices. Satisfaction is spiritual and moral more than material.</p>	<p>* 92% of the principals lead their school with a clear strategy and plan.</p> <p>** 17% of the principals see that commitment to the school bylaws is used in their leadership. One of the two principals only said that he creates and organizes a structure in the school to lead.</p> <p>*** 50% of the principals work with a group of people as a team to lead.</p>	<p>* 50% of the principals lead their institutions by putting goals for these schools.</p> <p>**17% of the principals compliment the staff and the students.</p>
6-	<p>Leaders should maintain the unity and cooperation among followers in their organization and the momentum of their progress.</p>	<p>* 50% of the principals work with a group of people as a team to lead.</p> <p>** 33% of the principals lead with action, and they are role models for their followers.</p>	<p>No one of the principals used this principle.</p>
7-	<p>Leaders should provide space for and even invite constructive criticisms.</p> <p>a) Leaders say freely their views and objections.</p> <p>b) Provide sincere advice.</p> <p>c) Empower followers to speak.</p>	<p>50% of the principals also are open for constructive criticism in their leadership.</p>	<p>33% of the principals see that they were open for ideas and constructive criticism.</p>

<p>8- Leaders should be able to initiate, guide, and control change in order to achieve the stated objectives.</p> <p>a) Inculcate the belief that change is necessary and good.</p> <p>b) Leaders listen attentively and speak and write well.</p> <p>c) Leaders lead by example. Leaders are role models.</p>	<p>* 33% of the principals are open for change and they see themselves as a change leader.</p> <p>** 33% of the principals lead with action, and they are role models for their followers.</p>	<p>* 50% of the principals lead their institutions by putting goals for these schools.</p> <p>** 50% of the principals noted that they lead by example (role model) as the prophet did.</p>
<p>9- Effective Islamic leaders should have some leadership qualities such as conviction, justice, sacrifice, eloquence, sound decision-making, knowledge, patience, enterprise, and leniency.</p>	<p>* 17% of the principals see that having knowledge is an important principle for their leadership.</p>	<p>* 75% of the principals emphasize the importance of certain different leadership qualities that are required and used by them to lead their schools. These qualities are trust, compassion, courage, perfect ness and idealism, God fearing, patience, justice.</p>

Appendix F

Principals' Leadership Traits, Roles, Styles, Principles, and Constraints

Table F1

Percentage of Principals Who Used Each Leadership Trait

No	Leadership trait	Percentage of principals who used each trait
1-	Decision-making	100%
2	Relationship	100%
3-	Enterprise & courage	83% Except One and Three
4-	Compassion	83% Except Two and Twelve
5-	Cooperation	75% Except One, Ten & Twelve
6-	Firmness	75% Except Two, Seven & Ten
7-	Professionalism	75% Except Seven, Ten, & Twelve
8-	Knowledge	75% Except Six, Eleven & Twelve
9-	Idealism	75% Except One, Three & Eleven
10-	Conviction	75% Except Five, Six, and Eleven
11-	Leniency	75% Except One, Four, and Twelve
12-	Justice	67% Except Two, Four, Seven, Eight
13-	Sacrifice	67% Except Three, Five, Seven & Twelve
14-	Balance & organization	67% Except One, Two, Five, & Twelve
15-	Patience	58% Except Two, Six, Seven, Ten, & Eleven
16-	Humility	58% Except One, Two, Three, Eight, & Twelve
17-	Trust	50% Two, Three, Five, Seven, Eight, & Nine

18- Respect	50% Three, Four, Five, Six, Eight, & Eleven
19- Experience	50% One, Two, Three, Five, Eight, & Twelve
20- Acceptance& Tolerance	42% Six, Seven, Eight, Nine, Eleven, & Twelve
21- Compliment	42% One, Five, Seven, Eight, & Twelve
22- Honesty	42% One, Four, Five, Six, & Eight
23- Eloquence	25% One, Seven, & Ten
24- Truth	8% Six

Table F2

Percentage of Leadership Traits That each principal has

Principal	%	Principal's leadership trait/s
Eight	82%	Cooperation, compliment, conviction, trust, decision-making, firmness, leniency, experience, patience, relationship, respect, knowledge, idealism, commitment, tolerance, sacrifice, honesty, compassion, courage, professionalism, and organization.
Five	72%	Cooperation, compliment, trust, humility, decision-making, firmness, leniency, experience, patience, relationship, respect, knowledge, idealism, justice, honesty, compassion, courage, and professionalism.
Six	72%	Cooperation, humility, decision-making, firmness, leniency, truth, relationship, respect, idealism, commitment, justice, tolerance, sacrifice, honesty, compassion, courage, professionalism, and organization.
Nine	70%	Cooperation, conviction, trust, humility, decision-making, firmness, leniency, patience, relationship, knowledge, idealism, commitment, justice, sacrifice, compassion, courage, professionalism, and organization.
Four	67%	Cooperation, conviction, humility, decision-making, firmness, patience, relationship, knowledge, idealism, commitment, sacrifice, compassion, courage, professionalism, and organization.

Seven	63%	Eloquence, cooperation, compliment, conviction, trust, humility, decision-making, leniency, relationship, knowledge, idealism, commitment, tolerance, compassion, courage, and organization.
One	63%	Eloquence, compliment, conviction, decision-making, firmness, leniency, experience, patience, relationship, knowledge, commitment, justice, sacrifice, honesty, compassion, professionalism, and organization.
Three	60%	Cooperation, conviction, trust, decision-making, firmness, leniency, experience, patience, relationship, respect, knowledge, justice, honesty, compassion, professionalism, and organization.
Eleven	56%	Cooperation, humility, decision-making, firmness, leniency, respect, commitment, justice, tolerance, sacrifice, compassion, courage, professionalism, and organization.
Two	48%	Cooperation, conviction, trust, decision-making, experience, relationship, knowledge, idealism, commitment, sacrifice, compassion, courage, and professionalism.
Ten	48%	Eloquence, cooperation, conviction, humility, leniency, knowledge, idealism, commitment, justice, sacrifice, compassion, courage, and organization.
Twelve	44%	Compliment, conviction, decision-making, firmness, experience, patience, relationship, idealism, justice, tolerance, and courage.

Table F3

The Visionary Roles and the Percentages of the Principals Who Used Them

Visionary roles	%	Principals who used the role
Decision maker	100	All principals
Learner	75.0	Two, Three, Five, Six, Seven, Eight, Nine, Eleven, & Twelve
Instructional leader	75.0	One, Two, Three, Four, Five, Six, Seven, Eight, & Ten
Facilitator	67.0	One, Two, Three, Six, Eight, Nine, Ten, & Twelve
Problem solver	58.0	One, Three, Four, Six, Seven, Eight, & Twelve
Visionary leader	58.0	One, Two, Four, Seven, Eight, Nine, & Ten
Good listener & communicator	42.0	One, Two, Four, Six, & Eight
Leader	33.0	Three, Seven, & Eleven

Table F4

The Managerial Roles and the Percentages of the Principals Who Used Them

Management roles	%	Principals who practiced the role
Executive	75.0	Two, Three, Five, Six, Seven, Nine, Ten, Eleven, & Twelve
Manager	67.0	Two, Three, Five, Six, Seven, Ten, Eleven, & Twelve
Group coordinator	50.0	One, Two, Three, Five, Six, & Eight
Juggler	50.0	Three, Four, Seven, Ten, Eleven, & Twelve
Supervisor	33.0	Five, Six, Nine, & Eleven
Resource allocator	33.0	One, Two, Four, & Five
Mentor	25.0	Six, Eight, Ten, Eleven, & Twelve
Counselor	25.0	Six, Eleven, & Twelve
Organizer	25.0	Six, Ten, & Eleven

Table F5

Personal Leadership Roles and the Percentages of Principals Who Used Them

Personal roles	%	Principals who practiced the role
Role model	83.0	All except Two and Eight
Spiritual leader	67.0	Three, Four, Five, Six, Seven, Nine, Eleven, & Twelve
Advocate	50.0	Two, Four, Five, Six, Ten, & Twelve
Judge	42.0	Six, Nine, Ten, Eleven, & twelve
Servant	42.0	Three, Four, Six, Seven, & Ten
Parent	8.0	Nine

Table F6

Different percentages of the principals who used the varied specific leadership styles

Leadership style	%	Principals who practiced the style
Decision-making	100%	All
Team building	83%	All except Three and Five
Shaping values & cultures	83 %	All except One and Five
Role model	83%	All except Two and Eight
Participative style	75%	All except Two, Six, & Eleven
Leading styles	67%	Three, Four, Six, Seven, Eight, Ten, Eleven, & Twelve
Praise & recognition	58%	Three, Five, Six, Seven, Eight, Ten, Eleven
Supporting	58%	Three, Five, Nine, Ten, Eleven
Leading with spirit	58%	Two, Four, Six, Eight, Ten, Eleven, & Twelve
Problem solving	58%	One, Two, Four, Six, Eight, Nine, & Twelve
Building relations	50%	Two, Six, Eight, Nine, Ten, & Eleven
Empowering	50%	Three, Four, Five, Six, Seven, & Ten
Delegating	50%	One, Three, Six, Seven, Ten, & Eleven
Development and planning	50%	Four, Seven, Eight, Nine, Ten, & Eleven
Leading with love	42%	Three, Five, Six, Eight, & Ten
Directing and executing	42%	Two, Four, Six, Ten, & Eleven.
Listening & open	42%	One, Two, Four, Six, & Eight

communication

Motivation	42%	Three, Five, Seven, Eight, & Ten
Personal mastery	25%	One, Four, & Five
Coaching	17%	One and ten
Negotiation & bargaining	17%	Six and Seven

Table F7

Percentages of the Principals Who Used the Facilitating Leadership Styles

Facilitating leadership styles	%	Principals who practiced the styles
Decision-making	100%	All principals
Participating	75%	All except Two, Six, & Eleven
Supporting	58%	Three, Five, Nine, Ten, & Eleven
Delegating	50%	One, Three, Six, Seven, Ten, Eleven
Empowering	50%	Three, Four, Five, Six, Seven, & Ten
Motivation	42%	Three, Five, Seven, Eight, & Ten
Coaching	17%	One & Ten

Table F8

Percentages of the Principals Who Used the Personal Leadership Styles

Personal leadership styles	%	Principals who used the style
Role model style	83%	All except Two & Eight
Leading with the spirit	58%	Two, Four, Six, Eight, Ten, Eleven, & Twelve
Leading with love	42%	Three, Five, Six, Eight, & Ten
Personal mastery	25%	One, Four, & Five

Table F9

Percentages of the Principals Who Used the Team Leadership Styles

Team building style	%	Principals who practiced the style
Team building	83%	All except Three and Five
Problem Solving	58%	One, Two, Four, Six, Eight, Nine, & Twelve
Negotiating & bargaining	17%	Six and Seven

Table F10

Percentages of the Principals Who Used the Interpersonal Leadership Styles

Interpersonal leadership group	%	Principals who practiced style
Praise & recognition	58%	Three, Five, Six, Seven, Eight, Ten, Eleven
Building relationships	50.0%	Two, Six, Eight, Nine, Ten, & Eleven
Listening & communication	42%	One, Two, Four, Six, & Eight

Table F11

Percentages of the principals, their names, and the source of influence

The source of influence	%	Principals who referred to the source
Individuals in their life	92.0	All the principals except Two
Islamic Faith	92.0	All except Eleven
Innate capabilities	83.0	All except Seven & Eleven
Experience	58.0	One, Two, Three, Four, Six, Ten, & Eleven
Career success	33.0	One, Seven, Eight, & Eleven
Qualification & training	33.0	Two, Three, Four, & Twelve
Reading written publications	25.0	One, Two & Five
Need of competent leadership	8.0	Eleven

Table F12

Different Percentages of Principals Who Used Each General Leadership Principles

General leadership principles	%	Principal/s who used the principles
They lead their school with a clear strategy and plan.	92.0	All except Twelve
They lead by creating, maintaining or changing the culture of their school	83.0	All except One and Five
They believe in having moral value system in the school that can be conducive for the success.	67.0	All except One, Three, Five, & Twelve
They believe in commitment to the organization mission	58.0	All except Three, Four, Six, Ten & Twelve
They believe in commitment to the organization vision	58.0	All except Three, Five, Six, Eleven, & Twelve
They believe in Allah and working for his sake as a leadership principle that impact their leadership.	58.0	All except One, Two, Six, Ten & Eleven
They work with a group of people as a team to lead their schools.	50.0	All except One, Two, Three, Four, Five, & Seven
They are open for constructive criticism in their school leadership.	50.0	All except Two, Three, Seven, Eight, Ten, & Eleven
They lead their schools with action, and they are role models for their followers.	33.0	Four, Six, Seven, & Ten

They are open for change and they see themselves as a change leader.	33.0	Two, Three, Eight, & Ten
They see that having knowledge is an important principle for their school leadership	17.0	Eight & Nine
They commit to the school bylaws in their leadership.	17.0	Three & Six
Principal creates and organizes a structure in the school to lead.	8.0	Six
Principal articulates his vision to the followers	8.0	Ten

Table F13

The Different percentages of Principals Who Used Each Islamic Leadership Principles

The Islamic leadership principles	%	Principal/s who used the principles
Principals emphasized the importance of certain different leadership qualities such as justice, Compassion (see Table 23)	75%	Nine principals used the principle except Principals Four, Five, & Eight
They led by the principle of working for the sake of Allah.	50%	Three, Four, Five, Seven, Nine & Twelve
They led by example (role model) as the Prophet Mohammad did.	50%	One, Five, Six, Seven, Eleven, & Twelve
They led their institutions by putting goals for these schools.	50%	One, Two, Four, Seven, Ten, & Eleven
They acknowledged the importance of having a system of morals and values in the school.	42.0%	One, Two, Three, Seven, & Ten
They created and maintained, and changed their school culture.	42.0%	One, Three, Seven, Ten, & Twelve
They practiced and applied Islam in their schools.	42.0%	One, Five, Seven, Ten, & Twelve
They were open for ideas and constructive criticism.	33.0%	Six, Seven, Eight, & Twelve
They had a vision	25%	Two, Ten, & Eleven

They complimented the staff and the students	17.0%	One & Eight
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Table F14

Different Percentages of Principals Who had Islamic Leadership Traits

Islamic leadership traits	The principals who had the trait
Decision-making (Shura)	All principals
Justice	25% (One, Six, & Ten)
Compassion	25% (Six, Ten, & Eleven)
Trust	17.0% (One, & Nine)
God Fearing (Taqwa)	8.0% (Seven)
Patience	8.0% (Three)
Courage	8.0% (Two)
Experience & knowledge	8.0% (Two)
Perfection & idealism	8.0% (Twelve)

Table F15

Percentages of Principals Who Had Each Personal Constraint

Personal constraints	% of the principals
Lack of educational theory	42% (Five, Six, Seven, Eight, & Eleven)
Lack of administrative skills	33% (Five, Six, Seven, Eight, & Ten)
Many leadership roles	25% (One, Four, & Ten)
No time for professional development	25% (One, Four, & Nine)
Lack of certain personal qualities	25% (Ten, Eleven, & Twelve)
Being perfectionist	17% (Four & Ten)
Lack of authorized power	8% (Eleven)
Lack of understanding of Qur'an, Arabic language	8% (Five)
Health problems	8% (Seven)

Table F16

Different Percentages of the Principals Who Had Organizational Constraints

Organizational constraints	% of the principals
Limit financial resources	50% (Two, Three, Five, Seven, Eight, & Twelve)
School Board	42% (One, Four, Six, Eleven, & Twelve)
Limit of facilities	33% (Three, Five, Eight, & Twelve)
Limit of personnel resources	33% (Four, Five, Eight, & Eleven)
Negativity of the community	25% (Cooperative, Sincerity A, C)
Teachers' quality	17% (Seven & Eight)
Parents' involvement	17% (One & Three)
School Structure	8% (Four)
Principals' leadership	8% (Six)

Table F17

Percentages of Principals Who Suggested Each Way to Be Effective Leader

Ways how to be effective leader	Percent
Admit mistakes and apologize	8%
Appreciating and valuing people	8%
Having approachability	8%
Be a diverse leader	25%
Be anonymous and melted	8%
Having commitment	8%
Having courage	8%
Delegating responsibility	8%
Having flexibility	17%
Good listening	8%
Have a technological skills	8%
Have more professional Training	50.0%
Having a strategy for solving problem	8%
Having a balance in life	17%
Having a mission	8%
Having experience	17%
Having knowledge	58%
Having open relationship	42%
Having vision	25%

Honesty	17%
Humility	25%
Keep the promises	8%
Lead by teaching and learning	25%
Live by what you say	25%
Open-minded	25%
Patience & determination	25%
Progress in your spiritual development	25%
Reading Qur'an and use it as a guide	8%
Fear God Taqwa	25%
Transforming and changing yourself	8%
Work as a team leader	17%

Appendix G
Glossary of Terms

Word	Definition
'Adl	Justice
Allah	The ditch battle Creator and Sustainer of all
Amaanah	Something given to someone for safekeeping. Trust.
Ansar	Helpers. Collective title of the people of Madinah who helped the Prophet Muhammad and his Companions when they migrated from Makkah to Madinah.
As	Peace be upon him
Ash-shahadatyn	There is no God but God, and Muhammad is the Prophet of God.
Caliph	The leader of Muslims
CEO	Chief Executive Officer
Dirham	Currency that is used in Makka in Arabia
Fasahah	Eloquence.
Hadith	An account of narrations and reports of the deeds and the sayings of the Prophet Mohammad (Known as the Sunnah).
Hajj	Pilgrimage to Makkah in Saudi Arabia
Halaqh	Group study at the time of Prophet Muhammad.
Hijrah	Migration of the Prophet and his followers from Makkah to Madinah.
Ihsan	Doing good or excelling
Ijma'	Consensus
Iqdam	Enterprise.
Islam	To submit and offer Peace. The religion of submission to the will of Allah. Religion of Muslims.
ISNA	Islamic Society of North America.
Jahilliyyah	The age of ignorance. The name given to the later period between the Prophet 'Isa (as) and the Prophet Muhammad (saw).
Khandaq	Ditch or trench
Khilafah	Vicegerent, deputy, and successor ship.
Khalifah	Successor. A Caliph. An Islamic term used for rulers of the Muslims after the death of the Prophet Muhammad
Leen	Leniency
Madinah	The city in Arabia where Prophet Muhammad (pbuh) is buried.
Makkah	The city in Arabia where the Holy Ka'ba (temple) is situated
MASCIS	Muslim American Society/Council of Islamic Schools

Masjid	A mosque. A place of worship
Mount al Safa	A hilltop in Makkah by the Holy mosque
Muslims	Believers of one God and the Prophet Muhammad (pbuh)
PBUH	Peace Be Upon Him
PSS	Private School Survey
QDA	Qualitative data analysis
QSR	Qualitative Data Solution and Research
Qur'an	The final book or revelation from Allah to mankind that revealed to the Prophet Muhammad (pbuh) over a span of 23 years.
Qurish	Prophet Muhammad' tribe that live in the Makkah in the Arabia
RA	Radi Allah 'anhu (May Allah be pleased with him).
Sabr	Patience.
Saum	Fasting the month of Ramadan
Saw	May <i>Allah</i> (God) has his prayers and peace on him
Shari'ah	It is Islam's legal system that Muslims abide by
Seerah	Life history of the Prophet Muhammad (pbuh).
Shurah	Consultative process of decision-making.
Sunnah	The body of traditions or practices of the Prophet Muhammad (pbuh) such his words, actions, and what has been approved by him.
Tarbiyyah	Moral training toward self-development
Taqwa	Piety
Tawheed	Oneness of the Creator.
Uhd battle	A well-known mountain in Madinah. One of the greatest battles in the Islamic history took place at its foot known as the battle of Uhd.
Ummah	The universal body of Muslims as a single community irrespective of color language, nationality, race or boundaries
Yaqin	Conviction.
Zakat	Alms giving to the poor.

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