



THE DYNAMICS BETWEEN ISLAMIC AND WESTERN PERSPECTIVES ON LEADERSHIP: A LITERATURE REVIEW

Mustapha Edres Dimaro

Faculty, King Faisal Center for Islamic, Arabic, and Asian Studies, Mindanao State University Main, Marawi City, 9700, Philippines

KeyWords

Islamic Leadership, Organizational Performance, Transformational Leadership, Transactional Leadership, and Western Leadership

ABSTRACT

The leadership of an organization is certainly considered to have a strong impact on its effectiveness, employee satisfaction, and employee engagement. Some research studies have concluded that by employing effective leadership styles, leaders encourage and enable their employees to be successful (Bhargavi & Yaseen, 2016). Effective leadership style is seen as a strong source of sustainable competitive advantage and growth management (Al Khajeh, 2018). Style of leadership allows the organization to achieve its current goals more effectively by connecting employee performance to expected incentives and ensuring that employees have the tools for doing the task. Without leadership there is an increase in the probability of errors happening with more and more reduction in prospects for success. In this connection, leadership, along with stimulants and opportunities, fosters the desire of individuals to accomplish objectives, playing a significant role in the processes of creating, communicating and transforming organizational culture. Rowe (2001) also asserted that leadership style is greatly responsible for achieving high organizational performance. Hence, choosing the suitable leadership style is an advantage in achieving organizational effectiveness.

INTRODUCTION

LEADERSHIP is a very important issue in any society and organization. Most organizations, particularly the public sector has been described performing below expectation because of the quality of leadership they have adopted. Leadership is vitally important at all levels within the society. It is the moral and intellectual ability to visualize and work for what is best for the country and its citizens. Effective leadership helps to develop the society and organization and the integration of individual and group goals in the organization within the society. Leaders have to sustain performance, sustaining current performance and growing for the future within the citizens in the society.

Moreover, while keeping eyes on performance indicators, leaders encourage creativity and innovation, risk taking and skills for future development. The vital role of the leader in shaping performance becomes fundamental to the development of the society. Good leadership is an integral part of effective direction. It provides the vital to morale of human beings. Morale has its roots in good human relations, which in turn, can be fostered and toned up by leadership. In this regard, the statement of Koontz and O'Donnell that "managers should be leaders, leaders need not be managers" explains the importance of relationship in management. It is logical to state that the whole part of a manager's job involves getting things done through people is undoubtedly made easier when the manager is a skilled leader. Peter F. Drucker an original thinker on management "considers 'leadership' as a human characteristic which lifts a man's vision to higher rights, raises a man's performance to higher standards and builds a man's personality beyond its normal situations (Pratima, n.d).

It is also worth noting that leadership is important because it sets a clear vision and communicates effectively with subordinates/colleagues. The clear vision gives them a better understanding of organizational direction and makes them realize their roles and responsibilities. For example, an online retailer intends to provide his customers with best online shopping experience with a smart searchable website, easy-to-follow instructions, clear and secure payment methods, and transparent delivery system that allows customer to track their shipment on real-time basis. Accordingly, employees are directed towards providing and maintaining relevant internet tools to cater to their customers efficiently.

Furthermore, leadership entails generating a structured plan of action every day that will effectively meet pertinent goals on a given day. For example- the manager and his/her subordinates in a production plant meet 30 minutes before official office hours to decide on the number of orders to be manufactured on that day, number of items of raw materials required to complete those orders, mode of transportation and delivery schedules for prior or current orders, etc. Managers-subordinates chart out ('To-Do' list) the plans for the day and schedule deadlines for in-between tasks for completion before office hours begin. When working hours begin, managers/ subordinates become aware of their work and responsibilities for the day.

Leadership also requires discussing and activating new ideas among sub-ordinates/colleagues. It enables a positive environment to exist by making use of diverse experiences and ideas to improve in a business. For example, Starbucks, USA asks their employees and customers to come up with new ideas on coffee flavors and breakfast menu, which can be introduced in their retail outlets. One of the ideas included "short" sized non-caffeinated fraps (a drink) as an option for children.

Similarly, leadership is an open and engaging relationship between the leader and their team members. It develops a sense of ownership and a close alignment between individuals and team objectives. For example- Delhi-based, HCL Technologies promotes innovation under their philosophy "Employees First, Customers Second". The myth that top management created strategic value was dismissed by HCL under this philosophy which empowered employees with knowledge, resources and infrastructure to come up with innovative ideas.

In terms of leadership traits, competence and integrity have often been mentioned as the dominant qualities of a leader. Integrity means the quality of being honest and leadership aims at maintaining and restoring integrity among subordinates/colleagues. For example, Bengaluru-based, IT- Company, Mind Tree Ltd. posts accounts of its employees' ethical violations and failures (lying accountant, misusing cell phone, falsifying prior work experience, etc.) on the company's intranet. Subsequently, they discuss the resulting output and ensure that employees are accountable to management and vice-versa. On the other hand, competence can be described as the combination of training, skills, experience and knowledge that a person has and their ability to apply them to perform a task safely. Other factors, such as attitude and physical ability, can also affect someone's competence.

In the modern era, one of the newly emerging areas of leadership is crisis management. Crisis management is a situation by which an organization faces a sudden emergency situation. Leadership process is extremely tricky but useful during such situations. Organizations can avert or overcome a crisis only if a leader acknowledges and faces reality. Leadership cannot ignore any bad news or situations the organization faces because if not rectified, these situations can get worst. Leaders should communicate with subordinates/colleagues to find suitable solutions for getting out of crisis. While a crisis has emphasized negativity, it also has a positive undertone. The positive undertone creates a path for new ideas, innovation and experiences to tackle any new form of crisis.

A leader creates a strong urge in employees for higher performance. He lifts a man's visions to higher sights. By showing the proper way to do a job, a leader helps employees to give their best to the organization. As pointed out by Terry, leadership triggers a person's will-to-do and transforms lukewarm desires for achievement into burning passions for successful accomplishment.

A dynamic leader breathes life into the group. He influences the behavior of employees in such a way that they readily work for

organizational objectives. He makes them realize that by translating plans into action, they can earn adequate rewards. He, thus, inculcates a sense of collectivism in the employees and forces them to work as a team. Leadership is essential to group action. Without sound leadership, cooperative action is impossible. Leadership provides character to the group and paves the way for integrated efforts at various levels.

Employees often suffer from emotional problems in organizations. They get frustrated because of their inability to do certain jobs, to secure promotions, to sharpen their skills, to get along with people, etc. A leader comes in here, renders wise counsel and tries to remove barriers (real or imaginary) and instills confidence in employees. He creates a wholesome attitude among employees for successful work accomplishment. He transforms potential into reality. He makes them realize their potential by showing the right way, clearing the paths and removing the hurdles.

A leader provides a healthy work climate where individuals can work toward objectives happily. He initiates necessary changes and unifies efforts of employees. By making a judicious use of time and money, he takes up assignments on a priority basis. Important problems are tackled first through prompt actions. Subordinates are allowed to do things independently. Their problems are looked into and suggestions taken note of. He provides imagination, foresight, enthusiasm and initiative to employees and forces them to have an identity of interest, outlook and action. (Pratima, n.d). The Importance of Leadership are: 1. To achieve the organizational goals; 2. To have employees accept the changes caused by economic, social and technical environment; 3. To implement the plans, policies and programs of the organization; 4. To utilize the manpower to an optimum extent; 5. To motivate the manpower to attain the goals of the organization; 6. To reconcile individual goals with the organizational goals; 7. To coordinate the efforts of different functional groups; 8. To maintain cordial relationship between the leader and the subordinates; 9. To guide and direct the subordinates; 10. To boost the confidence of the subordinates; 11. To inspire the subordinates to realize their latent potential; 12. To maintain discipline among the workforce in the organization; 13. To initiate efforts to upgrade the skill, competence and talents by training, mentoring and coaching the subordinates; 14. To secure the rights of workers and prevent them from being exploited; 15. To build high morale among the subordinates; and 16. To represent the group of followers/subordinates.

Leadership Styles

In order to become better leaders tomorrow, we need to know where we stand today. To help one understand the impact each type of leader has on an organization, Becker (2020) explains eight of the most common types of leadership styles in play today and how effective they are, namely:

Democratic Leadership which is exactly what it sounds like - the leader makes decisions based on the input of each team member. Although he or she makes the final call, each employee has an equal say on a project's direction. Democratic leadership is one of the most effective leadership styles because it allows lower-level employees to exercise authority they'll need to use wisely in future positions they might hold. It also resembles how decisions can be made in company board meetings. For example, in a company board meeting, a democratic leader might give the team a few decision-related options. They could then open a discussion about each option. After a discussion, this leader might take the board's thoughts and feedback into consideration, or they might open this decision up to a vote.

On the other hand, Autocratic Leadership is the inverse of democratic leadership. In this leadership style, the leader makes decisions without taking input from anyone who reports to them. Employees are neither considered nor consulted prior to a direction, and are expected to adhere to the decision at a time and pace stipulated by the leader. An example of this could be when a manager changes the hours of work shifts for multiple employees without consulting anyone -- especially the effected employees. Frankly, this leadership style stinks. Most organizations today can't sustain such a hegemonic culture without losing employees. It's best to keep leadership more open to the intellect and perspective of the rest of the team.

Under the Laissez-Faire Leadership, if you remember your high-school French, you will accurately assume that laissez-faire leadership is the least intrusive form of leadership. The French term "laissez faire" literally translates to "let them do," and leaders who embrace it afford nearly all authority to their employees. In a young startup, for example, you might see a laissez-faire company founder who makes no major office policies around work hours or deadlines. They might put full trust into their employees while they focus on the overall workings of running the company. Although laissez-faire leadership can empower employees by trusting them to work however, they'd like, it can limit their development and overlook critical company growth opportunities. Therefore, it's important that this leadership style is kept in check.

Strategic Leadership sit at the intersection between a company's main operations and its growth opportunities. He or she accepts the burden of executive interests while ensuring that current working conditions remain stable for everyone else. This is a desirable leadership style in many companies because strategic thinking supports multiple types of employees at once. However, leaders who operate this way can set a dangerous precedent with respect to how many people they can support at once, and what the best direction for the company really is if everyone is getting their way at all times.

In terms of Transformational Leadership, it is always "transforming" and improving upon the company's conventions. Employees might have a basic set of tasks and goals that they complete every week or month, but the leader is constantly pushing them outside of their comfort zone. When starting a job with this type of leader, all employees might get a list of goals to reach, as well as deadlines for reaching them. While the goals might seem simple at first, this manager might pick up the pace of deadlines or give you more and more challenging goals as you grow with the company. This is a highly encouraged form of leadership among growth-

minded companies because it motivates employees to see what they're capable of. But transformational leaders can risk losing sight of everyone's individual learning curves if direct reports don't receive the right coaching to guide them through new responsibilities.

Transactional Leadership is fairly common today. These managers reward their employees for precisely the work they do. A marketing team that receives a scheduled bonus for helping generate a certain number of leads by the end of the quarter is a common example of transactional leadership. When starting a job with a transactional boss, you might receive an incentive plan that motivates you to quickly master your regular job duties. For example, if you work in marketing, you might receive a bonus for sending 10 marketing emails. On the other hand, a transformational leader might only offer you a bonus if your work results in a large amount of newsletter subscriptions. Transactional leadership helps establish roles and responsibilities for each employee, but it can also encourage bare-minimum work if employees know how much their effort is worth all the time. This leadership style can use incentive programs to motivate employees, but they should be consistent with the company's goals and used in addition to unscheduled gestures of appreciation.

Coach-Style Leadership is similar to a sports team's coach; this leader focuses on identifying and nurturing the individual strengths of each member on his or her team. They also focus on strategies that will enable their team work better together. This style offers strong similarities to strategic and democratic leadership, but puts more emphasis on the growth and success of individual employees. Rather than forcing all employees to focus on similar skills and goals, this leader might build a team where each employee has an expertise or skillset in something different. In the long run, this leader focuses on creating strong teams that can communicate well and embrace each other's unique skillsets in order to get work done. A manager with this leadership style might help employees improve on their strengths by giving them new tasks to try, offering them guidance, or meeting to discuss constructive feedback. They might also encourage one or more team members to expand on their strengths by learning new skills from other teammates.

Bureaucratic Leadership goes by the books. This style of leadership might listen and consider the input of employees unlike autocratic leadership but the leader tends to reject an employee's input if it conflicts with company policy or past practices. You may run into a bureaucratic leader at a larger, older, or traditional company. At these companies, when a colleague or employee proposes a strong strategy that seems new or non-traditional, bureaucratic leaders may reject it. Their resistance might be because the company has already been successful with current processes and trying something new could waste time or resources if it doesn't work. Employees under this leadership style might not feel as controlled as they would under autocratic leadership, but there is still a lack of freedom in how much people are able to do in their roles. This can quickly shut down innovation, and is definitely not encouraged for companies who are chasing ambitious goals and quick growth. (Becker, 2020).

Islamic Leadership

Islam is a comprehensive way of life as it covers and regulates all aspects of life through a complete socio-economic system (Khramim, 1999). This system is founded on the two main sources of its teachings the Qur'an and the hadith (the everyday deeds and sayings of the Prophet). According to Ushama (1998), "the Qur'an is the miraculous, inimitable, indestructible, preserved and infallible word of Allah (S.W.T), revealed to Muhammad (Peace be upon Him), the last of the prophets and the messengers. It was revealed through the archangel Jibril, preserved in al masahif, transmitted to us gradually; and by mutawatir, is regarded as an act of devotion (Ibadat) upon recitation, beginning with the opening entitled surat al Fatihah and concluding with surat al-Nas." (Ushama, p.18). He mentioned that "Ulama and theologians of course, have unanimously agreed to this definition of Qur'an." (p.18) The Qur'anic principles and the Prophet's prescriptions that include his sayings, actions and acceptance, serve as a guide for Muslims in the conduct of both their business and family affairs. The Qur'an is also a major source of knowledge.

To be a servant to Allah is to worship Him but not like the angels whom Allah has created without human needs, so they do not need to eat or drink etc. Humans have their needs and they should earn their own living so they can live and worship Allah. In accordance with the status of human beings, the Qur'an also indicates the leadership concept in several verses such as:

Is it they who would portion out the Mercy of thy Lord? It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others. But the Mercy of thy Lord is better than the (wealth) which they amass (Zukhruf, 43:32).

In this verse, the Qur'an describes leadership as an appointment from Allah. In another verse it is requested by the believers in their supplication to Allah:

Give us (the grace) to lead the righteous (Al-Furqan, 25:74).

Qur'an describes Prophets as leaders such as in the following verses:

The Qur'anic perspective of leadership is modeled by Prophet Muhammad. As described by the Qur'an he is the great model for all Muslim leaders:

Ye have indeed in the Apostle of God a beautiful pattern (of conduct) (Al-Ahzab, 33:21)

Leadership in the Qur'an shares common characteristics with other Islamic concepts such as economics. Four main characteristics define Qur'anic leadership: godliness, ethics, humaneness and balance. It is godly because it derives its authority from Allah and its end is Allah. It is based on the Islamic creed. It is ethical because it places ethics at the core of its system and never gives priority on economic gains over values. Its main focus is conducting good deeds to gain Allah's acceptance (Beekun & Badawi, 1999). It is humane because it recognizes the reality of human nature and deals with it as it is. It is constructed to appreciate the strengths and weaknesses of human qualities. It is balanced because it acknowledges the body and soul, the mind and the heart, this life and the hereafter. In addition, Leadership in Islam is a trust (amanah). According to Beekun and Badawi (1999) it represents a psychological contract between two parties, namely, a leader, and his followers, whereby the leader undertakes the guidance, protection and just treatment of the follower.

Islam views leadership as a responsibility which is shared by all adults in a Muslim society. As pointed out clearly by Prophet Muhammad (Peace be upon Him) in one of the hadiths, "every one of you is a shepherd and everyone is responsible for what he is shepherd of" (Bukhari and Muslim). The Prophet explained that everyone is responsible within his or her domain. Just as a father is responsible for his household and a mother for taking care of children and domestic affairs, the imam is responsible in his organization for the accomplishment of organizational goals and the provision of advice to the needy. Accordingly, each one shall demonstrate the leadership role within his or her limits and scope of responsibilities. Subsequently, three concepts were identified as related to leadership, namely, consultation, competency and Taqwa. The rationale for this is as follows. First, these three concepts are the most recurring concepts in the Qur'an associated with Prophets. For example, Taqwa is mentioned 257 times. Second, they are frequently linked to leadership concepts such as in the story of Prophet Musa, Yusuf, and Talut and in the verses revealed after the battle of Ohood. Third, they encompass numerous leadership concepts such as integrity, patience, forgiveness and role models.

Islamic leadership requires consultation. In fact, Allah ordered Prophet Muhammad to consult his followers after the battle of Ohood in which Prophet Muhammad (Peace be upon Him) and the Muslims were defeated and seventy of the companions were killed. Although it was the followers' idea to leave Madinah whereas Prophet Muhammad (Peace be upon Him) wanted to stay on, he followed their suggestion and left Madinah for Ohood.

"So, pass over (Their fault), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment)." (Al-Imran, 3:159)

In this verse, Allah gave Prophet Muhammad (Peace be upon Him) three orders. These orders were supposed to be executed in sequence. The first order was to forgive his followers for whatever matters related to the Prophet Muhammad (Peace be upon Him) himself. After they reached this stage, they were eligible for the second stage, which was asking Allah's forgiveness for them. After reaching this stage they were eligible to be consulted. This verse shows that consultation is one of the principles of Islam. Some Muslim scholars have declared that if a leader does not practice consultation he shall not continue to lead and that consultation is an essential part of leadership. Consultation is called Alshura in the Qur'an. Muslim writers stress that the consultation process should be applied in all affairs. For example, Al- Buraey, as cited in Beekun and Badawi (1999), points out, that a critical role is played by shura in administration and management, particularly with regard to decision-making a leader's administrative power and authority is restrained by shura. As it was mentioned in the tafseer of these verses, consultation brings a number of benefits to the whole organization: it makes the followers feel good, important, and increases their self-esteem and commitment. Prophet Muhammad (Peace be upon Him) practiced Alshura all his life. For example, he consulted his followers before going to the battles of Bader, Ohood, and Al-kandak. Hassan (1992) and Abu-Alainain (1984) declared that consultation is essential for Muslim leaders to resume their duties. Prophet Muhammad (pbuh) used to ask his companions for their suggestions in most of the issues even including personal matters as long as he did not receive wahy.

Competency is another important criterion in Islamic leadership. Competency includes all sorts of requirements, depending upon the situation. It could mean knowledge, experience, technical or physical strength. The main parameter in choosing leaders or hiring an employee is his or her competency. Qur'an states this fact in three different verses. The first verse concerns state matters, in which Nabi Yusuf asked Egypt's king to allow him to handle the resources of the Egyptian kingdom.

"Joseph said: "Set me over the storehouses of the land: I will indeed guard them, as one that knows (Their importance)." (Yusuf, 12:55)

In this verse, Qur'an mentions that Prophet Yusuf claimed having two characteristics, alim and hafiz which qualified him for the position. Ibn-kather (2000) explained that "knows" in this verse stands for having full knowledge and understanding regarding the responsibility he is about to take, in requesting the king to appoint him in charge of the country resources. The second characteristic is hafiz which means an honest guard. The second verse on competency is in Surat Al-Baqarah. Knowledge and bodily strength are mentioned as superior qualities of Talut, who was to be appointed as king.

"Their prophet said to them:" Allah hath appointed Talut as King over you. "They said:" How can he Exercise author-

ity over us when we are better, fitter Than he to exercise authority, and he is not gifted, with wealth in abundance?" He said:" Allah hath chosen him above you, and hath gifted him Abundantly with knowledge and bodily prowess." (Al-Baqarah, 2:247)

In the above-mentioned verse, Qur'an declares two characteristics which qualified Talut, who was an ordinary man and was not an offspring of the kings: he had knowledge, and physical strength. As Ibn-kather (2002) explained, Talut is more knowledgeable and stronger during combat. At that time Talut's nation was about to start a war, and therefore the required characteristics of the leader should accommodate the situation. This verse also illustrates that leadership in Islam is not inherited, and not limited to specific class or family. In other words, it is not true that leaders are always born leaders. Competency is referred by Beekun and Badawi (1999) as the capabilities of the leader in a situation or event. Abu-Alainain (1984) and Al-Madee (1989) considered competency as an important factor influencing leadership in Islamic thinking. The importance of competency is apparently a prime characteristic of leadership in Islam. For example, the first characteristic in choosing the Imam (leader) who leads the salat (prayers), which is the second pillar of Islam, is knowledge. The imam should be the most knowledgeable person among those present. In Islamic teachings this refers specifically to knowledge of Qur'an because to perform the prayers Qur'an should be recited. In real life too, people are willing to follow a leader whom they consider competent and knows what to do. Thus, they will follow him based on his capabilities. Therefore, competency in Islamic thinking is an essential element in leadership effectiveness. However, it is not a fixed set of specific requirements, but rather a situational matter depending on the task needed to be accomplished.

Another concept that greatly influences leadership in Islam is "Taqwa". The concept of Taqwa has been interpreted in various ways by scholars. According to Ibn-kather (2000) the root meaning of Taqwa is to avoid what one dislikes. On the other hand, Al-Sharawi (2004) states that Taqwa means to avoid Allah's punishment by doing what He commands, and to keep away from doing what He forbids. Ali (1997) described Taqwa as the fear of defying the will of Allah and likens it to the love of Him. This is natural because when we love someone, we fear to offend him. Thus, right conduct is a direct result of Taqwa. Besides, Beekun and Badawi (1999, p.22) defined Taqwa as "all-encompassing, inner consciousness of one's duty toward Him and the awareness of one's accountability toward Him." Al-Atrash conceptualized Taqwa as a state of complete maturity in which mind, heart and body are joined in complete harmony and it is knowledge and behavior (Al-Atrash 2002). Whoever believes and observes Allah's rules in his private life as in his public life is a person with Taqwa (Al-Atrash, 2002). Taqwa could refer to the state of the heart or to the behavior resulting from awareness of it. The place of Taqwa's is in the heart, although its manifestations appear in behaviour (Al-Atrash 2002).

Hawa (2004) described Taqwa as a state of the heart which leads to behavior that complies with Allah's rules. According to the hadith narrated by Muslim (1599) "there is a piece in the human body; if it is in good condition, the whole body will be well and if it is corrupted the whole body will be corrupted as well, this piece is the heart". Taqwa makes the heart in state of consciousness of Allah's presence, hoping for His acceptance, fearing His punishment, and hesitating to commit any wrongdoing that might bring Allah's wrath. Taqwa is a sentiment that influences the soul and prevents man from wrongdoing. Taqwa includes all aspects of the soul and body, manifested in human behaviour (Ibrahim, 1997). Taqwa encompasses all good deeds, and it is Allah's recommendation for all Prophets and human beings in general (Al- Qurtobi, 2000). In the managerial context Taqwa is conceptualized as state or feeling of the leader based on belief in Allah which results in right conducts toward Allah and subordinates of the leader. (Nayal Rashed Mukred Mohsen, 2007)

It is significant to note that an effective Muslim leader should possess certain important personality traits. Leaders' personality and behavior is formed from accumulated experiences and knowledge that is highly influenced by culture or religious beliefs. Leadership is a human interaction process between leaders and followers and its practice is affected by many factors, which generate different leadership styles. Culture, education, time and religion are all factors that affect the behavior of leaders and followers. Most religions have a part of their teachings as guidelines on how people should behave and interact with each other. Islam similarly contains a large number of teachings and recommendations that regulate the human behavior in general, including the leadership-followership process. Roughly 23% of the world populations are following Islam as a religion and a way of life (Pew Research Center, 2009). Those Muslims are now living in all continents and almost all countries, where they live and interact in many cases with non-Muslims as either leaders or followers. Islam is the religion of more than a fifth of the world population spreading in all continents. Most of its followers share a common belief, behavior, and cultural heritage (Ahmad and Ogunsola, 2011). These social parameters play a significant role in Leadership and management in a diverse global environment; which is now more sensitive to cultural, social, and religious differences. Many authors note the effect of culture and religion in creating new management and leadership styles (Ahmad and Ogunsola, 2011, Moten, 2011, Naor et al., 2008).

Aabed (2006), for instance, mentioned that leadership in Islam is similar to the conventional western leadership except in its focus on Islamic ethics and religious matters. Similarly, Senam et al. (2014) argued that Islamic leadership or management is when we combine the conventional management tools and philosophies with examples from the Quran and the Sunnah to become more efficient in our service to humanity. As Faris and Parry (2011) explained, Muslims base their behaviors upon the word of Allah as revealed in the Quran. They believe that the Prophet Mohammad (pbuh) has demonstrated the way for Islamic leader for all ages. Alsweedan (2004, p. 41) has suggested a definition for Islamic leadership as; "a process of moving people towards the worldly and the eschatological goal according to the Islamic teachings and values" (Aabed, 2006, Alsweedan and Bashraheel, 2004, Faris and Par-

ry, 2011, SENAM et al., 2014). Contrary to what may be thought when something said to be “religious” or specifically “Islamic”, that it is only related to spirituality or worship rituals. In fact, it is a controversial topic between religious and secular people whether religious principles should be considered when dealing with non-spiritual affairs (Casanova, 2006). Islam does not only provide a system of guidance in terms of spirituality and preparing for the Hereafter but also construct guidelines for human relations in the worldly life, with the purpose of achieve their ultimate satisfaction (Senam et al., 2014). Economics, politics and social legislation are all essential parts of the Islamic Fiqh (Jurisprudence) (Vogel, 2000).

The source of all Islamic thoughts and teachings is mainly, the Quran, which Muslims believe to be the words of Allah that was revealed to the Prophet Mohammad, it is believed among all Muslims that the Quran is the actual words of Allah, and it has not been distorted. Secondly, the Sunnah; the recorded practices of the Prophet Muhammad's life, his approvals on practice and his statements which known as “Hadiths”, the literal meaning of the word Sunnah is “Path” or “Way”, which becomes the way or the path of Mohammad. It is obligatory for Muslims to follow the Sunnah of the Prophet Mohammad (pub) as Allah has commanded in many places in Quran.

Because leadership is a vital part of people's daily life, Islam has set the guidelines for this social process. Prophet Mohammad (Peace be upon Him) had elaborated that leadership is rather depending on the situation and not reserved for a small elite. He described the leader as care taker and guardian when he used the metaphor ‘shepherd’ for those who occupies any position of leadership (Alsweedan and Bashraheel, 2004, Faris and Parry, 2011). Ibn 'Omar reported that the Messenger of Allah, had said:

"All of you are shepherds and each of you is responsible for his flock. The amir (leader) of a people is a shepherd and he is responsible for his flock." Sahih Al-Albani; Al-Adab Al-Mufrad

Faris and Parry (2011) have talked about what Ali and Weir (2005) explained that the traditional view of leadership in Islam is that leadership is a collective influence practice. Leaders are not expected to lead or sustain their roles without the agreement of their followers, and at the same time, decisions made by these leaders were expected to be influenced by their input. The process is dynamic and flexible and the ultimate aim is to sustain cohesiveness and effectiveness (Ali and Weir, 2005, Moten, 2011).

Moreover, Islamic leadership, has been examined by Sarayrah (2004, 66-67), who proffers 'Umar's leadership style as exemplary of good leadership in the Islamic tradition in terms that are transferable to a modern Muslim context. Her model consists of six key characteristics: 1) An ability to listen to others and accept criticism where warranted if principles- and facts are not correct; 2) The ability to plan, schedule and organize a comprehensive system of administration- that is effective and has a functional logic; 3) The ability to use shura to promote participation of others in the decision-making process to aid understanding and commitment (which also contributes- to the professional betterment of staff and their empowerment); 4) The ability to empathize with others, which aids the shura process and contributes- to identifying and correcting problems; 5) The ability to implement change, including in crisis management situations; and 6) The skill of incognito enquiry, which involves carrying out inspection tours independent of senior officials, which balances the tendency for them to bring only good news

Kalantari (1998) also emphasized leadership in his work on an Islamic public administration paradigm since it plays a critical role in both maintaining a balance between the material and spiritual realms and in improving society. A leader also, given the power of such a position, must adhere to the religious and moral values of Islam. Because public service is an extension of one's obligation toward the community of the faithful and a form of worship, there is a heavier requirement for commitment to Islamic values and truthfulness on the part of leaders with their communities particularly in avoiding hypocrisy. Employees need to be treated with respect and kindness and an avoidance of an authoritarian style of administration. Tayeb (1997), in reviewing Islamic values, argues that a number of the attributes should lead to a “participative management” or leadership style that employs teamwork and a style that leads to a “diffuse power structure” and consultative decision-making processes: equality, “self-discipline, trustfulness, honesty, resolve, loyalty, and abstinence,” patience and a “family-like relationships” (Samier, 2017).

Conventional Leadership

Leadership is one of the vital ingredients and enabler to assist management in ensuring continuous improvement of an organization (Mawdudi, 1984). The understanding of its concept is, thus, very important because it helps to test and analyze the related theories (Avolio & Gardner, 2005). It therefore needs to be clarified and deliberated first before they are looked at from the West and Islamic perspectives. The common view of leadership theories and the observed proof available in the literature are distinctly written from the West. These theories stress values that are peculiar, hedonistic and reasonable (Moten, 2011). Values that are highlighted in other cultures, especially those linked with religion, are often disregarded or given scant acknowledgment. The main components of the West leadership theories are that they divide individual and professional life. The main attributes of such leadership are experience, expertise and decision-making skills to achieve tasks, goals and ensure self-interest. Not much concentration is given to values and ethics for the character structure of the leader which is considered by many to be the background of modern leadership catastrophe (Abbasi, et al., 2010).

The diverse definitions of leadership available in the literature are indications that its study has a protracted and varied record. However, it is only in the early twentieth century, (since early 1930s), that it became a topic for sustained academic analyses by scholars and researchers. Early research studied the different kinds of leadership (Carlyle, 1966). Carlyle believed that great leaders were born with innate qualities (Carlyle, 1993). This section borrowed idea from the trait-based view which became popular in 1940s and the 1950s. According to trait theories, some individuals possess innate qualities that enable them to lead. Northouse (2012)

identifies intelligence, self-confidence, determination, integrity and sociability as the five traits associated with effective leadership and that these were the ones that distinguish leaders from followers. Other studies however failed to discover universal traits for leadership success. Bass and Stogdill (1990), for instance, reviewed more than 120 research on leaders' traits in 1984 and establish no comprehensible trait pattern of leadership behavior (Schumpeter, 2012). He suggested, instead, integrating personal and social characteristics for leaders. Meanwhile, the traits perspective continued, with other various theoretical orientations emerging such as behavioral (1950s- 1960s), situational (1960s-1970s) and relational (1970s-2005s; transactional, transformational and transcendental). This trait theory, however, was unable to account for conflict in group performance (Ashour, 1973). Scholars in the behavioral school, especially Michigan, Harvard and Ohio, carry out several researches in observing the behavior of leaders (Borgatta, Bales, and Couch, 1954). Behavioral theories, as the name implies, focus on the activities of leaders, rather than on their distinguishing traits. House and Mitchell (1975) identify directive, supportive, participative and achievement-oriented leadership behaviors which are often categorized as leadership styles.

From this perspective, scholars identified person-oriented, task-oriented and individual prominence behaviors as related to leadership effect. However, no pattern of leader behavior was found to be associated with leader effectiveness (Bowers & Seashore, 1966), a situation that must have changed with more research conducted on leadership. One corrective suggestion to the trait's perspective was the situational approach that became known in the 1970s and stresses contextual factors that influence leadership process. Northouse (2012) argues that there exists no one best technique to lead; approach of leadership may succeed in one situation but may be unsuccessful in another. The vital assumption of this approach is that different organizational situations warrant different kinds of leadership styles.

Then a set of leadership characteristic appeared that emphasized on roles and relational in nature that 'cut across certain boundaries and beyond'. These are the transactional, transformational and transcendental leaders. These have been researched into, validated and incorporated into the leadership nomenclature. Transactional leaders get their team to deliver through the "praise and reward" strategies. In this approach, there is an exchange of one thing for another such as jobs in return for votes or subsidies for campaign contributions. The transactional leaders highlight values like honesty, consistency and responsibility to accomplish their aim. However, it has been argued that followers need not be motivated through tangible rewards (Bittel, 1984). Transformational leadership is regularly contrasted with that of transactional leadership which emphasize for reinforcement. There should always be an interaction between leaders and followers. Transformational leadership theories focus on how leaders inspire followers to achieve goals which exceed the followers' direct self-interest. They "shape and share a vision which provides direction, focus, meaning and inspiration to the work of others" (Blunt, 1991). They promote attractive values, beliefs and attitudes, which affect the culture. They attach considerable significance to those values as fundamental equality of authority between leaders and the followers, high tolerance of ambiguity, high levels of trust and openness and a wish to share opinion and passion. They also emphasize values such as trust, teamwork, rationality, delegation, productivity and customer service, among others. Transformational leaders mobilize their followers through "idealized influence" (charisma), "inspirational motivation", rational inspiration, high-performance expectations and effective articulation of a vision (Bass, 1997). Lailawati (2012) though differentiate it from charismatic leadership. From a transformational perspective, leadership is a shared process which results in people empowerment within government or organization, high level of motivation and improved productivity (Northouse, 2012).

Bass (1997) believes transactional-transformational leadership paradigm is universal and can be observed in a wide variety of organizations, government and cultures. Moreover, it is very difficult to identify leaders who can "articulate a vision, redefine organizational problems, suggest solutions, transform and energize followers and be an example and mentor to followers" (Evers, 2000). Further, several studies found aspiring leaders unwilling to be troubled with such a vast anticipation. Studies found many "good-to-great leaders" to be "self-effacing, quiet, reserved, even shy," exactly the opposite leaders in the theory of transformational leadership (Collins, 2001). Thus, without aspiration to control others, transcendental leaders emphasize the limitation of transformational/charismatic leadership by examining the motive on their exercises, this means, selfless love, a sense of totality, agreement and well-being formed through worry, anxiety, gratitude of both self and others, and real selfless love for individual. This helps followers sense authoritative and allows them to make decisions, finish work, and direct on their own (Korac-Kakabadse, Kouzmin, & Kakabadse, 2002). Transactional, transformational, and transcendental leadership are positioned in a nested chain of command with transcendental leadership fascinating followers most successfully, incorporating and widen into the first and the second (Sanders, et al., 2003).

Organizational Performance

Organizational performance is one of the most important constructs in management research. Organizational performance encompasses three specific areas of firm outcomes: (a) financial performance (profits, return on assets, return on investment, etc.); (b) product market performance (sales, market share, etc.); and (c) shareholder return (total shareholder return, economic value added, etc.). (Hamman et.al. 2015). Organizational performance is the ultimate dependent variable of interest for researchers concerned with just about any area of management. Market competition for customers, inputs, and capital make organizational performance essential to the survival and success of the modern business. As a consequence, this construct has acquired a central role as the deemed goal of modern industrial activity. Marketing, operations, human resources (HR), and strategy are all ultimately judged by their contribution to organizational performance. (Richard et al., 2016).

More importantly, organizational performance depends on leaders' mastery to create a cooperative working climate and on their ability to lead a team. Effective results require emotional engagement and empathy from participants in terms of activities performed within a team in order to provide solutions to issues that need to be resolved as professionally as possible. Organizational performance refers to the degree to which the organization, with some informational, financial, and human resources, positions itself effectively on the business market. Individual performance can influence the performance of the entire organization in the short, medium or long term in a positive or negative direction. Contemporary society is currently based on knowledge, technology development and globalization, which inevitably contributes to its evolution at a rapid pace. So, in creating learning organizations, the role of the manager and the leader is essential. Organizational success is achieved only by rethinking strategies and systems of values that must represent the bedrock of the decision-making processes. The role of leadership at the level of the organization is highlighted by the fact that the achievement of the organizational objectives takes into account both the efficiency of the entire work team's activity and the leader's abilities. Thus, the role of leadership in contemporary context is highlighted by its necessity for both economic organizations, individuals and the entire world. (Gabriela E., 2020).

Achieving organizational performance depends largely on how an organization adapts to changes in the external environment. In literature, performance refers to "the degree to which an organization, as a social system, with certain resources and means, achieves its objectives (Tannenbaum and Shmidt, 2009; in Horga, 2012, p.24). Every organization wishes to develop continuously, and it is important to note that organizational performance is correlated with the individual performance of the members of the team working at the organization level. Achieving success requires three aspects, namely (Horga, 2012): 1. Economic efficiency: any organization wishes to achieve its goals with few resources; 2. Satisfaction of customers: getting superior results with few resources, but in a way that exceeds consumer's expectations; and 3. Satisfaction of employees: the effectiveness of the leadership process depends on the leader's ability to enthusiastically lead the working team by meeting the personal needs of each member of the team.

Some related studies assert that leadership creates a link between individual performance and organizational efficiency" (Horga, 2012). In this context, particular importance should be given to the leadership style adopted by leaders, because the achievement of goals that lead the whole team to performance depends on the way it is exercised. Efficient leaders need to create a favorable internal environment to facilitate the achievement of organizational goals. It is important not to forget the role of the client in this approach. Thus, a satisfied customer is a customer whose expectations were met. The relationship leadership - the performance of the organization is increasingly evident, the leader influencing the performance of the organization in many ways, hence he/she (Horga, 2012): 1. ensures that efforts are made to achieve the proposed objectives; 2. Coordinates employees' efforts, building on his/her own experience, not necessarily on formal procedures, to achieve the goals; and 3. Enthusiastically motivates employees to achieve the results.

The modern leadership is based on defined principles of action that highlight action directions that lead to performance at both individual and organizational levels. An efficient leader takes decisions based on value requirements, and his/her experience and professionalism can only lead the team to performance. So, the "most of learning comes from experience," and the contribution of talented people contributes to organizational success because "people are the most important asset of the organization" (Mayo, 2014). In this context, what is important to do? Well ... "Do not focus on the knowledge. Instead, pay attention to improving the context in which knowledge is created, shared and applied" (Sveiby, 2007). (Gabriela, 2020).

BARM: Its Creation, Scope and Structure

With the ratification of the BOL following the plebiscite on January 21, 2019, the abolition process of the ARMM began, paving way for the setting up of the Bangsamoro autonomous region. Under the BOL, a transitional body, the Bangsamoro Transition Authority (BTA), was organized pending the election of the new region's government officials in 2022. The second part of the plebiscite held on February 6, 2019, expanded the scope of the future Bangsamoro region to include 63 barangays in North Cotabato. The members of the BTA took their oaths on February 22, 2019, along with the ceremonial confirmation of the plebiscite results of both the January 21, and February 6, 2019, votes. The official turnover from the ARMM to BARM took place on February 26, 2019, which meant the full abolition of the former.

The inauguration of BARM and the inaugural session of the Bangsamoro Parliament took place on March 29, 2019. In 2020, the Bangsamoro parliament requested that the BTA be extended for an additional three years past 2022, to allow further time for the transition. On October 28, 2021, Former President Duterte signed Republic Act No. 11593, postponing BARM's first regular parliamentary elections from 2022 to 2025. The law also extended the transition period of the Bangsamoro until 2025.

Based and as declared policy of the state (Republic of the Philippines) that the territorial and political subdivisions of the State shall enjoy genuine and meaningful local autonomy, wherein a system of decentralization be instituted (Rule I, Article III, Republic Act No. 7160, Rules and Regulations Implementing the Local Government Code of 1991) and upon the organization of the Autonomous Region under Republic Act No. 6734, an act providing for the Organic Act for the Autonomous Region in Muslim Mindanao (Section 4, Par. 1 Article XIX – Transitory Provisions) the line agencies and offices of the National Government dealing with local government, social services, science and technology, labor, natural resources and tourism including their personnel, equipment, properties and budgets, shall immediately place under the control and supervision of the Regional government. The President, Republic of the Philippines, Her Excellency, President Corazon C. Aquino on October 12, 1990 issued Executive Order 425: Placing under the control and supervision of the Autonomous Regional Government, the line agencies and offices of the National Government within the Autono-

mous Region in Muslim Mindanao dealing with Local Government, Social Welfare, and Development, Science and Technology, Labor and Employment, Environment and Natural Resources and Tourism, (Section 4, Executive Order No. 425). Thus, the legal basis in the creation and existence of DILG-ARMM.

In addition, the mission and vision of BARMM as guided by moral governance and in pursuit of genuine and meaningful autonomy, is to ensure the necessary conditions for enduring peace and sustained socio-economic development suitable to the systems of life, needs, and aspirations of its people by providing services to communities, ensuring multi-stakeholder participation, and facilitating appropriate partnerships.

Moreover, the purpose of this Bangsamoro Basic Law is to establish a political entity, provide for its basic structure of government in recognition of the justness and legitimacy of the cause of the Bangsamoro people and their aspiration to chart their political future through a democratic process that will secure their identity and posterity and allow for meaningful self-governance and based on the Organic Law, the autonomous Bangsamoro government system is parliamentary-democratic similar to the one practised in the United Kingdom which is based on a political party

BARMM consists of five provinces, 3 component cities, 116 municipalities, and 2,590 barangays. The city of Isabela, despite being part of Basilan, is not under the administrative jurisdiction of the autonomous region. Likewise, 63 barangays in North Cotabato also are part of Bangsamoro despite North Cotabato and their respective parent municipalities not being under the administrative jurisdiction of the autonomous region.

Conclusion

How leadership styles affect organizational performance is what many researchers and academicians writing in leadership are interested in. The primary purpose for this concern is the widely accepted belief that leadership has positive and negative influence on organizational performance.

References

- [1] Aabed, A. I. (2006). A Study of Islamic Leadership Theory and Practice in K-12 Islamic Schools in Michigan. Doctor of Philosophy, Brigham Young University.
- [2] Abbasi, A. S. et al. (2010). Role of Islamic leadership in value based corporate management: The case of Pakistan. *African Journal of Business Management*, 4(18), 4003-4020.
- [3] Abdullah A.A., Mohd Salleh L., Mohamed Z. A., Naji Zuhair AlSarhi, April (2014) "Western and Islamic Perspectives of Islamic Leadership", *International Affairs and Global Strategy*, ISSN 2224-574X (Paper) ISSN 2224-8951 (Online), Vol.18, 2014
- [4] Abu-Alainain, A.M., 1984. Managerial leadership in Islam. Unpublished Thesis, Cairo: Business school, Al-Azhar University.
- [5] ACLED (2019b) Armed Conflict Location & Event Data Project (ACLED) Codebook. ACLED.https://www.acleddata.com/wpcontent/uploads/dlm_uploads/2017/10/ACLED_Codebook_2019FINAL_pbl.pdf
- [6] Adebakin, O. I. and Gbadamusi, E. A. (1996). The practices of organizational leadership. Ibadan. Adeogun printing press.
- [7] Ahmad Qaisi, 2015, "The Impact of Bureaucracy Characteristics on Leadership", Institute of Public Administration, Missouri State University.
- [8] Ahmad, K. & Ogunsola, O. K. (2011). An empirical assessment of Islamic leadership principles. *International Journal of Commerce and Management*, 21, 291-318.
- [9] Ahmad, K. (2007), Leadership and Work Motivation from the Cross -Cultural Perspective.
- [10] Ajay Ohri, 30 Nov 2020, "McKinsey 7s Model: A Complete Overview (2021)", <https://www.jigsawacademy.com/blogs/product-management/mckinsey-7s-model/>
- [11] Al Quran translation by Saheeh Al-Bukhari and Muslim. All references will refer to which text title (referred to as surah) and which particular statement in that surat (ayat).
- [12] Alabed Mohammad (2017). Exploring the Islamic principles on leadership and its implementation between Muslim leaders in Sweden. Department of Civil and Environmental Engineering, Division of Construction Management, CHALMERS UNIVERSITY OF TECHNOLOGY, Göteborg, Sweden.
- [13] Al-Asfahani, A., 1997. *Mojam mofradat alfad alquran*. Beirut: Dar-Alkootob.
- [14] Al-Atrash, M. A. (2002). *Hakeat Altaqwa*. Alexandria: Dar-Aliman.
- [15] Al-Huzaim, Y. O. (2011). The Principles of Leadership: In the Light of Islamic Heritage and the American Experience. Maktaba Darussalam, King Fahad National Library Cataloging in Publication Data, ISBN: 978-603-500-113-7.
- [16] Ali Abdel Razek, (2013). Islam and the Foundations of Political Power. Aga Khan University, Institute for the Study of Muslim Civilizations.
- [17] Ali Abdul-Fattah Alshaher, November. (2013). The McKinsey 7S Model Framework for E-Learning System Readiness Assessment. *International Journal of Advances in Engineering & Technology*, ISSN: 2231-963 Vol. 6, Issue 5, pp. 1948-1966.
- [18] Ali, A. J. & Weir, D. (2005). Islamic Perspectives on Management and Organization. *Journal of Management, Spirituality & Religion*, 2, 410-415.
- [19] Ali, A. Y. (1983). *The Holy Quran: Text. Translation and Commentary*, Maryland: Amana Corporation.
- [20] Ali, A.J. (2005). *Islamic Perspectives on Management and Organization*. Northampton: Edward Elgar Publishing.
- [21] Alim, G. (2019) The BARMM: opportunities and challenges. Presentation. The Mindanao Peacebuilding Institute (MPI) <https://www.mpiasia.net/newsresources/allnews/network-news/435-the-barmm-opportunities-and-challenges.html>
- [22] Alkahtani, A. 2014. "An application of Islamic principles in building a robust human resource management system (in Islamic countries)." *International Journal of Recent Advances in Organizational Behaviour and Decision Sciences* 1(3), 183-194.

- [23] Al-Madee, M. A. (1989). Organizational change strategy: an Islamic perspective. Unpublished doctoral dissertation, University of Cairo, Cairo, Egypt.
- [24] Al-Mawardi, (1996). Abul-Hasan. The Laws of Islamic Governance. (A. Yate. Trans.). London, U.K.: Ta-Ha. (Original work published in 1058).
- [25] Al-mawardi, A. (1050). The Ordinances of Government, Kuwait Dar Ibn Qutaybah.
- [26] Al-Mawardi, A. 1050. The Ordinances of Government, Kuwait Dar Ibn Qutaybah.
- [27] Al-Merdawi, M. (1983). "Al-Khilafa: Theory and practice [Political leadership]", Amman, Jordan: Al-Merdawi.
- [28] Almoharby, D. & Neal, M. (2013). Clarifying Islamic perspectives on leadership. Education, Business and Society: Contemporary Middle Eastern Issues, 6, 148-161.
- [29] Al-Qaradawi, Y., 2001. Dawar the zakat fi elaj almoshkelat aleqtasadiah. Cairo: Dar-Shorouk.
- [30] Al-Qardhawi, Y. (1991). Islamic Awakening Between Rejection and Extremism. Herndon: IIIT.
- [31] Al-Qardhawi, Y. (1996). Fiqh Keutamaan: Satu Kajian dari Perspektif Al-Qur'an dan Al-Sunnah. Selangor: Thinker's Library.
- [32] Al-Qudsy, S. 2007. "Values & Ethics towards Quality Public Delivery System of Malaysia: An Islamic Perspective." Journal Syariah 15(2), 25-43.
- [33] Al-Qurtubi. (2006). Al-Jami' lil Ahkam Al-Qurtubi. Beirut: Mua'asasah Al-Risalah.
- [34] Al-Sharawi, M. (2004). Mafatih al-rizk wa abwab al-faraj [The keys to wealthy lives and the doors to success]. Cairo: Al Tawfikia Publications.
- [35] Alsweedan, T. & Bashraheel, F. O. (2004?). Making the leadear Saudi Arabia, Jareer Bookstore.
- [36] Altalib, H. (1993). Training guide for Islamic workers: International Islamic Federation of Student Organizations.
- [37] Amanda Athuraliya, 27 July 2021, "The Easy Guide to the McKinsey 7S Model", <https://creately.com/blog/diagrams/mckinsey-7s-model-guide/>
- [38] Amnesty (2018) Amnesty International Report 2017/18: The Philippines. Amnesty <https://www.amnesty.org/en/countries/asia-and-the-pacific/philippines/report-philippines/>
- [39] Amrozi, S. R. (2014). The Power of Rasulullah's Leadership. Al-Hidayah House of Publishers Sdn Bhd.
- [40] Area information for Maguindanao. NSCB. Retrieved January 28, 2018.
- [41] Arguillas, Carolyn (April 22, 2019). BTA sessions resume nearly a month after inauguration. MindaNews. Retrieved April 22, 2019.
- [42] Arguillas, Carolyn O. (June 15, 2012). "Maguindanao inaugurates legislative hall; Sultan Kudarat is back as provincial seat". MindaNews. Retrieved August 1, 2016.
- [43] Armed Conflict Location and Event Data Project (ACLED) (2019a) Summary of political violence and protest: The Philippines. Website. Updated on 9 July 2018. ACLED <https://www.acleddata.com/dashboard/#608>
- [44] ARMM Regional Profile". Regional Board of Investments (RBOI) of the Autonomous Region in Muslim Mindanao (ARMM). Retrieved June 22, 2016. (There seems to be major discrepancies among authoritative sources: 972,904 ha (NSCB); 6,565 km² (Historical Dictionary of the Philippines); 5,176.1 km² (NAMRIA)).
- [45] Ashour, A. S. (1973). Further discussion of Fiedler's contingency model of leadership effectiveness. Organizational Behavior and Human Performance, 9(3), 369-376.
- [46] Asia Foundation (2017) The State of Conflict and Violence in Asia: The Philippines. Asia Foundation, <https://asiafoundation.org/wpcontent/uploads/2017/10/Philippines-StateofConflictandViolence.pdf>
- [47] Avolio, B. J., & Gardner, W. L. (2005). Authentic leadership development: Getting to the root of positive forms of leadership. The Leadership Quarterly, 16(3), 315-338.
- [48] Avolio, B. J., Walumbwa, F. O. and Weber, T. J. (2009). Leadership: Current theories, research, and future directions. Annual review of psychology, 60, 421-449. Bangsamoro transition not 'slow' but lacking funds – BTA member. CNN Philippines. July 7, 2019. Retrieved July 22, 2019.
- [49] Barron, P. Engvall, A. & Morel, A. (2016). Understanding Violence in South East Asia the Contribution of Violent Incidents Monitoring System. AsiaFounda-tion, <http://asiafoundation.org/wpcontent/uploads/2016/10/UnderstandingViolenceinSEAsia.pdf>
- [50] Bass, B. M. (1997). Does the transactional-transformational leadership paradigm transcend organizational and national boundaries? American Psychologist, 52(2), 130.
- [51] Bass, B. M. (1999). Two Decades of Research and Development in Transformational Leadership. Center for Leadership Studies, State University of New York, Bing-hamton, Usa European Journal of Work and Organizational Psychology, 1999, 8 (1), 9-32.
- [52] Bass, B. M., & Stogdill, R. M. (1990). Handbook of leadership. Ralph M. Stogdill, A Survey of Theory and Research.
- [53] Becker Braden. February 7, (2020). The 8 Most Common Leadership Styles & How to Find Your Own. <https://blog.hubspot.com/marketing/leadership-styles>.
- [54] Beekun and Badawi. (1999). p.212 Issues in Islamic Management
- [55] Beekun, R. I. & Badawi, J. A. (1999). Leadership: an Islamic perspective. Amana Beltsville, MD.
- [56] Beekun, R. I. (1997). Islamic business ethics
- [57] Beekun, R.I. (2006). Strategic Planning and Implementation for Islamic Organizations. USA: The International School of Islamic Thoughts.
- [58] Bittel Lester R., 1984-05-03, "Leadership, the key to management success", ASIN : B01FJ0PF4Q, Publisher : F. Watts (January 1, 1877) ISBN: 0531095770
- [59] Blunt, P. (1991). Organizational culture and development. Journal of the History of Economic Thought, 2(1), 55-71.
- [60] Borgatta, E. F., Bales, R. F., & Couch, A. S. (1963). Some Findings Relevant to the Great Man Theory of Leadership. <https://doi.org/10.1037/11302-036>.
- [61] Borkowski, N., Deckard, G., Weber, M., Padron, M. A., & Luongo, S. (2011). Leadership development initiatives underlie individual and system performance in a US public healthcare delivery system.
- [62] Bowers, D. G., & Seashore, S. E. (1966). Predicting organizational effectiveness with a four-factor theory of leadership. Administrative science quarterly, 238-263.
- [63] Bowie, N. (2000). A Kantian theory of leadership. Leadership & Organization Development Journal, 21, 185-193.
- [64] BTA sets up committees for priority legislation. Business World. April 28, 2019. Retrieved April 29, 2019.
- [65] BTI (2018). BTI 2018 Country Report: Philippines. BTI https://www.bti-project.org/fileadmin/files/BTI/Downloads/Reports/2018/pdf/BTI_2018_Philippines.pdf
- [66] Bukhari Muslim. English Translation Hadith of Sahih Bukhari and Muslim: English – Arabic. Kindle Edition.
- [67] Carlyle, T. (1993). On heroes, hero-worship, & the heroic in history (Vol. 1): Univ of California Press.
- [68] Casanova, J. (2006). Religion, European secular identities, and European integration.
- [69] Census of Population (2020). Highlights of the Philippine Population 2020 Census of Population. PSA. Retrieved July 8, 2021.

- [70] Chaffee, P. (1997). *Accountable leadership: A resource guide for sustaining legal, financial, and ethical integrity in today's congregations*: Jossey-Bass Publishers.
- [71] Chandio, A. R. November 16, (2019). *An Islamic Perspective on Public Administration and Official Ethics*. Department of public Administration, University of Sindh.
- [72] Chandio, A. R. July (2019). *Administrative Ethics with Special Reference to Islam*. Department of Public Administration, University of Sindh, Global Scientific Journal: Volume 7, Issue 7, Online: ISSN 2320-9186.
- [73] Chandra, A., McNamara, K. E., Dargusch, P., Caspe, A. M., & Dalabajan, D. (2017). Gendered vulnerabilities of smallholder farmers to climate change in conflict-prone areas: A case study from Mindanao, Philippines. *Journal of Rural Studies*, 50,45-59., <https://www.sciencedirect.com/science/article/pii/S0743016716307392>
- [74] Channon, D.F. Caldart A.A. n.d. McKinsey 7S Model. Original Article.
- [75] Chowdhury, N. (2002). Leadership strategies and global unity for the 21st century: An Islamic perspective. *Leadership & Unity in Islam*, 23.
- [76] Code of Conduct and Ethical Standards for Public Officials and Employees (Republic Act 6713).
- [77] Collins, J. (2001). *Good to great: Why some companies make the leap... and others don't*: HarperBusiness.
- [78] Crosby, P. B. (1996). *Quality is still free: Making quality certain in uncertain times*.
- [79] Crost, B. and J. Felter. (2018). *Extractive Resource Policy and Civil Conflict: Evidence from Mining Reform in the Philippines*. Working Paper (Revise and Resubmit at *Journal of Development Economics*), <https://www.dropbox.com/s/93c4f4h1e1zcwb0/Natural%20resource%20policy%20and%20civil%20conflict%2012-28-18.pdf?dl=0>
- [80] Crost, B. and J. Felter. Forthcoming. 2019. *Export Crops and Civil Conflict*. Forthcoming at *Journal of the European Economic Association*, https://www.eeassoc.org/doc/upload/Crost_Felter20190408101849.pdf
- [81] Crost, B., Felter, J. H., & Johnston, P. B. (2016). Conditional cash transfers, civil conflict and insurgent influence: Experimental evidence from the Philippines. *Journal of Development Economics*, 118, 171-182. <https://doi.org/10.1016/j.jdeveco.2015.08.005>
- [82] Darling, J. (2012). *Global leadership: how an emerging construct is informed by complex systems theory.* In J. D. Barbour, G.J. Burgess, L.L. Falkman, & R.M. McManus (Eds.). *Leading in complex worlds*. (pp. 189-208). San Francisco, CA: Jossey- Bass Publications.
- [83] Deanne N. Den Hartog. 2001. *Leadership as a Source of Inspiration*. University of Amsterdam Business School; Erasmus University Rotterdam (EUR) - Erasmus School of Economics (ESE); Erasmus Research Institute of Management (ERIM).
- [84] Dimaro M.L.M. (1995). *A Guide to Values Education in Islam*. Department of Education, Culture and Sports, Autonomous Region in Muslim Mindanao, Cotabato City.
- [85] Drucker, P. F. (2007). *Management challenges for the 21st century*, Routledge.
- [86] Ekaningsih, A. S. (2014). The Effect of Transformational Leadership on The Employees' Performance Through Intervening Variables of Empowerment, Trust, and Satisfaction. *European Journal of Business and Management*, 6(22): 22.
- [87] Evers, C. W. (2000). Leading and learning in organizational contexts: a contribution from the new cognitive science. *International Journal of Leadership in Education*, 3(3), 239-254.
- [88] Evers, C.W. and Lakowski, G. December (2001). Theory in educational administration: Naturalistic directions. *Journal of Educational Administration*, <https://www.researchgate.net/publication/44832685>
- [89] Fairholm, G. W. (2001). *Mastering inner leadership*: Greenwood Publishing Group.
- [90] Faris, N. and Parry, K. (2011). Islamic organizational leadership within a Western society: The problematic role of external context. *The Leadership Quarterly*, 22, 132-151.
- [91] Farling, M. L., Stone, A. G. and Winston, B. E. (1999). *Servant leadership: Setting the stage for empirical research*. *Journal of Leadership & Organizational Studies*, 6, 49-72.
- [92] Fernandez, Edwin (2019-09-24). "IP rep to Maguindanao prov'l body takes oath". www.pna.gov.ph. Retrieved 2020-08-17.
- [93] Fitzpatrick, B., & Collins-Sussman, B. (2012). *Team Geek: A Software Developer's Guide to Working Well with Others*: O'Reilly Media, Incorporated.
- [94] Fukuyama, F. (2013). *What Is Governance?*. CGD Working Paper 314. Washington, DC: Center for Global Development.
- [95] Gabriela Eleonora. 2020). *Organizational performance - theoretical and practical approaches; study on students' perceptions*, University of Bucharest, Bucharest, Romania, ISSN 2558-9652 | *Proceedings of the 14th International Conference on Business Excellence 2020*
- [96] Germano, M. (2010). *Leadership Style and Organizational Impact*. [Web log]. Retrieved from <http://ala-pa.org/newsletter/2010/06/08/spotlight/Page>
- [97] Greenleaf. (1997). *Servant Leadership: A Journey to the Power of Legitimate Power and Leadership*. New York.
- [98] Hakim, A. (2012). The implementation of Islamic leadership and Islamic organizational culture and its influence on Islamic working motivation and Islamic performance PT Bank Mu'amalat Indonesia Tbk. Employee in the Central Java. *Asia Pacific Management Review*, 17(1), 77-90. <http://dx.doi.org/10.6126/APMR.2012.17.1.05>
- [99] Hammond S.V., Klingborg D.J., and Moore D.A. February (2006). *Leadership and Professional Development*. *Journal of Veterinary Medical Education*, <https://www.researchgate.net/publication/6937144>
- [100] Hammudah Abdalati. 1975. *Islam in Focus*. Islamic Book Service; 2nd edition
- [101] Hasan, Z. (2009). Corporate governance: Western and Islamic perspectives. *International Review of Business Research Papers*, 5, 277-293.
- [102] Hawa, S. (2004). *Tarbitena Alruhia*. Cairo: Dar-Alsalam.
- [103] Hawwa, S. (1983). *Chapters in leadership and leader* Egypt Dar Alsalam Puplicaton
- [104] Hoque, N., M. Khan and M. Mowla. 2013. "Organizational culture: Features and framework from Islamic perspective." *Humanomics* 29(3), 202-219.
- [105] Horga, G. (2012). *Leadership și performanță organizațională*, Expert Publishing, București.
- [106] House, R. J. (1996). Path-goal theory of leadership: Lessons, legacy, and a reformulated theory. *The Leadership Quarterly*, 7(3), 323-352.
- [107] Hoy, W., Miskel, C. and Nelson. 2013. *Educational Administration: Theory, Research and Practice*. ISBN10: 0078024528, ISBN13: 9780078024528 Ninth Edition.

- [108] HRW (2019) Philippines: 'Drug War' Devastates Children's Lives. Kids Suffer in President Duterte's Brutal Campaign. HRW <https://www.hrw.org/news/2019/06/27/philippines-drug-war-devastates-childrens-lives>
- [109] Human Rights Watch (HRW) (2018) Philippines Events of 2018. HRW. <https://www.hrw.org/world-report/2019/country-chapters/philippines>
- [110] Humphreys, J.H. (2002). Transformational leader behavior, proximity and successful services marketing, *Journal of Services Marketing*, Vol. 16, Iss: 6, pp. 487 - 502.
- [111] Hurdzuze, Raluca-Elena (2015). The impact of leadership on organization performance. A - Practical Application of Science,
- [112] Ibn Khater & Abulhasan, I. (2003). *The Complete History*, Beirut: Dor-al kutub al-ilmiya.
- [113] Ibn Khater. 2000. *Tafsir ibn Kathir* : (abridged). Riyadh : Darussalam, 2000.
- [114] Ibtaymiyah, A. (1320). *The Sharia policy to ameliorate leader and followers*, Saudi Arabia Dar Alam Alfwaed.
- [115] Ibrahim A. U. and Daniel C. O. (2019). Impact of leadership on organizational performance. *International Journal of Business, Management and Social Research*, 06(02), 367-374. Crossref: <https://doi.org/10.18801/ijbmsr.060218.39>
- [116] Ibrahim, M. (1997). *Alkeiadah altarbawih fi alislam*. Amman: Dar-Magdlawi.
- [117] International Alert (2018) War and Identity. International Alert. <https://www.international-alert.org/publications/war-and-identity-conflict-alert>
- [118] International Committee of the Red Cross (ICRC) (2019) Marawi conflict: 2 years on, over 100,000 people still have no homes to return to. ICRC <https://www.icrc.org/en/document/marawi-conflict-two-years-over-100000-still-have-no-homes-return>
- [119] International Crisis Group (ICG) (2019) The Philippines: Militancy and the New Bangsamoro. ICG. Report 301. <https://www.crisisgroup.org/asia/south-east-asia/philippines/301-philippines-militancy-and-new-bangsamoro>
- [120] Iqbal, M. (2013). "A window onto Islamic sciences", *Islamic Sciences*, 11(1), 3.
- [121] Iqbal, Mohammad. (1979). *Bal-i-Gibril (Gabriel's Wing)*. Trans. by Syed Akbar Ali Shah. Islamabad: Modern Book Depot.
- [122] Iqbal, Mohammad. (1983). *Zarb-i-Kalim (The Rod of Moses)*. Trans. by Syed Akbar Ali Shah. Lahore: Iqbal Academy Pakistan
- [123] Iqbal, Mohammad. (1997). *Bang-i-Dara (Call of the Marching Bell)*. Trans. by Dr. M. A. K. Khalil. Lahore: Tayyab Iqbal Printers.
- [124] Iqbal, Mohammad. (2011b). *Javid Nama*. Trans. by Arthur J. Arberry. London: Routledge.
- [125] Iqbal, S. M., & Sheikh, M. S. (2001). *The reconstruction of religious thought in Islam*: Adam Publishers.
- [126] Iqbal, Sir Mohammad, (2011a). *The Reconstruction of Religious Thought in Islam*. (11th Edn). New Delhi: kitab Bhaban.
- [127] Iqbal, Sir Mohammad. (1948). *Speeches and Statements of Iqbal*. Lahore: Al-Manar Academy.
- [128] Islamic Scholar Software. (1996). *Mishkat Al-Masabih*. South Africa: Johannesburg: Par Excellence Computers.
- [129] Islamic Scholar Software. *Sahih Bukhari*. 1996. South Africa: Johannesburg: Par Excellence Computers.
- [130] István Kunos, 2018, "Coaching-style leadership", University of Miskolc, https://www.researchgate.net/publication/336373731_Coaching-style_leadership
- [131] Jabnoun N, Al-Rasasi AJ. (2005). Transformational leadership and service quality in UAE hospitals. *Managing Service Quality: An International Journal*. 2005;15(1):70-81. DOI: 10.1108/09604520510575272.
- [132] Jabnoun, N. (1994). *Islam and management*: Institut Kajian Dasar (IKD) Publication. Jamsari, E.A., Maasod, A., Omar, M., & Samah, N.H.A. (2012). *The basis of leadership in Islam*. *Advance in Natural and Applied Sciences*, 6(8): 139
- [133] James Story, 17 Feb, 2020, "How to use the McKinsey 7S model in marketing", <https://www.smartinsights.com/marketing-planning/marketing-models/mckinsey-7s-model/>
- [134] Kader, A. (1973). *Islamic leadership and personality from man to mankind*. Al-Ittihad, 10(1), 9-10.
- [135] Kalantari, B. 1998. "In Search of a Public Administration Paradigm: Is there any-thing to be Learned from Islamic Public Administration?" *International Journal of Public Administration* 12(12), 1821-1861.
- [136] Kendra Cherry, July 30, 2021, "The Democratic Style of Leadership", <https://www.verywellmind.com/what-is-democratic-leadership-2795315>
- [137] Khaliq, A. and Fontaine, R. (2011). *Management from an Islamic perspective*. Kuala Lumpur, Malaysia: Pearson Prentice Hall.
- [138] Khatab, M. S. (1960). *The messenger the leader*, BookBaby.
- [139] Khraim, H. S. 2010. *Measuring Religiosity in Consumer Research From an Islamic Perspective*. *Journal of Economic and Administrative Sciences*. Amman Arab University.
- [140] Klein, A. S., Cooke, R. A. & Wallis, J., 2013. The impact of leadership styles on Organizational culture and firm effectiveness: An empirical study. *Journal of Management & Organization*, 19(3), pp. 241-254.
- [141] Koont, H. and O'Donnell, C. 2017. *Principles of Management: An Analysis of Managerial Functions*. <http://nraomtr.blogspot.com/2011/12/principles-o-principles-of-management.html>.
- [142] Korac-Kakabadse, N., Kouzmin, A., & Kakabadse, A. (2002). Spirituality and leadership praxis. *Journal of managerial psychology*, 17(3), 165-182.
- [143] Kraines, G. (2001). *Accountability leadership: How to strengthen productivity through sound managerial leadership*: Career Press.
- [144] Lailawati M. S. Jan-Dec (2012). Charismatic leadership - Is it different from transformational leadership? *Malaysian Management Review*.
- [145] List of Elected Provincial Candidates (PDF). COMELEC.gov.ph.
- [146] Lukman Thaib & Muhammad Fahmi Md Ramzan, 2014, "The Process of Becoming a Leader: An Islamic Perspective", University of Malaya, Malaysia
- [147] Macabalang, Ali (August 11, 2019). Bangsamoro region's bureaucracy completed. *Manila Bulletin*. Retrieved August 12, 2019.
- [148] Macabalang, Ali G. (January 19, 2016). "Construction of new Maguindanao capitol complex launched". *Manila Bulletin Online*. Retrieved August 1, 2016.
- [149] Majeed, Y., Khalid, Z., & Khan, M. A. (2011). The Impact of Islamic Leadership on Organizational Objectives. *Far East Journal of Marketing and Management*.
- [150] Malik Hamann P., Schiemann F., Bellora L., and Guenther T. October (2015). *Exploring the Dimensions of Organizational Performance: A Construct Validity Study*. Technische Universität Dresden (TU Dresden), Dresden, Germany.
- [151] Maudoodi, Sayyid, Abu A'la. (1991). *The Islamic Movement: Dynamics of Values, Power and Change*. Edited by Khurram Murad. Leicester, UK: The Islamic Foun-

dition.

- [152] Mawdudi, S. A. (2013). Towards Understanding Islam. Markfield, England: Kube Publishing Ltd.
- Mayo, A., 2014, "Valoarea umană a organizațiilor", BMI Publishing, București.
- [153] Mayo, A. (2014). Valoarea umană a organizațiilor, BMI Publishing, București
- [154] McKinsey & Company (2009). Women leaders: A competitive edge In and after the crisis.
- [155] Mehdi Samimi, Andres Felipe Cortes, Marc H. Anderson, 2020, "What is strategic leadership? Developing a framework for future research", The Leadership Quarterly, DOI:10.1016/j.leaqua.2019.101353
- [156] Messick, D. M. and Kramer, R. M. (2004). The psychology of leadership, New Perspectives and Research. London: Longman Publishing Co.
- [157] Michael, A. (2010). Leadership style and Organizational impact. Retrieved from: <http://www.ala-apa.org>.
- [158] Miles K. Davis and John Winn, "Islamic Leadership Models: Three models from early Islam"
- [159] Mohamad, B., Esa, A., Hashim, M. N., Hadi, M. Y. A., Hashim, J., & Hussin, N. F. (2008). Pendekatan tauhid dalam kepemimpinan pendidikan. Seminar Kebangsaan Pengurusan Pendidikan PKPGB, 16 Oktober 2008, UTHM.
- [160] Mohammad Mehdi Ravanfar, 2015, "Analyzing Organizational Structure based on 7s model of McKinsey", University of Hormozgan, International Journal of Academic Research in Business and Social Sciences, Vol. 5, No. 5, ISSN: 2222-6990.
- [161] Moses Jeremiah Barasa Kabeyi, (2018), "Transformational Vs Transactional Leadership with Example", University of Nairobi
- [162] Moten, A. R. (2011). Leadership in the West and the Islamic World A Comparative Analysis. World Applied Sciences Journal.
- [163] Naji Zuhair AlSarhi et.al. (2014). The West and Islam Perspective of Leadership. International Affairs and Global Strategy www.iiste.org, ISSN 2224-574X (Paper) ISSN 2224-8951 (Online) Vol.18, 2014.
- [164] Naor, M., Goldstien, S. M., Linderman, K. W. and Schroeder, R. G. (2008) The role of culture as driver of quality management and performance: infrastructure versus core quality practices. Decision Sciences, 39, 671-702.
- [165] Nawawi, H. Hadari, 2003. "Perilaku Organisasi", Yogyakarta: Liberty.
- [166] Nayal Rashed Mukred Mohsen. April (2007). Leadership from the Qur-an, Relationship Between Taqwa, Trust and Business Leadership Effectiveness. Universiti Sains Malaysia
- [167] Nhung-Binh Ly. December 17, (2019). Cultural Influences on Leadership: Western-Dominated Leadership and Non-Western Conceptualizations of Leadership.
- [168] Northouse, P. G. (2013). Leadership: Theory and practice. Los Angeles, CA: Sage Publications.
- [169] Northouse, P. G. (2016). Leadership: Theory and practice (7th ed.). Thousand Oaks, CA: Sage. viii.
- [170] Northouse, P.G. (2010). Leadership: Theory and Practice, (3rd ed). London: Sage Publications Ltd.
- [171] Northouse, P.G. (2012). Introduction to leadership: Concepts and practice", Thousand Oaks, CA: Sage Publications.
- [172] Northouse, P.G. (2012). Leadership: Theory and Practice. Western Michigan University, SAGE Publications, Inc., LCCN 2017049134 | ISBN 9781506362311.
- [173] Obiwuru, T. C., Okwu, A. T., Akpa, V. O. & Nwankwere, I. A. (2011). Effects of Leadership on Organizational Performance: A Survey of Selected Small Scale Enterprises in Ikosi- Ketu Council Development Area of Lagos State, Nigeria. Australian Journal of Business and Management Research. 1 (7). pp 100-111.
- [174] OCHA (2019a) PHILIPPINES: Dengue Cases Snapshot (January - June 2019). OCHA. <https://reliefweb.int/sites/reliefweb.int/files/resources/OCHA-PHL-Dengue-Snapshot-Jan-June-2019-final.pdf>
- [175] OCHA (2019b) PHILIPPINES: Mindanao Humanitarian Situation. Updated 02 May 2019.
- [176] OCHA. <https://reliefweb.int/sites/reliefweb.int/files/resources/OCHA-PHL-Mindanao-Situation-06052019.pdf>
- [177] Odumeru, J.A. & Ifeanyi, G.O. (2013). Transformational vs. transactional leadership theories: Evidence in literature. International Review of Management and Business Research. 2(2). 355-361. Retrieved from <http://irmbrjournal.com>
- [178] Ogunsola OK., Ahmad K. (2011). An empirical assessment of Islamic leadership principles", International Journal of Commerce and Management. 2011;21(3):291-318. DOI: 10.1108/10569211111165325
- [179] Ogunyomi, Paul and Nealia, S. B. (2015). Human resource management and organization performance of small and medium enterprises (SMEs) in Nigeria, The International Journal of Human Resource Management.
- [180] Ojo, M. O. (1998). Some implications of government economic policies for the financing and development of agriculture in Nigeria, pp 16 -26 in Readings in Agricultural Finance, A. Okorie and M. O. Jere (eds) Lagos: Longman.
- [181] Organic Law for the Bangsamoro Autonomous Region in Muslim Mindanao or Republic Act 11054.
- [182] Ovidijus Jurevicius, December 20, 2013, "McKinsey 7s Model", <https://strategicmanagementinsight.com/tools/mckinsey-7s-model-framework.html>
- [183] Payam, Hanafizadeh, Ahad Zare Ravasan. 01 October (2011). A McKinsey 7S Model-Based Framework for ERP Readiness Assessment. International Journal of Enterprise Information Systems Volume 7 Issue 4
- [184] Pewresearchcenter. (2009). Mapping the global Muslim population. October 2009 ed.: Pew Research Center
- [185] Pfeffer, Jeffrey. (2010). Power: Why Some People Have It and Others Don't. Harpers Collins, Stanford University: California.
- [186] Prachi M, 2019, "McKinsey 7s Model", <https://theinvestorsbook.com/mckinsey-7s-model.html>
- [187] Pratima K., n.d.Importance of Leadership. <https://www.businessmanagementideas.com/management/importance-of-leadership/importance-of-leadership/19741>, Retrieved 2021.
- [188] Provincial Summary - Number of Provinces, Cities, Municipalities and Barangays, by Region, as of December 31, 2013" (PDF). PSGC Interactive. National Statistical Coordination Board. Archived from the original (PDF) on February 19, 2014. Retrieved May 30, 2014.
- [189] Quimoyog, Joyah Mae C. (2020-05-29). "PPSK initiates projects as tribute to class of 2020 graduates". pia.gov.ph. Retrieved 2020-08-17.
- [190] Rachin (2001). Impact of leadership on organization. New Jersey: Prentice Hall Inc.

- [191] Rafiki A., Abdul Wahab K. (2014). *Islamic Values and Principles in the Organization: A Review of Literature*. Published by Canadian Center of Science and Education, Asian Social Science; Vol. 10, No. 9, ISSN 1911-2017, E-ISSN 1911-2025.
- [192] Rafiki Ahmad. January (2020). *Islamic Leadership: Comparisons and Qualities*. DOI: <http://dx.doi.org/10.5772/intechopen.90151>
- [193] Reuters (2019) Philippines gives thumbs-up to Duterte as loyalists dominate election. News Article. Reuters. <https://uk.reuters.com/article/uk-philippines-election/philippines-gives-thumbs-up-to-duterte-as-loyalists-dominate-election-idUKKCN1SK10J>
- [194] Richard P., Devinney T., Yip G., Johnson G. September 11, (2016). *Measuring Organizational Performance: Towards Methodological Best Practice*. Journal of Management, Vol. 35 No. 3, June 2009 PENNSYLVANIA STATE UNIVERSITY
- [195] Robbins, S. P. and Coulter, M. (2007) *Management* (9th ed.). London: Prentice- Hall
- [196] Rost, J. (1991). *Leadership for the twenty-first century*: Westport, CT: Praeger.
- [197] Rost, J. C. (1993). *Leadership for the twenty-first century*, Greenwood Publishing Group.
- [198] Rowe, W.G. (2001). Creating wealth in organisations: The role of strategic leadership. *Academy of Management Executive*. 15:81- 94.
- [199] Saheeh Al-Bukhari and Muslim. Al-Quran translation. All references will refer to which text title (referred to as surah) and which particular statement in that surah (ayat).
- [200] Sahih Muslim. (1996). South Africa: Johannesburg: Par Excellence Computers. Islamic Scholar Software.
- [201] Salamun, H. (2012). Investigating the concept of rabhani leadership practices at secondary schools in Malaysia. *Business & Management Quarterly Review*, 3(2): 33-47
- [202] Salleh, M. and N. Mohamad. 2012. "Islamic Principles of Administration: Implications on Practices in Organization." Paper presented at the Technology, Science, Social Sciences and Humanities International Conference, Lang-kawi, Malaysia.
- [203] Samier. E. A. (2017). Islamic Public Administration Tradition: Historical, Theoretical and Practical Dimensions. *Administrative Culture* 18 (1), 53-71.
- [204] Sander, W., & Cohen-Zada, D. (2012). Religiosity and parochial school choice: cause or effect?. *Education Economics*, 20(5), 474-483.
- [205] Sanders, J. E., Hopkins, W. E., & Geroy, G. D. (2003). From transactional to transcendental: Toward an integrated theory of leadership. *Journal of Leadership & Organizational Studies*, 9(4), 21-31.
- [206] Sarayrah, Y. K. (2004). Servant leadership in the Bedouin-Arab culture. *Global Virtue Ethics Review*, 5, 58.
- [207] Sayyid, S. (2014). A measure of Islamophobia. *Islamophobia Studies Journal*, 2(1), 10-25
- [208] Schumpeter, J. A. (2012). *Capitalism, socialism and democracy*: Routledge.
- [209] Senam, M. R., Rashid, K. A., Sarkawi, A. A., Mohd, R. & Zaini (2014). Construction Project Leadership from the Perspective of Islam. *International Journal of Islamic Thought*, Vol. 6, 12.
- [210] Sendjaya, S. (2015). *Personal and Organizational Excellence through Servant Leadership* Caulfield East VIC, Australia, Springer.
- [211] Sophia Lee, 2020, "What is laissez-faire leadership?", <https://torch.io/blog/what-is-laissez-faire-leadership/>
- [212] Stogdill R. (1974). *Handbook of Leadership: A Survey of the Literature*, New York, NY: The Free Press.
- [213] Stout-Stewart, S. 2005. Female Community-college Presidents: Effective Leadership Patterns and Behaviors. *Community College Journal of Research and Practice* 29(4):303-315 DOI:10.1080/10668920590911887
- [214] Sulaiman, M., Sabian, N. A. A. and Othman, A. K. (2013). The Understanding of Islamic Management Practices among Muslim Managers in Malaysia. *Asian Social Science*, 10.
- [215] Sundi K., 2015, "Effect of Bureaucratic Leadership Style and Organizational Culture on Organization Commitment of Local Staffing Agency at Kolaka, Southeast Sulawesi-Indonesia", Haluoleo University, Head Lector Citizenship Education Study Program, Social Science Department, Kendari, Southeast Sulawesi Province, Indonesia
- [216] Sveiby, K.E. (2007). Disabling the context for knowledge work: the role of managers' behaviours, *Management Decision*, Vol. 45, Iss 10, pp. 1636 - 1655.
- [217] Syed, J. and A. Ali. 2010. "Principles of Employment Relations in Islam: A Normative View." *Employee Relations* 32(5), 454-469.
- [218] Syed, J. and B. Metcalfe. 2015. "Guest Editors' Introduction: In Pursuit of Islamic akhlaq of Business and Development." *Journal of Business Ethics* 129, 763-767.
- [219] Tannenbaum, R. J., Weschler, I. R., & Massarik, F. (1961). *Leadership and organization: A behavioral science approach*.
- [220] Tannenbaum, R., and W. H. Schmidt. 1958. "How to Choose a Leadership Pattern." *Harvard Business Review* 36 (2): 95-101.
- [221] Tayeb, M. (1997). Islamic Revival in Asia and Human Resource Management. *Employee Relations* 19(4), 352-364.
- [222] The Economic Times, 02 August, 2021, "Autocratic Leadership", <https://economictimes.indiatimes.com/definition/autocratic-leadership>
- [223] The Stabilization Network (TSN) (2019). TSN report for GCERF: Violent Extremism in the Philippines: A Country Needs Assessment. TSN. https://www.gcerf.org/wp-content/uploads/TSN-GCERF-Violent-Extremism-in-the-Philippines_-_A-Country-Needs-Assessments-April-2019-.pdf
- [224] Timberman, D., Bacani, B., Cormier, T. and Simm, A. (2019). WFD Scoping Mission to Manila and Mindanao", Final Report. Westminster Foundation for Democracy.
- [225] Tolbert B., Rooke D., n.d., "Leadership Style Assessment", <https://blog.hubspot.com/marketing/leadership-styles>.
- [226] Toor, S.R. (2007). An Islamic Leadership Theory: Exploring the Extra Dimensions." *Proceedings of International Conference on Management from Islamic Perspectives*. Hilton, Kuala Lumpur: Kulliyah of Economics and Management Sciences, International Islamic University Malaysia.
- [227] Torbert B. and Rooke D. n.d. Leadership Style Assessment. <https://www.nadana.org/wp-content/uploads/2020/06/1-14-Leadership-Style-Assessment.pdf>.
- [228] Transition plan from ARMM to BARMM now in effect". Philippine News Agency. June 19, 2019. Retrieved July 22, 2019.
- [229] Tulloh, B. R. 1996. Patterns of injury from major trauma in Victoria. PMID: 8678881 DOI: 10.1111/j.1445-2197.1996.tb00788.x
- [230] Ushama, T. 1998. Sciences of the Qur'an: An Analytical Study. International Islamic University Malaysia.
- [231] Van Dierendonck, D. and Nuijten, I. (2011). The Servant Leadership Survey: Development and Validation of a Multidimensional Measure. *J Bus Psychol*, 26, 249-267.
- [232] Vandenberghe, C., & Gobert, P. (1996). Transformational leadership, transactional leadership, job scope, and culture in nursing subunits: How they relate to work

outcomes. Unpublished manuscript. Catholic University of Louvain, Louvain-la-Neuve, Belgium.

- [233] Vogel, F. E. (2000). *Islamic Law and the Legal System of Saudi: Studies of Saudi Arabia*, Brill.
- [234] Warrilow, S. (2012). *Transformational Leadership Theory - The 4 Key Components in Leading Change & Managing Change*. [Retrieved 15/03/2013]. http://EzineArticles.com/?expert=Stephen_Warrilow
- [235] William, (2011), *An Analysis of Participation in Servant Leadership as Self-reported by Elementary School's Principal in South East Georgia*.
- [236] World Bank (2017) *Performance and Learning Review (PLR) of the Partnership Study for the Republic of the Philippines for the period FY15-FY19*. World Bank <http://documents.worldbank.org/curated/en/516821504404047783/pdf/WBG-Philippines-Performance-and-Learning-Review-SECPO-Submission-August-4-08102017.pdf>
- [237] World Bank (2018) *Making growth work for the poor - a poverty assessment for The Philippines*. World Bank, <http://documents.worldbank.org/curated/en/273631527594735491/pdf/126194-WP-REVISED-OUO-9.pdf>
- [238] Yin, R.K. (2009). *Case study research: Design and methods*. Thousand Oaks, CA: Sage Publications.
- [239] Yukl, G. A. (1998). *Leadership in organizations*. New Jersey: Prentice Hall.
- [240] Yukl, G. A. (2002). *Leadership in organizations*. Prentice Hall.
- [241] Yukl, G.A. (2006). *Leadership in organizations* (6th ed.). Upper Saddle River, NJ: Pearson-Prentice Hall, www.saylor.org/bus208/#3.3.9.1
- [242] Yukl, G.A., A. Gordon and T. Taber. (2002). A Hierarchical Taxonomy of Leadership Behavior: Integrating a Half Century of Behavior Research. *Journal of Leadership and Organizational Studies*, 9(1): 13-32.
- [243] Yusra Kaleem. April (2016). *Leadership Styles & Using Appropriate Styles in Different Circumstances*.
- [244] Zahair Al Sahri, et al, (2014). *The West and Islam Perspective of Leadership*. *International Affairs and Global Strategy*, Vol. 18.
- [245] Zhu, W., Chew, I., & and Spangler, W. (2005). CEO transformational leadership & organizational outcomes: The mediating role of human-capital-enhancing human resource management. *The Leadership Quarterly University Science*, 1989.

