Servant Leadership Attributes of the Mosques in Sri Lanka - An Empirical Analysis

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Abstract

The mosque is prime institution to accomplish its articulated mission as a community development center to play leadership role in shaping Muslim life by its multi-functional and complex role at once of religion, social, education, culture, and politics in its community. The purpose of this paper is to investigate the leadership attributes of the mosque in Sri Lanka based on servant leadership factors and examine the implication of these attributes for the mosque involvement in the community works and their management practices. This study used the statically analysis of data obtained through questionnaire and survey administered among the randomly selected mosques and their Jamacat members. The findings illustrate that the mosques admitted to exhibit eight factors of servant leadership attributes in the meantime their jamacat members perceived of that the mosques overestimate as they exhibit all these attributes. The difference between the mosques functional attributes of servant leadership as admitted by mosques and the observation of the jamacat members on these attributes was statistically significant. Furthermore, there is no significant correlation of the mosques' performance in spiritual development of the community and financial health to the servant leadership factors except the first factor, vision. Nevertheless, the level of mosques involvement in community development works significantly related to each factor of the servant leadership attributes of the mosque.

Keywords: Leadership from Islamic perspective, Servant Leadership Style, Mosque in Sri Lanka

1.   Introduction

Leadership is a universal phenomenon which has been playing a decisive role in the course of the human history. The leadership is always the key driver for change, effective performance and organizational access and success. The concept of leadership has been widely studied in various theoretical foundations and contexts over the last many years. The leadership is classically defined by the traits, qualities, and behaviours of a leader (Bass, and Stogdill 1990; Stodgill, 1974; Horner, 1997). The leadership is clearly a role that leads towards goal achievement, involves interaction of influence, and usually results in some form of changed structure or behaviour of groups, organizations or communities (Lassey & Sashkin, 1983). The interaction between the leader's traits, the leader's behaviours, and the situation in which the leader exists is best way to lead things to be done. This concept was a major insight at the time, because it opened the door for the possibility that leadership could be different in every situation (Saal, and Knight, 1988). The most current theory on leadership looks at leadership as a process in which leaders are not considered as individuals in charge of followers, but as members of a community of practice in a sense of "people united in a common enterprise who share a history and thus certain values, beliefs, ways of talking, and ways of doing things." Building on and modifying this view, Drath and Palus (1994) propose a

theory of leadership as a process. Instead of focusing on a leader and followers, they suggest studying the social process, which happens within groups of people who are engaged in an activity altogether.

The phenomenon of leadership is crucial in Islam. In most circumstances, Muslims are urged to appoint a leader and follow him as per the Islamic textual resources (al-Quran, 2:143 & Abu Dawud, 1984). Al-Alwani (2001) elaborates the qur'anic verses are calling on the Muslims to obtain leadership signifying that after the era of recession the Muslims will return to lead the world in all fields. Deriving from Islamic basic principles, values and norms Islam possesses unique guidelines and distinct characteristics of leadership from the formative period. Moreover, various researches seem to attempt at identifying leadership model, characteristics and styles of Prophet Muhammad (Peace Be Upon Him) (Noor, 1999; Alavi). The Muslim scholars discuss and present an Islamic perspective on leadership and they outline some important lessons from Islamic teachings and practices of Muslim personalities (Jabnoun, 1994; Beekun and Badawi. 1999; Ahamd, 2006; Altalib, 1991).

The first and ultimate duty of a leadership is to articulate at first a dynamic, core organization mission, which brings deepest meaning. By which the leadership can assure that the organization mission is in alignment with people's own growth and development. A mission can be briefly described as an organization's overall purpose as it implies reasons for its existence as well as its responsibilities towards the stakeholders. The articulated and compelling meaningful mission of the mosque is to function as a community development Centre in accordance to the concept of the mosque in Islam (Jazeel, & Ghani, 2012). The servant leadership is an increasingly popular concept in the repertoire of leadership styles which suit the community institution. Indeed, servant leadership which was introduced by Greenleaf (Greenleaf, 1977) promotes the valuing and development 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 (Sendjaya, & Sarros, 2002; Nyabadza, 2005; Laub, 1999). The servant-leadership which emphasizes increased service to others is has received growing attention and recognition in recent years (Sendjaya, & Sarros, 2002).

The most persuasive argument for the mosque to adopt and grow in servant leadership is to draw it parallel to Islamic teachings. It is firmly believed that servant leadership is embodied in the Islamic texts and sayings. It can, in fact, reasonably be attribute to the essence of modern day servant leadership to Islamic teachings included in it sources. Retracing these teachings shows the deep inter-relationship and serves as strong encouragement to adopt servant leadership. Beekun and Badawi (1999) extend their argument and say: "..they (leaders) seek their welfare and guide them toward what is good…the idea of a leader as servant has been part of Islam since its beginning, and has only recently been develop by Robert Greenleaf." There are popular traditions, those represent as most fundamental to this concept itself[1] . The Islamic conception on social services, solidarity, and the objectives of Shariah justify espousing servant leadership as a valid model for a religious organization and its leadership such as mosque. Servant leadership applied to mosque can be described as a model of three mutually supporting, integrated, yet distinct parts. The first element is the basic principles of servant leadership. The second component, is the personal dimensions, identifies the commitment, virtues, and skills required. The third is the responsibilities of management and leadership practice, which involves in many traditional management duties. Some may be marginally affected by servant leadership, but are nevertheless part of the model as whole.

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[1]"The leader of the nation is their servant" (al-Tabarani, Sunan); "A ruler who has been entrusted with the affairs of the Muslims, but makes no endeavour (for their material and moral upliftment) and not sincerely concerned (for their welfare) will not enter paradise along with them" (Muslim, Sahih, kitab(k) imarah, bab (b) 33); "A commander (of Muslims) is a shield for them. They fight behind him and they are protected by him. If he enjoins fear of Allah, the exalted and glorious, and dispenses justice, there will be a reward for him; and if he enjoin otherwise, it redounds on him" (Bukhari, Sahih, 7.128).

2.   Research Design

The purpose of this paper is to investigate the leadership attributes of the mosque in Sri Lanka based on servant leadership factors. The factors involve setting a clear vision, maintaining honesty and integrity, establishing trust, providing service, appreciating others, ensuring empowerment, behaving modeling, and pioneering role. Contextually, mosque trustees think, feel and act about themselves affect their tendencies to lead. Moreover, self-understanding is essential in a successful leadership. *Jamacat* members form a perception of the mosques as they are practicing leadership attributes, which are the followers or subordinates, should be excellent mirrors to help the mosque trustees more clearly understand their leadership and role behaviors.

Therefore, this paper attempt to find out the functional attributes of the servant leadership of the mosques as they admit to exhibit them, as well as the leadership attributes that the *jamacat* members observe in the mosques. This is followed by the examining the gap between leadership attributes of the mosques and *jamacat*'s perception on those attributes. Finally, these leadership attributes were related to the mosque involvement in the community works and their management practices (selected) as it are shown in the figure 1.
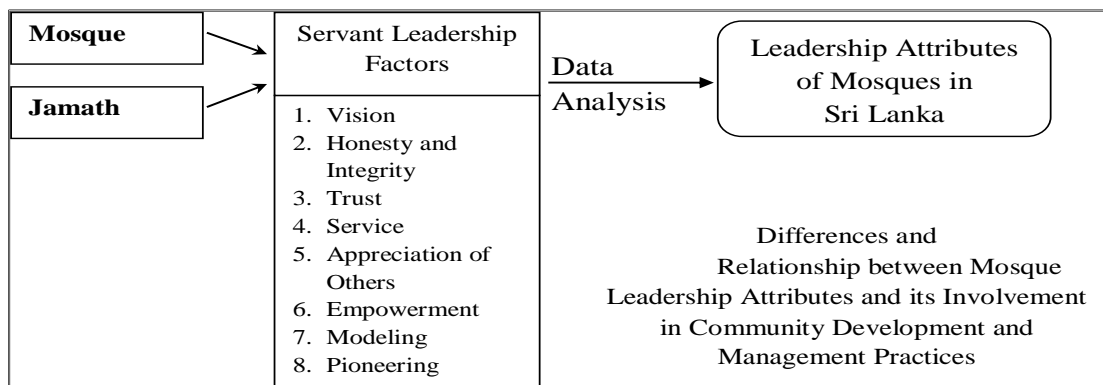

Figure 1 Layout of methodology and result of the paper

The section begins with an over view of the methodology for data analyses, as it mainly based on the quantitative approach. Then, it describes the profile of the participants in the study. That is followed by the detailed analysis of data employed to gain the objectives of the paper. Next, the difference between mosques leadership attributes and *jamacat* perception on servant leadership factors are interpreted. Finally, the paper discusses the relationship between the leadership attributes of the mosques and their involvement in community development works as well as management practices.

The data for this section were obtained through questionnaire that composed of the questions (survey instruments) supplemented with additional demography questions. The questionnaire was utilized as it is the most effective, efficient method of data collection for a large sample like geographically scattered mosques and their *jamacat*. The two group of participants were mosques (trustees) and their *jamacat*. At the time of data collection, there are around 2000 mosques in Sri Lanka. 68 electorates in 21 districts, where considerable Muslims are living, were selected for sampling. Number of samples was allocated proportionally to the number of mosques in each electorate. Mosques were selected within the electorate randomly. *Jamacat* members were also selected using simple random sampling from these electorates.

No	Statement	Vision	Honesty and Integrity	Trust	Service	Appreciation of others	Empowerment	Modeling	Pioneering
1	The mosque articulates a convincing vision and a clear sense of mission and purpose for the future of the community.	X							
2	The mosque follows through on the promises and commitment that it makes.		X						
3	The mosque thinks optimistically about the future of the community.	X							
4	The mosque strives to be trustworthy and be trusted by the community.			X					
5	The mosque strives to improve quality of the life in the community.				X				
6	The mosque perceives risk positively and sees it as an opportunity.								X
7	The mosque encourages the people in communicate their different opinion.					X			
8	The mosque takes the initiative to overcome obstacles and challenges to get things done.								X
9	The mosque values the contributions that others make in the community.					X			
10	The mosque involves others in planning the actions that to be taken.						X		
11	The mosque understands how trust in each other can help overcome difficulties.			X					
12	The mosque works at developing new leaders within the community.						X		
13	The mosque is strategic in its thinking and always applies good strategies in leading the community.								X
14	The mosque's programs are well organized.							X	
15	The mosque considers the community interest rather than personal interest.			X					
16	The mosque seeks to forge connections and strengthen personal and professional bonds among members of the community.						X		
17	The mosque treats others with dignity and respect.		X						
18	The mosque is a leadership role model for others in the community.							X	
19	The mosque feels it has a good understanding of the important public issues facing the community.					X			
20	The mosque is spiritually vital and alive and inspiration to others.							X	
21	The mosque pays attention to correct flaws, mistakes and others' complains.		X						
22	The mosque understands the community's structure and dynamics.	X							
23	The mosque knows how to change things in the community.								X
24	The mosque strives to increase its analysis and reasoning skills.				X				
25	The mosque has a sense of belonging to the community.					X			
26	The mosque shows and expects high sense of honesty, integrity, reliability and sincerity.		X						
27	The mosque is able to translate a vision into reality.	X							
28	The mosque actively expresses its ideas and opinion about the community.					X			
29	The mosque makes others feel proud that they have been associated with mosque.							X	
30	The mosque believes in people and develops cooperate relationship with them						X		

The questionnaire has two parallel versions – the first, 'Self' form from the mosques to rate themselves about their leadership functional attributes. The next: 'Observer' form from *jamacat* members to rate the mosques leadership attributes. This questionnaire was designed and developed in consultation with management academics attached to the Faculty of Management and Commerce, South Eastern University of Sri Lanka. Procedure for translation that is in order to assure the validity of the translated Tamil version of the instrument was as follows: The Tamil speaking academics of language department of South Eastern University of Sri Lanka participated in translation process. The Tamil version of the questionnaire and Tamil wording were finalized

after considerable analysis and discussion with the management department academics who are also native Tamil speakers.

The questionnaire comprising 30 questions (using a Likert's 5 points scale) on the functional attributes of the servant leadership was developed. The questionnaire covered eight factors of servant leadership and each factor had four or three items (questions). The servant leadership factors were vision, honesty and integrity, trust, service, appreciation of others, empowerment, modeling, and pioneering. The questions in the instrument were not placed in order of the factors and the questions in same factors were not grouped together as showed in table 1.

Factor	Item Nos	Cronbach Alpha
1. Vision	1,3,22,27	0.83
2. Honesty and Integrity	2,17,21,26	0.93
3. Trust	4,11,15,24	0.82
4. Service	5,19,25,28	0.85
5. Appreciation of others	7,9,30	0.74
6. Empowerment	10,12,16	0.72
7. Modelling	14,18,20,29	0.94
8. Pioneering	6,8,13,23	0.79

Table 2 Pre-test's result-internal consistency

Leadership Questionnaire (LQ) was pilot tested with 20 participants from mosque people and *Jamacat* in two districts: Ampara and Batticaloa. Pre-test was done in order ensure appropriateness of this instrument in this study. Therefore, this study selected the internal consistency method using Cronbach Alpha to evaluate reliability of the construct. The term 'internal consistency' refers to the degree to which multiple items measure the same construct. Cronbach Alpha is widely used measure of scale reliability coefficient. Literature (Hensley,) shows that the Cronbach Alpha of 0.60 is considered as indication of satisfactory for new scale development or untested scale. Result of pre-test shows that each item of the variables in the sample met the criterion of Cronbach Alpha = >0.60 as it is shown in table 2.

The questionnaires were administered to the participants using the following process: all covering letter and hard copies of the questionnaire were mostly hand-delivered to the participants through the research assistants or by the researcher himself. Some questionnaires along with a postage-paid returned envelope were mailed to the participants those who are in far distances. The cover letter explained the purpose of the research study. It also assured the participants that their anonymity would be guaranteed and that only aggregate data would be reported. The participants were given one-month time to complete and return the survey to the researcher. This is in order to allow them to work at their own space. This may produce more thoughtful responses. After one month, the reminder through by person or over the phone was given to the participants who had not returned. The questionnaires were disseminated between March 6 and 15, 2018. The entire questionnaires utilized in this section were returned to the researcher between April 7 and April 30, 2018.

The number of questionnaires returned by the mosques was 218 at a percentage of 62.29%, and the number of the questionnaires retuned by the *jamacat* was 201 at a percentage of 57.43%. The data were entered into a data set, and statistical analysis performed using Minitab, version 16.

Descriptive statistical methods were used to analyze the characteristics of the participants in this study. Summary statistics including means, standard deviation, and ranges of score were completed for both independent variables. Individual descriptive statistics were also computed when deemed appropriate. In order to ensure appropriateness of the research instrument (the leadership questionnaire) in this study, the instrument was tested for reliability. In this case, the internal consistency of the leadership questionnaire was tested using Cronbach-Alpha to evaluate the reliability of the construct. Both mosques (218) and *jamacat* (201) were used as the units of analysis in computing alpha coefficients. The Cronbach Alpha (1957) reliability procedure was

utilized for the whole scale and subscales. Both mosques and *jamacat* were used as the units of analysis in completing multivariate correlation analyses examining the relationship between variables (items).

To find out what leadership functional attributes are exhibited by the mosques in Sri Lanka, means and standard deviations were calculated for each factor of servant leadership and interpreted. These statistics were also calculated for the *jamacat* members for each factor. The statistics were then interpreted. Relative to what is difference between mosque and *jamacat* concerning the leadership attributes, two independent-sample pair t-test was performed for each factor to determine the difference between mosques and *jamacat* related to servant leadership factors: vision, honesty and integrity, trust, service, appreciation of others, empowerment, modeling, and pioneering.

To find the relationship between mosques programs and finance and the leadership attributes of the mosques as they admitted to exhibiting, the simple Pearson correlation and regression analysis was performed. The mosques programs and finance were treated as dependent variables and the mosques leadership functional attributes were treated as independent variables

3. Results and Findings

3.1 Demography Characteristics of the Participants

The study sample consisted of 218 participants from the mosques trustees and 201 participants from *jamaʿat* members all over the island of Sri Lanka. The demography variables, which were measurable on a categorical scale including age, gender, education, work experience, and position, were described in basic statistics. Table 2 shows the participant profile.

At first, table provides data on age distribution of both groups. The result shows the participants represent all age groups ranging from 21 to above 60. However, among the mosque trustees, slightly more than half number (54.8%) of the participants were between the age of 31 and 50. Most of of *jamaʿat* participants (59.4%) ranges between the ages of 21 and 40. In term of the gender, noticeably, most of the participants are male as there are no female trustees because all the mosques are governed by the males. On the contrary, some of the female (11.2%) were in the *jamaʿat* group, even though 30% female members were selected for the participation. This indicate the low responding rate from the female in relation to male counterpart (88.8%) as that they feel there is no enough room for them to observe the leadership practices of the mosque in Sri Lanka.

Categories (Variables)	Mosque		Jamaᶜat	
	N	Percent	N	Percent
Age:				
21 - 30 years	25	11.90%	59	29.70%
31 - 40 years	52	24.80%	59	29.70%
41 - 50 years	63	30.00%	39	19.60%
51 - 60 years	43	20.50%	27	13.50%
above 60 years	27	12.90%	15	7.50%
Total	*210*	*100.00%*	*199*	*100.00%*
Gender:				
Male		100.00%	175	88.80%
Female			22	11.20%
Total			*197*	*100.00%*
Level of Education:				
No formal education	2	1.00%	3	1.60%
Primary education	37	18.00%	15	7.70%
Secondary education	65	31.60%	67	34.50%
Tertiary Education	46	22.30%	52	26.80%
Professional Education	56	27.20%	57	29.40%
Total	*206*	*100.00%*	*194*	*100.00%*

Work tenure:				
0 - 4 years	17	9.40%	29	18.40%
5 - 9 years	15	8.30%	26	16.50%
10 - 14 years	42	23.10%	29	18.40%
15 - 19 years	28	15.40%	29	18.40%
20 - 24 years	25	13.70%	9	5.70%
25 years and above	55	30.20%	36	22.80%
Total	*182*	*100.00%*	*158*	*100.00%*
Profession:				
Self-employment/ Trading	47	26.00%	19	12.70%
Educating	71	39.20%	93	62.00%
Farming/ Fishery	11	6.10%	8	5.30%
Medicine, Engineering, Law profession	5	2.80%	5	3.30%
Management/Administration	31	17.10%	8	5.30%
Others	16	8.80%	17	11.30%
Total	*181*	*100.00%*	*150*	*100.00%*

Table 3 Characteristic profile of the participants (trustees and *jamaᶜat* members)

The table also, provides a breakdown of the participants' 'educational level' of both the trustees and *jamacat* members. Nearly half of the participants of the trustees (49.5%) held either a university degree or professional educational qualification and more than quarter of them (31.6%) have received school education only up to the secondary level. Meanwhile, more than half of *jamacat* participants (56.2%) hold either a university degree or professional education. One third of them (34.5%) have studied only at secondary school level.

Data on job tenure of the responded participants in the table reveals that the great majority of the trustees (82.4%) had working expedience for more than 10 years in the mean while more than half of *jamacat* members gained similar years of experience in the different professional backgrounds. As it is indicated in the table, 39.2% of the participants from the mosque trustees are employed as educators. Some of them (17.1%) are working in the field of management or administration at the government sectors or private firms. In similar mean, vast majority of the *jamacat* members (62%) are attached to the teaching profession either in school, college, or university. The others were described as technician, army or police officer and media personals.

Categories	N	Percent
Position in Mosque:		
President, Chief etc.	83	40.10%
Secretary	65	31.40%
Treasurer	16	7.70%
Vice-president	8	3.90%
Member	22	10.60%
Imam	8	3.90%
Management Assistants	5	2.40%
Total	*207*	*100.00%*
Experience in the Mosque Service:		
1 – 3 years	90	43.30%
4 – 5 years	41	19.70%
6 – 10 years	43	20.70%
11 – 15 years	19	9.10%
Above 15 years	15	7.20%
Total	*208*	*100.00%*

Table 4 Position and experience in the mosque service of participated trustees

The position and experience in mosque service of the trustees are shown in table 3. The participants from the mosque mostly hold key administrative positions such as the president (40.1%), secretary (31.4%) or treasurer (7.7%). Few Imams also (3.9%) responded on behalf of the mosques where they serve. Moreover, 43.3% of respondents had 1 – 3 years' experience in the mosque service. Nearly two out of five participants (19.7%) occupy any position in their mosque for 4-5 years, while almost similar percentage participants (20.7%) worked in this position for 6- 10 years.

3.2 **Data Analysis**

This section presents data analyses performed to examine the functional attributes of the mosque servant leadership, as they admitted to exhibit. And to examine the leadership attributes the *jamacat* observe in the mosques. Finally, to find out the gab between mosque admittance to exhibit the leadership attributes and *jamacat* observation on them.

Table 4 contains means and standard deviations related to the 30 leadership functional attributes (items) from the mosques and *jamacat* respectively. The means were relatively lowest for the following items from the mosques as well as from the *jamacat*:

Item no 6 (The mosque perceives risk positively and sees it as an opportunity) is related to the factor, pioneering: mosque = 3.39 and *jamacat* = 2.52

Item no 7 (The mosque encourages the people in communicate their different opinion.) is related to the factor, appreciation of others: mosque= 3.33 and *jamacat* = 2.53

Item no 24 (The mosque strives to increase its analysis and reasoning skills) is related to the factor, trust: mosque = 3.30 and *jamacat* = 2.55

Item No	Mosque			Jamacat		
	N	Mean	SD	N	Mean	SD
Item 1	215	3.53	1.2	199	2.77	1.4
Item 2	216	4.07	1	201	3.15	1.2
Item 3	216	4.19	0.9	201	3.5	1.2
Item 4	217	4.17	1	199	3.37	1.3
Item 5	217	3.6	1.1	197	2.83	1.2
Item 6	207	3.39	1.2	193	2.52	1.2
Item 7	210	3.33	1.3	198	2.53	1.3
Item 8	210	3.89	1	199	2.92	1.3
Item 9	212	3.74	1.1	200	2.92	1.3
Item 10	212	3.66	1.2	200	3	1.3
Item 11	215	3.99	1	201	3.23	1.3
Item 12	216	3.76	1.1	200	2.82	1.4
Item 13	209	3.72	1.1	200	2.87	1.3
Item 14	212	3.82	1	199	3.03	1.2
Item 15	215	4.19	1	201	3.27	1.3
Item 16	207	3.09	1	199	2.4	1.2
Item 17	214	4.09	1	201	3.45	1.1
Item 18	211	4.12	0.9	197	3.37	1.2
Item 19	209	3.78	1	199	3.08	1.3
Item 20	213	3.89	1	197	3.39	1.2
Item 21	210	4.01	1	199	3.17	1.2
Item 22	211	3.62	1	199	3.01	1.2
Item 23	210	3.64	1	198	2.85	1.3
Item 24	207	3.3	1.1	199	2.55	1.2
Item 25	210	4.07	1	198	3.43	1.2
Item 26	211	4.2	1	199	3.42	1.2
Item 27	211	3.82	1.1	199	2.98	1.3
Item 28	207	3.88	1.1	199	3.13	1.3
Item 29	211	3.9	1.1	200	3.25	1.3
Item 30	210	3.61	1.1	199	2.88	1.3

Table 5 Means and standard deviation (SD) for servant leadership characteristics (items) – mosque and *jamacat*

The means were relatively the highest for the following items from both mosque and *jamacat*:

Item no 3 (The mosque thinks optimistically about the future of the community.) in relation to the factor, vision: mosque = 4.19 and *jamácat* =   3.50

Item no 4 (The mosque strives to be trustworthy and be trusted by the community.) pertaining to the factor, trust: mosque = 4.17 and *jamácat* = 3.37

Item no 17 (The mosque treats others with dignity and respect.) is pertaining to the factor, honesty and integrity: mosque = 4.09. and *jamácat* = 3.45

Item no 25 (The mosque has a sense of belonging to the community.) is related to the factor service: mosque 4.07 and *jamácat* = 3.43

Item no 26 (The mosque shows and expects high sense of honesty, integrity, reliability and sincerity.) belongs to factor, honesty and integrity: mosque = 4.20 and *jamāʿat* = 3.42

Internal consistency among the factors of servant leadership attributes: In computing the inter-rater reliability estimates, Cronbach Alpha measurement was applied. This is a model of internal consistency based on the average inter-item correlation. A low Alpha (below 0.5) implies that the variables do not measure the same construct. The inter-item correlations of eight functional factors of servant leadership for mosques and *jamāʿat* are presented respectively in tables 6 and 7.

Factor 1: Vision

	Item1	Item 3	Item 22	Item 27	Factor1
Item 1	1				0.760**
Item 3	0.410**		1		0.714**
Item 22	0.423**	0.457**		1	0.808**
Item 27	0.425**	.436**	0.658**	1	0.810**

Factor 2 : Honesty and Integrity

	Item 2	Item 17	Item 21	Item 26	Factor 2
Item 2	1				0.794**
Item 17	0.452**		1		0.792**
Item 21	0.557**	0.598**		1	0.847**
Item 26	0.613**	0.589**	0.630**	1	0.861**

Factor 3: Trust

	Item 4	Item 11	Item 15	Item 24	Factor 3
Item 4	1				0.767**
Item 11	0.319**		1		0.677**
Item 15	0.603**	0.400**		1	0.799**
Item 24	0.395**	0.317**	0.396**	1	0.731**

Factor 4: Service

	Item 5	Item 19	Item 25	Item 28	Factor 4
Item 5	1				0.636**
Item 19	0.268**		1		0.747**
Item 25	0.220**	0.413**		1	0.743**
Item 28	0.376**	0.563**	0.600**	1	0.848**

Factor 5: Appreciation of Others

	Item 7	Item 9	Item 30	Factor 5	
Item 7	1			0.700**	
Item 9	0.233**		1	0.751**	
Item 30	0.197**	0.464**	1	0.732**	

Factor 6: Empowerment

	Item 10	Item 12	Item 16	Factor 6	
Item 10	1			0.811**	
Item 12	0.511**		1	0.802**	
Item 16	0.456**	0.451**	1	0.802**	

Factor 7: Modeling

	Item 14	Item 18	Item 20	Item 29	Factor 7
Item 14	1				0.764**
Item 18	0.511**		1		0.829**
Item 20	0.493**	0.533**		1	0.786**
Item 29	0.427**	0.620**	0.482**	1	0.803**

Factor 8: Pioneering

	Item 6	Item 8	Item 13	Item 23	Factor 8
Item 6	1				0.730**
Item 8	0.437**	1000			0.801**
Item 13	0.363**	0.558**	1000		0.796**
Item 23	0.349**	0.472**	0.576**	1	0.773**

** Correlation is significant at the 0.01 level (2-tailed)

Table 6 Inter-items correlation (measured with Cronbach Alpha) among the Eight leadership functional factors-Self (mosque)

The responses to all the items from self (mosques) for factor 1, 2, 3, 4, 5, 6, 7, and 8 are significantly (at 0.01) and positively correlated each other. Inter –items correlations for each factor revealed that at least one item of the scale is correlated to another at 0.500 except factor 5:

appreciation of others. Inter-items correlation in this factor is relatively weaker (below 0.5) as compared to other factors. (Table 6)

Factor 1: Vision

	Item1	Item 3	Item 22	Item 27	Factor1
Item 1	1				0.814**
Item 3	0.574**		1		0.811**
Item 22	0.529**	0.550**		1	0.811**
Item 27	0.530**	0.537**	0.606**	1	0.824**

Factor 2 : Honesty and Integrity

	Item 2	Item 17	Item 21	Item 26	Factor 2
Item 2	1				0.818**
Item 17	0.533**		1		0.834**
Item 21	0.627**	0.632**		1	0.866**
Item 26	0.597**	0.649**	0.676**	1	0.867**

Factor 3: Trust

	Item 4	Item 11	Item 15	Item 24	Factor 3
Item 4	1				0.779**
Item 11	0.462**		1		0.773**
Item 15	0.545**	0.514**		1	0.821**
Item 24	0.430**	0.444**	0.515**	1	0.763**

Factor 4: Service

	Item 5	Item 19	Item 25	Item 28	Factor 4
Item 5	1				0.792**
Item 19	0.559**		1		0.856**
Item 25	0.493**	0.599**		1	0.808**
Item 28	0.549**	0.655**	0.616**	1	0.860**

Factor 5: Appreciation of Others

	Item 7	Item 9	Item 30	Factor 5	
Item 7	1			0.745**	
Item 9	0.405**		1	0.792**	
Item 30	0.349**	0.460**	1	0.788**	

Factor 6: Empowerment

	Item 10	Item 12	Item 16	Factor 6	
Item 10	1			0.805**	
Item 12	0.554**		1	0.869**	
Item 16	0.441**	0.565**	1	0.797**	

Factor 7: Modeling

	Item 14	Item 18	Item 20	Item 29	Factor 7
Item 14	1				0.860**
Item 18	0.678**		1		0.878**
Item 20	0.560**	0.580**		1	0.794**
Item 29	0.689**	0.733**	0.576**	1	0.878**

Factor 8: Pioneering

	Item 6	Item 8	Item 13	Item 23	Factor 8
Item 6	1				0.845**
Item 8	0.474**		1		0.709**
Item 13	0.610**	0.494**		1	0.850**
Item 23	0.653**	0.365**	0.667**	1	0.840**

** Correlation is significant at the 0.01 level (2-tailed)

Table 7 Inter-items correlation (measured with Cronbach Alpha) among the eight leadership functional factors-observer (jamaᶜat)

The responses of all the items from observer (*jamacat* members) for factor 1, 2, 3, 4, 5, 6, 7, and 8 are significantly (at 0.01) and positively correlated to each other. Inter –items correlations for each factor revealed that items of the scale is mostly correlated to another at 0.500 except for factor 5: appreciation of others. Inter-items correlation in this factor is relatively weaker (below 0.5) as compared to other factors (Table 7).

For mosques and *jamāᶜat*, the computation of mean, standard deviation and Cronbach Alpha internal consistency reliability coefficients were performed for leadership questionnaire subscales (vision, honesty and integrity, trust, service, appreciation of others, empowerment, modeling and

pioneering) as shown in table 7. Reliability indicates the degree to which the observed functional factors measure the true value of the servant leadership attributes. The Cronbach reliability from the mosques, for each factor is 0.720 or more except factor 5: appreciation of others (0.543), whereas the reliability is from *jama'at* more than 0.750 or more except the same factor 5: appreciation of others (0.667). The high mean score of each leadership attribute indicated that mosques performed it most as well as *jama'at* perceived that mosques performed it most, while the low mean score indicate the vice versa. For mosques, the highest mean score is honesty and integrity = 4.08 and the lowest mean is empowerment = 3.49. For *jama'at* members also, the highest in mean score is honesty and integrity = 3.30 and the lowest is empowerment = 2.74.

Factor	Number of Items	Mosque			Jama^cat		
		Mean	SD	Alpha	Mean	SD	Alpha
1. Vision	4	15.16 (3.79)	3.28	0.77	12.21 (3.05)	4.15	0.83
2. Honesty and Integrity	4	16.31 (4.08)	3.28	0.842	13.18 (3.30)	3.93	0.868
3. Trust	4	15.61 (3.90)	2.99	0.727	12.43 (3.11)	3.88	0.791
4. Service	4	15.32 (3.83)	3.04	0.728	12.51 (3.13)	4.06	0.848
5. Appreciation of others	3	10.70 (3.57)	2.6	0.543	8.37 (2.79)	2.99	0.667
6. Empowerment	3	10.46 (3.49)	2.79	0.726	8.22 (2.74)	3.17	0.754
7. Modelling	4	15.68 (3.92)	3.16	0.804	13.13 (3.28)	4.12	0.875
8. Pioneering	4	14.62 (3.66)	3.39	0.772	11.12 (2.78)	3.98	0.828

Table 8 Means, standard deviation (SD), and Cronbach Alpha for each factor

The objective, which is to find gab between the mosques' leadership functional attributes and the *jamacat* perceptions of the mosques' leadership attributes, was accomplished by the following methods. The 2 samples t test was performed to find the differences between the mosques and *jamacat* in 30 leadership items. The paired t-test within electorate was performed to find differences between two groups in pertaining to eight factors of servant leadership attributes.

The statistics that pertained to the differences between mosques and *jamacat* related to 30 leadership attributes variables was significant at p =.00. Table 8 contains means, t, and other values for 30 leadership attributes variables. The mosques mean is significantly greater p <.05 (2 sample t test) than the corresponding *jamacat* mean for all the leadership items.

Item No	Group	N	Mean	SD	t	P
1	Mosque	215	3.53	1.24	5.9	0
	Jama'at	199	2.77	1.37		
2	mosque	216	4.07	0.99	8.64	0
	Jama'at	201	3.15	1.17		
3	Mosque	216	4.19	0.9	6.57	0
	Jama'at	201	3.5	1.21		
4	Mosque	217	4.17	0.95	7.3	0
	Jama'at	199	3.37	1.25		
5	Mosque	217	3.6	1.07	6.73	0
	Jama'at	197	2.83	1.24		
6	Mosque	207	3.39	1.22	7.25	0
	Jama'at	193	2.52	1.18		
7	Mosque	210	3.33	1.34	6.19	0
	Jama'at	198	2.53	1.27		
8	Mosque	210	3.89	1.04	8.52	0
	Jama'at	199	2.92	1.25		
9	Mosque	212	3.74	1.1	7.05	0
	Jama'at	200	2.92	1.25		
10	Mosque	212	3.66	1.18	5.5	0
	Jama'at	200	3	1.25		
11	Mosque	215	3.99	0.98	6.89	0
	Jama'at	201	3.23	1.25		
12	Mosque	216	3.76	1.08	7.7	0
	Jama'at	200	2.82	1.38		
13	Mosque	209	3.72	1.09	7.28	0
	Jama'at	200	2.87	1.26		

14	Mosque	212	3.82	1.01	7.09	0
	Jamaʿat	199	3.03	1.23		
15	Mosque	215	4.19	0.98	8.32	0
	Jamaʿat	201	3.27	1.25		
16	Mosque	207	3.09	0.98	6.4	0
	Jamaʿat	199	2.4	1.18		
17	Mosque	214	4.09	0.95	6.23	0
	Jamaʿat	201	3.45	1.13		
18	Mosque	211	4.12	0.92	7.05	0
	Jamaʿat	197	3.37	1.2		
19	Mosque	209	3.78	0.97	6.27	0
	Jamaʿat	199	3.08	1.26		
20	Mosque	213	3.89	0.96	4.68	0
	Jamaʿat	197	3.39			
21	Mosque	210	4.01	1.02	7.8	0
	Jamaʿat	199	3.17	1.15		
22	Mosque	211	3.62	1.02	5.64	0
	Jamaʿat	199	3.01	1.16		
23	Mosque	210	3.64	1.03	6.91	0
	Jamaʿat	198	2.85	1.26		
24	Mosque	207	3.3	1.11	6.53	0
	Jamaʿat	199	2.55	1.2		
25	Mosque	210	4.07	1.01	5.93	0
	Jamaʿat	198	3.43	1.16		
26	Mosque	211	4.2	1	7.16	0
	Jamaʿat	199	3.42	1.19		
27	Mosque	211	3.82	1.08	7	0
	Jamaʿat	199	2.98	1.33		
28	Mosque	207	3.88	1.06	6.51	0
	Jamaʿat	199	3.13	1.25		
29	Mosque	211	3.9	1.07	5.65	0
	Jamaʿat	200	3.25	1.25		
30	Mosque	210	3.61	1.11	5.98	0
	Jamaʿat	199	2.88	1.34		

Table 9 Comparison between mosques and *Jamaʿat* for 30 leadership attributes variables

1. The mosque articulates a convincing vision and a clear sense of mission and purpose for the future of the community. 2. The mosque follows through on the promises and commitment that it makes. 3. The mosque thinks optimistically about the future of the community. 4. The mosque strives to be trustworthy and be trusted by the community. 5. The mosque strives to improve quality of the life in the community. 6. The mosque perceives risk positively and sees it as an opportunity. 7. The mosque encourages the people in communicate their different opinion. 8. The mosque takes the initiative to overcome obstacles and challenges to get things done. 9. The mosque values the contributions that others make in the community. 10. The mosque involves others in planning the actions that to be taken. 11. The mosque understands how trust in each other can help overcome difficulties. 12. The mosque works at developing new leaders within the community. 13. The mosque is strategic in its thinking and always applies good strategies in leading the community. 14. The mosque's programs are well organized. 15. The mosque considers the community interest rather than personal interest. 16. The mosque seeks to forge connections and strengthen personal and professional bonds among members of the community. 17. The mosque treats others with dignity and respect. 18. The mosque is a leadership role model for others in the community. 19. The mosque feels it has a good understanding of the important public issues facing the community. 20. The mosque is spiritually vital and alive and inspiration to others. 21. The mosque pays attention to correct flaws, mistakes and others' complains. 22. The mosque understands the community's structure and dynamics. 23. The mosque knows how to change things in the community. 24. The mosque strives to increase its analysis and reasoning skills. 25. The mosque has a sense of belonging to the community. 26. The mosque shows and expects high sense of honesty, integrity, reliability and sincerity. 27. The mosque is able to translate a vision into reality. 28. The mosque actively expresses its ideas and opinion about thecommunity. 29. The mosque makes others feel proud that they have been associated with mosque. 30. The mosque believes in people and develops cooperate relationship with them.

The pair t-test procedure provides statistics if there is significant difference between mosques' leadership attributes and *jamáat* perception on these attributes. The t-test shows that there is a significant difference between two groups pertaining to eight servant leadership functional factors at the significant level of 0.o5. Table 9 contains means, t, and other values for 8 factors of the servant leadership attributes: vision, honesty and integrity, trust, service, appreciation of others, empowerment, modeling and pioneering. The mosques mean is significantly greater $p < .05$ (2 sample pair t test) than the corresponding *jamáat* means for all the factors.

Factor	Group	Mean	SD	T	P
1. Vision	Mosque	3.621	0.72	5.1	0
	Jamáat	2.997	0.85		
2. Honesty & Integrity	mosque	3.983	0.72	6.1	0
	Jamáat	3.177	1.09		
3. Trust	Mosque	3.797	0.64	7.1	0
	Jamáat	3.007	0.82		
4. Service	Mosque	3.692	0.7	4.8	0
	Jamáat	3.058	0.89		
5. Appreciation of others	Mosque	3.456	0.79	5.5	0
	Jamáat	2.803	0.81		
6. Empowerment	Mosque	3.444	0.78	5.3	0
	Jamáat	2.672	1.01		
7. Modelling	Mosque	3.83	0.7	6.4	0
	Jamáat	3.113	0.8		
8. Pioneering	Mosque	3.56	0.7	6.9	0
	Jamáat	2.785	0.89		

Table 10 Means, standard deviation, t, other values for 8 factors of servant leadership attributes

3.3 Functional Factors of Servant Leadership of Mosque

The above data analyses present the results for intended the paper's objectives. For objective one and two, means and standard deviations were provided concerning the leadership attributes admitted by mosques and the *jamacat* observation of the leadership attributes of the mosques. To achieve the third objective, pair t-test was performed.

3.3.1   Vision

Four items (questions) rotated in this factor, reflecting the servant leadership attributes of the mosques. The results indicate that the mosques admitted that they are exhibiting the leadership attribute vision. It is found that the mean value of the vision from the mosques is skewed towards above average rating (3.62), measured on 5-point scale. However, this mean value is higher than that of the *jamacat* members (2.997). Naturally, the leaders felt that they admitted considerable work and leadership to improve and develop the organization. In comparing mean scores from both selves with the observer, it is found that 'average frequency score has a tendency to be somewhat higher on the leadership questionnaire self (mosques) than on the leadership questionnaire – observer (*jamacat*). The t-test results illustrate (t =6.09 and p < 0.5) that the difference is statistically significant. Based on the results, most of the interviewees view that the mosques possess sense of purpose but not enough to lead the community or their *jamacat*. One interviewee went to extreme point and said "the mosque people are not aware of what is vision in its leadership concept" 9 Marina, 2014).

3.3.2   Honesty and Integrity

Four variables were loaded in the honesty and integrity as the characteristics of the mosque servant leadership. Without honesty and integrity, the leadership will not be able to gain the confidence and trust of the followers. The mosque admitted that they possess these characteristics to a greater degree of value (mean =3.98). This mean value is also greater than *jamacat* members (mean =3.18) as they perceive that mosques have honesty and integrity but it is not up to a greater level as the

mosques admitted. The t-test results reveal (t=5.05 and p < 0.5) that the difference is statistically significant. It is believed that traditionally, the mosques maintain the honesty among the Muslim communities.

3.3.3 Trust

Four items were rotated to this attribute of servant leadership. The results indicate that the mosques admitted to strive to be trustworthy and to place trust in them through their rating (mean =3.797) in a manner that greater than *jamā'at* (mean = 3.007). The t-test results denote (t=7.06 and p < 0.5) that the difference is statistically significant. It is generally believed that the mosques and its people are known for the trust.

3.3.4 Service

Four items were loaded to this attribute of servant leadership. The results show that the mosques admitted to execute the service to the community at the range above average rating value (mean 3.69) and greater than *jamā'at* (3.06). The t-test results (t = 482 and p < 0.5) indicate that there is statistically significant difference. The present practices and programs that are elaborated in chapters 4 and 5 illustrate the functional attribute factor.

3.3.5   Appreciation of Others

Three variables described this attribute: appreciation of others. The results expose that the mosques overestimate their appreciation of others in their process of the work as the rate above the average value (mean = 3.46). However, the *jamā'at* members observe that the mosques appreciation of them below than average (mean =2.80). The t-test results (t = 5.47 and p < 0.5) depict that there is statistically significant difference. There is a clear indication that mosques are not a people orientated nature. It is generally observed that the mosque view that other interferences or expressing their opinions may bring the problems to the smooth function of the mosque governance.

3.3.6 Empowerment

The attribute; empowerment is represented by three items. The results reveal that the mosques admitted to empower their *jamā'at* members with the designed works of the mosques at range value (mean = 3.44). However, the *jamā'at* percept this attributes in mosques in very low level by their rating value (mean = 2.67). The t-test results (t = 5.26 and p < 0.5) depict that there is a statistically significant difference. It is a noted fact that mosques appear not working toward building the social and leadership skills among the new generation of the community.

3.3.7 Modeling

Four variables were rotated to modeling as servant leadership attribute. The results denote that mosques believe to exhibit the modeling in a great extent through high rating value (mean =3.83). the *jamā'at* members likely to agree in perception that mosques' attributes of modeling is above average value but in a manner of lower then mosques (mean =3.11). Therefore, the t-test results (t = 6.39 and p < 0.5) present that there is a statistically significant difference. In accordance to previous discussion that role modeling is inevitable element of the Islamic leaders, the mosques people strive to be role models but there is room for further improvement.

3.3.8 Pioneering

There were four variables to represent this factor. The results reveals that mosques admitted to have pioneering that involves willing to take risk innovate and experiment in order to get extra-ordinary things done in the mosques. As they scored above average mean (3.56). However, the *jamā'at* members see the mosques having a lower range than the average value (mean =2.79) in this attribute. The t-test results (t = 6.87 and p < 0.5) shows that there is a statistically significant

difference. The mosque people seem to be frightened with the obstacles and challenges in the works.

3.4 Relationship Between the Leadership Attributes of the Mosques and Their Programs and Finance

To achieve the objective of finding the relationship between the mosques leadership functional attributes admitted by them and their programs and finance, Pearson correlation analysis was performed to check the linear relationship. Then regression analysis was performed only on variables that have statistically significant correlation.

The statistics pertaining to the relationship between the eight mosques leadership attributes (factors) and the mosques programs and finance: (a) dummy coded the spiritual development programs (SDP) that totally represents 20 activities described in chapter 4. The mosque performance scored on the 5-point scale, dividing the activities into three categories: namely excellent activity =5 points, usual activity = 3points, and controversy activity = 1 point.   (b) Similarly, dummy coded the mosque in community development programs (CDP) that represent the 22 activities described in chapter 5. The mosque involvement was scored on 5-point scale categorizing in the following way: regularly =5 points, occasionally = 3, and 1 = not at all. (c) The financial Health of the mosques (FH) also was scored on 5-point scale as 5 = excellent, 4 =good, 3 =tight but manageable, 2 = some difficulty and 1 = serious difficulty.

Factor	SDP		CDP		FH	
	r	p	r	p	r	p
1. Vision	0.2	0.03	0.31	0	0.14	0.04
2. Honesty and Integrity	0.1	0.07	0.34	0	0.08	0.25
3. Trust	0.1	0.16	0.26	0	0.07	0.29
4. Service	0.1	0.18	0.3	0	0.09	0.19
5. Appreciation of others	0.1	0.31	0.23	0	0.04	0.53
6. Empowerment	0	0.75	0.21	0	0.06	0.42
7. Modelling	0.1	0.28	0.28	0	0.1	0.16
8. Pioneering	0.1	0.21	0.28	0	0.13	0.05

**SDP =Programs in spiritual development, CDP =Programs in community development,   FH = Financial health
Table 11 Summary of Pearson correlations between mosque leadership attributes and programs and finance

With regards to the regression analysis, the mosques functional attributes admitted by them were treated as independent variables (IV). The mosques' programs and finance were treated as dependent variables (DV). Before running the regression analyses, a simple Pearson correlation analysis was completed to check for the presence of linear relationship between set of variables: eight factors pertaining to the leadership attributes of the mosques (IV) and the mosques' performance in program for spiritual development (SDP), the involvement of mosques in community development programs (CDP), and the mosques financial health (FH). The results of Pearson correlation analysis are presented in table 10.

The results illustrate that there is no statistically significant correlation (p > .05) between the 2,3,4,5,6,7, and 8 leadership functional factors (honesty and integrity; trust; service; appreciation of others; empowerment; modeling; and pioneering) of the mosques (as they admitted to exhibiting) and neither their performance in spiritual development programs nor financial health except the first factor: vision. The mosques' performance in SDP and financial health were significantly (p <.05) correlated with vision of the mosques. In addition, the mosques involvement in community development programs had a statistically significant correlation (p < .05) with each factor of mosque leadership attributes.

The results of the regression analysis are presented in table 11. The results indicate the relationship of the mosques involvement in CDP with overall leadership attributes was significant, p <.05; and 8.5 percent of the variance of overall leadership attributes was accounted for by a linear combination of the leadership attributes admitted by the mosques to exhibiting; Adjusted R2 = 8.5,

$F_{(2,13)} = 3.46$, p =0.001. Similarly, the relationship between the mosques' involvement in CDP and each of the eight factors of mosques leadership attributes: vision; honesty and integrity; trust; service; appreciation of others; empowerment; modeling; and pioneering, was significant, $p < .05$. Nine percent of the variance of vision accounted for by a linear combination of leadership attribute of the mosques; Adjusted $R^2 = 9.0$, $F_{(2,16)} = 22.31$, p=0.000. Moreover, 10.9 percent of the variance of honesty and integrity (Adjusted $R^2 = 10.9$, $F_{(2,16)} = 27.43$, p =0.000.), six percent of the variance of trust (Adjusted $R^2 = 6.0$, $F_{(2,15)} = 14.90$, p =0.000.), 8.5 percent of variance of service (Adjusted $R^2 = 8.5$, $F_{(2,16)} = 14.90$, p =0.000.), 4.8 of variance of appreciation of others (Adjusted $R^2 = 4.8$, $F_{(2,14)} = 11.73$, p =0.001.), 4.1 percent of variance of empowerment (Adjusted $R^2 = 4.1$, $F_{(2,16)} = 10.20$, p =0.002.), 7.4 percent of variance of modelling (Adjusted $R^2 = 7.4$, $F_{(2,14)} = 18.18$, p =0.000.), 7.2 percent of variance of pioneering (Adjusted $R^2 = 7.2$, $F_{(2,16)} = 17.73$, p =0.000.) were accounted for a linear combination of the mosques leadership attributes admitted by them.

Factor	Adj-R^2	df	F	P
1. Vision	9.00%	2,16	22.3	0
2. Honesty and Integrity	10.90%	2,16	27.4	0
3. Trust	6.00%	2,15	14.9	0
4. Service	8.50%	2,16	21.2	0
5. Appreciation of others	4.80%	2,14	11.7	0
6. Empowerment	4.10%	2,16	10.2	0
7. Modelling	7.40%	2,14	18.2	0
8. Pioneering	7.20%	2,16	17.7	0
Overall leadership attributes	8.50%	2,13	3.46	0

Table 12 Adj-R2 and other values concerning the relationship between leadership factors of mosques and their involvement in community development programs

4.   Conclusion

This paper deals with the leadership functional attributes of the mosques and find the relationship with their programs and selected management process. Therefore, this paper consists of four aspects. For the one and two, mean, and standard deviation concerning the eight factors of leadership attributes of mosques admitted by them and observation of the *Jamacat* were provided. 2sample t-test was presented for the third objectives and Pearson correlation and regression analyses were performed for fourth objectives. The results illustrate that the mosques admitted to exhibit that eight factors of servant leadership attributes. However, the *jamacat* members observed and perceived of that the mosques overestimate as they exhibit all these attributes. The difference between the mosques functional attributes of servant leadership as admitted by mosques and the observation of the *jamacat* members on these attributes was statistically significant. Furthermore, concerning, the relationship between the mosques programs, finance and their eight factors of leadership attributes admitted by the mosques, there is no significant correlation of the mosques' performance in spiritual development of the community and financial health to the leadership factors except the first factor, vision. Nevertheless, the level of mosques involvement in community development works significantly related to each factor of the servant leadership attributes of the mosque.

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