



Implementation of Islamic Universal Values-based Leadership Power at State Islamic Higher Education

Andik Rony Irawan¹, Triyo Supriyatno², Faizal Rois Fatahillah³

Faculty of Psychology, UIN Maulana Malik Ibrahim, Malang, Indonesia,

Faculty of Tarbiyah and Teacher Training, UIN Maulana Malik Ibrahim, Malang, Indonesia

Center for Personality Course Development, Brawijaya University, Malang, Indonesia

email: andik@psi.uin-malang.ac.id, triyo@pai.uin-malang.ac.id, frfatahillah82@ub.ac.id

Received: 14-07-2022

Revised: 12-08-2022

Accepted: 07-09-2022

Abstrak

Para pemimpin Islam menggunakan berbagai gaya kepemimpinan, dari gaya transformasional hingga gaya karismatik. Menanggapi perubahan lingkungan, masyarakat mulai menolak berbagai gaya karena menunjukkan beberapa kesalahan masing-masing gaya. Penelitian ini bertujuan untuk memperkenalkan gaya kepemimpinan berbasis nilai universal Islam (IUVLP) yang melibatkan empat orang pemimpin di UIN Maulana Malik Ibrahim Malang. Pengumpulan data dilakukan dengan wawancara, observasi, dan dokumentasi. Data dianalisis dengan menggunakan analisis deskriptif kualitatif. Hasil penelitian menunjukkan bahwa ada perbedaan yang signifikan dalam praktik IUVLP menurut pemahaman, apresiasi, dan pengalaman. Namun, ada hubungan yang signifikan antara IUVLP dan Pemimpin adalah pengalaman kerja. Untuk prioritas praktik Pemimpin, penelitian telah menemukan bahwa pemimpin berbasis komunitas adalah dimensi IUVLP yang paling umum dipraktikkan dalam Kepemimpinan Islam. Diikuti dengan menunjukkan dimensi keadilan, ketulusan, rasa hormat dan melayani orang lain. Implikasi utamanya adalah Pemimpin yang berpengalaman lebih sering mempraktikkan IUVLP dibandingkan dengan Pemimpin yang kurang berpengalaman. Oleh karena itu, pemilihan Pemimpin harus didasarkan pada prestasi mereka, bukan senioritas dalam layanan pendidikan tinggi Islam.

Kata Kunci: Perguruan Tinggi Islam, Nilai Islam Universal, Kekuatan Kjepemimpinan, Gaya Kepemimpinan

Abstract.

Islamic leaders employ a range of leadership styles, from transformational to charismatic styles. In response to environmental changes, society has begun to reject various styles because of the demonstration of some of each style's faults. This study aimed at introducing an Islamic universal values-based leadership power (IUVLP) style that involves four leaders at UIN Maulana Malik Ibrahim Malang. Data were collected using interviews, observation, and documentation. Data were analyzed using qualitative analysis descriptive. The results show that there is a significant difference in IUVLP practices according to understanding, appreciation, and experience. However, there exists a significant relationship between IUVLP and Leaders' working experience. For the Leader's practice priority, the research has found that community-based leaders are the most commonly practiced IUVLP dimension of Islamic Leadership. It is followed by the demonstration of fairness, sincerity, respect, and serving others. The major implication is that experienced Leaders frequently practiced IUVLP compared to less experienced Leaders. Hence, the selection of Leaders should be based on their achievement, not seniority in the Islamic higher education service.

Keywords: Islamic Higher Education, Islamic Universal Value, Leadership Power, Leadership Styles

INTRODUCTION

Islamic higher education leaders were created to cater to the Muslim middle class in urban areas. These Leaders are equipped with good facilities such as air-conditioned classrooms, libraries, labs, and computer facilities. As a modern institution, professionals in management, as well as curriculum development, administer these Leaders. Lecturers, staff, and managers are recruited competitively and professionally by considering their skills and competency levels.

Leader contribution to the Leaders has been said by previous researchers such as Edmonds¹, Gray², Purkey and Smith³, and Teddlie and Stringfield⁴. Hence, there is a variety of statements from them about the relationship between Leader leadership and achievement. Gray's⁵ (1990) research findings concluded that there is no evidence that weak leadership leads to an effective Leader. As well as the study by Edmonds⁶ that the Leader is the key individual in developing their Leader. Implications, the community has identified the Leader's performance based on their leadership. The parents will point fingers toward the achievement of a Leader if dropped. Cotton and Wikelund⁷ accept that view, saying that in this era of globalization parents are aware of their right to speak of increasing their knowledge of the consumer.

The inclusion of morality as a central aspect in value-laden concepts of leadership by the majority of modern leadership theorists is a new development whereas the importance of power for leadership has never been challenged: "All leaders are actual or potential power holders, but not all power holders are leaders".⁸ If we assume the difference has something to do with morality, it seems fair to say that power⁹ and morality are the two most important components of leadership. This essay goes even further and proposes that it is exactly the product of both so that we can create a simple formula as a definition of leadership. The scheme in (Figure 1) indicates a gap in findings with Islamic Values and Leadership experience to build Islamic Leaders positively or negative.

¹ Edmonds, R. . *Effective Leaders for the urban poor*. Educational Leadership, (1979), 37(1), 15-24

² Gray, J.. *The quality of Leading: frameworks for Judgements*, British Journal of Educational Studies, (1990),38, (3): 204-233

³ Purkey, S. C., & Smith, M. S..*Effective Leaders: A review*. The Elementary Leader Journal, (1983), 83(4),427-452

⁴ Teddlie, C. & Reynolds, D., (2000). *The International Handbook of Leader Effectiveness Research*. London: Falmer Press.

⁵ Ibid, Gray, J. (1990).

⁶ Ibid, Purkey, S. C., & Smith, M. S. (1983).

⁷ Cotton, Kathleen, and Wikelund, Karen,. *Parent Involvement in Education*. Northwest Regional Educational Laboratory. (2001), Retrieved on August 10, 2021, from <http://nces.edu.gov/pubs2005/2005338.pdf>

⁸ Burns, James. *Leadership*. Harper & Row, (1978), New York. Page. 8

⁹ Ibid, page 12.

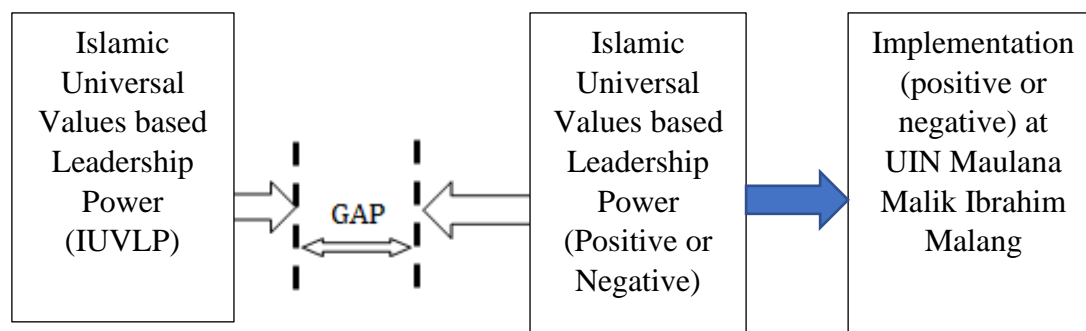


Figure. 1 Leadership = Islamic Universal Values x Power

It is not the sum but the product because one component alone is not sufficient to create “positive leadership”. At least some power is necessary to get good values implemented¹⁰ (Heifetz, 1994: 69) describes how power can be executed with or without authority. He defines authority as “conferred power to perform a service”¹¹ (Heifetz, 1994: 57). Power without authority is possible and it needs some positive moral input to make good use of power. If there is someone who is very powerful but has no or even bad moral values this creates “negative leadership” and is the worst case for society. It would be better if this person was less powerful, a type we could call the “negative non-leader” without good moral values but fortunately also without power.

In addition, many experts also study the Islamic universal values and Islamic leadership, as well as Islamic higher education institutions, including (1) Islamic Organizational Culture, which can mediate the influence of Islamic Leadership on Islamic Performance (Harwiki, 2016)¹²; (Ahmad, 2012)¹³, (Martinez et al., 2015)¹⁴; (Prajogo & Mcdermott, 2010)¹⁵. (2) Islamic Spirituality can mediate the influence of Islamic Leadership on Islamic Performance (Koerts, 2014)¹⁶; (Javanmard, 2012)¹⁷. (3) The higher the application of Islamic Leadership, the higher

¹⁰ Heifetz, Ronald. *Leadership without Easy Answers*, Harvard University Press, (1994), Cambridge.

¹¹ Ibid

¹² Harwiki, W. The Impact of Servant Leadership on Organization Culture, Organizational Commitment, Organizational Citizenship Behaviour (OCB) and Employee Performance in Women Cooperatives. *Procedia - Social and Behavioral Sciences*, (2016). 219, 283–290. <https://doi.org/10.1016/j.sbspro.2016.04.032>

¹³ Ahmad, M. S. Impact Of Organizational Culture On Performance Management Practices In Pakistan. (2012). 5(1), 50–55.

¹⁴ Martinez, B. E. A., Beaulieu, N., Gibbons, R., Pronovost, P., & Wang, T. Organizational Culture and Performance, (2015). 105(5), 331–335.

¹⁵ Prajogo, D. I., & Mcdermott, C. M. The relationship between multidimensional organizational culture and performance. (2010). <https://doi.org/10.1108/01443571111144823>.

¹⁶ Koerts, E. Journal of Beliefs & Values : Studies in Religion & Education Towards a model of the influence of spirituality on leadership : empirical research of school leaders on Catholic schools in the Netherlands. December 2014, 37–41. (2014). <https://doi.org/10.1080/13617672.2013.801685>.

¹⁷ Javanmard, H. The impact of spirituality on work performance. (2012). 5(1), 1961–1966.

the Islamic Performance (Jensen et al., 2020)¹⁸; (Elias et al., 2017)¹⁹, (Harwiki, 2016)²⁰; (García-Morales et al., 2012)²¹

The case now is that some leaders no longer make moral values and ethical practices when carrying out duties as a guide for discharging their responsibilities. In other words, the Leader who serves as a major contributing factor to the effectiveness of the Leader cannot be used as a role model to other Leader staff. Therefore, this study aims to introduce a leadership style that should be adopted by the Leaders of IUVLP.

IUVLP is focused on the aspects of high morale and motivation when carrying out their duties. In this context, leaders are humane; fair honest, not to be emotional in making decisions, and not jealous of their success. Hence, the discussion of moral leadership cannot marginalize the concept of transformational leadership (Bass, 1985; Northouse, 2001)²². Further Kanungo and Mendonca (1996)²³ have defined moral leadership as a leader's moral behaviorist based on morality and human dignity to achieve organizational goals. While, Roepke (1995)²⁴ says that moral leadership focused on human values, moral responsibility, and thinking systems.

In conclusion, IUVLP focuses on developing themselves together in a manner to avoid selfishness and to create values, new attitudes, and Islamic beliefs among leaders and followers.

METHODS

Respondents of this study are four Islamic leaders from Islamic higher education. Islamic Leaders were used as samples determined by purposive sampling. Data were collected using interviews, observation, and documentation. Data were analyzed using qualitative analysis descriptive, with the following procedures in figure 2.

¹⁸Jensen, M., Potočník, K., & Chaudhry, S. A mixed-methods study of CEO transformational leadership and firm performance. In *European Management Journal*. Elsevier Ltd. (2020). <https://doi.org/10.1016/j.emj.2020.05.004>.

¹⁹Elias, E. M., Othman, S. N., & Yaacob, N. A. Relationship of Spirituality Leadership Style and SMEs Performance in Halal Supply Chain. (2017). 6(2), 166–176.

²⁰Harwiki, W. The Impact of Servant Leadership on Organization Culture, Organizational Commitment, Organizational Citizenship Behaviour (OCB) and Employee Performance in Women Cooperatives. *Procedia - Social and Behavioral Sciences*, (2016). 219, 283–290. <https://doi.org/10.1016/j.sbspro.2016.04.032>

²¹García-morales, V. J., Jiménez-barrionuevo, M. M., & Gutiérrez-gutiérrez, L. Transformational leadership in fl uence on organizational performance through organizational learning and innovation ☆. *Journal of Business Research*, (2012), 65(7), 1040–1050. <https://doi.org/10.1016/j.jbusres.2011.03.005>.

²²Bass, B. M. *Leadership and Performance*, N.Y. Free Press. Northouse, Peter G. (2001). *Leadership Theory and Practice*, (1985). second edition. Thousand Oaks, CA: Sage Publications, Inc.

²³Kanungo, Rabindra N., and Mendonca, Manuel. *Ethical Dimensions of Leadership*. (1996). London: Sage Publications

²⁴Roepke, W.J. *Morality as a yardstick of educational leadership*. *Journalism and Mass Communication Educator*, (1995). 50(2), 71-76.

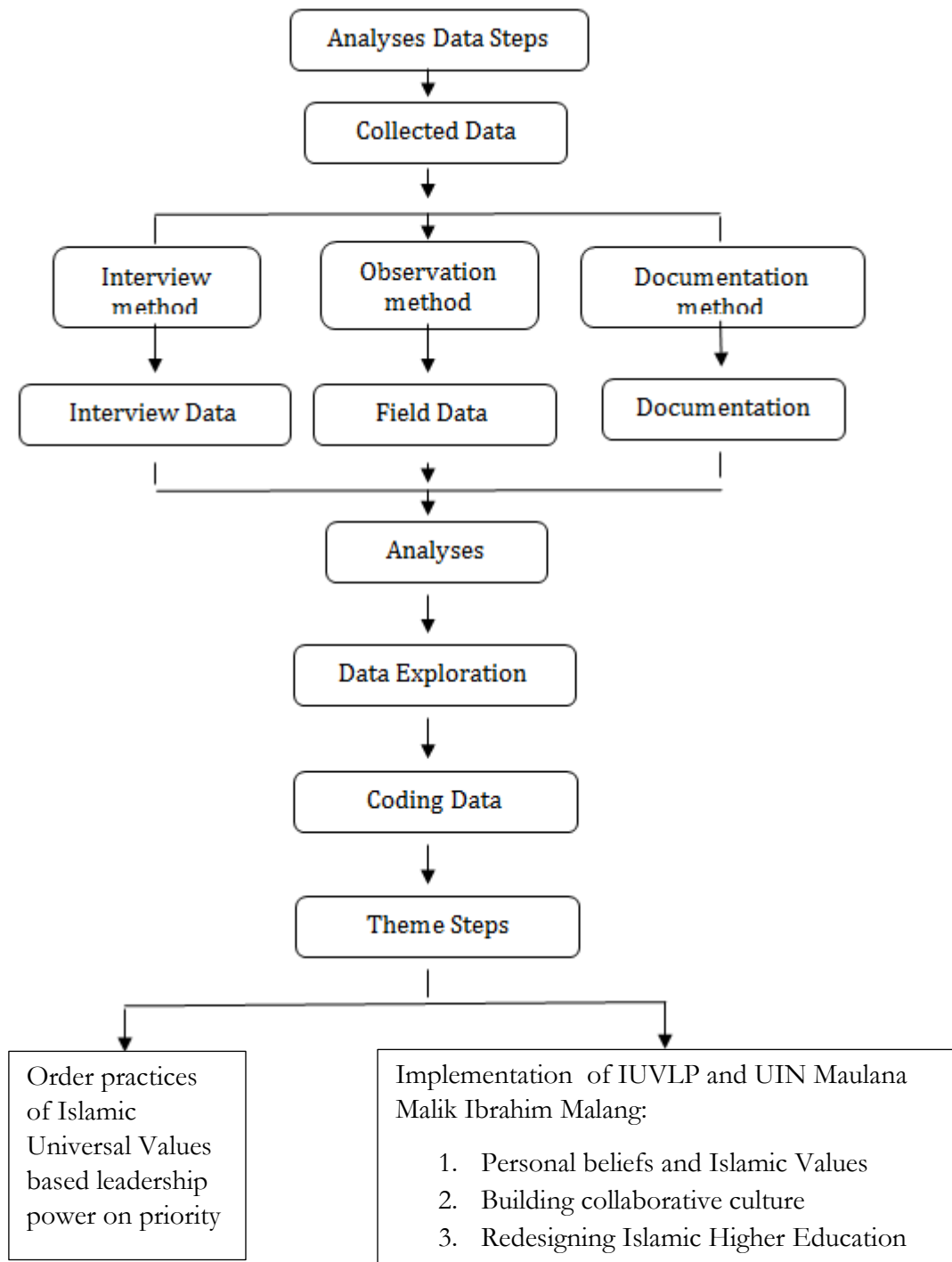


Fig.2. Comprehensive Data Analyses (Creswell, 2007 and 2017)²⁵

²⁵ Creswell, John W. *Research design qualitative, and mixed methods approach* (2nd ed.). (2007 and 2017). London: Sage Publication

RESULTS and DISCUSSION

Order practices of IUVLP on priority.

This section is to answer the first research question. Data were collected from a total of 4 participants in the study of four Leaders to see anything Islamic universal values and overall leadership power practices. The data were analyzed using a descriptive qualitative method through interviews, documentation, and observation.

Table. 1 Practices of IUVLP based on priority in Leader are the demonstration of:

No	Islamic Leader A	Islamic Leader B	Islamic Leader C	Islamic Leader D
1	Sincerity	Fairness	servicing others	servicing others
2	Fairness	sincerity	sincerity	build community
3	respect the Leader community	build community	fairness	fairness
4	build community	respect the Leader community	build community	sincerity
5	servicing others	servicing others	respect the Leader community	respect the Leader community

Implementation of IUVLP and Islamic Leader at UIN Maulana Malik Ibrahim Malang

The findings of this study presented in the following sub-sections were based on emerging themes drawn from the Leader interview transcripts. The major themes include personal beliefs and Islamic values, building a collaborative culture, and redesigning the Leader structure.

Personal beliefs and Islamic universal values

The Leaders leadership was underpinned by a set of beliefs and values. These beliefs and values can be classified into religious beliefs and values; universal beliefs and values; and local cultural values.

A strong influence of religious beliefs and values was found in each of the Leaders’ leadership practices. There were small variations in terms of beliefs and values emerging from each interview, but some common religious beliefs and values—Amanah and IMTAQ—were found.

‘Amanah’ was found to be the most influential value in each Leader’s leadership. The Leaders considered their job as something entrusted to them to fulfill as perfectly as they could by the way. In another study of Leadership in Indonesia, ‘Amanah’ was found to be an important value of the Leader, too.

Table. 2 The Meaning of “Amanah” in Leaders are:

No	Islamic Leader	Meaning of Amanah
1	A	given a responsibility; working with it the best that I can; My commitment is to serve pupils and the Leader
2	B	a strong commitment to his job; without complaining about what happened in the Leader
3	C	a strong commitment to his job; without complaining about what happened in the Leader
4	D	related to accountability in that he was not only responsible to the Leader system; the higher authority, pupils, and other members of the Leader community, but also to God

IMTAQ (faith and piety) was another religious belief and value common to each Leader. This value is explicitly stated as one of the national education objectives (Diknas, 2003; Tilaar, 1995)²⁶, and therefore became one of the inspirational values for the Leaders. This was evident in the Leader's vision and program in which IMTAQ development in students was emphasized. For instance, as will be mentioned later on, an explicit mention of IMTAQ was found in the A and B Leader vision statements, while it was implied in the C and D vision. In this IMTAQ, value is ‘*akhlaq karimah*’.

Another category of the Leaders’ enduring beliefs and values is universal beliefs and values including equity and trustworthiness. Equity was manifested in their policies and practices of leadership, which included openness to criticisms and other ideas, the Leader's stakeholder involvement, and equal rights and responsibilities in education.

All the Leaders had regular meetings with their staff, lecturers, and students in which they could listen to, and accept their ideas for the Leader's development, and criticisms of their leadership practices. Dialogues with the Leader community, Leader committee, parents, and other stakeholders were held regularly. The Leaders were aware of the importance of the stakeholders and the nature of Leader-based management, which requires intensive and broader involvement of those that influence the Leader (Caldwell & Spinks, 1998²⁷; Mohrman et al., 1994)²⁸. In C and D, for instance, the involvement was extended to the board of alumni and the association of ex- C and D-lecturer.

Trustworthiness was another universal belief and value that the four Leaders shared. This was reflected in their transparent and accountable Leader policies through regular consultation with other stakeholders and shared decision-making. In particular, they were very transparent regarding money issues. As corruption has been a major problem in Indonesia, money has

²⁶Department of National Education, *Law on National Education System of 2003*. (2003). Retrieved on August 10, 2021, from www.depdiknas.go.id.Tilaar, (1995). *50 Years National Education Development 1945-1995*. Jakarta: PT Grasindo.

²⁷ Caldwell, B. J., & Spinks, M. *Beyond the Self-Managing Leader*. (1998). London: The Falmer Press.

²⁸ Mohrman, S.A. & Wohlstetter, P. *Leader-Based Management: Organizing for High Performance*. (1994). San Francisco: Jossey-Bass

become a very sensitive issue in every sector of governance, including the Leader sector. Irawan et al. (2004)²⁹, indicate a severe level of corruption occurring in Leaders.

The last category of the Leaders' common personal beliefs and values was local cultural values. Uniquely and explicitly, found in the C and D Leader were a set of Javanese beliefs and values articulated in the Leader vision and emphasized, among other matters, graduates having a well-developed sense of Javanese culture. Accordingly, one of the strategies was teaching the Javanese language to all students, with an emphasis on the rich Javanese philosophies and values as the basis of the completely Javanese culture. An example of this, which was explicitly mentioned by the Leader, was a Javanese adage *meaning tanpo ngasorake*.³⁰ In essence, as they said, this philosophy means inviting and welcoming the loser in a competition to work together to improve the organizational conditions. This was applied in his strategies when he came first to the Leader and took the position as Leader.

While the A and B Leaders did not explicitly mention the Javanese cultural values during the interviews, their leadership practices implied high respect for these values, particularly regarding the way they interacted with others. Yet, Javanese cultural beliefs and values in these Leaders were not emphasized in the Leader's vision and were absent in the Leader improvement strategies.

Table. 3 The Islamic Leader's Vision is:

No	Islamic Leader	Leader Vision
1	A	aiming to develop graduates who are morally upright, intelligent, independent, and knowledgeable about the environment, all of whom are grounded in their faith and piety in God the Only One. (2020)
2	B	in 2019 to become a competitive and innovative leader in managing education and teaching for the creation of graduates who are religious, pious, moral, and skilled in science and technology (2020)
3	C	to achieve a Leader who is capable of producing graduates who exhibit strong cultural qualities, a sense of nationalism, and a global perspective (2020)
4	D	to achieve a Leader who can generate graduates with strong cultural qualities, a sense of nationalism, and a global orientation (2020).

Disciplining students and lecturers, encouraging teamwork, and enhancing Leader facilities were some of the supporting tactics. For instance, the A Leader, with the help of staff, lecturers, and parents, has started a program called the morning of sympathy to encourage discipline among pupils. Every morning between 6:30 and 7:00 am (the first teaching and

²⁹ Irawan, A., Eriyanto, Djani, L., & Sunaryanto, A. *the Trading of Leader*. (2004), Jakarta: ICW (Indonesian Corruption Watch)

³⁰ Java Language.

learning on time), the Leader and a few professors greet the students and shake their hands in front of the Leader's main gate. According to the Leader, this will reinforce the students' discipline for being on time in addition to strengthening the emotional bond between the Leader, lecturers, and students.

Building a collaborative culture

The Leaders were convinced that cooperation among the Leader stakeholders was essential to achieving simultaneous and thorough development. Their efforts to include the Leader stakeholders in the decision-making process have shown that they believe what they are doing is right.

I make an effort to ensure that every choice we make is one that we must all live with and carry out. I always consult with faculty, staff, and students, as well as other interested parties when appropriate. The bottom-up principle is also used. By forming teams in which professors can grow, we give them more influence (B Leader).

The Leader's and other stakeholders' formal professional connection was only one aspect of the attempts to foster a collaborative culture. Numerous efforts undertaken by each of the Leaders served as a signal of the value of informal methods in the development of this culture. One of these strategies was *arisan haji* (B), others were Leader staff/lecturer-family recreation (A, B, C), and finally sports (A & C).

Redesigning the Islamic Higher Education structure

Each Leader demonstrated his skill by altering the structure of the Leaders. The new Leader structure was created to address the need for adjustments and improvement by allocating each Leader matter to the appropriate division within the Leader. Along with the growth of a collaborative leader culture, each Leader increased the number of coordinators in the Leader structure to fulfill the demand for people assigned to manage certain areas. This featured the development of the Lecturer Forum, or subject lecturer consultation, where subject lecturers engaged in discussions, demonstrated their innovative and imaginative thinking, collaborated to address their instructional issues, and other related activities.

Also for professional development, I added to the structure a lecturer forum. On this board, lecturers of the same subject sit together and discuss what needs to be discussed (B Leader).

Redefining the job description within the framework of the current organization was another way to ensure that every employee understood his or her rights and obligations. However, it was discovered that the Leaders found it extremely difficult to change or replace employees in general, especially at the beginning of their Leadership. All of the Leaders agreed that if not carefully considered, it might work against the strategies and improvement efforts put out.

CONCLUSIONS

Recognize, express, and translate their abiding personal beliefs, values, and those of others. They should then use these as the cornerstone of their leadership. Islamic religious principles and beliefs were identified in the context of this investigation. Consult and disseminate these ideals and Islamic universal values dynamically within the Leader's internal and external contexts to determine how to enhance the Islamic Leader. Develop the vision of the Islamic Leaders, harmonize it with others' visions, and communicate it to the Leader community. Additionally, they were able to use the vision as a guide to developing plans and moving forward with IUVLP's Islamic Leader practices and processes. Create more favorable conditions for Islamic leaders by enhancing organizational, professional, and personal skills.

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