

# Authentic Leadership in Madrassas: Asserting Islamic Values in Teacher Performance

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## Authentic Leadership in *Madrassas*: Asserting Islamic Values in Teacher Performance

Moh. Bahzar<sup>1</sup>

### Abstract

This study examines the authentic leadership practices in Islamic secondary schools in East Kalimantan, Indonesia and elaborates on leadership styles for teacher performance. A survey method using quantitative approach was applied in this study. Descriptive statistics and t-test were used to analyze data. This study assigned 30 principals and 60 teachers as the respondents. In addition, 5 kinds of questionnaire were used to collect data. The results show that the authentic leadership and its components—including self-awareness, an internalized moral perspective, relational transparency, and balanced processing—have been practiced by the principals and teachers in Islamic Secondary Schools. Authentic leadership applied in MA is better than those in MTs. The authentic leadership has been internalized in the teaching of Prophet Muhammad in terms of *sidiq* (truthful), *tabligh* (advocacy), *amanah* (trustworthy), and *fatonah* (wisdom) as the core values in the daily school community practices. Teacher performance evidently improves with involvement in decision-making, communication processes, and the delegation of authority. Differences appear in practice, that MTs principals demonstrate less competency than senior counterparts because of their relative educational backgrounds and experiences. This study is limited in that it used non-probability sampling implying that the results cannot generate any context. This study originates in Islamic schools in Indonesian context that school reform is now in the process of change.

**Keywords:** *authentic leadership, Islamic teaching, core values, internalization.*

### Introduction

The central tenet of this study is the leadership and performance achievements of *madrassas* [English spelling and it would be used throughout], which are Islamic religious schools for primary and secondary level education. Focusing on how the principals and teachers of *madrassas* perceive leadership styles, this study elaborates on how principals behave as leaders and how teachers perform their duties to achieve the desired academic achievement for schools and students. The flow of this study starts with how authentic leadership is managed and finishes with how teachers prepare themselves to perform. The new concept of authentic leadership, which is based upon the Prophet Muhammad's core leadership values, is introduced in this study.

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The claim that *madrassas* perform poorly because of a lack of leadership attainment (Asian Development Bank--ADB, 2015) was the motivation for this study. Historically speaking, the term *madrassa* refers to an Islamic religious school that offers a dual system combining secular education and Islamic religious learning. The *madrassa* system comprises three levels: primary education at a *Madrassa Ibtida'iyah* (MI), junior-secondary education at a *Madrassa Tsanawiyah* (MT), and a senior-secondary education at a *Madrassa Aliyah* (MA). For Indonesia, the Organization for Economic Co-operation and Development (OECD, 2015) states that *madrassas* have formed the backbone of the education system and helped the country's impressive progress since gaining independence in 1945.

Indonesia's education system stipulates a general school education under the auspices of the Ministry of Education and Culture (MOEC) and a *madrassa* education under the Ministry of Religious Affairs (MORA). MOEC and MORA supervise both public and private schools and *madrassas* across the country. The Law on National Education (No. 20/2003) formally integrated all *madrassas* into the national education system, and they are required to follow the national curriculum and education standards set by the government. *Madrassas* represent approximately 18% of all Indonesian schools (both primary and secondary), with 90% being privately run and only 10% being run by the state. In 2013, 87% of the 50 million or so students in the primary and junior-secondary education systems were enrolled in MOEC schools, while the remaining 13% were enrolled in *madrassas* (ADB, 2015:1).

Research into *madrassas* (ADB, 2015) explains a *madrassa* as an education system where Islamic values play a role. Islamic moral values are therefore aligned in the school community. Unfortunately, many *madrassas*, particularly private ones, are said to offer a low-quality education. Many do not meet the minimum standards for learning outcomes, nor do they provide an adequate teaching and learning environment (ADB, 2015:2). The OECD (2015) asserts that when seeking to improve teaching and learning, the role of leadership should be emphasized. Leadership is associated with achieving desired performance and how leaders focus on the effectiveness of teaching and curriculums. Various studies refer to such leadership as being instructional, learning-centered, or pedagogical, with the aim of improving student achievement and well-being (Pont, Nusche & Moorman, 2008).

In addition, UNESCO (2015) describes three major issues in the Indonesian education system: unequal access to education, low quality and relevance in education, and poor management and

leadership in education as a core problem. Danim (2007:7), meanwhile, emphasizes five problems with education in Indonesia: the leadership of headmasters/principals, students, teachers, curriculums, and networking. Headmasters/principals must work professionally, clearly understand the vision, be willing to work hard, have a good work attitude, be perseverant and steadfast in their work to provide the best service, and have a strong work ethic.

Leadership in this area has recently shifted from the common theory to a more specific model rooted in Islamic values, which is labeled as authentic leadership. Northouse (2013) believes that the concept of authentic leadership is related to ethical and transformational leadership. Shamir & Eilam (2005) claim that authentic leaders develop in the school of life and are originals rather than copies. Authenticity therefore cannot be learned or transferred to other leaders. Eagly (2005), meanwhile, claims that authentic leadership develops together with a leader's followers, and it has no value without them. As authentic leadership relies upon the characteristics of Prophet Muhammad, initiatives have been developed in line with policy reforms for *madrassa* management that propose the 4CS approach (Nurzamah, 2017; Komariah & Dedy, 2018), which stands for Casing/performance, Communication, Competencies, Contribution, and Sample. STAF+B, meanwhile, stands for *sidiq* (truthful), *tabligh* (advocacy), *amanah* (trustworthy), and *fatonah* (wisdom). The values of authentic leadership are now widely referred to in leadership practices to improve *madrassas* in Indonesia.

Results of the study in authentic leadership contributes evidences on the theories in authentic leaderships in school reforms particularly Islamic school reforms rely most on the authenticity of leadership styles. In practice, school reforms in Indonesia whose values are built on the teaching of Muhammad Prophet benefit the best practices emerging from the results of this study.

Building on the above background, this study sheds light on leadership styles of the principals of MAs and MTs in East Kalimantan. In addition to general leadership styles, leadership styles that are rooted in Islam are included. The following research questions therefore guide this study: “

- 1) Which aspects of authentic leadership are implemented by *madrassa* principals in East Kalimantan to improve teacher performance?
- 2) How is authentic leadership perceived by *madrassa* principals in East Kalimantan to involve teachers in decision-making, communication, and delegation of authority?

## Literature Review

### Authentic Leadership

Authentic leadership is a process that encourages positive development and leads to greater self-awareness. Authentic leaders perform according to their values and beliefs while focusing on their followers' development and creating a positive organizational environment based on trust (Luthans & Avolio, 2003; Walumbwa et al., 2008). Gardner et al. (2011) add that authentic leaders use open communication and collaboration with their followers, leading to positive performance outcomes. Authentic leadership is also associated with ethical transformation (Wang et al., 2014), charismatic leadership approaches (Walumbwa et al., 2008), and positive leadership (Gardner et al., 2005).

According to Ilies et al. (2005), authentic leadership comprises self-awareness, unbiased decision-making, authentic behavior, and a genuine relational orientation. Walumbwa et al. (2008), meanwhile, supply relational transparency, balanced processing, self-awareness, and an internalized moral perspective as components of authentic leadership. In Islam, authentic leadership relates to the deeds of the Prophet Mohammed. When we think of anything authentic in Islam, we naturally think about the Prophet Muhammad, the truest example of humanity. He naturally models qualities that are common in leadership best practices (Jamil, 2017). Beekun & Badawi (1999) assert that most successful leaders in America have four characteristics—honest, competent, forward-looking, and inspiring—which is suggestive of the leadership style of the Prophet Mohammad. Indeed, it should come as no surprise that even his enemies described him as *sadiq* (truthful) and *amin* (trustworthy). He helped his companions to envision the future success of Islam and prepare for the Last Day. He inspired love in those that followed his way without ever meeting him. He is truly authentic in every way (Jamil, 2017).

The example set by the Prophet Muhammad acts as a cornerstone in authentic school leaders as they lead the trueness of a school's mission and vision (Jamil, 2017). School leaders understand their responsibility as a sacred trust that affects every child, staff member, family, and community member, as well as society as a whole. The value they hold asserts their authentic profession as a school's organizational leader. The mindset, limitations, and worldview can affect the effectiveness of their leadership approach, however (Jamil, 2017). Effective school leaders have an inner ability to see who they are and understand their own identities. Good school leaders are keen to learn and accept their limitations, both professionally and spiritually, because

these limitations do not necessarily negatively affect their responsibilities. Instead, they seek spiritual and professional guidance for these problems, as suggested in the Quran: “*Oh Allah, just as You have made my physical form beautiful, make my character beautiful as well*” (An-Nasai).

*Madrassa* management changes have been initiated through PLCs (Professional Learning Community) using the 4CS approach, whose values originate from the Prophet Muhammad’s teaching (Nurzamah, 2017; Komariah & Deddy, 2018). The term 4CS stands for Casing/performance, Communication, Competencies, Contribution, and Sample. It aids the collaboration between the head of a *madrassa*, the teachers, supervisors, and researchers (Komariah & Deddy, 2018). Shamir & Eilam (2005) point out that authentic leadership development should advocate that a leader’s intelligence be measurable through actual actions, feedback, and a reflection on behaviors’ effects. The development of authentic leadership responds to a growing demand from society for greater transparency, integrity, and ethical behavior within organizations (Gardner et al., 2011).

Islamic-style authentic leadership (Nurzamah, 2016) also has roots in the STAF+B (*shiddiq, tabligh, amanah, fathonah, and brave*). *Shidiq* means truthful, implying that the head of a *madrassa*, supervisors, and teachers are truly bonded in their commitment as personal figures embedded in the *madrassa* culture. *Tabligh* denotes advocacy, conveying the content and substance of their commitment to PLC development as something complete, clear, and useful. *Amanah* means trustworthy, implying a dedication to consistent, sustainable, and responsible programs. *Fatonah* asserts wisdom and represents smartness, intelligence, and sustainability concerns. The letter B, meanwhile, refers to bravery, an obviously desirable characteristic for any leader who decides to accept a PLC contract (Komariah & Deddy, 2018; Nurzamah, 2016).

### **Leadership**

Leadership is conceived as the capacity to inspire and encourage people to work toward some common goal (Sulhan, 2018). It manifests in someone’s talent and eagerness to encourage, influence, invite, and, if necessary, coerce others to accept an argument and then act to serve a particular aim (Magee, 2012). Accordingly, a leadership style represents the techniques that a leader uses to motivate, drive, support, and encourage his or her staff in decision-making and point them toward achieving organizational goals (Chandan, 1987). Leadership has a substantial

and direct influence on the achievements of students. What is more, how teachers perceive a principal significantly influences their outlooks toward their schools and the resulting student performance (Jay, 2014).

As a leader, the principal establishes a school's mission and vision. His or her leadership style must be a positive influence, and it can be <sup>2</sup> seen in their behavior and how they communicate with teachers, students, parents, and other school staff. A principal with an effective leadership style can create a positive climate in a school, thus making teachers, students, staff, and parents feel more comfortable and satisfied with the children's educational experience. If a principal is ineffective, however, the opposite effect will occur (Bauman & Krskova, 2016; Fevre & Robinson, 2015).

Aacha (2010) indicates that <sup>2</sup> school leadership is a process of enlisting and guiding the talents and energies of teachers, students, and parents toward achieving common educational aims. Schools with higher levels of pupil achievement demand greater professional leadership to further improve school performance, emphasizing a need <sup>2</sup> for accountability at the school level. Maintaining the status quo is no longer considered acceptable. Hoadley (2007) adds that the principal is commonly a school's leader, but overall <sup>2</sup> school leadership may include other members of the team.

A principal's <sup>3</sup> leadership style, as well as his or her actions as an instructional leader, has a <sup>3</sup> significant effect on developing schools that will be more effective at cultivating student achievement (Cotton, 2003; Gold et al., 2003). Indeed, certain leadership styles can have positive implications for learning environments, teaching, and other processes, consequently improving student performance and academic achievement (Day, 2004). Leadership determines teaching effectiveness, because the leadership style affects the orientation of a <sup>3</sup> school's culture toward teaching and learning (Carpenter, 2014). In this study, leadership styles are defined in terms of three constituent elements: the way a principal brings teachers into the decision-making process, the methods he or she communicates through, and how duties are delegated to teachers.

### **Teacher Performance**

Teacher performance relates to the duties performed by a teacher in the school system in order to achieve organizational goals (Obilade, 1999). Teacher performance may be monitored through <sup>8</sup> their involvement in decision-making, the communication process, and the delegation of authority

(Koluba, 2010).<sup>2</sup> Principals can encourage the effective performance of teachers by identifying their needs and trying to satisfy them. Research reveals<sup>2</sup> that many principals do not consider their leadership styles as being crucial to teacher performance, and some experience difficulties in effectively administering their schools (Adeyemi, 2004). Effective leadership has a positive influence on teacher performance (Charlton, 2000), yet some principals are not effective<sup>2</sup> because they do not involve the teachers when making major decisions (Bush & Oduro, 2006).<sup>3</sup> The principal plays a prominent role in cultivating skilled teachers by providing encouragement, directing, motivating, coaching, and supervising in order to ultimately enhance their performance (Bauman and Krskova, 2016; Magee, 2012). As a manager, a principal should devote him or herself to motivating teachers to perform well and empowering the *madrassa*'s educators (Shulhan, 2018).

Leadership practices include establishing and communicating academic goals; making the necessary resources available; co-coordinating, planning, and evaluating the quality of a curriculum and its teaching; engaging with and promoting teacher development; and ensuring a safe and supportive school environment for both staff and students (Fevre & Robinson, 2015).<sup>3</sup> In addition, successful teaching depends upon various factors, including how a principal leads the teachers.<sup>3</sup> Bell (1992) notes that effective leadership equips a school with a vision, explicit consultation philosophies, and an atmosphere of teamwork, leading to success in attaining good results in national examinations. Incompetent principals, in contrast, represent a substantial problem for the overall management and administration of any country's education.

### <sup>1</sup> **Involvement in decision-making**

This refers to a practice where superiors and subordinates jointly discuss how to operate an organization (Okumbe, 1998). It is typically characteristic of a participatory style of leadership.<sup>8</sup> Chandan (1987) defines the democratic leadership style as one where subordinates are consulted, so their feedback can be incorporated into the decision-making process. Not allowing any involvement in decision-making portrays an autocratic leadership style, and a *laissez-faire* approach is indicated when leaders only reluctantly involve their subordinates in the decision-making process.<sup>1</sup>

<sup>1</sup> When goals are set together, however, subordinates become more committed, self-confident, and knowledgeable about those goals, thus helping them to perform better (Koluba, 2010). Love (1993)



identified teacher performance as being negatively affected by a lack of participation in decision-making. Some principals handle their staff badly, such as by not considering teachers' opinions when staff meetings are organized and undermining them in whatever they do. This causes teachers to lose morale, perform poorly, and possibly even leave the teaching profession.

### **The communication process**

Oxford (2005) defines communication as a process of passing information from one person to another. In addition, Hannagan (2002) maintains communication is a way of transmitting information about the effectiveness of particular work behaviors to perform several functions. Communication can lead to higher levels of performance by allowing someone to track a goal and make adjustments accordingly. Armstrong & Baron (1998) argue that information is usually communicated to employees in the form of memos, meetings, and telephone calls with the intention of enhancing their performance.

Handy (1996) claims that in order to achieve effective performance, it is important to communicate what to do and how to do it, whether directly or indirectly, to individuals. Through such communication, errors are identified and corrected, allowing us to learn how good or bad someone is performing a given task. Communication in the leadership process provides advantages in that individuals gain a perspective of how they are perceived. Communication also increases the awareness of relevant competencies, gives people a more rounded view of performance, and clarifies critical performance aspects to employees (Armstrong, 2003). When communication is truly practiced, leadership tends to be democratic. When it is shunned, however, the leadership style becomes autocratic. It is a laissez-faire form of leadership when leaders regard communication as a free choice (Okumbe 1998).

### **The delegation of authority**

Delegation is defined as the process of assigning rights, authority, and duties to people of lower rank (Oxford, 2005), thus dividing up the total work and giving parts of it to each subordinate (Chandan, 1987). In this way, a leader transfers power, responsibility, authority, and decision-making procedures to subordinates working within a given organization (Hannagan 2002). Delegation is a management skill that underpins a leadership style where staff are allowed to use and develop their skills, knowledge, and dynamic tools for motivating and

developing the team (Blair, 2002). Effective delegation is efficient and motivational, thus improving work performance (Maicibi, 2005).

House (1968) stipulates that for subordinates to perform properly and achieve goals, a leader has to distribute different tasks to subordinates according to their various skills, abilities, knowledge, interests, talents, and experience. If a subordinate becomes confused about something, the leader has to direct them to trigger a better performance. A leader who does not delegate duties to subordinates is autocratic in nature, while one who delegates duties as part and parcel of his or her job is a democratic leader. In laissez-faire leadership, leaders assume delegation as a free choice for whoever may or may not like it.

Okumu (2006) maintains that effective delegation positively impacts the management of secondary schools in terms of soliciting motivation, commitment, satisfaction, discipline, and general improvements in teacher performance and school management. Mumbe (1995), however, admits that delegating authority will only be successful when subordinates have sufficient skill, information, and knowledge for the task and are willing to undertake it and make decisions.

Good delegation saves time and develops teachers' confidence, thus motivating them to perform well (Ruremire, 1999). However, delegating authority will only achieve its aims when subordinates have the capability and inclination to perform a task or make a decision. For successful delegation, the leader must establish its objectives by specifying the tasks to accomplish and who is to accomplish them (Cole, 2004).

## Methods

### Research Design

This study used a survey applying quantitative approach. The design comprised a survey implementing a cross-sectional study. For the survey, the study collected data from a large number of respondents to elaborate on the nature of leadership and teacher performance. As it is a cross-sectional study, the researcher involved different types of respondents simultaneously (Enon, 1998; Kuloba, 2010). Basically, this study applied descriptive statistics. In addition, t-test was used to see the different implementation of authentic leadership in MA and MTs levels. This way, authentic leadership was evaluated in how the principals of MTs and MA implement in their leadership. Following the implementation four indicators that were embedded in the

leadership practices were observed, including: teacher perception on leadership practices, decision making process, communication process and delegation of authority. The study took place within the Project for Teacher Profession Improvement in Samarinda, Indonesia between March and June 2017.

### Respondents

Tables 1 and 2 summarize the 90 respondents that were recruited for this study using purposive sampling. These comprised 30 principals and 60 teachers from MTs and MAs in East Kalimantan, all of who were engages in training for professional teacher improvement. The respondents came from all six regencies of East Kalimantan. The respondents were evenly divided in terms of gender and school type. Of the 30 principals, 15 came from MTs and 15 came from MAs, while 15 were male and 15 were female. Of the 60 teachers, 30 came from MTs and 30 came from MAs, with 30 being male and 30 being female.

**Table 1.**

*Principal respondents*

No	Regency	MTs		MA		Total
		Male	Female	Male	Female	
1	Samarinda	1	2	1	1	5
2	Kutai Kartanegara	2	1	1	1	5
3	Balikpapan	1	2	1	1	5
4	Paser	1	2	1	1	5
5	Penajam	2	1	1	1	5
6	Kutai Barat	2	1	1	1	5
		9	9	6	6	30

**Table 2.**

*Teacher respondents*

No	Regency	MTs		MA		Total
		Male	Female	Male	Female	
1	Samarinda	2	3	2	3	10
2	Kutai Kartanegara	2	3	2	3	10
3	Balikpapan	2	3	2	3	10
4	Paser	3	2	3	2	10
5	Penajam	3	2	3	2	10
6	Kutai Barat	3	2	2	3	10
		15	15	15	15	60

### Research Instruments

This study used two kinds of questionnaire to collect data: a Standardized Authentic Leadership Self-Assessment (SALSA) and questionnaire developed by the researcher himself. The questionnaires included:

- Authentic leadership: 16 items
- Perception on the practice of the authentic leadership: 10 items
- involvement in decision-making: 10 items
- communication process: 10 items
- delegation of authority: 10 items

The SALSA consisted of 16 items aimed at perceiving authentic leadership styles, with the instrument being made available online. SALSA was used to map the principals' potentials for authentic leadership, specifically self-awareness, an internalized moral perspective, balanced processing, and relational transparency. The scoring system for the SALSA appears in Table 3.

**Table 3.**  
*Scoring system for the SALSA*

Component of authentic leadership	No. of item	Scoring
1. Self-Awareness	1, 5, 9, 13	16–20=high
2. Internalized Moral Perspective	2, 6, 10, 14	Less or 15=low
3. Balanced Processing	3, 7, 11, 15	
4. Relational Transparency	4, 8, 12, 16	

Other questionnaires developed by the researcher were developed to see teachers' perception on the practices of the authentic leadership by principals. Perception was seen from general perception, involvement of teachers in decision making process, communication process between teachers and principals, and delegation of authority the principals provide for teachers. The questionnaire was used to solicit responses from the principals and teachers. It was used because it helped the researcher to cover a large population quickly at a reasonably low cost (Koluba, 2010).

#### ***Validity of the Questionnaire***

Validity is an index number that shows how far the question instrument in the questionnaire is to measure the variable under study. Validity testing is done through the product moment, which correlates the score of each question item with its total score. The testing criteria, if  $r_{count} > r_{table}$ , then the question item is valid (Ghozali, 2011). Test the validity of the questionnaires was piloted to 10 respondents before being distributed to actual respondents. The results of the validity test appear in Table 4.

As Table 4 suggests the results of the calculation of validity test indicated the value of r count of each indicator as being more than 0.632. It implies that that the indicators of all variables in this study, i.e. authentic leadership, teacher perception on authentic leadership practices, involvement in decision making, communication processes, dan delegation of authority, are valid.

**Table 4.**  
*Validity testing of variables of authentic leadership*

Variable	R Count	R Table	Result
Authentic Leadership	AL1 (0,771); AL2 (0,820); AL3 (0,800); AL4 (0,700); AL5 (0,859); AL6 (0,724); AL7 (0,768); AL8 (0,820); AL9 (0,637); AL10 (0,822); AL11 (0,675); AL12 (0,790); AL13 (0,726); AL14(0,753); AL15 (0,735); AL16 (0,711)	0,632	Valid
Teacher Perception on authentic leadership practices	TP1 (0,670); TP2 (0,692); TP3 (0,677); TP4 (0,763); TP5 (0,827); TP6 (0,742); TP7 (0,635); TP8 (0,923); TP9 (0,659); TP 10 (0,909)	0,632	Valid
Involvement in decision making	DM1 (0,921); DM2 (0,784); DM3 (0,765); DM4 (0,750); DM 5 (0,750); DM6 (0,814); DM7 (0,914); DM8 (0,650); DM9 (0,817); DM10 (0,776)	0,632	Valid
Communication processes	CP1 (0,645); CP2 (0,712); CP3 (0,789); CP4 (0,686); CP5 (0,967); CP6 (0,772); CP7 (0,675); CP8 (0,712); CP9 (0,855); CP 10 (0,919)	0,632	Valid
Delegation of authority	DA1 (0,822); DA2 (0,811); DA3 (0,738); DA4 (0,746); DA5 (0,847); DA6 (0,883); DA7 (0,958); DA8 (0,758); DA9 (0,737); DA10 (0,914)	0,632	Valid

### ***Reliability of Instrument***

Reliability test is intended to see the consistency of respondents in answering questions. To test it the technique used is Cronbach alpha. The test criteria is if Cronbach alpha > 0.70, the items are said to be reliable (Ghozali, 2011). (Table 5).

**Table 5**  
*Results of reliability test*

Variable	Cronbach Alpha	Reliable (Alpha >0,7)
Authentic Leadership	0,942	Reliable
Teacher Perception	0,911	Reliable
Involvement in decision making	0,927	Reliable
Communication processes	0,918	Reliable
Delegation of authority	0,938	Reliable

### Data Collection Techniques

This study used quantitative data obtained through the questionnaires. The SALSA was distributed to principals to map their potential for authentic leadership, while the questionnaires were distributed to solicit perceptions about leadership styles and practices in schools. The respondents were asked to share their opinions about the performance they attained in relation to leadership practices (Wachira et al., 2017).

### Data Analysis Techniques

The data analysis in this study applied descriptive statistics and t-test to see the different effect of the authentic leadership in the MTs and MA. Data from the questionnaire were sorted according to their trends and analyzed using descriptive statistics, emphasizing the mean and percentage rate. Tables and figures were used to represent the results in terms of frequency and percentage rate. Teacher performance was rated according to three constituents: involvement in decision making, communication processes, and the delegation of authority. Prior to the analysis, normality test was conducted using the Kolmogorov Smirnov test and homogeneity test using the Levene test. With the criteria, the data is said to follow a normal distribution if the significance value in the Kolmogorov smirnov test is above 0.05 and the data is said to be homogeneous if the significance value in the Kolmogorov smirnov test is above 0.05. This study uses independent tests to see the difference in the average of the study samples. With the independent t-test criteria, the data has a difference if the significance value in the t test is below 0.05.

## Results

### Normality and Homogeneity Test

The results of the normality test and homogeneity tests appear in table 6. As table 6 suggests, results of the normality test with the Kolmogorov smirnov test and the homogeneity test with Levene test produce a significance value above 0.05, showing that the data used in this study followed a normal distribution and homogeneous.

**Table 6.**

*Results of normality and homogeneity test*

Variable	Normality Test (Kolmogorov Smirnov Test)	Homogeneity Test (Levene Test)
Authentic Leadership	0,082	0,289
Teacher Perception	0,117	0,156
Involvement in decision making	0,070	0,241

Communication processes	0,090	0,069
Delegation of authority	0,200	0,599

### Authentic Leadership Practices

The characteristics of authentic leadership for all 30 principals were classified into two categories based on the SALSA and questionnaire. (Table 7).

**Table 7.**

#### Authentic Leadership

Description of trait	MTs		MA	
	F	%	F	%
1. I can list my three greatest weaknesses	24	80,00	25	83,33
2. My actions reflect my core values	22	73,33	29	96,67
3. I seek others' opinions before making up my own mind	24	80,00	30	100,00
4. I openly share my feelings with others	28	93,33	30	100,00
5. I can list my three greatest strengths	21	70,00	29	96,67
6. I do not allow group pressure to control me	25	83,33	24	80,00
7. I listen closely to the ideas of those who disagree with me	23	76,67	30	100,00
8. I let others know who I truly am as a person	24	80,00	30	100,00
9. I seek feedback as a way of understanding who I really am as a person	20	66,67	30	100,00
10. I let other people know where I stand on controversial issues	22	73,33	29	96,67
11. I do not emphasize my own point of view at the expense of others	20	66,67	29	96,67
12. I rarely present a "false" front to others	19	63,33	28	93,33
13. I accept the feelings I have about myself	27	90,00	30	100,00
14. My morals guide what I do as a leader	18	60,00	25	83,33
15. I listen very carefully to the ideas of others before making decisions	19	63,33	27	90,00
16. I admit my mistakes to others	25	83,33	24	80,00
Average		1203,33 75,21		1496,67 93,54

As Table 7 suggests, four attributes of authentic leadership were commonly found in both MT and MA principals. The strongest aspects in MT principals were self-awareness (86%), balanced processing (86%), and relational transparency (86%). In addition, MA principals achieved balanced processing and relational transparency at 93% respectively, implying that MT and MA principals combined perform at 84.5%.

The findings for authentic leadership were confirmed with data about personal perceptions, as demonstrated in Diagram 1. The diagram suggests two basic categories of leadership model. First, MA principals show a greater leadership competence, as is evident from both the SALSA and questionnaire. Second, the Islamic values indicated in the questionnaire are perceived well by MT and MA principals, but they are practiced more by MA principals. On average, MT and MA principals achieved them at 86.7% and 96%, respectively, suggesting that MA principals are

more inclined to practice Islamic values in leadership and integrate such values into a school's culture and academic atmosphere.

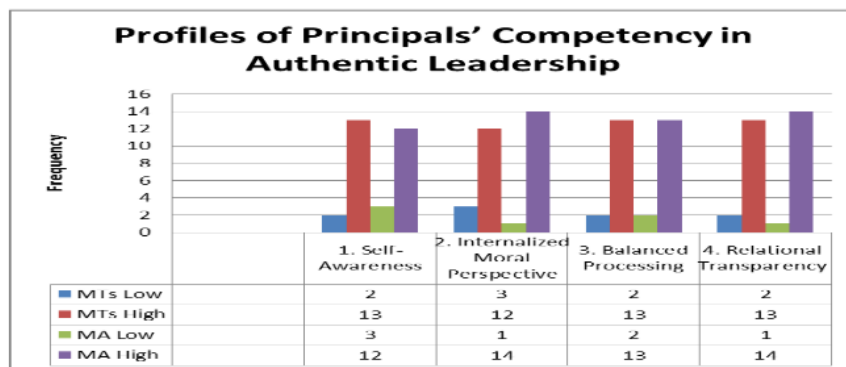


Diagram 1. Profiles of principals' competency in authentic leadership

A closer examination of the questionnaire as in Table 8 indicates that MT principals practice Islamic values (66.7%) less than their MA counterparts (80%). One of the highest scores for MT principals (100%) is indicated by their discipline in practicing worship, such as reading the Quran and other Islamic teachings. Other traits with the same score include demonstrating Islamic devotion and applying transparency in school management.

For MA principals, the five categories of Islamic deeds that are 100% fulfilled include providing advocacy, adhering to obligatory Islamic worship, cooperating, showing sincere respect, and demonstrating transparency. This finding implies that the higher level institutions have more ability in practicing Islamic values in their leadership styles. The characteristics of Prophet Muhammad being applied include *sidiq* (truthful), *amanah* (trustworthy), *tabligh* (advocacy), and *fatonah* (wisdom), and these are practiced in leadership and daily interactions of a school's culture and academic atmosphere.

**Table 8.**

*Teachers' perceptions of the Islamic leadership of their principals*

Description of trait	MTs		MA	
	F	%	F	%
1. Principal asserts sincerity in work devoted to the school's culture and academic atmosphere	28	93,33	24	80,00
2. Principal provides advocacy in any concern that teachers and the school community face	23	76,67	27	90,00
3. Principal shows discipline and consistency in Islamic teachings, such as five-times prayer, fasting, reading of the holy Quran, charity, and humanities	21	70,00	30	100,00
4. Principal shows warm cooperation to any school community members and provides solutions to problems	20	66,67	30	100,00



5. Principal shows fast response, sensitivity, intelligence, and wisdom when facing critical problems	27	90,00	29	96,67
6. Principal finds solutions to any problems the teachers, students, parents, and other school community members face	25	83,33	28	93,33
7. Principal performs any job with a patient, friendly, and professional nature	23	76,67	29	96,67
8. Principal shows sincere respect to teachers, administrators, students, and other school community members	24	80,00	30	100,00
9. Principal demonstrates transparency and is open to questions about school finances	21	70,00	30	100,00
10. Principal shows wisdom in resolving problems, whether official or individual, in any school community encounters	18	60,00	29	96,67
<b>Average</b>		<b>766,67</b>		<b>953,33</b>
		<b>76,67</b>		<b>95,33</b>

The summary presented in Table 9 indicates the distributions of the principals' performances. Sorted into two categories of 15 principals, 12 (80%) of the MT principals are categorized as proficient in leadership, while 13 (86.7%) of the MA principals are classed as equally qualified. For very high performance, only 1 (6.7%) of the MT principals achieve this level of leadership, compared with 4 (26.7%) for the MA principals.

**Table 9.**

*Summary of the principals' leadership style*

Traits in leadership practices	Rating (%)	MT, N=15		MA, N=15	
		F	%	F	%
Low performance	0-50	3	20	2	13.3
Moderate performance	51-75	6	40	4	26.7
High performance	76-89	5	33.3	5	33.3
Very high performance	90-100	1	6.7	4	26.7
	Total	15	100	15	100

### Teacher Performance Practices

#### *Involvement of teachers in decision-making*

The results of the analysis for the involvement of teachers in school decision-making are shown in Table 10, suggesting three typical features. First, the MT principals degree of including teachers in decision-making is 69% (moderate), while it is 77% (high) for MA principals. Second, some MT principals are unhappy with the decisions teachers make in meetings (43.3%), but this is lower in MAs (20%). Third, the highest degree of involvement for MT principals comes when he or she shares policies with teachers prior to making decisions (93.3%), and this was the same (93.3%) for MA principals. In addition, MA principals also assert a 93.3% involvement in the meeting process, encouraging teachers to present innovative ideas. It is

evident that the decision-making processes for both MTs and MAs are very inclusive, indicating that their principals have internalized authentic leadership.

**Table 10.**  
*Involvement in decision-making*

Descriptions	MTs		MA	
	F=30	%	F=30	%
1. I participate in decision-making in meetings organized by the school administration	25	83,33	28	93,33
2. My views in meetings are considered in the final decision made by the school administration	20	66,67	25	83,33
3. My principal consults me whenever he or she wants to pass final resolutions in school meetings.	20	66,67	26	86,67
4. My principal encourages me to demonstrate innovativeness and creativity during the decision-making process of the school	22	73,33	28	93,33
5. My principal encourages co-operation among the teaching staff during the decision-making process of the school	26	86,67	20	66,67
6. My principal is uncomfortable with the decisions I make in staff meetings	13	43,33	26	86,67
7. My principal asks me to review and compare opinions on the policy he or she is going to disseminate	15	50,00	23	76,67
8. My principal invites me to have an initial talk concerning a policy	19	63,33	20	66,67
9. My principal engages the teaching community in discussing school community outreach and lets teachers make plans to do	28	93,33	28	93,33
10. My principal assigns teachers to coordinate respective teachers meeting and school programs	19	63,33	26	86,67
<b>Average</b>		<b>690,00</b> <b>69,00</b>		<b>833,33</b> <b>83,33</b>

### *Communication processes*

Communication processes in this study indicate how leadership affects teachers' involvement and thus improves their performance. As Table 11 shows, on average, communication processes are used at 75% by MT principals and at 79% by MA principals. MT principals communicate moderately highly, while MA principals communicate highly. MT principals are characterized by fewer informal talks prior to making decisions (50%), but they all inform teachers if a meeting is needed. In addition, MA principals less actively (53.3%) use media to communicate, but they organize meetings, talk in friendly native language, and encourage adherence to the school culture (all at 100%). The MA principals are clearly more active in communicating, thus encouraging teachers to improve their performance.

**Table 11.**  
*Communication processes*

Description	MTs		MA	
	F=30	%	F=30	%
1. My principal sends memos and SMSs or calls when he wants to communicate with me	20	66,67	26	86,67
2. My principal organizes meetings when he or she wants to talk to me	30	100,0	30	100,0
3. My principal writes a note on the staff notice board when he wants to talk to me	20	66,67	26	86,67

4. My principal approaches teachers for informal talks during breaks	10	33,33	28	93,33
5. My principal discusses informal or family concerns informally	15	50,00	20	66,67
6. My principal shares his or her experiences with the community in colloquial breaks	23	76,67	26	86,67
7. My principal talks about his or her hobbies with the teachers	25	83,33	23	76,67
8. My principal talks using native language that hearers perceive as friendly	25	83,33	30	100,0
9. My principal advises teachers to have respect for Islamic conducts	28	93,33	28	93,33
10. My principal informally reminds teachers to maintain school culture and academic atmosphere	29	96,67	30	100,00
<b>Average</b>		<b>750,0</b>		<b>890,0</b>
		<b>75,00</b>		<b>89,00</b>

**Delegation of authority**

The delegation of authority has been well implemented by the average MT principal at 66% and very well implemented by the average MA principal at 84% (see Table 12).

**Table 12.**  
*Delegation of authority*

Descriptions	MTs		MA	
	F=30	%	F=30	%
5 1. I am delegated various duties by my principal	16	53,33	20	66,67
2. I am delegated work as I am deemed qualified	25	83,33	28	93,33
3. I am guided by the principal on how to perform delegated duties	25	83,33	26	86,67
4. I am supervised by the principal on duties delegated to me	20	66,67	28	93,33
5. I am rewarded by my principal for duties delegated to me	18	60,00	24	80,00
6. My principal delegates me duties that I am knowledgeable in	20	66,67	30	100,00
7. My principal delegates me duties that I am skilled at	25	83,33	23	76,67
8. My principal delegates me duties that I am talented at	15	50,00	20	66,67
9. My principal delegates me duties that I have no idea about	15	50,00	28	93,33
10. My principal delegates me duties in which I have no experience at all	18	60,00	26	86,67
Average		656,67		843,33
		65,67		84,33

MT principals tend to not delegate authority if teachers have no idea about a duty (50%) or experience with it (50%). MT principals, however, will delegate duties when teachers are skilled, when they are seen as qualified, and when they can be guided on how to perform better (all 83.3%). MA principals, on the other hand, delegate duties at 66.7%, indicating a moderate degree. Full delegation is conducted when teachers are knowledgeable (100%) or qualified (93.3%). The principals also tend to supervise (93.3%) the teachers being delegated to. Surprisingly, MA principals seem to encourage teachers to learn, because 93.3% of teachers said they are assigned duties they have no idea about. Evidently, the leadership of MT principals tends to limit delegation, while MA principals apply a more open conduct. This indicates that MT principals tend to show a more authoritative style of leadership, while a more democratic leadership, which has values attached to authentic leadership, is preferred by the MA principals.

### ***Difference Impact of Authentic Leadership in MTs and MA***

The difference between the implementation of authentic leadership in MTs and MA levels was tested using t-test at  $\alpha = 5\%$  (0,05) the results of which appear in Table 13. The data indicate that authentic leadership, teacher perception on authentic leadership practices, involvement in decision making, and delegation of authority have a significance value below 0.05.

As table 13 suggests, authentic leadership basically has a significant difference in that practices of authentic leadership in MA is better than those applied in MTs. This indicates that implementation of authentic leadership in the higher level of school is better than the lower schools. Three aspects of the authentic leadership that receive no difference impacts are: perception on authentic leadership practices, involvement in decision making and communication process. In this regard, teachers believe that both MTs and MA principals apply the same leadership style in a way that authentic leadership has been well implemented. In addition, the delegation of authority at MTs and MA levels show significant different in that delegation in MA level is better than in MTs level. In short, Table 13 suggests that teacher performance has a closed relationship with a principal's leadership. In Islamic institutions especially, the role of authentic leadership, whose core values (*sidiq, tabligh, amanah, and fatonah*) are embedded in the teachings of the Prophet Muhammad, authentic leadership is influential.

**Table 13.**

*Results of t-test on the implementation of authentic leadership*

Traits in leadership practices	Average		Sig. (2-tailed)	Result
	MTs	MA		
Authentic Leadership	25,94	28,25	0,033	Different
Teacher Perception	27,10	28,90	0,160	Not Different
Components of performance				
• Involvement in decision making	20,70	23,00	0,386	Not Different
• Communication processes	22,50	26,70	0,080	Not Different
• Delegation of authority	19,70	25,30	0,004	Different

### **Discussion, Conclusion and Implication**

This study delineates the results of an analysis of authentic leadership and its impact on teacher performance using quantitative data. Our findings indicate that authentic leadership is generally well implemented by MT and MA principals. The four attributes of self-awareness, an internalized moral perspective, balanced processing, and relational transparency are used well in leadership practices. Basically, implementation of authentic leadership in MA level is better than

those in MTs, particularly in the application of delegation of authority. The implementation of leadership practices, involvement on decision making and communication process indicate equal. This result confirms the findings of Jamil (2017) and Komariyah & Deddy (2017), who stated that Islamic core values are important in implementing authentic leadership in Islamic institutions. The teachings of the Prophet Muhammad provide the roots for STAF+B (*sidiq*—truthful, *tabligh*—advocacy, *amanah*—trustworthy, *fatolah*—wisdom), and these core values are generally present in the principals. According to Jamil (2017), “If we look at authenticity in Islam, we refer to Prophet Muhammad who dedicates the authentic teachings; he is the truly authentic in many ways.”

When asked what matters to their work as school heads, the principals assert the example of the Prophet Muhammad as the role model they adopt, thus dedicating themselves to incorporating *sidiq*, *tabligh*, *amanah*, and *fatolah* into their leadership practices. The principals strive to perform honestly and truthfully, providing advocacy in Islamic values and sharing opinions, and being trustworthy and transparent, as well as showing intelligence and wisdom in leading teachers, students, and the wider school community. Consequently, principals show sincere dedication and open management (Nurzamah, 2016).

For professional management, our findings show that leadership styles vary between authoritative, democratic, and laissez-faire to a certain degree. MT principals represent the lower level of proficiency, while the MA principals represent the higher level in the school system. A probable reason for this is that most MA principals have masters’ and even doctorate degrees, while MT principals tend to only have undergraduate degrees. Kuloba (2010), however, posits that the level of education and number of years of experience do not necessarily affect the leadership competency in secondary schools. Although the principals of MT and MA indicate equal performances for academic knowledge and practices, principals with a higher formal education perform better (Khan, 2010). The internalization of Islamic values and professional leadership is also better demonstrated by the MA principals.

As suggested in Kuloba’s (2010) study, this research proposes that the leadership style has direct impacts on the involvement process in decision-making, the communication processes between the principal and teachers, and the delegation of authority. Involving teachers in decision-making comes from the leadership style, and this in turn improves teachers’ performances. In addition, good communication processes encourage teachers’ participation, and the delegation of authority

by principals will motivate teachers to increase their knowledge and dedication. Shulhan (2018) asserts that leadership styles in *madrassas* are embedded in the values of the *pasantren* tradition that is patronized as instructional leadership. Openness appears in terms of informal interactions between leaders and their subordinates, as well as in the informal sharing of organization goals. Marinakou & Nikolic (2016) admit that professionalism in leadership is not enough without an internalization of moral values. Authenticity and ethical behavior have become critically important in contemporary organizations (Gardner et al., 2011). In addition, there is an increasing need to better understand cultural influences on leadership and organizational practices (Marinakou & Nikolic, 2016).

This study confirms authentic leadership as considered by Luthans & Avolio (2003) in that authentic leadership regards a leader as self-effective, resilient, hopeful, and optimistic. Authentic leadership is characterized by good moral character, virtuousness, and altruism (Avolio & Gardner, 2005). An authentic leader has the capacity to analyze ethical dilemmas and make decisions (Avolio & Gardner, 2005). In turn, authentic leadership promotes a climate for ethical work and the development of teachers' mental capacities (Walumbwa et al., 2008).

Thus far, our findings show that many aspects of authentic leadership have been implemented by the principals of MTs and MAs in this study, and teachers' perceptions of their leadership styles are generally positive. In general, we can summarize that authentic leadership's four components comprise self-awareness, an internalization of moral perspective, balanced processing, and relational transparency. These have been well developed by the principals, and they have embraced the principals in the authentic teaching of Prophet Muhammad, as represented by the four characteristics of being *sidiq*, *tablig*, *amanah*, and *fatonah*. This internalization becomes easy to implement in a school's culture, because a sincere attitude is the foundation of moral practices. More specifically, the leadership must be fairly conducted to improve teacher performance, as can be evidenced in the involvement of teachers in decision-making, communication processes prior to decision-making, and the delegation of authority. Although MT principals show lower levels of management when compared to their MA counterparts, and they show less competence because of more limited educational backgrounds and experiences, they achieve almost as much as the MA principals, demonstrating the robust advantages that the core values of the Prophet Muhammad's teachings have for leadership practices.

This study is limited in that the study used non-probability sampling the results of which do not apply for the generalization. This implies that the derived results are limited to the perception emerging from the schools and contexts being investigated. Future research could explore the general results assigning probability sampling and involve the qualitative evidence more thoroughly with a view toward possibly conducting observations and free interviews.

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