

**PERCEIVED *TAQWA* PRACTICES OF SCHOOL PRINCIPALS AND
ITS' INFLUENCE ON TEACHERS ORGANIZATIONAL
COMMITMENT AND ORGANIZATIONAL TRUST AS MEDIATOR**

By

KHALED MOHAMMAD HAMADIN

July 2014

**PERCEIVED *TAQWA* PRACTICES OF SCHOOL PRINCIPALS
AND ITS' INFLUENCE ON TEACHERS ORGANIZATIONAL
COMMITMENT AND ORGANIZATIONAL TRUST AS
MEDIATOR**

By

KHALED MOHAMMAD HAMADIN

**Thesis Submitted In Fulfilment of the Requirement for Degree of
Doctor of Philosophy**

July 2014

DEDICATION

This thesis is dedicated to:

My beloved Mother I ask Allah (SWT) protected her and my father I ask from Allah
(SWT) bless his soul

ACKNOWLEDGEMENTS

بسم الله الرحمن الرحيم
(قل ان صلاتي ونسكي ومحياي ومماتي لله رب العالمين ؛ لا شريك له وبذلك امرت وانا اول المسلمين)

“All praise and thanks to Allah (لحمده) who endowed me with strength and perseverance to complete this study”

First of all thanks to Allah the Al-Mighty who guided me to start this journey and gave me the strength to continue this learning process. Many people helped me to achieve this goal through their support and encouragement. First and foremost, my wife; Dr: Intisar Darabah she has been there looking after the family affairs and became the mother and the father for our two children Mohammed and Noor, while I was busy with my research. She never complained about me not for being there and accepted to be the third priority after my job and my study. She was for me during, both the high and the lows with unconditional support and acceptance and pushed me when I wanted to stop. Together we celebrated the partial achievements in the way. For her I am very thankful. From the beginning, he was there for me when the research's idea was not clear. He believed in me and always was there with his advice and guidance. He has read numerous revisions of my dissertation and provided me with very valuable comments. He is Dr Abdul Jalil Ali my main supervisor. To him I am very much grateful. I appreciate much of the support and understanding I received during my study from Co-supervisor Prof. Zurida. My sincere appreciation to the Dean, Deputy-Dean and all staff in schools of educational studies.

Many thanks awarded to all Professors who evaluates and modified the questionnaires in Jordan universities and King Sud University in KSA. Thanks to my Brother Lieutenant Colonel Emad and all my brothers Ebrahim, Farhan, Ali, Yousif, and sisters kholud, suad and Alia. My thanks that helped fundamentals of statistical

concepts and helped me during the data Sufian Ouda. Many thanks go to Prof Abdullah Gani, Dr Shaik Malik for recommending and advices. Many thanks go to Dr Abdullah Shurah, Dr Yazan Werekat, Dr Ali Bdur, Dr Mahmmmod Hassanat, Dr Nasser Zydeen and Dr Eftikar Darabah in USM to help me during my study. Also, like to thank all teachers who completed my survey. Many people gave their time to help me achieve my goal. PhD is a lonely journey having good friends such as Jehad Batinah, Belal Hassanat, Ayman Shgaheen, Hamzah Shuarah, Mhammed Majali, Hussen Eshibat, Malik abo Afifi, Abdullah Harahsheh, Nayel Ramadnah, Shadi Al Hrou, Hussen Ab alasel and so many others had been very much helpful and have supported me in various ways throughout the years. I thank you all for your support and encouragement.

خالد محمد الحمادين

(July 2014)

TABLE OF CONTENTS

	Page
DEDICATION	II
ACKNOWLEDGMENT	III
TABLE OF CONTENTS	V
APPENDIX	X
LIST OF TABLES	XI
LIST OF FIGURES	XII
ABSTRAK	XIII
ABSTRACT	XIV

CHAPTER ONE

1.1	Overview	1
1.2	Education System in Jordan	2
1.3	Educational Leadership in Public Jordan Schools	3
1.4	Problem Statement	4
1.5	Objectives of the Study	6
1.6	Research Questions	7
1.7	Research Hypotheses	8
1.8	Significance of the Study	10
1.9	Operational Definition	11
1.10	Conceptual Framework	13
1.11	Summary	14

CHAPTER TWO: LITERATURE REVIEW

2.1	Introduction	15
2.2	The Religion of Islam	16
2.3	Definition of the Muttaqqeen Characteristics	19
2.3.1	Belief in Allah (Imanbil-lah)	20
2.3.2	Prayer (Salat)	20
2.3.3	Obligatory Spending in Allah's Course (Zakat)	21
2.3.4	Fasting (Saum)	22
2.3.5	Pilgrimage to Mecca (Haj)	22
2.4	Definition of <i>Taqwa</i>	23

2.4.1	The Characteristics of <i>Taqwa</i>	23
2.4.2	The Components and Dimensions of <i>Taqwa</i>	24
2.4.3	Islamic Spirituality	25
2.4.4	Islamic Responsibility	28
2.5	Concept of Organizational Trust	31
2.5.1	Organizational Trust in the Quran	34
2.5.2	Organizational Trust in Public Schools	35
2.6	Organizational Commitment(OC)	36
2.6.1	Definitions of Organizational Commitment	37
2.6.2	Models of Organizational Commitment	40
2.7	Leadership in Islam	42
2.8	Leadership from Western Perspective	43
2.7.1	Related Study between Spirituality and Organizational Commitment	45
2.7.2	Related Study between Responsibility and Organizational Commitment	51
2.7.3	Related Study between Spirituality and Organizational Trust	52
2.7.4	Related Study between Leader Responsibility and OT	55
2.7.5	Related Study between Organizational Trust and TOC	57
2.8	Organizational Trust as a Mediator between Spirituality, Responsibility and Teachers Organization Commitment	59
2.8.1	Mediating Role of Teachers Organizational Trust	59
2.9	Spiritual Leaders in Schools	61
2.11	Theoretical Framework	64
2.11.1	Social Exchange Theory	65
2.12	Summary	67
CHAPTER THREE: METHODOLOGY		
3.1	Introduction	68
3.2	Research Design	68
3.3	Population and Sample	71
3.3.1	Sample of Interviews	72
3.4	Plan of the Study	74

3.5	Instruments	77
3.6	Criteria for Selecting the <i>Taqwa</i> Scale	78
	3.6.1 (Taqwa)-Questionnaire	79
3.7	Organizational Trust-Questionnaire	80
3.8	Organizational Commitment (OC)-Questionnaire	81
3.9	Interview Protocol	82
3.10	Validity of Instruments	82
	3.10.1 Forward and Back Translation	83
	3.10.2 Expert Judgment and Items Constructions	84
3.11	Pilot Study	84
3.11.1	Interview Pilot Stage	87
3.11.2	Validity of Interview Protocol	89
3.12	Data Collection	89
	3.12.1 Collection Data from Questionnaire	89
	3.12.2 Collecting the data from the Interviews	90
3.13	Data Analysis	91
	3.13.1 Quantitative Analysed	92
	3.13.2 Variables of Testing	92
	3.13.4 Descriptive Analysis	93
	3.13.5 Correlation	93
	3.13.6 Multiple Regressions Analysis	94
	3.13.7 Hierarchical Regression Analysis	94
3.14	Goodness of Measures	95
	3.14.1 Factor Analysis	95
	3.14.2 Factor Analysis of Islamic Spirituality	96
	3.14.3 Factor Analysis of Islamic Responsibility	97
	3.14.4 Factor Analysis of Organizational Trust	99
	3.14.5 Factor Analysis of TOC	100
3.16	Reliability of Instruments	101
3.17	Qualitative Analyzed	102
3.18	Summary	103

CHAPTER FOUR: DATA ANALYSIS, RESULTS AND FINDINGS

4.1	Introduction	104
4.2	Participants of the Samples	104
4.3	Descriptive Statistics	105
4.3.1	Mean and Standard Deviations of Study Variables	105
4.3.2	The Level of Islamic Responsibility (IR)	106
4.3.3	The level of Organizational Trust (OT)	107
4.3.4	The level of Teachers Organizational Commitment (TOC)	107
4.4	Hypotheses analysis	107
4.4.1	Correlation Analysis	107
4.4.2	Multiple Regression Analysis (MRA)	109
4.4.3	There is Appositive and Significant Influence of PTP on OC	111
4.4.4	Significance Influence of PTP on trust(T)	112
4.4.5	Influence Significance of T on OC	116
4.5.5	The Mediation of OT and Effect PTP on TOC	113
4.6	Qualitative Findings	116
4.6.1	Background Information of Respondents	117
4.6.2	Interview Questions	118
4.6.3	Summary of Findings	131
4.7	Summary	133

CHAPTER FIVE: DISCUSSION, IMPLICATIONS AND RECOMMENDATIONS

5.1	Introduction	134
5.2	Summary of Findings	134
5.3	Discussions	135
5.3.1	Influence of Islamic Spirituality on Organization Commitment	138
5.3.2	Influence of Islamic Responsibility on TOC	138
5.4	Influence of Islamic Spirituality on Organizational Trust	140
5.4.1	Influence of Islamic Responsibility on Organizational Trust	141
5.5	Organizational Trust and Organizational Commitment	144

5.6	Organizational Trust as Mediator	145
5.7	Implications and Contribution	146
5.7.1	Practical Implications	147
5.7.2	Contribution	148
5.8	Suggestions for Further Research	149
5.9	Conclusion	160
	References	161

APPENDIX

A	Research Questionnaire (English and Arabic Version)	164
B	Interview Protocol (English Version)	176
C	Interview Protocol (Arabic Version)	177
D	Interviews Transcripts	178
E	Qualification of Researcher	184
F	Validity Experts Table	185
G	Data Analysis (SPSS)	186

LIST OF TABLES

	Page
3.1 The Number of Schools and Teachers in Al-Karak Province	72
3.2 Sample of the Interview	74
3.3 The Questionnaire Design	77
3.4 Taqwa Instruments in Journals and Literature	78
3.5 Cronbach's Alpha of Taqwa Dimensions	86
3.6 Cronbach's Alpha for Organizational Trust	87
3.7 Cronbach's Alpha for Organizational Commitment	87
3.8 Bartlett's Test of Sphericity	96
3.9 Islamic Spirituality Factor and Item Loadings	98
3.10 Bartlett's Test of Sphericity	99
3.11 Islamic Leader Responsibility factor and Item Loadings	98
3.12 Reliability of Scales and Cronbach Alpha of Study Variables	99
4.1 Teacher's demographic background	104
4.2 Descriptive Statistic of Mean and Standard Deviations	106
4.3 Correlation between The Variables	108
4.4 PTP Influence on Organizational Commitment	110
4.5 MRA Influence of PTP on OT	111
4.6 MRA Influence OT on TOC	113
4.7 The Mediation of Organizational Trust (OT) on the Relationship Between <i>Taqwa</i> and TOC	114
4.8 Summary of the Hypotheses	116
4.9 Background Information of Respondents	117
4.10 Summary of Findings	131

LIST OF FIGURES

	Page
1.1 Conceptual Framework	13
2.1 Components And Dimensions Of <i>Taqwa</i>	25
2.2 Independent Variable, Mediator, and Dependent Variable	60
2.3 Theoretical Framework	64
3.1 The Diagrammatic Research	71
3.2 Plan of The Study	76
3.3 The Process of Validating The Instruments	88
4.1 PTP Influence On TOC	111
4.2 Influence of PTP On OT	112
4.3 Influence OT On TOC	113
4.4 Mediation Model (Baron, Kenny 1986)	114
4.5 The Mediation of OT between PTP and TOC	115

**TANGGAPAN AMALAN TAQWA PENGETUA SEKOLAH DAN
PENGARUHNYA KE ATAS KOMITMEN ORGANISASI GURU DAN
AMANAH ORGANISASI SEBAGAI PENGANTARA**

ABSTRAK

Kajian yang menggunakan kaedah campuran ini telah menyiasat pengaruh amalan *Taqwa* pengetua sekolah ke atas komitmen guru dan peranan pengantara amanah. Perhubungan antara amalan takwa yang terbahagi kepada dua denominasi, iaitu kerohanian Islam dan tanggungjawab Islam. Populasi kajian ini ialah sekolah menengah awam di Jordan. Sampel kajian terdiri daripada 270 orang guru dari wilayah Al Karak, mereka terlibat dalam tinjauan kuantitatif. Selain itu, pensampelan bertujuan telah digunakan untuk memilih 6 orang guru untuk ditemubual. Analisis faktor dan alfa Cronbach menunjukkan bahawa kesemua ukuran boleh dipercayai. Kaedah regresi berganda dan berhierarki telah digunakan untuk menguji hipotesis kajian ini. Data daripada temu bual telah dianalisis secara kualitatif. Depatan kajian ini menunjukkan komitmen organisasi guru dan amanah organisasi guru disekolah-sekolah dinegara Jordan. Hipotesis yang diuji menunjukkan kesan pengantara amanah organisasi guru dalam antara hubungan amalan takwa dengan komitmen organisasi guru telah mengalami perantaraan. Beberapa implikasi telah ditemui hasil daripada kajian ini. Tanggapan amalan taqwa yang diamalkan oleh pengetua sekolah didapati mendorong perghasilan etika dan nilai moral, dalam kalangan guru yang mungkin mengawal kebanyakan tingkahlaku yang tidak diingini, kajian ini mencadangkan kajian untuk membina kefahaman aras ketaqwaan dan komitmen guru dalam konteks yang berlainan dinegara-negara muslim yang lain.

**PERCEIVED *TAQWA* PRACTICES OF SCHOOL PRINCIPALS AND ITS'
INFLUENCE ON TEACHERS ORGANIZATIONAL COMMITMENT AND
ORGANIZATIONAL TRUST AS MEDIATOR**

ABSTRACT

This mixed method study investigated the influence of perceived *Taqwa* as practiced by school principals on teachers organizational commitment, and trust as the mediator variable. The relationship between perceived *Taqwa* practices includes two dimensions, namely, Islamic spirituality and Islamic responsibility. The sample consisted of 270 Jordanian secondary school teachers from Al Karak province. These teachers were involved in the main quantitative survey. In addition, Purposive sampling was used to select six teachers to be interviewed. Factor analysis and Cronbach's alpha indicated that all the measures were reliable. Multiple and hierarchical regression method was used to test the research hypotheses. Data from interviews were analysed qualitatively. The findings of this study show there is a significant influence of perceived *Taqwa* practices on teachers' organizational commitment and trust in Jordanian schools. Hypotheses were tested to show the mediating effect of teachers' organizational trust on the relationship between perceived *Taqwa* practices and organization commitment were mediated. Several implications were found as the outcome of this research. Perceived *Taqwa* practices by school principals lead to the attainment of high ethical and moral values of the teachers that might control many kinds of undesirable behaviours. This study recommends further research to develop understandings levels of *Taqwa*, and teachers' commitment in different contexts in Muslim countries.

CHAPTER 1

INTRODUCTION

1.1 Overview

Religion, culture, and civilization are all principle of education. Like other faiths, Islam, from its beginning, honours education and strongly encourages male and female Muslims to study and learn. There are many verses from the Qur'an that stresses the importance of education, *Allah* says in the Qur'an:

“O my Lord! Increase me in knowledge” (Qur'an 20:144).

Al-Hasan al-Basri reported that *Allah's* Messenger (pbuh) said,

“He whom death leave behind while he is engaged in acquire knowledge with a view to reviving Islam with the help of it, there will be one degree between him and the Prophets in Paradise”

Education in islam is the means of developing human beings, and *Tarbiyya* (moral training) is an absolute part of it.

Al-Qaradawi, (2004) mentioned that Islamic reawakening is a real phenomena that could be recognized through three signs. Firstly, the increasing number of people who pray in the mosque specially the young people, secondly the spread of *hejab* among women and thirdly is the increase of sales for religious books. Additionally, he indicated that the reason behind the phenomena is people's desire to return to Allah by complying with the Islamic teachings thus, they want to learn more about the religion. People have shown their willingness to be governed by Islamic rules through voting for Islamic parties such as in Turkey and Morocco.

Leadership in Islam is a responsibility and a trust that leaders feel when they deal with their followers. It is considered as a part of worshipping Allah (s.w.t). Leadership in Islam is to serve the members of the organization, the community and the society, that is, directing and guiding people to what is good in this world and the Hereafter.

1.2 Education System in Jordan

The Hashemite kingdom of Jordan has a comprehensive and inclusive educational system, which performs very well in comparison with the international standards, meeting requirements for a well-educated citizenry. Thus, the development of Jordan's educational system can be described as dynamic, because it is evaluated and restructured almost every year (Moe, 2005). Consequently, today there are 2787 government schools and 1493 private schools in Jordan (JHR, 2007). These schools are divided into three categories: boy's schools; girls' schools; and mixed schools (MOE, 2007).

The public education system in Jordan is greatly influenced by economic goals such as profit maximization, and it advocates secularism with its display of general principles such as democracy, freedom, and good citizenship. Education has become an extension of the industrial era, and it aims to contribute to the economic prosperity of Jordan. The purpose of public education is to provide a qualified workforce for its machinery of production, and the eager consumers of its product.

Islam is very much part of Jordan society. The relationship of Islam teaching and education in Jordan can be seen in the establishment of the Islamic school Al-

Farog Al-Islamiah, which is evident in public life in Amman, the capital of Jordan. For example, Farog Al-Islamiah is supposed to produce a generation of Muslims.

- (a) Have a solid understanding of *Tawheed* (unity of the Creator).
- (b) Have a strong Islamic moral character.
- (c) Have leadership skills supported by *Taqwa* (piety).
- (d) Have a strong sense of responsibility and realize that Islam is the only solution.

Can interact with the community and handle global issues with an Islamic frame of mind, and are academically equipped to succeed and excel in an increasingly competitive and challenging world (MOE, 2007). In the Islamic education development, teachers have an important role for training Muslim students to behave ethically. According to Ibn Miskawayh, in his book *tahdhib al-akhlaq* (*Refinement of Character*), teachers as a trainer must impart desirable knowledge, moral, customs and behaviour, to the young and to prepare them as acceptable human model within the Muslim community. Therefore, the inculcation of *Taqwa* (piety) has been considered an important duty for Muslim teachers.

1.3 Educational Leadership in Public Jordan Schools

One of the elements that can bring success to a school is a stimulating (is this the right choice of word? What about charismatic) leader (principal or headmaster), who has a positive attitude and is able to create a school environment that encourages cooperation and communication among teacher members, between staff and administration, and between teacher members and the pupils. Leadership is most essential to school success. This suggests that there is a need to identify the quality of

the personnel responsible in the organization and how this kind of leadership would be able to suggest their commitments to the teachers in order to bring the school into success. Schools need to improve from time to time and this process of change needs to be led by a qualified leader who is capable, determined, knowledgeable, and who has Islamic principles and value to promote spiritual energy among the organization members (MOE, 2007).

The current state of education in Jordan emphasizes on producing individuals who are intellectually, spiritually, emotionally, and physically engaged and who have firm belief and devotion to *Allah*. These multidimensional responsibilities are shouldered by teachers and school leaders who have to translate the strategy and plan into action and reality. It is vital in providing the focus and direction of the schools. Leadership practice are placed in the position of implementing new ideas from the system which are not only fragmented but all too often have 'short shelf lives' where they are discarded in favour of the latest 'hottest' policy instructional leadership, aimed at improving things such as student performance within the school.

1.4 Problem Statement

Schools in Jordan can be considered as public institutions that are responsible for implementing the educational policies and programmes that are determined by the authorities. School principals are expected not only to be exemplary teachers, but also to have a deep personal commitment to faith and to be a living example of virtue and *Taqwa*, which teachers and students should unhesitatingly emulate. Schoolteachers who have no *Taqwa* (surrender to Allah), cannot be good example for others, (Dusuki, 2008).

Abidin (2010) conducted a survey investigating the relationship of organizational justice and organizational commitment in Amman in the provincial directorate of education in Jordan. The result shows that most of the teachers gave low marks to both continuance of commitment and normative commitment. The teachers felt that the action of staying or leaving the school does not only depend on the sense of obligation towards the people in the school, but also depends on other obligations as well.

According to the Ministry of Education statistics, more than 1,100 teachers left their schools to work in private sectors. The data also show that more than 850 teachers applied for unpaid leave and left, while more than 720 applications are still pending approval, (MOE, 2007). Abidin (2010) suggests that whenever the teachers feel less committed and trust toward the school principals, they are more likely to leave the schools.

Al-Hjaya (2006), pointed out that school teachers in Jordan are uncomfortable in doing their jobs because they are not well paid, or they are not rewarded for their work as teachers. Thus, they consider it as a challenge to work, because this will not add any value to their style of live morally or financially.

Taqwa consists of compulsory obedience to Allah in fulfilling the compulsory duties (*wajibaat*) and not leaving even a single duty unperformed. The obligatory commands (*wajibaat*) are those, which, if not carried out, invite the wrath of Allah. On the contrary, noted that there are aspects of the limitation from school leader to

engorge about the importance of *Taqwa* in the life of a Muslim, an example of this prayer rooms rarely visit from teachers' even students as will (Maaytah, 2005).

Taqwa, as a characteristic for Islamic leadership requires more contributions and participations with other Islamic activities such as school administration. It is ethical because it places ethics at the core of its system and never gives priority of work gains over values. Its focus is conducting good deeds to gain Allah's acceptance (Beekun & Badawi, 1999).

It is worthy to know that the role of Islam as a religion is widely accepted by local community, and Islamic values are highly appreciated. *Taqwa* is an important Islamic concept that encompasses essential parts of Islamic fundamentals. As cited in Hassan (1992) Rahman (1980) asserted that *Taqwa* is the most significant concept in the Qur'an that encompasses essential parts of Islamic fundamentals.

1.5 Objectives of the Study

The present study aims to explore the Influence of perceived *Taqwa* Practice (PTP) by school principals on teachers' organizational commitment (TOC), and organizational trust (OT) as mediator, in Jordan public secondary schools. More specifically, the objectives of the study are:

1. a) To investigate the level of perceived *Taqwa* practices (PTP) by Jordanian public school principals.
- b) To investigate the level of teachers organizational commitment (TOC) among Jordanian public school teachers.

- c) To investigate the level of organizational trust among Jordanian public school teachers.
- 2. To investigate the correlation between perceived *Taqwa* practice by school principals, organizational trust and teachers' organizational commitment (TOC) in Jordan public schools.
- 3. To investigate the influence of perceived *Taqwa* practice by Jordanian public organizational school principals, on organizational trust and teachers commitment (TOC).
- 4. To investigate the mediating effect of organizational trust on the relationship between the perceived *Taqwa* practice by Jordanian public school principals, and teachers organizational commitment (TOC).
- 5. To investigate the *Taqwa* practices by school principals increase commitment among schoolteachers.

1.6 Research Questions

Based on the foregoing research objectives, this study poses the following research questions:

- 1. a) What is the level of perceived *Taqwa* practice by Jordanian public school principals?
- b) What is the level of teachers' organizational commitment (TOC) among Jordanian public school teachers?

- c) What is the level of organization Trust among Jordanian public school teachers?
2. Is there any correlation between perceived *Taqwa* practices by Jordanian public school principals, trust and Teachers Organizational Commitment (TOC)?
 3. Is there any influence perceived *Taqwa* practice by schools principals, on trust and Teachers Organizational Commitment (TOC) in Jordan public schools?
 4. Does organization trust mediate the relationship between perceived *Taqwa* practice by Jordanian public schools principals and teachers organizational commitment (TOC)?
 5. How could the *Taqwa* has been practice by school principals increase commitment among schoolteachers?

1.7 Research Hypotheses

Based on the research questions, several hypotheses were developed to investigate the influence of perceived *Taqwa* practice (PTP) on Teachers Organizational Commitment (TOC). Specific hypotheses were developed to test the mediating role of organization trust (OT) on the relationship between the *Taqwa* and Teachers Organizational Commitment (TOC).

Hypothesis 1:

H1: There is a significant correlation between PTP and TOC

H1.1: There is a significant correlation between IS and TOC

H1.2: There is a significant correlation between IR and TOC

Hypothesis 2:

H2: There is a significant correlation between PTP and OT

H2.1: There is a significant correlation between IS and OT

H2.2: There is a significant correlation between IR and OT

Hypothesis 3:

H3: There is a significant correlation between OT and TOC

Hypothesis 4:

H4: There is a significant influence of PTP on TOC

H4.1: There is a significant influence IS on TOC

H4.2: There is significant influence IR on TOC

Hypothesis 5:

H5: There is a significant influence of PTP on OT

H5.1: There is a significant influence IS on OT

H5.2: There is a significant influence IR on OT

Hypothesis 6:

H1: There is a significant influence of OT on TOC

Hypothesis 7:

H1: OT mediates PTP and TOC

1.8 Significance of the Study

This research could contribute to the body of knowledge, fills the gap in Islamic studies and attempts to bring Islamic spirituality to schools. The Significance of the study will benefit the teacher's societies in understanding the perceived *Taqwa* practice by principal's and ways to enhance organization commitment in workplace. Revealing new insights would lead to better understanding of trust as a concept and help practitioners to build better environments of trust within organizations.

The research will enhance further understanding on leadership from Islamic perspective and promote organizational commitment, *Taqwa* and other Islamic concepts such as spirituality and Islamic responsibility could enhance commitment, loyalty, and obedience among Muslim Jordanian public school teachers towards attaining high ethical and moral values. A trusting relationship between principals and teachers is an essential element to organizational commitment.

The findings of this research could be beneficial to the Ministry of Education and to the society, as they will contribute to a better understanding of *Taqwa* and its application in schools. This research will help policy makers to establish training courses in the field of *Taqwa* and commitment towards organization from the islamic perspective. The findings have particular significance for leadership in terms of future changedirections.

1.9 Operational Definitions

Taqwa Practices all-encompassing, inner consciousness of one's duty toward Him and the awareness of one's accountability toward him, which results in right conduct. This behaviour could be observed by the characteristics of Motaqeen as outlined in the Qur'an (Mohsen, 2007). *Taqwa* is measured using a questionnaire consisting of 33 items, 11 items measuring Spirituality while 22 items measure Responsibility

Islamic Spirituality is defined as activities that Muslim teachers do at all place and at all times in schools, in ways that are in line with the Islamic teachings and principles, such that one constantly strives towards seeking the pleasure of Allah and His Guidance (Mohsen, 2007).

Islamic Responsibility is defined as anything that Muslim principals do in schools that bring about mutual respect, mutual corporation and development of mankind and the organization with constant remembrance of Allah (*Dhikrullah*) and seeking His pleasure(Mohsen,2007).

Organizational Trust McAllister (1995) defined trust as the teachers' belief in the administration, which makes them carry out orders without question and reliability among the teachers in terms of each one's discourses, acts and decisions. Trust is measured by questionnaire developed by McAllister (1995) consisting of 11 items with a Likert scale ranging from 1 to 5 (1 strongly disagree to 5, agree).

Teachers Organizational Commitment It is characterized by a strong belief in and acceptance of the school's goals and values and a willingness to maintain membership in the schools (Mowday, 1982). Mowday, Porter, and Steers (1982) define organizational commitment as the relative strength of an individual's identification with and involvement in a particular organization. It is characterized by a strong belief in and acceptance of the organization's goals and values; a willingness to exert considerable effort on behalf of the organization; and a strong desire to maintain membership in the organization. Teachers Organizational Commitment is measured using the Organizational Commitment questionnaire (OCQ) developed by (Mowday, 1982). The questionnaire has 10 items with Likert scales ranging from 1 to 5 (1 strongly disagree to 5, agree).

1.10 Research Framework

In reference to the literature review, a framework was developed to illustrate the relationship between *Taqwa* and organizational commitment through personal trust. Perceived *Taqwa* practice as an Independent variable (IV) has two dimensions: Islamic Spirituality, which contains three elements (belief, rituals, and repentance). Islamic Responsibility towards teachers, which contains three elements (justice, integrity and patient). Trust as a mediator variable (MV), is an intervening variable that conveys the effect of all variables as concluded by Yakl (2002). The effect of the leader traits is actually a chain of variables, with intervening variables, mediating the effect of the preceding variables on the succeeding variables.

The dependent variable (DV), Organizational Commitment is the relative strength of an individual's identification with and involvement in particular schools. In Islam, commitment (*Ikhlās*) plays a strong role for inner human drive (Bin Sayeed, 2007). This can be characterized by a strong belief in and acceptance of the schools goals and values, willingness to exert considerable effort on behalf of the organization, and a strong desire to maintain membership with the organization. The basic proposition of this framework is that the leader's level of *Taqwa* makes him gain his followers trust.

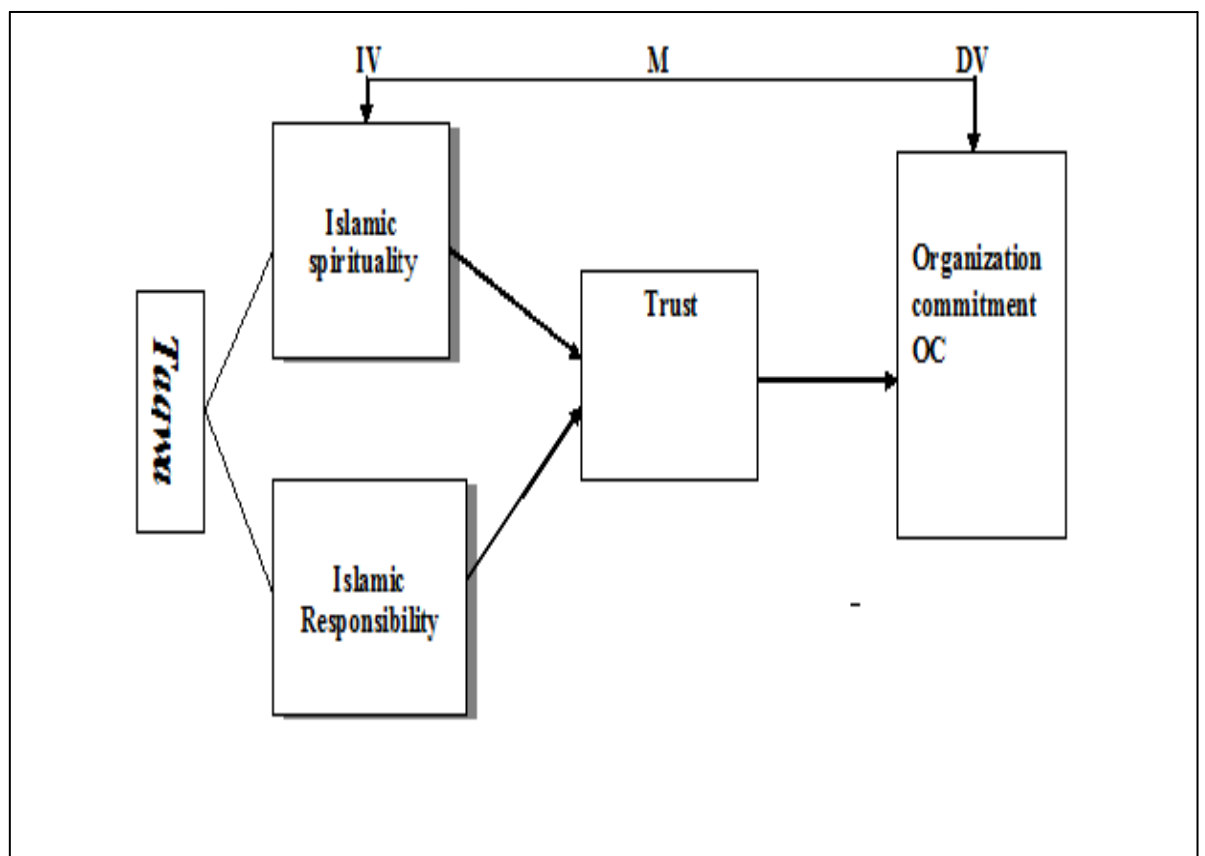


Figure (1.1) Research Framework

1.11 Summary

This chapter has provided an overview of the Jordanian education background, education system, problem statement, research objective, and research question, research hypotheses, significance of the study, definitions, research framework and summary. Chapter 2 provides a comprehensive literature review pertinent to the study. definition of *Taqwa*, characteristics of *Taqwa*, e components and dimensions of *Taqwa*, models of spirituality, definition of trust, the concept of trust, current research on organizational trust, *organizational* commitment (OC), history of organizational commitment, definitions of organizational commitment, models previous research, co relational research on commitment and theories related in the study.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

This chapter reviews the existing literature related to spirituality. It consists of 12 main sections as follows. After the brief introduction, Section 2.2 discusses the religion of Islam. This section expands to elaborate on the Islamic worldview. Then Section 2.3 discusses the definition of the *Muttaqqeen* characteristics. Section 2.4 presents the definition of *Taqwa*, characteristics of *Taqwa*, the components of *Taqwa*. Section 2.5 presents concept of organizational trust. This is followed by a discussion on organizational commitment, its definition and some models of organizational commitment in Section 2.6. Section 2.7 presents the Islamic view and its relation to the western concept of organization. Related studies will be reviewed to support this view. Section 2.8 brings to attention organization trust as a mediator between spirituality, responsibility and organization commitment. Section 2.9 tries to give a discussion on Islamic perspective integration with Western concept. This is followed by Section 2.10 which explains about spiritual leaders in schools. Then in Section 2.11 the theoretical framework of this study is presented. Finally, a summary of the chapter is given in Section 2.12.

The review also provides a brief knowledge description of the leadership in education, in addition to the point of view in the lives of Muslims and the education system in Jordan.

2.2 The Religion of Islam and the Islamic Worldview

Islam literally means commitment, surrender, obedience and surrender (Ahmad, 1977; Kharofa, 1992). Muslims believe in the Unity of *Allah SWT*, His Angels, the Holy Books, His Prophets, the Day of Judgment and Predestination (*Qada'* and *Qadar*). The Islamic concept of religion is unique, in the broadest sense of the word (Abdallati, 1998). Islam is not a religion which confines its scope to the private life of man. It is a complete way of life, or *ad-din* (al-Attas, 1985).

The unique feature of Islam is that it integrates human beings with Allah, awakens in them a new moral consciousness and incites them to deal with all problems of life – individual and social, material and moral, economic and political, legal and cultural, national and international in accord with their commitment to Allah. Thus, the Islamic concept of religion maintains that religion is not only a spiritual and intellectual necessity, but it also fulfils social and universal needs, comprised in the Islamic ethical values. The next section presents a brief discussion on the Islamic ethical philosophy underlying the Islamic value system.

The word “leader” originated from the Greek words “ethos.” Beauchamp and Norman (2003) defined leader as a systematic effort, through the use of reason to make sense of individual social and moral experiences, in such a way as to decide the rules that ought to govern human conduct and the values worth pursuing in life. Ethics leader, according to Stoner et al. (1994) is concerned with “right and wrong.” It is an individual’s personal beliefs regarding what is right and what is wrong, or what is good and and what is bad (Davidson & Griffith, 2000). In Islam, moral principles are normally used synonymously with morality (Hanafy & Sallam, 2001). Its main purpose is to provide a systematic and logical reason or justification for

what is right and virtuous and what is wrong and bad. According to Beekun (1996) it is a normative field because it prescribes what one should do or should abstain from doing. According to Jamal Uddin (2003) ethics governs all aspects of a Muslim's life. The Islamic philosophy towards leadership has been explored from six main axioms, namely Unity (or *Tawheed*), Equilibrium, Free will and Responsibility, *Khilafah* or vicegerency and *al-adl* or justice (Alhabsyi, 1994; Chapra, 1992; Naqvi, 1981).

Tawheed or unity is the vertical dimension of Islam (Naqvi, 1981). Bashir (1998) noted that Tawheed entails the unity of life on earth and in the hereafter, and the unconditional surrender by all to the will of Allah. It integrates the political, economic, social, and religious aspects of an individual's life into a homogeneous whole, which is consistent from within the individual self as well as integrated with the whole Universe. *Khilafah* or vicegerency is a special duty of human beings on this earth (Qur'an 2:30, 6:165, 35:39, 38:28, 57:7). *Khilafah* defines human being's status and role and specifies his or her responsibilities (Bashir, 1998). *Khilafah*, according to Alhabsyi (1994) implies the universal unity and brotherhood of human beings based on the Islamic faith which claims social equality and dignity of all human beings.

Equilibrium, on the other hand constitutes the horizontal dimension of Islam (Naqvi, 1981). *Al-Adl* (or justice) according to Alhabsyi (1994) is the rendering of trusts where it is due. Trusts in this case refer to all aspects of human life including economic, social, and legal aspects, both at the individual as well as at the societal levels. In a situation where conflict arises between individual and societal interest, the latter should prevail (Alhabsyi, 1994). Equilibrium is closely related with the

concept of justice. The rendering of trusts where it is due is one of the criteria needed to achieve equilibrium.

Free will according to Naqvi (1981) is the freedom to choose either to become Allah-like by realizing his theomorphic character or to deny Allah. However, human being's freedom is not absolute, only Allah is absolutely free. Responsibility is closely related to free will (Naqvi, 1981) in a sense that it sets limits to what a person is free to do by making him or her responsible for what he or she does. According to Saeed et al., (2001) there are four categories of responsibility within the Islamic framework. These are responsibility towards Allah; responsibility towards society; responsibility towards the self; and responsibility towards the environment.

The impact of Islamic religion on different aspects of business is quite substantial since ethics governs all aspects of a Muslim's life (Jamal Uddin, 2003). In summary, among the positive values applicable to form a basic framework of Islamic business ethics would be *Iqtisad* (moderation), *al-adl* (justice), *Ihsan* (kindness par excellence), *Amanah* (honesty), *infaq* (spending to meet social obligations), *sabr* (patience) and *Istislah* (public interest). These values should be guiding Muslim teachers in defining the extent and nature of their business activity (Rahman, 1994; Selvaraj & Muhamad, 2004). Lewis (2001) pointed out values that are negative and thus to be avoided: *zulm* (tyranny), *bukhl* (miserliness), *Hirs* (greed), *Iktikar* (hoarding of wealth) and *Israf* (extravagance). Business activities and pursuits within the positive parameters are *halal* (allowed and praiseworthy) and within the negative parameters are *haram* (prohibited and blameworthy) and must be moderated. Production and distribution that are regulated by the halal-haram code must adhere to the notion of *al-adl* (justice). Collectively, these values and concepts, along with the

main injunctions of the Qur'an provide a framework for a just business and commercial system.

Although, it is not easy to locate societies where the Islamic values, moral and ethical principles are truly implemented in every sphere of life, this does not nullify the Islamic model of business ethics (Jamal Uddin, 2003). Further, the recent development of Islamic resurgence throughout the Muslim world is witness to a mounting religious commitment among Muslims. According to Esposito (1991) this development had resulted in the increasing emphasis on Islamic law or *shariah* as a main source of guidance in all aspects of life.

2.3 Definition of the *Muttaqeen* Characteristics

An employee with a high level of spirituality and strong sense of responsibility towards his or her coworkers is committed and motivated and will have high capability of cooperating with coworkers in building a team spirit (Mohsen, 2007). As related in the Qur'an, people with *Taqwa* will receive Allah's help and guidance in difficult situations. Allah's help might be in the form of guidance to take the right decisions. Al-Helali (2000) mentioned that producing a good quality work is an indication of high level of *Taqwa*.

There are two distinguishing components of *Taqwa*, known as Islamic spirituality and Islamic social responsibility. Islamic spirituality signifies a person's relationship with Allah. An employee with a strong belief in Allah (*Iman*) who performs his or her *Ibadat* (prayer, fasting, give zakat, and enjoin haj) and makes regular *Tawbah* and persevere in patience is an effective employee, as there is no

happiness, peace, or *barakah* if one stray away from Allah and His path (Qutob, 1986).

2.3.1 Belief in Allah (*Iman bil-lah*)

Belief provides the believers with the motives for self-examination and actualization, as it supplies the believers with the ability to realize their role in life. This role shall continue even after their death through their good deeds and good offsprings. According to Ali (2005), belief in Allah signifies a deep realization of the unity of direction (*Tawhid*), clarity of goals, prevention of misconduct, and of equality between people. Operationally, belief in Allah (*Iman*) implies being steadfast on Allah's course at the workplace whilst striving to achieve organizational goals and objectives.

2.3.2 Prayer (*Solat*)

Prayer (*Solat*) is the second pillar of Islam. Muslims are encouraged to perform *salat* in congregation to enhance their social relationship (Al-Khalifah, 1994). When prayer is performed in congregation, it promotes a bond of brotherhood and unit among worshippers. As held by Al-Gazali (2004), avoiding wrong doing is the core and real benefits of prayers which lead to righteousness. Prayer includes “*doa*” which brings “*barakah*” and reduces stress (Al-Helali, 2000). Operationally, prayer implies increasing the bond between oneself and Allah, which brings a robust support for enjoining good and forbidding all kinds of evil.

2.3.3 Obligatory Spending in Allah's Course (*Zakat*)

Zakat is the third pillar of Islam. Spending in Allah's ways purifies the soul and corrects behaviour (Al-Helali, 2000). Spending in Allah's ways strengthens brotherhood and establishes social cohesion. The person who spends in Allah's ways is close to the hearts of the people (Mohsen, 2007). A penny, when spent in Allah's course, makes the giver feels more satisfied, which motivates him or her to work harder and to give more. Helping and concerns for others drive out fear, anger, jealousy, and guilt and provide joy, peace, and serenity, that in turn leads to loyalty, high organizational commitment, reduces stress and improves productivity (Fry, 2003). Operationally, zakat implies the act of living in a state of readiness to offer financial help and support to co-workers in organizations.

2.3.4 Fasting (*Saum*)

Fasting during the month of *Ramadhan* is the fourth pillar of Islam, that all capable Muslims must perform (Qur'an 2:183). Apart from the obligatory fasting in the month of *Ramadhan*, other optional fastings are also encouraged on Muslims to observe. Among its several salient benefits, fasting leads to physical fitness, which is characteristic of effective people. According to the medical experts, fasting has several health benefits including lowering blood sugar, cholesterol and blood pressure (Athar, 2001). In addition to the health benefits, it also has some psychological effects including peace and tranquility, and suppressing personal hostility to the minimum. All these benefits lead to better stability in the blood glucose (Athar, 2001). Therefore, operationally, fasting signifies enjoining obligatory and optional fasting, and encouraging coworkers to observe optional and obligatory fasting in the right manner would strengthen one's bond with Allah and enjoy the

several positive outcomes to one self, which may lead to quality job at the workplace.

2.3.5 Pilgrimage to Mecca (Haj)

Performing *haj* is the fifth pillar in Islam that is mandatory for all capable Muslims to observe it, at least once in their lifetime (Qur'an 2:196-200). Capable individuals as performing a Sunnah may repeat it, but the first time experience is the most required of all Muslims to observe.

Therefore, operationally, *haj* implies the act of enjoining the pilgrimage to Mecca, and encouraging Muslim coworkers in organizations to observe the *haj* when they are capable, may strengthen their bond with Allah, and leads to enjoying the guidance and *barakah* of Allah, which will lead to positive guidance in their dealings in organizations.

The five pillars of Islam (*salat*, the prayer; *zakat*, the mandatory spending in Allah's course; *Saum*, the fasting; and *haj*, performing the pilgrimage to Mecca), together with the *Kalimat Shahada* (which is the first pillar) are all termed as *Ibadat*, that is, the *Islamic rituals*. The practice of the *ibadat* (rituals) leads to reinforcement of loyalty, sensitivity, and identity among Muslim groups (Ali, 2005).

2.4 Definition of *Taqwa*

Taqwa (piety) is the Arabic meaning of self-defence and avoidance (Ibn Kather, 1999) denoting a believer's strict observance of the commandments of the *shariah* (Islamic laws) and divine laws of nature and life. In the works of Ibn Kather (1999), the root of the word *Taqwa* is from *wiqaya*, which is staying away from that

which has been forbidden. It was also narrated that Umar Ibn Al-Khattab (*Radiyallah 'Anhu*, R. A.) asked Ubayy Ibn Ka'ab about *Taqwa*, and he said to him, have you ever walked along a difficult way before. Umar (R. A.) answered, "Yes." Then Ubayy asked, "How did you feel?" Then Umar (R. A.) replied, "I strived and I suffered." Then he said, "That is the example of *Taqwa*." Ali Ibn Abi Twalib (R. A.) was asked about *Taqwa*, and he said that it is the fear of Allah, the utilization of that which has been revealed to the Prophet Muhammad (*Sallallahu Alaihi Wassallam*, PBUH), Al-Qur'an and Sunnah, being satisfied with the little one has in possession and finally, and living in a state of readiness towards the judgment day (Ibn Kather, 1999).

Talq Ibn Habib said about the meaning of *Taqwa*, that it is to work towards obeying Allah by following the guidance of Allah striving to achieve the reward of Allah and to stay away completely from disobeying Allah, by following the guidance of Allah fearing the punishment of Allah. From these definitions, apparently, the main concept regarding *Taqwa* is to obey Allah's orders and to stay away from all that has been forbidden by Him. This research therefore, will conceptualize *Taqwa* as such, based on the aforementioned literature. From the Arabic word, the noun of the verb *Taqwa* is *Muttaqeen*, those who possess the characteristics of *Taqwa*.

2.4.1 The Characteristics of *Taqwa*

As mentioned earlier, *Muttaqeen* are the people who possess *Taqwa*. Their characteristics have been mentioned in several places in the chapters of the Qur'an as follows: Quran 2:3-4, 2:177, 2:183, 3:133-136, 5:8-9, 23:1-11 and 25:63-76. Those who believe in *Ghaib* (literally means something not seen, includes the knowledge of the past, present, and future), perform the prayers and spend out of what we have

provided for them.” (Quran 2:3). Regarding this verse, Abi Ja’far Al-raazi said, he narrated from Rabi’ Ibn Anas, who also narrated from Abi Al-Aliya, that the belief in *Al-Ghaib* means, the belief in Allah, His angels, revealed books, His Messengers, the judgment day, the heaven, the hell, and the meeting with Allah, and they also believe in life after death and resurrection, and all these encompasses *Al-Ghaib*. Ibn Kather (1999), said in his translation,

...who believe in that (Al-Quran and Sunnah), which has been sent down unto you (Muhammad S.A.W.) that is, and in that which were sent down before you [Taurat (Torah) and Injeel (Gospel), etc.] and they believe with certainty in the hereafter (Resurrection, recompense of their good and bad deeds, paradise and hell). (Quran 2:4).

In the explanation of this verse, Ibn Abbass said, that they are those who completely trust and believe which Prophet Muhammad (S.A.W.) has brought unto them from Allah, and that which has been brought by the past Messengers of Allah, they do not make any difference in all that has been brought down by Allah, they do not reject what Allah has brought down unto them, and they also believe with certainty of the resurrection and judgment day, the heaven, the hell fire, the recompense of good and bad, and grading in the level of our actions (Ibn Kather, 1999).

2.4.2 The Components and Dimensions of *Taqwa*

Taqwa consist of two components, which are Islamic Spirituality and Islamic Social Responsibility. The theoretical definition of Islamic Spirituality is the responsibility between one’s self and Allah. For this research, Islamic Spirituality is defined as the activities that Muslims do at all places and at all times in organizations, in ways that are in line with the Islamic teachings and principles, such