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**THE RELATIONSHIP BETWEEN ISLAMIC LEADERSHIP,  
DEMOGRAPHIC AND QUALITY MANAGEMENT PRACTICES AT  
ISLAMIC BUSINESS SCHOOL, UNIVERSITI UTARA MALAYSIA**

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**UUM**  

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**Universiti Utara Malaysia**

**MASTER OF SCIENCE (MANAGEMENT)  
UNIVERSITI UTARA MALAYSIA**

**MAY 2016**

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**Thesis Submitted to  
School of Business Management,  
Universiti Utara Malaysia  
In Partial Fulfillment of the Requirement for the Master of Sciences (Management)**

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## ABSTRACT

The leaders are responsible for ensuring the quality standards are applied to the institution. Therefore, to ensure the required quality is achieved, the wise leader must know how to lead and manage the members of the institution. There are various approaches advocated by Western scholars on leadership style in quality management, but there are still shortcomings in respect of Islamic leadership in quality management practices. Therefore, the study will recommend how Muslim leaders leading and manage the organization to implement a good quality management practices in Islamic Business School. There are a number of leadership traits and principle which are laid down by Islam to manage quality standards as predetermined by department and university. All of these leadership traits and principles are supported by either of the al-Quran and Sunnah or other sources associated with Islam. They all practiced by the Prophet Muhammad (SAW) and *Khulafa al-Rasyidin*. The study also aims to examine the relationship between demographic on quality management practices in Islamic Business School. This is because the study of demographic still not carried out by the previous study. The respondents comprised administrative staff at the Islamic Business School, University Utara Malaysia, which consists of academic and non-academic. A total of 56 staff as a whole is responded to the questionnaire. Several hypotheses have been built and tested using Pearson Correlation analysis to examine the relationship between independent variables and the dependent variable. The findings showed Islamic leadership has a relationship with quality management practices, while from the six factors of demographic tested as gender, age, position, job classification, working years' experience and level of education, only position do not have relationship towards quality management practices. Understanding the findings study allows Islamic Business School formulate and implement leadership development programs more effective. Some suggestions for organization and the future study also presented.

**Keywords:** Islamic Leadership, Demographic and Quality Management Practices

## ABSTRAK

Para pemimpin bertanggungjawab untuk memastikan piawaian kualiti digunakan untuk institusi. Oleh itu, untuk memastikan kualiti yang ditetapkan tercapai, pemimpin yang bijaksana mesti tahu bagaimana untuk memimpin dan menguruskan ahli-ahli institusi. Terdapat pelbagai pendekatan yang disarankan oleh sarjana Barat pada gaya kepemimpinan dalam pengurusan kualiti, tetapi masih terdapat kelemahan berkenaan dengan kepemimpinan Islam dalam amalan pengurusan kualiti. Oleh itu, kajian ini akan mencadangkan bagaimana pemimpin Islam mengetuai dan menguruskan organisasi bagi melaksanakan amalan pengurusan kualiti di Sekolah Pengajian Perniagaan Islam dengan baik. Terdapat beberapa ciri-ciri dan prinsip kepemimpinan yang dikemukakan oleh agama Islam bagi mencapai matlamat pengurusan kualiti yang telah ditetapkan oleh jabatan dan universiti. Semua sifat-sifat dan prinsip kepemimpinan ini disokong sama ada oleh al-Quran dan Sunnah atau sumber lain yang berkaitan dengan Islam. Semua sifat dan prinsip kepemimpinan ini diamalkan oleh Nabi Muhammad (SAW) dan *Khulafa al-Rasyidin*. Kajian ini juga bertujuan untuk mengkaji hubungan antara demografi dengan amalan pengurusan kualiti di Sekolah Perniagaan Islam. Ini kerana, kajian demografi masih tidak dilaksanakan oleh kajian sebelumnya. Responden terdiri daripada kakitangan pentadbiran daripada di Sekolah Pengajian Perniagaan Islam Universiti Utara Malaysia, yang terdiri daripada akademik dan bukan akademik. Seramai 56 kakitangan secara keseluruhan telah memberi maklum balas kepada soal selidik tersebut. Beberapa hipotesis telah dibina dan diuji menggunakan analisis *Pearson Correlation* untuk mengkaji hubungan antara pembolehubah bebas dan pembolehubah bersandar. Dapatan kajian menunjukkan kepemimpinan Islam mempunyai hubungan dengan amalan pengurusan kualiti, manakala daripada enam faktor demografi yang diuji iaitu jantina, umur, kedudukan, pengelasan pekerjaan, tahun pengalaman kerja dan tahap pendidikan, tetapi kedudukan sahaja menunjukkan tiada hubungan dengan amalan pengurusan kualiti. Pemahaman penemuan kajian membolehkan Sekolah Pengajian Perniagaan Islam merumuskan dan melaksanakan program pembangunan kepemimpinan yang lebih berkesan. Beberapa cadangan untuk organisasi dan kajian pada masa hadapan juga dibentangkan.

**Katakunci:** Kepimpinan Islam, Demografi dan Amalan Pengurusan Kualiti

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## LIST OF ABBREVIATIONS

QM	Quality Management
QMPs	Quality Management Practices
IBS	Islamic Business School
UUM	University Utara Malaysia
SPSS	Statistical Package for Social Science



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# CHAPTER 1

## INTRODUCTION

### 1.1 INTRODUCTION

In general, this study aims to identify the relationship between Islamic leadership, demographic and quality management practices. More specifically, the study aims to identify the characteristics of a leader that recommended by Islam for quality management practices. In the first chapter, it will introduce the study with discussing from a background of the study, research problem, and the purpose of the study, research questions, and research interests, limitations of the study and definition of terms.

### 1.2 BACKGROUND OF THE STUDY

Islam as a religion that is widespread has a set of goals and values that include all aspects of human life. Islam is a holistic religion and teaches the community to organize and manage everyday life based on the values of Islam to achieve a better quality of life. Measures for performance evaluation and good quality shows to what extent the efforts made to reduce defects while doing the work. In addition, excellent leadership and management are not left behind in quality management. Every firm and institution of society require a good quality management to ensure their competitiveness in their respective industries.

Lately, a study focusing on Quality Management Practices (QMPs) services has amplified. More importantly, higher education institutions can be considered as the

service industry, and they began to pay more attention to the needs of their customers (Romle, 2014). Furthermore, the Malaysian government through the Ministry of Education has supported (QMPs) with an objective to achieve better organizational performance at the local and global level. Therefore, Islamic Business School, University Utara Malaysia (IBS, UUM) is focused to deliver and maintain good service as a basis for their organizational performance requirement.

Quality management is a form of management that aims to meet the needs of consumers, increasing demand, and competition. Service and productivity to meet the standards will provide a warranty and customer satisfaction. The question of quality is directly related to the role played by the employee as a member of this organization to determine the performance and maintain the image of the institution. Therefore, the demographic of employees seems quite important to determine the (QMPs) in organization. Employees are differentiating by seniority, level of education and job classification. The higher exposure towards quality management helps employees to retain a high quality jobs performance. Nevertheless, it will help organization for seeking credit and maintain the quality standards of services.

The leader is responsible for managing staff effectively and efficiently while doing the work to ensure the quality of the management team. Previous research has focused more on Western leadership style as transformational leadership style, transactional and charismatic. Nevertheless, the effectiveness of leadership would be better served if it is based on the belief that a strong and admirable character and blessed by settled law that the Islamic leadership.

Muslims in countries respectively, mostly apply the attributes of leadership similar (as west). However, as a Muslim who believes in Allah (SWT) and the Hereafter, we must realize that Islam is a perfect religion delegated to a follower of the Prophet Muhammad (SAW). Therefore, the root of Islamic leadership generally exists in primary sources of Shari'ah namely the al-Quran and Sunnah and supported by the practice by practitioners of Islam.

In addition, quality management ensures that an organization focused on quality product and service is consistent. Thus, as a prime mover in the organization, a leader needs to have a value as a good leader to manage and motivate the subordinate to achieve the standard quality of the department. Therefore, it was very important in IBS, UUM to achieve the standard of quality that have been set by the university for customer satisfaction, accreditation, sustaining the school image, increase the services and productivity. A quality management practice in IBS UUM is moving since it was established and was recognized as a school in College of Business (COB), University Utara Malaysia (UUM). The school was set up to continue to provide effective and innovative business management related to *Muamalat*, Islamic finance, Islamic economics and Islamic management.

In fact, IBS UUM seeks to create leaders who have been in business in the future with a broad view of Islam at the international level, the ability to make good decisions and to implement changes for the betterment of business, society, and environment. The Islamic Business School's core values are embodied in the following five major trusts: i) believe, ii) trustworthiness, iii) leadership, iv) professionalism, v) collective. The emphasis of leadership in core value in organization showed that leader is very important as a success driver in IBS.

Islam has laid down some principles and obligations that must be complied with by the leaders to ensure the welfare of workers, organizations, and society as a whole. A good value as the four leadership traits of Prophet (SAW) that *sidiq*, *amanah*, *fathonah*, and *tabligh* value must embed in each leader. These properties have also been practiced during the reign *Rashidun* Caliphs after the death of the Prophet (SAW). Thus, leadership does not seem as completed without noble value and worship to Allah (SWT).

### **1.3 PROBLEM STATEMENT**

Highlighting the importance of sustaining the quality of service in higher education, the government has launched a revolutionary quality and implemented various initiatives quality management practices such as Total Quality management (TQM), ISO 9001, 5S and customer charter to improve a better performance of quality. Studies on (QMPs) in higher education institutions have gained attention due to the requirement to achieve quality benchmarking. In fact, (QMPs) originally came from manufacturing, is now used in institutions of higher learning. However, available research regarding this type of organizational change initiative has been mostly conducted in the private and manufacturing sectors (Alharbi, 2012), and the consensus among the previous scholars on the effectiveness of (QMPs) in education is still not realized (Romle, 2014). Therefore, due to the excellence demand, IBS UUM is looking forward for achieving more recognition from stakeholders regarding their quality services.

Nevertheless, the main driving force that determines the effectiveness of quality management is top management or leadership (Abdullah, 2007). The leader is

responsible for managing staff effectively and efficiently while doing the work to ensure the quality of the management team. The leadership theory and practice of quality management share the same objective, especially to improve organizational performance and enhance the effectiveness of working in the organization. However, it is not clear the types of leadership style that is most effective in organizations that follow the practice of quality management. Indeed, it is clear that the role of leadership is a key factor in effective quality management within the organization for all models includes leadership excellence as a prime mover (Alharbi, 2012).

According to (Firdaus, 2012) until the present, the study did not find any concept of Islamic leadership for quality management. In fact, there is still a lack of Muslim leadership of the Islamic view of quality management. There are also limited studies of early studies that focus on quality from the perspective of Islam. This is due to the fact that the management study that focuses specifically from the perspective of Islam is limited (Firdaus, 2015). Thus, researchers are trying to highlight the elements of the Islamic leadership in quality management. It is noted that Islam has laid emphasis on quality management since its inception. Therefore, it requires the values of Islam, which include leadership in management for the good of the organization. The study also tried to understand the Islamic leadership on human functions as a representative and a servant of Allah (SWT), especially in quality management. In fact, the values of Islam are strong values that are considered to be very beneficial to the community.

According to the results of the discussions conducted by Marzuki (2015) concerning the characteristics of leadership in quality management, it shows that personality is portrayed by every leader is more focused on values that are not in accordance with Islamic law. The tendency of leaders to adopt a leadership theory of western countries

is due to education and exposure received by the current leader of the leadership process. This is proved by a study conducted by Alharbi (2012) clearly shows that quality management practices significantly depending on the style used transformational leadership in organizations.

However, Islam as a perfect religion also has guidelines to be adopted as a guide in the lead subordinates. Reference from the al-Quran and Sunnah and Islamic scholar is a source of knowledge and an Islamic model that can reveal and give the opportunity to understand the conventional assessment that may be in conflict with the values of Islam. In fact, this does not deny the good characteristics of good leadership in quality management in the conventional model, however the Islam value in leaders are purposely intended to improve the quality and professionalism of the leaders. Thus, it is seen as incomplete when Muslim does not emphasize the principle of Islam that should illustrate by the Islamic leader.

Last but not least, this study was to examine the academic (i.e. lecturer) and non-academic (i.e. administrative staff) to represent the department in views on the relationship of Islamic leadership with (QMPs). This is one of the factors in demographic that associate with quality management. In addition, demographic factors namely gender, ages, position, job classification, years working experience and level of education would examine the relationship between quality management practices. In fact, there is very limited study about demographic as independent factors in previous research.

## **1.4 RESEARCH OBJECTIVE**

The main objective of this study is to explain the relationship between Islamic leadership and demographic towards quality management practices in the Islamic Business School, University Utara Malaysia. In a nutshell, the objective of this study can be summarized as follows:

- 1) To investigate the perceive traits and principle of Islamic Leadership at Islamic Business School.
- 2) To examine the relationship between Islamic Leadership and Quality Management Practices.
- 3) To examine the relationship between demographic and Quality Management Practices.

## **1.5 RESEARCH QUESTION**

Based on the objectives of the research conducted, the research questions are as follows:

- 1) What are the elements consists in Islamic Leadership for Quality Management Practices?
- 2) Is there any relationship between Islamic Leadership and Quality Management Practices?
- 3) Is there any relationship between demographic and Quality Management Practices?

## 1.6 RESEARCH HYPOTHESIS

1. H1: There is a positive relationship between Islamic leadership and quality management practices in Islamic Business School, UUM.
2. H2: There is a positive relationship between demographic factor (gender) and quality management practices in Islamic Business School, UUM.
3. H3: There is a positive relationship between demographic factor (ages) and quality management practices in Islamic Business School, UUM.
4. H4: There is a positive relationship between demographic factor (position) and quality management practices in Islamic Business School, UUM.
5. H5: There is a positive relationship between demographic factor (job classification) and quality management practices in Islamic Business School, UUM.
6. H6: There is a positive relationship between demographic factor (working experience) and quality management practices in Islamic Business School, UUM.
7. H7: There is a positive relationship between demographic factor (level of education) and quality management practices in Islamic Business School, UUM.

## 1.7 SIGNIFICANCE OF STUDY

Among the significance study would be obtained from the results of this study are as following:

1. The results of this study can help a leader in UUM IBS and other departments especially in UUM generally to identify the role of leader in the context of Islamic leadership to manage the quality more effectively.
2. The findings of this study can help a leader in improving the practice of Islam leadership style thus providing useful input for certain demographic applied in implementing quality management practices in IBS UUM.
3. This study also provides added value to existing knowledge to practice Islamic leadership within the organization in order to create a more conducive atmosphere between leaders and subordinates.
4. The study is also expected to be a reference and guidance to academia in developing further the existing knowledge regarding the practice of Islamic leadership and quality management practices in various areas of the field.
5. This study was also able to create a balance between the conventional style of leadership with the leadership principles of Islam based on the al-Quran and Sunnah in order to achieve the organization's goals, especially in terms of quality.

## **1.8 RESEARCH LIMITATION**

Briefly limitation of this study can be summarized as follows:

1. This study is limited to only a leader in IBS UUM.
2. In a study conducted, the occupied lecturer and staff delay the data collection.
3. The data collection will only focus on a small sample to represent the population of staff at IBS UUM. This study is limited by the means is delivered to the subjects might be inherently biased in nature of responses to a questionnaire

## **1.9 DEFINITION OF OPERATIONAL TERM**

There are several terms used in this study. The meaning of this term is provided to ensure a better understanding to the reader throughout the study.

### **1.9.1 Quality Management Practices**

In this study Tricker (2002) states that the quality management (QM) is management functions that all set for imposing quality policies and procedures while the definition of (QMPs) provided by Hoyle and Tricker in Romle (2014) QMPs were selected as a system of interconnected processes, to establish quality policy, quality objectives, and to achieve the organization's objectives.

### **1.9.2 Leadership**

According to Kozlowski in Misztal (2013), leaders are affecting people's behavior without using fierceness while leadership means considering the best features of

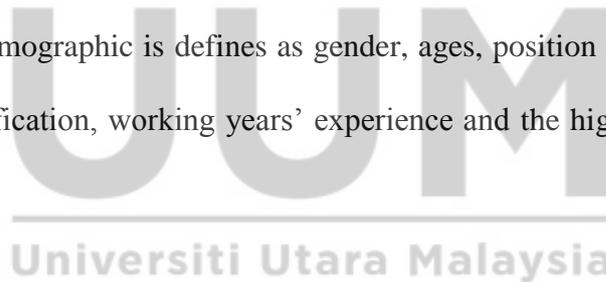
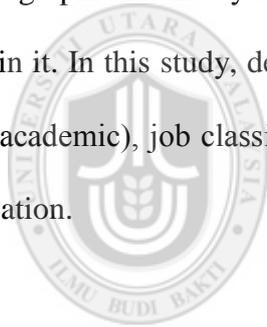
subordinates and arrange them in a way to allow their joint work to be carried out according to the instructions of leaders.

### **1.9.3 Islamic Leadership**

According to the Nasri *et al.* in Firdaus (2012) in the term of language, leadership means Caliphate, *Imamah*, *Imarah*, which has to mean the power lead or the quality of a leader or action in lead. While according to the terminology, leadership means to be able to invite other people to achieve certain goals that have been set.

### **1.9.4 Demographic**

Demographic means by statistical data relating to the population and particular groups within it. In this study, demographic is defines as gender, ages, position (academic & non-academic), job classification, working years' experience and the highest level of education.



## **1.10 ORGANIZATION OF THE THESIS**

Overall this study consists of five chapters. The first chapter is an introduction to the study and it contains topics such as research background, problem statement, research questions, research objectives, research hypothesis, and significance of study and research limitations. Chapter two, in particular, will present and analyze empirical evidence of previous studies conducted on the Islamic leadership and its relationship with quality management practices. The next chapter is chapter three that will provide detailed parameters and methods used in carrying out the research. It will describe the sample selection, data collection procedures and techniques, and statistical tests that will be used to analyze the data collected. Chapter four presents the findings and

results of the analysis of the study. In this chapter also the results of the hypothesis that the dependent variable relationship study will be obtained. The last chapter namely chapter five will discuss in depth the findings and conclusions of the whole study. In addition, the summary of the study and recommendations for future research will be described in this chapter.



## CHAPTER 2

### LITERATURE REVIEW

#### 2.1 INTRODUCTION

This chapter provides a comprehensive review of relevant current literature for the study from various books, journals, periodicals, and relevant publications. This chapter focused on theoretical and empirical research overview of the relevant variables present in this study. It also touched on the possible relationship between Islamic leadership, demographics and quality management practices.

#### 2.2 QUALITY

##### 2.2.1 Definition of Quality

According to the society, the term "quality" has two meanings in practical use (i) the characteristics of the product or service that bear on its ability to satisfy stated or requirements imposed; (b) Products or services that are free of defects. (Summers in Ogunbado & al-Otaibi, 2013). According to the Deming, quality was defined when the organization would be able to meet or exceed customer's expectations (Fisher, Barfield, Li & Mehta, in Alharbi, 2012). Furthermore, the quality has been seen by (ISO 9000: 2000) as the extent to which a set of characteristics inherent in the product meet customer expectations, while Crosby defined quality as conformance to customer needs (al-Khasawneh, al-Zoubi & al-Najjar, 2013).

According to the al-Hnaidi quality was defined as refining component parts of the system including input, output and process while Hassan was defined quality is the similarity extent between the outcomes and reset the measures (al-Khasawneh *et al.*,

2013). In other words, quality according to the (Gryna, Chua & Defeo, 2007) was defined as gratified and being devoted to clients. In short Deming said the best manner to define quality is based on a representative who actions on behalf of other persons or organizations. It means that the word of quality entails different things to different people, assessment and setting (Sahney *et al.*, in Romle, 2014).

Based on Rahman and Tannock (2005) in order for the organization to remain competitive while ensuring business survival, quality principles for business excellence applied to all aspects of business operations and processes. Encouraging the achievement of the quality level will not only contribute to customer satisfaction but also a stakeholder in the organization. This is also supported by Iaquinto in Alharbi (2012) who believe that quality improvement leads to increased stakeholder satisfaction, profitability, and market share.

### **2.2.2 Quality Management Practices**

In broad, Tricker (2002) states that the quality management (QM) is management functions that all set for impose quality policies and procedures. While Foster (2001) indicated quality management is a management process that is vital or leading measures of quality control and quality assurance. Thus, an integrative view of quality management supports the idea that quality management is everyone's responsibility, not just a quality manager.

Quality management practices greatest defined as a system and set of interrelated procedures (Hoyle, 2003), to create the quality policy, quality objectives for achieving the organization goals. In other words, Hill, Self & Roche (2003) explains that QMPs

offers a model for maintainable development to advance the performance of organizations and increase gratification among customers and other parties.

In the initial stages of the development of QMPs dimension is based on the founding scholar of 'quality perspective' (eg. Deming, Juran, Crosby, Feigenbaum, and Ishikawa Taguchi). According to Khan (2011), quality is the focus of most organizations because it is regarded as competitive practices and major businesses requirement; quality management has become a strategic tool to achieve high performance and competitive advantage. While top management especially leader support is essential and the most important factor for quality management in providing a clear roadmap for employee gratification (Ng, Goh, and Eze, 2010).

### **2.2.3 Critical Success Factor**

In accordance with Boynton and Zmud, critical success factors (CSFs) are an important component or activity required to ensure the success of any implementation of the QMPs (Romle, 2014). In previous studies, Saraph et al. cited by Romle (2014) which established eight CSFs (top management leadership, the department's role, training, product design, supplier quality management, process management, data quality reports, and labor relations), while Flynn *et al.* (1994) found the eleven (quality leadership, reward quality improvement, process control, feedback, cleanliness and organization, process design between function, new quality of products, the selection of potential cooperation, teamwork, supplier relationships, and customer interaction).

Regarding of critical success factors, there is no universal critical success factor for research method. Previous scholars and researchers used numerous critical success

factor methods on their research such as a shortlisted of critical success factors based on literature review sources, interviews, analysis of related organizational activities, mailed questionnaires, a combination of interviews and with subsequent questionnaires (Arshida & Agil, 2013). Therefore, in order to study QMPs, previous studies concentrated on recognizing factors that linked with QMPs execution. In fact, the critical factors are the greatest way in which organizations and their employees can implement different business functions and key processes (Sila & Ebrahimpour, 2005). The following is a discussion of critical success factors that are required for successfully managing an organization in term of quality management practices in IBS UUM namely: strategic planning, customer focus, information analysis, human resource and management process.

#### **2.2.3.1 Strategic Planning**

Strategic planning is the most important task before executing any procedures. Generally, strategic planning that implemented by top management pertains to the organization's vision, mission, strategies and objectives to achieve higher performance. Last researchers such as Deming in Ahmad (2014) stressed that the planning strategy process is an important factor in order to improve quality. In addition, Efendioglu and Karabulut (2010) stress the strategy planning would contain strategy techniques, strategy planning topics and planning process. Therefore, in the present, the organization has adopted a serious strategic planning as a tool that can use in achieving the organization's performance. Strategic planning will make the organization in a systematic development that can bring more success to the organization.

### **2.2.3.2 Customer Focus**

Mostly, customers need and wants were defining as quality to them and employees strive to fulfill it. Based on Crosby, Deming and Juran in Ahmad (2014) this would require the producers or service providers to clearly identify the customer needs prior to product production and development. Organizations need a consistent focus on the customer as this is the most important factor in any business success. This judgment was supported by the Sousa in Ahmad (2014) which states that the significance of customer focus lay in the fact that it is the starting point of any quality initiative. In fact, customer focus is a total quality management practice of other vital performance in the business. Being a "Best in Class" means predicting and exceeds customer expectations demanded. Thus, the overall company organization should be adjusted accordingly.

### **2.2.3.3 Information Analysis**

Communication between top management and subordinates is important. Leaders must always ensure that employees are told about the descriptive task to be in line with the organization's mission. The management should emphasize communication through bilateral dialogue between the employees in the organization as a key factor for managers to respond to workers' needs and develop the individual and the organization. According to the Molander in Ahmad (2014) communication is part of the cultural change and main for change management. The essence of the most important communication is to hear, therefore, listening skills are important to the organization. Someone who can listen well may analyze the information obtained. Further analysis of the information obtained is processed and converted into the useful output to the service.

Harnesk (2004) also believes that a well-functioning communication is dependent on the interests of citizens in the ability to talk, while also using the appropriate technical support system. He also explained that the core of communication is open-minded and practice active listening, trying to understand the message and together to understand each other such information. He also noted that it is important to avoid a misunderstanding that is also a common source of conflict.

#### **2.2.3.4 Human Resource**

A skill of people in work is difficult to be imitated by other organizations. These skills are naturally designed and coordinate all their activities in an organization. According to the Bowen and Lawler in Ahmad (2014) the position of the executive human resources management is the most effective in improving the quality in the organization. This is support by Miner and Crane in Ahmad (2014) stated a high correlation between strategic human resources and the company's achievement. Deming's 14 principles include some instruction related to human resources; to start training in the workplace, to break down obstacles, to build cooperation between departments, to drive fear out of the workplace, to remove quotas. In addition, to generate the conditions those allow workers to have pride of workmanship, and to initiate programs to improve themselves and education.

#### **2.2.3.5 Management Process**

Decision-making can be achieved more efficiently when activities and resources that are bundled and managed as a process. For this purpose, the individual process steps defined requirements, input, and output interfaces are defined and recognized by the organization. Last but not least, to ensure the smooth running of the organization process, the error might be the cause must identify and defined the responsibilities.

The aim of this process management approach is to produce a quality product and certify delivery to customers for their use (Johansson, 2008). Meanwhile, Bergman and Klefsjo claimed that the process approach is the flow of events and the main goal of the process is to create the best value and quality for customers. Similarly, Isaksson (2006) states that the process approaches to use resources and connect network activity, allowing repeated conversion from input to output to stakeholders.

#### **2.2.4 Quality Management Practices in Islamic Business School**

Based on Quality Assurance Agency in Redmond, Curtis, Noone and Keenan (2008) quality improvement initiatives in the service industry continue to be formed including health care and higher education. Whereas when the higher education institutions concerned with educational activities and busy generating knowledge through their research activities, it is ironic that they have been left behind in the adoption and implementation of quality initiatives.

Recently, in the education sector, especially higher education is geared towards commercial competition which according to Freeman based on Redmond et al. (2008) is the result of the enlargement of education at the global level and a lessening in financial support from government agencies. Overall, QMPs was analyzed in both sectors (manufacturing and services), but more research is done on the manufacturing organization (Sureshchandar et al, cited by Romle 2014). Therefore, more research is needed to close this gap, especially for higher education institutions.

Definitions and concepts of quality management in higher education are hard to identify. This is because the concept of quality management in higher education derives from business practices (Srikanthan & Dalrymple, 2002). In the quality

movement, a new distribution is that the quality is really centered on the customer (Evan & Lindsay, 2008). Therefore, quality management practices in higher education institutions established several viewpoints such as completeness, fitness for purpose, value for money, the views of stakeholders and achieve objectives (Harvey & Green, 1993; Middlehurst, 1992; Vroeijenstijn, 1992). The problem in QMPs is defining customer. Many scholars (i.e. Abukari & Corner; Kistan) based on Romle (2014) disregard the crucial question of “who is the customer?” when describing quality in higher education. In short, according to Green, QMPs in higher education is based on how they set their goals and definitely surpassing these goals (Romle, 2014).

First of all, education is not only known as human services; it is what Evans and Lindsay based on Redmond *et al.* (2008) refers to as "pure service". In pure service has no physical product name terms involved. The quality of available services is based on the reaction, dialogue and the relationship that exists between lecturers and students. In addition, the quality of service is also supported by the suitability and the methods used to achieve the specified learning outcomes. In practice this transfer of knowledge, skills of lecturers to students facilitated with attitude and how that is applied to facilitate instruction.

Furthermore, compared to other types of services such as retail or catering services, students are not the only stakeholders involved in education services. Students are the main beneficiaries of education and other stakeholders, including parents, potential employers, and society as a whole or whimsical. In this study, the researcher discusses the five critical success factors for quality management practices in the field of higher education. The selection of the five critical success factor does not show that they are

committed to quality but because the researcher sees them as among the most important for management in higher education.

The study found that the adoption of QMPs is compulsory for public universities in Malaysia. For instance, QMPs began and officially from the government with the established of Development Administration Circular Number 4/1991, namely 'Guidelines on Strategies for Quality Improvement in the Public Sector' (Development Administration Circular, 1991). It was followed then by Development Administration Circular Number 1/1992 entitled 'Guidelines for Total Quality Management in the Public Sector' (Development Administration Circular, 1992). While in 1996, the government has launched the Development Administration Circular Number 2/1996, which is entitled 'Guidelines for Implementing MS 9000 in the Civil Services' (Development Administration Circular, 1996). All of these three government circulars make QMPs became as an obligatory charge for the Malaysian public sector including higher education institution (Romle, 2014).

Therefore, there is should be a synergy between the goals and the orientation of mission departments which is IBS UUM and universities. The university must ensure its commitment to learning by redefining educational goals while the department should refer to the guidelines from the university according to quality assurance. Offering high-performance department requires the involvement and the active involvement of academics with the university community in the establishment of university policies through discussion, persuasion, and open communication. This requires new relationships, within between academics and administrators; external, between institutions, communities, and governments.

Therefore, in building a better quality of work performance, departments must relate the critical success factor in QMPs measurements in line with the mission and objectives of the universities. Department and universities should become community-based conduits for social change and for better quality achievements. A leader needs to get how to encourage academics and non-academic administration that also holds a position within the department to set and achieve goals in their own performance. Academics need to develop their performance goals consistent with the mission of developing by the university. Somehow, leadership is needed to utilize throughout the organization, a department or university with the needs to be exerted in multiple levels in multiple manners.

## **2.3 LEADERSHIP**

### **2.3.1 Definition of Leadership**

Leadership is one of the factors considered in determining the success of institutions. Based on Carter leadership will usually involve two parties, namely those who lead or referred to as the leader and the led. Leadership usually occurs when one push, persuade and influence others to work towards the achievement of a specific objective (Mohamad, Saleh & Hashim, 2009). A Cleland (2004) state that leadership is the nature in which an individual is the ability to lead a group of people to ensure every employee is motivated. An effective leader inspired followers in the desired way to achieve organizational goals.

According to Kozlowski in Misztal (2013), leaders are affecting people's behavior without using fierceness while leadership means considering at the best features of subordinates and arrange them in a way to allow their joint work to be carried out according to the instructions from leaders. While according to Mullin (2004) a leader

can be defined as a person who a representative or influence others to act on its run stated objectives.

### **2.3.2 Theory of Leadership**

Several approaches have been used to describe what makes a person effective leader. The first approach is to identify the nature theory personality trait is traits approach. The second approach is a theory to explain the behavior of a leader while the third approach is the theory of contingencies in which it proposed contingency model to overcome the shortcomings of previous approaches and taking into account the findings of the investigation.

This traits theory isolates personality traits, social, physical, intellectual or a leader from people who are not leaders. In other words, the properties of different leaders of which is not a leader. The example list of leaders including intelligence, charisma, decisiveness, perseverance, strength, courage, honesty, patience, self-confidence and others. However, this theory fails to explain the leadership because it does not take into account the requirements of followers and push factors of the situation.

Furthermore, behavior theory tries to distinguish the behavior of the leaders of the people who are not leaders. In Ohio State study, researchers tried to identify the dimensions of behavior leader. According to the Stogdil in Mohamad *et al.* (2009) as a result, two-dimensional leadership has been obtained, the starting structure and consideration. Start the structure refers to the extent to which leaders define and structuring role and the role of subordinates to achieve organizational goals. Considerations also explain the extent to which a person is likely to consider trust

from subordinates, respect for the ideas of subordinates and take into account their feelings.

The theory of contingency argues that the leader must have the required qualifications to handle the situation. Contingency theory developed by Fiedler is a theory which states that an authentic leader or effective will be able to change his leadership style based on the new situation. In addition, the contingency approach assumes that the effectiveness of a leader personality, style and behavior is dependent on the needs of the situation. Thus, contingency leadership model confirms that the personal style and situational characteristics association to determine the leadership (Alharbi, 2012).

### **2.3.3 Style of Leadership**

Leadership style is a pattern of behavior that is quite consistent that characterizes a leader. Today with globalization, intelligent leaders must play a role in leading the organization. This is because different leadership styles can affect the performance and organization. Two of the most noticeable theories of leadership is transformational and transactional leadership theory.

The leader of the transformational inspires follower to overcome interest self-interest of the organization and also be able to have a profound impact and unusual to his followers. Based on Bass in Mohamad *et al.* (2009) suggests four types of leaders transformation is: i) charisma: provides vision and vision awareness, instil feelings impressively and obtain respect and trust; ii) inspiration: delivers high expectations, uses symbols to focus efforts and said that the important objectives by means right; iii) encourages intellectual comprehension: promotes intelligence, rational thinking

and how to solve problems carefully; iv) considerations for individuals: giving individual attention, treats each individual workers and to train and advise them.

While transactional leaders also known as management leadership. Leaders of this type focused on the role of supervision, organization and group performance. Transactional leadership is a leadership style in which leaders encourage followers to adhere to them by the method of reward and punishment. Unlike transformational leadership, transactional leadership approach is not trying to find a way to change the future, but they are happy to keep things the same. These leaders pay attention to the work of followers only to find errors and irregularities. But the kind of effective leadership in managing the crisis and emergency situations, but also as the leader of this type of project should be implemented in a particular way (Odumeru & Ogbonna, 2013).

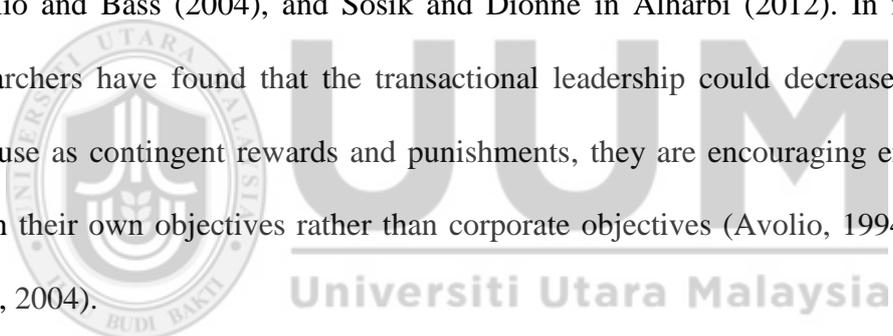
#### **2.3.4 Leadership for Quality Management Practices**

An important aspect of successful quality management (QMPs) is leadership (Bass & Avolio, 1999). Leadership plays a very important role in determining the quality and excellence of institutions. Researchers such as Deming (1982, 1986) conducted a comprehensive study of leadership and found that it was very important in organizations that emphasize quality, but he does not find any solution. Therefore, several studies have been conducted to approach leadership style that best suit with quality management. In a study conducted by Alharbi (2012), he studied some leadership styles that are appropriate for quality management.

In his study, he found that transformational leadership style has a positive impact on quality management. The characteristic of transformational leaders are challenging,

inspiring, intellectually stimulating, development-oriented and visionary (Bass & Avolio, 1999). Thus, transformational leadership is connected with an increase in quality of organization as they provide the visionary leadership essential to achieve the desired quality. This study clearly shows that quality management practices significantly depending on the style used transformational leadership in organizations.

However, correlation analysis between transactional leadership style and practice of quality management that is negative. Thus, transactional leadership is not considered to be particularly effective in improving the quality because most of it related to punishment and reward, and this finding is consistent with the findings Avolio (1994), Avolio and Bass (2004), and Sosik and Dionne in Alharbi (2012). In fact, several researchers have found that the transactional leadership could decrease the quality because as contingent rewards and punishments, they are encouraging employees to reach their own objectives rather than corporate objectives (Avolio, 1994; Avolio & Bass, 2004).



The findings of the study also confirmed that the analysis of laissez-faire leadership style also has a negative correlation with respect to the quality management practices. The decision is in line with research by Bass (1990), Sosik and Dionne and Vouzas and Gotzamani, cited by Alharbi (2012). In their study, they also noted that the leadership style of laissez-faire is not compatible with the behavior of the leadership that is necessary for an effective quality management thus lead to a fewer focus on tasks, work quality, and productivity difficulties.

According to Misztal (2013) leadership is an important prerequisite for maintaining the company's quality management system. He would propose a charismatic leader

who has the ability to integrate workers, positive beliefs about the objectives and responsibilities create a friendly atmosphere to deal with quality management. A charismatic leader also sometimes being called as transformational leaders as they share some similarities of and their main difference is focus and audience. Nevertheless, one of the main pillars of the evaluation in most of the current model of business excellence is based on leadership. Organizations prefer to have a proactive approach of leadership and oriented to learning to give rights to people at all levels. It should bring about a change in culture, strategy, structure and informal contacts.

As the leader is a prime mover of workers across the organization thus, leadership style affects workers to directly and indirectly improve the quality of processes and products. The researchers have also found that transformational leadership is idealistic leadership that can lead to successful quality management. In other words, this study was able to determine that the behavior of the transformation of the relationship lead to the realization of quality management practices.

Some previous studies aimed at understanding leadership styles of transformational, transactional and laissez-faire. Most studies have shown the impact of transformational leadership on quality management services have a positive effect. In this study, besides the traits of transformational leadership researcher try to add the traits of leadership based on Islam. Transformational leadership is a behavior that is spiritual in nature that involve ethical paradigm to build relations of power among the leaders. As a transformational leader, they have clearer goals of the organization and allow followers to achieve the target.

## 2.4 ISLAMIC LEADERSHIP

### 2.4.1 Definition of Leadership in Islam

Leadership is an important idea for Muslim as they famous with collectivism culture if there in the group. Therefore, they urged in many situations to appoint someone as a leader. Leader selection is a matter that higher considerably claimed in Islam. This case because the leader will carry people and led to a road that is willing by Allah (SWT) in fact hence in the small matter also Islamic order us to choose a leader. Prophet Muhammad (SAW) ordered that the leader appointed in the group even the group was in a slight amount. In a Hadith, he said: *“If three people go out in a trip, then let them choose one of them as leader”* (HR Abu Daud). Related this hadith, Ibn Taymiyyah said, "The demand to appoint a leader in smaller groups shows that the importance of appointing a leader in larger groups" (Abd Manap, 2015).

Issue about leadership established since human created by Allah (SWT) more. In Islam to choose and determine leader is very crucial. This is proven in Islamic history when the death of Prophet Muhammad (SAW) and Abu Bakar r.a continue to appointed become a leader to replace Prophet (SAW) before his funeral. The companions and *tabiin* have agreed that this is the claim to Islamic trust after his death the Prophet (SAW). They have pledged allegiance to Abu Bakar r.a to become Caliph and not allowing leaving society without a leader. The Prophet (SAW) has said about the roles and responsibilities of leaders. As in the following hadith of the Prophet (SAW) said:

*“You are the leader, who will be held accountable for his leadership. Ruler is a leader and will be held accountable for his leadership. The husband is the leader of his family, and will be held accountable for his leadership. A wife is her husband's house leader, and will be held accountable for his leadership. A helper is a leader in manage treasure of his master, and will be questioned about his leadership. Therefore, you as a leader will be held accountable for his leadership”* (HR Bukhari).

Leadership in Islam is about the same as conventional leadership except in the aspect of religious, moral, and human events. Religious and moral factors (fear of God) dominate the current leadership of the Prophet Muhammad (SAW) and the four caliphs (Khaliq & Ogunsola, 2011). The roots of Islamic leadership generally exists in primary sources of Shari'ah namely the Qur'an and sunnah and supported by the practice by practitioners of Islam that supports the values of the Islamic leadership. Al-Quran is the holy book of Islam and the constitution that forms the basis of Muslims around the world. However, sunnah is regarding the life of Prophet Muhammad (SAW), a guide to the Muslims and largely understood through hadith, covering the words and deeds of the Prophet (SAW) (Almoharby & Neal, 2013).

Muslim leaders must know, understand and practice the basic teachings of Islam at all times and places. The main sources of Islamic leadership in Surah an-Nisa' reference paragraph 4:(58) and 4:(59).

*“Indeed, Allah commands you to perform trusts to whom they are due and when you judge between people you must judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing”.*

*“O you who have believed, obey Allah and obey the Prophet (SAW) and those in authority among you. And if you disagree over anything, refer it to Allah and the Prophet (SAW), if you believe in Allah and the Last Day. That is the best way and best in the result.*

Al-Quran verses above are fundamental to the whole system of the Islamic religion, culture and political Islam. The surah an-Nisa' verses number 58-59 outline four key points that should be given priority in order to fulfill the trust of leadership, namely:

1. Allah (SWT) as the height of leadership that must be obeyed.
2. Loyalty and obedience to Prophet (SAW) as a way to perform obedience to Allah (SWT).

3. Obedience and loyalty of the Muslims to *Ulil 'Amri*, a man who has been given authority to lead the society.
4. Recognize the al-Quran and Sunnah as the primary legislation of the Muslim community at the same time making it as a resource to resolve all the disputes.

According to the terms of language, leader means caliphate, *Imamah*, *Imarah* which means the power lead or the quality of a leader or action in the lead. The term caliphate refers to a human being created by Allah (SWT) to assume responsibility in the face of the earth. While according to the terminology, leadership is the ability to invite other people to achieve certain goals that have been set (Nasri et. al) cited in (Firman, 2012). The term caliphate refers to a human being that Allah (SWT) to take responsibility on this earth as his word in al-Quran, Surah al-Baqarah (2):(30):

*"And when your Lord said to the angels," I will create a vicegerent on earth. They asked, "Why do you want to make (caliph) therein one who will make mischief therein and shed blood?" When we exalt with praise and sanctify you". Allah (SWT) says, " I know what you do not know ".*

Thus, Allah (SWT) has chosen a man to be a caliph in the earth. Although the man was known as a destroyer that will always be blood shed on earth, angels compared who always praise, exalt, to Allah (SWT) the creator. All this is only Allah (SWT) who knows, the will of Allah (SWT) is infinite, covering the sky, the earth, and the entire universe. Besides Allah (SWT) only bless that the Caliph was held by his servants the righteous, who can carry out their duties properly.

In Islam, the two main roles of leaders of Islam are (a) to change his followers from darkness into the light of Islam to change the values, attitudes, behaviours and beliefs that are inconsistent with the values of Islam, and (b) the leader is to serve his

followers with meet their needs, desires, seek their welfare and to guide them to goodness based on Beekun and Badawi and cited by Mohammad, Mohd Ibrahim, Abdul Salam, Jamil and Quoquab (2015). This can be exemplified by the role of the Prophet Muhammad (SAW) as leader of the Arab community to change the lives of ignorance to the truth of Islam in stages. According to Choudhury and Watt in Suraiya (2011), the Prophet Muhammad (SAW) is not only a spiritual leader who is successful, otherwise the head of the State (stateman) and successful administrator. Whereas in the context of changes, he was the reformer produce a significant revolution in the way of life and thinking of the Arab community. He has change the values, attitudes, beliefs and behavior of Muslim individuals, organizations and communities to be in line with Sharia'ah is the basis for the mission of Islam leader.

According to As-Suwaidan and Basyarahil in Firman (2012), Islamic leadership is the process to encourage people towards the world and hereafter objectives that parallel with Shari'ah and Islamic value. Toto Tasmara cited by Firman (2012) also provides a definition of Islamic leadership is a person that can affect surroundings of mercy peace and happiness in accordance with the mission of Islam, *rahmatan Lil 'a lamin*. Therefore, the main issue that needs to be done by a Muslim leader is to understand the reason why it was created as Caliph in the world, is actually the duty of honoring the trust bestowed by Allah (SWT). As a servant of Allah (SWT), the human need to aware that the responsible as a leader is trust from Allah (SWT) to human and we shall carry this duty diligently. All of this reason if embedded in every practical management would trigger job satisfaction but also managed to achieve true success (Al-Falah) and blessed by Allah (SWT).

#### **2.4.2 Islamic Leadership for Quality Management Practice**

In previous study researchers have highlighted the need for the top management especially leaders to take active partaking towards quality performance. According to the Michael in Marzuki (2015) prime mover in quality management, which is the variable to the overall organizational structure is leadership. According to Rushami leadership for quality management is the ability to shape the vision of the quality of the organization. Thus, the stimulating continuously in every human capital that related to commit them to planning and implement the principles of quality in the organization towards achieving the objective that has been set (Firdaus, 2012).

In addition, leaders must ensure that they are able to carry out the mandate that was given to them because the question of assessing the quality is not located entirely on productivity but on the personality of the leader. Therefore, Islam has outlined a number of features that should be present in every leader in carrying their duty base on al-Quran and practices by Khulafa al-Rasyidin. The properties are *siddiq*, *amanah*, *tabligh* and *fathonah*. The quality leadership traits that based on faith to Allah (SWT) have been an example towards now.

#### **2.4.3 Islamic Leadership Traits**

Cantrell in Alharbi (2012) argues that leadership is essential to achieve quality improvements in products, processes, and services. A leader must have some extraordinary qualities that guide him to be a good, honored and respected. Besides that, as a leader, they need to have good traits that would be an example of his follower. An example of good traits that have been practiced by Prophet (SAW) and his guided caliphs are *sidq*, *amanah*, *fathonah* and *tabligh*. All these traits value are made him a successful leader of his time.

#### **2.4.3.1 Trustfulness (al-Sidq)**

Based on Beekun and Badawi in Wan Daud, Abd Rahim and Mohd Nasurdin (2014) the truth (al-Sidq) is one of the qualities of leadership which requires steadiness between words and actions. A leader should always speak the truth and honest of heart not for praise, power or wealth but because Allah (SWT). This is because; someone told a lie will not give peace to the soul because a lie always makes her anxious. Allah (SWT) says in the Quran: *"He did not mention al-Quran with his own will; the Quran, from Allah through Gabriel came to him and read to him, and teach him."* (Al-Najm 53: 4-5).

The truth of the Prophet Muhammad (SAW) is so famous even after he claimed as a prophet, his enemies still do not accuse him of lying. He showed an example of good behavior while preaching (Beekun, 2012). Prophet (SAW) always encourages honesty and integrity in his behavior. For example, he once said: Three are the signs of a hypocrite: When he speaks, he lies; when he promises, he solves it; and when he is trusted, he betrays the trust (Abu Hurairah in Bukhari and Muslim).

According to Abbasi (2008), there are three types of truth (i) speak the truth; (ii) the truth heart; and (iii) authorize the action. True there should be conversations, intentions, actions and in all things be done. Consistency in truth will produce an organizational culture that makes a person more responsible and reliable by the parties concerned. Thus, the truth is the values that drive the integrity of the leaders in providing better performance for business.

#### **2.4.3.2 Trust (Amanah)**

Trust means honest in fulfilling the responsibility that is given. Allah (SWT) says in the al-Quran:

*"We have submitted the trust to the heavens and the earth, then, are refusing to take on trust and they fear cannot endure and enhance trust. And people have to bear the trust. (Remember ) but most people actually like doing wrong and foolish; the things that should not be done."* (al-Ahzab 33:72).

According to Alhabshi and Ghazali, in order to implement the trust in leadership means making employees in the organization that can be trusted. As a trustworthy leader, they become more responsible towards the stakeholder in organizations. As a core value, trust is appropriate in Islam protocol and as a whole in regulating social relations (Beekun & Badawi, 1999) cited by (Wan Daud et al., 2014) and the Prophet Muhammad (SAW) is the best example of a trustworthy leader. The Prophet (SAW) said:

*"There is no faith in people who do not fulfill the trust and no faith in the people who do not fulfill the promise (HR Ahmad and Ibn Hibban).*

According to Abd Manap (2015), the ancient Greek philosopher Plato said the trust had been completed when a person is prioritizing public welfare and not self-interest. When a person is appointed as a leader, a position that is not one of pride, greatness is not even something fun.

#### **2.4.3.3 Knowledgeable (Fathonah)**

According to Sharifah in Abd Manap (2015), wiser means clever, capable of high thinking, knowledgeable and have extensive experience. Leaders tend to have the imaginative intellect, curiosity and experimenting with new ways, and do something with by trial and error (Firdaus, 2012). The intensity of knowledge makes people

wiser in verbal and action. It also encourages people to gain knowledge and persuade people to explore the new field of knowledge. Allah (SWT) says in the Quran:

*"And so it is between humans and animals, insect and cattle have their different and colors? Actually among His servants which are knowledgeable that put fear and dread (because of) Allah. Indeed, Allah is Mighty and Forgiving." (Faatir 35:28).*

These verses from al-Quran emphasize knowledge to think the good from the bad and the knowledgeable people is fear of Allah (SWT) punishment. This knowledge brings efficiency in thinking and competent leader has the ability to see the full view condition for delivering the right results at the right time (Wan Daud et al., 2014). According to the Sufyan Ahmad Abd Manap (2015), Umar al-Khattab was a wise leader because he made a lot of strategic decisions during his reign. Thus, knowledge is valuable in the organization as it will create difference and competitive advantage to the business.

#### **2.4.3.4 Communication (Tabligh)**

Communication (tabligh) is the leadership qualities needed in a leader. Good communication also requires interaction from both sides of the giver and the receiver. Based from Safi and Bangash in Wan Daud *et al.*, (2014) smart leaders can communicate voicing ideas and views with clarity and eloquence. It is necessary for the purpose of conveying a clear mission and inspires employees to implement it.

The al-Quran itself is the most eloquent document and it can calm the mind and careful readers. In the example of the head of the Prophet (SAW) he conveys the message of Islam to the Quraish and it was accepted by a small group of people in Makkah. Although, the Quraish has accepted that his message has value but they still oppose it because they found it could weaken their personal interests (Volpato, 2011).

Allah (SWT) command in al-Quran:

*"(Allah made angels) that He may know that The Messengers have conveyed the messages of their Lord, (to perfection);He has full knowledge in case it has encompassed all that is in them, and He counted every single thing. "(Al-Jinn 72:28).*

This passage shows that in communicating the message, communication is important to convince their followers to accept what is brought by them. Similarly, in terms of organization a wise leader must set an effective communication to facilitate the understanding and acceptance of workers in any given direction.

#### **2.4.4 Islam Leadership Principles**

As a religion that suits human nature, Islam gives the principles of leadership in managing the organization or government. According to Fauzan (2008) states that the principles of Islamic leadership are based on *tauhid*, in common with other people, the basis of the Islamic unity, *musyawarah* and fairness. While in Zainudin (2014) she outlined the three principles of the Islamic leadership namely *tauhid*, *musyawarah* and fairness. According to references related to the principles of Islamic leadership, this study suggests four principles in the Islamic leadership for quality management practices. It is recommended that the principle of *Istiqamah* (high consistency) in this study measure the commitment of leaders in managing quality.

According to Hassan al-Banna, Ab. Mumin and Siti Arni (2013) all the basic principles of a quality management system according to the Islamic perspective *Insaniyyah*, *Ihsan* molded *Tauhid* value, management with *Shura* and *Istiqamah* value can affect the characteristics of leadership, employee involvement and increase the motivation within the organization. To achieve and maintain the specified quality standards that have been set in the organization, the leader must be *istiqamah* (high

consistent) when to manage the employee and productivity. In this regard, besides the traits of leadership the selection of the four main principles of Islamic leadership will be the basis for determination of the independent variables of the study.

#### **2.4.4.1 Tauhid**

Islam took towards unity in faith on the basis that is acceptable to all segments of society, namely *Tauhid*. Ibn Qayyim al-Jawziyyah in Zainudin (2014) defines *Tauhid* as sanctifies Allah (SWT) and worship Allah (SWT) and not to others. Tauhid is not only one of the principles of religion, but it is the spirit and soul of Islam. A source of faith is based on the al-Quran and Sunnah while using reasonable arguments as to help meet the demands of human nature that was given by Allah (SWT) for the perfection of human life (Mohd Teh in Zainudin, 2014). Allah (SWT) command in al-Quran:

*“Verily Allah will not forgive the sin of heresy, and He forgives all sins apart from (heresy), for whom He wills. Whoever is to Allah, he has indeed invented a tremendous sin” (an-Nisa 4:48).*

According to Nik Mutasim Abd Rahman and Ismail Upawi cited by Mohamad, Ahmad Esa, Noor Hashim, Abd Hadi, Jamaludin Hashim and Husin (2008), the approach of faith in the administration and management features such as the following, the management always put faith as axis and the divine as the ultimate goal and do not separate between the development of material and human resources, even put human development particularly as a basis for development of psychological material. Exercise faith approach to the administrative implications of a leader as follows (Wan Omar in Mohamad *et al.*, 2008):

- 1) Muslim individual will be open, not rigid and narrow mind. They will be the trust, efficiency, and discipline employee. This is because when the concept of *Tauhid* has been synonymous with the soul of a slave, then any action will be based on piety to Allah (SWT).
- 2) The concept of *Tauhid* will produce individuals who have high self-esteem and self-confidence. They will say what is right and true.
- 3) It generates a man who has a sense of inferiority and *tawadduk*. Therefore, it can create a work culture that is characterized by a spirit of mutual respect, caring and helping each other.
- 4) It builds human with a high level of patience, determination, and passion. When he does something that is based on the tenets of Islam, and then it must get guidance from Allah (SWT).
- 5) Believe the concept of faith will make the righteous man, brave and upright in the truth. This will make a worker practice moral values, responsibility and trust in a diligent and efficient in their duties.

The basis of leadership principle in Islam should have the *Ihsan* that is based on the value of *Tauhid*. According to Syed Othman al-Habshi in Hassan al-Banna, Ab. Mumin and Siti Arni (2013) *Ihsan* can be defined into three components. There are *Ihsan* that means proper behavior, kindness, benevolence, humanity and sympathy. Secondly, *Ihsan* that has understood from the Hadith of the Prophet (SAW) which connotes a feeling of fear arising because they can feel that Allah (SWT) constantly observed their behavior. This feeling comes when they always remember Allah (SWT) and afraid to make any behavior that could incur the wrath of Allah (SWT). Lastly, *Ihsan* that means doing a task with the best methods (proficiency). This is

because the nature of *Ihsan* that doing a good deed is respect with aspects of excellence in doing work.

#### 2.4.4.2 Shura

Islam invites Muslim leaders to discuss or negotiate when you want to make a decision with those involved or those more knowledgeable and aware of the issue. Therefore, based on Al-Naquib Al-Attas and Wan Daud the *shura* is the method using the collective bargaining among the leaders and followers in important matters, especially when the nature of this issue is important and should be resolved in an intelligent way (Ang, Cheng Low & Al-Harran, 2012). Allah (SWT) commanded Muslims to practice the concept of *shura* in the process of making decisions that affect all members ought to be in certain cases. Allah (SWT) command in al-Quran:

*“And (for) those who receive a (obey) call of their Lord and establish worship, their business was (decided) by mutual consultation between them; and they spend out of the sustenance which We have bestowed on them” (ash-Shura 42:38).*

Based on the verses above, clearly shows that Allah (SWT) has order Muslim to adopt *shura* whenever to make a decision as part of their worship t Allah (SWT).

Participation of all in decision-making will produce the high commitment to the implementation and accountability (responsibility). When the results are taken based on *shura* process, and then determined to carry it out and put your trust in Allah (SWT) (Nasri et al., in Firdaus, 2012). As an example of the Prophet Muhammad (SAW) practice the principle of consensus in his leadership. The consensus principle is used in matters that are not available in a revelation from Allah (SWT). The Prophet (SAW) first has met with his companions before making any decision.

Deliberation is done to get a deal or agreement of all parties. It also aims to avoid the occurrence of dissatisfaction among his followers when a decision is decided by him. Therefore, leaders in Islam must consult with their subordinates before making any decisions. It also is one of the fundamental aspects of democracy. The leader of an organization should consult with their subordinates in formulating strategies and policies especially involving the interests of the organization. *Shura* practice not only allows leaders to participate in the consultation process but is also very effective in disciplining Muslim leaders to be equally involved in achieving a common goal.

#### **2.4.4.3 Justice**

Fair means balanced and able to exercise the rights and obligation between him and members perfectly (al-Kayyis, 2012). Justice can be broadly defined as putting something suitable to place (Ismail, 2010). This shows that the situation was not necessarily equally and in fairness, it contained matter relating to equality. Lower classes should be given the right and appropriate service and must be recognized when it is able to perform the work assigned according to rank and position, respectively.

While the top leaders should be respected as long as they are fair and do not violate Islamic law. As a fair leader, they must be able to stand in the middle of the interests of many parties, not biased or skewed to one of them. Justice and equality in leadership will bring harmony and balance in the performance of the organization so that the results are precise, accurate and benefits. Leaders must behave fairly and equitably with the team members without any discrimination, regardless of race, religion and gender. Muslims are urged to do justice to all. The al-Quran commands

Muslims to be just in any situation even if the decision is contrary to their parents or themselves (Syed Mohammad Ather & Sobhani, 2008).

Islam is a religion of justice and Allah (SWT) is impartial, loving justice and love people who are fair. There are 56 verses of the Quran that talk about aspects of justice. Allah (SWT) command in al-Quran:

*“O you who believe! Be someone who really stands for justice, as witnesses to Allah, even against you or your parents and kinsmen. If he is rich or poor, Allah is more worthy of both. Do not follow your own desires and deviate from the truth. And if you distort (justice) or decline to do justice, verily Allah is well-acquainted with all that you do” (an-Nisa 4:135).*

While the hadith of Aisha r.a that the Prophet (SAW) said: "If Fatimah Binti Muhammad stole, I would cut her hand will" (HR al-Bukhari). Therefore, leaders are urging to be fair in any situation because justice is one of the basic principles of life of Muslims. As a leader in the leadership of justice must be tied and linked to the concept of deep faith and belief in Allah (SWT).

#### **2.4.4.4 Istiqamah**

The next principle is *istiqamah* (commitment) to be one of the factors that are equally important in ensuring the effectiveness of the leadership in quality management practices. In fact, leaders should give a commitment to a task that requires monitoring and observation from the beginning to the end. It is important to ensure that workers do a good job of achieving objectives and performance parameters specified. In this regard, Allah (SWT) said:

*"Verily, the invocation of you both shall ye (running commandments so on), and not the path of those who do not know (the rules My promise)" (Yunus 10:89).*

The above verse clearly indicates that Islam provides a definition commitment as a consistent attitude when conducting worship to Allah (SWT). Based on a principle such as this, an individual must not only give full commitment to do the job right even in the worship of Allah (SWT).

According to Barry and Yusoff leaders must give a high level of commitment when adopting quality management to ensure that the organization is related to the quality management practices. According Noralai and Norhasni in (Hassan al-Banna *et al.*, 2013), the commitment definition as an attitude that shows hard work, persistence and loyalty in an organization, acceptance and trust towards the organization's goals, involvement and participation in the work, emotional bonds and identification towards an organization that helps improve the efficiency and effectiveness of the organization. therefore, a leader who believes in the *istiqamah* will continuously work hard, worked hard and diligently to achieve organizational objectives.

## **2.5 DEMOGRAPHIC**

‘Quality Association’ was represented by members of their passion for exceeding customer expectations and demands. Particular focus on the achievement of Islamic leadership and quality management practices must understand their employee demographic. So a researcher can determine the assumption of subordinate based on demographic information from the outset to determine the relationship between Islamic leadership and quality management practices. There is very limited study according to the demographic from previous research. However, demographic factors also affect the commitment of the lecturers in quality management practices.

Based on Aswini and Kumar (2016), their study has selected demographic namely age, community, educational qualification, gender, marital status, monthly income, and occupation are treated as independent variables. Whereas customers, processes, prevention, compensation, decision-making and feedback is considered the dependent variable. The research entitled 'Demographic Factors in Total Quality Service (TQS) among Workers in Small and Medium-sized Enterprises (SMEs)'. According to the research, there is significant variance between educational qualifications, occupation and monthly income with respect to all the dependent variable. While there is no significant variance between gender and age with respect to all the dependent variable.

However, based on Ismail and Yusof (2009) in their research, there is no significant relationship between demographic factors and knowledge sharing quality among employee. This result is totally different with their early hypothesis that demographic variable would have significant association towards knowledge sharing quality. The results show that demographic factors (gender, age, education level, job title and length of service) do not have significant the impact on the quality of knowledge sharing unless workplace. This shows the quality of knowledge sharing among workers is not affected by demographic factors.

Therefore, in this study researcher try to associate the demographic factor as independent variable towards quality management practices in IBS, UUM. The demographic namely gender, ages, position, job classification, working years' experience and level of education was testing if they have the relationship with dependent variable respectively.

## 2.6 DISCUSSION BETWEEN ISLAMIC AND CONVENTIONAL LEADERSHIP FOR QUALITY MANAGEMENT PRACTICES

Past studies have found many dimensions of leadership styles affect lecturers' commitment to making a change. However, previous studies have focused more on Western leadership style as transformational leadership style, transactional and charismatic (Mohd Nor, 2011). Available leadership styles that exist in the vicinity of the lecturers in the field of career education can give a good impression to produce an effective leader and a decision-making process becomes easier and the quality (Zainudin, 2014). Therefore, the effectiveness of the leadership will be more evident when according to Islamic law, which is based on the belief to Allah (SWT) and noble character to form the Islamic leadership.

According to previous studies, there are some fundamental differences between Western and Islamic Leadership in an organization. Angle between the views is a goal, traits, style, decision making process, method, property, and participants are not the same between the two types of leadership, which has been set out below:

**Table 2.1: Conventional versus Islamic Leadership**

Topics Types of Leadership	Conventional Leadership	Islamic Leadership
Objectives	Solving problems with group, does not refer to Divine helps.	Seeking Allah (SWT) preference in solving problem by the group.
Members	Formal and informal leaders and the rarely used members.	Allah (SWT), Prophet (SAW), the leader and the followers.
Nature	Leadership is rule-bound	Leadership is about trust

	and situational, in fact, there is no 'trust' is involved.	which befitted given back to members.
Practice	Meetings, conferences, study reports, files orders and others.	Consult with the followers especially with their subordinates that related to the knowledge, memorandum and notification.
Qualities	Common knowledge, skills, the values fixed by organization.	Knowledge of Islam Sharia, individual judgment, justice and efficiency.
Resolution Making	Decision made by refers to the rules of business and no reference to any Divine Law.	After consultation, the leaders need to make a decision, but put their trust in Allah (SWT).
Limits of Leader	Leaders seek leadership without waiting leadership to come to them.	Leaders do not seek for leadership; it would come to them.
Limits of Followers	Followers usually have an impassive role.	Followers have an active role advising and warned the leadership due to policy or action.
Leadership Style	Commanding, leave be, democratic as needed.	Blend authoritarian and democratic style.
Followers Style	Responding to the leader ask for advice and cooperation with the leader, but no partial acceptance responsibility. Both leaders and followers are primarily responsible to the organization.	Answer leaders ask for advice and cooperation with a leader and partial acceptance responsibility for action. Both leaders and followers are primarily responsible for Allah (SWT) and organization.

Sources: Anisuzzaman and Majumder in Syed Mohammad Ather and Sobhani (2008)

The table above shows significance difference between conventional and Islamic leadership. Leadership in Islam is about the same as conventional leadership except in

the certain aspect that relate to the religion, moral, and human events. Conventional leadership is based on profit, self-interest without regard to the divine law. Compared to Islamic leadership, leader base on *tauhid* seeks for Allah (SWT) pleasure in any decision and action making. All of these principles Islamic leadership are not only trigger for job satisfaction but also managed to achieve true success (*Al-Falah*) and blessed by Allah (SWT).

According to the Mohamad et al. (2008) based on the comparison made between the properties of *Asma Ul Husna* with leadership theories that have long existed as Leadership Theory of Confucius (551- 470 BC), Theory of Charismatic (1864-1920), Theory X (1906-1964), Theory Autocratic Leadership and Democratic Theory of Conduct (the late 1950s), Contingency Theory (1951); Social identity theory (the late 1960s and mid-1970s), Model Leadership Situation (1969); Leadership Staff (1970); Leadership Transformation (1978); Transactional Leadership (1978), Strategic Leadership and many others show that almost all the features that exist in these theories is related to the *Asma Ul Husna*. *Asma Ul Husna* is the ninety-nine names of God in Islam that show His greatness and every name show excellence in leadership.

According to Mashallah (2014) leaders who exercise transformational behavior is also seen closer to the teachings of Islam as leaders seek the blessings of Allah (SWT) to generate energy and commitment of workers and led to remarkable accomplishments. Obviously, even the Prophet (SAW) have met certain parameters in transformational leadership, his leadership model that based on virtues and moral values have transcended this leadership perspective, and to rise above the potential lack of this leadership styles (Beekun, 2012). When the traits of transformational leaders are added with the values of Islamic leadership, this will ensure that the leader has basic

leadership principles which are a very strong and sturdy. It was built by the values of faith and spirituality by practicing the theories and concepts of leadership in Islam. Its strength is derived from the al-Quran and Sunnah and the empirical evidence has put the concept of Islamic leadership as a model of leadership that is recognized and admired by the world today.

Overall, leadership is the beginning of the concept of faith in Allah (SWT) as the creator. Exercise leadership based on the concept of *tauhid* showing the relationship between human and Allah (SWT) and also the human relationship with the environment. The concept of Islamic leadership begins with the spiritual life, the life of the world and the hereafter. The aim of the Islamic leadership is to earn the pleasure of Allah (SWT), which *Mardhatillah*. This is very different compared to conventional leadership, which essentially starts with the philosophy, concepts and epistemology. Therefore, the Islamic leadership is the best approach in leading the practices of quality management in the organization.

## 2.7 CONCEPTUAL FRAMEWORK

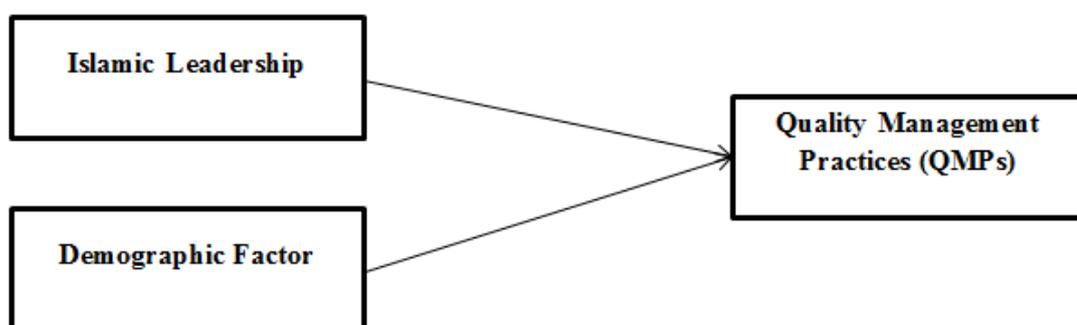


Figure 2.1: Conceptual Framework

This study had two independent variables and the dependent variable. The independent variable is the Islamic leadership and demographic, while the dependent variable is the quality management practices. The Islamic leadership consists of two dimensions which is Islamic leadership traits and Islamic leadership principles. The Islamic leadership traits consist of four principles which is trustfulness (al-sidq), trust (amanah), knowledgeable (fathonah) and communication (tabligh). On the other hand, the Islamic leadership principle consists of four principles which are *tauhid*, *shura*, justice and *istiqamah*.

Demographic means by statistical data relating to the population and particular groups within it. In this study, demographic is defines as gender, ages, position (academic & non-academic), job classification, working years' experience and the highest level of education. While, the independent variable namely quality management practices consist of five critical success factor which is strategic planning, customer focus, information analysis, human resource and management process.

The conceptual framework of this study tries to explain and describe the relationship between the leadership of Islam, the demography towards quality management practices in Islamic Business Schools. The study was carried out to examine the relationship between Islamic leadership and the demographics in the direction of the of quality management practices. The researchers assume that there is a relationship between the leadership of Islam, the demography of quality management practices.

## 2.8 CHAPTER SUMMARY

This chapter explains important aspects obtained through surveys literature related to all dimensions related to leadership of Islam and demographic for quality management practices. The acquisition of information through a survey that will be used to serve as a guide to decision-making and basic research for further action to be carried out and described in other chapters. The next chapter is the chapter that discusses the research methodology used in this study.



## **CHAPTER 3**

### **METHODOLOGY**

#### **3.1 INTRODUCTION**

This chapter focuses on the approaches used in this research study. This includes sources of data, research design, location of the study, population and sampling, measurement items, data collection method, data analysis and pilot test result, as well as the conclusion of the overall chapter.

#### **3.2 SOURCES OF DATA**

In this study, data is obtained through two sources. Close-ended questionnaires act as the primary data collection method whereas secondary data is retrieved from related documents such as article journal, books and internet sources.

##### **3.2.1 Primary Data**

According to Sekaran and Bougie (2010), primary data is the information that is initially obtained from the researcher on the variables of interest for the specific purpose of a study. To obtain the information, the researcher has distributed a set of questionnaires to all employees/members in IBS, UUM. Questionnaire distribution is an efficient data collection method because it provides an opportunity for the researcher to administer the distribution personally (Sekaran & Bougie, 2010).

### **3.2.2 Secondary Data**

Secondary data discusses to the information gathered by someone other than the researcher conducting the current study such as company report, publication, industry analysis offered by the media, web publications and etc. (Sekaran & Bougie, 2010). It is less time consuming and cheap to obtain the secondary data as it is already prepared by other experts or researchers. The secondary data is used to get more information that could support the primary data, strengthen the information and also assist to interpret the primary data correctly. At times, secondary data can also give an insight to the researcher on the subject matters from a difference perspective.

In this study, the secondary data is congregated from IBS, UUM website, previous research reports which are relevant and able to support the literature review. This secondary data consists of both internal and external data sources.

### **3.3 RESEARCH DESIGN**

Research design is considered as the outline for the collection, measurement, and analysis of data (Cooper & Schindler, 2003). In this study, the researcher adopted the quantitative research as the main research design. Quantitative research is used to describe and make inferences about natural and social phenomena through empirical logic. This method normally uses numeric data, has prearranged approaches, and typically closed-ended questionnaires. Creswell (2003) proposed that quantitative methods are best used to test or verify theories, identify significant variables for future study, and relate variables posed by questions or hypotheses using standards of validity and reliability, and statistical procedures.

### **3.4 LOCATION OF THE STUDY**

Research was carried out at Islamic Business School, College of Business, Universiti Utara Malaysia that are located at Sintok, Kedah.

### **3.5 POPULATION AND SAMPLING**

The population denotes to the entire group of people, events, or things of curiosity that the researcher desires to investigate. It is the group of people, events, or things of interest for which the researcher want to make inferences (Sekaran & Bougie, 2010).

A sampling is a subset of the population. It is embraces some members selected from it. In other words, some but not all will be selected to be sampling from population.

For this study, the sampling use is non-probability sampling. Instead of obtaining information from those who are most readily or conveniently available, it must sometimes become compulsory to obtain information from specific target groups. The sampling here is restricted to specific types of people who can provide the desired information, either because they are only ones who have it, or adapt to some criteria set by researcher. This type of sampling design is called purposive sampling.

### **3.6 MEASUREMENT ITEMS**

The instrument used in this research was a set of questionnaire developed by Firdaus (2012) for Islamic leadership questionnaire items and Romle (2014) for quality management practices questionnaire items. The measures used were retrieved from past researches and some of them are modified to suite the present research.

The questionnaire was divided into three sections namely section A, sections B and section C which are illustrated in Table 3.1. Section A focused on demographic items which will gather the profile information of the respondents. Section B consists of items of independent variables which is Islamic leadership items and Section C is contained items of quality management practices.

**Table 3.1: Questionnaire Layout Design**

Section	Variables	No. of Items
A	<b>Demographic factor of respondents</b>	<b>6</b>
	1. Gender	
	2. Ages	
	3. Position	
	4. Job Classification	
	5. Working Experience	
B	<b>Islamic leadership</b>	<b>15</b>
C	<b>Quality Management Practices</b>	<b>25</b>

Two scales were used which are nominal scale used in section A, and Likert scale used for sections B and C. Likert scale is used when responses to various items that measure a variable can be tapped on 5 points scale which can thereafter be summated across the item.

The scale below show the measure used in the Likert scale designated instrument using Likert scale with score from 1 to 5. Every score shown as follows:

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>Strongly Disagree</b>	<b>Somewhat Disagree</b>	<b>Neither agree Nor Disagree</b>	<b>Somewhat Agree</b>	<b>Strongly Agree</b>

### 3.6.1 Demographic

Section A consists of questionnaires regarding the respondent demographics background. This section contains six items, which has dichotomous and multiple choice answer. Examples of these measurements are shown in Table 3.2.

**Table 3.2: Questionnaire Design for Demography**

No	Dimension	Items
1	Gender	Male or Female
2	Ages	20-25; 26-30; 31-35; 36-40; 41-45; 46 and above.
3	Position	Academic or Non-Academic
4	Job Classification	Permanent; Contract; Part-Time
5	Working Experience	1-5; 6-10; 11-15; 16-20; 21-25; 26 and above.
6	Level of education	Diploma; Bachelor Degree; Master Degree; Doctor of Philosophy; Post-Doctorate

### 3.6.2 Islamic Leadership

Section B asked about questions which are related to independent variable related to Islamic leadership. The questions are in the form of Likert Scale of 5 points to show the level of Islamic leadership. Examples of questions are as below:

**Table 3.3: Questionnaire Design for Islamic Leadership**

No.	Dimension	Scale
1.	Leaders and management is actively participating in efforts related to quality.	<b>Likert Scale 5 points:</b>
2.	Leader met the Islamic leadership principles such as <i>sidiq</i> (true), <i>amanah</i> (trust), <i>fathonah</i> (intelligent) and <i>tabligh</i> (deliver).	<b>1- Strongly Disagree</b>
3.	Leaders make wise decision according to the task.	<b>2- Somewhat Disagree</b>
4.	The leader is very supportive of our department's involvement in quality management activities.	<b>3- Neither agree nor disagree</b>
5.	The management does not allocate sufficient resources for our department for training and education related to quality.	<b>4- Somewhat agree</b>
6.	Leaders practices <i>syura</i> (meeting) process to our department when solve problems related to quality.	<b>5- Strongly agree</b>
7.	Leaders who have <i>Insaniyyah</i> principles (humanity true), must perform all trust and assignment perfectly because so confident in the will and decree of Allah SWT.	
8.	Leader give responsibility to people that has capability to do so ( <i>quwwah</i> ).	
9.	Leader is transparent in channelling all relevant information through various means appropriate ( <i>tabligh</i> ).	
10.	Leaders ensure quality objectives measurable and consistent with the policy.	
11.	Leaders only focus on customer satisfaction without consigned element of sincerity in doing the job.	
12.	Leader creates an activity that makes the recipient of the information continues to understand and remember what is delivered ( <i>tazkirah</i> ).	
13.	The leader is always <i>istiqamah</i> to do the tasks related to management quality.	
14.	Leaders always advocated the attitude of cooperation ( <i>ta'awun</i> ) among subordinates.	

- 
15. Leaders do not take care and support tasks directed to subordinates.
- 

### 3.6.3 Quality Management Practices

Section C asked questions related to quality management practices. The questions are also in the form of Likert Scale of 5 points to show the level of quality management practices. Examples of questions are as below:

**Table 3.4: Questionnaire Design for Quality Management Practices**

No.	Dimension	Scale
1.	Quality planning is comprehensive in our department, formed by short-term and long-term goals.	<b>Likert Scale 5 points:</b> <b>1- Strongly Disagree</b>
2.	Quality planning at the university takes cognizance of the ability of this department.	<b>2- Somewhat Disagree</b> <b>3- Neutral</b>
3.	Our department has a clear strategic objective.	<b>4- Somewhat agree</b>
4.	Quality planning at the university does not take cognizance of the parties' concerned (stakeholders).	<b>5- Strongly agree</b>
5.	All the staff in this department agrees and supports the strategic objectives and action plans.	
6.	Leaders urge management to implement the concept of <i>tahsin</i> (always give the best to customers).	
7.	In forming services / new products, our department takes into account the needs of customers.	
8.	The department did not follow up on the outcome of the review / survey / questionnaire on customer satisfaction.	
9.	Complaints / grievances of customers used as a method for improvement.	
10.	Leader encourages subordinates to do <i>ahsanu amalan</i> culture (provide the good services).	

11. Our department has the accessibility of data and information concerning the quality.
12. Data / information about quality not exhibited in our department.
13. Data / information on the quality not are used in decision-making in our department.
14. We conducted a benchmarking related technology.
15. We have implemented relevant benchmarking customer service.
16. Our department has a system that is transparent and effective evaluation to recognize and reward employees for their efforts.
17. Our department emphasizes teamwork.
18. Our department does not provides a safe work environment and healthy.
19. We train our personnel department in the concept of quality, care for their needs and develop their competence.
20. Our department motivate staff and develop their full potential.
21. Our department encourages staff to develop innovative and new ways for improving the performance of the department.
22. The staff in our department to understand the role that needs to be done.
23. Our department does not have a specific method for measuring the quality of services / products.
24. Before carrying out the process of delivering new, our department conducts comprehensive tests to ensure the quality.
25. Our departments share experiences in quality improvement process with other departments at the university.

### **3.7 DATA COLLECTION METHOD**

Data can be collected in a variability of ways, in diverse setting. Data collection methods questionnaire that are either personally administered, sent through the mail, or electronically administered, observation of individual and events with or without videotaping or audio recording and a variety of other motivational techniques such as projective tests (Sekaran & Bougie, 2010). In this study, two types of data collection method were used, specifically through close-ended questionnaires as the primary data collection method and extraction from related documents and article as the secondary data. Primary data was collected using a structured questionnaire. The questionnaire was distributed to 56 employees in IBS, UUM. The respondents were required to answer instantly and return the questionnaire to the researcher by hand.

### **3.8 DATA ANALYSIS**

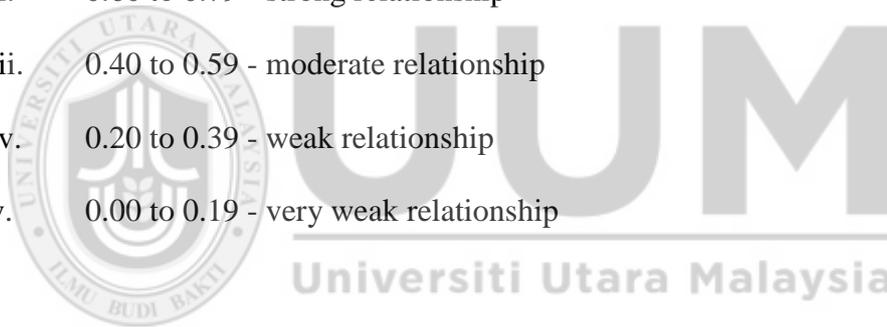
Data collected from the respondents have been analyzed by using the Statistics Package for Social Science (SPSS) version 22.0. The analysis of data begins with reliability test for the scales through Cronbach's Alpha. In Cronbach's Alpha reliability analysis, the closer the value is to 1.0, the sophisticated the internal consistency reliability. (Vehkalahti, 2000). Cronbach's measurement are as follows:

- i. Reliability less than 0.6 measured poor.
- ii. Reliability in the range of 0.7 is measured to be acceptable.
- iii. Reliability more than 0.8 is measured to be good.

Frequency distribution analysis was carried out to attain a count of number of responses in demographic factors accompanying with diverse values of one variable and to direct these counts into percentage terms.

Pearson Correlation was used to study the strength of the relationship between independent variables and the dependent variables. The scale model suggested by Fauzi, Jamal and Mohd Saifoul (2014) which is used to describe the relationship between the independent variables are as follows:

- i. 0.80 to 1.0 - very strong relationship
- ii. 0.60 to 0.79 - strong relationship
- iii. 0.40 to 0.59 - moderate relationship
- iv. 0.20 to 0.39 - weak relationship
- v. 0.00 to 0.19 - very weak relationship



### **3.9 PILOT TEST RESULT**

The pilot test was done to observe whether all instructions in the questionnaires are reasonable, details of questionnaires were standardized, the instructions were clear and concise and also to ensure all respondents understood the research objectives. Reliability test was done to test the reliability of both independent and dependent variables through pilot test. The results of the reliability test were as in Table 3.5.

**Table 3.5: Reliability Test Result**

<b>Variable</b>	<b>N of Items</b>	<b>Cronbach's Alpha</b>
Islamic Leadership	15	.822
Quality Management Practices	25	.693
Total	40	.757

The result of the reliability test for this study is .757 values from Cronbach's Alpha. But certain item should be deleted from questionnaire because of zero variance. Two item from Islamic leadership have been deleted and three items from quality management practices have been deleted. Therefore, the number of Islamic leadership items decreased from 15 to 13 items and the number of quality management practices items decreased from 25 to 22 items.

### **3.10 CHAPTER SUMMARY**

This chapter is vital to describe the method cast-off to collect and analyze the data. This research is based on quantitative research where data is assembled through questionnaire. Descriptive and inferential statistics are used to analyze the data. This chapter can help the researcher to auxiliary proceed to the next chapter which will focus on the findings and discussion.

## **CHAPTER 4**

### **RESULT AND FINDING**

#### **4.1 INTRODUCTION**

This chapter outlines the results of data analysis obtained from data collected from respondents. The main purpose of this study is to determine the relationship between the independent variables, namely Islamic leadership and demographic factor with the dependent variables namely QMPs. This study aims to achieve the research objectives as well as answer the research questions highlighted in chapter one. In addition, this study intends to verify the hypotheses made in chapter two. All the data obtained will be analyzed using the Statistical Package for Social Sciences (SPSS) version 22.0. All the data obtained will be analyzed using descriptive and inferential analysis.

#### **4.2. RELIABILITY TEST**

Reliability test was done to test the reliability of both independent and dependent variables through pilot test. For this section, the questionnaire was tested for the second time on 56 employees of IBS, UUM. For each section of the questionnaire, reliability test was conducted. The reliability test indicated the extent of the measures without bias and thus offers a consistent measurement across time and across the various items in the instrument (Sekaran & Bougie, 2013).

Cronbach's alpha was the reliability coefficient that indicated how well the items in the set are positively correlated to one another. If the Cronbach's alpha was nearer to 1.0, it was better because it meant that the internal consistency reliability of factors is

high. If Cronbach's alpha is less than 0.6 it was considered poor. The Cronbach's alpha of each section was above 0.6 showing good internal consistency of the questionnaire. Therefore, the questionnaire was considered reliable. The results of the reliability test were as in Table 4.1.

**Table 4.1: Reliability Test Result**

<b>Variable</b>	<b>N of Items</b>	<b>Cronbach's Alpha</b>
Islamic Leadership	13	.871
Quality Management Practices	22	.762
Total	35	.856

Cronbach's Alpha was used to test all the independent variables and dependent variable. Results represented that the value was more than 0.6. It is considered to be good because it is not less than 0.6 which signified that the instrument used is assumed to not be reliable (Fauzi, Jamal & Mohd Saifoul, 2014). The reliability test result shows that there were consistencies and stability of the answers from the questionnaires.

### **4.3 DESCRIPTIVE ANALYSIS**

#### **4.3.1 Demographic Factor**

The respondents who participated in this study were all employees of the IBS, UUM. The demography factor analysis was carried out according to respondent gender, age, position, job classification, years of working experience and level of education. All of 56 sets of questionnaires distributed to the respondents were returned to the

researcher. The researcher found that all questions were answered by the respondents. This means that there was no misunderstanding question from questionnaire form.

Table 4.2 below shows that male employees covered 34 respondents (60.7%) of the total respondents, being the majority of the respondents of this study, while female employees comprised of 22 respondents (39.3%). The questionnaire has been distributed to 56 respondents and all questionnaires were returned.

**Table 4.2: Gender Frequency Distribution Analysis**

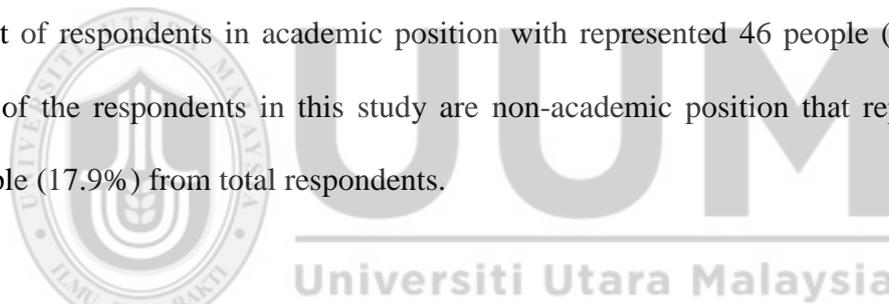
<b>Gender</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Male	34	60.7
Female	22	39.3
Total	56	100

Table 4.3 below shows about ages frequency distribution among respondents in this study. The majority of the respondents is involved in this study were within the age of 36 to 40 years old that equal to 19 people (33.9%). Respondents between 31 to 35 years old presented 16 people (28.6%) as the second largest group of respondents. This was followed by those who were 46 years old and above which were 9 people (16.1%). The fourth group of respondents by those who were 41 to 45 years old which were 8 people (14.3%). There were only 4 people (7.1%) in the group of ages within 26 to 30 years old.

**Table 4.3: Ages Frequency Distribution Analysis**

<b>Ages</b>	<b>Frequency</b>	<b>Percentage (%)</b>
26-30	4	7.1
31-35	16	28.6
36-40	19	33.9
41-45	8	14.3
46 and above	9	16.1
Total	56	100

Table 4.4 below shows that position among the respondents involved in this study. Most of respondents in academic position with represented 46 people (82.1%). The rest of the respondents in this study are non-academic position that represented 10 people (17.9%) from total respondents.

**Table 4.4: Position Frequency Distribution Analysis**

<b>Position</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Academic	46	82.1
Non-Academic	10	17.9
Total	56	100

Table 4.5 below shows about job classification frequency distribution among respondents in this study. Permanent employees covered 44 people (78.6%) of the total respondents, being the majority of the respondents of this study, while contract employees comprised of 12 people (21.4%) from all total respondents.

**Table 4.5: Job Classification Frequency Distribution Analysis**

<b>Job Classification</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Permanent	44	78.6
Contract	12	21.4
Total	56	100

Table 4.6 below shows that the majority of the respondents were those who served in the IBS, UUM within 1 to 5 years and 6 to 10 years as represented by 19 people (33.9%). Respondents who worked between 11 to 15 years is about 11 people (19.6%) and 21 to 25 years is about 4 people (7.1%). Respondents who worked 16 to 20 years and 26 years and above were the smallest group of employees who served in the Islamic Business School that presented 2 people (3.6%) and 1 people (1.8%).

**Table 4.6: Length of Service Frequency Distribution Analysis**

<b>Length of Service (Years)</b>	<b>Frequency</b>	<b>Percentage (%)</b>
1-5	19	33.9
6-10	19	33.9
11-15	11	19.6
16-20	2	3.6
21-25	4	7.1
26 and above	1	1.8
Total	56	100

Table 4.7 shows that most of the respondents involved in this study have a Doctor of Philosophy (PhD) with 35 people (62.5%). The respondent who has Master Degree is 9 people that represented 16.1 percent from the total respondents. A Diploma holder in the Islamic Business School is about 7 people (12.5%) and most of them are non-academic. Bachelor Degree holder represented 3 people from total respondents (5.4%). The lowest frequency came from respondents who were from the Post-Doctorate academic level, that only represented 2 people (3.6%). The analysis shows that most of the respondents were from the Doctor of Philosophy level of academic. This is because the IBS, UUM is the one of academic schools in Universiti Utara Malaysia and compulsory to all of academic staffs have a Doctor of Philosophy to confirm their position in the organization.

**Table 4.7: Level of Education Frequency Distribution Analysis**

<b>Level of Education</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Diploma	7	12.5
Bachelor Degree	3	5.4
Master Degree	9	16.1
Doctor of Philosophy (PhD)	35	62.5
Post-Doctorate	2	3.6
Total	56	100

#### **4.3.2 Descriptive Analysis of Islamic Leadership**

This section will explain the descriptive analysis of the data obtained on the Islamic leadership principals through the Theorem of Central Limit.

**Table 4.8: Descriptive Information of Islamic Leadership Item**

<b>Section B</b>	<b>n</b>	<b>Mean</b>	<b>Standard Deviation</b>
B1: Leaders and management is actively participating in efforts related to quality.	56	4.68	.471
B2: Leader meet the Islamic leadership principles such as <i>sidiq</i> (true), <i>amanah</i> (trust), <i>fathonah</i> (intelligent) and <i>tabligh</i> (deliver).	56	4.91	.288
B3: Leaders make wise decision according to the task.	56	4.13	.334
B4: The management does not allocate sufficient resources for our department for training and education related to quality.	56	1.32	.471
B5: Leaders practices <i>syura</i> (meeting) process to our department when solve problems related to quality.	56	4.25	.437
B6: Leaders who have <i>Insaniyyah</i> principles (humanity true), must perform all trust and assignment perfectly because so confident in the will and decree of Allah SWT.	56	4.88	.334
B7: Leader gives responsibility to people that has capability to do so ( <i>quwwah</i> ).	56	4.68	.471
B8: Leader is transparent in channelling all relevant information through various means appropriate ( <i>tabligh</i> ).	56	4.30	.463
B9: Leaders only focus on customer satisfaction without consigned element of sincerity in doing the job.	56	1.16	.371
B10: Leader creates an activity that makes the recipient of the information continues to understand and remember what is delivered ( <i>tazkirah</i> ).	56	4.70	.464
B11: The leader is always <i>istiqamah</i> to do the tasks related to management quality.	56	4.23	.426
B12: Leaders always advocated the attitude of cooperation ( <i>ta'awun</i> ) among subordinates.	56	4.28	.447
B13: Leaders do not take care and support tasks directed to subordinates.	56	1.32	.471

Table 4.8 shows the mean score for Islamic leadership items considered high. This is because all positive items mean score is between 4.13 and 4.91. Another three items mean score from total items for Islamic leadership is consider low because of negative items. The mean score for negative items is between 1.16 and 1.32.

### 4.3.3 Descriptive Analysis of Quality Management Practices

This section will explain the descriptive analysis of the data obtained on the QMPs through the Theorem of Central Limit.

**Table 4.9: Descriptive Information of Quality Management Practices Item**

Section C	n	Mean	Standard Deviation
C1: Quality planning is comprehensive in our department, formed by short-term and long-term goals.	56	3.68	.471
C2: Quality planning at the university takes cognizance of the ability of this department.	56	1.75	.437
C3: Quality planning at the university does not take cognizance of the parties' concerned (stakeholders).	56	2.16	.371
C4: All the staff in this department agrees and supports the strategic objectives and action plans.	56	3.73	.447
C5: Leaders urge management to implement the concept of <i>tahsin</i> (always give the best to customers).	56	4.29	.456
C6: In forming services / new products, our department takes into account the needs of customers.	56	4.10	.287
C7: The department did not follow up on the outcome of the review / survey / questionnaire on customer satisfaction.	56	2.23	.426
C8: Complaints / grievances of customers used as a method for improvement.	56	4.13	.334
C9: Leader encourages subordinates to do <i>ahsanu amalan</i> culture (provide the good services).	56	4.21	.414

C10: Data / information about quality not exhibited in our department.	56	3.77	.426
C11: Data / information on the quality not are used in decision-making in our department.	56	2.07	.259
C12: We conducted a benchmarking related technology.	56	3.48	.504
C13: We have implemented relevant benchmarking customer service.	56	4.09	.514
C14: Our department has a system that is transparent and effective evaluation to recognize and reward employees for their efforts.	56	4.23	.426
C15: Our department emphasizes teamwork.	56	4.17	.386
C16: Our department does not provides a safe work environment and healthy.	56	1.59	.496
C17: We train our personnel department in the concept of quality, care for their needs and develop their competence.	56	4.30	.464
C18: Our department encourages staff to develop innovative and new ways for improving the performance of the department.	56	4.59	.496
C19: The staff in our department to understand the role that needs to be done.	56	4.26	.447
C20: Our department does not have a specific method for measuring the quality of services / products.	56	1.88	.334
C21: Before carrying out the process of delivering new, our department conducts comprehensive tests to ensure the quality.	56	4.21	.414
C22: Our departments share experiences in quality improvement process with other departments at the university.	56	4.11	.312

Table 4.9 shows the mean score for QMPs items considered high. This is because all positive items mean score is between 3.48 and 4.59. Another three items mean score from total items for QMPs is consider low because of negative items. The mean score for negative items is between 1.59 and 1.88.

#### 4.4 HYPOTHESIS TEST

The analysis of Pearson correlation matrix was carried out to indicate the relationship of Islamic leadership and demographic factors towards quality management practices. According to Sekaran and Bougie (2013), in the research project that comprises several variables, elsewhere knowing the means and standard deviations of the dependent and independent variables, the researcher would also need to know how one variable is related to another.

Theoretically, there could be a perfect positive correlation between two variables, which is represented by 1.0 (plus 1), or a perfect negative correlation which is represented by -1.0 (minus 1). While correlation could range between - 1.0 and +1.0, the researcher would need to know whether the correlation found between two variables is significant (i.e. if it has occurred solely by chance or if there is a high probability of its real existence). A significance of  $p = 0.05$  is the generally accepted conventional level in social sciences research. This indicates that 95 times out of 100, the researcher can be sure that there is a true or significant correlation between two variables, and there is only a 5 percent chance that the relationship does not really exist.

Hypothesis that postulates a significant positive or negative relationship between two variables can be tested by examining the correlation between the two. The scale model suggested by Fauzi, Jamal and Mohd Saifoul (2014) which is used to describe the relationship between the independent variables are as follows:

- i. 0.80 to 1.0 - very strong relationship
- ii. 0.60 to 0.79 - strong relationship
- iii. 0.40 to 0.59 - moderate relationship
- iv. 0.20 to 0.39 - weak relationship
- v. 0.00 to 0.19 - very weak relationship

**H1: There is a positive relationship between Islamic leadership and quality management practices in Islamic Business School, UUM.**

<b>Dependent Variable</b>	<b>Independent Variable</b>	<b>r</b>	<b>Sig.</b>
Quality Management Practices	Islamic Leadership	0.977*	0.000

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

The above table shows the result of Pearson correlation matrix of the relationship between Islamic leadership and QMPs in Islamic Business School, UUM. The results indicated that Islamic leadership is positively ( $P = 0.000 < 0.01$ ) correlated to QMPs ( $r = 0.977$ ). Therefore, hypothesis H1 is be accepted. This result explained that there is a very strong relationship between Islamic leadership and QMPs among staffs in IBS, UUM.

**H2: There is a positive relationship between demographic factor (gender) and quality management practices in Islamic Business School, UUM.**

Dependent Variable	Independent Variable	r	Sig.
Quality Management Practices	Gender	0.236*	0.000

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

The above table shows the result of Pearson correlation matrix of the relationship between demographic factor (gender) and QMPs in Islamic Business School, UUM. The results indicated that gender is positively ( $P = 0.000 < 0.01$ ) correlated to QMPs ( $r = 0.236$ ). Therefore, hypothesis H2 is be accepted. This result explained that there is a weak relationship between demographic factor (gender) and QMPs among staffs in IBS, UUM..

**H3: There is a positive relationship between demographic factor (ages) and quality management practices in Islamic Business School, UUM.**

Dependent Variable	Independent Variable	r	Sig.
Quality Management Practices	Ages	0.494*	0.000

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

The above table shows the result of Pearson correlation matrix of the relationship between demographic factor (ages) and QMPs in Islamic Business School, UUM. The results indicated that ages is positively ( $P = 0.000 < 0.01$ ) correlated to QMPs ( $r = 0.494$ ). Therefore, hypothesis H3 is be accepted. This result explained that there is a moderate relationship between demographic factor (ages) and QMPs among staffs in IBS, UUM.

**H4: There is a positive relationship between demographic factor (position) and quality management practices in Islamic Business School, UUM.**

<b>Dependent Variable</b>	<b>Independent Variable</b>	<b>r</b>	<b>Sig.</b>
Quality Management Practices	Position	-0.301*	0.000

\* Correlation is significant at the 0.05 level (2-tailed)

The above table shows the result of Pearson correlation matrix of the relationship between demographic factor (position) and QMPs in Islamic Business School, UUM. The results indicated that position is negatively ( $P = 0.000 < 0.05$ ) correlated to QMPs ( $r = -0.301$ ). Therefore, hypothesis H4 is rejected. This result explained that there is a no relationship between demographic factor (position) and QMPs among staffs in IBS, UUM.

**H5: There is a positive relationship between demographic factor (job classification) and quality management practices in Islamic Business School, UUM.**

<b>Dependent Variable</b>	<b>Independent Variable</b>	<b>r</b>	<b>Sig.</b>
Quality Management Practices	Job Classification	0.241*	0.000

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

The above table shows the result of Pearson correlation matrix of the relationship between demographic factor (job classification) and QMPs in Islamic Business School, UUM. The results indicated that job classification is positively ( $P = 0.000 < 0.01$ ) correlated to QMPs ( $r = 0.241$ ). Therefore, hypothesis H5 is be accepted. This

result explained that there is a weak relationship between demographic factor (job classification) and QMPs among staffs in IBS, UUM.

**H6: There is a positive relationship between demographic factor (working experience) and quality management practices in Islamic Business School, UUM.**

<b>Dependent Variable</b>	<b>Independent Variable</b>	<b>r</b>	<b>Sig.</b>
Quality Management Practices	Working Experience	0.658*	0.000

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

The above table shows the result of Pearson correlation matrix of the relationship between demographic factor (working experience) and QMPs in Islamic Business School, UUM. The results indicated that working experience is positively ( $P = 0.000 < 0.01$ ) correlated to QMPs ( $r = 0.658$ ). Therefore, hypothesis H6 is be accepted. This result explained that there is a strong relationship between demographic factor (working experience) and QMPs among staffs in IBS, UUM.

**H7: There is a positive relationship between demographic factor (level of education) and quality management practices in Islamic Business School, UUM.**

<b>Dependent Variable</b>	<b>Independent Variable</b>	<b>r</b>	<b>Sig.</b>
Quality Management Practices	Level of Education	0.137*	0.000

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

The above table shows the result of Pearson correlation matrix of the relationship between demographic factor (level of education) and QMPs in Islamic Business School, UUM. The results indicated that level of education is positively ( $P = 0.000 < 0.01$ ) correlated to quality management practices ( $r = 0.137$ ). Therefore, hypothesis H7 is be accepted. This result explained that there is a very weak relationship between demographic factor (level of education) and QMPs among staffs in IBS, UUM

#### 4.5 FINDING SUMMARY

The summary of the analysis is exhibited in Table 4.10.

	<b>Hypothesis</b>	<b>Result</b>
H1	There is a positive relationship between Islamic leadership and quality management practices in Islamic Business School, UUM.	Accepted
H2	There is a positive relationship between demographic factor (gender) and quality management practices in Islamic Business School, UUM.	Accepted
H3	There is a positive relationship between demographic factor (ages) and quality management practices in Islamic Business School, UUM.	Accepted
H4	There is a positive relationship between demographic factor (position) and quality management practices in Islamic Business School, UUM.	Rejected
H5	There is a positive relationship between demographic factor (job classification) and quality management practices in Islamic	Accepted

Business School, UUM.

H6 There is a positive relationship between demographic factor (working experience) and quality management practices in Islamic Business School, UUM. Accepted

H7 There is a positive relationship between demographic factor (level of education) and quality management practices in Islamic Business School, UUM. Accepted

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**\*\* There have a relationship between Islamic leadership, demographic and quality management practices at Islamic Business School, University Utara Malaysia.**

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#### 4.6 CHAPTER SUMMARY

From the above findings, correlation analysis concludes that two independent variables (Islamic leadership and demographic factor) are significantly related to QMPs in Islamic Business School, UUM. All seven hypothesis tested shows that only (H4) have no relationship with quality management practices in Islamic Business School, UUM. Another six hypothesis shows the strong relationship (H1), strong relationship (H6), moderate relationship (H3), weak relationship (H2 and H5), and very weak relationship (H7). Overall, there has a relationship of Islamic leadership and demographic factor towards quality management practices in Islamic Business School, University Utara Malaysia.

## **CHAPTER 5**

### **DISCUSSION, CONCLUSION & RECOMMENDATION**

#### **5.1 INTRODUCTION**

This chapter will describe the discussion, summary, and recommendations of the study. The discussion will involve a correlation of test results to investigate the relationship between Islamic leadership, demographic and quality management practices in IBS, UUM. Discussions will also include the results obtained as a result of hypothesis testing. Last but not least, the study will be described briefly but thoroughly and proposals will be submitted for process improvement in the department also for research in the future.

#### **5.2 DISCUSSION OF FINDINGS**

This study discusses the relationship between Islamic leadership, demographic and quality management practices in IBS, UUM. This study aims to identify the association between leaders, demographic and quality management practices. This study is related to the self-completion questionnaire prepared to be used in the data collection process. Data collected from academic and non-academic employees (internal customers). Students do not take part in this research as all employees are known as major internal customers.

Researchers are keen to find out more regarding the appropriate Islamic leadership style to encourage leaders to highly practices the Islamic value in the organization because mostly there is Muslim employee in IBS, UUM. Thus as a Muslim leader,

they should practices and encourage noble character and positive attribute in organizational culture. In addition, leadership is viewed as a vital element or an essential value in organizational culture. In this condition, leadership and organizational culture are inseparable. In fact, leadership is the driving force of organization and it has played a significant part in each profit or non-profit organizations, community, and country (Ang, Cheng Low & Alharran, 2012).

The sample consisted of 56 people from an academic and non-academic employee who were directly involved with the implementation of quality in the department. Questionnaires were purposely given to each of them, and they have to answer 46 questions related to Islamic leadership and quality management practices. The questions using a liker-scale representing a scale of 1 (strongly disagree) to 5 (strongly agree). Before all the survey forms distributed, researchers have conducted a pilot test involving 37employee from the academic and non-academic position. Results from the pilot tests conducted, the reliability was 0.822 for the 15 Islamic leadership items and 0.693 for 25 quality management practices item. The results attained give assurance to researchers to use both of these instruments in the study.

After getting the questionnaires from all respondents, the researchers encoded collected data and processing data using SPSS version 22.0. Then all the relevant data from descriptive statistics items namely gender, ages, position, job classification and level of education. Descriptive analysis can define the percentage and cumulative percentage for each demographic item. Next, the researchers used statistical inference using Pearson correlation test to determine the relationships among the variables used in this study, Islamic leadership and demographic as independent variable and quality management practices as the dependent variable.

In this study, there were 34 male employee and 22 female employees in the sample. Total respondent for this research is 56 employees precisely and respondents came from an academic and non-academic employee at IBS. The percentage of male employee involvement is 60.7 percent and the female employee is 39.3 percent.

There is a wide range of ages among employee in IBS, UUM starting from 26 years until 46 years and above. The first range of ages is 26-30 years old and it represents 7.1 percent and it was the smallest percentage of age overall. Next, the senior employee that covered range between 46 and above represents the second highest percentage which is 16.1 percent. This is followed by range 41-45 years represent 14.3 percent. Last but not least, range ages between 31-35 and 36-40 covered 28.6 and 33.9 percent respectively.

While, the position among the respondents that involved in this study divided by two which academic and non-academic. Most of the respondents in academic position with represented 46 people (82.1%). The rest of the respondents in this study are a non-academic position that represented 10 people (17.9%) from total respondents. The reason why the numbers of academic position high it is because most of academic positions in organization also hold management position.

Besides that, job classification among respondents in this study is divided by permanent, contract and part-time. Permanent employees covered 44 people (78.6%) of the total respondents, being the majority of the respondents of this study, while contract employees comprised of 12 people (21.4%) from all total respondents. The highest number of permanent employees will ensure the lower rate of employee turnover in order to sustain the quality of services.

Working experience is represented in six ranges of years starting 1-5 years until 26 and above. The majority of the respondents were those who served in the Islamic Business School are within 1 to 5 years and 6 to 10 years as represented by 19 people (33.9%). Respondents who worked between 11 to 15 years is about 11 people (19.6%) and 21 to 25 years is about 4 people (7.1%). Respondents who worked 16 to 20 years and 26 years and above were the smallest group of employees who served in the Islamic Business School that presented 2 people (3.6%) and 1 people (1.8%). The lowest percentages of longest working experience employee most probably due to the retirement pension.

Last but not least, the level of education represent in the demographic starting from diploma until post doctorate. The most of the respondents involved in this study have a Doctor of Philosophy (PhD) with 35 people (62.5%). The respondent who has Master Degree is 9 people that represented 16.1 percent from the total respondents. A Diploma holder in the Islamic Business School is about 7 people (12.5%) and most of them are non-academic. Bachelor Degree holder represented 3 people from total respondents (5.4%). The lowest frequency came from respondents who were from the Post-Doctorate academic level, that only represented 2 people (3.6%). The analysis shows that most of the respondents were from the Doctor of Philosophy level of academic. This is because the Islamic Business School is one of the academic schools in Universiti Utara Malaysia and compulsory to all of the academic staffs have a Doctor of Philosophy to confirm their position in the organization.

Initially, the dependent variable for this research namely quality QMPs has total 25 questions. While for independent variable namely Islamic leadership has 15 questions. However, the some questions have been deleted due to the zero significance variance

during reliability test. Therefore, QMPs question reduced to be 22 questions while Islamic leadership reduced to be 13 questions. Primarily, the Crobach's Alpha testing shows that the reliability coefficient for QMPs is  $r = .822$  for and  $r = .693$  for Islamic leadership during pilot test. Therefore, after researcher eliminate some of question that have no significance variance in both variables, the reliability test for QMPs the Crobach's Alpha become  $r = .871$  and Islamic leadership become  $r = .762$ .

Researcher found that there are four major of Islamic leadership traits and four Islamic leadership principles. The Islamic leadership traits consist of trustfulness (al-sidq), trust (amanah), knowledgeable (fathonah) and communication (tabligh) while Islamic leadership traits consist of *tauhid*, *shura*, justice and *istiqamah*. All these traits and principle if embedded in leaders will ensure the organization will ensure all management practices within the organization running smoothly. In addition, if the employees run the critical success factor diligently under leader's supervisor, it will sustain the organization image in university.

The first hypothesis is a relationship between Islamic leadership and quality management practices in Islamic Business School, UUM. It showed by the result of Pearson correlation matrix of the relationship between Islamic leadership and quality management practices in Islamic Business School, UUM is positive. Therefore, this result explained that there is a very strong relationship between Islamic leadership and quality management practices among staffs in Islamic Business School, UUM. This is due to the supported by organizational culture that embraces by Islamic value ensure that leaders applicable to implement all the Islamic value in the workplace.

The second hypothesis is the relationship between demographic factor (gender) and quality management practices in Islamic Business School, UUM. It shows the result of Pearson correlation matrix of the relationship between demographic factor (gender) and quality management practices in Islamic Business School, UUM is positive. However, there is a weak relationship between demographic factor (gender) and quality management practices among staffs in Islamic Business School, UUM. This is because gender will not give a big impact to implement the quality management in workplace as long as all employees know how to cooperate with each other; the quality service in IBS will increase.

Next hypothesis followed by a relationship between demographic factor (ages) and quality management practices in Islamic Business School, UUM. The result of Pearson correlation matrix of the relationship between demographic factor (ages) and quality management practices in Islamic Business School, UUM has a positive relationship however this result explained that there is a moderate relationship between demographic factor (ages) and quality management practices among staffs in Islamic Business School, UUM. Factor of age seem do not give huge impact to employees in order to implement all the quality management practices in workplace.

The fourth hypothesis is the relationship between demographic factor (position) and quality management practices in Islamic Business School, UUM. The results indicated that position is negatively ( $P = 0.000 < 0.05$ ) correlated to quality management practices ( $r = -0.301$ ). Therefore, hypothesis H4 is rejected. This result explained that there is a no relationship between demographic factor (position) and quality management practices among staffs in Islamic Business School, UUM. It

shows that neither academic nor non-academic they should working on quality to enhance their organization's performance.

The fifth hypothesis is between demographic factor (job classification) and quality management practices in Islamic Business School, UUM. The results indicated that job classification is positively ( $P = 0.000 < 0.01$ ) correlated to quality management practices ( $r = 0.241$ ). Therefore, hypothesis H5 is be accepted but that there is a weak relationship between demographic factors (job classification) and quality management practices among staffs in Islamic Business School, UUM. All employees either they are permanent or contract are absolutely compulsory to helps each other to implement the quality practices.

There six hypothesis is between demographic factor (working experience) and quality management practices in Islamic Business School, UUM. The result of Pearson correlation matrix of the relationship between demographic factor (working experience) and quality management practices in Islamic Business School, UUM show the positive and there is a strong relationship between demographic factor (working experience) and quality management practices among staffs in Islamic Business School, UUM. The longest experience of employee will help workplace attain the organizational goals especially increase the quality practices.

The last hypothesis is between demographic factor (level of education) and quality management practices in Islamic Business School, UUM. The results indicated that level of education is positively ( $P = 0.000 < 0.01$ ) correlated to quality management practices ( $r = 0.137$ ). This result explained that there is a very weak relationship between demographic factor (level of education) and quality management practices

among staffs in Islamic Business School, UUM. Somehow, in order to maintain the services quality, training and experiences will give so much help instead of level education only.

### **5.3 RECOMMENDATION FOR ORGANIZATION**

This study is certainly a bit much to impart knowledge leaders in an organization. The findings were shown in this study can help the leader to make timely and effective decisions. This situation certainly can contribute to the success of the organization. It is hoped that this study can contribute ideas that can use as a reference in establishing an effective Islamic leadership in the context of quality management practices. In addition, the results of the examination of the instrument can be used as one tool to identify the problem in the organization according to Islamic values so Islamic organizational culture is feasible. Organizations can also use the study to improve the quality of management practices within the organization in order to remain competitive and at the level of good performance.

### **5.4 RECOMMENDATION FOR FUTURE STUDY**

Based on the study result, researcher suggests several recommendations for future study. This study only focuses on Islamic leadership towards quality management practices. Therefore, more coming studies both analytical and empirical need to be conducted from the conventional leadership versus Islamic leadership. Besides that, in future research recommended doing quality management practices from Islamic perspective so that to enrich the curriculum at the Islamic department with the values, practices, and concept related with Islamic view. In addition, quality theorist and

scholars need to widen their angles to include quality concepts and controls from Islamic thought, not only overdependence on the contemporary management theorization. Last but not least to get better results and efficient is recommended that researchers in future can involve a larger number of samples in other department or universities in order to get the significant relationship in the study. In addition, other methods such as interviews and observations can also be added so that the information can be gathered more obvious and accurate.

#### **5.4 SUMMARY OF STUDY**

This chapter describes the overall discussion of the findings, recommendations for improvement of the organization and suggestions for future studies. In general, this chapter is a summary of the study and the last chapter for this research. The results obtained showed by the hypothesis testing between independent and dependent variable. In conclusion, the Islamic leadership has positive relationship towards quality management practices in Islamic Business School, University Utara Malaysia.

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