

Towards Developing a Conceptual Framework of Islamic Leadership: The Role of Taqwa as a Moderator

Abstract:

The issues related to leadership are long been cited in management literature. However, little attention has been paid on the principles, theories and traits of Islamic leadership in both Western and Non-western literature. Moreover, till to date no studies has been tried to shed light on the influence of transformational and servant leadership on organizational citizenship behavior (OCB) from the Islamic perspective. The present study is such an effort to fill this gap. The objective of this paper is to highlight the relationships between transformational and servant leadership, taqwa, and OCB on the basis of Islamic principles. Especially 'taqwa' as the moderator has been proposed to improve the relationship between servant leadership and OCB. Few propositions have been developed to uncover the links that are not served in the previous research. This study contributes largely to the OCB and Islamic leadership literature as well as in the managerial practices by providing the useful knowledge and directions regarding the effects of Islamic leadership style on OCB.

Keywords: Islamic Leadership, Transformational Leadership, Servant Leadership, Taqwa, Organizational Citizenship Behavior

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1. Introduction:

The notion of leadership has been the subject of many studies over the past fifty years (Bass, 1985; Bass, 1990; Bass and Avolio, 1994; Stogdill, 1974; Yule, 1998). The role of leadership has been reviewed, leadership traits have been identified, various leadership theories have been examined, and the importance of leadership for the success of organization have been studied (Abed, 2006). However, most of the discussions on leadership is based on Western perspective and not much attention has been paid on the issues related to Islamic leadership.



From Islamic perspective, leadership is regarded as an explicit contract between the leader and his followers, in which the leader tries his/her best to protect, guide and treat the followers in an ethical and fair manner (Beekun and Badawi, 1999). The Islamic root of leadership generally exists in the primary and secondary resource of the *Shariah*¹ in addition to the practice of early Muslim scholars. The Islamic criteria of leadership provide Muslim leaders worldwide with a code of leadership extracted from the Holy Qura'n and the biography of prophet Mohammad (saw) and his companion (Aabed, 2006). In Islam, the major two roles of Muslim leaders are (a) to transform his followers from the darkness to the light of Islam by changing their values, attitude, behaviors and belief to be in consistent with the Islamic values, and (b) to serve his follower by satisfying their needs, desires, seeking their welfare and guide them to the good (Beekun and Badawi, 1999). This is best demonstrated by how Prophet Mohammad (saw) transformed the Arabic society from the imperativeness to the light of Islam at the first stage, then served the needs and desire of his followers by valuing them, developing them, and building the Muslim community at the next stage (Schwarz, 2002). Changing the values, attitude, beliefs, and behaviors of the Muslim individuals, organizations, and society to be consistent with the Islamic rules is fundamental mission for Muslim leaders. Building the Islamic community by instruction and instilling the Islamic principles, by servicing the needs and desire of individuals, groups and the whole society requires an effective leadership. At the organizational level these leaders gain their followers' commitment, satisfaction, loyalty and citizenship, as well as lead them to put extra effort that goes beyond the job requirement to attain organization's goals and to increase its effectiveness. Considering this, the present research attempts to understand the relationship between Islamic leadership

¹ *Shariah* (Islamic law) refers to the moral and religious code of conducts based on the teaching of the Holy Quran and the Sunnah.

style, *taqwa*², and organizational citizenship behavior (OCB) and develops propositions on the basis of Islamic guidelines and principles.

According to Podaskof et al. (2000), leaders' behavior plays crucial role in influencing the citizenship behavior. In their study, it is found that supportive leadership, transformational leadership, leader member exchange, transactional leadership and contingent leadership have significant effect on organizational citizenship behavior (OCB). Moreover, Smith et al. (1983) examined the relationship between leaders' supportiveness and OCB dimensions (altruism and generalized compliance) and found support for it. Additionally, Krishnan and Arora (2008) suggested for a positive relationship between transformational leadership, servant leadership and OCB. However, there is a paucity of research that examined the impact of servant and transformational leadership upon the OCB from Islamic perspective. As such, this study is one of the pioneer study that highlights the influence of transformational and servant leadership upon OCB from Islamic perspective. Moreover, this study contributes significantly in enriching the Islamic literature related to leadership and OCB.

The rest of the paper is six fold. First, the leadership phenomenon has been discussed from Islamic perspective. In the next section, Islamic view of transformational leadership and servant leadership styles are discussed followed by the discussion on OCB and Taqwa. Lastly propositions are developed and conclusions are made.

2. Leadership from Islamic Perspective:

According to Black and Mouton (1985), leadership is the process of achieving the organizational goals with and through other people inside and outside the organization. Willis (2002) defined leadership as the

² *Taqwa* is an Arabic word which generally implies righteousness of the fear of Allah (SWT). More clearly, it is the inner consciousness and fear of one's duty and accountability towards Allah (SWT).



process of social influence among members of group to attain the organizational objectives. Furthermore, Tannenbaum et al. (1961) defined leadership as the interpersonal influence which is exercised in situation and directed through communication process in order to achieve certain goals. In addition to this, Rost (1991) has defined the leadership as the process of interaction between the leader, the follower, and the situation. Therefore, leadership can be perceived and defined as the influence on other for the purpose of achieving the organizational goals.

In Islam, leadership is viewed as an explicit contract between leader and followers (Beekun and Badawi, 1999). According to Chowdhury (2002), leadership is the process of inspiring and coaching followers in an effort to fulfill a clear and shared vision. Therefore, a leader in Islam is not free to act according to his preferences, nor he must submit to his follower's wishes, rather he must act according to Allah's (SWT) rules and regulations (Aabed, 2006). Allah (SWT) said in His holy Quran, "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). Therefore, leadership depends on trust and responsibility, and the leader should meet his obligation to Allah (SWT) as well as discharge his duties toward his followers to the best of his ability (Khan, 2008).

According to prophet Muhammad (saw)³, leadership in Islam is not reserved for elite, rather depending on the situation every person is the shepherd of his flocks and occupies position of leadership (Sahih Bukhari, Hadith 3.733)⁴. Moreover, the Prophet Mohammad

(saw) has stressed that, Muslims are urged to assign the qualify leader in the most circumstances in life (e.g., during trip and prayer). As such, from the perspective of Islam, leadership can be seen as the process of guiding the voluntary participation of followers to achieve certain goals (Beekun and Badawi, 1999).

2.1 Moral Bases of Islamic Leadership:

Beekun and Badawi (1999) stated that the moral bases of Islamic leadership include the progress of the leader or followers through four stages of spiritual development, namely; *Iman*, *Islam*, *Taqwa*, and *Ihsan*. *Iman* or faith in Allah (SWT) means to believe in the Oneness of the Creator and the prophet-hood of Muhammad (saw). A leader with strong *Iman* will consider himself and all his property belonging to God. He will submit his ego, ideas, passions, and his thinking to Allah (SWT). *Iman* also implies belief in the hereafter life and that one will be responsible for his deeds (Beekun and Badawi, 1999). *Islam* is the second layer of the moral personality of an Islamic leader as well as of followers. *Islam* means the achievement of peace with Allah (SWT), within oneself and with creation of Him (SWT), through willingness submission to Him (SWT) (Beekun and Badawi, 1999). *Taqwa* is the third level which is the inner consciousness of one's duty toward Allah (SWT) and his accountability towards Him (SWT) (Beekun and Badawi, 1999). *Taqwa* restrains the Muslim leader or follower from behaving unjustly or unethically. It is the only criterion by which people are judged in Islam (Al-Quran 49:13). For a leader, it is very important because the power and authority he acquires can make him arrogant (Bangash, 2000). *Ihsan* instances for the love of Him (SWT) (Beekun and Badawi, 1999). This love will motivate Muslims to work to gain Allah's (SWT) blessings. Moreover, *Ihsan* means to worship Him (SWT) as if the person can see Him (SWT), and if he cannot see Him (SWT) then he must consider that Allah

³ Abbreviated words of honor and salutations attached to the name of the Holy Prophet Muhammad (saw). These words mean: "may God send blessings and salutations on him."

⁴ Sahih al-Bukhari is the most authentic book of all other works in Hadith literature. Imman Bukhari was born in 194 A. H. in the territory of Khurasan (West Turkistan) and died in the year 256 A.H. His real name is Mohammad bin Ismail Al Mughirah al Bukhari



(SWT) can see him and he must do his best as a leader.

2.2 The Source of Islamic Leadership Principles:

As mentioned earlier, the principles of leadership in Islam is derived particularly from three basic sources: (i) the holy Quran, (ii) the practice and saying of the holy Prophet Muhammad (saw), and (iii) the practice of the four Caliphs (Abu Baker, Umar, Uthman, and Ali Radi Allahu Anhum) and pious followers. *The holy Quran* (the word of Allah the All Mighty) is revealed by Supreme author Allah (SWT). Its message has universal and eternal relevance and is a complete code of life which contains guidelines on spiritual, social, economic and political aspect of human life. It is the last and complete edition of divine guidance and teaches the success and leadership principles which can guide life towards success and highest attainment (Khan, 2008). The practice and saying of the holy Prophet also provides the direction and guideline for the Islamic leadership as he (Muhammad saw) is the greatest leader of all time (Khan, 2008). In the Holy Quran it is stated that: “For you the life of prophet is a good model of behavior” (Holy Quran, 33:21). The wise first *four caliphs* Radi Allahu Anhum (after the Holy prophet) followed the teaching of the Quran and the prophet Mohammad (saw) and achieved great results. ThAT era is characterized by justice, prosperity, progress, and ideal leadership principles (Khan, 2008). Beside the wise Caliphs, there are many more leaders and people of great wisdom who followed and practice the Islam teachings and achieved tremendous success in leading their followers (Khan, 2008).

2.3 Differentiating Islamic Leadership from Other Leadership Style:

Islamic view of leadership is similar to the western view of leadership, except its religious, moral, and human roots (Aabed, 2006). Submission for Allah’s (SWT) rules and instruction, and fear of Him (SWT) dominated the leadership of the Prophet

Mohammad (saw) and the four Caliphs (Al – Buraey, 1985). From Islamic perspective, the Islamic principles and roots of leadership generally exist in primary and secondary source of Shari’ah (Aabed, 2006). In a nutshell, the Islamic leadership approach is different from non-Islamic approach in the following points: *first*, the early Islamic leadership was characterized with religious and moral spirit which dominated the entire field of government and administration under Prophet Mohammad (saw) and the four caliphs. *Second*, the Islamic approach recognizes the spiritual and psychological source of human derivation and behaviors. And *finally*, the Islamic approach of leadership is human oriented approach rather than a production approach (Al-Buraey, 1985). The recent approaches like transformational and servant leadership are considered as human oriented approaches.

Though the last ten years have witnessed the emergence of a field known as management from an Islamic perspective, the works of Muslim scholars in management have rarely mentioned about the issue (Fontaine, 2008). Basically, the management scholars in this field go through Holy Quran, and the life of prophet Mohammad (saw) which is related to his saying, deeds, and his actions to deduce guiding principles or Islamic values that are relevant to management (Fontaine, 2008). Basically, the Muslim management writers have discussed the role of Islam in relation to planning, organizing, leading and controlling (see Jabnoun, 1994; Ahmad, 2006). In addition, Faridi (1997) has edited a series of paper on the general Islamization of organizational behavior. Moreover, Ali (2005) looked at Islamic perspective in relation to work ethics, group behavior leadership and human resource process. Nonetheless, there are only a few studies about the principal of Islamic leadership, Islamic theories, Islamic leaders’ trait and the role of Muslim leader in western literature.



3. Islamic View of Transformational Leadership and Servant Leadership Approaches:

Previous literature reveal that Islamic leadership can be better defined and described on the basis of transformational and servant leadership approaches (Aabed, 2006; Beekun and Badawi, 1999). The servant leadership approach advocates that leaders should serve those under them by helping them to maximize their effectiveness, and the higher up the person in the organization the more he is to serve (Ruch, 2002). The servant-leader approach and the leader as servant has been included as part of Islam since its beginning, near about 1400 years ago (Chowdbury, 2002). The prophet Mohammad (saw) said, "The leader of nation is their servant" (Daylami, 1987). On the other hand, the transformational approach views leadership as the shared process. The outcome of this process is the ability to transform oneself, others, and the organization to new unimagined height of motivation and performance (Northouse, 1997; Ticky, 1997). The prophet Mohammad (saw) has been considered as the greatest transformational leader, this best demonstrated in how he (saw) transformed the Arabic society from the darkness of *jahilliyya* (imperativeness) to the lightness of Islam (Schwarz, 2002). But little has been known about the relationship between OCB and the Islamic leadership and its effect on improving and enhancing OCB whether in Islamic literature or in western literatures.

3.1 Transformational leadership approach:

Transformational leadership has been conceptualized as having four behaviors component: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bass, 1985, 1996; Bass and Avolio, 1994a, 1994b). Intellectual stimulation refers to the leader's behaviors that encourage followers to think in critical and creative way, solve the problems in radical manners. Individualized consideration refers to leaders' behaviors that give personal attention to followers based on

individuals' needs for achievement and growth (Avolio and Bass, 2002). Moreover, 'idealized influence' in which leader becomes as role model who are admired, respected, and evaluated by followers (Avolio and Bass, 2002). The idealized influence of transformational leaders is to develop a shared vision for achieving the organizational goals and harness the personal interest for the sake of the organization interest (Avolio and Bass, 2002; Bass, 1990b), and finally 'inspirational motivation' where the transformational leader inspires and motivates the followers by providing means and challenge for their follower's works (Avolio and Bass, 2002). In epitome, transformational leaders can change followers' personal values and attitudes to support the vision and goals of the organization by creating trust worthy environment and warm climate (Bass, 1985). Moreover, transformational leader articulates the vision in a very clear way, explains how to achieve the vision, stimulates confidence in their followers, emphasizes values, and motivates their followers to achieve the vision (Yukl, 2002).

From Islamic perspective transformational leaders' job is to bring out the best from those whom they lead and to transform the society to fulfill its mission (Bangash, 2000). This is best demonstrated by how Mohammad (saw) transformed the Arabic society from the primitiveness to the light of Islam (Schwarz, 2002). They were inspired and motivated by the Prophet (saw) to reject the prevailing order and thrive and struggle to establish the Islamic state (Aabed, 2006).

The Islamic paradigm of leadership does not encourage centralization of authority and power in a charismatic personality of the leader, rather 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 cannot be a leader in a group of two and you cannot be responsible of the orphan’s money” (An-Nawawi, 1997; Sweedan, 2000).

The nature of transformational leadership in Islam is a participatory leadership (Aabed, 2006). It does not impose person’s view on group or on the organization, but involve the entire group to participate effectively and efficiently in making the decision. The holy Quran clarifies and stresses the process of making a 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” (Quran 3:139). This passage affirms that all matters are to be discussed by involving relevant people, and when proper consultation and debate has taken place and consensus has been reached, one should not delay the implementation of the decision. 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).

In both Islamic and non-Islamic literature, the transformational leadership approach views the leaders and followers as partners who set goals and targets for the group together that help the group to develop self-confidence and sense of achievement.

3.2 Servant leadership approach:

Servant leadership is a holistic approach that aims to provide service to others, encourages sense of community, and increases understanding of the spirit and culture of the organization (Aabed, 2006). In support of this view, Greenleaf (1991) suggested that the servant leader is a servant first. Patterson

(2003) has elaborated that servant leaders are guided by seven virtuous that characterize servant leadership style and shape their attitudes and behaviors. These virtuous includes: (i) expressing kindness and generosity, (ii) act with humility, (iii) altruistic work, (iv) visionary for followers, (v) trusting, (vi) empowering followers with adequate authority, (vii), and serving followers. Conversely, Laub (1999) stated that, servant leadership has six distinct behaviors: valuing people, developing people, building community, displaying authenticity, providing leadership, and sharing leadership. Again, Spears (1998) has identified ten characteristics of the servant leadership style such as listening, empathy, healing, awareness, persuasion, conceptualization, foresight, commitment to the growth of people, building community, and stewardship. To summarize, servant leadership style views leaders as servant of his followers, it places the interest of followers before the interest of leader; emphasize personal development and follower’s empowerment (Smith et al., 1983). Servant leaders are the facilitators for their followers to achieve a shared vision (Greenleaf, 1977; Laub, 1999; Spears, 1998).

From Islamic perspective, leadership is oriented to service and guardianship (Aabed, 2006). Servant leader approach has been part of Islam since 1400 years ago (Chowdury, 2002). Allah (SWT) says in His holy Quran, “Indeed, this brotherhood of yours is a single brotherhood and I am your Lord and Cherisher: therefore serve Me” (Quran 21: 92). One of the main principles, which Prophet Mohammad (saw) taught Muslims, is the principle of leadership through service. Prophet Mohammad (saw) 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 (saw) 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-Tabri, 1987)⁵. According to Siddiqui (1993), the concept of servant leader came out from the Islamic system, and leaders are servant of their followers. The prophet Mohammad (saw) said, "The leader of the nation is their servant (Daylami, 1987). Caliph Umar (ra) when he was appointed as the Caliph said, "I have appointed over you not to beat your bodies or take your monies, but rather to teach and serve you (Abdel - Hadi, 1970).

Khilafah (Caliph) is another term that connotes the meanings of service, stewardship, and vicegerency. *Khilafah* develops and handles resources on behalf of the real owner (Atari, 2000; Bangash, 2000). 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 Shari'ah, which is meant to provide happiness for human beings in this life and in the hereafter (Atari, 2000). So the Islamic organization is a micro-Ummah, community of learners who view their work as worship, who compete for the best, and, at the same time, who extends a hand to serve and help others (Abed, 2006). In conclusion, servant leadership in Islamic and non-Islamic literature is given primary concern and

⁵Al-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.

priority for servicing the follower's needs and desires first, then servicing the organizational needs that will lead to achieve the organizational goals and welfare of the whole community.

3.3 Transformational versus servant leadership approach:

According to Stone et al. (2003), transformational leaders are more focused on the organization. Usually, their behavior enhances followers' commitment to achieve the organizational goals, while, the servant leader is more focused on his followers' needs and desires, and the achievement of the organizational goals is the subordinate outcomes. The degree to which leader is able to shift his primary concern from organization to the follower is the distinguishing factor in classifying leaders as transformational or servant. Nonetheless, both leadership styles incorporate: (i) influence, (ii) vision, (iii) trust, (iv) respect or credibility, (v) risk-sharing or delegation, (vi) integrity, and (vii) modeling (Stone et al., 2003). Moreover, both leadership from either transformational or servant emphasize the importance of valuing people, listening, mentoring and empowering followers (Stone et al., 2003).

To summarize, servant leader's motivation is more directed for the personal growth and development of the followers. Thus, servant leaders' success is determined by the extent to which their followers move toward self-actualization (Maslow, 1970). On the other hand, the transformational leader's motivation is directed toward achieving the organizational goals and the success of those leaders is determined by the extent to which they can obtain organizational rewards (Smith et al., 1983)

From Islamic perspective, Muslim leaders should be transformational as well as servant. The prophet Mohammad (saw) who was the greatest leader was a good example of being a transformational and servant leader. He could change the values, attitudes, and behavior of Arabic people from darkness to the light of



Islam and simultaneously He (saw) served their needs and desire, taught them, developed them, and built strong Muslim society. At the organizational level, the Muslim leader should be able to change his followers' values and believes to be in consistent with the organizational values, he should delegate them responsibilities, counsel them and empower them and at the same time he should satisfy and serve their needs.

4. Organizational Citizenship Behavior (OCB):

Bateman and Organ (1983) suggested that, organizational citizenship behaviors (OCB) includes any of those gestures that lubricate the social machinery of the organization but that do not directly inherent in the usual notion of task performance. Successful organizations require having employees who tend to go beyond of their formal job requirement and are willing to invest their time and energy to succeed at the assigned job. Such behavior is neither prescribed nor required but it contributes to the overall organization effectiveness (Jahangiret al., 2002). According to Organ (1985), OCB can be defined as work related behaviors that are discretionary, not related to the formal organizational reward system, and, in the aggregate promote the effective functioning of the organization. It is the behavior that surpasses the minimum role requirement expected by organization and promotes the welfare of co-workers, work groups, or the organization (Lovell, 1999). Furthermore, Begum (2005) stated that organizational citizenship behavior is referred to a set of discretionary behaviors that exceed one's basic job requirement. On the other hand, Krishnan and Arora (2008) defined OCB as discretionary behavior that increase the organizational effectiveness by helping coworker, supervisor, and the organization. Assisting newcomers, helping coworkers, avoiding frequent faultfinding are examples of OCB (Kidwell et al., 1997). Likewise, the willingness to take positive steps to prevent problems with other employees and obeying the organization rules and policy are other

examples of the OCB behaviors (Chompookum and Derr, 2004).

5. Taqwa:

According to Beekun and Badawi (1999), the moral bases of Islamic leadership include the progress of the leader or followers through 4 stages of spiritual development namely: Iman, Islam, Taqwa, and Ihsan. In this research what will differentiate and characterize the transformational and servant Islamic leader is Taqwa (fairness of Allah SWT). The Holy Quran considers Taqwa as the second condition to get Allah's (SWT) blessing (Quran, 7:96). According to the Holy Quran (49:13), Taqwa is the only Criterion by which people are judged in Islam. Taqwa is the main idea that all messengers called their people to have and practice (Al-Atrash, 2002). Taqwa and its derivatives are mentioned 285 times in the Quran (Mohsen, 2007). Beekun and Badawi (1999) indicated that Taqwa restrains a Muslim leader from behaving unethically or unjustly whether to community, customers, suppliers or to anyone else.

Leaders are the individuals who need Taqwa of Allah (SWT) most, since they hold a lot of power and authority (Mohsen, 2007). According to Abdullah (2000), Taqwa is the most important characteristics for Islamic leader. Taqwa will lead and direct the leader to fear from Allah (SWT), always monitor his behaviors, and then align them with what is acceptable to the higher authority of Allah (SWT). By doing so, the leader shall receive guidelines, help, and knowledge from Allah (SWT), and gain his follower's loyalty and commitment (Mohsen, 2007). Taqwa is a feeling that influences the soul and control the behavior from doing wrong (Qutob, 1986). Although the Taqwa is placed in the heart; its manifestations appear on the behavior (Al-Atrash, 2002). The behaviors can be observed by the characteristics of Motaqqeen as outlined in the Holy Quran.

In regard to organization, Taqwa can be conceptualized as the state or feeling of the leader based on the belief on Allah (SWT)



which results in right conduct toward Allah (SWT) and subordinate (Mohsen, 2007). Right conduct toward Allah (SWT) is represented by performing salah, fasting, zakah, haj and asking His (SWT) forgiveness, whereas right conduct toward subordinate is represented by being forgiver, patient, just, and honest (Mohsen, 2007). In this study, Taqwa has been operationalized as the traits which encompass the characteristic of Motaqeen. As described in the holy Quran in the following verses “3:133-135, 2:3-4, 2:183, 22:23, 2:177, and 5:8” which include: belief, steadfast in prayer, seeking Allah’s (SWT) forgiveness, giving zakat and charity, emotional control, forgiveness, restraining from doing the wrong thing, patience, justice, fasting, haj, and integrity (Mohsen, 2007).

6. Transformational leadership, servant leadership, Taqwa and OCB: Integrated Relationships:

Transformational leadership occurs when one or more persons engage with others in such a way that leader and followers raise one another to higher level of motivation and morality (Kent et al., 2001). Therefore, transformational leadership can be seen as the process by which change introduced to the individuals and/or organization (Conger, 1989; Van Eron, 1985; Wheatley, 1994). Again, Bass (1990b) indicated that transformational leadership occurs when leader broaden and elevate the interest of their employees, when they generate awareness and acceptance of the purpose and mission of the group, and when they can motivate their employees to submit their interests for the benefit of the group or organization. Hence, transformational leadership can be seen as the process of building commitment for achieving the organizational goals, and then empowering the followers to accomplish these goals (Yukl, 1998).

According to Patterson (2003), servant leaders are those leaders who lead an organization by focusing on their followers, such that the followers are the primary

concern and the organizational concern are the peripheral. According to Russell and Stone (2002), the servant leader’s primary objectives are to serve the needs of his followers, which should be the primary motivation for leadership. Moreover, servant leaders help people and develop them to strive and flourish by servicing their needs (McMinn, 2001). Furthermore, servant leaders provide vision, gain credibility and trust from his followers, and influence them as well (Farling et al., 1999). Servant leadership is a belief that organizational goals will be achieved on long term basis by first facilitating the growth, development and general well-being of the individuals who comprise the organization (Harvey, 2001; Stone et al., 2003).

Review of literature suggests that, Islamic leaders’ behaviors and principles include: (i) willingness to submit to the Creator, Allah (SWT) (Abed 2006; Beekun and Badwawi, 1999); (ii) leaders need to provide direction (a vision) to their followers. It is the ability to guide and direct the action of others towards certain goals (Altalib, 1991; Bangash, 2000); (iii) leaders should communicate their vision to others in a way that designed to generate strong commitment to achieve the desired goals (Altalib, 1991; Bangash, 2000; Safi, 1995); (iv) leaders have a major role in creating and maintaining the culture of their organization. The Prophet Mohammad (saw) formed the culture of his companions and stressed the importance of changing and purifying their values and beliefs. The Islamic culture is based on the unity of mankind and their destiny, it is the culture of participation, consultation, advice, justice, discipline, knowledge, commitment, endurance, and perseverance (Jabnoun, 1994); (v) leaders play a role of sustaining the organization over the long-term, by achieving continued cooperation among followers, and by stopping troublemakers among followers to stop dissension. The Prophet Mohammad (saw) succeeded to defend the sustainability of the Islamic state by achieving brotherhood between Ansar (host) and Mohajirin



(newcomers); (vi) leaders should maintain the unity and cooperation among followers in their organization and the momentum of their progress (Bangash, 2000; Saif, 1995); (vii) leaders should invite constructive criticisms, provide sincere advice, and empower followers to speak (Altalib, 1991; Safi, 1995); (viii) leaders should initiate, guide, and control change in order to achieve the stated objectives. Finally, effective Islamic leader should have some leadership qualities such as conviction, justice, sacrifice, eloquence, knowledge, patience, enterprise and leniency. Therefore, the following propositions are developed:

- P1:** Transformational leadership helps to improve employees' organizational citizenship behavior.
- P2:** Servant leadership helps to improve employees' organizational citizenship behavior.

Past research has indicated for a positive relationship between transformational, servant leader behaviors and OCB (Ehrhat, 2004; Organ et al., 2006; Wang et al., 2005). In this research it is being assumed that the transformational leader is able to motivate and inspire his followers' behaviors to perform beyond and above expectation by providing direction (vision) for their organization, communicating their vision to others in ways designed to generate strong commitment needed to serve as support to attain the goals, initiate, guide, and control

change for the purpose of achieving the desired goals, sustaining the organization over the long term, creating and maintain the culture of their organization, consulting and empowering their employees, and by providing individualized support, and intellectual stimulation. It is also expected that the servant leader is able to motivate his followers to go the extra mile by servicing his follower's needs, creating and maintaining Islamic culture, maintaining the unity and cooperation among followers in their organization provide space for and invite constructive criticism, display authenticity, and by provide and share leadership.

Based on this discussion it has been proposed that there is a positive relationship between the transformational leadership behaviors and the OCB as well as between servant leadership and OCB. Moreover, these relationships will be stronger when Taqwa will moderate the links. Based on these views, following propositions have been developed:

- P3:** The effect of transformational leadership behavior will be stronger on OCB, when Taqwa will moderate this relationship.
- P4:** The effect servant leadership behaviors will be stronger on OCB, when Taqwa will moderate this relationship.

The proposed relationships among Islamic leadership style, OCB and Taqwa are shown in Figure 1.

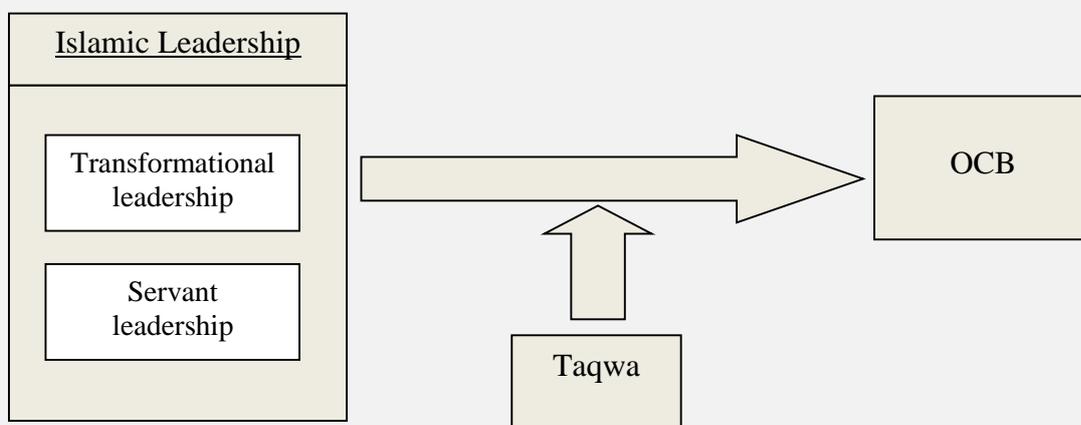


Figure 1: The propose relationship among the variables in this study



7. Conclusion and Managerial Implication:

The main purpose of this paper is to understand the Islamic leadership behavior and to differentiate it from the conventional leadership approach. A detailed discussion on servant leadership and transformational leadership has been provided. Moreover, Taqwa has been considered as the main differentiating component between the Islamic and conventional leadership approaches. Furthermore, the relationship among the Islamic leadership behavior, Taqwa and OCB has been proposed based on literature review and the Islamic principles and guidance. It is expected that both leadership styles (transformational and servant leadership) will have positive effect on OCB. Additionally, it is expected that

when Taqwa moderates this relationship, the effect of transformational and servant leadership on OCB will increase positively and significantly.

Based on the research propositions, it is strongly recommended that Muslim leaders should apply and follow the Islamic rules and principle in their organization that stem basically from Quran and Sunnah. Furthermore, Muslim leaders should try to attain Taqwa (fear of Allah SWT) by praying, fasting, perform haj and zakah, and by doing justice and being patient and honest with their followers. It is needless to say that Muslim leaders' high level of Taqwa will eventually lead high level of OCB among their employees.



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