

TOWARDS A CONCEPTUAL FRAMEWORK OF ISLAMIC LEADERSHIP SUCCESSOR'S ATTRIBUTES MODEL AND GOOD GOVERNANCE

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Abstract

The purpose of this paper is to propose a conceptual model that explains the relationship between Islamic leadership succession, personality attributes and good governance. The paper sources information from an extensive search of literature to design a conceptual model of Islamic leadership succession (personal attributes & governmental characteristics of Succession) and good governance. The model will provide an integration of relationships that will add valuable insights into improved leadership succession theory in the related literature. The paper may assist particularly policy makers and strategists to focus on new possibilities of leadership successors attributes that will lead to improved governance as well as government performance in the world in general, and the Palestine community, in particular.

Keywords: *Succession planning, Islamic Leadership successor's attributes, good governance.*

1. INTRODUCTION

Good governance is an essential factor to the success of an endeavour, which practices clear authority, responsible decision-making, and accountable actions and decisions (Davidson, et al. (2006). The concept of good governance is an important component in management, and its implementation requires close collaboration by various divisions and involvement of personnel in managerial activities with different political and economic stand (al-Qudsy & Ab Rahman, 2011). Based on the World Bank definition, governance is defined as the “traditions and institutions by which authority in a country is exercised” (Kaufmann et al. (1999). With governance comes leadership (Rizvi, 2005). Leadership plays an important role toward the success of a government and organization (Pavlov & Katsamunskaya, 2004) and it is crucial to have a healthy leadership succession program to develop leaders for the sustainable success and future of organizations and nations (Bower, 2008; Boyle, 2009; Byrnes & Crockett, 2009; Reingold, 2009).

2. BACKGROUND

A review of literature on leadership succession and governance offers insight into some of the identifiable gaps that exists. Several studies has been carried out regarding leadership succession but not much has been studied about Islamic leadership succession (Abbasi, et al., 2010; Haddara & Enanny, 2009; Gordon & Rosen, 1981; Grusky, 1960; Noor, 2006). Both western and Islamic literature show that one of the most neglected priorities in leadership is choosing a successor (Kesner & Sebor, 1994; Cadieux, 2007) which should be done in a succession plan. Succession is a process designed to ensure the organization/government recruits and develops new hires or in-house staff to fill the key roles within the organization (Pasmore &

Lafferty, 2009). Succession planning, on the other hand, is defined as the “deliberate and systematic effort by an organization to ensure leadership continuity in key positions [to] retain and develop intellectual and knowledge capital for the future” (Rothwell, 2010). That defined, leadership succession is not only an important phenomenon but a necessary condition for sustainable leadership in organizations and nations (Mulford, 2008). Up to this point in time, the conclusion reached by researchers about succession shows that little is known about its importance for organizations and nations (Rizvi, 2005).

3. LEADERSHIP SUCCESSION

Leadership succession is an important agenda in organizations and nations: because a) it is a valuable planned activity to grow future leaders and to ensure continuous development, b) it is an important strategy in achieving the long-term vision of their organization and nation, c) it is a good way to groom people internally (Bower, 2008; Boyle, 2009; Byrnes & Crockett, 2009; Reingold, 2009), d) it ensures smooth transfer of responsibilities and leadership roles, and e) it provides continuity in business practices, organizational ethos and work culture. In other words, the issue of succession is fundamental to understand the whole process of preparing Islamic leadership succession. But leaders do not give emphasis on succession, and according to Noor (2006), this could be due to three reasons: a) leaders thought of succession when it is too late, b) leaders are too busy with egotistical agenda, and c) leaders do not know how to go about the process of selecting a successor. Leadership experts in the western domain (including Muslims trained in the West) rarely examine leadership succession from Islamic perspective (Campell, 2008). So, this paper attempts to develop the concept of leadership succession in Islam focusing on the successor from both the books of Islam and research done on leadership.

4. SUCCESSION MODELS

Most succession models are drawn from the western perspective (Seymour, 2004; Goldberg & Wooldridge, 2004) such as the succession model by Kesner and Sebor (1994) identified four dimensions: succession consequences, antecedents of succession, notion of events, and contingency. Another model by Dyck et al (2002) that offers a model of succession planning which employs a relay race analogy. Herewithin, the procedure involving succession is actually equated in order to execute a relay race in which a number of four principal variables namely sequence, timing, baton-passing technique, and communication, need to be referred to so as to auspiciously complete the race. Burke (2003) comes next with a modern succession planning model that comprises five main stages with an emphasis on sound feedback and assessment mechanism. According to Kirschner and Kirschner (2000), a good succession planning model is worthwhile when it emphasises on the pivotal role of human emotions in organizations and government succession planning. This paper adapted satge 4 of Burke’s (2003) succession planning model (Five principal stages of a succession planning model) to describe the key dimensions of a leader's succession attributes (Fig. 1.1)

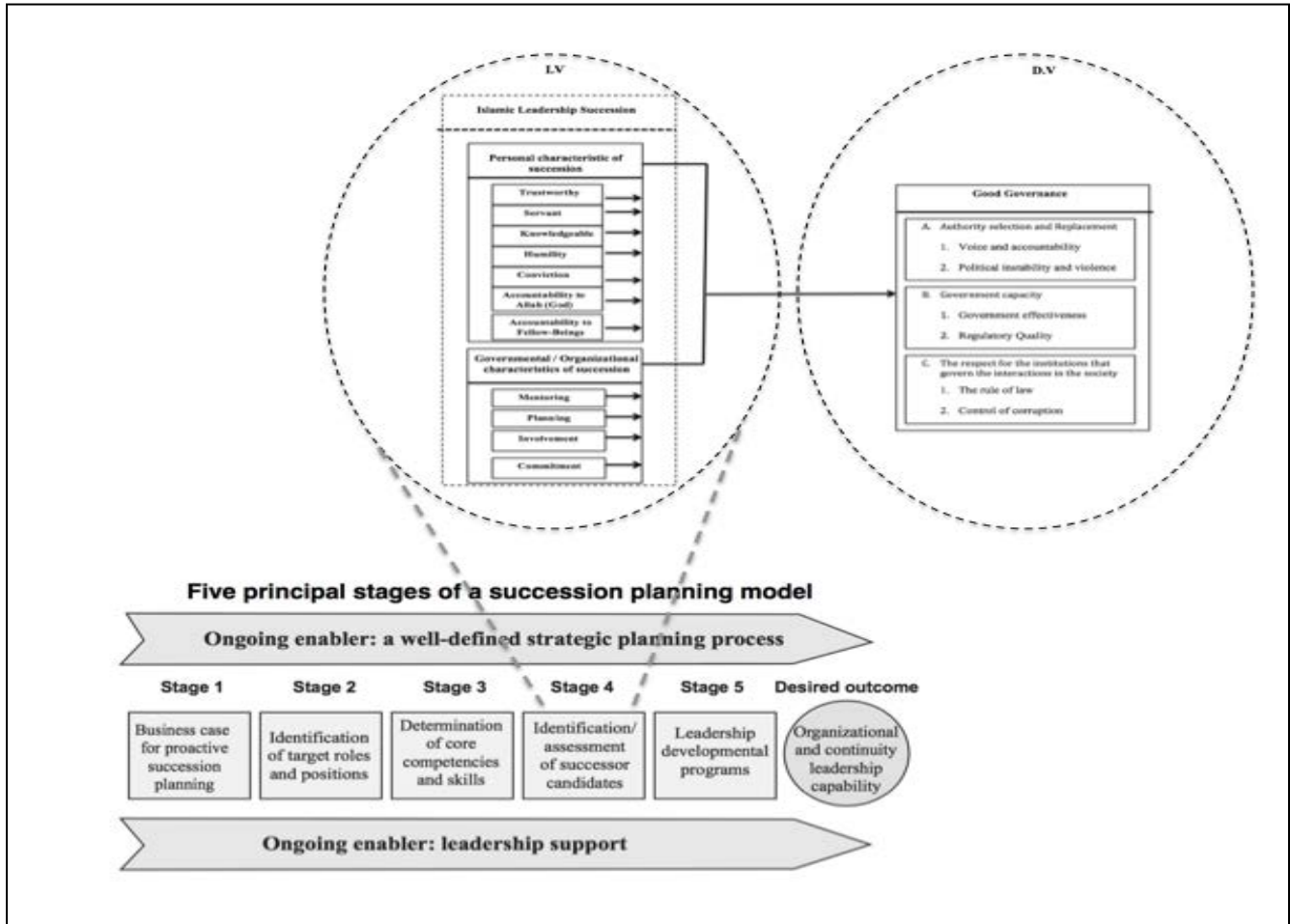


Figure 1.1 Burke's Five Principal Stages of a Succession Planning

This paper examines Stage 4 of Burke's model that is identification and Assessment of Successor Candidates, specifically the successor's attributes by proposing a conceptual model.

5. CONCEPTUAL MODEL OF ISLAMIC LEADERSHIP SUCCESSOR'S ATTRIBUTES

The concept of leadership and succession has been and is still being important phenomena to the Muslims and non-Muslims. This paper proposes a conceptual model that describes the relationship between Islamic leadership successor's attributes and good governance. Following the guide by (Abbasi, Rehman, & Bibi, 2010) the independent variables of the model combined the two perspectives of Abbasi (Islamic leadership model) and Noor (leadership succession model). The Islamic leadership successor's model is stage four of Burke's five-stage of succession planning model. Basically, there are two components to the successor's attributes: a) personal characteristics and b) governmental characteristics which make up the Islamic leadership successors attributes model. Figure 2.2 shows the conceptual model in relations to good governance.

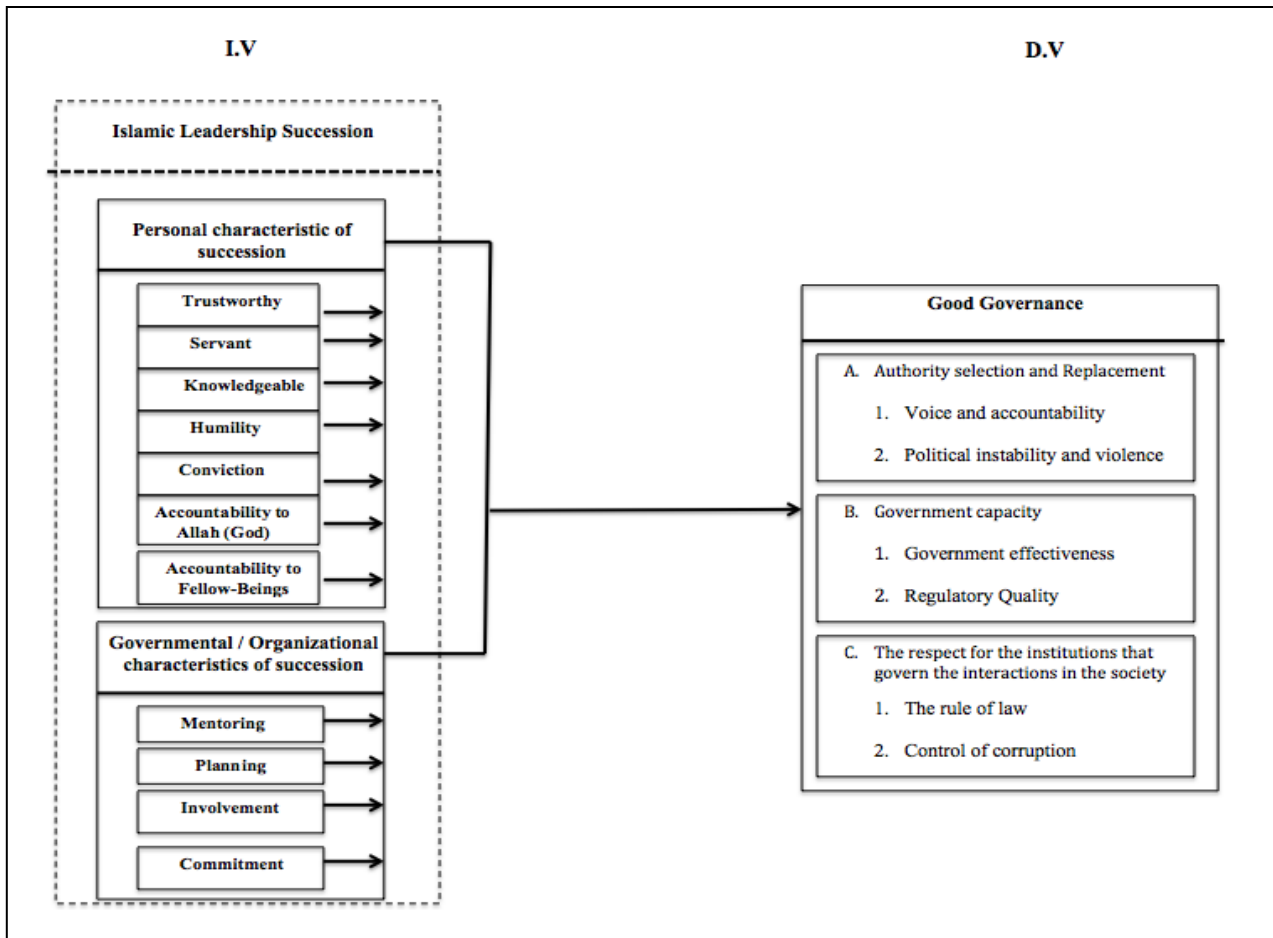


Figure 2.2 Conceptual model of Islamic leadership successor's attributes and good governance

Below are the descriptions for each dimension of the attributes and good governance.

6. SUCCESSOR'S ATTRIBUTES

The conceptual model has three components: two successor's attributes and one governance variable. The successor's attributes are personal characteristics and governmental characteristics.

7. PERSONAL CHARACTERISTIC OF SUCCESSION COMPONENT

From Abbasi et al., (2010) the first part of the conceptual model has been created based on the need for a leader's personal attributes such as trustworthiness, servant leadership, knowledgeable, humility, conviction, accountability to Allah and accountability to fellow-beings.

7.1 Trustworthy

Trustworthy is a value that ought to be considered in leadership. in order to execute this value in leadership, we should make every staff member a trustworthy person (Alhabshi & Ghazali, 1994). From Islamic perspective, trustworthiness in leadership and management are responsibilities of trust positions. In the Quran (4:58) Allah says:

“Allah doth command you to render back your Trusts to those to whom they are due; and when ye judge between man and man, that ye judge with justice: verily how excellent is the teaching which He giveth you! for Allah is He Who heareth and seeth all things.” (An-Nisā':58).

To be clearer The Prophet, (pbuh) also urged us to adopt the noble manner of trustworthiness:

“Pay the trust to him who deposited it with you, and do not betray the one who betrays you.”

[Abu Daawood]

“And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him fear his Lord “(Al - Qur’ān, 2:283)

Both western and Islamic literatures agree that trustworthiness is one of the major attributes of leadership.

7.2 Servant Leadership

Servant leadership describes service to followers, as the primary responsibility of leaders (Greenleaf, 1977). The center of the servant leadership model hinges on four principles of moral power, that is: a) leader sacrifice, b) leader commitment to a worthy cause, c) leader teaching that ends and means are inseparable, and d) leader relationships. Sendjaya et al., (2008); Ferch & Spears (2011); Han et al., (2010); Vondey (2010); and Walumbwa et al., (2010) had all observed that servant leadership encourages collaboration, trust, foresight, and the ethical use of power and empowerment. Similarly, Islam emphasises that both leaders and followers are servants of Allah and urge all the followers to fear Allah and obey the leaders.

“ O ye who believe! obey Allah, and obey the Messenger, and those charged with authority among you. if ye differ In anything among yourselves, refer it to Allah and His Messenger, if ye do believe In Allah and the Last Day: that is best, and Most suitable for final determination .” (AnNisaa: 59).

Furthermore, in a Hadith narrated by Abdullah bin Omar (God bless them), Prophet Muhammad (pbuh) said:

“... not you is a shepherd and each of you is responsible for his flock, imam who the people shepherd and is responsible for his flock, and man is the shepherd of his family and is responsible for his flock, and woman is the shepherd to the people of her husband's house and his son is responsible for them, and Abdul man is the shepherd master's wealth is responsible for it, You all a shepherd and each of you is responsible for his flock.” (Al-Buckhari, 1997).

Servant leadership is therefore very crucial as a leadership successor's attribute because it elaborate more in qualities of the leaders to the ruled.

7.3 Knowledgeable

A person with technical skill means he is skilled and owns a wide knowledge regarding the pursuits and activities of a certain organization, that organization's guidelines and standard procedures, along with the services and products of the organization (Katz, 1974; Yukl, 2006). In Islam, leaders need Knowledge (*ilm*) and they should, therefore, be knowledgeable and well informed. Those who assume leadership responsibilities in political, economic, intellectual, legal, educational, or military fields of endeavor must acquire the necessary specialized knowledge and expertise. There is no substitution for knowledge and the ability to perform. Allah says:

“And Their Prophet said to them: "Allah hath appointed Talut as king over you." They said: "How can he exercise authority over us when we are better fitted than he to exercise authority and he is not even gifted, with wealth in abundance?" He said: "Allah hath chosen him above you and hath gifted him abundantly with knowledge and bodily prowess: Allah granteth His authority to whom He pleaseth. Allah is All-Embracing and He knoweth all things.” (Al Qur'an, (2:247).

Knowledgeable is therefore crucial as a attribute of leadership.

7.4 Humility (Al-‘Ajiz)

Baldoni, (2004) believed humility is not defined as overlooking the problem, or accepting the failure, but it is described as the person's consideration of his restrictions and his attempts to find new ways to solve those restrictions even if it is by the help of others. Baldoni, (2004) claimed that juxtaposing humility, vision and capability help the leader to act more effectively and practice his leadership skills. Islamic literatures view humility (*al-ajiz*) as all humans are weak creatures and need to avoid arrogance and excessive pride, so that Allah will reward them and guide them either as leaders or followers. Unus (2005) notices that Prophet Musa asked God to improve his abilities and help him to be successful in completing his leadership tasks. As he asked for help from God, it can be a pattern for Muslim leader to be humble. Moses said: "O My Lord! Expand me My breast; Ease My task for Me"(Al Qur’ān, 20:25-26).

7.5 Conviction To Allah

Conviction is an unshakable belief in something without need for proof or evidence. Conviction is a high level of tolerance and patience between leaders and followers because in all situations leaders must be ready to tolerate the criticisms and complaints of their followers as much as possible (Fry, 2003). In the (Qur’an 28:77), Allah says:

“But seek, with the (wealth) which Allah has bestowed on thee, the home of the Hereafter, nor forget Thy portion In This world: but do Thou good, As Allah has been good to thee, and seek not (occasions for) mischief In the land: for Allah loves not those who do mischief.”(Al-Qaṣaṣ:77)

So, therefore it can be concluded that lenience and endurance are all qualities of conviction of leadership and those (leaders) whoever acquired the two, Allah will reward him as well as guide and protect him.

7.6 Accountability To Allah (God)

In Islam, the leader should try his best to improve his people's situation. In Islam, the leaders are supposed to improve their people; as a result they should be responsible both towards God and their people (Abbasi, et al., 2010).

The concept of accountability in Islam is coined as *hesab*. In the Quran it refers to one’s obligation to God in all endeavors. Islamic value system categorically explains accountability in front of Allah (SWT) in the world hereafter. Al - Qur'an explains this concept in clarity:

“Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it.” Al - Qur'an (99:7-8)”.

One can notice that in Holy Qur'an, Muslims' holy book, was mentioned that the organs and even the skin of the people start talking during the judgment day as they are considered as the witnesses of the people. (Al Qur'an, 41:20–22).

7.7 Accountability To Fellow-Beings

Accountability does not deal with the individuals keeping their subjects to account, but it is the opposite. The leaders are considered as responsible for the situation by their supporters. (Bovens, 2005). Based on Prophet Muhammad (pbuh), the leader should act efficiently and effectively while dealing with his fellow beings. It has been narrated on the authority of Ibn 'Umar that the Holy Prophet (pbuh) said:

“Beware, every one of you is a shepherd and everyone is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs). A man is a guardian over the members of his family and shall be questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust). Beware; every one of you is a guardian and every one of you shall be questioned with regard to his trust.”(Sahih-Muslim, 1982).

Likewise, Maali et al., (2006) noticed that the advantages of using resources within the society should be considered as the main option. Islam emphasizes the society which leads to the sense of commonality and it was cherished by Islam itself. to each other and to the *Ummain* general are emphasised in the *Qur'an* and *Sunnah*.” Thus, accountability to God includes accountability to society. Responsibility means being responsible towards the people and other larger communities (*umma*). The fist Islamic Caliph Hazrat Abu Bakr Siddique, said:

“If I do the right, help me; if I do the wrong correct me. As long as I obey ALLAH (SWT) and Prophet (pbuh) do obey me but if I disobey ALLAH (SWT) and Prophet (pbuh), you have no obligation to obey me.”(Modudi, 2003).

In Islam everyone is a guard and chief of his place as the husband monitors his wife, children and home and so on. It was mentioned that Ibn Umar explained that Holy Prophet warned people about the fact that they are shepherds and they should take care of their flocks.

8. Governmental Characteristics Of Successor's Attributes Component

An accountable leader will want to plan and execute a transition process to ensure a qualified, capable and effective successor takes over the mantle of leadership. This process involves time, analysis and commitment on the part of both the mentor and the protégé. According to Noor (2006), leadership succession process has become the right path for any sincere and accountable leader to follow in order to implement successful succession. For example, Donaldson et al. (2000) in leadership succession have identified several variables such as mentoring, planning, involvement, and commitment influence the success and overall achievement of leaders. Similarly, Noor (2006) believed that many leaders fail to emphasize on succession due to three reasons: a) Leaders think of succession when it is too late. b) Leaders are too busy with egotistical agenda, and c) Leaders does not know how to go about the process of selecting a successor.

8.1 Mentoring

Mentoring refers to the connection between the mentee or protégé who is an inexperienced person and the mentor who is an experienced individual..(Donaldson et al., 2000). Not much study focus on mentoring including from the Islamic perspective. The study of by (Moyal & Islam, 2000) is the most closer research that can fit the aim of this paper on leadership succession.

8.2 Planning

Management often faces an owner of economic, social and demographic topics like globalization, outsourcing, downsizing, hiring freezes, budget cuts, the old population and less people in the succeeding generation (Kiyonaga, 2004). Looking closely, a successful public organization has a strategic plan that identifies who should lead, what it is about, and how all its subunits fit together (Gaffney, 2005) In fact, strategic planning is a necessity for an effective succession plan (Giacchi, 2003). Leaders who are capable of planning, can deal with the challenges that they may face in the future; furthermore, they can provide the public demands and recognize the strength and weakness of the management (Cohn, Khurana, & Reeves, 2005). As is, planning is important in governance.

8.3 Involvement

Involvement is an important issue in leadership succession since it enables leaders to get the best subordinate for succession process. Mittal and Lee (1989) summarized some of the most recent definitions and stated that involvement is a "motivational state of mind of a person with regard to an object or activity. (Mittal & Lee, 1989).

From the Islamic perspective, involvement is concerned with trust and responsibility and it must be accompanied by accountability. The Qur'an stressed involvement in form of accountability in this way:

“O women of the Prophet, if any of you were guilty of evident unseemly conduct; the punishment would be doubled to her that is easy for Allah.” (Al-Quran (33:30).
“I am to you an apostle worthy of all trust.” (Al-Quran 42:107).

These two verses showed that in Islam, involvement is an important variable that leaders should have and committed to in order to achieve the national and organizational goals.

8.4 Commitment

Commitment of a leader to the activities of organization and the subordinate is one of the key success factors for leadership succession. Employees who have strong commitment will stay with one organization as they think that it is their duty to be loyal to their organization (Allen & Meyer, 1990; Meyer & Allen, 1997). Effective commitment is defined as the extent in which the followers recognize, adhere themselves to the organization and engage within the organization (Allen & Meyer, 1997).

9. GOOD GOVERNANCE COMPONENT

The third component of the model is conceptualized from Kaufmann (1999)'s model on good governance which is the dependent variable. Governance influences the effectiveness of organizational authority and hence affects the effectiveness and efficiency of business and nations. Good governance contributes in building a reputation to be the policy maker with its roles and tasks participation and involvement by different segments such as the political; the economic and the administrative focusing on several characteristics – efficiency, honesty, equity, transparency and accountability – to achieve perfect and best governance (al-Qudsy & Rahman, 2011). This variable is measured by World Governance Index (WGI). Both Islamic and conventional thoughts focus on quality governance.

9.1. Voice and Accountability (VA)

Voice and accountability are about the chance that citizens have to engage in the selection of their government, in addition they refer to the citizens' freedom of media, choice, expression and association. As a result, the voice and accountability deal with participation of citizens within government and strategy making procedures. The citizens can participate within different categories of legal, professional, administrative, managerial and moral accountability.

9.2. Political Stability and Absence of Violence / Terrorism (PV)

Political instability refers to the time of the destabilization of the government or its overthrowing by violent policies such as terrorism and violence. Some factors are involved in the instability of the government such as religious, ethnic or regional differences, social conflicts, or violence by underground political organizations. Some other factors can involve as the indicators of instability within the government such as armed conflict, rebellion, political terrorism and assassination. Focussing attention on them ensures the capacity to have a smooth transition, in our case, transition that is based Islamic leadership succession that is free from being over-thrown by demonstrations, strikes and street violence that is headed by ethnic or religious groups. Some internal conflicts such as political violence are considered as the factors which involve in instability of the government. Ethnic tension is another factor which leads the government into instability and it is attributed to racial, national or language differences (Hwang, 2011).

9.3. Government Effectiveness (GE)

The quality of public services, the quality of policy formulation and implementation, and the credibility of the government's commitment to such policies have assumed important factors to be considered under GE. GE emphasizes the authenticity of the commitment of the government to some strategies and its measurement about the services and capability of political authorities, and government citizen connection. As a result, the evaluation emphasizes the instability of government with high personal turnover rate and its incapability with low personal quality.

9.4. Regulatory Quality (RQ)

Regulatory Quality (RQ) captures perceptions of the ability of the government to realize appropriate strategies and rules which improve Palestinian government and its development sector. It deals with the rules which are set by the government, and the rules which are arranged between the organizations. Some of the factors influence the regulatory quality indicators such as public sector contracts which are open to foreign bidders, financial institutions transparency and the reduction of subsidies to special organizations. Based on the aggressive exploration of Regulatory Reform Committee (RRC) among various government agencies lead the leader to look for overregulation's as they should be abolished and also look for the new regulations which should be prohibited; therefore, World Governance Index (WGI) intends to improve the rules and policies.

9.5. Rule of Law (RL)

The term 'rule of law' in WGI refers to the agent's confidence in the policies of the government and its good governance, and specifically, it refers to property rights, contract enforcement as well as the possibility of atrocity and attack. Moreover, other aspects such as contracts between the private agents. Agreement on economic problems and managing the intellectual property are involved within the term rule of law.

9.6. Control of Corruption (CC)

WGI considers corruption as enthusiasm of the public to attain power which consists of all the small and big forms of corruption and gaining the government by their interests. The frequency of corruption measures the corruption indicator, and the hard work of the government to stop corruption including willingness to compromise.

It also measures corruption within the political system, which reduces the efficiency of government and business and introduces an inherent instability in the political system. Another indicator of corruption is CPI (Corruption Perception Index) which ranks the countries of the world according to the degree of corruption among the public officials and politicians. In relation with the 1st ranked country of New Zealand, Palestine must undertake comprehensive and specific policy measures to fight corruption. In response to the need to good governance this paper proposes and tests a theoretical framework model that describes the relationship between Islamic leadership succession and good governance for Palestine. Figure 1.1 below show Burke's model and the basis of conceptual model of Islamic leadership succession attributes and good governance of the paper.

10. CONCLUSION

This paper begins by outlining the nature and purpose of conceptual model that describes the relationship between Islamic leadership succession attributes and good governance. However, the main draw-back of a conceptual model that seeks to describes the relationship between Islamic leadership succession attributes and good governance. The main reason for developing a conceptual model of leadership successor's attributes is to provide a model for setting Islamic leadership succession standards, a basis for resolving Islamic leadership succession issues; This paper proposes a conceptual model for Islamic leadership succession and good governance that may improve Muslim government performance, survival and to provide more justifications for leadership succession process and systematic control. The proposed conceptual model will provide an integration of relationships that will add valuable insights into improved leadership succession theory in the leadership literature. The paper helps particularly policy makers and strategists to focus on new possibilities of leadership succession practices that will lead the Palestine community and the world in general.

With this conceptual model the process of Islamic leadership successor's attributes model specifically for the Palestinian government and developing countries would have a high degree of success as the governance level will be sound and is attributed to the selection of the right leadership qualities through the attributes that have been proposed.

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