



Faculty of Cognitive Sciences and Human Development

**THE RELATIONSHIP BETWEEN SPIRITUALITY, RELIGIOSITY
AND SECONDARY SCHOOL PRINCIPAL LEADERSHIP
EFFECTIVENESS**

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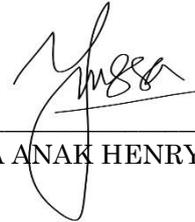
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This project is submitted in partial fulfilment of the requirement for Bachelor of
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ABSTRACT

The main purpose of this study is to examine the relationship between spirituality, religiosity and school principal leadership effectiveness in Sarawak. The independent variables used in this study are altruistic love, hope/ faith, vision and religiosity, while for dependent variable is leadership effectiveness. A public secondary school was chosen for this study, which is Sekolah Menengah Kebangsaan Wira Penrissen, Koata Samarahan. The method used for this study is quantitative study. The population and sample are selected from the previous mentioned secondary school. Sampling technique used on the other hand is probability sampling. A survey questionnaire had been utilized to collect the data in this study, and then further analysed by using “Statistical Package for Social Science” (SPSS) Version 22.0. Descriptive and inferential Statistics were used to analyse the respondents demographic background such as age, gender, ethnicity, religion, educational background and work experience. Pearson Correlation analysis was performed to identify the relationship between independent variables and dependent variable. This study also includes the identification of dominant factor of leadership effectiveness by using multiple regression. The results of findings obtained from this study are there is significant relationship between altruistic love and leadership effectiveness; hope/ faith and leadership effectiveness; vision and leadership effectiveness and religiosity with leadership effectiveness. The most dominant factor of leadership effectiveness is altruistic love. Recommendations and suggestions had been proposed for future references for organization and future researchers.

Keywords: Spirituality, Altruistic Love, Hope/ Faith, Vision, Religiosity, Leadership Effectiveness.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This study conducted to examine the relationship between spirituality, religiosity and leadership effectiveness. This chapter describe the background of study of spirituality and religiosity followed by problem statement which are specific to the context of study, objectives of study and also research hypothesis. Other than that, this chapter also explain the conceptual framework of study, significance of study, and definition of terms. This then followed by summary of this chapter. The importance of this chapter is it explain specifically on the gap found in the field of religiosity, spirituality and leadership studies. Besides, this chapter also offer comprehensive perspectives on the research undertaking.

1.1 Background of Study

Spirituality cannot be understood apart from the general understanding of spirituality in workplace. Many employees look for a workplace as a mean of finding purpose in their lives (Duncan, 2018). In this era, most of the employees perceive workplace as a community. In the United State of mid-twentieth century, people lived near to their family not only the immediate family but also extended family like uncles, aunts, cousins and grandparents. Now, it is not a case anymore as many individuals not just in United State, due to modern lifestyle, in other countries do not live near to their family of origin and extended family members. Hence, one's family is no longer an immediate source of support. Similarly, many people cannot put down roots in their local community or joining any community events nor having strong relationships with their neighbours. Therefore, it is a common case in which people who live next door or across the street does not know each other at all. Generally, people seem to be "drifting" without strong connection to others or overall sense of purpose.

By the explanation above, it is the reason why many people tend to seek great meaning in their work and organizations. Most of the employees spend more time in the workplace with their co-workers than anywhere else. Workplace is a place where people form friendships, socialize, and attempt to make sense of and derive meaning from the activities that is so called as “work”. This quest of meaning has prompted the recognition that spirituality in workplace and spiritual leadership are real issues affecting quality of life in the modern organization. Spiritual leadership on the other hand as according to Fry (2003) is derived from “intrinsic motivation model which incorporates of altruistic love, hope or faith and vision, theories of workplace spirituality and spiritual survival”. The purpose of this theory is “to create vision and value congruence across the strategic, empowered team, and individual levels and, ultimately, to foster higher levels of organizational commitment and productivity” (Fry, 2003). This theory is a newly developed theory which was studied in a few contexts and different background. There is not much research done that associate this theory which was conducted in Malaysia. Therefore, this theory is used in current study to examine the influence of three dimensions of spiritual leadership namely altruistic love, hope or faith and vision on leadership effectiveness.

Other than spirituality that has been studied, religiosity is also known as a factor which are close related to spirituality (Koenig, 1997 as cited in Rouhoma et al., 2018). However, it is another different concept that have separate meaning from spirituality according to few researches. For example, as according to Mokhlis (2006) as cited in (Purnamasari & Amaliah, 2015), religiosity itself is the level of commitment of an individual toward his religion. Specifically, it is defined as the sense of appreciation towards quality and one’s life attitude; based on integrating religion values into one’s life (Purnamasari & Amaliah, 2015). This then further explained by Rahim (2001) in which it is defined as “how an individual understands, internalizes and integrates religious norms into themselves and becomes their personality”.

Religiosity or so called as religious commitment according to Worthington (1988) as cited in Worthington et al. (2003, p.85) “theorized that people who were highly religiously committed tended to evaluate their world on religious dimensions based on their religious values”. The meaning provided by most of the researchers obviously explaining the distinct between spirituality and religiosity. Thus, studying only spirituality that can affect leadership effectiveness would not be enough and it is a good practice to understand religiosity too.

Leadership effectiveness are so ambiguous as much as the word leadership itself. Some researchers like Fred Fiedler in his Contingency Model explain that effectiveness should be measure based on group performance. In another theory introduced by Robert’s House, Path-Goal Theory considers the satisfaction of organization members as the factor of effectiveness (Fiedler, 1981) and there are few researchers that working on theories such as transformational and visionary explained that organization that success in implementing changes are considered as effective. There are varies ideas offered by researchers regards to effectiveness as stated by Nahavandi (2015). In this study, the measurement of effective leaders are based on the extent of how leader promotes (1) instrumental attitudes that inspire the group to reach goal through activities, (2) satisfaction of the members toward the tasks given and (3) acceptance of the members’ on leaders’ influence (Busari, 2011).

1.2 Statement of Problem

In leadership perspective, integrating spirituality in workplace may create caring environment and provides a sense of community and shared purpose. Besides, it may build great trust among employees, support from superiors and co-workers, organizational commitment, which might be positively affect organizational performance. It is believed that religiosity and spirituality also might have affect leadership style back then where Greenleaf (1977) has introduced *servant leadership* in which this style, leader use his spiritual values to serve people, his own organization and in the community (Ayranci, 2011). There are another

three leadership styles that categorized under spiritual leadership such as *principle-centered leadership, soulful leadership and spiritual leadership*. Other than leadership style introduced by Greenleaf (1977), the one and only leadership that people often heard is the transformational leadership. Transformational leadership has been studied over the past 30 years and still debatable (Diaz-Saenz, 2011 as cited in (McCleskey, 2014). The theory of transformational leadership has been operationalized by Burns (1978) as one of two leadership styles represented as a dichotomy: transformational and transactional leadership (McCleskey, 2014). The difference between this two leadership is that transformational leadership focuses on developing mutual trust, fostering the leadership abilities of others, and setting goals that go beyond the short-term needs of the work group. Meanwhile, transactional leadership are more towards role and tasks requirement and expecting for rewards upon performance. There is a study proven that transformational and servant leadership are correlated (Schneider & George, 2011) as cited in (Muthia & Krishnan, 2015). Therefore, if Ayranci (2011) stated that spiritual factors have relationship with servant leadership, it means spiritual factors could have effect on transformational leadership.

In previous empirical studies, religiosity and spirituality are less being discussed as mentioned in Rouhoma et al. (2018) article of constructing model to explore influence of religiosity and spirituality on organizational performance through organizational commitment. There are lot of articles that had been discuss on religiosity and spiritual at workplace that have affect either on individual or organization. Most of the studies relate workplace spirituality, spiritual leadership and religiosity in the research that regards to job satisfaction and organizational commitment (Dean, 2017); employees turnover intention (N. Hassan, Mohammad, Mohd, Rozilah, & Ali, 2015); fraud prevention (Purnamasari & Amaliah, 2015), entrepreneurship industries (Balog, Baker, & Walker, 2015), work performance (Javanmard, 2012) and leadership (Dent, Higgins, & Wharff, 2005). As tested in

Ayranci (2011) research on the relationship between spiritual leadership and issues of spirituality and religiosity among the top Turkish managers in Turkey's greatest industrial enterprises, it stated that religiosity has weak connection with spiritual leadership compare to spiritual factors (Ayranci, 2011). Few years back, there is also a research that identify and measure the relationship between leader's religion and religiosity (independent variables) and leadership practices (dependent variables) in the context of non-western Christian and Muslim organizational leaders by Hage and Posner (2015).

Although there are a lot of research about spirituality, it is very hard to find one that is conducted in the Eastern Malaysia. Due to current issues which teaching is very stressful now-a-days (BeritaHarian, 2018), in hope that the well-being of the teachers improved, it is believe that it should be started from the leader who should convey a good personality towards his or her followers. Other than this issue, Tan Sri Muhyiddin Yassin who is Malaysian Education Minister stated that ethics and spirituality is important in education. In fact, it should be taught among the youngster whereby this is mentioned in the several parts of Malaysia Education Blueprint 2013 – 2035, values education is one of the concerns related to the spiritual and moral development of students in Malaysian schools. Hence, Malaysian Education Minister proposed that the changes should be made on the abilities of the school leadership and teachers (TheStarOnline, 2014). Therefore, spirituality plays an important role in leadership especially in school. A study on the influence of spirituality and religiosity on leadership effectiveness should be conducted.

1.3 Research Objectives

1.3.1 General Objective

The main objective of the study is to examine the influence of religiosity and spirituality dimensions on secondary school principal leadership effectiveness.

1.3.2 Specific Objective

Several specific objectives are identified in this study and are as follows:

- To examine the effect of altruistic love on secondary school principal leadership effectiveness.
- To determine the hope or faith affecting secondary school principal leadership effectiveness.
- To indicate the effect of vision on secondary school principal leadership effectiveness.
- To examine the effect of religiosity on secondary school principal leadership effectiveness.
- To identify the dominant factor of secondary school principal leadership effectiveness.

1.4 Research Hypothesis

The objectives of the study were examined by testing the research hypothesis identified below:

H₁: There is significant relationship between altruistic love and secondary school principal leadership effectiveness.

H₂: There is significant relationship between hope or faith and secondary school principal leadership effectiveness.

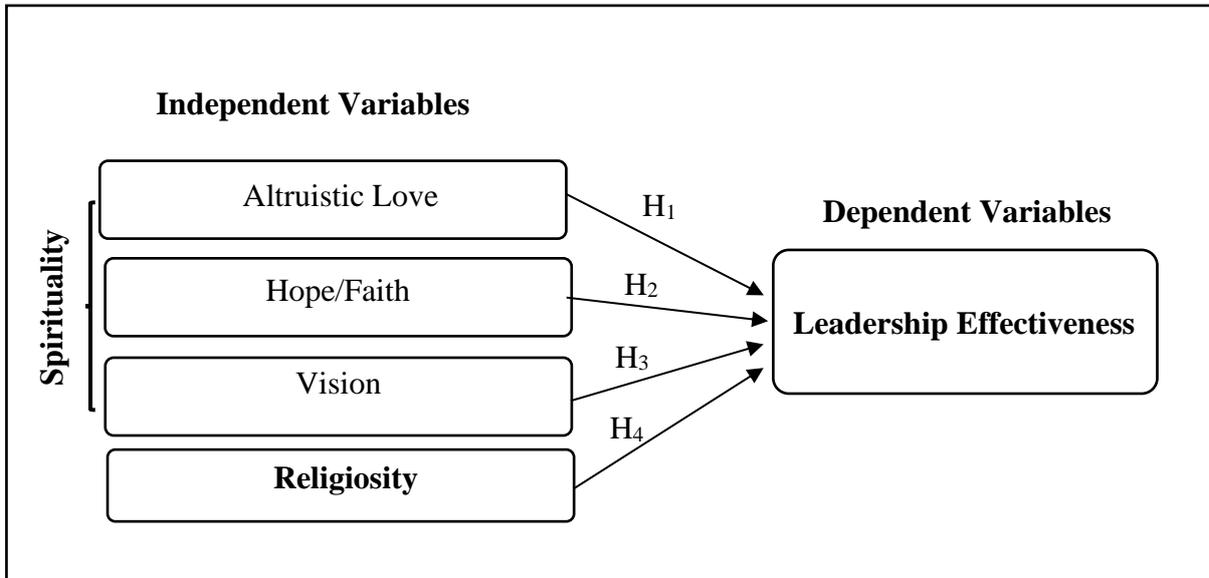
H₃: There is significant relationship between vision and secondary school principal leadership effectiveness.

H₄: There is significant relationship between religiosity and secondary school principal leadership effectiveness.

1.5 Conceptual Framework

Conceptual framework is defined as the kinds of research activities which can be used to produce specific outputs. It is usually used as the method to simplify the complicated relationship between two or more variables. This relationship can be tested empirically and be proven right or wrong. Generally as according to Ahmad, Usop, Ismail, Bujang, and

Mansor, (2014), it has two major types: direct and indirect effects models. Since the current study does not have any mediator or moderator. Thus, the conceptual framework shown in Figure 1 are direct effect models as it depicts the direct relationship between spirituality, religiosity and leadership effectiveness.



Source(s): Adopted from Dean (2017)

Figure 1. Conceptual framework developed for current study.

1.6 Significance of Study

This study will contribute to body of knowledge, education policies and Human Resource practitioner in the future. In body of knowledge especially in area of leadership, the reader or future leader will get to understand how spirituality and religiosity could affect leadership effectiveness. With this study, they get to apply the concept, model and theories introduced into the real situation with hopes of achieving maximum results of their goals. Other than leadership area, spirituality is another concept in which everyone should understand deeper and get to know how this element such as altruistic love, faith/hope, vision can be practice in oneself and bring about good benefits not just to themselves but also to the people around. Spirituality is one of the strong elements that contain core values of a person that makes them someone who has their own principle that guided them well in real life.

Moreover, learning about altruistic love or altruism are important as this element should be found in an individual in order to create conducive working environment. Furthermore, as spirituality are so close related to core beliefs of oneself, hence, faith/hope are also one of the big elements under spirituality that need to be understood to create understanding environment, same goes to vision, having shared vision would lead to a better success. Nevertheless, religiosity should not be neglected as this factor somehow are important. Even in Malaysia or any Muslim countries, the citizens or presidents are really looking forward into this element in ruling their countries.

In policies perspective, this study helps to develop appropriate policies that can guide leaders such as principal, teachers, organization director and so on. It can also implement in policies that relate with current teachers to guide their students in the future. For example, Spirituality and Religiosity factors can be added into Malaysia Education Blueprint 2013-2025. Leadership with incorporation of spirituality or religiosity will create conducive environment, strengthen the relationship between leaders and subordinates other than producing good quality of education in educational context.

Apart from policies, this study is also vital in Human Resource field in which human resource practitioners understand in-depth the concept of spirituality and religiosity that affecting leadership. This study is not limited to educational leaders rather it can help human resource practitioners to recognize best practices in leading their organization. In addition, Human Resource practitioners get to identify the most effective leadership style where they can implement in organization not necessarily to be practised by the director of a company but also managers. Therefore, spirituality and religiosity factors will enhance the contributes to a better working environment and indirectly improve the well-being of employees.

1.7 Definition of Terms

Definition of terms can be classified by two types which are conceptual and operational definitions. Conceptual definitions are the definitions that describe the concepts by using other concepts which means it is defined based on what other researchers perceived on particular issues. Operational on the other hand is “a set of procedures that describe the activities to be performed to establish empirically the existence or degree of existence of what is described by a concept” (Ahmad et al., 2014). This definition is important for the use of measurement. In this section, it will explain on the details of the definition of terms starting from spirituality to altruistic love, hope/ faith, followed by vision, religiosity, then leadership effectiveness and ultimately, leadership.

According to Ayranci (2011), spirituality is conceptually defined as the feeling of being connected to oneself, to others and to the universe. On the other hand, spirituality can be based upon broader personal values and philosophy, also, does not necessarily has a relation with any specific religious tradition as according to Campbell and Hwa (2014). Spirituality also can be meant by an individual’s relationship with a higher being (Benefiel, Fry, & Geigle, 2014). The operational definition of spirituality that related to leadership is an intrinsic motivation that encourage members through hope/ faith in a service based on altruistic love for key stakeholders. Secondly, the conceptual definition of altruistic love as according to Fry (2003) is defined as a “sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for self and others” (Dean, 2017). It is also mean by “both sacrificial connection with other and an sacrificial act with a purpose to help another person”(Pavenkov, Pavenkov, & Rubtcova, 2015). In another study, altruism can be also defined as “accepting and loving everyone the way they are. In this dimension people have the sorrow instead of others. Their basic components can be trust, being forgiving, grateful, honest, brave, modest, merciful.” (Polat, 2011). As for the operational

definition, altruistic love is characterized as the feeling of peace, living in harmony and well-being created by care, consideration and appreciation for oneself and others.

Thirdly, the conceptual definition of hope or faith as according to Webster's Dictionary is defined as "assurance of things hoped for, the conviction of things not seen" (Dean, 2017). Besides, it can also be mean by helping the followers to be positive about future, put efforts as they have desire and positive expectations (Polat, 2011) ; affirming expectations; believing firmly that the goals can be achieved (Chen & Yang, 2012). The operational definition of hope or faith on the other hand is the affirming expectation of fulfilling organization's vision, mission, purpose.

Fourthly, the conceptual definition of vision is "the destination and journey, encouraging hope/faith, establishing a standard of excellence, and reflecting high ideals." (Dean, 2017). In another study, vision is the intermediate between present and the future which compose of showing high expectations, creating standard of perfection and being charming to stakeholders (Polat, 2011). It can be described as the organization's future course and the reasons for taking the path; the concept of self-positioning and self-conduct; the value of vision process; the intention of creating a vision calls for employees to feel important. (Chen & Yang, 2012). As for operational definition of vision used in this study is the journey to reach organization's goals; it defines what organization members do, why they are taking it and what they are.

The fifth term, religiosity according to Mokhlis (2006) as cited in (Purnamasari & Amaliah, 2015) are conceptually defined as the level of commitment of an individual toward his religion. It is also the sense of appreciation towards quality and one's life attitude; based on integrating religion values into one's life (Purnamasari & Amaliah, 2015). Moreover, religiosity can also be defined as "How an individual understands, internalizes and integrates religious norms into themselves and becomes their personality" (Rahim,