

SERVANT-MINDED LEADERSHIP AND WORK SATISFACTION IN  
ISLAMIC ORGANIZATIONS: A CORRELATIONAL MIXED STUDY

by

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## ABSTRACT

The theory of servant leadership resonates with Muslims, and the founder of Islam exemplified servant leadership. Muslim organizations, however, are not necessarily in optimal health. The purpose of this mixed methods study was to determine the extent to which job satisfaction was correlated with perceptions of servant leadership in Muslim centers and schools in southeast Michigan and Toledo, Ohio. The literature review explored Muslim understanding of servant leadership. The Organizational Leadership Assessment (OLA) survey, designed by Laub (1999), was completed by 271 individuals. The instrument had previously been used in only Christian-centric studies with a Western cultural bias. Muslim organizations have almost excellent organizational health according to an OLA report. Developing people and providing leadership are necessary to improve Michigan and Toledo, Ohio organizations to excellent or optimal health. The results from the study may be applicable to other organizations given the high response rate (85%). Twenty-five individuals, representing 9.2% of the surveyed population, participated in a post-survey interview; 92% identified servant leaders in their organizations. The data collected was based on grounded theory methodology, and the findings indicated the importance of communication, empowerment, sound governance, high trust, and motivation.

## DEDICATION

To my lifelong caring partner, Hajjah Safiyyah Agherdien, who provided encouragement, love, belief, and support as I pursued my goals and dreams. The patience and assistance of my computer savvy teenage sons, Thaakier and Saleem, and two gorgeous daughters, Maahierah and Bilqees, were inestimable. I would like to thank and dedicate this research to the incredibly talented community who knowingly and unknowingly provided inspiration. To my deceased mother, whom I wanted to do proud, I also would like to thank and dedicate this work. My father, too, continues to learn at an advanced age. I am inspired by the studiousness of my many siblings (Jawahir, Soda, Shaheeda, Hajierah, Abdulla, Asiyah, and Ali) and the admiration of my wife's family. To my mentor, Dr. Woods, who encouraged, coached, and mentored me through the process, I owe a special debt of gratitude. He reviewed many drafts when I had no scheduled classes. Last, I dedicate this research to the founder and Prophet of Islam, our servant leader and exemplar, who emphasized learning from the cradle to the grave.

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## CHAPTER 1: INTRODUCTION

Greenleaf (1970), in a germinal study about servant leadership, predicted several outcomes for servant leaders who had the political will to serve others. The outcomes included, among others, increasing health, wisdom, freedom, autonomy, and a desire to serve followers (Ming, 2005). Servant leaders provide direction, empower others through a powerful vision, and foster a feeling of partnership through clear goals (Greenleaf).

Greenleaf (1970) authored five seminal books and 28 articles on servant leadership, and influenced seminal thinkers, such as Senge, Wheatley, Covey, Zohar, Peck, and De Pree, as well as many corporate leaders of Fortune 500 companies (Spears, 1998). One of those companies, TD Industries, is a plumbing company. Greenleaf's tombstone bears the inscription, "Potentially a good plumber, ruined by sophisticated education" (p. 281).

Servant leadership grew exponentially in theory and practice in the 1990s. Spears (1998) noted the long-term goal of servant leadership, which is to affect positive change and to transform both life and work. The *Working Woman* magazine of March 1992 praised Greenleaf's theory of leadership (as cited in Spears). Alcoholics Anonymous also embraced Greenleaf's theory, according to Spears. Muslim professors, such as Kasule, Beekun, and Badawi, considered servant leadership an Islamic ideal (Beekun & Badawi, 2004). "Leaders are servants of their followers (*sayyid al qawm khadimu hum*). They seek their welfare and guide them toward what is good" (p. 15). Beekun and Badawi cited a saying of the Prophet of Islam that linked a leader's sincere concern with, and service to, followers to salvation.

Spears (1998) became CEO of the Greenleaf Center in Indianapolis in 1990 and “has been noted for his successes in applying entrepreneurial methodologies to nonprofit organizations” (p. 312). Greenleaf, as Spears (1998) pointed out, was consultant to the Lilly, Mellon, and Kellogg’s Foundations, the Massachusetts Institute of Technology (MIT), Ohio University, Ford, and the Mead Corporation. Most of the leadership theorists have not have the same focus on nonprofit organizations; this is one reason Greenleaf’s (1970) theory is so attractive and suitable for a study involving mosques.

Greenleaf (as cited in Spears, 1998) described trustees as servants who need to ask themselves regularly why and whom they serve. Trustees do not have to be “insular, incestuous, and derelict” (Chait, Ryan, & Taylor, 2005, p. 11) or “utterly unschooled about management” (p. 2). Trusteeship does not have to be “an exercise in irrelevance” (p. 11).

Servant leaders promote teamwork, a sense of community, a flat organizational structure, and an employee-centered and people-centered approach, as well as an ethical, caring, and quality focus in organizations (Spears, 1998). Greenleaf (as cited in Spears) defined *servant leadership* in a seminal work, *The Servant as Leader*, as follows:

The servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? (p. 1)

San Juan (2005) envisaged servant leaders as “leaders who embrace the phenomenon of power as responsibility and service, and leaders who have the courage to face the imperative of personal and social transformation” (p. 206). San Juan further

explained that servant leaders choose to become change agents and to “lead with integrity, authenticity, and spirituality” (p. 206).

Previous servant-leadership studies (K. P. Anderson, 2005; Laub, 1999; Mears, 2004) in countries such as the United States, Australia, and the United Kingdom were Christian-oriented; in the study conducted, the topic is approached from an Islamic perspective. Laub and K. P. Anderson recommended testing the servant leadership concept in other cultures and religions. The study conducted holds that servant leadership, which brings joy to an organization, is not new to Islam; it is an Islamic ideal and benchmark.

The study conducted might contribute substantially and significantly to the topic of leadership by providing evidence of a need for training in servant leadership in Islamic organizations, such as mosques and schools. Muslims want to raise their children with Islamic values, and Muslim parents often see the secular ethos at public and private schools as a threat to their values (Akhtar, 2000). Emerick (1998) had much praise for Islamic schools that offered poor pay but compensated by providing a friendly, drug-free, alcohol-free, and dating-free environment.

This chapter is an account of the background, problem statement, and purpose statement for the research conducted, and it explores the connection between servant leadership and work or organizational satisfaction. Chapter 2 will draw from many different types of literature, and focuses on peer-reviewed literature about servant leadership, job satisfaction, and leadership styles in Islamic organizations. The chapter will include discussion about identity, diversity, multiculturalism, pluralism, interfaith engagements, and September 1, 2001 studies. The chapter focuses on survey reports

about Muslims and information about the theoretical constructs that the study addresses. In chapter 2, interpretation of research material, improvement strategies, and potential remedies are offered. In chapter 3, the research methodology and design for the mixed-method study, involving surveys and in-depth interviews, is described. Chapters 4 and 5 address the data presentation, analysis, and conclusions.

### Background of the Problem

Rehman (2004) estimated that the Muslim population in the United States is 6-7 million strong, with at least one-third (2 million) attending mosques. According to Rehman, Islam is misunderstood, and Islamic organizations have escaped rigorous examination. According to a study in 2001 by the Council for American Islamic Relations (CAIR, 2004), the number of mosques increased by 25% between 1994 and 2000. Attendance has also increased. The increase in new mosques and attendance has left Islamic organizations in America understaffed:

As the Islamic nonprofit sector expands, it remains remarkably understaffed.

According the CAIR study, a startling 55% of American mosques have no paid professional staff of any kind. 26% [*sic*] have only one professional on staff and a mere 10% employ three or more professionals. When one considers that nearly 70% of mosques hold five prayers each day (totaling 35 services per week) in addition to other activities, the ratio of staff to services is strikingly low.

(Rehman, p. 10)

Ba-Yunus and Kone (2004) used the U.S. Bureau of Census' 100% coverage method in their study. Data collected in their study show that there are about "5,745,100 Muslim men and women of all ages living in the United States. Of these, only 3,953,651

or about 69 percent were born citizens” (p. 314). Ba-Yunus and Kone did not include in the count the 786,000 Shia Muslims, the Ahmadi sect, Farrakhan’s Nation of Islam, and about 200 Islamic centers. The authors criticize Smith’s study (2001). Ba-Yunus and Kone noted that Smith did not consult valuable reports and made assertions that were unfounded. The use of surveys was not sufficient to support Smith’s conclusion:

Prestige aside, surveys are based on scientific methodology that is open to public scrutiny...If all respondents respond, the survey may be deemed valid. But, with each case in the sample remaining absent or giving a meaningless or spurious response, the measurement rod of the survey is distorted. (Ba-Yunus & Kone, p. 307)

Rehman (2004), in a qualitative study, debunked the twin myths that Islamic organizations lack funds and human capital. Rehman suggested that Islamic centers do have the money to develop human capital but they lack the willpower to do so; they have different development priorities. The centers that do have paid employees spend more of their budgets on physical structures. Professionals from Ivy League schools who worked for Islamic centers complained of a lack of professionalism. Muslim board members simply did not have the political will to develop human resources; they invested most of the financial resources in buildings. Good governance can ensure the most effective and efficient use of financial and human resources, which are always in short supply (Unus, 2004).

The study conducted added significantly and substantially to the body of literature about leadership in Islamic organizations. Future leaders at Muslim centers could draw from the insights and expand the topic. Aabed (2006) and Elsegeiny (2005) connected the Prophet of Islam with servant leadership. The study conducted explored the connection

between Islam and servant leadership in a way that may lead to organizational reform in Islamic institutions.

K. P. Anderson (2005) listed three ways in which data from an empirical study about servant leadership could make a meaningful contribution. First, the data could improve the cost-effectiveness of leadership-training programs. Second, the leader's ability to contribute to the work satisfaction of employees could be gauged. Last, the claim that the Organizational Learning Assessment (OLA) instrument measures the correlation between servant leadership and job satisfaction with accuracy might be tested further.

Islam has a social justice message that could be a corrective to corporate greed (Kuhn, 2007). Muslims believe in a system of social justice, equality for all, and “a shared concern for the moral and social well-being of all its citizens” (Takim, 2004, p. 351). *Imams* of mosques and Muslim leaders emphasize the social justice message by reaching out to the poor and wounded. “Scholars have observed that mosques and the imam, the leader or spiritual guide of a mosque, are today taking the characteristics of a congregation...Imams in the USA are more likely to take on a pastoral role” (Schaefer, 2007, p. 290).

Schaefer (2007) stated, “typically, Islam is a faith (like Christianity), and a Muslim is a believer of that religion (like a Christian)” (p. 284). Worldwide, many Arabs (12 million) are not Muslim and most Muslims (85%) are not Arabs (Schafer). The number of mosques in the United States is more than 1,700. Southeast Michigan, where the study was conducted, has a large Muslim presence. “As of 2003, there were 33 mosques in the metropolitan Detroit area, serving an estimated 200,000 Muslims. Arab

Muslims comprise 40% of the Detroit Muslim population” (p. 294). Schaefer further noted, “Indeed, this is probably the largest Arab community outside the Arab world” (Abraham & Shryock, 2000; Bagby, 2004a; David & Ayoubi, 2004; Gold, 2001) (p. 295).

Greenleaf’s (1970) servant leadership model, as espoused by Laub (1998) and Spears (1998), was used in 15 studies (K. P. Anderson, 2005; J. D. Anderson, 2006; Arfsten, 2006; Drury, 2004; Hebert, 2003; Herbst, 2003; Horsman, 2001; Klamon, 2006; Ledbetter, 2003; McCann, 2006; Miears, 2004; Ross, 2006; Thompson, 2002; Van Tassel, 2006; Witter, 2007). The latter-day model offers an improvement strategy for organizations that lack the characteristics of servant leadership. Laub (2005) acknowledged the uniqueness of other servant leadership models including the models of Spears (1994), Wong and Page (2003), Sendjaya (2003), and Patterson (2003). Laub’s website ([www.olagroup.org](http://www.olagroup.org)) has detailed information about the survey instrument and the model used.

Laub (2005) warned that the model had an American and Western cultural bias: “Certainly, more study needs to occur within various cultural contexts to see if this result continues to hold true across cultures” (p. 173). Laub’s study occurred within a multicultural Islamic immigrant culture. K. P. Anderson’s (2005) study suggested, “Further research is also recommended among populations of different cultures, including cultural differences based on race, ethnicity, national origin, and religious background” (p. 103).

The study conducted was a response to the above recommendations. The multicultural, multiethnic, multilingual Muslim community in Southeast Michigan draws

its inspiration for servant leadership from another ethical Abrahamic monotheism, Islam (Abdul Rauf, 2004). The Muslims in Southeast Michigan include diverse nationalities, such as Bangladeshis, Bosnians, Pakistanis, Indians, Indonesians, Africans, North Africans, Middle Easterners, Afro-Americans, and Caucasians. Muslims from India, for instance, speak different languages and follow their own customs. Kerala Muslims, who come from the south of India, do not understand the Urdu spoken in the north of their country. Islam is not a monolith; the religion is a mosaic (Gregorian, 2003).

Kim (2003) claimed that religious people are generally more satisfied with life as compared to those not committed to a faith tradition, and Judson (2004) proposed that 70% of workers in the United States are disengaged from their work. According to Judson, only 20% of two million employees feel that they are following their passions everyday. Greenleaf worked with both faith-based and for-profit organizations, and suggested that people-related issues are common to both (Spears, 1998). Setser (2006), a pastor who suffered at the hands of members of a church, documented many experiences of wounded church employees (clergy and non clergy) in *Broken Hearts, Shattered Trust*. Kim's (2003) statement about satisfaction with religious institutions would hold true only for members who have not been abused, abandoned, and slandered.

#### Statement of the Problem

Leadership theories, including the servant leadership model, aim to foster leader-follower harmony (Bass, 1990). Servant leadership promotes "follower learning, growth, and autonomy" (p. 33). Job satisfaction is a sign of the harmony between employers and employed. Servant leadership leads to higher job satisfaction (Thompson, 2002). Islam's

founder was a servant leader (Beekun & Badawi, 2003). Servant leadership has the potential to create better employer-employee relationships in Muslim institutions.

Muslim organizations founded by immigrants concern themselves with the preservation of identity, but often exclude many talented members and have leadership style issues. American Islamic organizations, such as mosques and schools, are not optimally healthy (Manji, 2003; Rehman, 2004; Shakir, 2003; Siraji, 2003) as defined by Laub (1999) and included in Appendix H. The literature search suggested a gap in the literature: hardly any studies have measured the level of health of mosques, and only a few studies have measured the level of health of Islamic schools in the United States.

Through a survey instrument and post-survey interviews designed to collect data about the level of health of Islamic organizations in southeast Michigan and possible remedies for organizations with less than optimal health, the findings of the research conducted may be of benefit to future Islamic leaders of mosques and schools. The OLA survey created by Laub (1998), in particular, included checklists of the leadership characteristics that lead to organizational health. The survey was also easy to administer; it took an average of 20 minutes to complete. Laub also provided a model and offered many resources to enhance the survey. The OLA survey instrument provided sufficient talking points for a post-survey interview.

Rehman (2004), based on the results of interviews with a small sample, alluded to a lack of professionalism as the reason for the attrition of volunteers at Islamic institutes. Shakir (2003) lamented the flight from the mosque: “Excessive arguing, administrative and managerial ineptitude, and uninspiring programs try the patience of many individuals” (p. 67). Abdullah (2006) contended, “Most Muslim organizations are

authoritarian. They don't believe in transparency or accountability. If an underling dares to question authority, he risks becoming an outcast" (§5). Emerick (2005) also reproached professional leaders of Islamic centers founded by Muslim immigrants for their lack of professionalism.

Siraji (2003), a convert to Islam, postulated that men who excluded women from Islamic centers excluded more than 50% of the community, because they tended to exclude children too. Women have voices (Karim, 2005), but they often do not find the ideal environment in which to grow in many Islamic centers. The Islamic Center of Greater Toledo, Ohio (ICGT), where women have prime space and leadership opportunities, is an example of the exception rather than the rule. Sermons in foreign languages and segregated space cause female converts to feel out of place (Haddad, 2006). Born Muslims also feel excluded (Manji, 2003). "Few in power make efforts to involve women and young people. Women and children are assigned tasks like arranging chairs or cooking lambs for the believers" (Abdullah, 2006).

Authoritarianism is not an ideal in Islam because Islam's Prophet, as Beekun and Badawi (2004) indicated, was a servant leader. An appropriate leadership style, based on the teachings of the Prophet, may contribute to satisfaction within Muslim organizations. No study has been conducted about Muslim leaders or imams and employees at Islamic institutions and job satisfaction. Emerick (2005) indicated that churches and synagogues provide services that Muslims need. Mac Farquhar (2007) declared that America is in need of a rare breed of imams who are relevant.

Judson (2004) posited that 70% of workers in the United States are disengaged from their work; only 20% of two million employees feel they follow their passions

everyday. The figures suggested that few people do what they do best while delegating work to other people who have skills in other areas. Akhtar (2000) admitted that employees are not always completely satisfied or dissatisfied, and cited sufficient evidence to link needs satisfaction, rewards, and attitudes to job satisfaction.

Although several dissertations about Islamic schools were accessed with the literature search, few were focused on leadership (Aabed, 2006; Elsegeiny, 2005). Aabed interviewed 12 principals. No studies looked specifically at the leadership styles and job satisfaction at mosques or schools. The study conducted aimed to contribute further to the field of leadership and the Muslim community as a whole and provided the community with tools and techniques to cultivate organizational health.

Haddad (2002) observed that American Muslims have a leadership crisis. Safi (2005) was convinced that the leadership crisis stemmed from poor organizational and crystallization skills. A humble, servant leadership model could potentially reduce employee and member turnover at Islamic institutions. Islam's *shura*, or consultative management style, made mandatory by the *Qur'an* and Mohammedan precedent, must ensure at all times that no employee, team volunteer, or manager feels disrespected and abused (Hofmann, 2007, Osman, 2007).

Leaders require a number of traits to be effective (Burgenhagen, 2006; O'Connell, 2006; Spears, 1998), and Muslim managers and administrators are no exception. Spears distilled 10 traits from the seminal writings of Greenleaf. The distilled leadership traits are consultation, respect, empowerment, employee advocacy, fostering a team spirit, empathy, emotional intelligence, assertive listening, embracing innovation, and effective

communication. Muslim leaders submit that these are traits that every Muslim should possess (Beekun & Badawi, 2004).

### Purpose of the Study

This study replicated the study methodology that K. P. Anderson (2005) used. First, the level of organizational health in Islamic mosques and schools in Southeast Michigan was established using the OLA survey instrument. Second, post-survey interviews were conducted. Several studies have successfully employed the second, qualitative method. “The purpose of employing this method was to ensure correct interpretation of the data through triangulation” (K. P. Anderson, p. 65).

“The data gained from these qualitative interviews have the potential to determine a more precise relationship between perceptions of servant leadership and job satisfaction” (K. P. Anderson, 2005, p. 65). Neuman (2003) emphasized the usefulness of complementary research designs that both gather and enhance data. A study that combines a survey instrument (data gatherer) with in-depth interviews (data enhancers) potentially adds to the body of literature.

Many previous studies on servant leadership involved religious organizations (K. P. Anderson, 2005; Van Tassel, 2006). K. P. Anderson (2005) researched Mormon schools and Van Tassel (2006) studied Franciscan institutions. The study conducted was focused on an understudied faith community, namely, the Muslim community. K. P. Anderson (2005) claimed, “While scholars and proponents of servant leadership (Blanchard & Hodges, 2003; Contee-Borders, 2003; Greenleaf, 1970; Jennings, 2002; Russell, 2000) cite biblical references” (p. 40) to support the theory, “servant leadership can be found in cultures throughout the world” (Thompson, 2002, p. 40).

K. P. Anderson (2005) supported the use of a correlational analysis leading to the unearthing of a signpost. Signposts establish the existence and nature of a relationship as well as the direction and strength of the relationship between variables (Leedy & Ormrod, 2005). Causation was not taken for granted in the study conducted, but was instead established with the existence of a significant correlation.

The mixed-method study involved a predesigned survey instrument, the OLA (Laub, 1998), and interviews, and provided leadership options and tools to foster job satisfaction. The combination of a predesigned and use of a validated survey and post-survey interviews enhanced the possibility for triangulation. “Mixed method designs are particularly suited for accessing subjugated knowledge through providing a voice to those whose viewpoints may be left out of the research process” (Hesse-Biber & Leavy, 2006, p. xix).

The OLA instrument is exhaustive. The number of questions used fluctuates from 78 to 60 to 66 (Laub, 2005). Several studies have tested and used the OLA (K. P. Anderson, 2005; Arfsten, 2006; Drury, 2004; Hebert, 2003; Herbst, 2003; Ledbetter, 2003; Miears, 2004; Ross, 2006; Thompson, 2002; Van Tassel, 2006). The study has also drawn from dissertations and peer-reviewed articles published after K. P. Anderson’s (2005) work.

The study was focused upon a single dependent variable, namely, job satisfaction. The independent variable was servant leadership. Leadership style was considered a primary motivator or independent variable for job satisfaction. The word *variable*, according to Salkind (2003), means either “changeable” or “unsteady.” A dependent

variable is “a variable that is measured to see whether the treatment or manipulation of the independent variable had any effect” (p. 24).

Neuman (2003) suggested, “A variable takes two or more values” (p. 127).

Neuman made an important distinction between a variable and an attribute. Job satisfaction, for instance, consists of several degrees. There is a continuum from extremely satisfied to intolerably unhappy. Omari, Watanabe, Takai, Takada, and Miyao (2002) and Salkind (2003) wrote that independent variables are linked to dependent variables. Cooper and Schindler (2003) held that the relationship between the variables is what requires testing.

The 102-question survey developed by Chavez (2004) of the University of Arizona and the Pew and Pulpit survey of Carroll (2006) of Duke School of Divinity shed interesting light on congregations, but neither author emphasized continuous improvement and the reform of organizations; however, the Laub (1998) instrument has that emphasis. Many of the questions Chavez (2004) and Carroll (2006) used in their separate studies do not apply to Islamic organizations. The Laub instrument is very generic and may diagnose and provide remedies for ailing Islamic organizations.

Neuman (2003) asserted that without revealing the context in qualitative research, the research loses its meaning. Interviews reveal the context for the answers participants give in a hurry when completing the survey. A face-to-face meeting with participants forces them to think more deeply about their responses, particularly after the survey has acted as a catalyst for considering the issues. Searching for a context overlaps with grounded theory (Clarke, 2003, 2005).

Qualitative researchers use grounded theory and comparisons between different social backgrounds to comprehend and bring meaning to the social context. These researchers held that social action is largely dependent on social context. Context is considered vital (Clarke, 2003, 2005; Neuman 2003). Ignoring the context distorts the meaning and significance of an event or phenomenon because actions do not take place in a social vacuum (Neuman, 2003). Muslims, a minority in the United States, have a unique context that requires consideration in a study that involves their organizations.

The study conducted drew from the experience of writers like Shakir (2003), Abdulla (2006), and Emerick (1998) to fill a gap in the literature. Hesse-Biber and Leavy (2006) included many emergent methods, such as ethnodrama, auto ethnography, gender imago, friendship-as-method, and listening-as-a-method of research. In all of these instances, the interviewers are as nonthreatening as possible and “place themselves in the role of detective” (p. xiv). Many research methods do not convey “how experience is lived in real time” nor do they address “how social researches can employ innovative techniques to enhance our understanding of human experience...to sample and record human experience in naturalistic settings” (p. xvi).

Researchers focused on communication, such as intensive interviews, have tended to focus on co-constructing meaning, knowledge expansion, and knowledge creation (Hesse-Biber & Leavy, 2006). Listening as an emergent social research method teaches that the “voice exists in a cultural context, in relation to self, and in relation to others” (p. xxv). In-depth interviewers “understand some of the assumptions underlying the friendship method: reciprocity, interaction, investment, and understanding... friendship as method also extends forward to cross disciplinary conversation about ethics

throughout research practice... accessing silenced knowledge...to generate inter-subjective meanings” (p. xxvi).

### Significance of the Problem

Russell and Stone (2002) asserted, “The subject of servant leadership is important to all types of organizations. It offers the potential to improve organizational leadership in many settings” (p. 145). K. P. Anderson (2005) best explained the significance of the problem:

The germinal writings of Greenleaf (1970) concerning servant leadership are anecdotal in nature. Scholars (Bowman, 1997; Russell & Stone, 2002; Sendjaya & Sarros, 2002) recognize the need for greater quantitative and qualitative studies to provide empirical data to give more credibility to servant leadership. The empirical data gained from conducting this research study has the potential to contribute in resolving the concerns created by a lack of research in the area of servant leadership. (p. 5)

K. P. Anderson (2005) listed three ways in which data from an empirical study about servant leadership may make a meaningful contribution. First, the data may improve the cost-effectiveness of leadership-training programs. Second, the leader’s ability to contribute to the work satisfaction of employees may be gauged. Last, the claim of the OLA instrument to measure the correlation between servant leadership and job satisfaction with accuracy may be tested.

The study conducted tested the validity of the OLA instrument in an entirely different setting to that of previous research. The study gauged the level of health of Islamic organizations and possible ways for these organizations to obtain optimal health,

and contributed to the very few studies about leadership in Islamic institutions. A new cadre of Islamic leaders may benefit from the recommendations and insights the research provides.

Offering alternative styles may contribute to the more efficient operation of Islamic organizations; Beekun and Badawi (2004) proposed alternating between “supporting, coaching, delegating, and directive” (p. 133) leadership styles. Current administrators at many Islamic institutions do not use servant leadership in the efficient running of their organizations. Administrators do not draw from a wealth of research that could guide future Muslims to lead their organizations to excellent or optimal health; nor are they familiar with instruments, like the OLA survey, that can be used as checklists to guide Islamic organizations.

Ming (2005) posited that meaningful growth could be measured by the spiritual satisfaction, financial contributions, and greater involvement of members. Islamic organizations require meaningful growth and sound health. Future leaders or generations may benefit from the insights the research offers.

Islam in the United States is under siege and in crisis after September 1, 2001 (Ahmed, 2003). Muslims face civilizational imprisonment (Sen, 2005). Servant leaders have the courage, commitment, common sense, competence, compassion, and conscience to help communities survive through turbulent and tragic times (Dixon, 2007). They take bold initiatives in times of disaster (DiMatteo, 2007). In fact, Covey (2006a) suggested that organizations exist for no other reason than to serve people. “Organizations are only sustainable when they serve human needs. Service above self is not about “what’s in it for me,” but about “what can I contribute?” (p. 6).

Covey (2006a) averred that through an ethic of selfless service, an organization gains moral authority or “primary greatness” (p. 5), whereas formal authority delivers only “secondary greatness” (p. 5). Covey further highlighted the paradoxical nature of moral authority; servant leaders are fearless, yet humble. The servant leader coaches and inspires; the opposite style would threaten, manipulate, and intimidate (Vicalvi, 2006). Servant leaders generate trust and respect; they are genuinely concerned about the growth of employees (Locander & Luechauer, 2006).

The study was designed to explore the core competencies and essential traits leaders in learning organizations admire. Judaism emphasizes the role of leader as teacher (Carroll, 2006); Islam has a similar emphasis. The very first command to Muhammad (peace be upon him) was to read (Q 97; 1); Islam respected people of divine scriptures—a testament to its respect for scholarship, and Muhammad’s functions included teaching the scripture and wisdom (Q 2:129, 151). The followers of the Prophet Muhammad admired integrity and servant leadership; they were fiercely loyal to the movement. The study is, therefore, significant for leadership.

#### Nature of the Study

This mixed-method study used qualitative grounded theory and correlational quantitative methods as defined by Graziano and Raulin (2004) and Creswell (2002). The study was focused on exploring the approaches and attitudes of religious centers toward establishing quality servant leadership. The strategy was to alleviate or reduce factors that contributed to employee dissatisfaction in Islamic organizations in Southeast Michigan by providing tools to operate the institutions effectively. The study produced a model that organizations could consider; the model might provide Islamic religious

leaders with information relating to how they may address or mitigate the factors that contribute to staff turnover.

The mixed-method study took advantage of the strengths of both qualitative and quantitative methods and avoided the potential weaknesses that result from using one method exclusively. Qualitative interviews were sufficiently intimate to reduce the distance between researcher and participant, and allowed for the emergence of patterns of meaning. Through the grounded theory qualitative research method, theories that explain the state of affairs in Muslim organizations became apparent.

The quantitative method added confidence to the generalization of results and the possibilities of testing theories. Including qualitative methods was a unique way of adding credibility to the research and encouraging other Muslims to continue further research. Interviews discovered what a survey could not (Creswell, 2002; Neuman, 2003). At the same time, the relatively large population to be sampled warranted the use of a survey instrument. Time and money constraints influenced the selection of methods to build a grounded theory. A heuristic study, more prone to subjectivity and personal bias, or a case study, which is often less generalizable, were not the preferred methods for this study. Sophisticated case studies are time-consuming; they involve “cross-case comparisons and within-case analysis using the methods of congruence testing and process-tracing” (George & Bennett, 2005, p. ix).

A grounded theory method was selected because it was the more suitable approach. Grounded theory is flexible and allowed exploration of the complexity of Muslim institutions. A grounded theory approach is broader than a case study and the results of the research are more generalizable. A heuristic study was not selected because

the aim was to suggest an understanding and alternative leadership paradigms, not to transform society.

### Research Questions

Islamic centers in major cities are multiethnic, multilingual, and multicultural. Organizations are optimally healthy if leaders are committed to serve, if they are trusted, if they add value to stakeholders, and if they are perceived to care (K. P. Anderson, 2005). Healthy organizations accept their limitations, are concerned with problems that are urgent to the community, and attract talented people to the organization. Servant-minded organizations are optimally healthy organizations where employees are most likely to experience job satisfaction. Healthy organizations encourage participation in decision-making, which is often unpredictable.

Experience suggested that leaders and managers at Muslim centers have a policy of exclusion that often invites the ire of marginalized groups. Sometimes the discrimination is overt, at other times, subtler. African-Americans and Hispanics have “a perception of a subtle racism which keeps them away from any meaningful leadership role in the existing ‘immigrant’ Masjids” (Shakir, 2003, p. 68). Managers at Islamic centers in cosmopolitan areas may need to embrace and celebrate diversity, rather than resist it.

“Participatory decision-making often leads to disorder and unpredictable situations. Improvement of leadership skills may require the assistance of outside consultants or educators to supplement competence within the community” (Spears, 1998, p. 299). Handling divorce cases skillfully is a pressing problem that mosque leaders are not trained to handle. In the absence of peer-reviewed articles, newspaper articles

quoting prominent Muslim activists and authors are the only reliable source of information. Kholoki (2007) wrote in *Infocus*, a southern Californian Muslim newspaper, about the alarming rate of divorce among Muslims (31% in North America). Kholoki (2007) cited Ambreen, a young divorcee:

Divorce has been the most difficult and painful process, compounded by little to no support from the Muslim community. She sought counseling from imams, but they did not help. “I couldn’t count on anyone to talk to. I found several Christian support groups, but no Muslim ones. We don’t want to air dirty laundry, but it’s hurting us in the long run,” Ambreen said. (§19)

The questions motivating the research were the following:

1. Does the leadership style at Muslim immigrant organizations (mosques and schools) contribute to job satisfaction?
2. To what extent do employees of Islamic organizations regard their superiors as exemplifying ethical, servant leadership that delivers value to all stakeholders?
3. To what extent are Islamic organizations in southeast Michigan optimally healthy?

Leaders may also need to change their vocabulary. The word *director* often gives the impression that those in command are directing others. The word *consultant* would be a better term to describe service to organizational stakeholders. A change in vocabulary could give the perception of servanthood or “dynamic followership” (Beekun & Badawi, 2004, p. 133).

## Hypotheses

In the Afterword to Greenleaf's work on the power of servant leadership that Spears (1998) edited, Shannon summarized the strengths of servant leaders as being willing to share their time, talent, and training with co-workers and as being nonjudgmental and compassionate. "They also tended to be good listeners who favored collegial decision making, who knew themselves well, respected themselves, and had those qualities Greenleaf considered essential: sound values, personal strength, intuition, and spirit" (Shannon, as cited in Spears, p. 280).

Sound leadership traits add to a healthy organizational culture (Spears, 1998). Greenleaf's thesis about leadership covered a vast spectrum of human values and human relations. Servant leaders become better employees, parents, spouses, friends, citizens, and human beings: "We would be more civil, more courteous, more thoughtful, more gracious, more generous" (Spears, p. 283). Leaders with authority of service do their homework; treat others well, and honor deadlines, all while being efficient and always speaking the truth. Genuine leaders are not afraid to share power and quality performance. They believe that "power shared is power multiplied, not lessened" (p. 282).

According to Spears (1998), Greenleaf regarded employees as "the neglected stakeholders, the persons whose goodwill, energy, and loyalty are too often taken for granted. In his view, if employees received the care, training, and attention they deserved, shareholder and customer satisfaction would inevitably follow" (p. 282). Employees are often willing to work in community outreach programs, receiving only psychic satisfaction as a reward.

The issues posed led to the following null and alternative hypotheses:

$H_01$ : No relationship exists between leadership characteristics and the health of organizations.

$H_11$ : A relationship exists between leadership characteristics and the health of organizations.

$H_02$ : No relationship exists between servant leadership and the measure of job satisfaction.

$H_12$ : A relationship exists between servant leadership and the measure of job satisfaction.

$H_03$ : Servant-minded leaders do not add value to stakeholders.

$H_13$ : Servant-minded leaders add value to stakeholders.

Greenleaf (as cited in Spears, 1998) believed that true leaders have been appointed or promoted legitimately. Quality performance added to the degree of legitimacy. Greenleaf called this quality performance, the *authority of service*. “The authority of service is that added distinction that good parents, good teachers, and good pastors enjoy by reason of their dependable performance over time” (Spears, p. 281).

### Theoretical Framework

Empirical data from the study conducted may add to existing theories and research about leadership in general and servant leadership in particular. The literature review covers the theories and characteristics of leadership, the health of organizations, an organic model for understanding the health of organizations, factors that contribute to job satisfaction, and the teachings of Islam and its founder on leadership, service to people, and the treatment of workers. The topics are described in more detail below.

### *Servant Leadership*

The only independent variable was servant leadership. The literature review is focused, therefore, on servant leadership principles, theories, models, and characteristics. The literature was drawn from the seminal writings of Greenleaf (1970), who popularized the theory and inspired a movement in servant leadership. The disciples of Greenleaf, such as Spears (1998, 2002) and Laub (1999), are also foundational. “The only true viable institutions will be those that are predominantly servant-led” (Greenleaf as cited in Wren, 1995, p. 20). Servant leaders believe in autonomy, independence, and standing firm against wrongdoing and double standards. They become “*affirmative builders* of a better society” (p. 20). The servant leader serves before leading.

The study conducted added to the current literature about leadership research. The literature review covers seminal writings about, tools for, and traits of leaders in predominantly immigrant Muslim organizations in southeast Michigan. K. P. Anderson (2005) used a similar approach to study Mormon-led schools, and Van Tassel (2006) studied servant-minded leadership among the Franciscans.

The study conducted further examined the teachings of Islam and its founder, Muhammad, who eloquently lived servant leadership (Beekun & Badawi, 2004). Islam mandates good treatment of followers, employees, the stranger, and all living beings. The OLA survey instrument designed by Laub (1999) was deemed appropriate for collecting empirical data from Muslim institutions. Post-survey interviews with imams, principals, and employees of Muslim organizations ensured the collection of data for the triangulation methods of the study. In addition, reports, previous scholarly works and articles, and citations from the popular press informed the study.

Critics, such as Quay (1997), Brumback (1999), and Bridges (1996), regarded the servant leadership theory as impractical and idealistic for assuming leaders are not competitive (as cited in K. P. Anderson, 2005). Critics argued that the theory is countervailing (Quay as cited in K. P. Anderson), obscure (Brumback as cited in K. P. Anderson), too moralistic, and weak (Bridges as cited in K. P. Anderson) when practiced among leaders accustomed to an authoritarian leadership style. Servant leadership theory assumes that those at the helm of affairs are righteous; the theory is weak where those in charge know only an authoritative style of management.

#### *Muhammad as Servant Leader*

Islam's teachings and the living example of the Prophet of Islam was another aspect of the theoretical framework for the study conducted. Muhammad, the founder of Islam, served a prophetic role. Ramadan (2006) and Kuhn (2007) would concur that any reform of Muslim societies would start by using Muhammad as exemplar. Greenleaf (as cited in Wren, 1995) also embraced "the theory of prophecy which holds that prophetic voices of great clarity, and with a quality of insight equal to that of any age, are speaking cogently all of the time" (p. 19). Allegiance that followers offer freely is considered the only genuine allegiance. This moral principle insists that followers freely offer allegiance to "leaders because they are proven and trusted as servants" (p. 19).

The Prophet of Islam taught that the leader of the people is their servant (Beekun & Badawi, 2004). Islam encourages noble virtues and great values. Muslims learned "tolerance, freedom, transparency, justice, fairness, and honesty" (Madjid, 2007, p. 489). Ali, a companion of Muhammad, was "crafted from the purest principles of honor, truth, bravery, and faith" (K. Armstrong, 2006, p. 3). In Islam, "God and man are not mere

existence, but also values” (Hanafi, 2006, p. 240). Islam has “a theology for peace, for living in a world of diverse nations and people” (Esposito, 2002, p. 29).

Caner and Caner (2002), Pipes (2002), Spenser (2006), Warraq (2003), and countless other writers portray Muhammad as an evil man. Popular preachers, such as Robertson, Graham, and Vines, see Islam as evil (as cited in Barrett, 2007). K. Armstrong (2006) summed up their attitude: “We have a long history of Islamophobia in Western culture that dates back to the time of the Crusades” (p. 17). Writings abound that portray Muhammad as a terrorist, sexual pervert, pedophile, and “irredeemably addicted to war” (p. 18). K. Armstrong cautioned that bigotry “is a gift to extremists” (p. 18) in the Muslim camp.

### *Job Satisfaction*

The only dependent variable was job satisfaction. This study included important empirical research and findings about job satisfaction in all organizations. The study included reviews of previous research about the topic as well as criticism of motivational theories.

Lewis (2007) found that competitive pay and autonomy predicted job satisfaction. Citing many studies, Lewis believed that job satisfaction involved fair salary, benefits, and positive relationships with managers, opportunities for advancement, avoidance of disrespect and disruptive behavior in the workplace, flexible schedules, professionalism, and autonomy. Nihart (2006) discovered, “A few of the problems that contribute to job dissatisfaction are student behavior, teacher autonomy, stress, and nonsupportive principals (Allen, 2006; Perie & Baker, 1997; Woods & Weasmer, 2004)” (p. 20). The

factors listed above that contribute to satisfaction and dissatisfaction appeared to be universal. Nurses, teachers, and pastors want their needs and desires fulfilled.

Fismer's (2005) study suggested that generation Xers, born roughly between 1971 and 1981, preferred a postmodern leadership style that challenged formal authority. Postmodern leadership styles include servant leadership, transformational leadership, and emotional intelligence leadership styles. "They want to be innovative and listened to, and they want to be able to speak freely" (p. 55). Generation Xers preferred lifelong learning and employability, not employment; they are technologically well informed and ultra-mobile. "Generation Xers look for work that will satisfy their curiosity, ambition, financial needs, and desire for growth" (p. 55). Chan (2005) agreed that both generations Xers and Yers expect or become motivated through transformational leadership styles.

Akhtar (2000) conducted a study on work satisfaction and stakeholder orientation among Islamic schoolteachers in Michigan and documented seminal works on the topic. In a meta analysis of the theory, Akhtar cited a number of theorists who demonstrated linked job satisfaction to motivation and rewards (Levenstein, 1912; Munsterberg, 1913; Slichter, 1919; Taylor, 1911), social nature (Mayo & Roethlisburger, 1920), job attitude (Mayo, Roethlisburger, & Dickson, 1939), improved theory (Likert, 1932), fulfillment of a hierarchy of human needs (Maslow, 1943), needs satisfaction (Blai, 1962), and the incapability of researchers to grasp problems (Schaffer, 1953). Akhtar wrote that the nature of job satisfaction was still a matter of debate.

Akhtar (2000) presented opposing viewpoints to motivational theory as tied to job satisfaction: Herzberg (1959, 1974) and Grigaliunas (1974), Akhtar wrote, dismissed motivational theory as responses to rating scales that are irrelevant to work situations.

Hertzberg developed a motivation-hygiene theory, which was replicated at least 50 times by 1971. According to Akhtar, several theorists, such as Allende (1986), Gawel (1997), Khojasteh (1993), Miskel (1974), Oshagbemi (1997), and Sergiovanni (1967), modified the motivation-hygiene theory. Soliman (1970, as cited in Akhtar) believed that participants offer responses that are socially acceptable, and House and Lawrence (1967 as cited in Akhtar) reviewed the mutual exclusiveness of the theory: employees are seldom entirely satisfied or dissatisfied.

### Definition of Terms

In order to clarify meaning and prevent misunderstanding, the following terms are defined formally:

The *characteristics of servant leadership* refer “to observable behaviors, attitudes, values, and abilities that are exhibited by people” (Laub, 1999, p. 8) within an organization.

*Halal* means “permitted or allowed by law” (Geaves, 2005, p. 243) in Islam.

*Haram* means “forbidden by god” (Geaves, 2005, p. 243) in the *Qur'an*.

An *imam* is “a leader of ritual prayer; an honorific for a religious scholar” (Geaves, 2005, p. 243) in Islam.

A *masjid* is “a place of ritual prostration; mosque” (Geaves, 2005, p. 245) used by Muslims.

*Ramadan* is “The month-long fast... the most sacred period for Muslims when the Quran was revealed for the first time to Muhammad; one of the five pillars of Islam” (Geaves, 2005 p. 246).

*Servant-leadership* is the desire of the leader to serve first and then to lead (Greenleaf, as cited by Spears, 2002)

*Shi'as* are those Muslims that “believe that Ali and his direct descendants are the rightful heirs to Muhammad’s religious authority” (Geaves, 2005, p. 246).

*Sunni* is “a title for the numerically dominant group of Muslims who have accepted the caliphate of Abu Bakr” (Geaves, 2005, p. 247).

*Zakat* is “one of the five obligatory duties of Muslims to give charity to the poor as a fixed percentage of surplus income” (Geaves, 2005, p. 248).

### Assumptions

The survey and interview analyses included both affirming and unpalatable ideas that may guide Islamic organizations to the implementation of best practices in managing Islamic organizations. The study may be useful to Islamic organizations throughout the United States as well as those overseas that are funded by Muslims in the United States. Many wealthy Muslims sponsor mosques and schools in villages overseas. The instrument used emphasizes both task efficiency and people-centeredness. The study may have limited applicability for the implementation of servant leadership in organizations that do not genuinely value diversity, team spirit, or power sharing.

It was assumed that previous servant leadership studies are valid and that the results of previous studies were products of a tested process. The research studies underwent the rigorous scrutiny of experts. There is no way to verify the findings of previous studies. Due to time constraints, the merit or suggestions of all previous studies were not explored.

It was assumed that participants would be honest and open in their communication and that key people in the organizations would be available for interviews and for answering the surveys. Many administrators painted pictures of their institutions that were an ideal more than the reality. If unacceptable labor practices occurred, the administration providing permission for research might be tempted to conceal those practices. Researchers seldom take the time to confirm the statements participants make in interviews.

Another assumption was that participants would appreciate the confidentiality of their information and anonymity. The privacy of participants is protected by giving fictitious names, altering characteristics, and not disclosing identities (Neuman, 2003). Names are maintained confidential by publicizing data through percentages and means in aggregated terms.

A further assumption was that the best practices in for-profit organizations are applicable in nonprofit environments. The best practices and next practices in for-profit organizations are necessary in nonprofit environments (Neuman, 2003). Employees in any organization are human beings who need motivation and support. All employees have the same human needs that Maslow (1943) expounded. Muslims should consider operating their ecclesiastical organizations as businesses in order to operate efficiently and effectively (Beekun & Badawi, 2004). Mega churches operate as business entities with chief pastors as CEOs (David, 2003). If Islamic organizations want to expand exponentially, they may need to emulate other religious institutions that operate like corporations. The Prophet of Islam was a merchant, statesman, and religious leader.

The study conducted assumed that all organizations have people as a common denominator. Takim (2004), for example, asserted the following:

Recognition of common values and human concerns allows a group to work with others. This is because peaceful relations between human beings are grounded on a community's construction of an order based on egalitarianism, justice, and a shared concern for the moral and social well being of all its citizens. (p. 351)

Organizations and individuals can learn from any source. The Prophet of Islam encouraged believers to appropriate wisdom wherever they found it and to seek knowledge even if it involved travel to China (Guillaume, 2003). Individuals and organizations could learn from every institution, including the institutions of marriage and death.

Cameron and Green (2004), for instance, used the seminal work about death and dying by Kubler-Ross to explain change management in business. Kubler-Ross researched the near-death experience of scores of people. After returning from death, these people became very creative and productive. Kerzner (2003) used the analogy of marriage for elaborating an interesting view of project management. Married couples learn to negotiate a space with and for each other and to work as a team, a strategy that businesses could employ.

#### Scope, Delimitations, and Limitations Study

The study was confined to Islamic organizations, such as mosques and schools. Mosques and Islamic schools are often on the same property or controlled by the same decision-making body. The study was focused on the theories, tools, and techniques that were used to run Islamic organizations efficiently and effectively. Only mosques and

schools in Southeast Michigan were involved in the study. Only mosques and schools that were active were included. A paucity of peer-reviewed literature about Islamic schools existed; therefore the writings of popular Muslim scholars were consulted. Only those organizations that agreed to a post-survey interview were included in the study.

Due to time and financial constraints, the mixed-method study investigated the organizational culture of Islamic organizations and centers in southeast Michigan only. Detroit has a very large Muslim presence. Other cities, such as Dallas, Chicago, New York, Los Angeles, and Houston, also have large concentrations of Muslims. The scope of the study was limited to Detroit and its environs including Flint, Grand Blanc, Ann Arbor, and Southgate. Muslims in other major cities in Michigan and the United States could replicate the study.

Because the focus included immigrant and women's issues, it would be of interest to compare the results of the study with studies about the Hindu, Sikh, Buddhist, and other non-Christian communities in the same area. To best comprehend the central research questions and test the hypotheses, the exploration of a theory and its practical application to explain the utility of that theory to Islamic organizations was included in the mixed-method study conducted.

Shannon (2005) compared organizations to float planes about to take off:

When a plane is at rest in the water, the surface tension of the water “holds” the water. Prior to take off from water, the pilot must take enough time and generate enough speed so that the water loses its “grip” on the floats and the plane gets “up on the step”—that is, out of the water but not yet in the air—before the pilot can actually take the plane airborne. (p. 284)

Time constraints left little time to do an in-depth and extensive research on Islamic organizations. The variables were limited and the sample size was not anticipated to be large. Unlike many other religious faith communities, Muslims do not have any central authority. Prior to the research, individual and multiple permissions were sought. Each organization was approached separately. Charter schools had slightly different criteria for selection to the ones used in mosques or Islamic private schools.

### Summary

Previous studies (Aabed, 2006; Beekun & Badawi, 2004) and authors (Kuhn, 2007; Ramadan, 2007) recognized the leadership style of the Prophet of Islam as transformative and service-focused. Muslims believe in a system of social justice, equality for all, and “a shared concern for the moral and social well-being of all its citizens” (Takim, 2004, p. 351). Aabed (2006) identified Greenleaf’s (1970) teaching of the leader as servant with Muhammad’s teaching and practice that leaders are servants of their people.

Theories continue to expand and grow. Laub (1999) further developed the work of Greenleaf and tested a survey instrument that could be used to measure and remedy the poor health of Muslim institutions in the United States. Theories and models could give birth to new concepts (Chait et al., 2005).

Several issues that Muslims, especially immigrant Muslims, grapple with were highlighted. Employees at Islamic institutions, many of them converts to Islam, work for far less than they would earn at for-profit organizations. Converts to Islam feel fulfilled when they preserve their new Islamic identity and values as well as the identity of

Muslims born into the faith (Kim, 2003). The study expanded on the key concerns for Muslims.

The literature suggested that Muslims' primary concerns included negative stereotyping from others and global conflicts, globalization (Henslin, 2007), assimilation (Van Amersfoort, 2007), language preservation (Steven & Ortman, 2007), ethnocentrism (Barrett, 2007), lack of professionalism (Abdulla, 2006), and a human capital deficit (Rehman, 2004). Ryan (2007) regarded negative globalization as grobalization (grabbing markets and human capital). Muslims have struggled to restore their image (Barrett, 2007). Religious leaders in the United States, such as Robertson, Graham, and Vines, malign Islam and its Prophet. Islamic centers and schools are also "so divided by ethnicity" (p. 271). The percentage of ethnic mosques according to Karim (2005) is 95%. Chapter 2 will discuss the aforementioned topics.

In chapter 3, the research methodology employed for conducting the study is discussed. In the mixed-method study conducted, the OLA survey instrument and the post-survey interviews were considered the most suitable way to research the topic. In chapter 3, the issues of validity and reliability of the survey instrument, triangulation, recommendations to remedy poor health in organizations, and the appropriateness of the design are discussed. The results of the study and research conclusions are discussed in chapters 4 chapter 5 respectively.

A gap in the literature existed; studies that aimed to lead Muslim organizations to optimal health were in short supply. The study cited many popular Muslim scholars and visionaries, such as Shakir (2003), Abdullah (2006), and Emerick (2005), to fill the

apparent gap. Documented interviews with Muslims in the popular press (such as the *New York Times*) were also consulted.

The study may provide Muslims with information about skills and strategies to solve their organizational problems. The study intended to console and encourage reform where required. Muslims and others have seen the danger of “univocal irreducibility” (Al-Azmeh, 1993, p. 40) and the violence of forcing a single identity upon people (Sen, 2006). Muslims may find it consoling to know that other communities are also victims of stereotyping (Chavez, 2004; Greeley, 2006).

## CHAPTER 2: REVIEW OF THE LITERATURE

In chapter 1, the background and problem statement suggested the need for a correlational study about servant leadership and job satisfaction in Muslim organizations. The mixed-methods study conducted was an attempt to establish if a correlation existed between servant leadership, as defined by Laub (2005), and employee job satisfaction among a small sample of randomly selected fulltime and part-time employees who attended Islamic mosques and schools in southeast Michigan. The literature review drew from relevant scholarly contributions, previous dissertations, peer-reviewed articles, the experience of Muslim authors, and research reports about Muslims.

In this chapter, the literature about servant leadership and job satisfaction is described. First, a succinct account of Islamic institutions provides background information. A detailed assessment of the scholarly writings with respect to servant-minded leadership, as well as criticisms of servant leadership, follows. Last, scholarly writings relevant to job satisfaction are explored and the chapter concluded.

### Documentation

The literature review is not exhaustive. Cone and Foster (2003) emphasized that it is not necessary to exhaust previous writings and scholarly contributions. “First, you may think that you must cite that you read and covered everything related to the topic: history, theory, old research, new research, speculations, anecdotal evidence, and so on. Wrong!” (p. 106). A number of research reports by different centers, including those from the National Opinion Research Center (NORC) in collaboration with Chavez (2004) and the Association of Religion Data Archives (ARDA, 2003) in collaboration with Carroll (2006), were not included in the literature review.

The approach adopted was a cross-disciplinary approach. Among others, the literature was drawn from social studies, globalization studies, research about the effects of September 1, 2001, research about immigration, and religious studies. Islamic studies and cultural and diversity studies were also be used. In addition, drawing information from motivational psychology, marketing research, education research, management, and leadership studies served to ensure the study conducted was different from previous studies.

The literature included empirical findings about identity, diversity, multiculturalism, pluralism, interfaith engagements, and September 11, 2001. Takim (2004) claimed, “Acknowledging the diversity and plurality of views held within one’s own tradition is indicative of that tradition’s ability to tolerate and accept views that are not considered normative” (p. 350).

Greenleaf (1970) suggested that research could benefit from a focus on experience. Experience-based research offers the breadth and flexibility required for research about large, highly diverse organizations (Balogun, Huff, & Johnson, 2003). For effective collaboration and efficient inter-organizational coordination, trust, knowledge, control, and other complex and subtle social coordination mechanisms must exist (Bachmann & Van Witteloostuijn, 2003). Williams (2003), in *Business, Religion, and Spirituality: A New Synthesis*, for instance, documented the experiences of contributing authors (such as Mitroff, Caron, McCoy, Cavanagh, Marty, Nash, & Vanderberg) effectively.

Table 1 is an attempt to collate the large corpus of scholarly writings about servant leadership. The vast literature about servant leadership in nonprofit organizations and job satisfaction were synthesized and critically analyzed in the literature review. It

was also apparent when searching for literature that different spellings of a word yielded different results in a database search.

Table 1

*Summary of Major Database and Online Books Search Results*

	Peer reviewed articles	Non-peer reviewed articles	Dissertations	Google books	Amazon books
Servant leadership	87	245	190	2,130	1,804
Job satisfaction	11,190	17,115	7842	6427	13,350
Work satisfaction	476	554	220	857	1,997
Islamic schools	13	13	26	711	1,412

### Background and Definition of the Environment

The mixed-method study conducted used a grounded theory method for highlighting social contexts, revealing meaning and understanding, and avoiding distortion. Hesse-Biber and Leavy (2006) asserted that many research methods do not convey “how experience is lived in real time” (p. xvi). Hesse-Bibber and Leavy explained, “How social researchers can employ innovative techniques to enhance our understanding of human experience...to sample and record human experience in naturalistic settings” (p. xvi). Spears (1998) further emphasized the importance of experience for generating theory: “Throughout his life Greenleaf would insist that his

thesis on leadership was based on empirical emphasis in the workplace, not on deductive corollaries from some abstruse philosophical or theological premises” (p. 280).

The population sample was people who attended Muslim mosques and schools. Muslim-led charter schools therefore formed part of the study. The mosque-schools were situated within Oakland, Macomb, Wayne, Washtenau, Monroe, and Genessee Counties. From each institute, 3-5 key employees were approached to complete the survey. One employee per center was approached for the post-survey interview. At the Islamic centers, the imam, an employee, and a board member were approached.

The eight charter schools or academies that were Muslim-led were Bridge, Frontier International, Riverside, Star, Dearborn, Universal, West Village Academy, and Oakland International. Eight fulltime Islamic schools (all located in Michigan) were within a two-hour drive from Rochester Hills where the study conducted was undertaken. The schools were the following:

1. Al-Ikhlās Training Academy in Detroit
2. Crescent Academy in Canton
3. Greater Lansing Academy in East Lansing
4. American Islamic Academy in Dearborn
5. Huda School & Montessori in Franklin
6. Michigan Islamic Academy in Ann Arbor
7. Muslim American Youth Academy in Dearborn
8. Genesee Academy in Swartz Creek

Muslim students at American campuses have hired chaplains, or “part-time imams, to minister to their needs, dedicating space for Muslim’s prayer to be said five

times a day and providing for the dietary restrictions of the Muslim diet (Ba-Yunus & Kone, 2004; Leinwand, 2004; Leonard, 2003; K. Simon, 2004; Wilgoren, 2001)” (Schaefer, 2007, p. 290). Younger Muslims often transcend ethnic, racial, cultural, and national identities.

Centers serving Muslim communities post-September 1, 2001 have seen many changes. The American non-Muslim communities engaged Muslims. Most Islamic centers do extensive outreach (Nyang & Bukhari, 2004). The community is multicultural and diverse in more than one way, namely, ideologically, professionally, and denominationally. Hofmann (2001) stated, “Nevertheless, whenever I feel the need for a spiritual uplift and better morale, it is not only another pilgrimage to Makkah [*sic*] that comes to mind, but also another uplifting visit to my Muslim brothers and sisters in America” (p. 206).

#### Servant Leadership

According to Burgenhagen (2006), leaders should concern themselves with being a soothing presence rather than with acquiring power. Muslims in South Asia preface the names of their Prophet and Muhammad’s companions with *huzoor* and *hazrat* respectively. Both words have the same root radicals in Arabic (h. z. r) meaning “presence.” South Asians, therefore, expect the true leader to be a calming and comforting presence.

Servant leaders “tended to be persons who were generous with their time, their talent, and their training (Shannon, 1998, as cited in Spears, 1998). They tend to be nonjudgmental and benevolently disposed toward their coworkers. They also tend to be good listeners who favor collegial decision making, who know themselves well, respect

themselves, and have the qualities Greenleaf considered essential: sound values, personal strength, intuition, and spirit (Greenleaf, as cited in Spears).

True servant leaders are legitimately appointed or promoted. Quality performance adds to the degree of legitimacy (Greenleaf, as cited in Spears, 1998). Greenleaf called the quality performance the *authority of service*. “The ‘authority of service’ is that added distinction that good parents, good teachers, and good pastors enjoy by reason of their dependable performance over time, and which beginners in any career coveted” (Greenleaf, as cited in Spears, p. 281). Leaders with authority of service do their homework, treat others well, and honor deadlines while being efficient and always speaking the truth. Muslims patronizing Islamic institutions expect excellent treatment.

Genuine leaders are not afraid to share power and quality performance. They believe that, “power shared is power multiplied, not lessened,” (Greenleaf as cited in Spears, 1998, p. 282). Greenleaf regarded employees as “the neglected stakeholders, the persons whose goodwill, energy, and loyalty are too often taken for granted. In his view, if employees received the care, training, and attention they deserved, shareholder and customer satisfaction will inevitably follow” (Spears, p. 282).

Greenleaf’s thesis about leadership covered a vast spectrum of human values and human relations (Spears, 1998). Servant leaders become better employees, parents, spouses, friends, citizens, and human beings. Leaders “would be more civil, more courteous, more thoughtful, more gracious, more generous” (Spears, p. 283) if they adopted servant leadership. Greenleaf (as cited in Spears) made a concerted effort to understand the young people of the 1960s whom Greenleaf saw as the allies of change. Employees enjoy volunteer programs that provide them with psychic satisfaction

(Greenleaf, as cited in Spears). Sadly, suggested Greenleaf, many leaders do not know how to motivate their employees to cultivate psychic satisfaction.

Servant leadership is concerned with persuasive and not coercive power (San Juan, 2005). The power within is at the mature end of a power continuum. San Juan praised the leadership theories of Covey, Greenleaf, and O'Toole, who viewed values and sound principles as foundational to leadership (San Juan). Values, such as equality, autonomy, accountability, and mutuality, San Juan claimed, "imbue relational power with a stature of integrity, and strength of character" (p. 204).

Leaders must imagine power "in terms of relationships and community... the openness to work for change and transformation" (San Juan, 2005, p. 204). Power can be a problem, a solution, or a source of corruption or reconstruction; it has the ability to hurt or to heal. San Juan stated, "The challenge of changing both consciousness and culture is the ethical imperative of power in leadership" (p. 205).

Nakai (2005) cited Greenleaf, who asserted that genuine leaders disturb the peace to create awakening within followers. Leaders infuse their followers with the "courage to live a more values-based, ethical, and fulfilled life" (p. 214). Able leaders have their own inner tranquility; they possess serenity and perspective in tough times, solve problems in an out-of-the-box way, and introduce things that did not exist before. Leaders "occupy the seemingly diametrically opposed positions of role modeling their strengths and being humble learners.... Effective leaders are deeply committed to the professional and personal growth of those around them" (p. 218).

Autry (2005) suggested that leaders learn to respond to employees who are diagnosed with breast cancer or prostate cancer. Ferch (2005b) admired M. L. King, Jr.,

who led through service. King (as cited in Ferch, 2005b) stated, “Everyone can be great because everyone can serve; you only need a heart full of grace--a soul generated by love” (p. 5). Greenleaf (as cited in Ferch, 2005b) emphasized that servant leaders have both “deep spirituality and deep love” (p. 7). Greenleaf (as cited in Ferch, 2005a) further asserted, “The urgent problems of our day, the disposition of venture into immoral and senseless wars, destruction of the environment, alienation, discrimination, and overpopulation—exist because of human failures, individual failures, one-person-at-a-time, one-action-at-a-time, failures” (p. 26).

Nakai (2005) stated that leaders show the way. Leaders cannot force others to serve. Leaders can only take followers to the bus stop; it depends on the followers to board the bus. “If we lead with integrity, common sense, accountability, respect, and compassion, I feel more people will get on board” (p. 226). A paradigm shift is an achievement, but the ultimate achievement is to maintain that paradigm shift.

Bordas (2005) interviewed J. Joseph, a former United States ambassador to South Africa, who stressed the significance of “public values rather than just private virtues. America is pre-occupied, even obsessed, with the private or individual virtues that built character—the micro-ethics of personal behavior and morality” (p. 237). Joseph is quoted as supporting statements from Dr. King that a dedication to public values led to the founding of the American nation. King, Joseph responded, drew people’s attention to a “clash between powerless conscience and conscienceless power” (as cited in Bordas, 2005, p. 238).

Servant leadership emphasizes soft power. “Hard power is the ability and resources to get people to do what you want, whereas soft power is convincing people to

want the same things you do” (Bordas, 2005, p. 241). Joseph (as cited in Bordas, 2005) added that hard power “focuses on military, economic muscle and other types of rewards and consequences, the other more on moral messages, inspiration, acts of generosity and dedication” (p. 241). Joseph saw Nelson Mandela as the archetype of a soft power leader whose influence derived from “the elegance of his ideals and the merits of his ideas” (as cited in Bordas, 2005, p. 241).

South Africans had a doctrine of *ubuntu* “where people are supposed to act with humaneness, compassion, and care” (p. 241). The idea of *ubuntu* suggests a private virtue becoming public. Greenleaf (as cited in Bordas, 2005) “surmised that an immoral society stems from people’s willingness to qualify as moral by caring *only for people*; to have a more moral society, he urged moral humanity must also care for institutions” (p. 245).

Joseph (as cited in Bordas, 2005) distinguished between hierarchical pluralism and egalitarian pluralism. In *hierarchical pluralism*, “people who are different are included, but they must understand that their traditions don’t mean anything. Their values are subservient and they must adapt” (p. 248). In this situation, the dominant group loses opportunities for input and an enriching experience. *Egalitarian pluralism* includes “the values of the different people that make up the whole” (p. 248). It is not an ideal to pretend to be like the other (Bordas). The false pretense results in chaos.

#### Muhammad, Prophet of Islam and Servant Leadership

Muhammad was an ethical prophet who expected “obedience as an ethical duty” (Peterson, 2007). Aabed (2006) and Elsegeiny (2005) regarded the Prophet of Islam as an ethical and transformative leader. Ramadan (2007), a prominent academic, made the connection between service and transformation in the life of the Prophet of Islam. “The

Prophet prayed, meditated, transformed himself, and transformed the world” (Ramadan, p. 214). Jamal (2003) cited a Sunni imam who asserted that ethics, prayer, and service were all foundational to the Islamic faith. Voluntarism is an *emic* concept that glosses several altruistic efforts, suggested Jamal.

Servant leaders serve the people in their charge with humility and joy; this, in turn, leads to hospitable, not hostile, organizational cultures in which all stakeholders feel satisfied (Greenleaf, 1970). Servant leadership creates a thriving organizational culture (Blum, 2002). New members to the faith, like Emerick (2005), who were connected to highly effective institutions, expect both excellence and quality.

The social era theorists (Scott, 2003) have taught that valuing people adds value to the organization. Newel (2003) emphasized empowering customers, or members in the case of not-for-profits, as a way to add value. Kotler (2005) stressed the cultivation of synergy and innovation as leadership traits. Managers of Islamic organizations that value people as people seem to be much more effective; they unleash creativity and synergy.

Ho (2002) called for the replacement of a bureaucratic paradigm. A paradigm of synchronized system building, external teamwork, and patron services is essential in an electronic age. Hair, Bush, and Ortinau (2003) focused on managing and anticipating customers or members’ needs. Some managers do not take the concerns of members seriously. Some organizations see negative feedback as “merely temporary resistance to change” (Fournier, Dobscha, & Mick, 2001, p. 140). Meeting employees’ needs is important. Peter and Donnelly (2003) spoke of a growth profile, in so much as organizational leaders must care for the growth of their employees.

Harman (2004) emphasized social or interpersonal skills and emotional intelligence as essential for leaders. Cherniss and Goleman (2001) perceived managers as change catalysts and marvelous communicators, and asserted that high-performance workplaces require empathy. Cherniss and Caplan connected effective performance to emotional competencies. Fournier et al. (2001) tied commitment and loyalty to genuine relationships.

The management crisis in Islamic centers (Haddad, 2002) requires innovative solutions to curb a potential decline of donors and volunteers. Zyman (2004) averred that a renovation mentality, a broad competitive framework, and a focus on the total experience might result in effectiveness. One innovative solution is the establishment of quality leadership for American Islamic centers. The centers may need to develop a sound team spirit. The leader in the team is like a conductor in an orchestra; Covey (2004) cited De Pree, who saw leadership as a performing art or “doing unobtrusive actions like orchestra conductors or jazz ensembles” (p. 358).

#### Previous Mosque and Islamic Organizations’ Studies

Many mosques in the United States are multipurpose centers. Muslims in Germany, too, increasingly prefer the multipurpose function of the mosque (Kuhn, 2007).

The model of all mosques—the house of the prophet Muhammad in Medina—was a multipurpose building: a place for worship, for political gatherings, for negotiations and judgment, for personal prayer, and for religious instruction and study. (p. 636)

The optimal use of mosque space is a first step toward its organic use. Authoritarianism has no place in Islam because Muslims are “obligated to brotherliness” (Kuhn, 2007, p.

644). Kuhn recommended four elements for an ethical culture: respect for all life, solidarity and economic justice, tolerance and truthfulness, and equal rights and gender equity. Many ethnic mosques fail to cultivate an organic culture.

Mosques, like schools founded by immigrant Muslims, also aim to preserve the identity of members (Coburn, 2003; Khan, 2005; Shakir, 2003). The mosque is “a lighthouse in the midst of an ocean. It is a place where Muslims can be themselves, feel at home, learn about their religion and other Muslims and transmit to their children a sense of identity” (Badr, 2000, p. 221).

The community addresses important concerns, such as “institutional stagnation, flight from Islamic centers, atomization of community, and discontent among the youth” (Coburn, 2006, p. 32), through “connective strategies” (p. 32) and the focus on “the creation of social capital” (p. 32). Not many centers have the connective strategies Coburn emphasized, and Muslims need to avoid the flight from Islamic centers.

The *MPAC Special Report* (as cited in Nyang & Bukhari, 2004) discussed “building a community of Muslims in America that are forward-looking and contributing components of American pluralism” (p. 5). Muslims in America, the report claimed, “Need a paradigmatic shift away from a so-called victim mentality” (p. 6). The *MPAC Special Report* suggested that, “The work of Muslim Americans requires the building of cadres of young scholars that are organic to the American experience” (p. 4), and that “Muslim American youth are better able to contextualize their challenges today with those of other communities before us” (p. 13).

A young mosque member in London complained to the imam, Darsh (1999), about “narrow-minded, parochial, and keep-power-at-all-costs” (p. 81) leaders. “The

mosque is mismanaged, educational methods are Victorian, and the committee bans all youth activities out of fear of losing its iron-fisted grip” (p. 81). Darsh did not disagree, but cautioned against a violent response.

The new Muslim community of Muhammad the Prophet “accepted people of all classes, free or slave, uniting them in a common belief in the oneness of reality” (Cleary, 2001). Not only did the youth need their space, women also needed their space. According to Cleary, effective Islamic centers should include all stakeholders, men, youth, women, and minority ethnicities. “British mosques have a scandalously poor standard of facilities for women, if they exist at all” (Darsh, 1999, p. 80). Darsh averred that the religion of Islam gave women the inalienable right to attend and participate in the activities of the mosque. Badr (2000) highlighted a number of issues in Houston mosques. Muslims in the United States may be required to build solidarity and a sense of community, not only houses of worship. Women and youth in both cities are under-represented in mosques and schools’ governing bodies, and religious leaders lack authority and autonomy.

The president and boards have decision-making powers, while the religious leaders, voluntary lay leaders, and *huffaz*, or Koran memorizers, have influence, but little power (Badr, 2000). The administrations saw religious leaders as “organizational threats because they had the ability to influence the members of their respective mosques” (p. 199). Badr observed, “Cultural interpretations of religious issues and linguistic barriers have forged a significant divide between Arabs and Pakistanis” (p. 205).

Women in Islamic societies have a variety of perspectives and experiences; according to Geaves (2005), they should speak for themselves. Some Muslim women

regard Khadija and Aisha, Muhammad's wives, as icons of feminism. Women in a Muslim community could still be civic-minded. Schwartz and Post (2002) considered civic-mindedness and the connection between organizations and communities as a moral connection.

Jaschok and Jingjun (2000) made an in-depth study of several women's mosques called *nusi* in China. These mosques were operated entirely by Hui and Han women. No men enter the mosques. The *nusi* mosque offers a new paradigm for Muslim women. Geaves (2005) stated, "Segregation does not equate to discrimination although it could contribute to it" (p. 237). Schaefer (2007) differed, "In the U. S. , it is not unusual for the women to be members on the boards of mosques, and it is also common for women worshippers to be relegated to pray in rooms outside the mosques" (p. 297).

In a national study, Bagby, Perle, and Froehle (2001), from Georgetown University, surveyed 631 of 1,209 mosques in the United States. They had a follow-up interview of 416 centers, or 66% of the surveyed sample. The results offered many insights into American Muslim organizations. It is important that the study by Bagby et al. (2001) be replicated.

The Detroit mosque study by Bagby (2004a) revealed that only a minority of the 33 centers studied did not favor or encourage the inclusion of women. Bagby et al. (2001) compared the national averages to the Detroit study results. Seventy-eight percent of the 31 centers surveyed allowed women to serve on their boards, although only 52% actually had women on boards. Afro-American mosques had a 30% regular attendance by women, followed by Arab mosques (15%), and south Asian centers (8%).

Muslims often put the blame for their negative coverage of their faith on the media. The theory of implosion claimed that “amidst ubiquitous and proliferating media generated information in a consumer society of simulacra and simulation, information ceased to be productive in the sense of transformation of it by human subjects; it is destructive energy” (Halnon, 2007, pp. 2268-2269).

#### Laub’s Key Drivers of Servant-Minded Leadership

Laub’s (2005) definition of servant leaders identified six key drivers and suggested the following:

Servant-leadership promotes the valuing and developing of people, the building of community, the practice of authenticity, the providing of leadership for the good of those led, and the sharing of power and status for the common good of each individual, the total organization, and those served by the organization. (p. 160)

#### *Servant Leaders Value and Trust People*

Servant leaders value people by trusting and having faith in them, serving them before serving themselves, and by listening to them in a receptive and nonjudgmental way (Laub, 2005). Muhammad, the Prophet of Islam, valued companions. The righteous caliphs and successors of Muhammad did the same. Perhaps Muslim managers should live up to their ideals.

Neff and Citrin (2005) taught that it is important to listen, learn, and adapt; leaders must avoid the savior syndrome. Leaders with listening, learning, and adaptation skills could survive in any industry. Tidd, Bessant, and Pavitt (2005) encouraged leaders to embrace wild ideas, peripheral vision, next practices that go beyond best practices, and

entrepreneurship; employees do not have to go outside the company to introduce new ideas.

Covey (2006b) emphasized that there is a greater risk in not trusting. Covey called mistrust or low trust outcomes “taxes” (p. 252). The taxes include redundancy, bureaucracy, politics, disengagement, turnover, churn, and fraud. “Companies go forward if the work environment is ethical, productive, and positive” (p. 252). The “dividends” of high trust include increased value, accelerated growth, enhanced innovation, improved collaboration, stronger partnerships, better execution, and heightened loyalty. Covey used the words “politics” and “bureaucracy” in a pejorative sense, but politics could involve the creative use of legitimate power. Bureaucracy could avoid inefficiencies (Bass, 1990).

Valuing people involves trusting and believing in them (Laub, 2005). Islamic leaders would be wise to embrace a positive theory about human nature. The body of literature supporting a positive understanding of human nature is becoming larger (Abbas, 2005; Gapper, 2005; Ghoshal, 2005; Hambrick, 2005; Pfeffer, 2005). Abbas would argue with Ghoshal that “a quick survey of the history of mankind and civilization demonstrates that people’s interests are not limited to materialism and power grasping, but conspicuously include spiritual, leisure, and intellectual needs among others” (p. ii).

A culture that respects elitism, aggressiveness, domination of subordinates, and materialism does not appreciate positive theories about people. Such cultures stifle creativity and imagination (Abbas, 2005). Abbas concurred with Kanter that “theories that project man as trustworthy, capable, and responsible do not create a sense of security, a need for elaborate control systems and organizational hierarchies, and/or feeling among decision makers of being powerful and in control” (p. iii).

Trust is important in every servant organization. A community implies trust and loyalty. Koehn (2003) wrote the following:

So trust is not the mere “confidence in one’s expectation” (Luhmann, 1979). It is more correct to think of trust as a confidence in and expectation of the trustee’s goodwill (Baier, 1994; Gambetta, 1988) or, at least, in the trustee’s willingness to discharge his or her fiduciary obligations (Barber, 1983; Alpern, 1997). (p. 3)

Koehn (2003) distinguished between (a) goal-based, (b) calculative, (c) knowledge-based, and (d) respect-based trust. Respect-based trust exists where shared virtues and values, such as love of virtue, excellence, wisdom, and authentic dialogue, exist. The virtues and values are Islamic in essence.

The example of the e-auction giant, eBay is instructive. According to the company’s website the eBay community uses five fundamental values to guide them: (a) belief in the intrinsic goodness of people, (b) belief in the uniqueness of every person, (c) belief in the golden rule, (d) the belief that every person has something positive to contribute, and (e) the belief that a supporting environment energizes people. The values that eBay espouses are also Islamic values.

The *Qur’an* mandates optimism (Q 12:87), is forward-looking and egalitarian, and has been nonracial since its inception. “Muhammad already included people of African, Byzantine, and Persian origins as well as native Arabs” (Cleary, 2001, p. vii). Optimism is essential in some Islamic centers that face a social dilemma. Newman (2003) defined *social dilemma* as the “potential for a society’s long-term ruin because of individuals’ tendency to pursue their short-term interests” (p. 325).

A servant leader deals effectively with conflict that could erode trust. Through persistent conflict, the organization finds it difficult or impossible to cultivate trust; in order to gain an advantage over the opposition, leaders become more militant and less patient with dissenters (DeLamater & Myers, 2007). DeLamater and Myers suggested that conflict entrenches the in-group in their hostility toward and unfavorable stereotypes of the out-group while embracing favorable stereotypes of their in-group.

The in-group easily neglects to notice the virtues of the out-group and the shortcomings of their in-group; Pettigrew (1979, as cited in DeLamater & Myers, 2007) called this the “ultimate attribution error” (p. 418). The in-group paints every member of the out-group with the same brush. The phenomenon is “the illusion of out-group homogeneity” (p. 417).

Valuing people involves communication through receptive listening (Laub, 2005). Communication is critical. Sayle and Kumar (2006) emphasized success and achievements, not failure. They regarded *power listening*, or powerful, open, and fluid communications by leaders, as breakthrough communication. Good communication results in efficiency, effectiveness, better team spirit, motivation, cooperation, and keeping up with the competition (Weiss, 2006). Personal communication is one way to inspire employees, and the willingness to communicate leads to greater productivity.

Communication must be real, not perceived (Mintzberg, Lampel, Quinn, & Ghoshal, 2003). Using survey instruments and interviews to ensure they have communicated effectively would be helpful to managers. When employees feel empowered by genuine inclusion, they easily embrace change, and thriving companies change regularly. People are resistant to change if that change takes place too slowly.

They are empowered when they understand the rationale for the change. Communication, empowerment, enlightened leadership, ethics/accountability, and training are the five points of the Salie star model (see Appendix G). The points deliver value to all stakeholders. Organizations that energize their stakeholders by adding value would find it easy to implement change, especially if the organization markets the change as another way to deliver value.

Islamic organizations would do well to follow Starbucks' attitude toward employees. Starbucks calls their employees partners who drive success through quality; employees are trained to be welcoming, connect genuinely, listen to customers, be considerate, be knowledgeable, love what they do, add value, enhance the experience, and be fully involved (Michelli, 2007). Starbucks stressed, "To be mindful of the needs of others is more important than politeness" (p. 45).

The servant leadership model is similar to Larkin's (1995) transcendent style. Larkin interviewed seven male and seven female leaders in service, nonprofit, and volunteer organizations. Larkin called their transformational leadership style transcendent. Characteristics of transcendent leaders are God-centered confidence, empowerment, hospitality, compassion, and leadership. Other characteristics included tolerance, servant leadership, acceptance, energy, celebration, honesty, spiritual awareness, wholeness, empathy, and surrender.

Tolerance extends to emotional tolerance. It is easier to embrace "the other" intellectually, but to tolerate them emotionally goes much deeper. Larkin (1995) defined *humility* as the leaders' sacrificing of their private vision for the sake of others as a definitive and overriding pursuit. Such leaders are fully balanced humans.

### *Servant Leaders Develop People*

A servant leader adds to the growth of people by offering them prospects for their growth and continuous learning, role modeling proper conduct, and affirming, motivating, and inspiring others (Laub, 2005). The first chapter and verse of the *Qur'an* revealed to Muhammad was “Read!” (Q 96:1)—not “Fight!” Muhammad founded a learning community and organization.

People all share the human condition; people all need to be affirmed, acknowledged, accepted, and motivated. Muslims in the United States are in a unique position to set benchmarks. Takim (2004) posited, “Muslims have recognized that they cannot afford to live in impregnable fortresses and that living in a pluralistic milieu requires active engagement with the other” (p. 343).

Muslim communities required inspirational leadership after September 11, 2001. Calm servant leaders could guide Muslims through the barrage of negative media stereotyping. Many Muslims are resilient; Farah (2000) spoke to the resilience of Muslims, devoting an entire chapter (pp. 260-298) to the topic. The MAPS project (as cited in Nyang & Bukhari, 2004) suggested that Muslims did not list Islamophobia as a chief concern.

Seyfi (2005) disagreed: Muslims faced a backlash after September 11, 2001. They suffered doubly or trebly. They lost members in the tragic terrorist attack. Afterwards they were guilty by association. “In the end, most Muslims appear to have been made guilty by association, a fact that may well have had a strong impact on both the Muslim community and its image in society” (Göran, 2005, p. 6). Many Muslim scholars stressed that they are not guilty, but responsible to curb extremism.

American Muslims suffered a backlash that led to harmful stereotyping, but the event forced many Muslim leaders to serve their communities. Many new leaders emerged. New York schools, in a re-embracing diversity project, tried to concentrate on dialogue as process, not dialogue as product (Seyfi, 2005); this was an attempt to educate schoolchildren about the plight of Muslims in New York and in the country.

#### Boards of Trustees, Directors, and Human Resources

Islamic institutions all have boards of directors and trustees or a shura (consultative) committee. Islamic boards of trustees and boards of directors fulfill the functions of human resources. Human resources (HR) develop people. Muslim organizations “must now move beyond the immigrant model into more professional, more institutionalized approaches to governance and performance” (MPAC Special Report, 2007, p. 18).

Rehman (2004) discovered that Islamic organizations have a human capital deficit. Talent, skills, character, and personality are core competencies that employees need to fit into the organization. Vernon (2004) posited that HR involvement included strategy execution, knowledge of the competition, strategic direction, people management, business support, and strategy formulation. Bartlett and Goshal (2002) asserted that HRs active participation in the development of strategy would add value to strategic direction. Managers at Muslim institutions who lack the skills influence the health of their organizations.

Guthrie, Spell, and Nyamori (2002) found that whenever employees are fully involved, the outcome is high performance; HR facilitates the process. Chiles (2003) stressed process theorizing. Volunteers or interns working with Muslim organizations

that add to their skill set feel that they added to their growth and level of job satisfaction. Imagine an Islamic organization gaining recognition as the paramount institute providing employment. The pool of interns would increase, the Rehman (2004) study implied.

Jacobson (2003) averred that the function of HR includes bringing attention to fresh challenges, creating a learning organization, teaching competencies that would assist in strategy execution, and developing forward-looking leadership. Learning must be continuous as the Prophet of Islam emphasized. Gundling (2003) also highlighted skills, such as change management, team building, training and development, and strategic planning. The Laub OLA instrument includes a team-building component.

McShane and Von Glinow (2004) advised that leaders take responsibility for team conduct. Perhaps HR should hold leaders accountable according to Best (personal communication, October 15, 2006); HR must offer rationales for transformation and enhancement within the business through improvement in business performance (Fairbairn, 2005). HR must effectively assess culture in its management of change. Islamic organizations that desire transformation require an HR department to be efficient and effective.

An ideal Islamic servant organization shares power and status. A positive networked culture, according to Goffee and Jones (2003), is informal, flexible, relaxed, fun-filled, compatible, caring, empathic, and loyal, and is trusted and has no hidden agendas, facilitates the rapid exchange of information, and is based on being ever willing to help. According to Mintzberg et al. (2003), perhaps the twenty-first century organization should compete based on talent and have a tolerance for failure or failing forward. Islamic centers in America must maintain quality and exceed members'

expectations for efficiency in the speed of delivery, member care, and effective quality care (Rigsby & Greco, 2003). Member care, value delivery to consumers, and effective collaboration are essential (Best, personal communication, October 15, 2006).

Islamic organizations could learn from businesses how to foster trust and loyalty. Lund Dean (2004) averred that religious organizations could learn from the ability of businesses “to reconcile many resources, vocations, cultures, and interests toward a common purpose” (p. 218). Lund Dean further noted, “The effectual spiritual truth of good works and righteousness is at work at business success, resulting from reconciliation of the personal ends of employees and investors to the creation of value for others” (p. 218). Islam did not dichotomize between business and religion. *Homo oeconomicus* could be *homo sapience* too. The two concepts are not mutually exclusive.

De Graff and Quinn (2007) described the internal environment of an organization as “the structure of the organization, its history, and its distinctive strengths. Culture plays a prominent role in enhancing internal systems. Culture is required for effective alignment and effective integration (Best, personal communication, October 15, 2006). Culture is the basis of alignment. Alignment is the glue that connects systems internally and externally.

Social responsibility is about philanthropy and service to society. Dawkins and Lewis (2003) asserted that organizations do not operate in a vacuum. Corporate social responsibility (CSR) is a stakeholder expectation. Managers of companies in the past often sacrificed member needs when they focused on “meeting the needs of Wall Street and the company’s stockholders” (Kalakota & Robinson, 2001, p. 390).

Decision-makers at Islamic organizations may need to go beyond satisfying the needs of their patrons and founders. Their needs are often personal and not altruistic. In a pyramid of agendas, personal agendas are at the base with organizational, societal, national, and global agendas at the top of the pyramid in ascending order (Mintzberg et al., 2003). Founders of Muslim institutions should transcend their personal agendas by ascending to societal and global agendas.

Leaders and human resources, or trustees and directors, might think of ways to foster trusting relationships. Covey (2006b) considered trust a key competency for global leaders. By increasing trust, leaders increase the rapidity with which they add to the bottom line, are promoted, and energize the workforce. High trust creates leaders who inspire confidence and enhance credibility; trust does not have to be built in a slow one-on-one basis, suggested Covey: a leader could gain the trust of many through one person.

#### *Servant Leaders Build Community*

Servant leaders concern themselves with community building by developing soft or interpersonal skills, working collaboratively, and valuing differences (Laub, 2005). Mattson asserted that community building or “fostering a moral and God-conscious-community of faith” (p. 67) was a primary focus of the Prophet of Islam in Medina. The Prophet of Islam united warring tribes and different ethnic people. Islam is still “colorful,” with followers of several nationalities and different Islamic legal schools attending Islamic centers and schools. Muslims should be encouraged to embrace, not fear, differences.

Many managers are “deaf” to the needs of the less influential members. One can only predict the impact that an “emotionally tone deaf” (Waldroop & Butler, 2000)

management would have on an organization. Leaders cannot measure dissatisfaction, but people know what companies pay in litigations or conflict management; dissatisfaction often gives rise to malicious obedience. Leaders who stonewall themselves against the complaints of members encounter a rude awakening when members break away and form other communities.

Islamic organizations must value corporate social responsibility and diversity. Diversity must not destroy wholeness. Pluralism and healthy dissent are not mutually exclusive. “Employee morale is three times higher in companies where community involvement is an integral part of the business model than in their less involved counterparts” (Michelli, 2007, p. 174). One of the most meaningful outcomes of leveling unlevelled playing fields exposes the caring nature of organizations and employees. For social responsibility (SR) to be effective, the company must align the expectations of various stakeholders. A mismatch between promises and delivery can damage a company’s credibility irreparably (Dawkins & Lewis, 2003). Deresky’s (2006) idea of interdependence includes social responsibility and ethics.

“Turf wars and narrow thinking are deadly. Drawing together the best ideas and practices and integrating the best people into collaborative teams, multiplies organizational strength” (Barlas, Porter, Randall, Smith, & Williams, 2003, p. 21). Difficulties and challenges in organizations do not threaten healthy organizations; healthy cultures have great relationships with all stakeholders, not only shareholders, suggested Barlas et al. The traits apply equally to Islamic organizations. Too often, small contributors are not respected. Arrogance or perceived arrogance toward the “little man” and out-group often leads to conflict and tension.

Servant leaders welcome differences of opinion and perspectives. Nixon (2001) discussed more than 10 reasons why it is important to embrace difficulties and differences. Nixon defined excellence as the thirst for value and quality from organizations, with organizations responding “flexibly to change, uncertainty, and huge pressures” (p. 3). Organizations and leaders require the commitment and energy of everyone to involve, respect, and value everyone fully, energize them, and welcome uncomfortable perspectives and feedback. Nixon argued that organizations should see conflict and obstacles as opportunities for unity and improvement and value those who think differently.

At the root of difficulties are upbringing, conditioning and misinformation, and organizational culture (Nixon, 2001). Through conditioning and misinformation, people justify and display uncharitable attitudes. Islamic institutions cannot afford to be uncharitable. An organizational culture in which people do not take risks or admit mistakes, mistrust others, pretend to know everything, do not show feelings, or do not reveal what they think, leads to powerlessness and malfunctioning.

Such a culture, Nixon (2001) averred, “makes it hard to welcome change, take powerful initiatives or risks, be ourselves, value one another and ourselves, co-operate with and support one another, be open to feedback, learn from mistakes, be vulnerable or ask for help” (p. 4). In a negative organizational culture, managers are always right, cling to power, and do not take ownership of their mistakes. Inappropriate leadership often leads to resistance to change and initiative.

The idea that “the leader knows best may make it hard to respect people fully, and involve them, listen, welcome feedback, let go and give up control” (Nixon, 2001, p. 5).

Members of an organization, suggested Nixon, prefer to be nice until it becomes impossible to be so. Managers in negative organizational cultures marginalize some, feel better at others' expense, feel the need to dominate, find it hard to value and harness diversity, cannot respond creatively and flexibly to conflict, and cannot find elegant win-win solutions. Harsh criticism also leads to excessive stress.

Ideally, teams work collaboratively with clear guidelines; Weiss (2006) posited that employers must provide written guidelines detailing the quality expected; they must ensure that employees know about and grasp the guidelines. "By getting employees involved in the decision-making process you can get higher productivity from them" (§ 3), Weiss averred. Regular recognition of the contributions of employees mean more to them than awards and trophies. "Even acknowledging the efforts made by employees to reach an objective can result in a more motivated and productive work team" (§ 6).

Mega churches have seen the importance of effective marketing. David (2003) in *Strategic Management: Cases* included two case studies of churches: Central United Methodist Church in Florence, North Carolina, and Elkins Lake Baptist Church (ELBC) in Huntsville. The former has service to the community as part of its mission statement. ELBC has a detailed marketing plan using the radio, a moment at the football game, newsletters, billboards, and property accessibility enhancement. Islamic centers could learn from mega and mainstream churches.

Managers of Islamic centers require a deep sense of responsibility. A sense of responsibility is mandatory according to the Prophet of Islam. Abu Sulaiman (1997), a leading Muslim thinker, wrote the following:

The Muslim occupies a position of care and responsibility in whatever work he undertakes and in whatever role he plays. He strives to deal fairly with everything around him. He conducts his affairs by consultation and seeks truth and justice. If he fails to work in this way, he might not achieve his objective. (p. 82)

*Servant Leaders Display Authenticity*

A servant leader displays authenticity through openness and accountability, the political will to learn from people, and sustained trust and integrity (Laub, 2005). Tuggle and Holmes (2006) referred to the “representatives of the prestigious knowledge class” (p. 232) as moral entrepreneurs. It is important that leaders of centers with a high concentration of graduate and postgraduate degrees be held to higher standards because they, too, are moral entrepreneurs. Muslim leaders would love to be seen in a positive light. If they were perceived as moral entrepreneurs, their positive self-image would perhaps be enhanced.

Barlas et al. (2003) posited that humility and openness must pervade an organization. Arrogance stunts the growth of an organization. The pride that goes before the fall “kills off learning and growth, by blinding us to our own weaknesses. (p. 20)” Too many managers try to attribute the blame rather than solve the problem; “Denial, blame, and excuses harden relationships and intensify conflict” (p. 20).

The two extremes of “excessive, reckless risk-taking and stifling, fearful control-threaten any organization” (Barlas et al., 2003, p. 20). The best organizations always improve their practices and procedures. Excellence requires effort whereas mediocrity does not; honest mistakes are welcomed in order to foster creativity. A strong healthy

organization flourishes when practices and policies are clear, honest, transparent, and have reliable follow-through.

Optimally healthy organizations require special traits to thrive in a turbulent environment in the twenty-first century (Judson, 2004). Barlas et al. (2003) discussed eight essential ethical traits of a healthy organization:

1. Openness and humility from the top to the bottom of the organization
2. An environment of accountability and personal responsibility
3. Freedom from risk-taking within appropriate limits
4. A fierce commitment to “do it right”
5. A willingness to tolerate and learn from mistakes
6. Unquestioned integrity and consistency
7. A pursuit of collaboration, integration, and holistic thinking, and
8. Courage and persistence in the face of difficulty.

Good leaders are optimistic about change and the stakeholders they want to change. Roberts, the horse whisperer, could tame a wild stallion through half an hour of whispering (Rickards, 2000). Optimistic leaders, like a horse whisperer, are able to inspire everyone to change; they can facilitate change by encouraging constructive feedback.

Padaki (2002) used an action-research paradigm, suitable for nonprofit learning organizations. It involves “a comprehensive performance management system that compels the organization’s membership to re-examine ideas of performance and the assumptions about organizational processes underlying management practices” (§1). Ideally, organizational members are research partners rather than inactive subjects of

research. Discussion groups, personal or self-assessment reports, and experience-based research offer the breadth and flexibility required for large, highly diverse organizations (Balogun et al., 2003). Comprehensive systems could enhance job performance in Islamic institutions.

Servant leaders who display authenticity cultivate trust and value integrity (Laub, 2005). Ethical behavior creates trust in organizations. Islam is an ethical Abrahamic monotheism. Muhammad, the Prophet, emphasized and enforced ethical conduct, was honest and trustworthy (Lings, 2006).

Muslim managers at Islamic houses of worship, to be authentic Muslims, would be required to live the *Qur'anic* verses that promise, “The reward for excellence cannot be but excellence” (Q 55:60); “Those who do everything with beauty/excellence, might find excellence and synergy” (Q 10:26). The *Qur'an* (13:11) states, “God does not change the (unfavorable) condition of a people until they change themselves. God does not change the (favorable) condition of a people until they change themselves” (Q 8: 26). The verse could be interpreted to include change for the better or change for the worst. People are the authors of change. They will receive only what they strive for.

Muslims in the United States have migrated from all over the globe where different societal expectations prevail. Every country has different societal expectations. If an Islamic center serves 30 immigrant groups, administrations may need to know what the groups were accustomed to before they migrated to the United States. Stakeholders of Islamic organizations need to be clear about the ethical principles that drive their organizations. Should ethical breeches occur, the organization would need to be factual,

open, and dispassionate, act with resolution, and contextualize the issue at hand (Kerns, 2005).

Integrating ethics is a leader's duty (Pomeroy, 2005), and discussions about ethics should be part of meeting agendas (Daigneault, 2005). The United States government introduced two regulatory acts, the Sarbanes-Oxley (SOX) and Basel II, to prevent corporate corruption of Enronish proportions and demand a high standard of ethical practices from corporations (Weber & Fortun, 2005). Unethical practices in religious institutions should be rare or nonexistent.

Fombrun and Foss (2004) highlighted three principles of highly ethical conduct: employing an ethics officer; enforcing a code of conduct and removing obstacles to ethical practices embedded in organizational culture; and leaders having moral ownership. Leaders require ethical relationships with every stakeholder including the broader society; companies will only be successful if both the leaders and those they lead collaborate on ethical solutions in a global context. Perhaps Islamic organizations should be committed to sound ethical partnerships with all their stakeholders.

According to Malloy and Agharwal (2001), the nonprofit organization in an electronic age should have a great ethical climate that includes a paradigm of synchronized system building, external teamwork, and patron services. It is a "transformation from the traditional bureaucratic paradigm, which emphasizes standardization, departmentalization, and operational cost-efficiency" (Ho, 2002).

#### *Servant Leaders Provide Leadership*

A servant leader provides leadership through a future-oriented vision, innovation and entrepreneurship, and clear goals (Laub, 2005). Muhammad sent letters to the kings

of Persia and Byzantine as well as to the chiefs of tribes two years before Muhammad's death in 632 CE, inviting the then international leaders to Islam (Lings, 2006). When Muhammad agreed, to the horror of all the companions, to a truce with enemies, Muhammad had the future of the faith in mind. The truce was the equivalent of Moses going to the Pharaoh (*Qur'an*, 20: 24); it was a prelude to freedom and better days for the Israelites (A. Kronemer, public lecture, March 17, 2007).

Servant leaders are innovative. Useem (2006) called the fear that leaders have to make decisions *decidophobia*. Leaders may need to transcend personal profits, see ahead and "change the rules that undermine decision-making" (p. 64). Razeghi (2006) called for a balance between Bohemian optimism and fear mongering. Innovation creates, saves, repairs, solves, and accomplishes the impossible; innovation has "supersized portions of ambiguity, creativity, measured risk taking, and an omnipresent fear of failure" (p. 235).

Servant leaders are future-focused. Islamic centers live in a turbulent environment. Newstrom and Davis' (2002) collegial management model, which involves rapid decision making and flexibility, is preferable in turbulent times. "The model should not be static and unchanging but adapted across time" (p. 34). Good leaders respond quickly to change; they create a strategic fit and have the ability to identify changes and commit capital to embracing the change (Shimizu & Hitt, 2004).

Servant leaders are entrepreneurs who take risks and manage change. Employees in an increasingly global world want a greater say in decisions; members are more informed and demanding, and the competition is smart. Organizations that want to thrive in a global environment may need to be thoroughly familiar with various cultural practices, political scenarios, and people expectations.

Moran, Harris, and Stripp (1993) observed that enterprises must understand organizational behavior thoroughly to optimize business performance. Organizational behavior is focused on the thinking, feeling, and actions of key stakeholders of those organizations (McShane & Von Glinow, 2005). People are diverse in their thinking, culture, and ways of perceiving. Diversities within the workforce are one more reason for research about organizational behavior (Karahanna, Evaristo, & Srite, 2005). Some Muslim centers have members from more than 30 nationalities. The centers should be prepared to manage diversity and adjust their leadership styles.

Global organizations have the entire world as their markets. Every global organization or organization intending to have global influence requires a risk-averse global strategy; “Strategy is the thought process by which the guiding members of a business organization develop a risk-free vision of the future and define a road-map for attaining that future” (K. L. Ranasinghé, personal communication, March 15, 2006). Although “long-term planning is merely an extrapolation of the current state of the organization,” strategy “involves the determined, careful, consistent scanning of the global horizon” (¶ 3) to prepare it for future dramatic change. Risk avoidance goes beyond risk protection. It includes implementation of the insights gained from a study of risks.

Change and continuity are not mutually exclusive. Change and continuity must be reconciled to cultivate an evolving image. Change is often necessary for survival. So-called opposing values can be included to achieve a win-win result (Trompenaars & Woolliams, 2003). Rapid change calls for a structural change (Van der Linde, 2002).

Changing employee and member expectations necessitates the study of global organizational behavior (Hattori & Lapidus, 2004). By understanding organizational behavior, leaders of Islamic organizations would be able to manage diversity, resolve conflict, and make informed decisions. Clarity about stakeholders' expectations influences corporate direction (Gandossy, 2005). It is important that managers at Islamic institutions take cognizance of the expectations of all stakeholders when planning strategic direction.

M. Armstrong (2004) listed 50 key aspects of management. Religious institutions would profit from studying them. It is important that every organization, Islamic ones included, know how to be political, prioritize, think clearly, manage change, develop emotional intelligence, be creative and innovative, and manage strategically.

Religious organizations in the twenty-first century after September 11 require credibility, willingness to compromise, and the art of persuasion. Waldroop and Butler (2001) emphasized flexibility and appropriation of the ideas of subordinates and peers, thus implying that persuasion is a process, not a single event. Persuasion, like power, is dangerous when not handled properly.

Providing leadership is another of Laub's (2005) key drivers. Islamic leaders are leaders, like other religious leaders, with their "array of talents, including recruiting, retaining, inspiring, unifying, counseling, communicating, fund raising, and networking— all on top of instilling and building faith" (O'Connell, 2006, p. 282). Drucker (as cited in Covey, 2004) admired volunteer institutions and religious leaders. Imams are the religious heads of Islamic centers; they too have the talents Drucker admired. According to O'Connell, most imams are committed to serving the public; they

like people, get along well with everyone, have plenty of patience and maturity, and have the will to work hard. Leaders of Islamic organizations may need to embrace what ordinary people are afraid to embrace.

Tedlow (2006), the biographer of Grove, sketched a leader who led Intel into an era of explosive growth and who was unafraid to take on impossible tasks. Grove, according to Tedlow, believed in continuous constructive confrontation. Muslim women leaders could emulate another daring leader, Fiorina (2006), who was not afraid to make tough decisions or to embrace change. Muslim leaders need not fear criticism because even the angels protested with God (Q 2: 30). The Prophet of Islam allowed companions like Omar to disagree with suggestions; Omar remonstrated, sometimes passionately, on several occasions. Perhaps this approach to followers is what Grove had in mind.

Lawrence (2006) devoted a chapter to Muhammad as organizer and strategist. In a separate chapter, Lawrence called A'ishah, Muhammad's young wife after Khadija's death, the custodian of Muhammad's memory. Muhammad had a monogamous marriage with Khadija for 25 years until her death. "Muhammad has accustomed his wives to attention and dialogue, he listened to their advice and throughout his life he kept the same respectful attitude he had already displayed with Khadija" (Ramadan, 2007, p. 168). Mattson (2008) stated, "In this struggle to build a righteous community, men and women are partners in faith" (p. 68).

"After being a shepherd, young Muhammad became a trader and built a reputation for honesty and efficiency acknowledged all over the area" (p. 22).

Muhammad was known as truthful and trustworthy, honest, fair, and efficient. Ramadan further noted the following:

Simple, meditative, and courteous, but also honest and efficient in business, he expressed constant respect toward all women, men, and children, who in turn showed him gratefulness and deep love...he was rich with extraordinary qualities that already pointed to his singularity. (p. 25)

Muhammad taught that empathy and compassion during hardships bring people closer to the Ever Compassionate God (Ramadan, 2007). Muhammad counseled followers not to allow their hearts “to give way to proud emotion and arrogant thinking” (p. 25). In the cave, in Mecca, where Muhammad spent a month-long retreat, “Muhammad was searching for peace and meaning...had remained aloof from superstition and prejudice. (p. 25)” Many Muslim managers at Islamic centers prejudge others and behave haughtily.

Bakke (2005) regarded fun and success as synonymous; Bakke suggested economic success and values are not mutually exclusive. Through this lens, Muslim managers and leaders of Islamic organizations may need to combine fun with success; sharing ideas can be a pleasant experience. Ghani (2006) envisioned a leader as someone with faith in the power of an idea rather than a person.

#### *Servant Leaders Share Leadership*

A servant leader shares leadership, champions a shared vision, shares power, shares status, discharges control, and advances others (Laub, 2005). Many leadership models offer practical guidance in discharging control and theorists, such as Laub and Drucker, have summarized their thinking through models. An Islamic organizational culture in order to be effective would need to be value-driven and ethical.

G. R. Jones (2004) defined the *culture* of an organization as “shared values and norms that control organizational members’ interactions with each other and with suppliers, members, and other people outside the organization” (p. 195). Organizational culture enhances the company’s effectiveness because it “controls the way members make decisions, the way they interpret and manage the organization’s environment, what they do with information, and how they behave. Culture thus affects an organization’s competitive position” (p. 195). Prabhu (2005) connected culture to context. Prabhu noted that managers’ values and attitudes greatly affect executive effectiveness.

Kruger and Hanson (1999) argued persuasively for a value-based paradigm in creating a truly healthy organization. Kruger and Hanson cited Greenleaf who saw that the primary responsibility of managers was to build healthier, stronger, and more autonomous employees. A value-based paradigm is necessary for Islamic houses of worship to stay relevant during turbulent times. Islamic managers may need to realize that “enlightened management is one way of taking religion seriously, profoundly, deeply, and earnestly” (Maslow, as cited in Kruger & Hanson).

Elsegeiny (2005) in a study on American Muslim school leadership listed many traits of transformational leaders. The several authors Elsegeiny cited (Beekun & Badawi, 1999; Kouzes & Posner, 1995; Northouse, 2004) regarded fair-mindedness, equity and impartiality, and advocating for followers, humility, and justice, among others values, as essential in transformational leadership. Elsegeiny submitted that transformational leadership leads to effectiveness in educational organizations.

Elsegeiny (2005) and the writers Elsegeiny cited who support transformational leadership all view justice and equity as vital. Citing Barrie (2002), Elsegeiny enumerated

the leadership qualities of the Prophet of Islam; the qualities included fairness, broad consultation, superior performance, versatility, teamwork, fearless decision-making, and exemplariness. Besides their roles as coaches, advisors, and role models, genuine leaders motivate and empower their followers to develop their full capacities. “Islamic leaders demonstrate justice, equity, trust, and responsibility for their followers’ well-being” (Elsegeiny, p. 33).

### Complementary Leadership Theories and Models

Good leaders are principled (Bering, 2006). Whetstone (2001) discussed principle-centered leadership and servant leadership models and provided an important paraphrase for the thoughts of Frankl (1962). Frankl (as cited in Whetstone) observed, “Man [*sic*] does not behave morally for the sake of having a good conscience, but for the sake of a cause to which he commits himself or for a person whom he loves or for the sake of his God” (p. 117). Members at Islamic organizations may consider committing themselves to a larger than life project for the sake of a cause, a leader, or God and leave their signature for posterity in that way.

Hamm (2006) suggested leaders use positional power wisely, not abuse it. Leaders, Hamm believed, must go beyond cheerleading by sharing meaning. Prestige, power, privileges, money, and stock options do not attract everyone (Kouzes & Posner, 2003). Kouzes and Posner (2006) asserted that leaders should serve and sacrifice, be the best teachers, need loving critics, want to be liked, not take trust for granted, and want to be appreciated. Leaders need to bring more grace to the workplace, invite stakeholders to be better persons, and role model humility.

Gini's (2004) trust-based moral leadership model emphasized culture, character, and choices of leadership. It is important that leaders control morals, mores, and manners; possess moral imagination, moral reasoning, which means not an unexamined life, and moral ownership. Islamic organizations require benchmarks, but should also honor the statutory and fiduciary duties they have. Gini noted the use of new words, such as *enronomics*, *enronian* proportions, and *enronish* persons. It would be wise of Islamic organizations to learn from the mistakes of others.

Smith, Montagno, and Kuzmenko (2004) combined the best elements of transformational and servant leadership in a comparative leadership model. Smith et al. emphasized the "personal growth, nurturing, and healing" (p. 89) of employees. Transformational leadership initiatives could "lead to: role modeling, high ethical standards, concern for the needs of others, communication of expectations, shared visions, innovations, risk taking, and questioning of practices of systems" (p. 86). Islamic organizations' members would benefit from the combined impact of the Smith et al. model.

Zhu, May, and Avolio (2004) espoused a theoretical model of authentic, ethical leadership behavior. Authentic leaders emerge when "consistency between leaders' moral intentions and their ultimate actions" (p. 23) exists. Islamic organizations would enhance their members' integrity and image if the organization becomes authentic in the way suggested by Zhu et al. Servant leaders welcome innovation (Spears, 1998). Many Islamic organizations are ambitious; their members would love to become global. Research suggested that 15% of innovative ideas make it to the market; 70% of which fail after reaching the market (Koudal & Coleman, 2005). Koudal and Coleman noted

that companies want innovation to drive growth, but they are not prepared to invest sufficiently in innovative technologies. The phenomenon creates the innovation paradox. To solve the paradox, Koudal and Coleman offered a synchronized innovation model. The not-invented-here syndrome causes many organizations to stagnate (Chesbrough, 2006). Chesbrough argued that not to innovate was more expensive than to innovate.

C. A. Jones (2005) used a wisdom mental model to enhance ethical and profitable business practices. C. A. Jones regarded the search for new business models as futile. A wisdom paradigm and elements of wisdom “applied to the design of a general business structure and to refocusing some basic business practices” (p. 363) would suffice. Islamic organizational pioneers, members, and future employees and volunteers would benefit from the outcomes and strategic thinking of various models, such as the transformational, servant, authentic, ethical, innovative, wisdom, and strategic leadership styles. Each model has something unique to offer. Perhaps the newly created star model (see Appendix E) could guide an organization to the right leadership style for the right context. Alternatively, the RASCI model of business guru Drucker (as cited in Covey, 2004) may prove more appealing. As long as the organization thrives, the means to that end is less important.

Kouzes and Posner (2003) offered courage-of-convictions, as opposed to pay-for-performance leadership, as a viable model. Beer, Cannon, Baron, and Dailey (2004) found that coaching and training, clarity of objectives, and powerful leadership were better alternatives to pay-for-performance. Islamic organizations would require many volunteers or staff that worked for little initially to begin. Potential volunteers would require challenging experiences that they found meaningful. According to Beer et al.,

people must be given a “chance to show what they’re made of. It’s about challenge with meaning and passion. It’s about living life on purpose” (p. 19).

Leadership is especially valuable in times of uncertainty and turbulence when leaders need to be strong in the face of challenges (Kouzes & Posner, 2003). Many Muslims in America perceive themselves as under siege or as “objects of suspicion, harassment, and discrimination” (Kuhn, 2007, p. 658). The situation presents an opportunity to achieve greatness. “Only challenges produce the opportunity for greatness. Given the extraordinary challenges the world faces today, the potential for greatness is monumental” (p. 17), noted Kuhn. Kouzes and Posner further posited that a deep sense of purpose rather than abundant energy could avoid burn out; people require a cause greater than themselves. That cause, in the case of Islamic organizations, is God.

Orndoff (2002) as well as Beatty and Hughes (2005) emphasized a triad of strategic thinking, strategic acting, and strategic influence. An end in mind would be important for Islamic organizations. After planning, execution would be required. Strategic thinking includes the vision, understanding of internal and external environments, and the interrelationships of systems within an organization.

Through strategic acting, the organization sets priorities to enable stakeholders (members, volunteers, patrons, and well-wishers of Islamic organizations) to act decisively in a coordinated way considering short-term and long-term goals. Strategic acting follows strategic thinking or planning. Beatty and Hughes observed, “Strategic influencing is about creating conditions of clarity, commitment, and synergy throughout the organization” (p. 16). Strategic leaders are systemic, future-focused, and change-oriented.

Islamic organizations require “versatile leadership” (Kaplan & Keiser, 2003, p. 19) with a balance-imbalance model. Less than 20% of leaders are versatile or able to adjust their behavior and approaches depending on circumstances. Kaplan and Keiser warned against models that are skewed or lead to imbalance. Many competency models use strength but are unable to detect over-leveraging. Motorola has a model that could restore balance. Motorola’s “five leadership requirement is: *envision, energize, edge, execute, and ethics*” (p. 24).

Kaplan and Kaiser (2003) referred to several dualistic models: Blake and Moutons, with their two-sided model, tried to create a balance between results-oriented and people-focused approaches. McGregor’s model involved a pessimistic theory X and optimistic theory Y. The ideal would be a balance between opposing theories; Quinn focused on a balance between results and relationships, and stability and change. In the course of discussion in Islamic organization meetings, some members clearly favored lopsided versions of the models. Some members mistrusted people in general, some were results-oriented, and others were democratic to a fault. Some could be assertive; others appeared abrasive. Yet others were democratic to the point of being indecisive.

Going beyond best practices is required for organizations to be successful. Social corporate responsibility “is not being driven by codes, agreement, or legislation” (Schwartz & Gibb, 1999, p. 94). When faced with tough choices, companies are required to exercise their social conscience, cultivated over generations. Poverty, unemployment, and illiteracy might eventually impact a company’s bottom-line. Welsch (as cited by Schwartz & Gibb) believed that “companies cannot remain aloof and prosperous while

surrounding communities decline and decay. The first step is for the organization's members to re-perceive or unlearn what they know to be untrue" (p. 94).

Financial integrity is as important as moral integrity. Best (personal communication, September 15, 2006) suggested studying financing structure, transaction costs associated with the transfer of knowledge, communication and coordination, free cash flow for research and development, and new technologies. It is important that managers take debt-service into consideration, study value destroying creditors' conflict and not over invest, study investment opportunities, and decide on the mix of short-term and long-term debts (Barclay & Smith, 2001).

It is also important that organizations be transparent and open about money matters. An allegation of wasteful or unwise spending could impair the reputation of leaders at Islamic institutions. Mismanagement of public monies is a sure way to lose credibility and integrity. Islamic institutions in past centuries survived through charitable foundations and endowments (*awqaf*). Today Islamic institutions depend on donations, large and small, so transparency is even more important.

Best (personal communication, October 15, 2006) preferred option pricing theory as a sound financial theory for organizations. Thompson, Baggett, Wojciechowski, and Williams (2006) asserted that option pricing theory is not supported by market data and history. Mattar and Cheah (2006) saw the theory as valuable, a type of private risk premium. Thompson et al. challenged leaders to look at the theory, any theory for that matter, more critically. Theories are useful to read the market and to plan strategically. Global servant leaders manage finances efficiently or appoint capable persons to do so.

Muslims do have financial analysts within their community that could help them invest wisely.

Measuring tools and techniques would make servant organizations more competitive; such tools and techniques would also silence critics who think of the model as impractical. Servant leaders share their visions with employees and other stakeholders. Enterprise dashboards (see Appendixes A to D), balanced scorecards, the Plan-Do-Check-Act (PDCA) cycle (see Appendix E), and benchmarking are important tools in thriving organizations. Enterprise dashboards are an innovative and systemic approach that could contribute to greater efficiency and effectiveness in any organization (Malik, 2005). Accurate measurement tools, such as balanced scorecards and the PDCA cycle, could ensure efficiency and effectiveness. The tools would not fail to impress members and patrons of Muslim organizations.

Enterprise dashboards could reveal patterns and trends in businesses and people. The risks dashboard could draw attention to all possible risks that organizations need to consider. Malik (2005) authored a pioneering book on enterprise dashboard. The book forms part of the curriculum at the Harvard Business School. Malik customized the dashboards in Appendixes A to D for the American Muslim Diversity Association, a newly registered Islamic organization in Michigan. Malik (personal communication, February 1, 2007) believed that “one cannot manage what one cannot measure.” Malik’s company, WIT, services clients from for-profit as well as not-for-profit organizations. Malik has created a dashboard for a Jewish religious organization. Islamic organizations could install dashboards to show that they are committed to efficiency and effectiveness.

The first dashboard (see Appendix A) has the potential to include many more. On the activated dashboard, by clicking on the date under the employee improvement speedometer, another dashboard (see Appendix C) would appear. Clicking on, called digging in, the date under the risk speedometer in Appendix A would allow Appendix B to pop up, and digging in on the date under the new partner's speedometer, Appendix D would appear. Each dashboard has considerable detail and potential for even more detail. Dashboards provide real time information. Employees who see on their dashboard (see Appendix C) that they are performing below average on some variables would work hard to improve their performance if their performances were tied to benefits within the organization.

Displaying authenticity is another of Laub's (1999) key drivers of the servant-leadership model. Collins (2001) discussed five levels of leaders. The highest level of leadership, the level 5 leader, has an ironic mix of humility and professional excellence. Muhammad, the Prophet of Islam, was approachable and humble (Cleary, 2001). The ambition of level 5 leaders is for their institution, not for themselves. "They channel their ego needs away from themselves and into the larger goal of building a great company" (Collins, p. 21).

Islamic managers and leaders must be dynamically efficient. Mintzberg et al. (2003) distinguished between static efficiency and dynamic efficiency. Static efficiency optimally uses options and resources, appropriating value, whereas dynamic efficiency is about creating value taps into every innovation and resource; dynamic efficiency becomes the key driver of social and economic advancement. Innovations require new

value, cooperation, “combinations of value and expertise” (p. 308), and rewarding autonomy.

The new management philosophy emphasizes trust and teamwork, collective gain, employability through continuous education and opportunities for growth, updating skills, and commitment to people to bring out the best in them (Mintzberg et al., 2003). Buono and Bowditch (2005) noted that companies require sustained implementation to “develop tacit knowledge, understanding, and skills necessary to effectively and efficiently apply the innovation” (p. 28). Muslim institutions, too, require regular upgrading. Effective communication skills are vital to leadership. Rodriguez (2005) included the ability to motivate and inspire individuals and teams as other attributes of strategic leaders. Repeated, tortuous communication has retarded the progress of many Islamic organizations.

A mixed learning experience for leadership development would expose organizational learners to traditional and nontraditional classrooms, on-site experience, hands-on experience, a thirst for continuous learning, and a talent creation mindset (R. Schuttler, personal communication, January 5, 2007). Strategic leaders who embrace change and new knowledge facilitate innovation and the creation of organizational capability. The capability develops momentum for realizing the company’s objectives. Strategic leaders help the company stay competitive.

#### Sociological, Multi-Disciplinary Approach

Allam (2007) held that Islam “deeply modified the social and anthropological structures of the people of the Arabian peninsula” (p. 2424). Islam demanded a radical social change in a tribal system marked by “deep tensions and crises” (p. 2424). The

crises were enormous, but the rate of change was also encouraging and ongoing. The Medinan period of *Qur'anic* revelation “essentially defined the social organization of Islam and its ethical and juridical principles (Allam, p. 2424). The role of Muhammad, the founder of Islam, determined the Islamic identity or identities; Muhammad is the “symbol of charismatic authority that is expressed through history...He is the model which should inspire every Muslim community” (p. 2424). Muslims have a theological, emotional, practical, philosophical, and aesthetic identity (Hanafi, 2006). God, pathos, praxis, reason, and image are all values, not mere facts.

Negy, Shreve, Jenson, and Uddin (2003) regarded social identity theory (SIT) as diametrically opposed to the multicultural theory; a strong identification with one group excludes favorable opinions of any other group according to social identity theory. Multiculturalism is inclusive. According to Negy et al., ethnocentric communities have not truly embraced pluralism and multiculturalism. Islamic organizations must seriously guard against ethnocentrism. A public notice condemning ethnocentrism at the entrance of every Islamic organization may perhaps foster multiculturalism.

Servant-minded leaders understand the people they lead in order to add value to the people they lead. Fuller, Marler, Hester, Frey, and Relyea (2006) agreed with theorists who suggested that individuals identify with groups with appealing reputations, high or celebrity status, and a prestigious status quo. Fuller et al. suggested, using regression analysis, that perceived external reputation is correlated positively to the social identification with an organization because many members have a real need for self-esteem. Fuller et al. offered, however, that not all employees or members of an organization have a need for self-esteem. Perry-Smith (2006) offered an opposing

viewpoint and cautioned that social relationships should leave room for creativity.

Stronger ties have a neutral effect on creativity; weaker ties are more advantageous to innovation.

Identity theory theorists “attempt to reveal how individuals attach meaning to themselves and others, and continually strive to identify the mechanisms that explain how social structures affect and constrain individuals, as well as how individuals create and maintain social structures” (Carter, 2007, p. 2226). Role identities, social identities, and personal identities are the three categories of identities; individuals and groups have multiple identities, including role, social, and personal identities, simultaneously (Burke, 2004; Carter). A mosque member could be a father, husband, neighbor, and civic leader (role identities), American, Pakistani, Muslim, and Republican or Democrat (social identities), and peace loving, ethical, and spiritual (person identities).

“Social identity theory offers a social, psychological explanation of intergroup prejudice, discrimination, and conflict” (Callero, 2007, p. 4417). The theory is a European psychological method “concerned with the relationship between self and society” (p. 4417). The theory could help Muslims understand and then overcome prejudice, discrimination, and conflict.

Theories are not static; they continue to expand and grow. This is the case with identity, social identity, servant leadership, and many other theories. Decades after the social identity theory appeared in a seminal work, it encompassed many more disciplines and expanded beyond the dreams of the original theorist. Coupland (2007) noted how the word identity, which was not used often in sociology and social psychology before 1940,

now covered areas as diverse as anthropology, philosophy, social psychology, organizational theory, and sociology.

Tajfel (as cited in Callero, 2007) first published a work on social identity theory in 1960. In 1979, Tajfel coauthored a work with Turner; subsequent research related “group leadership, organizational psychology, and political action” (Callero, p. 4417) to “one of the most influential theoretical perspectives within psychological, social psychology” (p. 4417). Tajfel (as cited in Callero) used a minimal group paradigm that suggested a preference toward the in-group and prejudice against the out-group, thereby planting the seeds of conflict between the groups.

Critics of social identity theory posited that it led to a limited understanding of identity in its social dimension (Callero, 2007). The significance of the theory of social identity or psychological group commitment “is that it provides a framework for predicting when and how group bias occurs” (p. 4418). Coupland (2007) placed social identity theory under the mainstream approach category, not the contemporary, emergent, or future approach categories. Traditional studies about leadership are often handicapped when no peer-reviewed literature about the topic exists. Emergent and contemporary methods rely more on narratives, stories, experience, and leadership in action (Hesse-Biber & Leavy, 2006).

Aminy (2004), in an ethnographic study of a Muslim community, discovered the Muslim community’s aim was to “negotiate identity, morality, and culture through the multiple uses and context of language and literacy” (p. 1). Aminy studied two Islamic schools as well as a *halaqa*, or Islamic study circle. The Aminy study offered “contemporary relevance: investigating a community that has been besieged by negative

publicity and suspicion as of September 11, 2001, and is in the process of constructing and reconstructing new identities as Muslims, Americans, and citizens of a global community” (p. 2). Other studies about Islamic schools endorse Aminy’s findings (Aabed, 2005; Alghourani, 2003; Al Lawati, 2003; Badawi, 2005; Elsegeiny, 2005; Istambouli, 2000; Merry, 2005; M. Mohammed, 2006; S. B. Mohammed, 1992; Oriaro, 2006; Sabbah, 2005).

Elkhaldy (1996) claimed that parents cared more about the preservation of Islamic identity and personality than academic achievement. Parents shielded their children from unsafe school environments, promiscuity, stereotypes, and drugs. S. B. Mohammed (1992) in an ethnographic study of Muslim children suggested that children preferred American culture, sports, and entertainment and at the same time, maintained the traditional Islamic values of their parents. Creative leaders often familiarize themselves with American icons to endear themselves to the youth.

M. Mohammed (2006) found that the school type, whether private or public, had no significant influence on students’ performance in Math. Oriaro (2006) provided reasons for the preference of faith-based schools over public schools. The reasons were moral, religious, and cultural (Merry, 2005; Sabbah, 2005). M. Mohammed’s study suggested that Christian and Muslim parents were concerned about the creation of identity and the application of moral values. Satisfying the expectations of parents to retain their loyalty may be important for educational leaders.

Elsegeiny (2005) directly addressed both Islamic schools and leadership style using the MLQ 5X self-rating and MLQ 5X other-rating surveys to measure transformational and transactional leadership among 33 principals and 143 teachers.

Aabed (2005) conducted face-to-face interviews with 12 Islamic school principals. Aabed observed servant-leaders among them.

Social mobility together with social change are essential for understanding relationships between groups; through social mobility an individual moves freely from a lower to a higher status within a group, whereas through social change the group as a whole decides to change its approach vis-à-vis other groups (Callero, 2007). When a schism occurred in Muslim institutions, change followed. Psychological motives to solve group conflict involved motivations to reduce uncertainty, improve self-esteem, and preserve a “positive distinctiveness” (p. 4419). Some social contexts created the ideal fit, thereby maximizing and enhancing meaning for the group and its members. Enhanced meaning for employees translated into greater job satisfaction.

Burke’s (2007) identity control theory (ICT) looked at the status and conduct of actors within a social structure. Burke regarded gender, class, and race as high-level identities that all involve control systems. “The identities of persons with less power or status came to be more in alignment with the perceptions of meanings provided by more powerful others; the reverse was not true” (p. 2206). Cast and Burke (2002) tied a sense of worth and authenticity as well as self-efficacy to ICT. Leaders with high-level identities do not have to earn respect. They use their positions to elicit respect.

Self-categorization is an extension of social identity theory; its key concept is *prototypicality* through which an exemplary member becomes the prototype of the whole group (Callero, 2007). Through a *metacontrast* principle, the dominant group exaggerates the difference between the in-group and the out-group. In this way, the self-categorization

process functions to reduce group solidarity, encourage social identity salience, and reduce self-uncertainty by establishing shared beliefs through group membership.

Callero (2007) suggested that social identity theory is a departure from reductionist interpretations of group conflict. Critics assert that the theory does not explain key sociological processes “and historically situated macro forces of political economy, colonialism, and cultural imperialism can enter only as details of a specific situation” (p. 4419). Should the theory address these concerns, it could “contribute to inter-disciplinary cross-fertilization” (p. 4419).

#### Criticism of Servant Leadership

K. P. Anderson’s (2005) study of servant leadership and job satisfaction cited authors who maintained that the servant leadership theory is impractical. Servant leadership theory assumes that those at the helm of affairs are righteous. The theory is weak where those in charge know only an authoritative style of management. Critics, as K. P. Anderson noted, regarded the theory as impractical and idealistic for assuming leaders were not competitive and countervailing (Quay), obscure (Brumback), too moralistic (Bridges), or weak among leaders accustomed to an authoritarian leadership style.

Islamic houses of worship have people in charge who are not always in positions of power for selfless reasons. Servant leadership theory has been tested over the past 10 years, and at least 100 postgraduate theses about the theory produced. It would be more accurate to call servant leadership style a globally tested model. Based upon a review of the criticisms of servant leadership, the following conclusions are suggested. Leaders are able to step outside the dominant culture, create synergy, fellowship, and followership,

and fulfill the roles of designer, stewards, and teachers (Covey, 2004). Effective leaders are effective teachers. Great pastors are great teachers. The founders of religions were teachers or gurus.

Acosta (2004) stated that diversity of cultures leads to a multiplicity of ideas. In a learning organization, one finds multiple paradigms and multiple diversity characteristics. Genuine diversity management ensures that one group, based on gender, race, age, or national origin does not dominate another. Good managers see subordinates and ordinary members as whole persons. The whole person has a soul that needs nourishment (Covey, 2004). Employees want to feel in control, find the work fulfilling and meaningful, and have an organizational culture that is nourishing and supportive (Chalofsky, 2003).

Qualitative researchers use grounded theory (comparisons between different social backgrounds) to comprehend and bring meaning to a social context. Qualitative researchers are convinced that social action is largely dependent on social context. Context is vital. Ignoring the context could distort the meaning and significance of an event or phenomenon. Actions do not take place in a social vacuum (Neuman, 2003). Neuman gave a detailed example of at least six different contexts in which voting in a national election could take place; through examples, Neuman concluded that understanding context is essential.

Neuman (2003) argued persuasively that without revealing the context in which qualitative research occurs, the research loses its meaning. Nonetheless, Salkind (2003), Cooper and Schindler (2000), and several other authors' research methods neglected to address their studies' context.

### Job or Work Satisfaction

Akhtar (2000) declared that total quality management (TQM) and continuous quality improvement (CQI) were components that added value to customers. For the purpose of the study, *stakeholder* or *member* replaces *customer*. Akhtar cited 11 works on customer loyalty, six works on TQM, and nine peer-reviewed writings on CQI. Akhtar suggested that Deming, Crosby, Feiganbaum, and Juran are “the major contributors of the TQM philosophy” (p. 25). Islamic organizations could benefit from experimenting with TQM and CQI.

Employees want to be proud of the institutions they serve. If the institution has an authoritarian leadership in a liberal democracy and a stifling organizational culture, some employees will sever their emotional ties with that institution. James (2005), in reviewing *Pastors in Transition* by Hoge and Wenger, placed the blame for clergy dissatisfaction on false and unrealistic expectations by judicatory bodies, a lack of peer support, a lack of autonomy, and dysfunctional congregations. James noted,

Pastors want autonomy. As the authors point out in an early chapter, recent research on secular professions identifies autonomy as a major source of job satisfaction, even greater than financial rewards. But judicatory officials want greater supervisory power. (§11)

What constitutes effectiveness in an organization is relative. The definition for *effective organization* according to Cummings (as cited in Scott, 2003) “is one in which the greatest percentage of participants perceive themselves as free to use the organization and its subsystems as instruments for their own ends” (p. 353). Scott suggested that there were no general explanations or criteria for organizational effectiveness.

Managers may need to be “cautious in celebrating the truism that organizations, that are better adapted to their environments, are more effective” (Scott, 2003, p. 372). Scott held that organizations are not good in an absolute sense. Scott quoted Weick who cynically described effective organizations as chatty, awkward, credulous, insincere, grotesque, octopoid, rootless, and cantankerous.

Leaders provide vision and effectiveness, rather than efficiency; they do the right thing, rather than do things right (Covey, 2004). Effectiveness is more important than efficiency (David, 2003). The rationale for strategic decisions is more important than the actual decisions. Pastors are not ordinary employees; pastors are treated in a special way. Some of them have made the priesthood a calling. Democratic treatment rather than economic resources attract many pastors (imams) to congregations.

Money could effectively remove employee dissatisfaction, but it cannot ensure human satisfaction: “If we believe that work is nothing more than earning money, it often leads to an increase in absenteeism” (Anonymous, 2003, p. 76). Nishibori (as cited in Anonymous) suggested that managers should offer the right job rather than choosing the right person for a position in order to foster creativity. Some managers attempt to pigeonhole global thinking leaders; this only results in frustration for both parties.

“A recent study of 59 Christian, Buddhist, Muslim, and Hindu countries found that strong religious beliefs tend to stimulate growth because of their association with individual traits like honesty, work ethic, thrift, and openness to strangers” (Neuman, 2003, p. 323). Muslims in centers throughout the United States have opened their centers to their coreligionists. They have food pantries and soup kitchens that serve mostly non-Muslims. Their children are motivated to study and excel.

Giocalone and Jurkiewicz (2003) and Garcia-Zamor (2003) connected organizational culture to job performance. East (2005) believed that spirituality influenced a person's job satisfaction. Islamic centers that aim to heal both the spiritual and social ills of Muslims are required to be fully functional, and the centers require a totality of services to be effective.

It is important that leaders who desire reform and transformation understand the culture of the organizations they want to transform. Schein (1997) suggested that a cultural analysis would avoid misunderstandings due to diversity differences; cultural analysis assists leaders in managing globalization. Culture influences organizational performance and job satisfaction (Mintzberg et al., 2003).

Spirituality in the workplace involves "spirited workplaces" (East, 2005, p. 91). Workers, who feel happy, perform better. Enthusiasm for work and finding work meaningful energizes employees, so the company thrives. A culture of acceptance, appreciation, sharing, and caring increases the morale and creativity of employees; a truly spiritual organizational culture aligns the organization's goals with the employees' values. This is as true for not-for-profit organizations as it is for for-profit organizations. Healthy competition and cooperation are corollaries (Anonymous, 2003). Competition could also be a powerful motivating force leading to cooperation and differences of opinion could foster creative ideas. Competition, per se, is not harmful only "unfair competition that contravenes the rules" (p. 79).

Anonymous (2003) stated, "The only way a company can grow, stay true to its soul, and remain consistently successful is to attract, hire, and keep great people" (p. 139). Meyer (2006) had a hierarchy of recipients of enlightened hospitality: employees,

guests, the community, suppliers, and investors (in descending order of importance). A hierarchy placing employees first is a great departure from organizations that worship the founding investors and treat the employees with contempt.

Watson (2003) suggested that the public become moral owners of corporations that consume public resources. Watson derided boards as mediocre, dysfunctional, irrelevant, and useless. To be relevant, expectations must be defined clearly; those who perform the tasks must have the capability to perform, and board members and managers must have the ability to self-regulate their own work. Board members require high trust.

Kawasaki (2004) advised organizations about the making meaning and a *mantra*. Organizations that intend to make a difference in the world they inhabit through their quality services and products construct meaning. A good *mantra* for Islamic organizations would be “contextual, sustainable, proactive” global culture. Organizations that anticipate problems before they occur are more effective than those that deal with problems after the fact (Weiss, 2006). Many centers regularly request donations; they beg themselves into existence. A sustainable model (with wise investment) would make frequent requests for donations unnecessary. Some centers do not plan. Other centers react to situations instead of predicting and planning them accordingly.

Islamic organizations may need to consider feedback as a high priority item. Rock (2006) noted that feedback helps in growth and learning, and “is central to good leadership” (p. 203). Organizations that affirm employees discover an increase in productivity, collaboration with colleagues, and workforce retention. Feedback must be specific and generous, be done with the permission of the employees, provide self-directed learning, and be given in a way that does not cause anxiety.

Meyer (2006) admired the enlightened hospitality of restaurants that err on the side of generosity. Context replaces location. If guests (or members of Islamic organizations) have a positive experience at a restaurant, they might not find it difficult to go out of their way to drive to that restaurant again. Guests must speak about the restaurant as if it is theirs. Managers at Islamic institutions should cultivate a similar emphasis on the context rather than location.

The value-delivered star model is a work in progress. At the five points of the star (see Appendix G) are satisfaction, moral intelligence/ethics, empowerment, communication, and quality corporate governance/leadership. The five needs are critical to all stakeholders. Satisfaction of customers/members, employees/volunteer staff, suppliers/donors, communities, and owners/shareholders is a Herculean task that is challenging but not impossible. Through teamwork and collaboration, any company could achieve satisfaction and a balance in stakeholders' conflicting expectations.

Any delivery of value through any point of the star would influence the other points; improvement in leadership style, empowerment, better communication, and positive feedback all influence satisfaction. One point of the star, like satisfaction, is not detached from the rest of the star. The legs of a starfish are connected; if one leg hurts, the rest of the organism would feel the pain stimuli.

Identifying the points of the star was very much a case of preference. The metrics for value-delivery to shareholders, according to Kaplan and Norton (2006), included sensitivity to culture, sensitivity to aboriginal or local issues, adequate information, timely services, going the extra mile, and complete information. Each leg of the star is as important as the rest.

A connection exists between finding meaning in working at a religious institution and the workplace environment (Csikszentimihalyi, 2003; Cutler, 2004; Judson, 2004). Conflict at religious centers creates an unspiritual atmosphere. The quest for meaning (Fleming, 2004) in work also occurs at Islamic centers. Giacalone and Jurkiewicz (2003) and Garcia-Zamor (2003) connected organizational culture to job performance; if the workplace in a center is full of tension or gossip, it influences the job performance of key employees or organizational leaders, such as pastors. East (2005) argued that spirituality influences a person's job satisfaction.

September 11, 2001 is no excuse for poor management or mismanagement. To the contrary, Muslims had to display their faith and integrity. Muslims simply have to be excellent in the way they operate their centers. In the twenty-first century, Muslims are required to rediscover themselves (Ramadan, 2002). They are required to embrace multiculturalism (Modood, 2002).

Islamic organizations in the United States after September 11, 2001 are under scrutiny. Even more than their co-religionists, they need to be healthy, organic, functional, organized, transparent, and democratic. The Association of Unity Churches (2002), for instance, has a 444-page *2002 Yearbook* in which they have policies, codes of ethics, and various functions clearly documented. This kind of documentation would be helpful for Muslims in the United States. Muslims, with a growing fractiousness in politics, face disintegration if their members see them as bureaucratic, commercialized, and lacking in transparency and accountability.

Servant organizations embrace quality, and improved quality has tangible effects; it definitely affects the bottom line (Anonymous, 2004). Quality services in Islamic

houses of worship make members happy, add to the number of patrons and the amounts that patrons are prepared to donate, and allow some members to donate their time and talent if they do not have money to contribute. Quality should not be sidelined because a connection exists between efficiency, performance, and quality.

“Activities must not merely be simple, mechanical and repetitive, but must be rich in variety and must help us exercise our creative abilities. People entrusted with carrying them out must regard them as worthwhile” (Anonymous, 2003, p. 78). Islamic organizations are required to create a quality culture.

Organic religious organizations care for the environment, women, social justice issues, and dialogical interfaith partnerships (Kuhn, 2007). The concerns correspond with the cosmic, anthropological, socio-political, and religious dimensions of reality. Genuine coexistence and an authentic sense of community form part of the global ethic. Islam’s social justice obligation could be a corrective to secularism, naked egotism, and shameless exploitation.

Members and donors in the United States expect excellence and quality. New members to the faith who previously attended organic institutions expect both excellence and quality. Quality could include many things, such as relevant sermons, all-inclusive events, well-structured services, a warm welcome, professionalism, benchmarks, and an organizational culture that affirms all stakeholders, not only the founders or rich patrons. Islam is a monotheism and not a moneytheism. Ansari and Jackson (1995) asserted the following:

Much of the argument for cultural diversity and equal opportunities is common sense. If people feel unsupported or discriminated against their confidence might

decline, and they are unlikely to perform at their best. If people are marginalized, or they feel that they have no other options, they are unlikely to show much enthusiasm in their activities. Moreover, untapped potential means an organization under-utilizing its human resources and failing to maximize the potential profitability of the company. (p. 62)

Quality is not unrelated to effectiveness and efficiency, but the qualities are also subjective. Some people have few expectations from their religious institutions. The fact that the institution exists or that it is only a few miles from a member's home is sufficient for many. Not everyone is a change agent. Nor does every member globetrot or travel widely to widen their horizons or observe different paradigms. Frequent travelers have the opportunity to observe multiple approaches to life and rituals. Muslims who travel to Mecca once in a lifetime find their pilgrimage life transforming, as Malcolm X discovered when undertaking the pilgrimage to the holy city of Mecca.

### Conclusion

Muhammad, the Prophet of Islam, was a servant leader (Rogerson, 2003). Muhammad possessed the qualities of servant leadership as espoused by Greenleaf and servant leadership theorists like Spears (1998) and Laub (1999). Authoritarianism in Islamic organizations is not an ideal; it is an aberration (Abdulla, 2006; Emerick, 2005). Consultation is part of the Islamic tradition. Muslims do not have to reinvent the wheel; they could learn from the best practices of other faith-based organizations (Emerick; Shakir, 2003). Muslims organizations may be challenged to welcome the talents of all members, especially women members (Shakir; Siraji, 2003).

Models are tools organizations use that could quicken their entry into markets or their rise to success. Different models attract different leaders, but the few of the models described are congruent with the vision of Islamic organizations. The models could help fix the problem, not the blame. Fixing the blame means justifying mistakes in judgment.

Work satisfaction is still a topic of debate (Akhtar, 2000). Members and employees are not always entirely satisfied or dissatisfied, but many theorists present overwhelming evidence about the strong correlation between job satisfaction and a supportive and inclusive organizational culture (Takim, 2004; Weiss, 2006). Community involvement also leads to satisfaction and creativity (Michelli, 2007). Unnecessary conflict and turf wars are harmful to the organization (Barlas et al., 2003).

Muslims are concerned about the preservation of their identity (Khan, 2005), but they may need to go beyond identity. Current Muslim youth leaders are outward-focused; they have gone beyond the preservation of their identity (Khan). Identity is strongly related to community-building that takes place in Islamic institutions (Coburn, 2003, 2006).

A holistic, quality-focused, compassionate approach to leadership is the only way to save Islamic places of worship. Leaders require an ethic of care, justice, universality, virtue, citizenship, and participation. The interpretations and emphasis on social identity and other identity theories distinguishes the study conducted from previous studies. It is possible, by emphasizing tools, techniques, traits, theories, and models that the study may modify the servant leadership concept. Servant leadership has developed way beyond what Greenleaf envisioned.

## Summary

Muslims have a leadership crisis (Haddad, 2002). Muslims are under siege (Ahmed, 2003) and faced a backlash after September 11, 2001 (Seyfi, 2005), and they may need to be proactive and outward-focused (Khan, 2005). They have multiple identities (Sen, 2006), but they require healthy identities (Coburn, 2003) and the desire to change (Al-Azmeh, 1993). Muslims may need to involve stakeholders, such as women and youth (Shakir, 2003; Siraji, 2003). Leadership is especially valuable in times of uncertainty and turbulence. Uncertainty is an opportunity to accomplish extraordinary feats. Kouzes and Posner (2003) concluded, “Without leadership, nothing works” (p. 23).

Islamic centers in major cities are multiethnic and multicultural. Leaders and managers at the centers with a policy of exclusion might only invite the ire of marginalized groups. Managers at Islamic centers in cosmopolitan areas may need to embrace, celebrate, and participate in diversity. Where large ethnic groups live in a city, the groups often build ethnic centers that subtly exclude some minority groups according to Lang (personal communication, March 9, 2008). Effective leadership, training in management, and sound policies could perhaps remedy the situation.

In chapter 3, the use of in-depth interviews is proposed to determine if the evidence supports the understanding reflected above. Through interviews with various stakeholders at Islamic centers, answers to the research questions were explored and the assumptions for the study tested. The method and details about the interviewing and interpretation process are offered in chapter 3. The study employed a grounded theory approach and compared different social backgrounds and contexts; the study was

intended to deepen understanding of the relationship between servant leadership and employee job satisfaction.

## CHAPTER 3: METHOD

The study conducted was intended to add to the body of knowledge about the relationship between the presence of servant leadership and employee job satisfaction. Previous research suggested that Muslims value servant leadership, but that it is lacking. The Prophet of Islam was a servant leader; servant leadership is, therefore, an ideal for Muslims. It is important that Muslims be held to their ideals. Important stakeholders, such as women and youth, often feel excluded from decision-making processes. Perhaps servant leadership will enhance the image of American Muslims.

The purpose of the mixed-methods study is to analyze employee perceptions about servant leadership and individual job satisfaction from a randomly selected sample of Islamic organizations in Southeast Michigan. In the previous two chapters, the background to the study was presented and the importance of the study to leadership discussed. A review of the literature was also conducted. In this chapter, the methodology that employed for conducting the research is outlined.

### Research Design

A mixed-methods design was employed in order to provide adequate triangulation and improve the validity of the results obtained. Rubin (2007) defined triangulation as “using more than one measurement approach and seeing if they obtain similar results” (p. 294). The first portion of the research was a non experimental quantitative correlation study conducted with the Organizational Leadership Assessment (OLA) research instrument developed by Laub (1998). The instrument has been shown to assess levels of servant leadership within organizations and correlate levels of servant leadership with individual employee job satisfaction. Laub’s instrument can be accessed from the OLA-

Group website. The survey was followed by qualitative interviews conducted with a randomly selected, 9.2% minimum sub sample of the survey population to ensure an accurate understanding of the relationship between the questions and responses.

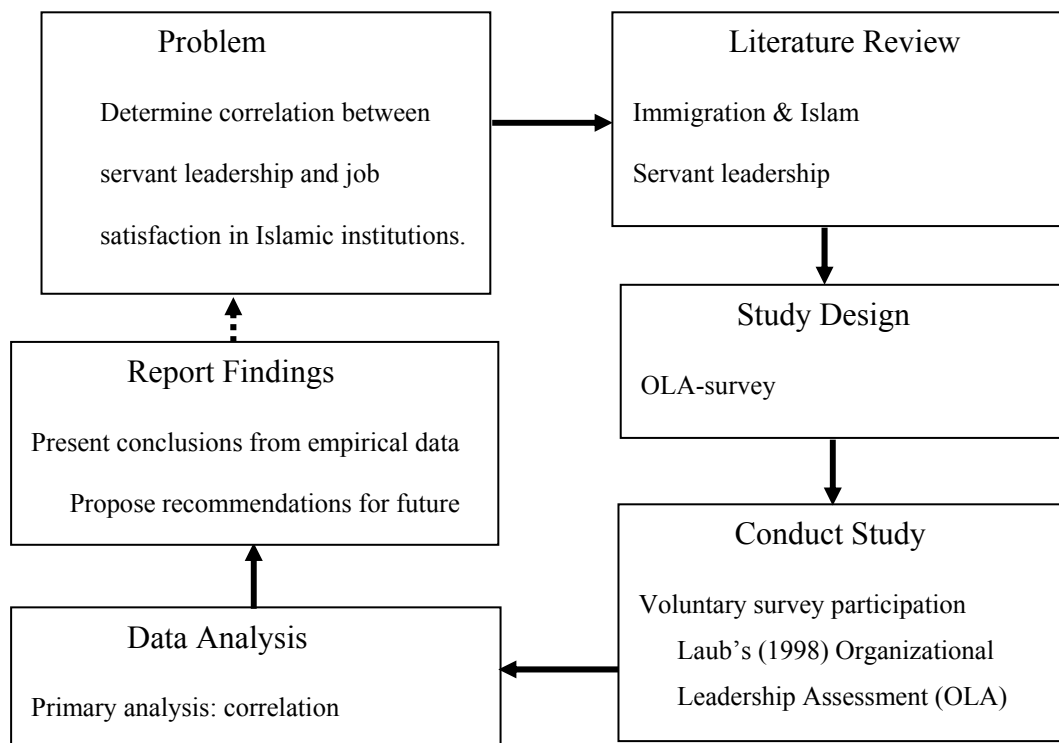
### Appropriateness of Design

The purpose of the mixed-methods study is to combine the advantages of both the quantitative and qualitative methods and worldviews; the former provides generalizability, and the latter provides an understanding of the context in which the study takes place (Creswell, 2002). Neuman (2003) cited King, Kohane, and Verba (1994) who held that the best research combines elements of both styles.

Neuman (2003) also quoted Ragin (1994) who regarded quantitative studies as “data condensers” and qualitative studies as “data enhancers” (p. 16); the two methods are complementary. Neuman tabulated the complementarities: the quantitative style measures objective facts, focuses on variables, and is value free and independent of context; the researcher is detached, relies on statistical analysis, has many participants, and regards reliability as crucial. A qualitative study, on the other hand, explores societal reality and cultural import, focuses on interactive procedures and measures, assumes explicit values, and is situationally restricted; the researcher is involved, has fewer participants, relies on thematic analysis, and holds authenticity as the key. A mixed-method study avoids Type I and Type II errors associated with studies that employ only the quantitative method.

The aim of the research was to detail the relationship between the two variables of servant leadership and job satisfaction in a randomly selected sample of employees and managers of Islamic organizations in southeast Michigan. A quantitative non

experimental method was determined to be an appropriate first phase in the research progression. “Correlation refers to the degree to which the values of two variables vary together in a consistent fashion” (Rubin, 2007, p. 180). Rubin warned that a near perfect correlation could be a sign that the same variable was measured differently. The strongest correlation does not necessarily imply that “the independent variable is the cause of the dependent variable” (p. 181). Figure 1 is a graphical presentation of the research process.



*Figure 1.* Graphic representation of the research process

Following the completion of the quantitative survey portion of the research, qualitative in-depth telephonic interviews were conducted with a randomly selected, 6% minimum, sub sample of the survey population. The purpose of employing an interview method was to ensure correct interpretation of the data through triangulation. The data

gained from the qualitative interviews may have the potential to determine a more precise relationship between perceptions of servant leadership and job satisfaction.

### Replication

The study is a replication of the methodology K. P. Anderson (2005) used in a doctoral study. Replication also ensures that the outcome is valid and reliable, tests for the generalizability, and applies the same methods to different situations and participants (Shank, 2002). Quantitative studies can be replicated, whereas qualitative studies can only be repeated. K. P. Anderson used the OLA instrument, as did several doctoral studies (Laub, 1999; Miears, 2004). Providing support for the external validity and reliability of the instrument was not necessary. K. P. Anderson (2005) demonstrated a unique way of triangulation through the combination of surveys and interviews.

Triangulation is a famous validation strategy (Shank, 2002). The process involves the use of different data and data strategies. Several weak strands of data converge to strengthen a particular finding. “Triangulation can be used with different methods, different researchers, different sources of data, and even different theories” (p. 135). All converge to “support our hunches” (p. 135).

The study conducted is not generalizable. Meltzof (2004) claimed, “There is no universal study that generalizes to everything, everywhere, and every time” (p. 45). In organizations that change their boards of directors every year or three years, the study conducted may not be reproducible. It may be possible to generalize the findings to Islamic organizations where the board of trustees maintains some continuity.

Reproducibility is vital to generalizability (Meltzof, 2004). Neither a direct replication, an “exact-as-possible repeats of the same procedures... but usually with

different participants” (p. 48), nor a systematic replication with a different setting, participants, and experimenter, both of which add to generalizability, would be possible in the case of the study conducted. In some sense, the research is akin to a field study and subject to concerns about ecological validity. *Ecological validity* advocates the use of real world settings and participants.

Research must be based in observed facts and be logical to qualify as positivistic (Neuman, 2003). In addition, the research must be reproducible or replicable so that others may reproduce the research independently. Neuman observed that the replication requirement places “a check on the whole system for creating knowledge. It ensures honesty because it repeatedly tests explanations against hard, objective facts...neutral facts are accurately observed, and logic is rigorously followed” (p. 74). Replication across subgroups, stability over time and equivalence across indicators are the three ways to measure reliability. Neuman discussed three types of validity: *face validity* that trusts the judgment of others, *content validity* that captures meaning and *criterion validity* that is consistent with current or future behavioral measures and constructs.

Hesse-Biber and Leavy (2006) included many emergent methods like ethno drama, auto ethnography, gender imago, friendship as method, and listening as methods for collecting data. Interviewers are nonthreatening, and at times, “place themselves in the role of detective” (p. xiv). Many research methods do not convey “how experience is lived in real time...how social researches can employ innovative techniques to enhance our understanding of human experience...to sample and record human experience in naturalistic settings” (p. xvi).

Researchers who are focused on communication, such as intensive interviews, are involved in co-constructing meaning and listening to knowledge expansion and creation (Hesse-Biber & Leavy, 2006, p. xxiv). Listening as an emergent social research method teaches, “Voice exists in a cultural context, in relation to self, and in relation to others” (p. xxv). In-depth interviewers “understand some of the assumptions underlying the friendship method: reciprocity, interaction, investment, and understanding...friendship as method also extends forward or cross disciplinary conversation about ethics throughout research practice...accessing silenced knowledge...to generate inter-subjective meanings” (p. xxvi).

### Research Questions

The study conducted was an attempt to provide data to answer the following research questions:

1. Does the leadership style at Muslim immigrant organizations, namely, mosques and schools, contribute to job satisfaction?
2. To what extent are Islamic organizations in southeast Michigan optimally healthy?
3. To what extent do employees of Islamic organizations regard their superiors as exemplifying ethical, servant leadership that delivers value to all stakeholders?

### Hypotheses

K. P. Anderson (2005) wrote the following:

Past studies have shown a positive correlation between perceptions of servant leadership and employee job satisfaction (Girard, 2000; Laub, 1999; Miears, 2004; Thompson, 2002). Past studies have also focused on various groups ranging

from public education institutions to institutions of higher education (Girard, 2000; Mears, 2004; Thompson, 2002). Similar studies have also been conducted among police workforce groups (Ledbetter, 2003), public works employees (White, 2003), and other business entities (Braye, 2000; Horsman, 2001). (p. 9)

The research was conducted in Islamic organizations, thus extending the related body of knowledge to another population. The outcomes from the research were tested against the hypotheses below:

$H_01$ : No difference exists between leadership characteristics and the health of organizations.

$H_11$ : A difference exists between leadership characteristics and the health of organizations.

$H_02$ : No relationship exists between servant leadership and the measure of job satisfaction.

$H_12$ : A relationship exists between servant leadership and the measure of job satisfaction.

$H_03$ : Servant leaders do not add value to stakeholders.

$H_13$ : Servant leaders add value to stakeholders.

#### Population

The population sample will be members of mosques, Muslim-led private and charter schools in Detroit and its suburbia, and a few neighboring cities like Port Huron, Ann Arbor, St Clair Shores, and Midland. The mosque schools are all located within Oakland County, Macomb County, Wayne County, Washtenaw County, Monroe County, and Genesee County. Although telephonic and electronic communication would be more

convenient, a personal visit to the institutions of participants preceded by telephonic and electronic contact ensured better return rates.

The charter schools or academies that are Muslim-led are Frontier International, and Oakland International. Fulltime Islamic schools (all located in Michigan) are within a two-hour drive from Rochester Hills where the study was undertaken. The schools were the following:

1. Al-Ikhlās Training Academy in Detroit
2. Crescent Academy in Canton
3. Greater Lansing Academy in East Lansing
4. Huda School & Montessori in Franklin
5. Michigan Islamic Academy in Ann Arbor
6. Toledo, Ohio Islamic Academy
7. Islamic Society of Greater Toledo, Ohio Academy

From each organization, three to five employees, including key employees, such as imams, were approached to complete the survey. One of the participants was approached for the post-survey interview. At the Islamic centers, the imam, an employee, and a board member were approached. Altogether 51 organizations were approached. A minimum of 135 surveys was the intended target; 271 surveys were completed. An interview with at least one member of each organization would have yielded a 20% sample size; that would go beyond the expectation of a 6% sample size. Twenty five individuals, 9.2% of the total surveyed population, completed the interviews.

### Informed Consent

Each participant was informed prior to completing the OLA that their participation was voluntary. Each participant was given the opportunity to review and sign the informed consent form (see Appendix J) prior to participating in the study. Individuals not wanting to participate in the research were asked to return the OLA instrument and had no further obligation. “The ethical norms of voluntary participation and no harm to participants have become formalized in the concept of informed consent” (Babbie, 2007, p. 64). Informed consent “means that subjects must base their voluntary participation in research projects on a full understanding of the possible risks involved” (p. 64). The study did not involve any risks for participants.

### Sampling Frame

Table 2 presents the sampling frame and tabulates and explains the reason for the choice of participants and the tapering of the geographical area of research. The participants all resided in and near southeast Michigan.

### Confidentiality

Anonymity and confidentiality are two techniques to protect the interests, identity, and well-being of participants. When a reader cannot match a response to a respondent, the study is anonymous (Babbie, 2007). Anonymity is not possible with interviews, “because an interviewer collects the information from an identifiable respondent” (p. 65).

The data of participants who wished to remain anonymous was guarded well and will later be destroyed. The survey questions, however, did not put any participant at risk. The survey study guaranteed confidentiality and anonymity to participants in order to obtain voluntary and honest contributions.

Table 2

*Sampling Frame*

Potential participants	Reasons for selection of participants
All employees at Islamic organizations	General population of interest selected because the United States has a very large presence of Muslims and several institutions
Full- and part-time employees	Selected because southeast Michigan has a high concentration of Muslim institutions
Full- and part-time teachers, imams, administrators, , directors, presidents, and key decision-makers	Selected because they all make a sacrifice of time, talent, and other potentially lucrative jobs
Full- and part-time teachers, imams, administrators, presidents, directors, and key decision-makers working in and near southeast Michigan	Selected because southeast Michigan would have a larger sample than any part of the state of Michigan
Full- and part-time teachers, imams, administrators, directors, presidents, and key decision-makers in Oakland, Macomb, Wayne, Monroe, Washtenaw, and Genesee County	Selected because of high concentration of teachers, administrators, pastors, directors, and key decision-makers in a smaller geographic area

The interviews guaranteed confidentiality. Participants were free to withdraw their consent after a review of the survey questions. Voluntary participation and the informed consent form confirmed participants' eagerness to become involved in the study.

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Protecting and coding the data were necessary. "Privileged communication" from participant was not expected; however, the study took cognizance of the guideline. Revelation of the data results is not anticipated to lead to a disaster like the Exxon Valdez disaster of 1991, in which the company was promised confidentiality and anonymity about highly sensitive and personal information that was later leaked out to the media (Babbie, 2007).

#### Geographic Location

The current research was limited to full- and part-time imams at mosques in southeast Michigan and the fulltime staff of Islamic schools and Muslim-led charter schools. The study was also limited to five counties in the state of Michigan. The counties included Oakland County, Macomb County, and Wayne County. Personal contact through electronic and telephonic means with participants of the survey who agreed to take the post-survey interview ensured speedy responses.

### Instrumentation

Two distinct methods of research were used in the mixed-methods study. The initial portion constituted the OLA (Laub, 1998) to assess the relationship between servant leadership and job satisfaction within Islamic organizations quantitatively. Permission was granted from Laub to use the OLA (see Appendix I). The post-survey or second portion involved qualitative interviews with 9.2% of the survey population to minimize study bias and seek triangulation of findings from the quantitative portion of the research.

The specific questions asked of each participant were generated after reviewing the findings that arose out of the completed OLA survey. The interview questions were comparable to the data from the OLA survey. An analysis of the interview data established that the interview questions generated responses parallel to the conclusions recommended by the analyzed OLA survey data.

### Development of the OLA

Fourteen of the 25 experts in the field of servant leadership participated with in Laub (1998) in testing of the OLA survey instrument. The feedback from experts who had experience teaching the subject of leadership allowed Laub to refine the survey questions from 80 to 60 questions. The original instrument was very Christian-centric (Anderson, 2005), and the experts pointed out problem areas with the phrasing of the questions.

Laub's instrument is appealing for many reasons. First, the instrument corresponds with many of the characteristics of Drucker's (as cited in Covey, 2004) RASCI and Salie's (2006) value-delivery star-leadership model. Salie created the model

independently of Drucker (as cited in Covey, 2004) and Laub (1999). The model “promotes the valuing and developing of people, the building of community, the practice of authenticity, the providing of leadership for the good of those led, and the sharing of power and status” (Laub, 2005, p. 158).

Second, the model has a global, cross-cultural appeal. Greenleaf Centers operate in Canada, the Netherlands, Korea, the Philippines, Singapore, South Africa, the United Kingdom, and Australia. “This brings a refreshing sense of international dialogue, growth, and community to the forefront in understanding servant leadership” (Laub, 2005, p.156). Third, the model has many levels of sophistication. Laub (2005) challenged organizations to compete against themselves and see every employee as a potential leader. Laub claimed the following:

The power levels are presented exponentially to represent an important reality. An  $\text{Org}^5$  (to the 5th power) is incredibly more powerful than an  $\text{Org}^2$  (to the 2nd power). This is done intentionally to represent three very different ways of looking at growth and change within organizations. First, there is *inertia* or the inability to move or change ( $\text{Org}^1 - \text{Org}^2$ )... Second, there is gradual or *incremental* change ( $\text{Org}^3 - \text{Org}^4$ ). Third, there is exponential or *quantum* change ( $\text{Org}^5 - \text{Org}^6$ ). (p. 164)

In Laub’s (2005) autocratic-paternalistic-servant (A-P-S) model, the leader as dictator or autocrat puts their own needs first; they treat others as servants. The leader as paternalist treats others as children, whereas the ideal servant-minded leader treats others as partners, placing their needs above their own needs. Laub averred the following:

*Autocratic* is the leadership paradigm most connected with Org<sup>1</sup> (Toxic health) and Org<sup>2</sup> (Poor health). This kind of leadership is one of “self-rule” in which the organization exists to serve the needs and interests of the leader first. This often leads to the oppression of the worker to satisfy the whims of the leader...*Paternalistic* is the leadership paradigm most connected with Org<sup>3</sup> (Limited health) and Org<sup>4</sup> (Moderate health). This kind of leadership is one of leaders seeing themselves as parent to those led...*Servant* is the leadership paradigm most connected with Org<sup>5</sup> (Excellent health) and Org<sup>6</sup> (Optimal health). It is the view of leadership characterized by the six key areas of servant-leadership defined in the OLA. (pp. 165-166)

Fourth, the A-P-S model has the potential to be transformed into an enterprise dashboard as developed by Malik (2005). An example of the dashboard is available in Appendixes A to D. Malik asserted that the dashboard tends to encourage rather than frustrate continuous improvement of employee performance and satisfaction.

Furthermore, the model provides a solution. Organizations have the opportunity to move from one category to another, from inertia, to incremental, to exponential growth. The detailed checklist could assist organizations diagnosed to improve their organizational health. The instrument offers diagnosis, prevention, and cure at once.

#### Post-Survey Qualitative Interviews

In conducting the post-survey qualitative interviews, 6% of the survey population was selected at random; each was contacted either telephonically or electronically. Random selection was not as random as random assignments in experiments. A degree of control existed because the where and who to interview or survey was known. As long as

the populations are not extremely good specimens or very poor ones, sampling error can be avoided (Creswell, 2002; Shank, 2002; Rubin, 2007).

The random or probability sample influences the type of statistical procedure used. Rubin (2007) regarded random sampling as “the safest way to obtain a representative sample” (p. 235), or sample that is representative of the population. Random sampling ensures “that your biases, limited knowledge about a population, or errors in judgment cannot influence which elements get selected for inclusion in your study and which elements are not” (p. 235). Carroll (2006) and Chavez (2004) used hyper-networking and multiplicity sampling in their studies of American religious congregations. The interview method was used extensively and a national research company used to collect and analyze their data.

In the interviews, a qualitative data-gathering method, participants in the research were asked to provide reasons for their choices on the OLA survey. The interviews, both face-to-face and electronic, were recorded, archived, documented in a Microsoft Word document, rechecked for accuracy, and analyzed for parallels. Rubin (2007) described how qualitative studies “put less emphasis on precise and generalizable statistics than on more flexible observational and interview procedures that produce narratives that attempt to probe in a more subjective fashion into deeper, non-numerical underlying meanings and patterns” (p. 233). The NVivo software package from Qualitative Survey Research (QSR) was used to conduct analysis of transcripts to discover common and evolving themes.

### Data Collection

During the quantitative section of the study, volunteers and employees of various Islamic organizations received e-mails and phone calls to explain the OLA (Laub, 1998) research instrument and how their completed survey would be collected. Participants were given 30 minutes to complete a survey that could take 15 minutes (Laub, 2005). The phone interview set-up ensured that participants had an uninterrupted 15-30 minutes to complete the instrument. Many of the employees at immigrant Islamic centers spoke English as a second language, hence the extra minutes for them to read the questions in the survey. Surveys completed within 30 minutes of disbursement were considered valid.

During the data collection period and before data analysis, completed surveys were sealed to preserve the integrity of the process. Personal distribution and collection of the surveys in addition to explanations ensured a better interpretation of the questions. Mail delivery and collections, when required, produced a higher return rate. Few centers had fulltime employees.

### Data Analysis

The SPSS software program will be employed to assist in the scrutiny and generation of statistics gained from the data collected with Laub's (1999) research instrument. Laub designed the OLA with six categories or constructs of servant leadership measured against employee job satisfaction. A Pearson product-moment correlation coefficient, or a Pearson coefficient (Rubin, 2007) was used to analyze each construct to ascertain if that construct was related to the independent variable, servant leadership. Laub (2003) created a scale to analyze the OLA-instrument. The results of the analyses are document in chapter 4.

Creswell (2002) suggested five steps to interpreting qualitative data:

1. Prepare and organize the data for analysis
2. Analyze the data to explore and describe it
3. Analyze the data to test hypotheses (or answer research questions)
4. Represent and summarize the data in tables, figures, and provide a detailed discussion of results
5. Conclude the research by summarizing key results, explaining the results, noting limitations, and advancing suggestions for future investigations. (p. 222)

### Validity and Reliability

#### *Internal Validity*

“Our evaluation design has something called internal validity to the extent that our evaluation design enables us to logically rule out the plausibility of alternative explanation” (Rubin, 2007, p. 236). The alternative explanations are history, maturation or passage of time, and selection biases. *History* refers to happenings that are not of the participants’ own making that could have an influence. *Maturation* refers to “the mere passage of time” that could have an influence. *Selection bias* involves incomparable differences between the groups participating in the research.

Laub (1999) tested the OLA instrument in three different field tests “conducted with 828 people from 41 organizations representing various states in the United States and one organization from the Netherlands” (p. v). “A significant ( $p < .05$ ) decrease was found in the inter quartile range between round two and round three of the Delphi process, indicating a move toward consensus. This research process provided strong construct validity for the instrument” (Laub, 2005, p. 159). Laub detailed the Cronbach’s

alpha coefficients of six constructs enclosed within the survey instrument. “Estimated reliability of the OLA, using the Cronbach-Alpha coefficient, was .98” (p. 159).

As for the reliability of the OLA instrument, Laub (1999) recorded, “A Pearson correlation was run and it was found that a significant ( $p < .01$ ) positive correlation of 0.635 existed” (p. 73). Laub further documented, “The Job Satisfaction score obtained an estimated reliability, using the Cronbach-Alpha coefficient of .81” (p. 73). A Cronbach-alpha coefficient of .95 would make the study with a smaller sample size possible.

Detroit has 31 Islamic centers. The Association of Religion Data Archives (ARDA, 2003) documented 40 Islamic centers in Detroit with 68,394 members. All of them had several volunteers at all levels (board members, cleaning staff, administrative personnel, and ordinary volunteer congregants). Four to six members from each organization were solicited to complete the survey. The number of participants interviewed was 25, 9.2% of the surveyed population of 271.

#### *Factor Analysis, Regression Analysis, and Pearson's R*

Factor analysis, regression analysis, and the Pearson's  $r$  will be used. Factor analysis is a multivariate used “in studies on the development, use and validity of measurement scales...to see which clusters of items correlate more strongly with each other than with other items” (Rubin, 2007, p. 249). Exploratory factor analyses examine correlations of variables “and help us to see how many factors we have and what the items in each factor have in common” (p. 249). Confirmatory factor analysis determines “whether the scale really is measuring the construct we think it measures” (p. 249); it evaluates factorial or construct validity.

Factor analysis is useful in studies with insufficient sample sizes. “A factor analysis can identify those sets of correlated variables that can be collapsed into factors that do not correlate with other factors. The factors can be entered into the multiple regressions analysis” (Rubin, 2007, p. 251) and thereby avoid multi co-linearity. Highly correlated independent variables distort the analysis. Regression analysis is “a form of correlation analysis that employs an equation enabling us to predict the value of one variable based on the value of another variable” (p. 293).

Pearson’s coefficient has several names including product-moment, Pearson’s  $r$  or  $r$ , and correlation coefficient. Rubin (2007) defined Pearson’s coefficient as the following:

The most commonly used parametric formula for calculating a correlation coefficient. It can be used when both variables are at the interval or ratio level of measurement and are distributed normally within the population. It can range from the perfect correlation of minus  $-1.0$  to the perfect correlation of  $+1.0$ , with 0 representing no correlation. (p. 293)

#### Grounded Theory, Memo Writing, and Data Coding

Babbie (2007) described grounded theory method (GTM) as “an inductive approach to research, introduced by sociologists, Barney Glaser and Anselm Strauss, in which theories are generated solely from an examination of data rather than being derived deductively” (p. 380). Both theorists drew from “ethnographic fieldwork, pragmatist philosophy, and symbolic interactionism,” but Strauss “emphasized first-hand data, assumed an agentic actor, viewed social life as emergent and open-ended, and

acknowledged the crucial role of language, symbols, and culture in shaping individual and collective meanings and actions” (Charmaz, 2007, p. 2023).

Glaser and Strauss (as cited in Babbie, 2007) rejuvenated qualitative research when quantitative research had gained dominance. Grounded theory challenged the mechanistic and technical quantitative approach toward data interpretation (Bryant, 2002). Charmaz (2007) defined the theory as “a set of systematic guidelines for data gathering, coding, synthesizing, categorizing, and integrating concepts to generate middle-range theory” (p. 2023).

Glaser and Strauss’ (as cited in Babbie, 2007) method involved four steps:

1. Conducting a cross-case analysis, that is, “an analysis that involves an examination of more than one case; this can be either a variable-oriented or case-oriented analysis” (p. 380). Incidents that fit into similar categories are compared through a constant comparative method.
2. Searching for relationships and “integrating categories and their properties” (p. 380).
3. Ignoring irrelevant concepts.
4. Writing memos to communicate the understanding gained. “As you may have already experienced for yourself, the act of communicating your understanding of something actually modifies and even improves your own grasp of the topic” (p. 380).

Glaser and Strauss (as cited in Babbie, 2007) emphasized that researchers should be rigorous in their interpretation of data, use a different logic to the logic used in quantitative research, start without preconceived concepts, and “delay the literature

review to avoid relying on extant ideas” (Charmaz, 2007, p. 2024). Qualitative research “could make significant theoretical and empirical contributions in its own right, rather than merely serve as a precursor to quantitative research” and also show that “the divide between theory and methods was artificial” (p. 2023).

Initial coding involves defining the data; Charmaz (2007) summed up the coding process:

Initial coding also alerts the researcher to potential *in vivo* codes given in the setting or participants’ direct statements...As researchers engage in comparing and coding data, certain codes assume greater analytic power than others and often appear more frequently. They select these codes to sift large batches of data. Throughout focused coding, researchers can reassess tacit meanings and actions in earlier data and generate preliminary categories for the emerging theory. This coding also provides the grist to interrogate the data and to contemplate what’s missing in it. (p. 2025)

Memo writing “bridges coding and report writing” (Charmaz, 2007, p. 2025); memo “writing helps to avoid meandering data collection and losing flashes of insight (p. 2025). “Grounded theorists use theoretical sampling to elaborate the properties of a category, to make the category more precise, and to discover variation in it or between theoretical categories and make them more precise” (p. 2025). Through theoretical sampling, grounded theorists “increase the definitiveness, generality, and usefulness of their work” (p. 2025). This study found Charmaz’ (2006) checklist for constructivist and objectionist grounded study useful. Charmaz (2006) explained:

Constructivist grounded theory (1) places priority on the studied phenomenon rather than techniques of studying it; (2) takes reflexivity and research relationships into account; (3) assumes that both data and analyses are social constructions; (4) studies how participants create meanings and actions; (5) seeks insiders view to the extent possible; and (6) acknowledges that analyses are contextually situated in time, place, culture, and situation.

Objectivist grounded theory (1) seeks discoveries in the external, knowable world; (2) assumes a neutral, passive observer by active analyst, (3) studies the phenomenon from the outside as an objective external authority; (4) treats representation of research participants as unproblematic; (5) distinguishes between fact and values; and (6) regards completed analyses as objective reports. (pp. 2025-6)

### Case Study and Heuristic Study Methods

A case study is an example, not a sample; it is not generalizable, and it is more detailed and manageable (Payne & Payne, 2004). “Case studies focus on single, compact units; they can be carried out on a small scale, albeit detailed, basis” (p. 32). The critical case study challenges a theory, the unique case study looks into unique situations, and a revelatory case study explores fresh ideas. George and Bennett (2005), however, theorized that case studies “may be generalizable” (p. 5).

The grounded theory, a “non-case study qualitative research does treat its site as being sampled (‘theoretical sampling’)...does draw on other studies for comparison; and often implicitly handles theoretical conclusions as if they were applicable to other settings” (Payne & Payne, p. 34). Strengths of the revitalized case study method include

conceptual validity, exploring casual mechanism, and modeling and assessing complex casual relations; disadvantages are case selection bias, identifying scope conditions and ‘necessity,’ lack of representativeness, single-case research designs, and potential lack of independence of cases (George & Bennett, 2005). Instead, grounded theory was selected for the study.

The study conducted may have created questions about authenticity had an immigrant imam done a case study of a single Islamic center. In a case study, similar to the heuristic study, the personal agendas of the researcher often influence all selections, including the problem, method, and analysis of the study. If the researcher is a friend of the community or is known as an imam, research ethics “crucial for creating authenticity in the research process” (Hesse-Biber & Leavy, 2006, p. xxx) could be compromised. The grounded theory method will ensure greater authenticity.

When Archimedes ran out of the bathtub naked shouting “*Eureka!*” (I found it), from which the word heuristics was coined (Abbott, 2004). “We are all on the same journey, all trying to say interesting things, all falling into bad habits, all struggling to imagine the social world anew” (p. xii). Every researcher has a revelatory moment.

*Heuristics* is all about asking the right questions, avoiding monologues, simple-minded truisms, and boring stories; heuristics captures reality that “resists the charms of methodology...wants a subtler wooing; it wants rigor and imagination” (Abbott, 2004, p. 4). Heuristics offers a chance to transform the enormous diversity of what has been said into fresh ideas and viewpoints as well as the ability to separate the better ideas from bad ideas. Grounded theory was the preferred theory for the study conducted and survey methods that had been tested for decades were the preferred method.

## Summary

Greenleaf's servant leadership centers are located in 11 countries: Australia/New Zealand, Brazil, Canada, Japan, Korea, the Netherlands, the Philippines, Singapore, South Africa, the United Kingdom, and the United States. None of these countries listed have majority Muslim populations. It was anticipated that the study would reveal the importance of servant leadership centers in any part of the Muslim world.

In chapter 3, the research methodology employed was sketched. A mixed-method design was appropriate for ascertaining a correlation between servant leadership, the independent variable, and employee job satisfaction, the dependent variable, for fulltime and part-time pastors or imams, teachers, directors, and administrators in southeast Michigan Islamic institutions. The research design was detailed in chapter 3, and the research questions and hypotheses examined, the population defined, the data collection process and data analysis described, and issues related to the validity and reliability of the research discussed. The research data obtained from a small sample of institutions in southeast Michigan may be applicable to other religious Islamic organizations in other parts of the country and possibly first world countries in which Muslims are strong minorities. In chapters 4 and 5, an analysis and interpretation of the data is offered and recommendations based on the outcomes provided.

## CHAPTER 4: PRESENTATION AND ANALYSIS OF DATA

The preceding chapters sketched the background and reviewed the related literature for the correlational study conducted about the relationship between job satisfaction and servant leadership in Muslim organizations in Michigan and Toledo, Ohio. The methodology for the study conducted was also described. In the study, Laub's (1999) Organizational Leadership Assessment (OLA) instrument was administered, followed by post-survey interviews of 25 respondents. In chapter 4, the data collected after implementing the grounded theory methodology delineated in chapter 3 is depicted. The results of interviews conducted with 25 members of 51 Muslim organizations in Michigan and Toledo, Ohio is reported to determine the relationship between secondary and primary perceptions of the presence of the principles of servant leadership and its effects on job satisfaction. The interviews were designed to identify common themes that emerged from the experiences and insights of interview participants. A grounded theory methodology was employed to establish major themes toward creating a leadership model. The purpose of the research study was to understand the constructs of servant leadership, namely the constructs: value people, develop people, share leadership, build community, display authenticity, and develop leadership. The constructs are assumed to have an impact on organizational health. For example, Miears (2004) maintained that increased execution of servant leadership led to job satisfaction that, in turn, contributed to employee retention.

Bass (1990) emphasized the need for leadership theories that encourage positive leader-led associations in institutions. One such theory is servant leadership (Greenleaf,

1970). Greenleaf conducted a germinal study on servant leadership and predicted several outcomes for servant leaders who had the political will to serve others; servant leaders provide direction, empower others through a powerful vision, and foster a feeling of partnership through clear goals. Outcomes include, among others, increased health, wisdom, freedom, autonomy, and a desire to serve followers (Ming, 2005).

The basic teachings of Islam offer the initial foundation for servant leadership (Beekun & Badawi, 2004). “Leaders are servants of their followers (*sayyid al qawm khadimu hum*). They seek their welfare and guide them toward what is good” (p. 15). Beekun and Badawi cited a saying of the Prophet of Islam that linked a leader’s sincere concern with and service to followers to salvation. As many as 10 interview participants (M1, M2, M5, M6, M9, M20, M22, M23, M24, and M25) identified the Prophet Muhammad as their hero, and three interviewees (M2, M6, and M20) identified one or more of Muhammad’s successors, the pious caliphs, their heroes (see Appendix L).

#### Research Design and Qualitative Data Triangulation

A mixed-methods design was employed in order to provide opportunities to triangulate the data and improve the validity of the results. Triangulation uses “more than one measurement approach and seeing if they obtain similar results” (Rubin, 2007, p. 294). The qualitative part of the study used a minimum of two data sources to establish validity and enhance the reliability of the findings (Creswell, 2005; Leydens et al., 2004; Polit & Beck, 2004; Williamson, 2005). Previous studies (Horsman, 2001; Laub, 1999; Miears, 2004; R. S. Thompson, 2002) and the lived experiences of the participants were two data sources.

Comparing the findings in the study conducted to findings in previous studies further enhanced the validity of the study conducted (Hoskins & Mariano, 2004; Polit & Beck, 2004). The findings may contribute significantly and substantially to the body of existing knowledge about servant leadership and job satisfaction.

The first portion of the research was a non-experimental quantitative correlation study conducted with the OLA survey instrument developed by Laub (1998). The instrument has been shown to assess levels of servant leadership within organizations and correlate the levels of servant leadership with individual employee job satisfaction levels. Administration of the survey was followed by qualitative interviews conducted with 9.2%, and not the estimated 6%, of the survey population to ensure accurate understanding of the relationship between the research questions posed and participants' responses. The research questions explore the correlation between leadership styles and job satisfaction, the desire for optimal organizational health, and the expectations respondents have of leaders.

The purpose of the mixed-methods study was to combine the advantages of both quantitative and qualitative methods; the former methods provide generalizability and the latter provide an understanding of the context in which the study takes place (Creswell, 2002). Neuman (2003) cited King, Kohane, and Verba (1994) who held that the best research combines elements of both styles.

A multi-method approach has the potential to strengthen the comprehensiveness and or reliability and validity of a study. Triangulation can provide a way to overcome deficiencies intrinsic to a single investigator, single-site, single-theory, single-method, or single-unit of analysis (Hilton, 2002, ¶17)

“The validity of a measurement instrument is the extent to which the instrument measures what it is actually intended to measure” (Leedy & Ormrod, 2005, p. 92). The interview instrument used in the study was valid and reliable because it was administered in a standardized and structured fashion consistently for each research participant as Leedy and Ormrod advised. The data was collected in a highly structured manner and the same questions were asked of all participants in a pre-specified and comparable way (Polit & Beck, 2006).

The validity of the study was enhanced by meeting the requirements for validity. Munhall (2007) required a factual, precise, and accurate description of the thoughts of interviewees. Ulin, Robinson, and Tolley (2005) expected no less than credible data from the life experiences of interviewees. Vishnevsky and Beanlands (2004) wanted the accurate and complete words of participants and their exact experiences represented.

The study conducted used standardized questions to enhance validity. Each of the participants had the opportunity to study a report on the survey results, review the semi-structured questions prior to completing the semi-structured survey. K.P. Anderson (2008, in a personal communication, February 7, 2008) asked fairly broad questions, invited interviewees to share anecdotes, reasons for their responses, what they found surprising, and anything else they wanted to share about the results of the study.

The purpose of the qualitative post survey interview was (a) to understand the interviewee’s responses, and (b) further investigate to what extent a participant was familiar with or would embrace servant leadership. The interviews could also reveal participants’ understandings of organizational health. As a form of data triangulation, the post-survey interview increased the validity of the study. Interpretations of the

quantitative data were compared with interpretations by interviewees following the post-survey qualitative interviews; the strategy served to eliminate bias. The outcome of the qualitative interviews suggested that participants accurately answered the OLA survey questions and understood the concept of servant leadership.

To test the null hypothesis, a simple linear regression was used to measure the significance of the correlation between participants' perceptions of servant leadership and job satisfaction. The simple linear regression models yielded a significance value of .001, which is below the .01 value that indicates significance. The null hypothesis is rejected when a single difference between any two groups is present (Yockey, 2008). Any value greater than zero suggests the result is statistically significant and not due to chance. Spicer (2005) believed that "the conventional choice of an alpha of 5% has been supported by considerable experience, suggesting it represents a good way of balancing Type I and II error in many situations" (p. 50); this study used a 5% alpha.

Following the grounded theory methodology of data analysis, a constant search for similar themes through data reduction was undertaken (Broussard, 2006; Creswell, 2007; Speziale & Carpenter, 2007). After studying the lived experiences of participants, vague codes were eliminated and only substantial themes included. Related themes were used to develop a description of the theory of value delivery (Creswell, 2007; Speziale & Carpenter, 2007).

### *Demographic Statistics*

In addition to completing the OLA (Laub, 1999), participants were also asked to report their age, gender, role in the organization, and years working for the Islamic school or as volunteer members of the center. This section of the chapter will detail the self-

reported demographic data according to participants' roles as leaders, managers, or members of the workforce. Several tables are included in this chapter. Glatthorn and Joyner (2005) and Creswell (2004) encouraged the use of tables that add to the specificity and objectivity of the study. They "avoid making unsupported judgment, sweeping generalizations, and extreme statements" (p. 186). Reporting methods include, "raw data, percentage mean, median, and standardized scores. You also have several methods for displaying data: narrative text, matrix, table, graphs, charts, other figures" (p. 195).

Whereas the K. P. Anderson's (2005) study had only four females, the study conducted had a large number (110) of female participants, constituting 40.4% of the total survey participants. Among the females were 15 leaders, 12 managers, and 83 members of the workforce. The rest, 162 or 59.6%, were males (see Table 3). Figure 2 shows data in a bar graph form.

Table 3

*Gender of Participants*

Gender	Leaders	Managers	Workforce	Total
Female	15	12	83	110
Male	162	42	20	100

The number of young persons between the ages of 20 to 29 was 54 (19.85%). The larger number of participants (82 or 30%) was young professionals between the ages of 30 to 39. The number of more mature participants, ranging between the ages of 40-49, is

61 (22.4%). The second largest age group range was between the ages 50 and more years and constituted 27.6% of all persons who were surveyed (see Table 4).

*Figure 2. Gender of the participants.*

Table 4

*Age Range of Participants*

Age	n
20-29	54
30-39	82
40-49	61
>50	75

Figure 3 represents the age ranges of participants (1 = 20-29 years; 2 = 30-39 years; 3 = 40-49 years; 4 = 50 and more years). Group 2 had the largest number of participants, whereas group 1 had the lowest number of survey participants. More males

than females participated.

*Figure 3. Age range of the participants.*

Table 5 has a breakdown of the number of years participants spent in their roles as leaders, managers, and workers at the organization. The table provided a further breakdown of the number of leaders, managers, and workers in each category.

Table 5

*Participants' Years in their Roles in the Organization*

	Leaders	Managers	Workers	Total
< 2 years	17	25	34	76
2-5 years	35	6	65	106
> 5 years	5	0	85	90

Figure 4 represents the number of years participants spent in their roles as leaders,

managers, and workers at the organization. More than half the participants were in the 2-5 years category. Managers serve short terms; therefore, not a single manager in the third category (more than 5 years) participated.

*Figure 4. Years in their roles for the participants.*

#### *Job Satisfaction Descriptive Statistics*

The job satisfaction means for gender, age ranges, and years spent in the organizational role are computed above. The tables show that no significant differences exist. The total mean for each demographic is the same. The lowest standard deviations are 3.994 for males and 3.688 for the age range 50 and more (see Tables 6, 7, and 8).

Table 6

*Gender: Job Satisfaction Descriptive Statistic*

Gender	<i>M</i>	<i>SD</i>	<i>n</i>
Female	24.65	4.864	110
Male	25.14	3.994	162
Total	24.94	4.365	272

Table 7

*Age Range: Job Satisfaction Descriptive Statistics*

Age	<i>M</i>	<i>SD</i>	<i>n</i>
20-29	24.61	4.866	54
30-39	24.78	4.843	82
40-49	25.16	4.055	61
50 +	25.17	3.688	75
Total	24.94	4.365	272

Table 8

*Years in their Roles: Job Satisfaction Descriptive Statistics*

Org Years	<i>M</i>	<i>SD</i>	<i>n</i>
< 2 years	25.34	4.450	76
2-5 years	24.92	4.463	106
> 5 years	24.62	4.194	90
Total	24.94	4.365	272

*Leadership Descriptive Statistics*

The leadership means for gender (see Table 9), age ranges (see Table 10), and years spent in the organizational role (see Table 11) are computed below. The tables show that no significant differences exist. The total mean for each demographic is the same. The highest standard deviations are 27.668 for the age range 50 and more, and the lowest standard deviation is 24.371 for the age range 30-39 years (see Table 10).

Table 9

*Gender: Leadership Descriptive Statistics*

Gender	<i>M</i>	<i>SD</i>	<i>n</i>
Female	147.91	26.745	110
Male	150.83	24.596	162
Total	149.65	25.479	272

Table 10

*Age Range: Leadership Descriptive Statistic*

Age	<i>M</i>	<i>SD</i>	<i>n</i>
20-29	147.91	27.360	54
30-39	151.32	24.371	82
40-49	152.16	22.435	61
50 +	147.03	27.668	75
Total	149.65	25.479	272

Table 11

*Years in Role in Organization: Leadership Descriptive Statistics*

Org Years	<i>M</i>	<i>SD</i>	<i>n</i>
< 2 years	153.21	27.103	76
2-5 years	151.63	23.108	106
> 5 years	144.30	26.139	90
Total	149.65	25.479	272

*Organization Health Descriptive Statistics*

The organizational health means for gender (see Table 12), age ranges (see Table 13), and years spent in the organizational role (see Table 14) have been computed above. The tables show that no significant differences exist. The total mean for each demographic is the same. The lowest standard deviations are 12.698 for age range 30-39

years and the highest standard deviation of 16.906 for age range 20-29 years (see Table 13).

Table 12

*Gender: Organization Health Descriptive Statistic*

Gender	<i>M</i>	<i>SD</i>	<i>n</i>
Female	85.22	15.901	110
Male	87.79	13.264	162
Total	86.75	14.416	272

Table 13

*Age Range: Organizational Health Statistics*

Age	<i>M</i>	<i>SD</i>	<i>n</i>
20-29	86.52	16.906	54
30-39	87.21	12.698	82
40-49	88.97	13.256	61
50 +	84.61	15.115	75
Total	86.75	14.416	272

Table 14

*Years in Role in the Organization: Organizational Health Statistics*

Org Years	<i>M</i>	<i>SD</i>	<i>n</i>
< 2 years	87.32	16.263	76
2-5 years	87.40	12.306	106
> 5 years	85.51	15.130	90
Total	86.75	14.416	272

## Research Questions

The data were analyzed with a view to identifying emerging themes and informing and guiding leaders in Muslim organizations and other organizations to identify areas of need for additional training in servant leadership might improve the efficiency of the organizational structure. The presentation and analysis in chapter 4 includes an explanation of the data analysis method used to discover common themes, and the results of the analysis related directly to the research question. Similarities and differences between the themes that emerge and supporting literature are linked.

The research questions provided the structure for the study conducted. The questions provided the channel for the research and the results. The questions motivating the proposed research were the following:

1. Does the leadership style at Muslim immigrant organizations (mosques and schools) contribute to job satisfaction?
2. To what extent do employees of Islamic organizations regard their superiors as exemplifying ethical, servant leadership that delivers value to all stakeholders?

3. To what extent are Islamic organizations in southeast Michigan optimally healthy?

The conclusion drawn from the analysis of the data is to reject the null hypothesis because a significant correlation between employee perceptions of servant leadership and job satisfaction is present.

Post survey qualitative interviews with 25 participants (17 administrators and 8 members of the workforce), which represents 9.2% of the total participants, provided the grounds for interpreting the data and helped to eradicate preconceived notions. Seventeen post survey participants were classified administrators and represented 19.3% of the 88 administrators (57 leaders and 31 managers) that participated in the study. The purpose of the qualitative interviews was to assist with the interpretation of the results of the OLA data collected and to gauge participants' familiarity with servant leadership and its constructs.

#### Ratings of the OLA Instrument

The high reliability for Laub's (1999) OLA survey (.98) with respect to the correlation of servant leadership with job satisfaction was confirmed by Laub and in many subsequent studies (Horsman, 2001; Laub, 1999; Mears, 2004; R. S. Thompson, 2002). Laub (1999) declared, "A Pearson correlation was run and it was found that a significant ( $p < .01$ ) positive correlation of .635 existed" (p. 73). Laub further confirmed, "The job satisfaction score obtained an estimated reliability, using the Cronbach-Alpha coefficient of .81" (p. 73).

Altogether 51 organizations participated, 13 schools and 38 Islamic organizations. Some of the organizations were autonomous. Many mosques had Islamic

Schools or Montessori daycares. The study treated schools and mosques as separate entities. Muslim-led charter schools that had separate campuses with different principals at satellite campuses were treated as separate organizations. Participants generally thought of leaders as those who governed them directly.

Table 15

*Laub's (1999) Six Organizational Categories and OLA Score Ranges*

	Category and health level	Score ranges
Org6	Servant-minded organization-optimal health	269.5 – 300.0
Org5	Servant-oriented organization-excellent health	239.5 – 269.4
Org4	Positively paternalistic organization-moderate health	209.5 – 239.4
Org3	Negatively paternalistic organization-limited health	179.5 – 209.4
Org2	Autocratic organization-poor health	119.5 – 179.4
Org1	Absence of servant leadership characteristics-toxic health	60.0 – 119.4

The study conducted is the first study of Muslims using the OLA instrument. The collective data obtained through the OLA demonstrated a rating of 237.68 out of a possible 300 or 79% of the potential score, a level four or a positively paternalistic organization. The rating was only two points short of 239.5, the score for servant-oriented leadership (see Table 15). The K. P. Anderson (2005) study had a slightly higher rating of 247.08 out of a possible 300 or 82.36% of the potential score.

The score obtained in the study conducted is higher than the scores of most previous studies. For example, Horsman's (2001) study of community service organizations demonstrated a rating of 214.74 or 71.58% of the potential score.

Thompson (2002) found a rating of 213.73 or 71.24% for the OLA potential score at a church-related college. Ledbetter (2003) found a law enforcement agency had a rating of 210.52 or 70.17% of the potential score; Miears (2004) found a public school district yielded an OLA score of 213.73 or 71.24%.

### Quantitative Data Gathering Process

Data from the OLA were entered into Microsoft Excel sheets, which were then transferred into the SPSS 11.5 software. Computation and analysis of the data using the SPSS software was executed. The SPSS software, with its many built-in interpretative features, facilitated the creation of graphs and statistical analyses.

The assumption of the between-subjects ANOVA (univariate test) is that the variances are equal. SPSS employs Levene's procedure to examine the assumption of variances. If the  $p$ -value is less than .05 the null hypothesis of equal variances is not rejected. It is then assumed the population variances are equal across groups. The data gathered indicate that gender, age, and the number of years spent in a role (leader, manager, or worker) in the organization had no impact on the findings. The assumption in a coefficient table is that a  $p$ -value of .05 or less proves the null hypothesis false.

### Hypotheses

#### *Hypothesis 1*

The null and alternate hypotheses state the following:

$H^0_1$ : No difference exists between leadership characteristics and the health of organizations.

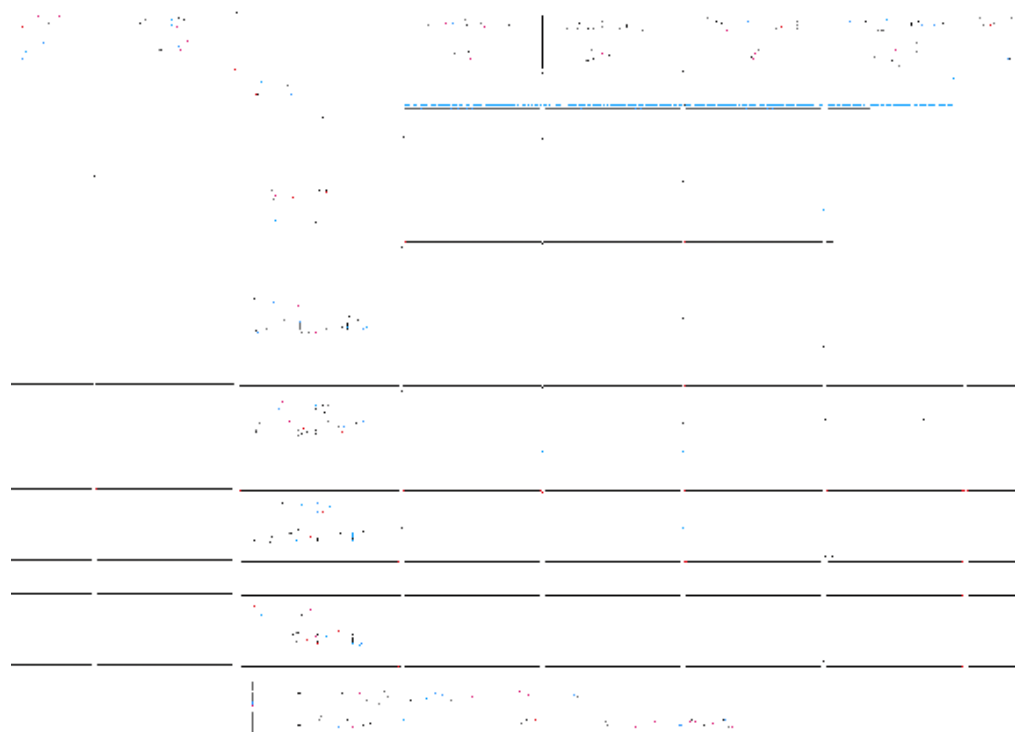
$H^a_1$ : A difference exists between leadership characteristics and the health of organizations.

Michigan-Toledo, Ohio organizations value people by listening receptively, serving the needs of others first, and trusting in people; they build community by building strong relationships, working collaboratively, and valuing individual difference. The organizations share leadership by creating a shared vision and sharing decision-making power, status, and privilege at all levels of the organization; they display authenticity through integrity and trust, openness and accountability, and a willingness to learn from others. The lowest characteristics are that Michigan-Toledo, Ohio organizations provide leadership by envisioning the future; taking initiative and clarifying goals; and developing people by providing opportunities for learning, modeling appropriate behavior, and building up others through encouragement.

The six constructs (see Figure 4) all add value to stakeholders. Hypothesis 3 and research question 2 are concerned with value-adding organizational practices. Several graphs below indicate the level of value adding for the organization and the three roles.

#### *Power Level*

Figure 5 is the organizations' average scores in the six key areas of organizational health compared to the average scores of other organizations. Michigan-Toledo, Ohio Muslim organizations have an above-average score in each of the six key areas. In the value people category and build community category, the Muslim organizations are close to demonstrating excellent health.



*Figure 5.* Average score in the six key areas of organizational health compared to the average score of other organizations.

### *Organization and leadership*

In Figure 6, the OLA report also assessed the organization, as a whole, in comparison to the leadership of the Muslim organizations, which included executive leaders and managers. The Michigan-Toledo, Ohio report contrasted perceptions of the organization and leadership among members in the organization. The Laub report results also looked at different perceptions about different positions within the organization, namely, the workforce, managers, and top leadership.

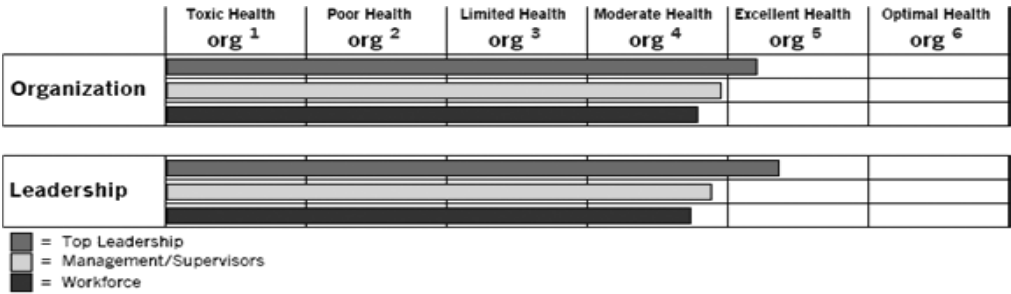


Figure 6. Contrast of how the organization and leadership are perceived by those in the organization.



Figure 7. Power level for each key area of leadership by role.

In each of the constructs (see Figure 7) top leaders perceived the organization as excellent in valuing people, developing people, building community, displaying

authenticity, providing leadership, and sharing leadership. Managers evaluated and perceived the organization the way workers did, especially in the build community and provide leadership constructs.

### *Hypothesis 2*

The null and alternate hypotheses state the following:

$H_02$ : No relationship exists between servant leadership and the measure of job satisfaction.

$H_a2$ : A relationship exists between servant leadership and the measure of job satisfaction.

A  $p$ -value of 0.05 and lower was used to denote statistical significance. The testable hypotheses were the following: An association exists between job satisfaction and leadership; the hypothesis was assessed using a Pearson correlation coefficient. A statistically significant association between job satisfaction and health was found. The above two associations vary between roles, namely, leaders, managers, and workers; a Pearson correlation coefficient was used to test the significance for each role.

For the leadership role or role number one, the question most commonly answered as strongly agree is “I enjoy working in this organization” Q62 (66.67% of responses) and the question most commonly answered as strongly disagree is “Give workers the power to make *important* decisions” Q29 (3.51% of responses). For the manager role or role number two, the question most commonly answered as strongly agree is Q62 and “In this organization, a person’s *work* is valued more than their *title*” Q65 (56.25% of responses) and the question most commonly answered as strongly disagree is “Put the needs of the workers ahead of their own” Q54 (6.25% of responses).

For the worker or member role (role number three), the question most commonly answered as strongly agree is Q62 (45.9% of responses) and the question most commonly answered as strongly disagree is “View conflict as an opportunity to learn and grow” Q20 (6.01% of responses).

An association was found between job satisfaction and shared leadership. A Pearson correlation coefficient was calculated to assess the relationship between job satisfaction and shared leadership (see Table 16). The two were found to be highly correlated ( $p < 0.0001$ ). The correlation was a positive correlation (0.63), such that as shared leadership scores increase, so do job satisfaction scores.

#### *Job satisfaction*

Workers believe that they are making a contribution to the organization and that their jobs are important to the organizations' success. They believe that they are able to use their best gifts and abilities in their jobs while being creative in their work. They enjoy the work they do and believe that they are working at a high level of productivity. Figure 8 presents the measures of job satisfaction by role. Leaders have an above average job satisfaction, whereas workers tend to have lower job satisfaction.

*Figure 8. Job satisfaction by role.*

Job satisfaction varies between different participants who fulfilled the roles of leader, manager, and worker. An analysis of variance was conducted to compare job

satisfaction scores across the three types of roles. The analysis indicates a significant difference ( $p = 0.003$ ). Pair wise comparisons of the roles indicated that the difference was greatest between leaders and workers ( $p = 0.0012$ ) with leaders having job satisfaction scores that were 2.12 points higher on average than workers' scores were (see Table 16).

Table 16

*Type 3 Tests of Fixed Effects and Differences of Least Squares Means*

	Between leaders and managers DF=269	Between leaders and workers DF=269	Between workers and managers DF=269	Between Two roles DF=268
t Value	0.78	3.26	1.69	5.92
Estimated difference	0.7374	2.1228	1.3854	
p-value	0.4369	0.0012	0.0929	0.0030

The association between job satisfaction and shared leadership varies for leaders, managers, and workers. With respect to the relationship between job satisfaction and leadership for leaders, a Pearson correlation coefficient was calculated to assess the relationship between job satisfaction and shared leadership. The two were found to be highly correlated ( $p < 0.0001$ ). The correlation was positive (0.73) such that as shared leadership scores increase, so do job satisfaction scores for leaders (see Table 17).

A Pearson correlation coefficient was calculated to assess the relationship between job satisfaction and shared leadership for managers. The two were found to be significantly correlated ( $p = 0.0036$ ). The correlation was positive correlation (0.50) such that as shared leadership scores increase, so do job satisfaction scores for managers (see Table 17).

Table 17

*Associations between Organizational Health, Job Satisfaction, and Servant Leadership*

	Organizational Health	Servant Leadership	
Job Satisfaction ( $n=271$ )	<.0001	<.0001	$p$ -value alpha=.01
Job Satisfaction ( $n =271$ )	0.66896	0.62650	Pearson Correlation Coefficients

A Pearson correlation coefficient was calculated to assess the relationship between job satisfaction and shared leadership for workers. The two were found to be highly correlated ( $p < 0.0001$ ). The correlation was positive (0.61) such that as shared leadership scores increase, so do job satisfaction scores for workers (see Table 17).

The previous three analyses indicated that for leaders, managers, and workers, a significant association between job satisfaction and leadership existed. However, in comparing the correlation coefficients, the association was strongest for leaders (0.73) and weakest for managers (0.50).

### *Hypothesis 3*

The null and alternate hypothesis stated the following:

$H_0$ 3: Servant leaders do not add value to stakeholders.

$H_a$ 3: Servant leaders add value to stakeholders.

Servant leaders contribute to job satisfaction and organizational health thereby adding value to stakeholders. Job satisfaction leads to profitability (Wilson, 1998). An association exists between job satisfaction and organizational health as derived from the six constructs of the OLA instrument. In the Michigan-Toledo, Ohio Muslim organization, the six constructs, ranked highest to lowest, are the following: value people, build community, share leadership, display authenticity, provide leadership, and develop people.

A Pearson correlation coefficient was calculated to assess the relationship between health and job satisfaction (see Table 16). The two were found to be highly correlated ( $p < 0.0001$ ). The correlation was positive (0.67) such that as health scores increase, so do job satisfaction scores.

The association between job satisfaction and health varies between roles. With respect to leaders, a Pearson correlation coefficient was calculated to assess the relationship between health and job satisfaction. The two variables were found to be highly correlated ( $p < 0.0001$ ). The correlation was positive (0.78) such that as health scores increase, so do job satisfaction scores (see Table 18).

A Pearson correlation coefficient was calculated to assess the relationship between health and job satisfaction for managers. The two were found to be significantly

correlated ( $p = 0.0014$ ). The correlation was positive (0.54), such that as health scores increase, so do job satisfaction scores (see Table 18).

Table 18

*Relationship between Job Satisfaction and Leadership and Health for Each Role*

	Organizational Health	Servant Leadership	
Job Satisfaction for	<.0001	<.0001	p-value alpha=.01
leaders (N=57)	0.77670	0.73092	Pearson Correlation
Job Satisfaction for	0.0014	0.0036	p-value alpha=.01
managers (N=31)	0.53924	0.49954	Pearson Correlation

A Pearson correlation coefficient was calculated to assess the relationship between health and job satisfaction for workers. The two were found to be highly correlated ( $p < 0.0001$ ). The correlation was positive (0.65), such that as health scores increase, so do job satisfaction scores (see Table 18).

In the analyses for each role, a significant association was discovered between job satisfaction and health. In comparing the correlation coefficients, however, the association was strongest for leaders (0.78) and weakest for managers (0.54). Tests of significance for all the above hypotheses used a  $p$ -value of 0.05 and lower.

In order to check the null hypothesis, the data was examined using a simple linear regression to compute the significance of the correlation between individual perceptions of servant leadership and individual scores for job satisfaction. The values were derived

by using each participant's OLA survey score for servant leadership as a whole. The simple linear regression models each yielded a significance value of .0001, which is below the .01 value indicating significance. The conclusion drawn from the analysis of the data is to reject the null hypothesis because a significant correlation exists between employee perceptions of servant leadership and job satisfaction.

In Appendix K, frequency counts for all 66 of the survey questions can be found. For example, for question one "Trust each other" three respondents chose 1, meaning strongly disagree, and those three respondents are 1.1% of the sample of 271.

#### Laub Instrument and Other Findings

Laub (1999) identified six power levels of organizational health: toxic (org1), poor (org2), limited (org3), moderate (org4), excellent (org5), and optimal (org6). The Michigan-Toledo, Ohio organizations collectively have a moderate health (org4) or a power level four according to the OLA-criteria. Individually, the Michigan-Toledo, Ohio organizations could have a higher or lower power level. Workers experience the Michigan-Toledo, Ohio organization as a positively paternalistic organization characterized by a moderate level of trust and trustworthiness along with occasional uncertainty and fear. Creativity is encouraged as long as it does not move the organization too far beyond the status quo. The organization fears failure based on taking risks. Goals are mostly clear, although the overall direction of the organization is sometimes confused. Leaders often take the role of nurturing parents while workers assume the role of the cared-for children.

The study conducted gathered quantitative data from 57 leaders, 31 managers, and 183 workforce members and then gathered post-survey qualitative data from 9.2% of the

participant population. While the study was originally designed to gather data from a minimum of 135 participants, a higher percentage of leaders, managers, and workers chose to participate. The change raised the level of confidence from .95 to .995 (Triola, 2001). The statistical power to detect an effect when it is found increases when the sample becomes larger” (A. Kiss, August 1, 2008, personal communication).

A scatter plot (see Figure 9) was constructed in order to see if a clear trend with no obvious outliers was evident and in order to justify using a correlation coefficient as a summary of the relationships. For each of the 51 organizations, the mean obtained for job satisfaction and the mean obtained for servant leadership was calculated separately for leaders, managers, and workers.

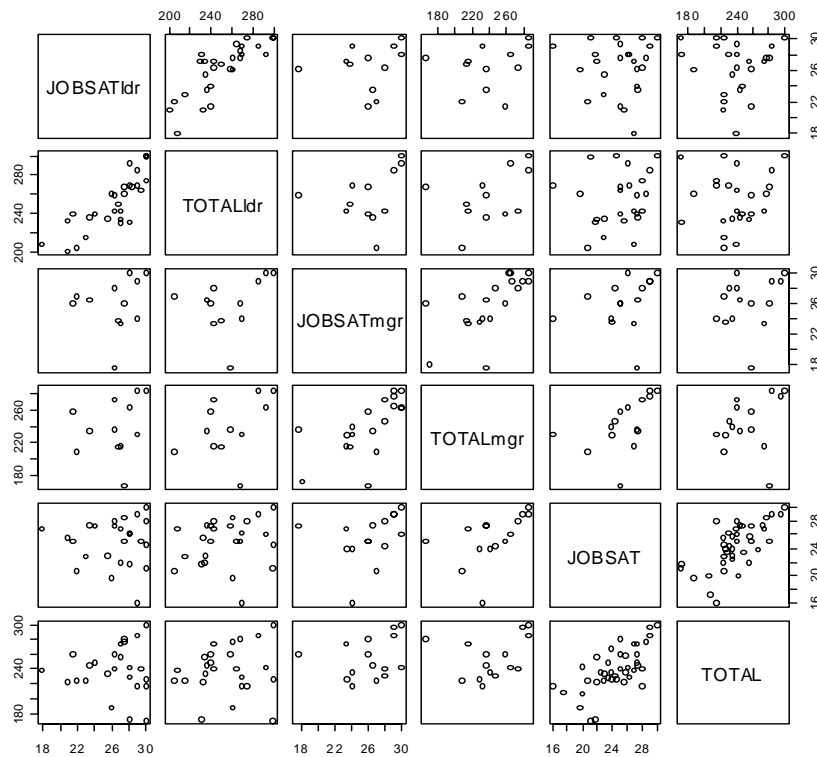


Figure 9. Scatter plot.

### Qualitative Data Gathering Process

The purpose of the study conducted was explained to each prospective interview participant and the sources for data collection described along with the request for voluntary participation in the research through an introductory letter of the survey-instrument. Only participants who completed the OLA survey instrument were selected to complete the post-survey interview.

Simple random sampling was applied for selecting both survey and interview participants. Surveys were completed after a Friday sermon, celebratory events, or a workshop that involved random volunteers who did not always frequent that center or venue. A few leaders who were approached to complete the interview did not respond timely to the request to participate.

The study's semi-structured, open-ended survey provided 25 research participants the occasion to respond to an identical set of eight questions. All semi-structured surveys were conducted during a 12-week period between February 6, 2008, and April 22, 2008. All 25 questions were answered and documented in word format. Initially, participants were contacted in person, telephonically, or via e-mail. The total amount of time each participant spent on completing the questions varied from 25 to 60 minutes.

Prior to each semi structured interview, interview participants were asked to study the 16-page Michigan-Toledo, Ohio report (Laub, 2008) about the survey results prepared especially for the study. Each participant was encouraged to be open and honest during the interview. Participants were reassured that their responses and identities would be kept confidential. All participants completed the structured survey instrument prior to beginning each interview. The identities of each participant were coded in order to

maintain the confidentiality of each participant by using the letter M followed by a number. The 25 participants were coded M1 through M24.

### Qualitative Data Analysis Process

Responses to the semi structured survey instrument were transferred into a Microsoft Word document and analyzed using NVivo 8® software, a program designed to help manage, classify, and arrange qualitative data (QSR International, 2008). The next step in a grounded theory approach is a search of the responses. The initial step involved looking for important ideas or statements reflected in the issues associated with the questions. Data were systematically categorized and clustered into significant groups and core themes and blueprints identified (Leedy & Ormrod, 2005).

When something important was noticed, it was highlighted and either a new Free Node (by right clicking on what was highlighted) was created or it was coded to an existing node. The preferred location was the Free Node section because the findings are expected to emerge from the data in a grounded theory methodology. Newly-created nodes were then reviewed.

All free nodes were brought into the modeler section to create a model. The Free Nodes were then moved around, grouped, and connections between nodes created. The process led to the creation of a model (see Appendix E) of the findings. A QSR consultant provided brief guidance with respect to importing, manipulating, and coding data to establish a grounded theory methodology and create a model. “Methodologies are highly contingent on epistemological positions, populations, researcher interests, rapport, and confidentiality, among a host of other concerns” (Stanczak, 2007, pp. 3-4). Theories examine more deeply the broad questions epistemology asks.

All 25 of the research participants provided responses to each of the eight questions. The interviews provided the data for the study. Organization and formatting of the interview data for data analysis occurred with the use of Microsoft® Word®. The data collected was transferred to the NVivo 8® qualitative data analysis software, which provided a systematic process for the coding of the interview responses. Words that were repeated were deemed important. Words and phrases mentioned most frequently reflect important concerns and concepts (White & Marsh, 2006).

#### *Research Questions and Corresponding Interview Questions*

Scholarly literature holds that effective stakeholders are committed to a mission and vision of an institution (Latour & Rast, 2004; Seteroff, 2003; Solovy, 2005). The institution's values and vision influence leader-follower behavior (Fairholm, 2004). Research by Atchison (2004) claimed that a work atmosphere that aligns the values of members and workers motivates, inspires, and fosters commitment in the workforce. Schein (2004) insisted that organizational culture influenced the creation and definition of the vision, mission, and values of an organization. Effective leaders interested in sustainability were committed to the goals, vision, and mission of the organization (Mihm, 2003; Weiler et al., 2005). Eight standardized questions about leadership and its associated concepts were sent to all interviewees. Detailed responses to the questions are contained in Appendix L. The questions and their relevance to the research questions are listed below.

The first questions asked, “What do you believe are the qualities of great leaders?” The idea with the question was to gauge what interview participants expected from leaders. The question assisted with answering research question one. The responses

revealed to what extent administrators were servant-minded, positively paternalistic, or autocratic. The question also acted as an encouragement to complete the interview.

The second question asked, “Could you share the names of some of your heroes and role models? Why are they your heroes?” The reason for the questions was to determine the characteristics of the heroes of interviewees. The question assisted with answering research question one. Interviewees justified their choices of heroes by mentioning praiseworthy qualities. The aim was to see if the qualities Muslim activists admired in their heroes corresponded with servant-minded leader qualities as espoused by Greenleaf’s (1999) movement.

The third questions asked, “Do you know of individuals in your organization who exemplify servant-minded leadership?” A preface to interview question three was deemed necessary to avoid misunderstandings. The preface reminded interview participants of the sayings of their religious founder and introduced them to Greenleaf’s (1970) name and teachings:

The Prophet of Islam (PBUH) said, “Leaders are servants of their followers (*sayyid al qawm khadimu hum*).” Greenleaf, who revived servant-leadership in the West, wrote, “The servant-leader is servant first. It begins with the natural belief that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants.”

If every interviewee identified one or more servant-minded leader, it would support the contention that servant-minded leaders in Muslim organizations exist. The question could assist with answering research question two.

The third question asked, “What is the mission of your organization?” The assumption is that organizations with a mission statement are healthier than organizations that lack a mission statement. The presence of a vision statement and values statement was assumed to indicate organizational health. Organizational members identify with and admire leaders who provide them with a clear vision and sense of mission (Northouse, 2004). The question could assist with answering research question three.

The fifth questions asked, “What motivated you to fulfill the role you fulfill or make the sacrifices you make for your organization?” The interview question was intended to assist with answers to research questions one and two.

The sixth questions asked, “Do you believe organizations should continuously improve? What strategies do you use or suggest? What is your organization's vision statement?” The question could assist with answering research questions two and three. The assumption is that organizations that continuously improve and embrace change and lifelong learning show signs of institutional health. Continuous improvement and a healthy attitude toward change are assumed signs of organizational health, which was the specific aim of research question three.

The seventh question asked, “Do you believe Muslim institutions should be lifelong learning organizations? How could the organization remain or embrace lifelong learning? Any values statement?” The interview question was intended to assist with answering research questions two and three.

The eighth question asked, “Do you agree that people do not resist change, only perceived coercion to change?” The interview question invited critical thinking on the part of respondents. The question also aimed to detect leaders’ or participants’ understanding of change and its relationship to continuous improvement. Collins (2003) believed that 40% of stakeholders embrace change, 30% are undecided, and 30% reject change no matter what the leader does.

Participants were provided with an 11-point summary of the OLA-instrument report. Interview participants were asked to comment on the summary. The response was often a yes or no response. The summary of the responses follows. According to respondents, Muslim organizations have a nearly excellent organizational health. A moderate level of trust exists. The perception match is high; both the leadership and workforce have the same view of the current health of the organization. Readiness for change is moderate or good. Limited creativity is encouraged. High levels of shared awareness and communication are apparent. Developing people, leadership, or talent is not a high priority. Developing people and providing leadership are necessary to take the organization to excellent or optimal health. The workforce is fonder of the organization than of the leadership, that is, they value the presence of the organization, but do not have as high a regard for the leadership of the organization. The workforce has high levels of productivity; they enjoy the contributions they make. Top leaders view themselves better than they view the organization as a whole. The workforce members value their personal worth, but they could leave or stop volunteering.

### *Biographical Data of Interviewees*

Four of the respondents (M7, M8, M9, and M25) were physicians. Seven of them held doctoral degrees (M5, M6, M11, M17, M21, M22, and M23). Three of the respondents had earned a single Master's degree (M3, M13, and M14) and three held a double Masters' degree (M15, M16, and M24). Two were university students (M19 and M20) and one switched from medicine to religious studies (M18). The rest of the respondents had undergraduate degrees. Seven of the 25 respondents are female (M3, M10, M11, M12, M14, M17, and M23), representing 28% of all respondents for the semi-structured survey. Except for six respondents (M3, M4, M8, M10, M15, and M16), all had recently or continued to participate as top leaders in their organizations.

M16 wrote the software for online voting, but did not mention the accomplishment prior to completing the semi-structured questionnaire. Whereas many participants provided abundant information, quite a few (M11, M23, and M8) were brief. All participants responded (see Appendix L), with some detail, to the question, "What motivated you to fulfill the role you fulfill or make the sacrifices you make for your organization?" Many participants had similar motivations for their involvement. The brief biographical data follows. Detailed data is contained in Appendix L.

M1 is a 31-year-old male born in Bombay, India, who is married to a Romanian. They have a daughter. He works as project manager for OnStar. He is president of the Michigan chapter for Muslim professionals (CAMP).

M2 is a 43-year-old Palestinian Arab male who did a doctoral thesis on servant leadership and is a principal of a charter school. He received funding for a PhD studies from the Mormons in Salt Lake City.

M3 is a 44-year-old Caucasian computer analyst who works at a Muslim-led charter school. He has a Bachelor of Science degree.

M4 is a 32-year-old Tunisian teacher who has a Master's degree in the Art of Teaching with a Math specialization.

M5 is a 54-year-old male principal and adjunct faculty who has been in educational administration since 1988; he served as principal for 11 years.

M6 is a 58-year-old Bangladeshi male who supervised multibillion dollar projects in Iran, Lybia, and Qatar. Has a son at MIT. The respondent is member of the board of trustees of an Islamic organization.

M7 is a 55-year-old male physician and businessperson who runs a pharmacy and clinic. He was president of a mosque for five years, founded another mosque, and is currently a patron of a community center.

M8 is a 57-year-old physician. He has a wife and one daughter. He is involved in volunteer relief work in Bangladesh.

M9 is a 53-year-old physician who is married and has three sons and one daughter. He is president of an Islamic center that is very involved with outreach and civic projects.

M10 is a 31-year old Jordanian female student services expert. She holds a master's degree and has three years of working experience.

M11 is a middle-aged Caucasian American who is principal of a school connected to the Perrysburg Mosque, a very progressive Islamic center with a woman as president.

M12 is a 42-year-old mother of three, a Lebanese Muslim who grew up with liberal values, but later chose to wear the *hijab*. Her husband is a cardiologist. Many of her husband's relatives served on the mosque boards in various positions.

M13 is an elderly Afro-American imam and editor who spent the first part of adult life as a Registered Medical Technologist before converting to Islam, led the building of a new mosque, and lives with a spouse and three grown children.

M14 is a 28-year-old female educator and acting principal, born in Maryland, USA. Her parents and her husband are Syrian. She has a Master's in Public Health.

M15 is a 25-year-old Pakistani male engineer who is single. He loves jogging and volleyball. He is an active member of a recreational committee at a large mosque.

M16 is a 45-year-old male senior system analyst and project manager who started his career as a junior banker for an international bank in Bangladesh in 1987. He wrote software that is used by CNN and the last three Democratic National Conventions for moment-to-moment data collection and analysis.

M17 is an under 50-year-old female who was born in the Midwest, United States, to parents who immigrated to the USA from Lebanon. Currently she sits on the Board of Trustees of a mosque in an affluent neighborhood.

M18 is a 20-year-old male from Syrian parents who is guest Friday preacher at many Islamic centers. He is an ex-president of the Muslim Students Association at Michigan State University.

M19 is a 23-year-old Pakistani male and a second-year medical student and campaign manager for state politicians in Lansing.

M20 is a 21-year-old male with Syrian parents who was leader of the Muslim Students Association at Michigan State University.

M21 is a 55-year-old Muslim male from Pakistan who is married to a physician's assistant from Hyderabad, India, and is a postdoctoral researcher. He serves as a member on the board of directors of a large Islamic center.

M22 is a 42-year-old Irish male who teaches writing and literature at Delta College has a doctorate in literature. He is a board of trustees' member of a new mosque. He was born in Wisconsin and lives in Midland, Michigan, with his wife and son.

M23 is a veteran Islamic, female educator born in Bay Shore, NY, in 1958 of Jewish parents. She embraced Islam in 1979 when she married a Bangladeshi man.

M24 is a 37-year-old male engineer with a master's degree in engineering and a master's degree in business. He drafted the constitution for an Islamic community center.

M25 is a 49-year-old physician originally from India who serves on the board of trustees at a mosque and an Islamic school. His mother is a Jewess from Hyderabad in India. Jews in the city strongly identify with Muslims and use their burial grounds.

#### *Core Characteristics and Skills of Great Leaders*

Table 19 below summarizes the core characteristics and skills set for great leaders as provided by the 25 respondents. Key themes emerged from Table 18. The themes were the following: communication, moral intelligence, corporate governance, empowerment and team spirit, and satisfaction. Each theme had several secondary themes.

Table 19

*Respondents: Core Characteristics and Skills of Great Leaders*

Core characteristics and skills of leaders	
M1	Motivate, inspire change, and deliver results, exemplars, made mistakes, visionary, broad and open-minded
M2	Truthful, patient, trustworthy, visionary, sincere, flexibility, courageous, risk taker, initiative, honest, kind, well organized, fluent speaking, creative, just and fair, well balanced, lenient, respectful, patient, brave, exemplar
M3	Good listener, has vision, people-centered, can be follower, team spirit, feedback, good advice, helpful
M4	Trustworthy, realistic expectations, Be fair, consistent and firm with everyone, mutual relationship
M5	Vision, know the mission, empower employees, coach for success, unlimited patience and love for all
M6	Vision, commitment, morally strong, singleness of purpose, perseverance, devotion, values of equality, personality, truth-driven, sincere, hardworking. Mission-driven, pious, peer respect, responsibility, decision-making skills, performance of duties, relevant, good educator, motivational
M7	Financially stable, honest, visionary, hardworking, sincere, well educated, dedicated, ambassador, good listener, easily accessible, healthy, loving, caring, punctual, persevering, role model, charismatic
M8	Honest, sincere, dedicated, far sighted, capable of critical thinking, right

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	decisions at the right time
M9	Honesty, integrity, awareness, valuing the suggestion of others, listening, discipline, learn from mistakes
M10	Trust, respect, hard work, good management, focused, coach to success
M11	Able to motivate, have followers, sacrifice time for greater cause
M12	First trust, trust creates followership, educated, loyal, ahead of their time, autonomy, defend others
M13	Good listeners, considerate of others, use basic human qualities to do extraordinary things, proactive,
M14	Good listeners, compassionate, motivating, clear vision, passionate, and dedicated, experienced, willing followers
M15	Doer and creator, clear vision and direction, roll up sleeves, humble, believe in goals, visionary, great organizer, team spirit, physical health, fun, camaraderie, and team spirit was another motivation, value-based management
M16	Visionary, creative, dynamic, hardworking, excellent moral character, flexible, pious, studious, wise, good manner, negotiator and communicator, helping, loving, excellent moral character, active, antiwar, non-aggressor, unite, need strong motivation and persuasion overcome resistance
M17	Communication, accessibility, knowledge base, commitment, offer alternatives, socially involved, democratic
M18	Pragmatist, open to change, approachable, flexible, accountable, responsible, humble, principled
M19	Positive vision, open to criticism, motivate others to own the vision, bridge-

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	builder, ask feedback, make difference
M20	Communication skills, moral integrity, willing to accept criticism, organized, focused, good intentions
M21	Good listener, creative, able to delegate, clarity of thought, selfless, dedicated, trust and confidence
M22	Risk takers, assertive listening to all voices, open to genuine and constructive criticism and fresh ideas
M23	Humility, good interpersonal skills, human, God-centered, God-consumed
M24	Honest, open minded and approachable, has vision on where the group will be going, feedback, open communication
M25	Role model, inspire, infuse with vision, humble, accountable, available, win admiration and love from a cross section of society, adaptable, flexible, intellectually savvy, open-minded

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In total, 10 respondents (M21, M20, M17, M24, M14, M13, M9, M7, M3, and M1) identified listening and open communication as core competencies of great leaders. Respondents M21, M20, M17, M24, M14, M13, M9, M7, M3, and M1 emphasized honesty; M2, M6, and M10 accentuated respect; M25, M24, M23, and M21 stressed humility; M5, M6, and M22 highlighted the need for inclusion, and M2 stressed the importance of flexibility. All the themes were collapsed into the larger theme labeled communication.

Seven interviewees (M16, M25, M19, M15, M14, M11, and M1) underscored inspiration, motivation, and charisma. Six post-survey respondents (M25, M24, M22, M19, M18, and M1) emphasized open-mindedness and openness to criticism or change. M25, M24, M23, and M18 stressed humility. Other participants expected leaders to be available (M25), God-centered or God-consumed (M23), socially responsible (M17 and M19), pious (M6 and M16), and have a good rapport with everyone (M22). Other minor themes that emerged were a democratic attitude, equality of opportunity, able to embrace diversity, just, fair, and people-centered (M23). Minor themes were collapsed into the theme labeled satisfaction through affirmation and meaning.

Nine respondents mentioned the moral character as qualities of a leader and implied moral rectitude as necessary for a leader; words used included integrity, role model, exemplar, value-driven, and principled. Three respondents (M2, M10, and M12) highlighted and even insisted on trust. M25 stressed accountability. The themes were collapsed into the larger theme called moral intelligence and high trust.

Six respondents (M19, M15, M12, M10, M5, and M3) underscored team spirit, positive feedback, autonomy, coaching, and empowering others. Altogether, 11 responses (M 25, M 24, M 19, M 16, M 14, M 7, M 6, M 5, M 3, M 2, and M 1) stressed vision. All respondents emphasized continuous learning and embracing change. Other minor themes that emerged were sharing the mission, vision, goals, values, creativity, and fresh ideas. All the themes informed the major core competency of empowerment and coaching to successes. “Those cultural traditions that are incompatible with Islamic ideals of justice, care for the poor, participation in society, gender egalitarianism, pluralism, and so forth, will recede from prominence, if not altogether” (McCloud, 2006, p. 137).

The final major themes had more sub themes as compared to the initial themes, namely, communication, empowerment, moral intelligence, and satisfaction. Most of the respondents mentioned one or more qualities of good governance and collaborative leadership: balance (M2), organized (M2, M15, and M20), good followers (M10, M11, M12, and M14), visionary (M25), makes sacrifices, democratic, and upholds an effective structure. Other core competencies that implied capability and leadership were the following: hardworking (M7 and M16); intellectually savvy (M25); experienced (M14); responsible and pragmatic (M18); proactive (M13); critical thinkers (M8); realistic, firm, and consistent (M3); possessed of a knowledge-base (M17); good at management (M10); focused (M14); possessed of decision-making skills; (M6); able to make the right decision at the right time (M8); disciplined (M9); delivered results (M1); and able to delegate (M21).

Some surprise response and outliers included concepts of being antiwar and non aggressive (M17), speaking fluently (M2), offering alternatives (M17), promoting fun and camaraderie (M15), winning admiration and love from a cross section of society (M25), being loyal (M12), being willing to roll up their sleeves and be doers and creators (M15); making sacrifices for a greater cause (M11), being financially stable (M7), remaining relevant (M6), being good educators (M6), showing a singleness of purpose (M6), and persuading others to change (M16). Only one respondent expected loyalty (M12) or relevance (M6) from leaders.

#### *Creation of the Model*

After opening the modeler in the navigation area of NVivo by right clicking on the empty space, the Add Projects item was chosen. Objects for each selected free node

were brought in and moved around. The desired shapes were selected and connections made between the shapes. The findings were communicated and represented in terms of what was believed to be happening to the study. The process confirmed the need for value delivery by leaders. The star-model leadership model (see Figure 6) included the essential characteristics of leadership: communication, satisfaction, empowerment, good governance, coaching for success, and moral intelligence. Through the model, a value-delivery leadership theory was established. A theory is “a movement from concrete experiences to a level of abstract description” (Anfara & Mertz, 2006, p. xiv). Anfara and Mertz claimed, “It is impossible to observe and describe what happens in natural settings without some theory to observe” (p. 195).

The following were the verbatim responses to question three about identifying a servant leader:

M1: No. I do not know. Such a person could be present; I am just not aware of it.

M2: Prophet Muhammad, Umar Ibn Khatab (the second caliph of Islam).

M3: No response.

M4: Brother Nadir Ahmed and Doctor Harun Rashid.

M5: The director of our organization.

M6: Moulana Abdul Hamid Khan Bashani, Yasser Arafat, Gamal Abdul Naser.

M7: Yes. Abu Bakr, Uthman, Ali and Umar (the four pious caliphs of Islam).

M8: Yes. Umar Ibn Khattab, the second Caliph of Islam.

M9: Yes, quite a few.

M10: My imam (priest).

M11: Yes, no one mentioned.

M12: Yes, no one mentioned.

M13: Derrick Ali and Abdulla al Amin.

M14: Yes, any successful organization must have leaders who follow this philosophy.

M15: Zahid Latif and Usman Masters.

M16: Dr. Nurul Amin.

M17: Beautiful educational question that gives and takes.

M18: None.

M19: Mohammad Sani, President of the Islamic Center in East Lansing.

M20: None.

M21: Tariq Rashid and Zahid Latif.

M22: The two leading figures in our community.

M23: No response.

M24: No response.

M25: Brother Syed Salman.

Only two respondents (M1 and M18), representing 8% of all the interviewees could not identify a current servant leader. Three participants (M3, M23, and M24) did not respond; M17 and M1 had no specific response. The majority of respondents (64%) identified one or more servant-oriented leader. Three participants (M2, M7, and M8) cited historic figures, not contemporaries. Respondents were able to recognize servant-minded leaders within Islam. Interviewees had both religious and secular heroes. The hero could be a parent or sibling (M3, M5, M12, M16, and M20), a founder of a nation

(M7 and M8), or a boss (M10, M14, and M4). Three Muslim interviewees chose secular figures as heroes (M11, M13, and M16).

### Research Question Three

#### *Value-Adding: Continuous Learning*

Research question three involved adding value to the organization and its members. Continuous learning, interview participants agreed, added value to both the organization and its members. Interview participants maintained that continuous learning is mandatory (M14), is the only way forward (M25), adds quality to life (M5) and fresh perspectives (M22), and leads to community growth (M18). Some interviewees claimed that continuous learning should be value-based (M15), global (M14), and lived (M12). Respondents suggested hiring the best teachers to teach children (M11), offering regular lectures and discussions (M1), learning from mistakes (M9), and assessing and demonstrating accountability (M2) (see Appendix L).

#### *Value-Adding: Continuous Improvement*

Interviewee participants all believed that continuous improvement adds value to organizations. Continuous improvement strategies should be data-driven (M2), use 360-degrees feedback (M11), aim to transcend cultural and ethnic boundaries (M1), set benchmarks and keep records (M18), go beyond personal agendas (M22), or specifically use the Baldrige and William Glasser systems (M5). Some participants cautioned that continuous improvement determines the survival of the community (M12), should have stable foundations (M25), but be flexible in its application of principles (M25) and welcome criticism (M22). M15 was convinced that continuous improvement was the only way to avoid stagnation (see Appendix L).

*Value-Adding: Embracing Change*

Participants responded to Question 8 “Do you agree that people do not resist change, only perceived coercion to change?” Fourteen respondents disagreed with the statement (M1, M3, M7, M11, M13, M14, M15, M16, M19, M20, M22, M23, and M24), and M18 was not sure. M5 offered three reasons for resistance to change. The full responses of the interviewees are below:

M1: No, I do not agree to that. I think it human nature to resist change or anything new for that matter. I have seen several people react poorly to something just because it was new. Over time, they adjusted and learned to embrace the change.

M2: Yes, it depends on who is the leader.

M3: No, some people resist change because they are comfortable with the status quo.

M4: Yes I do.

M5: People in many cases are resistant to change because they think: Change will bring uncertain consequences; change can make you lonely if others don’t support it; [and] change will take them out of their comfort zone.

M6: Change is necessary if required according to the Quran and Sunnah.

M7: No. A person will resist change if it’s against their beliefs.

M8: Yes

M9: Yes, change if not understood properly, might be resisted, but overall, changes are appreciated.

M10: Yes

M11: No, some people do resist change, they actual fight against change or undermine the planning for change.

M12: I think people do not resist change as long as it does not threaten their position or their ideologies. Once you start questioning why something is being done a certain way then people feel threatened. People are not willing to take chances or to work outside their comfort zones. Change can only be accomplished by developing the trust of the organizational members and not alienating your constituency during the process. Open and honest communication is always vital. I believe organizational members always seek change, but leadership is too scared to lose their power. Or in some instances, change is for the sake of the leadership and does not reflect the will of the constituents, thus losing the focus of the organization.

M13: Both. Often people are comfortable and don't see the need to change; can't see the change. I also hear often that people don't like to be bullied by a dictator.

M14: I do believe that some people would rather simply resist change. With change comes a challenge, and sometimes people would rather take the "easy road" and remain in their comfort zones.

M15: No, I do not agree. People resist change all the time, sometimes legitimately and sometimes illegitimately.

M16: No, people resist changes all the time; strong motivation and persuasion overcome resistance.

M17: Excellent question that I am sure will receive interesting answers.

M18: Perhaps; I am not entirely sure.

M19: No. Indeed some people who resist change according to their own whim, even if they are not being coerced. Some people are satisfied with the status quo, presumably

because they benefit from it, and they are very apprehensive about deviations from the status quo.

M 20: No

M21: If we take the membership in confidence, change is easy and exciting and well received.

M22: No—though I wish I did! Unfortunately, some people who simply resist change—especially in our community. The way things have always been done—the way they’ve always understood their faith, their culture, and American society—are the only ways those things can be perceived. I would still say, though, that in many areas the statement does apply; for example, changing the menu of a pot luck can be done more easily if people feel they’ve been consulted and reasoned with, rather than having the change forced on them. So, I guess I could offer a tentative yes. In many things; resistance to coercion, rather than resistance to change is at work. Situations exist in which some people will stay for reasons other than fear of coercion.

M23: No

M24: No. Most people always resist change.

M25: As true change comes from within, I agree that people resist the coercion to change. Most people change, and they recognize it in themselves. However, most humans want that to come from within, as a part of their personal experiences, rather than forced on them by external factors.

#### Insights gained from the interview responses

Participants (10 or 40%) regarded the founder of Islam, Prophet Muhammad, as their hero. Respondents M1, M2, M5, M6, M9, M20, M22, M23, M24, M25, and

possibly M18 documented Islam's founder as their hero. Three respondents (M2, M6, and M20) mentioned one or more caliphs of Islam as their heroes. At least five participants, M3, M5, M12, M16, M20, and potentially another, had a parent or great parent as a hero. Heroes included Senator Obama, Gandhi, Mother Teresa, Harry Truman, Muhammad Ali, Malcolm X, Washington Carver, Marcus Garvey, Booker Washington, Jesus, Moses, and Martin Luther King.

Only three interview participants did not identify a servant leader. Altogether 18 participants (72%) identified one or more servant leaders in their community or organization. Four participants had no response or were too vague. Six respondents (M2, M4, M9, M13, M15, M21, and M22) identified two or more servant leaders. Other participants responded with a simple 'yes' and no further details. Muslims recognize several servant leaders among them. Modesty prevented the interview participants from suggesting that they too were servant leaders. Only two participants saw themselves as servant-minded leaders.

### Summary of Findings

This chapter presented the data derived from fulltime and part-time teachers, administrators, and volunteer members of Muslim organizations who completed the Organizational Leadership Assessment (Laub, 1999) survey. The results suggested the organization as a whole could be classified a moderately healthy and positively paternalistic organization. The data further revealed significant positive correlations between the workforce's perceptions of the administrators' implementations of the principles of servant leadership and individual employee work satisfaction. The qualitative interviews completed by 25 participants of the survey instrument identified

the need for value delivery in Muslim organizations. Respondents valued communication, empowerment, good governance, high trust, and a deep sense of meaning. Muslims identified servant leaders in their midst. The respondents admired Muslims and non Muslims who sacrificed their time and energies to improve society. In chapter 5, the summary and recommendations based on the data is presented.

## CHAPTER 5: SUMMARY AND RECOMMENDATIONS

The purpose of the study was to test the level of organizational health and to offer experimental data. The purpose of the post-survey qualitative interviews was to enhance the validity of the study conducted. The purpose was fulfilled by comparing the views of the participants in the post-survey qualitative interviews with the results of the OLA instrument to eliminate researcher bias and assist with interpretation of the statistics. The results of the qualitative interviews demonstrated an accurate assessment of the original data proffered by the OLA.

The investigation satisfied the question about how organizations could improve to become servant-minded with optimal organizational health. The data suggested that continuous learning, improvement, training, and a mature understanding and implementation of change could potentially contribute to the health of the organization and job satisfaction. The results of the study demonstrated a noteworthy correlation between self-perceptions of servant leadership and individual, member, and volunteer job satisfaction. To predict and explain the core themes a grounded theory methodology was employed to develop a value-delivery leadership model.

The research yielded empirical data with respect to the correlation between participants' perceptions of the principles of servant leadership and their levels of personal job satisfaction. The sample population for the study was fulltime and part-time teachers, administrators, and volunteer members of Muslim organizations in Michigan and Toledo, Ohio. In this chapter discussion and interpretation of the data presented in chapter 4 is provided. Significant findings, the meaning of the findings to various stakeholders, and the broad social significance of the salient data in chapter 4 are

discussed. The findings of the research conducted could be useful to managers, leaders, employees, researchers, professional organizations, communities, governmental agencies, and business leaders. Muslims in volunteer organizations did well in the survey and interviews. They admired service and efficiency. Organizations that offer strategic training could target Muslim organizations that value continuous improvement and positive change.

### Summary

The purpose of the study conducted was to provide data to enrich the body of knowledge about the correlation between the six constructs of servant leadership contained in the OLA and individual employees' job satisfaction. Chapter 5 presents conclusions drawn from the data with respect to each of the research questions and hypothesis of the study. In addition, findings drawn from the research will be discussed.

K. P. Anderson (personal communication, February 20, 2008) researched servant-minded leadership among the Mormons and suggested that demographic data were not very helpful for the research design of that doctoral study. Likewise, in the research conducted, demographic data, such as age, gender, and number of years at an organization, did not significantly influence the correlations between the variables, namely servant leadership and job satisfaction. The K. P. Anderson study had a considerably smaller sample of women, whereas most of the teachers who participated in this research conducted were women, and many participants from Islamic centers were women who served as leaders, managers, and members of Islamic centers. Most of the principals at Islamic schools who completed the survey were also women; college students included males and females.

### *Presentation of the Analysis*

Researchers need to avoid the Goldilocks dilemma; in other words, researchers should be neither over cautious or cold nor too brash or enthusiastic, but confidently lead readers through the study (M. K. Simon, 2006, p. 80). Confidently leading readers through the study in scholarly writing combines “certainty, humility, personal claim, dis/agreement, and authoritative stance (Kamler & Thomson 2006, p. 80). M. K. Simon (2006) advised researchers not to be mute at their own dinner parties. Gracious hosts express their own viewpoints while allowing guests to speak.

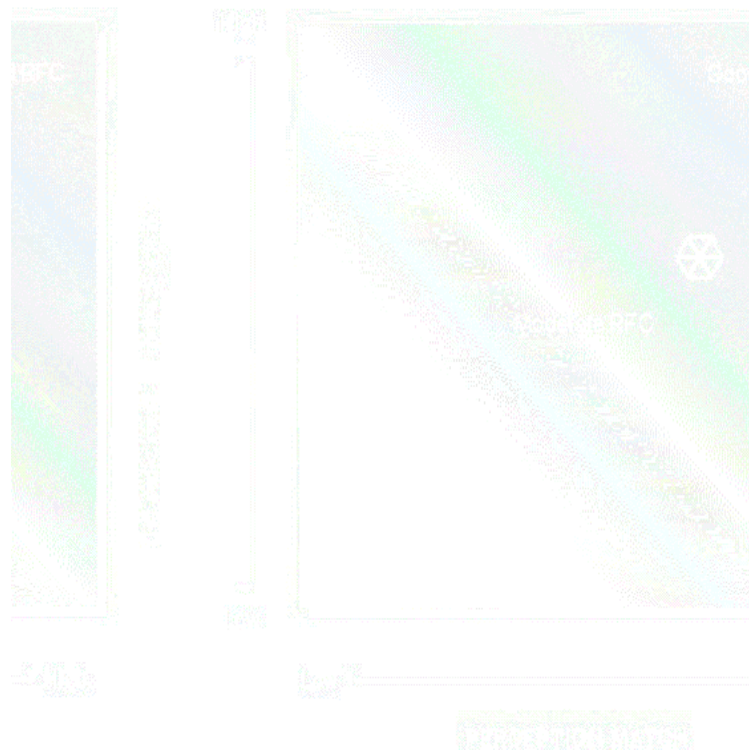
In prediction studies, one seeks to confirm or disconfirm the correlation between variables (Williamson, 2005). A correlation in prediction studies “give[s] an estimation of the probable accuracy of the prediction made” (p. 117). The research conducted predicted that Muslim organizations were not far from excellent and optimal health. As communities that value learning and excellence, new youth leaders will take the organizations in the direction of optimal health.

### *Perception Match and Readiness for Change (RFC)*

The top leadership and the workforce have similar perceptions of the current health status of the organization. The finding suggests a high level of shared awareness and open communication between leadership and the workforce. A moderate to good readiness-for-change within the organization exists. Workers and leaders possess a sufficient level of energy for pursuing change, which suggests that the ability exists to improve in the six key areas of organizational health, namely, value people, develop people, build community, develop authenticity, share leadership, and develop leadership. To increase readiness-for-change, awareness and open communication must first be

improved. Improving the areas through the sharing of the OLA results and facilitating open discussion around the six key areas and the results of the research will enhance the organizations' readiness to move into greater organizational health (see Figure 10).

Workers perceive the organization, as a whole, more positively than the leadership does. Managers perceive the organization, as a whole, less positively than the leadership perceives the same organization. Workers are looking for more direction from the leadership.



*Figure 10.* Perception match and readiness for change (RFC).

### Limitations and Delimitations

The findings of the study may be limited by the experiences and insights of interviewees. The participants may have been either too long in a decision-making role

(10 years or more) or had a brief tenure of less than two years. The survey questions may have limited the data gathered for the study and may have directed the participants toward specific thought progression. Seven of the interviews were completed in a hard copy form, which may have restricted the content richness. The rest of the respondents were in regular telephonic, face-to-face, or electronic contact as they completed the interviews and asked for clarifications. Few workers completed the semi structured interviews, despite their perspectives being considered equally important. Three of the survey participants completed the survey through a translator. “Different linguistic communities do or do not gain high fluency in the country’s majority language(s)” (Stanczak, 2007, p. 58).

The reliability of the OLA (Laub, 1999) and semi structured survey used may have limited the validity of the research. The reliability of the coding process and interpretation of the data may have restricted the findings. “Reliability of measurement refers to how far the data are contaminated with random errors that make them inconsistent. Validity of measurement refers to how far the data are subject to systematic errors or bias that makes them inaccurate” (Spicer, 2005, p. 40).

The study conducted was limited to the target population of Muslim organizations, and more specifically, mosques and schools in Southeast Michigan and Toledo, Ohio. A few schools, such as the Genesee Academy, MAYA, and the Islamic Academy of Dearborn that were on the original list did not participate. Other Muslim organizations, such as banks, think tanks, and civil rights or political action groups, were excluded. The institutions targeted represented centers and schools run mainly by immigrants. McCloud (2006) described immigrant Muslims as “diasporan Muslims who

are transnationals” (p. 5). As transnationals, they concentrate on global events. Many Muslims see the global village (globalization without conscience) as ‘global pillage’ (Ahmed, 2007). The study focused on how members and leaders perceived their roles in the organization and how they were motivated to serve. The interview research targeted participants who had experience and insights into leadership at Islamic schools and centers.

### Recommendations and Implications for Scholars and Organizations

#### *Implications for Leadership Studies*

The study conducted departed from a Christian centric approach to servant leadership. Previous studies (Horsman, 2001; Laub, 1999; Mears, 2004; R. S. Thompson, 2002) which used the OLA (Laub) instrument had a Western bias. The research conducted offered direction to many communities that are neither Christian nor Western. The study further offered insights into minority communities that have their own fears and challenges when attempting to thrive under a dominant majority. The study conducted has implications for immigration studies, gender studies, conversion, sociological, linguistic, cultural diversity studies, and leadership studies involving change. For example, the large sample of women who participated in the structured surveys and interviews could be of interest to feminist scholars. Many of the participants for the survey as well as the respondents to the semi structured surveys were converts to Islam. Increasingly, many youth serve on mosque and school boards. Youth who are naturalized American citizens bring new skills to immigrant communities. Issues associated with the translation of survey instruments have implications for linguistic

studies because “Translation plays a key role in most cross-lingual survey projects” (Harkness, 2008, p. 68).

Grounded theory methodology could be used to study faith communities. All communities grapple with change and complexity. Communities desire change but fear the chaos that precedes change. Farazmand (2003) contended that change leads to chaos that, in turn, leads to transformation. Several other tools have been suggested including the enterprise dashboard (see Appendixes A to D), the PDCA (Plan Do Check Act) cycle chart (see Appendix D), balanced scorecard (see Appendix D), and game theory. Game theory, a “decision-making process in a conflict situation...has become a dominant tool for analyzing economic and social issues” (Singh, 2007, p. 43). Cooperative game theory stakeholders, like players in a synchronized sport, behave cooperatively (Singh). Good governance through cooperative leadership is an important component of value-delivery. “Good governance can insure the most effective and efficient use of financial and human resources, which are always in short supply” (Unus, 2004, p. 352). Unus recommended occasional governance audits to significantly enhance performance in Muslim organizations. “A governance audit involves examining the constitution, bylaws, policies, procedures, standing orders, board minutes, and other written and unwritten documents that determine how an organization is functioning” (p. 376). These audits should preferably with personal visits.

#### Recommendations for Muslim Organizations and Leadership Researchers

Islamic schools, as a rule, were often more reliable and prompt with respect to returning their responses to the surveys. Islamic schools have an administrative support structure with secretaries and other administrators, whereas many, if not most, Islamic

centers lack similar administrative support structures. Some principals responded almost instantly to the survey. Two school principals were inaccessible; their secretaries would not allow face-to-face access or contact. Most of the principals and leaders of Islamic schools were women and very professional about the research.

During the data collection process, the existence of new organizations became known. In total, 271 surveys were completed. Eight OLA surveys were rejected and 39 were not returned. An 85% return rate is regarded as good. Perhaps, many participants felt they had to return the surveys out of respect and maintain their long-standing friendship. In total, 108 participants (40%) were either managers ( $n = 31$ ) or leaders ( $n = 57$ ). Youth at colleges were generous in their evaluation of Muslim organizations. More than 15% of the participants ( $n = 44$ ) were university students; college students' fluency in English and completing surveys made the research process possible.

Most imams either ignored the request to participate in the research or simply did not deliver on several of their promises to distribute and then forward surveys. Many of them were traveling but could have completed the survey online. A long-standing relationship with potential participants did not advantage the research in any way. Other potential participants were simply uncooperative and even suspicious. Imams should preferably be approached face-to-face a number of times. A few imams were very efficient and professional and tended to be those that had completed or were still pursuing graduate studies. A separate study involving only imams could be undertaken in order to address gaps in the research conducted.

That most participants who served as leaders of the Islamic centers sampled were brutally honest about the health of the organization was an unexpected result. Some

participants reiterated the need for confidentiality and anonymity. The OLA instrument, if taken online, forces participants to complete the entire survey. At the end of the survey, any incomplete questions would be identified. Missing data does not have to affect the validity and reliability or threaten the generalizability of the study's conclusions negatively (McKnight, McKnight, Sidani, & Figueredo, 2007). Even though, advanced statistical approaches for missing data exist, this study did not accept surveys with missing data.

Another unexpected result was the actual number of managers and leaders who participated. Managers and leaders constitute 34.5% of the sample. Youth at colleges were quite generous in their evaluations. Contrary to expectations, the youth had very favorable views of Islamic centers. More than 20% of the participants were university students. Their fluency in English assisted their completing the survey and made the process less painful.

Many centers increasingly include youth over the age of 18-years in their decision-making process. Some youth or young professionals serving on these boards are impatient for change. Future studies could research the actual influence of youth board members to see if they merely tag along until their short term is over.

The sample had more workforce participants, which included employees, staff, volunteers, and members. Laub (personnel communication, April 21, 2008) designed the instrument to include volunteers and unpaid members of an organization. Most of the Islamic schools have volunteers. Only a few paid administrators participated. The participants from Muslim-led charter schools were all employees or salaried managers and leaders. Only three participants in the schools category were volunteer parents.

A leader of a Muslim think tank who truly values research was eager to add the think tank organization as a participating institution. The focus of the research did not include think tanks, Islamic banks, civil right groups, educational outreach organizations, or political lobbying groups in southeast Michigan and Toledo, Ohio. A future study could include all types of Islamic institutions and not confine itself to Islamic centers and schools.

The best way to gather information from mosques would be to do so before or after a Friday sermon. Many mosques in Southeast Michigan have two services on the same Friday. It would therefore be possible to complete the surveys at two mosques on the same day. Data gathering for mosque participants should coincide with events taking place at that particular mosque. Mosque administrations were very cooperative and willing to embrace the research, but the onus was on the researcher to approach potential participants. The mosque in Toledo, Ohio made an announcement after a Friday sermon about the research. Several volunteers stepped forward to complete the survey. Women insisted that they also wanted to participate.

The study conducted excluded several incomplete surveys as well as those surveys in which participants mistakenly evaluated their workplace and not their place of worship. A few participants graciously rectified their mistakes by repeating the survey as members of their faith community. Faulty surveys were not included among the number of surveys collected. Participants whose completed surveys that were faulty were provided another copy of the survey. The faulty surveys were not included in the total count of surveys received. The OLA instrument requires customization prior to

administering the instrument to Muslim organizations. The study used both the educational and standard versions of the OLA instrument.

Only five organizations outside Michigan participated in the survey. Another five organizations were in Michigan but not in Southeast Michigan. A future study could include Windsor and Sania, two cities in Ontario, Canada. These two cities are often considered extensions of southeast Michigan, with some members of these mosques living in both Canada and the USA. Moreover, Toledo, Ohio community members have roots in southeast Michigan, especially in Dearborn, one of the largest Arab communities outside the Middle East.

Some youthful participants completed the survey in seven minutes. Potential participants were asked to complete a survey that could take seven minutes or more of their time. If they were asked for 20 to 30 minutes, they might have been less willing to complete the survey immediately. Once participants took a survey that they promised to complete at home, the chances were that they would misplace the survey or simply forget about it.

Many level three (workers or members) participants felt uncomfortable about some questions that they believed only very involved members of the organization could answer. At times, participants wanted to allocate a 3.5 rather than a 3.0 or 4.0 to specific questions. Perhaps the instrument should have a Likert scale from 1-7. A few participants had several leaders in mind as they filled out the survey. Some of the leaders impressed them whereas others annoyed them. The OLA survey instrument did not give participants the opportunity to separate good leaders from great leaders or managers within an organization served by large boards of directors and trustees.

Those who mistakenly evaluated their workplace and not their place of worship viewed their workplace far more negatively than they viewed their religious organizations. Those participants who had leadership roles had a greater sense of pride in their volunteerism or collective accomplishments.

That many participants from Islamic organizations did not care about confidentiality and anonymity was an unexpected result; only a few insisted upon both. Perhaps the fact that the leaders, managers, and members were all volunteers made confidentiality and anonymity less of a concern. Participants were prepared to express their concerns about the organization directly to elected or selected leaders of their organizations.

Muslim organizations are unique; in so much as they are placed to embrace change, especially if they rely on the goodwill and regular patronage of member donors. The organizations' readiness for change is great because of instant face-to-face feedback. Muslims pray five times a day. Many Muslims attend mosque at least once a day or once a week.

Researchers of Islamic organizations face the challenge of decentralized authority. Even the mosques under the leadership of Warith Deen Muhammad are decentralized. Seeking permission from each center or school was challenging but not daunting or impossible. The process did take longer than studies involving a single permission from a central authority.

The study unexpectedly fostered greater empathy for volunteers at Islamic centers. Many of the volunteers spend 20-30 hours serving their faith communities with much criticism from other members. These hardworking individuals were sincere,

dedicated, and committed. Commitment means doing the tasks a person promised to do long after the mood that prevailed when the promise was made has passed (Minesh, personal communication, April 15, 2008).

Many schools in southeast Michigan do not share the same days off or school breaks. Unnecessary delays were encountered when participating schools had snow days off or school breaks. The harsh winter of 2008 created many snow days below freezing point and inclement weather days required rescheduling appointments.

#### Organizational Action Plan

Figure 11 provided the Michigan-Toledo, Ohio organizations with an action plan to reach optimal health. Completing the OLA assessment, the focus of the research conducted, was the first step. Step 2 would involve a group session in which members identify priorities for action in each of the six key areas to bring improvement to the organization.

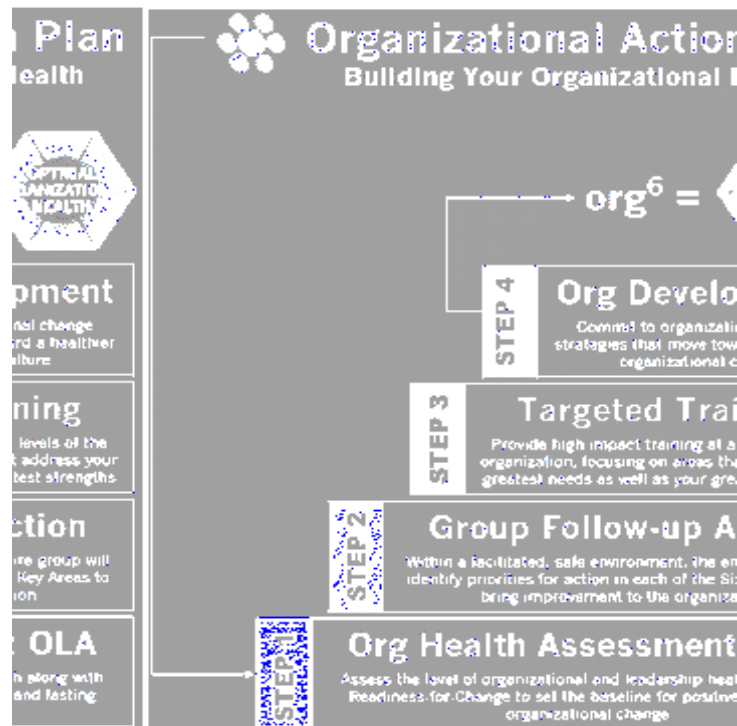


Figure 11. Steps towards optimal organizational health.

Step 3 would involve training that addresses the greatest needs and strengths of the organization. The final step would involve a commitment to change and implementing strategies that move the organization toward optimal health.

#### *Value-Adding: Pursuit of Optimal Health*

Figure 11 offers a blue print for change and improvement. It is important that the organization start with awareness about the need for optimal health. Respondents emphasized the need for motivation and charisma. The organization could invite motivational speakers or consultants to create awareness. “Nonprofit law today demands great transparency in making decisions, increased accountability in managing funds, and an enhanced focus on the declared mission of the organization” (Unus, 2004, p. 361). Muslim organizations under greater scrutiny see the need to abide by laws for nonprofits.

Open communication will lead to high trust and readiness for change. Teamwork, autonomy, empowerment, and camaraderie also foster trust. Teams who have trusting relationships feel validated through authentic communication; the resulting empowerment will be a powerful force for change (see Figure 12). Muslims could potentially foster unity of purpose. Unus (2004) claimed,

No factor can encourage and enhance that unity of purpose more than good governance. Good governance is generally the most important item on the agenda of any community organization that seeks to make a wide and more lasting impact on the civic scene than has been the lot of the Muslim community thus far. (p. 353)



*Figure 12. Pursuit of optimal health.*

Used with permission from J. Laub in "From Paternalism to the Servant Organization: Expanding the Organizational Leadership Assessment (OLA) Model," 2005, *The International Journal of Servant Leadership*, 1(1), 155-186.

### Recommendations for Muslim Organizations

Future studies could decide beforehand who the managers, leaders, and workers are. In some organizations, the functions overlap whereas in other organizations, managers and leaders work autonomously. In some cases, the founders or trustees were board of director members, and in other situations, imams made strategic or long-term decisions.

One of the challenges Islamic communities face is that each mosque is a congregational community. Congregational communities are independent. They decide who to employ or fire, how much to pay in salaries and fringe benefits, and what to adopt as bylaws or policies. A future study involving communities with outside ruling bodies could take less time to gather data.

In many organizations, leaders have only one year in office. Approaching leaders at the end of their office created initial concerns. The leaders continued to operate as members of working committees at the end of their terms. At times, the managers were promoted to join the board of trustees. A 2-3 year term in a leadership position would perhaps create more stable organizations.

A follow-up to the study conducted could involve a case study of a mega mosque. A mega religious institution has at least 1,000 members. The study could take a large sample from a single community and take them from one organizational health level to the next. The study could evaluate the effectiveness of members of boards of directors who are in office for a year or two. Unus (2004) highlighted the seriousness of the board's duties,

The board also provides legal supervision over political campaigning and lobbying activities, Internal Revenue Service requirements, civil rights laws, immigration laws, safety issues, payroll and other tax considerations. If the board does not exercise its fiduciary regulation, it may be liable in a court of law. (p. 358)

The study conducted could be replicated in the United Kingdom, Australia, South Africa, and New Zealand where Muslims form significant minorities. Muslim organizations in the countries listed are not under state control. Replicating the study in English-speaking communities is perhaps easier than replicating them in Egypt or Saudi where mosques tend to be government controlled.

Another study could compare Sunni versus Shia organizational infrastructures. Many Shia communities are very business-oriented. Some Shia organizations even have offshore bank accounts. Whereas Shia Muslims have a hierarchy of leaders, Sunnis generally do not. Afro-American Sunnis are an exception; they look up to their leader, Warith Deen Muhammad, for guidance and direction.

Another study could compare ethnic mosques to cosmopolitan Islamic centers. Some mosques are known as Pakistani, Syrian, Egyptian, Bosnian, or Bangladeshi mosques, whereas other mosques do not have sufficiently large ethnic communities to start ethnic mosques. The study could be replicated in cities with very large concentrations of Muslims. Chicago, New York, Los Angeles, Dallas, and Toronto all have large Muslim populations. Another study could involve thousands of participants. The Pew Poll and Gallop Poll studies often involve large samples. The Islamic Society of North America (ISNA) allegedly attracts 30, 000 attendees to its annual gathering over

Labor weekend. A booth set up to administer the survey could attract thousands of participants. Perhaps the use of strategic consultant groups and the Muslim media could promote a servant-minded type of thinking.

#### Recommendations for Future OLA-Research Studies

The OLA instrument assumed that workers had one leader or supervisor. In many Islamic organizations, the nine-member and in some cases the 30-member trustee board had some likeable and not so likeable members. Some participants had to decide which members they had in mind when they filled out the survey. A few participants wished the instrument had a 7-point, not a 5-point, Likert scale. The participants were tempted to allocate a 3.5 rather than a 4.0 or 3.0.

An editable version of instrument proved useful. Many of the participants lived in remote areas, such as Kalamazoo, Lansing, and Midland. Electronic communication was cost and time effective. Some participants did not mind frequent reminders, and some participants were reminded as many as five times.

Another recommendation is to have the instrument translated into the home language of participants. Hispanic Muslims in California or the Southwest of the United States could use the Spanish version of the instrument, but an Arabic and Urdu version would be useful. Translators could compromise the anonymity and confidentiality the study hopes to maintain.

A version for volunteers of religious nonprofit organizations is overdue. The volunteer version could include a note stating that the secular study does not compromise the separation of church and state. The fear that the study would be used by federal agencies against participants was expressed by two leaders.

Scholars who study Muslims should be aware of the stress the community faces. “Even as many in government, among the political speakers have mouthed a considerable campaign to rid the United States of Muslims and to defame Islam as a religion, Muslims and Islam seem here to stay” (McCloud, 2006, p. 137). Islamophobia (Gottschalk & Greenberg, 2008; McCloud) is a post September 11, 2001 reality. “No other world religion has ever been attacked and rendered evil in the history of America. Even the Christianity of Nazi Germany is not demonized but considered an aberration” (McCloud, 2006, p. 6) The war on terror has prompted Moezzi (2004) to write a book on the “war on error” in which Moezzi exposed the dangerous stereotypes against Muslims in the vague war on terror.

Muslims have been influenced by American openness and an ethos of egalitarianism (Unus, 2004). “Good governance can insure the most effective and efficient use of financial and human resources, which are always in short supply” (Unus, p. 352). The demands made by new nonprofit laws made Muslims eager to embrace good governance.

McCloud (2006) gives credit to converts to Islam and the civil rights struggle for the relative openness of Muslim society. Other immigrant communities would have become more insular when faced with a barrage of negative coverage in the media. “The future of mosque involvement in American society, therefore, appears extremely bright” (Bagby, 2004, p. 346) Bagby observed that, “9/11 has accentuated to them the absolute necessity for involvement” (p. 344). Perhaps the eagerness of leaders and Muslim centers to participate in research studies and surveys could be explained in the light of the afore-

mentioned developments. Young leaders welcome, “decision making through purposeful delegation” (Unus, 2004, p. 376).

### Conclusion

This mixed qualitative and quantitative study explored the correlation between servant leadership, the level of health and job satisfaction in Muslim organizations. The theoretical framework proposed that Muslims have servant-minded leadership as an ideal. The literature implied that Muslim organizations have an above-average organizational health, but are not optimally healthy as determined by Laub (1999). According to the 25 participants interviewed in this study, servant leaders exist in small numbers. While themes emerging from the interviews suggest that Muslims value communication, empowerment, good governance, affirmation, and high trust, the underlying conclusion of the interview data in this research study is that servant-minded leadership requires continuous improvement, openness to change, leadership development and sharing, and collaborative partnership. Servant-minded leadership is needed to lead the organizations from near excellent health to optimal health as determined by Laub.

Muslim members of schools and Islamic centers were surveyed about their perception of servant leadership and how it correlates with work satisfaction. Following the survey, leaders who had experience in running their institutions were interviewed. The purpose of the survey was to test the level of organizational health and to offer experimental data. The OLA report suggested that the Michigan-Toledo, Ohio organization is almost servant-oriented according Laub’s (1999) categorization. Training and awareness could assist in graduating the organization to the next two levels of organizational health: servant-oriented leadership and servant-minded-leadership.

The outcome from the OLA in the study conducted resulted in a higher mean score than other populations studied using the OLA in previous studies (Horsman, 2001; Laub, 1999; Miears, 2004; R. S. Thompson, 2002) and held up Greenleaf's (1970) contention that servant leaders provide direction, empower others through a powerful vision, and foster a feeling of partnership through clear goals. The data provides substantial evidence that servant leadership is closely associated with living according to Islamic principles. Perhaps the claim that Greenleaf wrote seminal essays on servant leadership reveals a Western bias. Greenleaf merely revived what Muslim cultures knew was the key to successful leadership.

Interviewees had religious and secular heroes. Only two of the 25 interviewees did not identify a servant leader. The data indicated the importance of communication, empowerment, sound corporate governance, motivation, and high trust. Witnessing selfless service in others and a desire for excellence inspired Muslim members and leaders to contribute and change.

"Greenleaf (1970), in his germinal work *The Servant as Leader*, proposed that many of the principles comprising the theory of servant leadership are strongly supported by the basic teachings of the Christian faith" (K. P. Anderson, 2005, p. 15). The study conducted followed the recommendation of K. P. Anderson to test the survey among non-Christian communities. It would seem that many of the principles comprising a theory of servant leadership are supported strongly by the basic teachings of Islam.

Chapter 5 concludes this research study. The survey findings suggest insufficient leadership training and insufficient power sharing. The interview findings produced five themes that revealed servant-minded leadership influences; a) communication, b)

affirmation, c) high trust, d) good governance, and e) empowerment. Recommendations invite all community stakeholders to participate in the leadership development of mosque and Islamic school leaders and further suggest additional research to be conducted on leadership Islamic centers, Muslim-led charter schools, and Islamic private schools.

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## APPENDIX A: PERSONAL AMDA DASHBOARD



Figure 13. Personal AMDA dashboard.

*Note:* The dashboards were prepared by Achmat Salie and Shadan Malik.

A zoom of 200% would give a clear reading. The speedometer could be activated at the date screen.

**APPENDIX B: AMDA CREDIT UNION RISKS SUMMARY DASHBOARD**

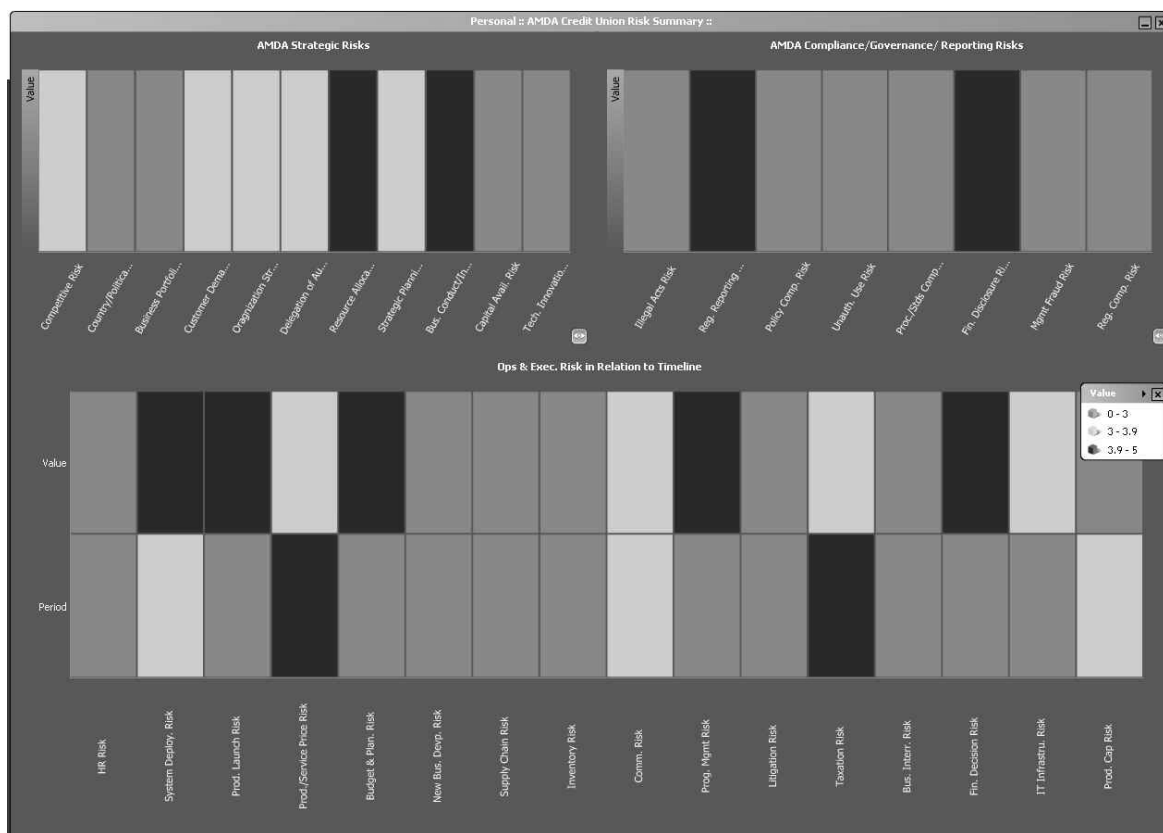


Figure 14. AMDA credit union risks summary dashboard

## APPENDIX C: AMDA EMPLOYEE CONTINUOUS IMPROVEMENT DASHBOARD

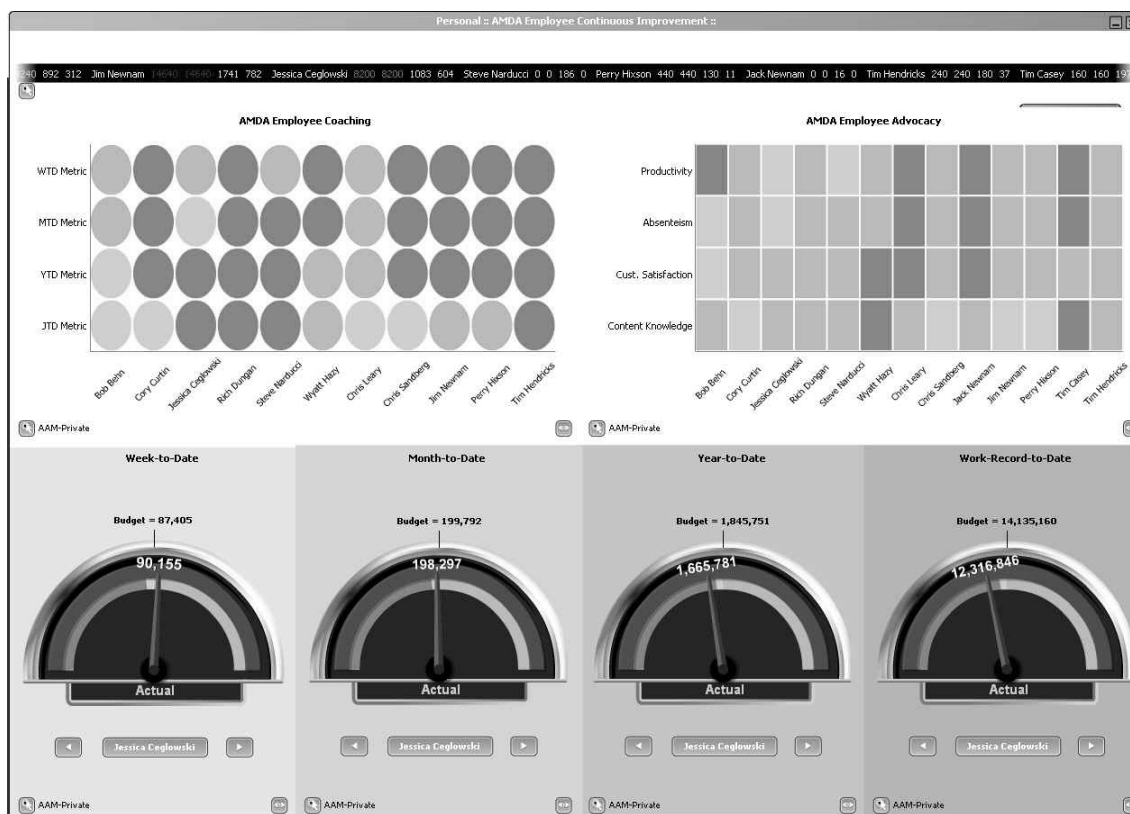


Figure 15. AMDA employee continuous improvement dashboard.

## APPENDIX D: AMDA INVESTORS AND TRUSTEES SCORECARD DASHBOARD

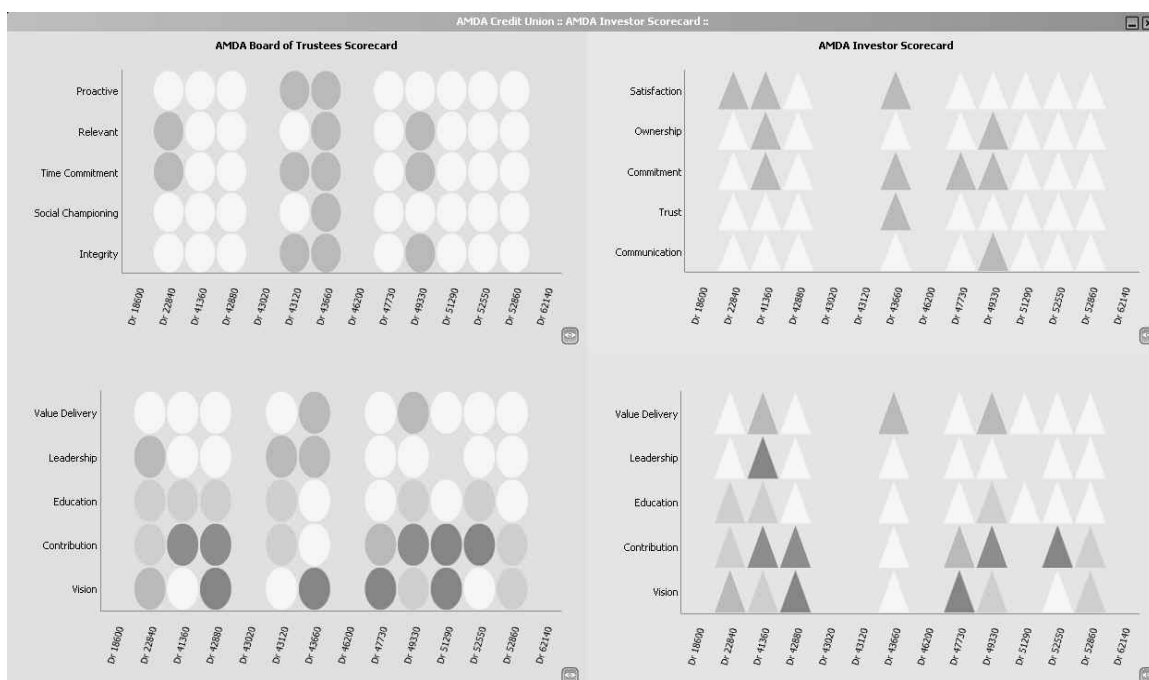


Figure 16. AMDA investors and trustees scorecard dashboard.

Table 20

*PDCA-Cycle Chart for an Islamic Organization*

	ACTIONS	TOOLS
PLAN	Identify Purpose	Tree Diagram
	Identify Member and or End Users	Affinity Diagram enterprise/relationship
	Identify Major Products and Services	L-Shaped Matrix
	Identify Member Needs	Interrelationship Matrix
	Identify Critical Processes/path	Prioritization Matrix
	Determine what is important versus what is urgent	Member Needs Form
	Avoid failing in one item that puts everything else at risk	Survey/requirements document
	Distinguish the foundational from enhancement issues	Flow Charts
	Use software for critical background	Cause and Effect Diagram
	Select Process Measurement	Fishbone charts
	Predict trends	Yield curves
		Kubler-Ross Death and dying curve
DO	Standardize Process Today	Flowcharts
	Process Mapping	Resource Allocations
	Flowcharts relate components	Process Measurement Chart
	Triggers derivatives	
CHECK	Measure Process Results	Comparisons
	Adjust as Needed (w/out Tampering)	Surveys
		360-degree feedback and follow up
		Run Charts, line and bar graphs
		Control Charts/ Pareto bar
		Balance sheet, liquidity and cash flow charts
		Behavior analysis
		Market analyses, member forecasts, geopolitical analyses,
		Economic stability study
		Statistical Process Control
		Cause and Effect Diagram

ACT	Standardize Remove repetition Document experiences Capture milestones Create uniformity where needed Popularize definitions Monitor various dynamic dashboards	Formal Training On the Job Training Standard Operation Procedures Dashboards customization
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Table 21

*Balanced Scorecard for an Islamic Organization*

	Goals or Objectives	Measurements	Target	Initiatives
Financial	Meet members and Employee Shareholder Expectations	Return on Equity Return on Investment Turnover of shareholders Shareholder confidence	Increase from 5-10%	Less risky Investments Diversify Broaden scope and Quality of services
Members and End User	Increase member and End User Satisfaction Go beyond the call of Duty Meet and exceed Stakeholder Expectations	Members' and End User Survey Dashboard Members' advocacy and Excitement Via website	5% and Incremental Improvement	Provide Employee coaching And Motivation Change Employee attitude and Paradigm
Suppliers	Increase Quality of Incoming Materials Hold suppliers to high Standards	Routine Inspections of Incoming Materials Compare Incoming Invoice with Order Instant remedy of discrepancies	Reduce Rejections by 10%	Supply Chain Management Strategies Strategic Partnering And alliances Collaborative Inspections.

Processes	Reduce Cycle Time Improve Presentation And Lay out	Process Cycle Time	Decreases by 5%	Assign Process Ownership  Process Mapping Democratize Process Ownership Benchmark and Next practices Provide Self-Directed Work Team coaching Hedge against IT, global, workforce profile, innovation, transformational, virtual team, SLT, cultural, resourcing, and other risks
Employees	Implement Self-Directed Work Teams and SLT (strategic Learning teams	Increase the Number of Self-Directed Work Teams and SLT's As AMDA grows and matures	Several Self-Directed Work Teams and SLT's	
Risk Management	Mitigate every type of risk Provide plans and checklists For each risk Explore Ethical dilemmas And paradoxes	Risks Dashboard	10% risk reduction and mitigation	

## APPENDIX E: SALIE'S VALUE DELIVERY MODELS

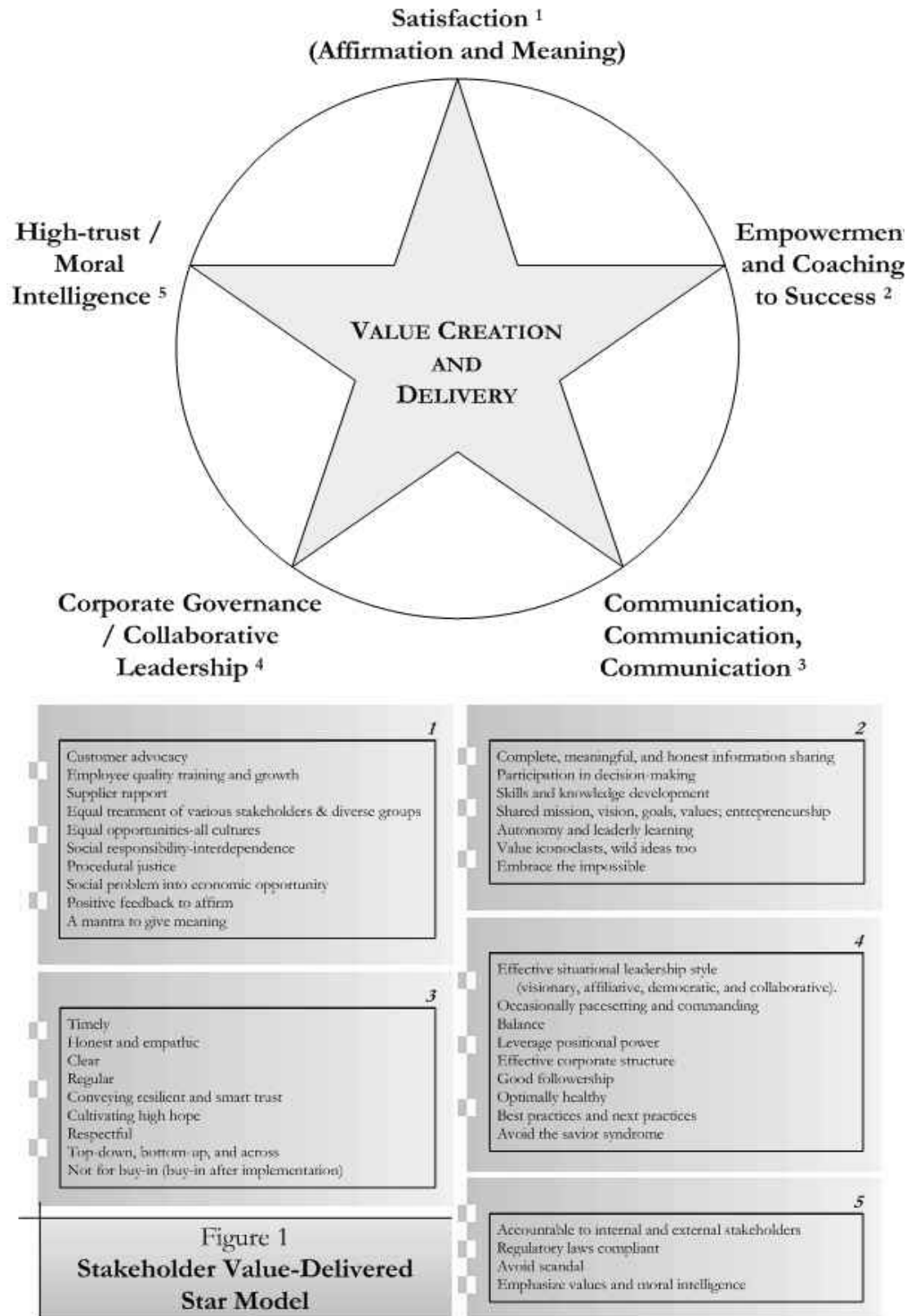


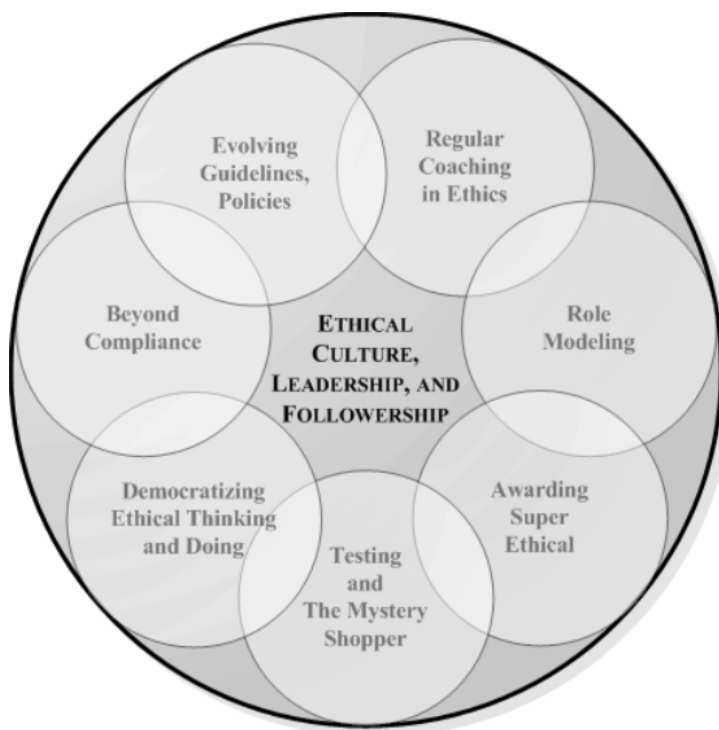
Figure 17. Salie's value delivery model.

Table 22

*Parallels between Drucker's RASCI Model and Salie's Value Delivery Model*

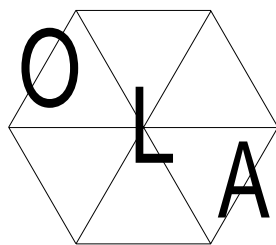
Drucker's RASCI model		Salie's value-delivered star model
	Drucker's Expectation	
Responsible-Conducting the work	Satisfaction Completed staff work” performance to schedule and quality	
Accountable-Oversight and Coordination to completion	Delivery project results	Ethics/Moral Intelligence
Supports-Involved in action during and after the fact	Dedicated teamwork	Corporate Governance / collaborative leadership
Communications In process communication	Consensus, review, feedback and dialogue	Communications
Informed-After the fact	Compliance	Empowerment

## APPENDIX F: SALIE'S ETHICAL MODEL



*Figure 18.* Salie's ethical model.

## APPENDIX G: COPY OF SURVEY INSTRUMENT



# Organizational Leadership Assessment

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(765) 677-2520

## General Instructions

The purpose of this instrument is to allow organizations to discover how their leadership practices and beliefs impact the different ways people function within the organization. This instrument is designed to be taken by people at all levels of the organization including workers, managers and top leadership. As you respond to the different statements, please answer as to what you believe is generally true about your organization or work unit. Please respond with your own personal feelings and beliefs and not those of others, or those that others would want you to have. Respond as to how things *are* ... not as they could be, or should be.

Feel free to use the full spectrum of answers (from Strongly Disagree to Strongly Agree). You will find that some of the statements will be easy to respond to while others may require more thought. If you are uncertain, you may want to answer with your first, intuitive response. Please be honest and candid. The response we seek is the one that most closely represents your feelings or beliefs about the statement that is being considered. There are three different sections to this instrument. Carefully read the brief instructions that are given prior to each section. Your involvement in this assessment is anonymous and confidential.

Before completing the assessment it is important to fill in the name of the organization or organizational unit being assessed. If you are assessing an organizational unit (department, team or work unit) rather than the entire organization you will respond to all of the statements in light of that work unit.

### IMPORTANT ..... please complete the following

Write in the name of the organization or organizational unit (department, team or work unit) you are assessing with this instrument.

**Organization** (or Organizational Unit) **Name:** \_\_\_\_\_

Indicate **your present role/position** in the organization or work unit. Please **circle one**.

- 1 = Top Leadership (top level of leadership)
- 2 = Management (supervisor, manager)
- 3 = Workforce (staff, member, worker)

Please provide your response to each statement by placing an **X** in one of the five boxes

1	2	3	4	5
<b>Strongly Disagree</b>	Disagree	Undecided	Agree	<b>Strongly Agree</b>

**Section 1**

In this section, please respond to each statement as you believe it applies to **the entire organization** (or organizational unit) including workers, managers/supervisors and top leadership.

**In general, people within this organization ....**

	1	2	3	4	5
1 Trust each other					
2 Are clear on the key goals of the organization					
3 Are non-judgmental – they keep an open mind					
4 Respect each other					
5 Know where this organization is headed in the future					
6 Maintain high ethical standards					
7 Work well together in teams					
8 Value differences in culture, race & ethnicity					
9 Are caring & compassionate towards each other					
10 Demonstrate high integrity & honesty					
11 Are trustworthy					
12 Relate well to each other					
13 Attempt to work with others more than working on their own					
14 Are held accountable for reaching work goals					
15 Are aware of the needs of others					
16 Allow for individuality of style and expression					
17 Are encouraged by supervisors to share in making <i>important</i> decisions					
18 Work to maintain positive working relationships					
19 Accept people as they are					
20 View conflict as an opportunity to learn & grow					
21 Know how to get along with people					

Please provide your response to each statement by placing an **X** in one of the five boxes

1	2	3	4	5
<b>Strongly Disagree</b>	Disagree	Undecided	Agree	<b>Strongly Agree</b>

## **Section 2**

In this next section, please respond to each statement as you believe it applies to the **leadership** of the organization (or organizational unit) including managers/supervisors and top leadership

<b>Managers/Supervisors and Top Leadership in this Organization</b>		<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
22	Communicate a clear vision of the future of the organization					
23	Are open to learning from those who are <i>below</i> them in the organization					
24	Allow workers to help determine where this organization is headed					
25	Work alongside the workers instead of separate from them					
26	Use persuasion to influence others instead of coercion or force					
27	Don't hesitate to provide the leadership that is needed					
28	Promote open communication and sharing of information					
29	Give workers the power to make <i>important</i> decisions					
30	Provide the support and resources needed to help workers meet their goals					
31	Create an environment that encourages learning					
32	Are open to receiving criticism & challenge from others					
33	Say what they mean, and mean what they say					
34	Encourage each person to exercise leadership					
35	Admit personal limitations & mistakes					
36	Encourage people to take risks even if they may fail					
37	Practice the same behavior they expect from others					
38	Facilitate the building of community & team					
39	Do not demand special recognition for being leaders					
40	Lead by example by modeling appropriate behavior					
41	Seek to influence others from a positive relationship rather than from the authority of their position					
42	Provide opportunities for all workers to develop to their full potential					
43	Honestly evaluate themselves before seeking to evaluate others					
44	Use their power and authority to benefit the workers					
45	Take appropriate action when it is needed					

Please provide your response to each statement by placing an **X** in one of the five boxes

1	2	3	4	5
<b>Strongly Disagree</b>	Disagree	Undecided	Agree	<b>Strongly Agree</b>

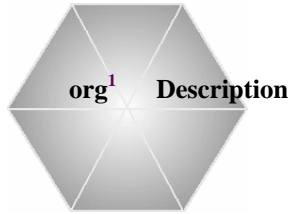
<b>Managers/Supervisors and Top Leadership in this Organization</b>		1	2	3	4	5
46	Build people up through encouragement and affirmation					
47	Encourage workers to work <i>together</i> rather than competing against each other					
48	Are humble – they do not promote themselves					
49	Communicate clear plans & goals for the organization					
50	Provide mentor relationships in order to help people grow professionally					
51	Are accountable & responsible to others					
52	Are receptive listeners					
53	Do not seek after special status or the “perks” of leadership					
54	Put the needs of the workers ahead of their own					

### **Section 3**

In this next section, please respond to each statement as you believe it is true about **you personally** and **your role** in the organization (or organizational unit).

<b>In viewing my own role ...</b>		1	2	3	4	5
55	I feel appreciated by my supervisor for what I contribute					
56	I am working at a high level of productivity					
57	I am listened to by those <i>above</i> me in the organization					
58	I feel good about my contribution to the organization					
59	I receive encouragement and affirmation from those <i>above</i> me in the organization					
60	My job is important to the success of this organization					
61	I trust the leadership of this organization					
62	I enjoy working in this organization					
63	I am respected by those <i>above</i> me in the organization					
64	I am able to be creative in my job					
65	In this organization, a person's <i>work</i> is valued more than their <i>title</i>					
66	I am able to use my best gifts and abilities in my job					

APPENDIX H: DETAILED EXPLANATION OF LAUB'S SIX ORGANIZATIONAL  
CATEGORIES



## Toxic Organizational Health

*This organization is now operating with **Toxic Organizational Health** in terms of its workers, leadership and organizational culture and it exhibits these characteristics throughout all levels of operation.*

---

### **The Workers:** Motivation, morale, attitude & commitment, listening, relationships vs. tasks

Workers are devalued here. They are not believed in and in turn do not believe in one another. Workers are *used* and even *abused* in this work setting. There is no opportunity for personal development. Workers are not listened to. Their ideas are never sought or considered. All decisions are made at the top levels of the organization. Relationships are dysfunctional and people are only valued for conformity to the dominant culture. Diversity is seen as a threat and differences are cause for suspicion.

---

### **The Leadership:** Power, decision making, goals & direction

True leadership is missing at all levels of the organization. Power is used by leaders in ways that are harmful to workers and to the organization's mission. Workers do not have the power to act to initiate change. Goals are unclear and people do not know where the organization is going.

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### **The Team:** Community, collaboration and team learning

People are out for themselves and a highly political climate exists. People are manipulated and pitted against each other in order to motivate performance. Focus is placed on punishing non-performers.

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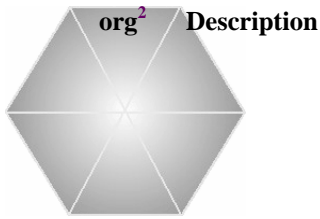
### **The Culture:** Authenticity, integrity, accountability, creativity, trust, service, communication

This is an environment characterized by dishonesty and a deep lack of integrity among its workers, supervisors and senior leaders. It is an environment where failure is punished, creativity is stifled and risks are never taken. People are suspicious of each other and feel manipulated and used. There is almost no trust level and an extremely high level of fear because people, especially leadership, are seen as untrustworthy. At all levels of the organization, people serve their own self-interest before the interest of others. This is an environment that is characterized by totally closed communication.

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### **The Outlook:** Type of workers attracted, action needed

This is an organization in name only that will find it impossible to find, develop and maintain healthy productive workers who can navigate the changes necessary to improve. The outlook for this organization is doubtful. Extreme measures must be instituted in order for this organization to establish the necessary health to survive.



## Poor Organizational Health

*This organization is now operating with **Poor Organizational Health** in terms of its workers, leadership and organizational culture and it exhibits these characteristics throughout most levels of operation*

---

### **The Workers:** *Motivation, morale, attitude & commitment, listening, relationships vs. tasks*

Most workers do not feel valued or believed in here. They often feel *used* and do not feel that they have the opportunity of being developed either personally or professionally. Workers are rarely listened to and only when they speak in line with the values and priorities of the leaders. Their ideas are rarely sought and almost never used. Most all decisions are made at the top levels of the organization. Relationships are not encouraged and the tasks of the organization come before people. Diversity is not valued or appreciated.

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### **The Leadership:** *Power, decision making, goals & direction*

Leadership is autocratic in style and is imposed from the top levels of the organization. Power is held at the highest positions only and is used to force compliance with the leader's wishes. Workers do not feel empowered to create change. Goals are often unclear and the overall direction of the organization is confused.

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### **The Team:** *Community, collaboration and team learning*

This is a highly individualistic and competitive environment. Almost no collaboration exists. Teams are sometimes utilized but often are put in competition with each other in order to motivate performance.

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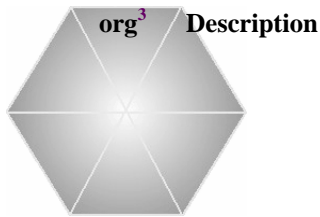
### **The Culture:** *Authenticity, integrity, accountability, creativity, trust, service, communication*

This is an environment often characterized by lack of honesty and integrity among its workers, supervisors and senior leaders. It is an environment where risks are seldom taken, failure is often punished and creativity is discouraged. There is a very low level of trust and trustworthiness along with a high level of uncertainty and fear. Leaders do not trust the workers and the workers view the leaders as untrustworthy. People lack motivation to serve the organization because they do not feel that it is *their* organization or *their* goals. This is an environment that is characterized by closed communication.

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### **The Outlook:** *Type of workers attracted, action needed*

This is an autocratic organization, which will find it very difficult to find, develop and maintain healthy productive workers. Change is needed but very difficult to achieve. The outlook is not positive for this organization. Serious measures must be instituted in order for this organization to establish the necessary improvements to move towards positive organizational health.



## Limited Organizational Health

*This organization is now operating with **Limited Organizational Health** in terms of its workers, leadership and organizational culture, and it exhibits these characteristics throughout most levels of operation.*

---

### **The Workers:** *Motivation, morale, attitude & commitment, listening, relationships vs. tasks*

Most workers sense they are valued more for what they can contribute than for who they are. When they receive training in this organization it is primarily to increase their performance and their value to the company not to develop personally. Workers are sometimes listened to but only when they speak in line with the values and priorities of the leaders. Their ideas are sometimes sought but seldom used, while the *important* decisions remain at the top levels of the organization. Relationships tend to be functional and the organizational tasks almost always come first. Conformity is expected while individual expression is discouraged.

---

### **The Leadership:** *Power, decision-making, goals & direction*

Leadership is negatively paternalistic in style and is focused at the top levels of the organization. Power is delegated for specific tasks and for specific positions within the organization. Workers provide some decision-making when it is appropriate to their position. Goals are sometimes unclear and the overall direction of the organization is often confused.

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### **The Team:** *Community, collaboration and team learning*

This is mostly an individualistic environment. Some level of cooperative work exists, but little true collaboration. Teams are utilized but often are characterized by an unproductive competitive spirit.

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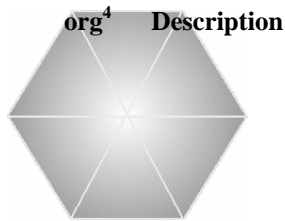
### **The Culture:** *Authenticity, integrity, accountability, creativity, trust, service, communication*

Workers are unsure of where they stand and how open they can be with one another, and especially with those in leadership over them. This is an environment where limited risks are taken, failure is not allowed and creativity is encouraged only when it fits within the organization's existing guidelines. There is a minimal to moderate level of trust and trustworthiness along with an underlying uncertainty and fear. People feel that they must prove themselves and that they are only as good as their last performance. People are sometimes motivated to serve the organization but are not sure that the organization is committed to them. This is an environment that is characterized by a guarded, cautious openness.

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### **The Outlook:** *Type of workers attracted, action needed*

This is a negatively paternalistic organization. The compliant worker will find this a safe place to settle in. The best and most creative workers will look elsewhere. Change here is long-term and incremental and improvement is desired but difficult to achieve. The outlook for this organization is uncertain. Decisions need to be made to move toward more healthy organizational life. In times of organizational stress there will be tendency to move backwards towards a more autocratic organizational environment.



## Moderate Organizational Health

*This organization is now operating with **Moderate Organizational Health** in terms of its workers, leadership and organizational culture and it exhibits these characteristics throughout most levels of operation.*

---

### **The Workers:** *Motivation, morale, attitude & commitment, listening, relationships vs. tasks*

Many workers sense they are valued while others are uncertain. People receive training in this organization in order to equip them to fulfill company goals. Workers are listened to but usually it is when they speak in line with the values and priorities of the leaders. Their ideas are often sought and sometimes used, but the *important* decisions remain at the top levels of the organization. Relationships are valued as they benefit company goals but organizational tasks often come first. There is a tension between the expectation of conformity and encouragement of diversity.

---

### **The Leadership:** *Power, decision making, goals & direction*

Leadership is positively paternalistic in style and mostly comes from the top levels of the organization. Power is delegated for specific tasks and for specific positions within the organization. Workers are encouraged to share ideas for improving the organization. Goals are mostly clear though the overall direction of the organization is sometimes confused.

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### **The Team:** *Community, collaboration and team learning*

Some level of cooperative work exists, and some true collaboration. Teams are utilized but often compete against one another for scarce resources.

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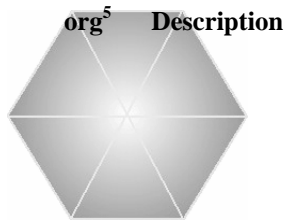
### **The Culture:** *Authenticity, integrity, accountability, creativity, trust, service, communication*

Workers are sometimes unsure of where they stand and how open they can be with one another and especially with those in leadership over them. This is an environment where some risks can be taken but failure is sometimes feared. Creativity is encouraged as long as it doesn't move the organization too much beyond the status quo. There is a moderate level of trust and trustworthiness along with occasional uncertainty and fear. People feel trusted but know that that trust can be lost very easily. People are motivated to serve the organization because it is their job to do so and they are committed to doing good work. This is an environment characterized by openness between select groups of people.

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### **The Outlook:** *Type of workers attracted, action needed*

This is a positively paternalistic organization that will attract good motivated workers but may find that the "best and brightest" will seek professional challenges elsewhere. Change here is ongoing but often forced by outside circumstances. Improvement is desired but difficult to maintain over time. The outlook for this organization is positive. Decisions need to be made to move toward more healthy organizational life. This organization is in a good position to move towards optimal health in the future.



## Excellent Organizational Health

*This organization is now operating with **Excellent Organizational Health** in terms of its workers, leadership and organizational culture and it exhibits these characteristics throughout most levels of operation.*

---

### **The Workers:** *Motivation, morale, attitude & commitment, listening, relationships vs. tasks*

Most workers are valued here, for who they are as well as for what they contribute to the organization. They are believed in and are encouraged to develop to their full potential as workers and as individuals. Most leaders and workers listen receptively to one another and are involved together in some of the *important* decisions of the organization. Most relationships are strong and healthy and diversity is valued and celebrated.

---

### **The Leadership:** *Power, decision making, goals & direction*

People are encouraged to provide leadership at all levels of the organization. Power and leadership are shared so that most workers are empowered to contribute to important decisions, including the direction that the organization is taking. Appropriate action is taken, goals are clear and vision is shared throughout most of the organization.

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### **The Team:** *Community, collaboration and team learning*

A high level of community characterizes this positive work environment. People work together well in teams and prefer collaborative work over competition against one another.

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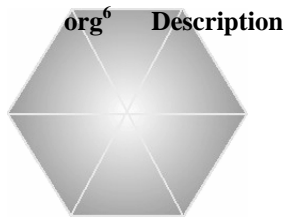
### **The Culture:** *Authenticity, integrity, accountability, creativity, trust, service, communication*

This is an environment mostly characterized by the authenticity of its workers, supervisors and senior leaders. People are open and accountable to others. They operate with honesty and integrity. This is a “people first” environment where risks are encouraged, failure can be learned from and creativity is encouraged and rewarded. People are trusted and are trustworthy throughout the organization. Fear is not used as a motivation. People are motivated to serve the interests of each other before their own self-interest and are open to learning from each other. This is an environment that is characterized by open and effective communication.

---

### **The Outlook:** *Type of workers attracted, action needed*

This is a servant-oriented organization, which will continue to attract some of the best and most motivated workers who can welcome positive change and continuous improvement. It is a place where energy and motivation are continually renewed to provide for the challenges of the future. The outlook is very positive. Ongoing attention should be given to building on existing strengths and continuing to learn and develop towards an optimally healthy organization.



## Optimal Organizational Health

*This organization is now operating with **Optimal Organizational Health** in terms of its workers, leadership and organizational culture and it exhibits these characteristics to a very high level throughout all levels of operation.*

---

### **The Workers:** *Motivation, morale, attitude & commitment, listening, relationships vs. tasks*

All workers are valued here, for who they are as well as for what they contribute to the organization. They are believed in and are encouraged to develop to their full potential as workers and as individuals. All leaders and workers listen receptively to one another and are involved together in many of the *important* decisions of the organization. Relationships are strong and healthy and diversity is valued and celebrated.

---

### **The Leadership:** *Power, decision making, goals & direction*

People provide dynamic and effective leadership at all levels of the organization. Power and leadership are shared so that all workers are empowered to contribute to important decisions, including the direction that the organization is taking. Appropriate action is taken, goals are clear and vision is shared throughout the entire organization.

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### **The Team:** *Community, collaboration and team learning*

An extremely high level of community characterizes this positive work environment. People work together well in teams and choose collaborative work over competition against one another.

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### **The Culture:** *Authenticity, integrity, accountability, creativity, trust, service, communication*

This is an environment characterized by the authenticity of its workers, supervisors and executive leaders. People are very open and accountable to others. They operate with complete honesty and integrity. This is a “people first” environment where risks are taken, failure is learned from and creativity is encouraged and rewarded. People throughout the entire organization are highly trusted and are highly trustworthy. Fear does not exist as a motivation. People are highly motivated to serve the interests of each other before their own self-interest and are open to learning from each other. This is an environment that is characterized by open and effective communication throughout the organization.

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### **The Outlook:** *Type of workers attracted, action needed*

This is a servant-minded organization throughout, which will continue to attract the very best and most motivated workers who can welcome positive change and continuous improvement. It is a place where energy and motivation are continually renewed to provide for the challenges of the future. The outlook is extremely positive. Ongoing attention should be given to building new strengths and continuing to maintain and develop as an optimally healthy organization.

## APPENDIX I: SIGNED PERMISSION TO USE AN EXISTING SURVEY

June 25, 2007

Achmat Salie

138 Shadywood

Rochester Hills, MI 48307

Dear Achmat,

I provide my approval for you to utilize the Organizational Leadership Assessment (OLA) for the purpose of your dissertation study according the understandings and agreement stated in the document on using the OLA for academic purposes. I wish you well with your study.

Jim Laub, Ed.D.

OLAgroup

## APPENDIX J: INFORMED CONSENT

## Informed Consent: Participants 18 Years of Age and Older

Dear Sir/Madame,

I am a student at the University of Phoenix working on a DBA (doctorate of business administration). I am conducting a research study entitled Servant-Minded Leadership and Work Satisfaction in Islamic Organizations: A Correlational Mixed Study

The purpose of the research study is to provide leadership options and tools to foster job satisfaction in Islamic mosque-schools and MSA's in Southeast Michigan.

Your participation will involve completing a 68-question survey that takes about 15 minutes to complete electronically. Your participation in this study is voluntary. If you choose not to participate or to withdraw from the study at any time, you can do so without penalty or loss of benefit to yourself. The results of the research study may be published but your name will not be used and your results will be maintained in confidence.

In this research, there are no foreseeable risks to you or your colleagues.

Although there may be no direct benefit to you, the possible benefit of your participation is that your organization could have a diagnosis of its health and suggested recommendations to improve that health if there is a need for such an improvement..

If you have any questions concerning the research study, please call me at 248 6592109

Your return of the completed survey will be a proof that you have consented to participate. We thank you for your participation and contribution to this important research.

Sincerely,

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Achmat Salie

## APPENDIX K: DESCRIPTIVE STATISTICS

Variable	N	Mean	Std Dev	Minimum	Maximum
ff					
ROLE	272	2.46	0.82	1.00	3.00
DATE	272	17639.78	2.01	17637.02	17650.28
VPRAW	272	40.35	6.21	16.00	50.00
VPAVG	272	4034.56	620.78	1600.00	5000.00
DPRAW	272	35.00	6.19	11.00	45.00
DPAVG	272	3888.44	688.05	1222.00	5000.00
BCRAW	272	39.61	6.52	18.00	50.00
BCAVG	272	3961.40	652.46	1800.00	5000.00
DARAW	272	47.24	8.42	16.00	60.00
DAAVG	272	3936.60	702.04	1333.00	5000.00
PLRAW	272	34.81	6.41	13.00	45.00
PLAVG	272	3867.18	711.81	1444.00	5000.00
SLRAW	272	39.39	6.81	19.00	50.00
SLAVG	272	3938.60	681.34	1900.00	5000.00
JSRAW	272	24.94	4.36	7.00	30.00
JSAVG	272	4156.61	727.52	1166.00	5000.00
ORAW	272	86.75	14.42	32.00	110.00
OAVG	272	3942.75	655.29	1454.00	5000.00
LRAW	272	149.65	25.48	68.00	190.00
LAVG	272	3937.66	670.54	1789.00	5000.00
Q1	272	3.96	0.94	1.00	5.00
Q2	272	3.94	0.95	1.00	5.00
Q3	272	3.56	1.06	1.00	5.00
Q4	272	4.15	0.83	1.00	5.00
Q5	272	3.73	1.02	1.00	5.00
Q6	272	4.18	0.81	1.00	5.00
Q7	272	3.96	0.96	1.00	5.00
Q8	272	4.06	1.05	1.00	5.00
Q9	272	4.19	0.76	1.00	5.00
Q10	272	4.24	0.80	1.00	5.00
Q11	272	4.23	0.75	2.00	5.00
Q12	272	3.93	0.83	1.00	5.00
Q13	272	3.69	0.92	1.00	5.00
Q14	272	3.71	0.95	1.00	5.00

Variable	N	Mean	Std Dev	Minimum	Maximum
Q15	272	3.75	0.91	1.00	5.00
Q16	272	3.79	0.98	1.00	5.00
Q17	272	3.85	1.02	1.00	5.00
Q18	272	4.11	0.76	1.00	5.00
Q19	272	3.97	0.92	1.00	5.00
Q20	272	3.54	1.04	1.00	5.00
Q21	272	4.04	0.83	1.00	5.00
Q22	272	3.87	0.96	1.00	5.00
Q23	272	3.81	1.02	1.00	5.00
Q24	272	3.67	1.00	1.00	5.00
Q25	272	3.87	1.00	1.00	5.00
Q26	272	3.97	0.89	1.00	5.00
Q27	272	4.04	0.89	1.00	5.00
Q28	272	3.98	0.97	1.00	5.00
Q29	272	3.61	1.10	1.00	5.00
Q30	272	3.96	0.88	1.00	5.00
Q31	272	4.10	0.83	1.00	5.00
Q32	272	3.74	1.05	1.00	5.00
Q33	272	3.80	0.93	1.00	5.00
Q34	272	3.82	0.96	1.00	5.00
Q35	272	3.73	0.99	1.00	5.00
Q36	272	3.62	1.00	1.00	5.00
Q37	272	3.85	0.97	1.00	5.00
Q38	272	4.01	0.81	1.00	5.00
Q39	272	4.13	0.89	1.00	5.00
Q40	272	4.03	0.87	1.00	5.00
Q41	272	4.00	0.87	1.00	5.00
Q42	272	3.87	0.89	1.00	5.00
Q43	272	3.77	0.97	1.00	5.00
Q44	272	3.97	0.85	1.00	5.00
Q45	272	4.03	0.85	1.00	5.00
Q46	272	3.87	0.89	1.00	5.00
Q47	272	4.15	0.82	1.00	5.00
Q48	272	4.15	0.84	1.00	5.00

Variable	N	Mean	Std Dev	Minimum	Maximum
Q49	272	3.91	0.96	1.00	5.00
Q50	272	3.69	1.07	1.00	5.00
Q51	272	3.97	0.91	1.00	5.00
Q52	272	3.90	0.96	1.00	5.00
Q53	272	4.06	0.88	1.00	5.00
Q54	272	3.88	0.93	1.00	5.00
Q55	272	4.16	0.87	1.00	5.00
Q56	272	3.93	0.95	1.00	5.00
Q57	272	4.10	0.84	1.00	5.00
Q58	272	4.24	0.87	1.00	5.00
Q59	272	4.08	0.89	1.00	5.00
Q60	272	4.16	0.94	1.00	5.00
Q61	272	4.23	0.87	1.00	5.00
Q62	272	4.34	0.82	1.00	5.00
Q63	272	4.27	0.82	1.00	5.00
Q64	272	4.15	0.84	1.00	5.00
Q65	272	4.15	0.89	1.00	5.00
Q66	272	4.13	0.89	1.00	5.00

## APPENDIX L: INTERVIEW RESPONSES

*I. Detailed biographical sketches*

M1: A 31-year old male born in Bombay, India, who is married to a Romanian. They have a daughter. He works as project manager for OnStar. His unique accomplishment is that he helped establish OnStar services in Alaska. His civic involvement includes volunteer work for the American Red Cross, American Heart Association and the American Cancer Society. He is president of the Michigan chapter for Muslim professionals (C.A.M.P.).

M2: A 43-year old Palestinian Arab male who did his doctoral thesis on servant leadership. He received funding for his PhD studies from Mormons in Salt Lake City. He currently works with predominantly Bangladeshi and Yemeni children. Reasons for his working at a Muslim-led charter school are his values and moral system, belief system, and a, “Sincere effort to make a difference in students’ lives.”

M3: A 44-year old Caucasian computer analyst with a bachelor’s degree in Computer Science who works at a Muslim-led charter school. Her “desire to educate students” attracted her to the Muslim-led charter school.

M4: A 32-year old Tunisian Math teacher. He has a master’s degree in the Art of Teaching with a Math specialization. He felt duty bound as a Muslim to sacrifice for the sake of God, “Caring for the next generation of Islam.”

M5: A 54-year old veteran principal. Since 1994, as an adjunct faculty at the College of Education at Wayne State University, he taught graduate courses (open only to Master’s and Ph.D. students) on Philosophy of Education; he also worked on doctoral committees. He has been in educational administration since 1988; he served as principal for 11 years. He lived in Canada and Bangladesh before coming to Michigan. He was motivated to

fulfill his role, “To build a future generation of servant-leaders, by providing quality educations to all children.”

M6: A 58 year-old Bangladeshi male has more than 25 years of experience in planning, design, construction coordination, training and engineering management of various projects of civil, structural, hydraulic, automotive, and environmental engineering as project engineer and project manager. He supervised multi-billion dollar projects in Iran, Lybia, and Qatar. He was elected as distinguished fellow of the American Society for Civil Engineers for outstanding works on non building structures- 2000. He sacrifices because God commanded him to do so and he finds in his sacrifice a sense of meaning and purpose. Has a son at MIT, another son at Kettering University and a daughter who is a physician.

M7: A 55 year-old male physician and businessman who runs a pharmacy and clinic. He assists the uninsured with free medical supplies and services. He was president of a mosque for five years; founded another mosque and is currently a large patron of a community center. His reasons for sacrificing for the community are, “Peace, education, obeying the commands of our Lord motivated me” and “to develop a society who obeys and follows the Lord’s commands.”

M8: A 57 year old physician. He has a wife and one daughter. Volunteer work involves relief work in Bangladesh. He was motivated to volunteer and sacrifice for the community, “To develop the mental faculties of young generations in the right way.”

M9: A 53 year-old physician married with three sons and one daughter. He is president of an Islamic center who is very involved with outreach and civic projects. He was motivated to bring a change in the community.

M10: A 31-year old Jordanian female expert in student services at a Muslim-led charter school. She holds a master's degree and has three years of working experience. Faith motivated her to sacrifice for the community.

M11: Caucasian American female at the school connected to the Perrysburg mosque- a very progressive Islamic center. She holds a post graduate degree in education. She stated.

"I believed that I could help to make a difference in a challenging situation. I believe in the children and the staff, to provide for a sound educational foundation."

M12: A 42 year old mother of three. Lebanese Muslim who grew up with liberal values, but later chose to wear the hijab. Her husband is a cardiologist. Many of her husband's relatives served on the mosque boards in various positions. She also delivers lectures to non Muslim audiences interested about Islam. She felt,

Our duty as American Muslims is to become a part of the fabric of this country. We need to strengthen our organizations for our survival and for the survival of Islam. Muslim organizations have lived isolated for too many years; they should become a part of the society in which they thrive. I look to the future of my children and how their lives will be affected. Changing just one person's perception about Islam would be a feat.

M13: An elderly Afro-American imam and editor who spent the first part of his adult life as a Registered Medical Technologist before converting to Islam. He received his religious training with Imam W.D. Mohammed, son of Elijah Muhammad. Imam Mohammed is credited with turning an entire nation of primarily African-American Muslims toward the teachings of the Holy Qur'an. Recently, the imam led the building of

a new mosque. He and his wife are the parents of three grown children. He commenced his involvement as “actually a motivation of necessity. Muslims in my community were not being very proactive in interfaith activities so I took the challenge”

M14: A 28 year-old female educator and acting principal, born in Maryland USA. Her parents as well as her husband are Syrian. She has always been involved in Muslim organizations starting in college with MSA and so on. She has a BS in education, and master’s degree in Public Health. A true need motivated her to get involved,

The most significant sacrifice I had to make was to leave my two and 3-year old at home with a babysitter, so I could go to "work." This was never part of my "family plan,” yet I knew there was a true need in the community. I am a true believer in supporting our next generation of Muslim students and leaders. My hope is that God-willing "what goes around comes around" and one day someone will do the same for my own children.

M15: A 25 year old Pakistani engineer who is single. He meticulously kept the minutes of the first debating group at his Islamic center. He loves jogging and volleyball. He has another master’s degree. The local imam’s openness and creativity and another member’s servant leadership and humor encouraged him to get involved. Another motivation was, “helping to bring people closer together in an environment encouraging physical health, fun, camaraderie, and team spirit”

His Muslim uncle is happily married to a former Hindu lady. The couple honored the Muslim and Hindu traditions of getting married with the approval of the Islamic scholars of Kalamazoo.

M16: He has been working for Oakland County Michigan as a senior system analyst and project manager since 2005. He finished his graduate and master's degree in Mathematics with honors from the University of Chittagong, Bangladesh. I started my carrier as a junior banker of an international bank in Bangladesh in 1987. I became very involved and interested in computing by working at the bank. He migrated to USA in 1991 to complete an M.S in Computer Information Systems from the Ferris State University, Michigan. He wrote software that is used by CNN and the last three Democratic National Conventions for moment to moment data collection and data analysis. He is the proud father of two wonderful boys (aged 12 and 10) and husband of a wonderful wife. He regarded his sacrifice of time and talents as a, "moral obligation for serving the community and to be thankful to Allah"

M17: An under 50 year old female who was born in the Midwest, United States to parents who immigrated to the USA from Lebanon. She is of Sunni background, is married, has four children, and has an MPA/MS degree. She works as a healthcare administrator and is pursuing a PhD in Health Policy Management. Currently she sits on the Board of Trustee of the Muslim Unity Center after having served a term as a Board of Director of said institution. Her husband's relative is a lady judge who served as president of a progressive mosque in Toledo, Ohio after 9/11. She was motivated to serve the Islamic center and school out of a,

Sense of commitment- a sense that one cannot criticize something if you do not work to improve it first yourself; a sense of responsibility and fulfillment of Islamic values and a sense of social involvement and concern for the welfare of our Islamic future in this country and an obligation to work towards retaining the future Muslim youth.

M18: A 20 year-old male from Syrian parents who is guest Friday preacher at many Islamic centers. He is an ex-president of the MSA at MSU. As the son of a physician who was expected to follow in his father's footsteps, he changed career direction from medicine to religion. He is also on a working committee of an Islamic center. His unique accomplishment, at age 19, includes founding a unity movement with youth from various ethnic backgrounds becoming "brothers"; his own brother being an Afro-American studying law. He was, "passionate about properly representing Islam and working on outreach from the Islamic Center here in Lansing, and, having not been satisfied with work done in the past in this regard, as well as being requested to help, sparked me to be involved."

M19: A 23 year-old Pakistani male in his second-year at the College of Human Medicine at Michigan State University. Additionally, he works on several initiatives for Lansing Mayor Virg Bernero; he also serves as public relations director for the Islamic Society of Greater Lansing mosque, located in East Lansing. Prior to beginning medical school, he worked as campaign manager for Jerry Hollister for State Representative; deputy campaign manager for Virg Bernero for Lansing Mayor; state director (MI) for Dean for America, Generation Dean; and intern for the Office of State Senator Virg Bernero. He earned both his bachelor of science in physiology with a BHS (bioethics, humanities, and society) specialization and his bachelor of arts in political science from Michigan State University in 2006. He knew he had something to offer and "as a member of the next generation, make a difference and raise issues that my parents' generation does not raise, either knowingly or unknowingly."

M20: A 21 year-old male from Syrian parents who was leader of the Muslim Students Association at Michigan State University. This athletic junior at MSU with major in Psychology is very skilled at public relations. He became involved with the MSA and Islamic center that helped him adjust to college.

M21: A 55 year old Muslim male from Pakistan married to a physician's assistant from Hyderabad, India is a post doctoral researcher at Wayne State University. He serves as a board of director member of a large Islamic center. His wife's family was originally Shia who converted to Sunni Islam. His nephew earned fame as a reformer at a local university. He felt obligated to serve Islamic institutions to pay back o the community that provided support for his family.

M22: A 42-year old Irish male who teaches writing and literature at Delta College has a doctorate in literature. He was born in Gays Mills, Wisconsin, and currently lives in Midland Michigan with his wife and son. He and his wife engage in interfaith activities in mid-Michigan, and he also serves on the Midland Muslim Community Board of Trustees. He wrote,

But it goes beyond simple obligation for both my wife and I. One of the great blessings of being a Muslim in this part of the world is the opportunity to be engaged in the establishment of Islam here. We lived in the Muslim world for many years (Saudi Arabia) – and one of the most frustrating aspects of that experience was the sense of being on the sidelines – of not being in a position to be actively engaged in the work of the faith. Here we have the freedom to practice our faith as well as to work towards building the kinds of institutions that will allow it to take root and

flourish here – hopefully, in a creative, dynamic way that generates a truly North American Islam, a practice that is both authentic and still genuinely American...

M23: A veteran Islamic female educator born in Bay Shore, NY, in 1958 of Jewish parents. She embraced Islam in 1979 when she married a Bangladeshi man. Her doctorate in education earned her the position as principal of two Islamic private schools. Her daughter married a Moroccan. She became involved with Islamic institutions for the sake of her children and future generations

M24: A 37-year old male engineer with a master's degree in engineering and another master's degree in business. He drafted the constitution for an Islamic community center.

His unique accomplishment includes managing a team of middle school boys training them to achieve success in regional and state competitions and compete in global competition. He became involved with Islamic institutions to spread the message his faith tradition.

M25: A 49 year old physician originally from India who serves on the board of trustees at the Muslim Unity Center and Huda Montessori. His mother is a Jewess from Hyderabad in India. Jews in the city strongly identified with Muslims and used their burial grounds. She married a Muslim from the same city. Her children were young when her husband died. She stayed true to her word to raise his children as Muslim. To this day, aged 83, she is still Jewish. Her son married a Muslim. The couple has two daughters and two sons. He became involved with Islamic institutions to improve the community's image, for the sake of his children, and because he saw a need for involvement.

*II. Question 6:* Do you believe organizations should continuously improve? What strategies do you use or suggest? What is your organization's vision statement?

M1: I strongly believe organizations should continuously improve. I think a key strategy is to be aware of what the community needs are. I think we must reach out beyond our cultural and ethnic boundaries. I think most organizations fall short when it comes to relating to the masses it's a tough thing to do but the worst thing you can do is make a particular group feel unwanted or unwelcome.

M2: Yes, use data to make sound decisions, planning and assessments.

M5: I sure do. Use Baldrige's system along with William Glasser's. Strive toward continuous growth and excellence.

M9: Yes to improve there must be communication between individuals regarding the organizations current progress.

M11: Yes, feedback from all involved parties as to what went right, what could we do to make it better, what would you do differently?? We have surveys that provide a 360 degree feedback from students, parents, and staff.

M12: I believe our duty as American Muslims is to become a part of the fabric of this country. We need to strengthen our organizations for our survival and for the survival of Islam. Muslim organizations have lived isolated for too many years and they should become a part of the society in which they thrive. I look to the future of my children and how their lives will be affected. If we could change just one person's perception about Islam it would be great.

M14: Organizations can not remain stagnant. They must continue to improve. Staff/professional development is critical. We have never reached the stage of "perfection."

M15: These are loaded questions. For sure, organizations should improve, but three major obstacles must be addressed before this can become a reality. The "not invented

here” syndrome needs to be addressed. Lethargy – not wanting to change established ways – needs to be addressed if indeed the new way is better. People often do not agree what constitutes improvement. Consensus needs to be built. I am unaware of a formal mission statement but I am sure a mission statement exists. Paid staff members may be helpful for certain positions. Volunteers all have full time jobs and can only devote so much time to the cause.

M18: Absolutely, organizations should always strive to continuously improve by setting benchmarks, keeping records, and slowly improving from that respect but also developing a healthy atmosphere, which cannot truly be quantified. I am not entirely sure of the vision statement.

M22: Yes. Most important, organizations need to be open to criticism, and actively engaged in self-criticism – as long as that criticism is constructive, with the goal of improving the overall chances of success, not simply targeting any individual or furthering one’s own agenda within the organization. We haven’t yet formulated a vision statement.

M25: I believe organizations that do not improve will become extinct. However, it does not mean we need to change the core principles of our formation. These basics are the foundations, and need to be respected at present and 100 years from the present. In other areas that are flexible, we need to adapt so we remain relevant for the generations to come.

*III. Question 7: Do you believe Muslim institutions should be lifelong learning organizations? How could the organization remain or embrace lifelong learning? Any values statement?*

M1: I strongly believe Muslim institutions should be lifelong learning organizations. I think lifelong learning can be embraced by continued discussion and or lectures on Islam. The truth is most of us do not know enough about our religion, we must make the time to learn more.

M2: Move from toxic feature organization to accountability, organization put the right person in the right place. Assess, Assess, assess. Don't let the money donated by people abuse the dialogue in an organization

M5: Yes. Organizations can promote lifelong learning by educating people on the value of education as adding quality to life.

M9: Yes, to embrace lifelong learning individuals must be willing to learn from mistakes and better them.

M11: Yes, to hire the best possible candidates who believe in children and lifelong learning.

M12: Muslim organizations should be lifelong learning organizations in order for them to be sustainable. Our children and our communities are facing many challenges he or she did not have to face before. We need to address issues which they deal with on a daily basis.

The first command of Allah (Most High) was Iqra (READ!) - to seek knowledge. A Muslim's primary priority is to continue to seek knowledge. Lifelong learning does not center only on Muslim issues, such as fiqh (sacred law) and ibadat (worship), but should be seen as a way of life. Through community service, engaging a neighbor, and helping the less fortunate a believer grows as a person intellectually and spiritually. The best way to be a learning environment is by living it. Lectures can only teach you so much,

learning and acceptance is part of daily life. Many times people are too scared to learn something new; they want to stay in their safe realm of knowledge.

M14: As Muslims we must continue to seek knowledge throughout our lifetime. We are a community organization and must seek knowledge wherever we may find it.

M15: Of course, they should be. One way for the organization to embrace lifelong learning is to have its members and leaders embrace lifelong learning. There should be a core group of people who guide the organization and retain the knowledge of past experiences. Statements are often hollow and generic. Values based management is much more important

M18: Muslim institutions should definitely be lifelong learning organizations by providing the opportunity for people to grow meaning that they are put in different situations, deal with new people, unique situations and be given the appreciation and respect they deserve. Lifelong learning through such experience as well as the insight and knowledge gained is important to help a community grow.

M22: Yes, they should be. For an organization to be a lifelong learning there must be a regular infusion of new blood. Yes, the leaders can actively pursue development activities and education – but those individuals will still color what they learn with their own experiences, their own outlooks. It's inevitable – it's human nature. Embracing new people and listening to their perspectives can bring genuinely fresh perspectives to an organization.

M25: Muslim institutions should be lifelong learning organizations. We have a strong tradition of learning. We have a strong emphasis on the pursuit of learning, both on an institutional and at the individual level. The only way forward is to be in a continuously

learning mode, and the leadership is responsible to keep up with the times, for themselves, and for the community they serve. Keeping their minds open to diverse opinions, yet developing the intellectual savvy to differentiate between acceptable interpretations and rejecting unacceptable thinking.

*IV. Question 5: What motivated you to fulfill the role you fulfill or make the sacrifices you make for your organization?*

M22: One reason is simple obligation – although difficult at times, Islam I believe emphasizes that one needs to be actively engaged with one's community. But it goes beyond simple obligation for both my wife and I. One of the great blessings of being a Muslim in this part of the world is the opportunity to be engaged in the establishment of Islam here. We lived in the Muslim world for many years (Saudi Arabia) – and one of the most frustrating aspects of that experience was the sense of being on the sidelines – of not being in a position to be actively engaged in the work of the faith. Here we have the freedom to practice our faith as well as to work towards building the kinds of institutions that will allow it to take root and flourish here – hopefully, in a creative, dynamic way that generates a truly North American Islam, a practice that is both authentic and still genuinely American, in the way that Indian Islam is flavored by its environment, or Chinese, or African – the list goes on! All that being said I am not as active as I should or would like to be.

M25: My motivation primarily resulted from a desperate need at the time that I fulfilled to the best of my ability. As I stayed with the group, I grew along with it, and tried to give what I could, in an attempt to help improve the image of the community, and to have a place where my children could establish an identity of their own.

*V. Question 4: Mission statement*

M25: The mission statement of the center the participant took from its website is as follows:

The Muslim Unity Center is an independent, ecclesiastical, nonprofit, Islamic organization. The objective of the organization is to develop, support and promote an Islamic way of life and to ensure the emergence of an American Muslim identity. The Unity Center affirms the principles of the social order established by the Prophet Muhammad (S), including the establishment of a thriving and vibrant community free of ethnic, racial, cultural or national divisions. The Unity Center vision is based on the teachings of the Quran: "You are the most exemplary community brought forth for humankind. You enjoin what is right and forbid what is wrong and you believe in Allah" and on the teachings of the Prophet (S): "The best among the people are those who benefit the people."

VI. M12: With regard to the report, interestingly, the answers in my opinion are very candid. The results, I believe, accurately describe the several Muslim organizations I am familiar. As stated in the report, workers in Muslim organizations do the job because they believe in what they are doing and for a higher reward - Allah's (Most High) reward. A paycheck or another volunteer opportunity is not all that matters, they truly believe they are doing something for the greater good. Too much drama is associated with Muslim organizations and too little professionalism. The one area which I believe will allow Muslim organizations to grow is for people, especially leadership, to think outside the box. One needs not be limited by the way things have always been, we need to be a dynamic community that changes and adapts to the changing world around us. What I see

happening is that the world has moved on and progressed, and just now the Muslim community is waking up and trying to catch up. This is mainly due to the lack of developing the people in the organization. Once people feel empowered the organization will grow make good use of the talents of all people to the utmost. Growth can only come from within. Leaders can help direct the direction and wave of growth, but the desire and determination is based on the will of the workers. Muslim organizations have come a long way, but much should be done. My hope is that the next generation of American-born Muslims can transcend the cultural baggage that the parents carry and move our communities forward. We need to treat our Muslim organizations the way we treat our professional careers. Once the masjid (mosque) is treated as a professional corporation with goals and aspirations then we can move forward. Most organizations have a mission statement and some fundraising goal to increase the size of the building, but it would be interesting to note if any Muslim organization places emphasis on the non-physical, non-tangible goals-- goals that will solidify the community. We have a great deal of community building to do, both within our own masajid (mosques) and within the communities in order to thrive.

M19: I must say I was a bit surprised by the report. I would have guessed that the organization health score would be lower. Perhaps the organizational health is lower and people who are members of an organization tend to give their organization inflated scores in various categories, or perhaps the organizations are indeed doing well. I was especially surprised by the high "readiness for change" score, because my limited experiences have led me to believe that most people are not truly ready for change, even if they proclaim to be. Please let me know if you would like additional comments.

M14: I think this is an important study, and with interesting conclusions based on the participant feedback collected. Most of the conclusions seem promising. However, some of the conclusions I believe do not apply to Huda School. Developing leadership is definitely a priority for Huda. Several days each school yr are dedicated to Staff Development, staff are regular sent outside of the school to attend workshops/conferences, and the school commits to encouraging teacher continued education by contributing to teacher tuition.

Based on some of the above conclusions, there seems to be a gap between the leadership and the remaining staff. I think this disconnect could be resolved through better communication and developing trust between the two groups.

M22: Muslim organizations have a nearly excellent health.

I have some doubts about this finding – I suppose it depends on definitions, but I have concern that those who don't feel the organizations meet their needs simply disappear. This is problematic because they – even if they don't "belong" to the organization – are part of its constituency. So, young people who stop attending the mosque might have had very different responses.

A moderate level of trust exists.

Again, I wonder if this is the case among all those whom the organizations are meant to serve. To be honest, it's a bit unsettling that the organizations didn't do better among those who are active members.

High levels of shared awareness and communication is to be found.

The shared fundamentals of faith and tradition would create a certain “shared awareness.”

I do wonder if the sense of shared communication might need to be qualified if, again, the inclusion of those who might disagree with mosque policies were included....

VII. Question 2: Could you share the names of some of your heroes and role models?

M1: Prophets sent by God (Adam to Muhammad)

M2: Prophet Muhammad, Umar Ibn Khatab (second caliph of Islam)

M3: My father and my brother

M4: Bother Nadir Ahmed and Doctor Harun Rashid

M5: Prophet Muhammad and my mother

M6: The Prophet Muhammad, Abu Bakr, Uthman, Ali and Umar (four caliphs)

M7: M. A. Jinna, Ghandi, Shaikh Mujeeb, Martin Luther King, A.K.M. Fazlul Haqq

M8: M. A. Jinna and A.K.M. Fazlul Haqq

M9: Prophet Muhammad

M10: My boss

M11: Harry Truman

M12: My grandmother

M13: Booker T. Washington; George Washington Carver; Marcus Garvey

M14: My former principal Sr Magida Saleh from Universal Academy of FL

M15: Abdul Sattar Edhi and Bilquis Edhi.

M16: Ms. Hasina Begum (My Mother) and Senator Barack Obama

M17 I do not know.

M18: My heroes are those who have a positive impact on the world.

M19: Malcolm X

M20: Prophet Muhammed(S), Imam Ali, and my parents

M21: Masood Rab, Sajjad Asghar, Mahmood Kalam

M22: Prophet Muhammad, fictional characters, and people who are called into service, pushed into roles of leadership without having sought them – and who serve in those roles as servants of the people whom they lead.

M23: Prophet Muhammad, Jesus, Moses and Ibrahim, Gandhi, Mother Teresa

M24: Prophet Muhammad

M25: Prophet Muhammad and the sportsman/boxer Muhammad Ali

## APPENDIX M: PERMISSION TO USE OLA REPORT GRAPHICS

September 6, 2008

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Dear Achmat,

You may use any or all figures and data from the OLA Michigan\_Toledo, Ohio report in your dissertation.

Jim Laub, Ed.D.

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