



Islamic Leadership in BARMM, Philippines: Compatibility with Western Leadership and Effects on Organizational Performance

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ABSTRACT

This study is a modest attempt to determine the compatibility of Islamic leadership with conventional or Western leadership more specifically, transformational and transactional leadership styles. This research work is significant in terms of providing invaluable inputs and insights on the leadership style (s) being practiced by the present BARMM and its local government units which then become the foundation for a possible policy intervention. In this connection, the study findings showed that Islamic leadership has some similarities as well as differences with the conventional/Western leadership perspective especially the transformational leadership style. Furthermore, it was also found by the study that all the three leadership styles under study, namely, Islamic, transformational and transactional leadership styles are presently adopted in the BARMM, as a whole. The results of the study also disclosed that the present BARMM has demonstrated better performance under the transitional period. In fact, it was also revealed by the findings of the study that there is a significant relationship between the three leadership styles, and BARMM organizational performance. While this is a very much welcomed inputs to the BARMM, the study still recommends for the BARMM top leadership to continue upgrading, updating and enriching the leadership skills and knowledge of its officials at the central office and at the local government level, in both Islamic and conventional leadership. It was also suggested by the study that the top management of BARMM should conduct an Evaluative and Assessment Survey of its organizational performance through the assistance and guidance of an Organizational Development (OD) consultants or experts aside from encouraging other researchers to conduct similar research studies aimed at confirming or rejecting the major findings of the present study. In short, while the study results and inputs are favorable to BARMM, there is nothing to lose by not being complacent but rather to continue instituting and implementing the required administrative reforms that will enable the BARMM to keep abreast with the fast-paced changing environment and modern trends.

Keywords: *Islamic Leadership, Conventional or Western Leadership, Transformational Leadership, Transactional Leadership, Organizational Performance and Mckinsey's 7S Model*

1 INTRODUCTION

UNDERSTANDING leadership from an Islamic perspective is an urgent need today. The Muslim Ummah should have its own views and theories of whatever is necessary for Muslims. Islamic resources and history are rich in ideas and examples that may be used as the formations for the Islamic theoretical framework of leadership and other subjects. Muslims also are beginning to invest heavily in education and knowledge management education, and the results are tangible. (Beekun and Badawi, 1999). Leadership from Islamic perspective has some unique styles which makes it different from other styles of leadership. They are based on the Islamic Principles that guide and frame the theoretical perspective of leadership. Three leadership styles could be mentioned such as collaborative, consultative and supportive styles. (Ahmad et.al., 2011).

Although the study of leadership is one of the important fields of modern times, with the Qur-an and Sunnah providing us with numerous references for understanding the Islamic approach to leadership, the Muslim scholars have failed provide the appropriate attention it deserves. In fact, until today, Muslim scholars have not been able to formalize and agree on the true Islamic theory of leadership. Although there exist several attempts to dos so, commencing with the intellectual movement at the start of the 20th century, however, to date, most of the aforesaid attempts were not designed in formulating an Islamic theory of leadership, but rather were trying to confirm that Islam had sufficient resources to formulate such theory. (Ahmad et.al., 2011)

In this connection, this study looks at leadership from two different perspectives; namely: that as understood by the West or what is called conventional (which have been researched, deliberated and documented quite extensively since the Second World War), with that of the Islamic point of view mainly extracted from the *Al Qur-an* and *Hadith* (recorded practices of Prophet Muhammed). Also, this research study tried to compare and contrast these two perspectives to highlight how and why the West and Islamic approach to leadership as subject

maybe pointing to quite different directions. The rationale behind this comparative study is significant for several reasons; it should help world leaders understand that cultural differences are not the single factor that influence the understanding of how leaders value diverse traits, perform differently and valued various measures. More importantly, this paper looked into the Islamic leadership as applied by elected and appointed officials of Bangsamoro Autonomous Government in Muslim Mindanao (BARMM) particularly in the Provinces of Lanao del Sur and Maguindanao with emphasis only on its convergence or compatibility with the conventional or western leadership. The study also attempted to determine the effects of the adoption of the Islamic and conventional leadership styles more particularly, transformational and transactional leadership styles, on the organizational performance of the BARMM and its local government units.

Nevertheless, the understanding of leadership through the perspective of the West and Islam has exposed the differences as well as the similarities. But more important is the ability to analyze, understand and rationalize the actions by pious Muslim leaders involved in political crisis in their respective countries. With this added dimension, the understanding and explaining of any leadership crisis can now be deliberated by looking at both angles and then opinion and conclusions can be made rationally. It is one of the objectives of this study to know the convergence and divergence of Islamic and Western leadership through secondary analysis by reviewing the contents of related literature.

More specifically, the study examined the leadership styles adopted by selected BARMM officials (regional or provincial levels) such as the transformational, transactional and Islamic leadership styles. Moreover, it also investigated the effects of the leadership styles on organizational performance using the McKinsey's 7'S Model (structure, strategy, skills, staff, system, shared values and style). The study is expected to benefit the BARMM and its officials and employees in terms of providing them with important insights and inputs on how Islamic leadership can be incorporated in their administration. Likewise, academicians, researchers and students in social sciences especially public administration would immensely benefit from the study results by learning new insights on the adoptability of the Islamic leadership including its strengths and weaknesses.

2. THEORETICAL FRAMEWORK

In order to clearly understand the objectives and direction of this study, certain relevant theories are presented and discussed. According to trait theories, some individuals possess innate qualities that enable them to lead. (Northouse, 2012) in his writing on Leadership Theories and Practice: has identified intelligence, self-confidence, determination, integrity and sociability as the five traits associated with effective leadership and that these are the ones that distinguish leaders from followers. The same author also argued that there exists no one best technique to lead; approach of leadership may succeed in one situation but may be unsuccessful in another. The vital assumption of this approach is that different organizational situations warrant different kinds of leadership styles.

Moreover, based on Trait theories, there are a set of leadership characteristics that emphasized on roles and relational in nature that 'cut across certain boundaries and beyond'. These are the transactional and transformational. These have been researched, validated and incorporated into the leadership nomenclature.

Leadership can be broadly categorized into transactional and transformational leadership. Transactional leaders get their team to deliver through the "praise and reward" strategies. In this leadership style, there is an exchange of one thing for another such as jobs in return for votes or subsidies for campaign contributions during elections. The transactional leaders highlight values like honesty, consistency and responsibility to accomplish their aim. However, it has been argued that followers need not be motivated through tangible rewards (Bittel, 1984). On the other hand, transformational leadership is regularly contrasted with that of transactional leadership which emphasizes for reinforcement. Under this leadership style, there should always be an interaction between leaders and followers. Transformational leadership theories focus on how leaders inspire followers to achieve goals which exceed the followers' direct-self-interest (Bass, 1997). It has been asserted that transactional-transformational leadership paradigm is universal and can be observed in a wide variety of organizations, government and cultures. Moreover, it is very difficult to identify leaders who can "articulate a vision, redefine organizational problems, suggest solutions, transform and energize followers and be an example and mentor to followers" (Evers, 2000).

On the other hand, while the West tends to separate and distinguish leadership activities between spiritual and temporal affairs, the Islamic Theory of Leadership, makes no distinction between these two and lays down the rules of human conduct encompassing all spheres of human life. "Religion is not a departmental affair. It is neither mere thought, nor feeling, nor action. It is an expression of the whole man" (Iqbal and Sheikh, 2001). The totality of Islam does not permit politics and leadership to be away of its furrow, nor would it permit them to become a dirty business. The central concept of Islam, *i.e.*, *tawhid* (oneness and sovereignty of Allah), denies the power of control and command to anyone but Allah, the Creator and Nourisher of the universe. To proclaim this, as the Qur'an frequently does "*the command rests with none but Allah*" ('Al-Imran, 189; Al-An'am, 57); and is to repudiate anyone who claims absolute right and power over anything (Ali, 1983).

It should be emphasized that to lead in Islam means to take the initiative in a relationship with the followers, to actualize *tawhid*, which also means following and enforcing *Shari'ah*, by achieving justice, socially and politically. In Islam, leadership is an honorably moral activity and a process of communication towards the achievement of a goal. Leaders are primarily distinguished from the followers by the knowledge they have, their commitment to the Islamic principles and their greater moral values. Thus, Islamic leadership establishes depth of reasons connecting leaders and followers in actions that suit their needs for a strong sense of community and identity. Neither party should exert any effort to influence or to exploit the other. They are rather involved in a process in which the accomplishment of the ordinary reason is vital. The leader and the led both recognize the objective and agree to strive jointly for its attainment. Since the objective is to discover,

they will be motivated through its beliefs and thus are constantly in the act of '*ibadah*' (worship though not always physical). Hence, practicing genuine leadership in Islam is conceived as an '*ibadah*'.

In relation to this study, the focus is to answer the issues such as the similarities and differences of the two leadership styles concerning Islamic and Western practices that mostly represents transformational and transactional leadership style that were ultimately most of the time applied together particularly in some Islamic countries or organizations. Also, the inquiry on what is the leadership style of the present BARMM officials and the relation between the leadership style in terms of Islamic, transformational and transactional leadership style as practiced in the organizational performance of BARMM.

3. RESEARCH METHODOLOGY

3.1. Research Design

The type of research design utilized by the present study is descriptive and evaluative in nature. Hence, a survey questionnaire and interview schedule were employed in collecting the primary data from the field.

3.2. Locale of the Study

The BARMM was created after residents of the then-existing ARMM voted to ratify the Bangsamoro Organic Law in January 2019. Cotabato City and 67 barangays in Cotabato province also voted to join Bangsamoro in the second part of the plebiscite in February 2019. The initial members of the Bangsamoro Transition Authority (BTA) were sworn in by President Rodrigo Duterte on February 22, 2019 and the ARMM was officially turned over to the BARMM on February 26, 2019. The BARMM was inaugurated almost a month later on March 29, 2019, when the BTA, as the interim Bangsamoro Parliament, also held its first session. The Bangsamoro transition plan was then adopted by the Bangsamoro Parliament on June 18, 2019.

This study was conducted in the BARMM more specifically, in the Provinces of Lanao del Sur and Maguindanao with the exclusion of the province of Basilan, Sulu and Tawi-Tawi.

Lanao del Sur is one of the five provinces under the political jurisdiction of the newly created BARMM. province in the Philippines situated in the Bangsamoro. Its capital is the City of Marawi. The province has a land area of 13,494.37 square kilometers or 5,210.21 square miles. Its population as determined by the 2015 Census was 1,045,429. This represents 27.65% of the total population of the BARMM, 4.33% of the overall population of the Mindanao Island group, or 1.04% of the entire population of the Philippines. Based on these figures, the population density is computed at 77 inhabitants per square kilometer or 201 inhabitants per square mile.

Lanao del Sur has a long, colorful history to share. The Darangen Epic, famous among the Meranaos, relates about the events and people and defines the old towns during pre-colonial period. Lanao is the home of Maranao sultanate modernly known as the four principalities or "Pat a Pagampong sa Ranao" namely Masiu, Unayan, Balo-i and Bayabao. The Sultanate governs independently yet it is still identified with the national community. Its political power and domain are equally recognized like those in Sulu and Maguindanao.

In the heyday of colonialism, Lanao is proud to have resisted the succeeding foray of Spanish, American and Japanese intrusions. The saga of Maranao heroes who fought bravely in the so-called Moro Wars during the Spanish colonization along with their Tausug and Maguindanao brothers are living proofs. The legendary battles of Bayang, Sultan Gumander, Ganassi and Tugaya records Maranao fighters armed with kris, spear, bow and arrow faced the canons and rifles of the Americans, exhibiting Maranao assertion for freedom and distinct political identity. The Japanese likewise failed following the fate of its predecessors.

The creation of Lanao del Sur could be traced as early as the height of the Commonwealth government campaign for settlement in Mindanao. The undivided Lanao was administratively part and a political unit of the Moro province by virtue of Philippine Commission Act No. 787. Thereafter, in May 27, 1959 by virtue of Republic Act No. 2228, the unified Lanao was divided into two distinct provinces, namely Lanao del Sur and Lanao del Norte. Lanao del Sur was officially chartered on July 4, 1959. Lanao del Sur went through phases of political changes. As a result of the negotiated settlement with the MNLF (Tripoli Agreement) during the Martial Law years, President Marcos issued P.D. No. 742 which included Lanao del Sur in the Autonomous Region in Muslim Mindanao (ARMM). The constituents of Lanao del Sur affirmed the province inclusion in ARMM during the plebiscite on February 19, 1989. Although Marawi City refused to join first, it reconsidered its position later in 2001. Lanao del Sur is composed of 39 municipalities and Marawi City. The province is currently composed of 1,159 barangays and is divided into two congressional districts.

On the other hand, the Province of Maguindanao is another province within the territorial jurisdiction of BARMM. Since 2014, its provincial capital is Buluan but the legislative branch of the provincial government, the Sangguniang Panlalawigan, convened in the old provincial capitol in the town of Sultan Kudarat. Maguindao borders Lanao del Sur to the north, Cotabato to the east, Sultan Kudarat to the south, and the Illana Bay to the west. It comprises of 36 municipalities, further subdivided into 508 barangays. Cotabato City, although geographically grouped with Maguindanao, is administratively independent from the province. The province is divided into two congressional districts. In October 2006, the first congressional district was split off into a new province, Shariff Kabunsuan. However, the ARMM's Act creating the province was nullified by the Supreme Court in July 2008, on the basis that creation of a province is a function of the Philippine legislature.

The Maguindanaons are one of many groups of "lowland" Filipinos who appear to have arrived in the islands during successive waves of migration from the Southeast Asian mainland several thousand years ago. They were well established in their present homeland by the time of the first known foreign contact around 1500 A.D. At about that time, or perhaps much earlier, Muslim missionaries began to arrive in this area. According to the legends of the Maguindanao, they were converted to Islam by Sarip Kabungsuwan, a Muslim prince from

Johor, on the Malay Peninsula, who claimed to be a direct descendant of the Prophet Mohammed. Kabungsuwan is said to have arrived at Cotabato in a sailing ship with a small group of Samal warriors. The legends state that he won his converts peacefully by a combination of his wisdom, the appeal of his message, and certain supernatural powers that set him apart from ordinary men. The prince married a local woman who is said to have been born miraculously from a stalk of bamboo, and according to these accounts their descendants became the ruling families of both the Maguindanao and the neighboring Meranao. The first European contact with the Philippines was in 1521, when Magellan landed in the central islands and was killed in a battle with a local chieftain. The earliest Spanish colony was founded on one of these islands in 1565, and the colonists soon learned that some of the native peoples nearby were Muslims. They identified these people with their historical enemies in Spain, the Moors.

Thus, they called them "Moros" and saw them as enemies to be driven away or conquered and subjugated. The armed clashes that ensued pitted the Spaniards and their local Christian converts against the Maguindanao and other Muslim peoples of the southern islands. This conflict became the long and bitter "Moro Wars," which spanned more than 300 years during the entire Spanish occupation of the islands. The Maguindanao and their Muslim allies were never fully subdued by the Spanish, but within a few years after the United States took control of the Philippines in 1898 the last major battle were fought in Cotabato, in 1905. The American forces prevailed and an uneasy peace was imposed on the region. The American colonial government encouraged people from the northern and central islands to resettle in the less populated areas of Mindanao, including Cotabato, but with limited success because of long-standing ethnic hostilities. After World War II and Philippine independence in 1946, however, large numbers of settlers moved to Cotabato. By 1970, immigrants outnumbered Maguindanao in most of Cotabato. Land disputes and other friction erupted that year into armed conflicts between Muslims and non-Muslims. Government forces intervened as the conflict escalated into civil war and spread to other parts of Mindanao and nearby islands. Most of the major fightings ended by the late 1970s, but there was continued unrest and periodic violence in Cotabato and elsewhere through the next decade. The armed conflict has been accompanied by calls for greater autonomy for the southern Philippines and the Muslim peoples there, including the Maguindanao.

3.3. Population and Respondents of the Study

The total population of the study included all elected and appointed officials within BARMM who are religiously and ethnically identified with Islam religion. More specifically, the target respondents included all officials of the BARMM from its respective different fifteen (15) ministries plus two (2) departments and selected heads of the different offices and its assistants and subordinates who are appointed and holding administrative functions which are the Office of the Chief Ministry, Ministry of Agriculture, Fisheries and Agrarian Reform (MAFAR), Ministry of Basic, Higher and Technical Education, Ministry of Environment, Natural Resources and Energy (MINRE), Ministry of Finance, and Budget and Management, Ministry of Health, Ministry of Human Settlements and Development, Ministry of Indigenous Peoples' Affairs, Ministry of Labor and Employment, Ministry of the Interior and Local Government, Ministry of Public Order and Safety, Ministry of Public Works, Ministry of Science and Technology (MOST), Ministry of Social Services and Development, Ministry of Trade, Investment and Tourism, Ministry of Transportation and Communications, Office of the Executive Secretary and Office of the Cabinet. The target respondents also included the elected officials of the two provinces under study such as the Provincial Governor, Vice Governor, Board Members, the City Mayor, Vice Mayor, City Councilors as in the case of Marawi City, and the appointed officials of the said provinces and Marawi City. The final total sample respondents actually used in the study is 198 due to the fact that the study was conducted during the height of the Covid-19 pandemic.

3.4. Sampling Method

In selecting the locale of the study especially the sample provinces, that is, Lanao del Sur and Maguindanao, purposive sampling method was used based on total population as well as the availability and accessibility of the sample respondents. For the sample respondents of the study, the initial target was to include all the officials of BARMM and its local government units holding high supervisory positions but due to unavoidable constraints, only 198 respondents were selected.

The sample respondents were specifically divided or distributed with 48 respondents from the BARMM Central Office in Cotabato City, and 75 respondents each for Lanao del Sur and Maguindanao or a total of 198 respondents.

3.5. Data Gathering Method and Instrument

Structured survey questionnaire was used as the main data gathering method in obtaining the raw data from the respondents concerning their leadership styles. This was supplemented by content analysis of related secondary data from various related literature. The survey questionnaire was supplemented by interviews of key informants. A voice record, written Interview and published articles were used in obtaining data from key informants.

The survey questionnaire is divided into two major parts: Part I deals with the respondents' perception on the leadership style adopted in the BARMM and its local government units; and Part II is concerned with the respondents' perception on the organizational performance of BARMM using the McKinsey's 7S Model.

3.6. Statistical Method of Data Analysis

Basic statistical tools such as frequency counts was used for describing the Islamic leadership for this study. Measure of central tendencies particularly the mode was also utilized. For analyzing the significant correlation between the dependent variable (organizational performance) and the independent variable (leadership style), Spearman correlation coefficient was used.

3.7. Ethical Consideration

Ethical considerations in research are a set of principles that guide the researcher's designs and practices. Scientists and researchers must always adhere to a certain code of conduct when collecting data from people. Ethical consideration is designed to achieve the following objectives, namely: 1) to protect the rights of research participants or respondents; 2) to enhance research validity and reliability; and 3) to maintain and observe the scientific integrity of the research.

In this connection, this study ensures that the responses of the respondents will be treated with utmost confidentiality which means that it will not place the respondents in any harmful or embarrassing position. Furthermore, the results of the study will not be officially published without consultation with the respondents especially in relation to the study findings and recommendations which may directly or indirectly affect the integrity of the respondents.

4. RESULTS AND DISCUSSION

4.1. Part 1 (Similarities and Differences of Islamic and Conventional Leadership)

In this part of the study, the secondary and primary data related to the similarities and differences of Islamic and conventional (Western) leadership are presented and analyzed. On this score, related findings were based on a content analysis of existing relevant literature as well as the results of the interviews conducted on selected key informants.

4.1.1. Content Analysis

Hence, on the basis of the content analysis made on selected related secondary data on Islamic and conventional leadership, it has been disclosed that several aspects of leadership can be used as point of comparison between Islamic and conventional leadership such as leadership definition, leadership traits, leadership process, moral issues, influences of power issues, and the different styles of leadership, namely: servant leadership, transactional leadership, transformational, transcendental leadership and situational leadership (Sarhi, 2014). It is significant to note that leadership can be perceived differently if perceived distinctively from various perspectives more specifically, from regional, religious, and socio-economic and political angles.

In terms of the definition of leadership as one of the points of comparison, Fitzpatrick (2012) believes that "leadership entails a dynamic relationship based on mutual influence and common purpose between leaders and collaborators in which both are moved to higher levels of motivation and moral development as they try to adjunct change." Newstrom (2011, p.171) also defined leadership as the process of influencing and supporting others to work enthusiastically toward achieving objectives. Robbins and Judge (2012, p.204) on the other hand define leadership as the ability to influence a group toward the achievement of a vision or set of goals. They argue that an organization needs strong leadership and strong management for optimal effectiveness. In essence, leadership is an influence relationship between a leader and follower, for leadership does not exist without someone to lead and someone to follow.

On the other hand, leadership from an Islamic perspective is defined as vicegerent, an influence relationship based on the willingness to perform a selfless servitude purely for the pleasure of Allah. The relationship between the leader and follower is selfless. No self-interest is attached to the relationship between the leader and followers for both are engaged in this relationship for the pleasure of Allah. Similarly, in Islam, leadership process gives emphasize on inspiring and coaching voluntary followers in an effort to fulfill a clear vision (Altalib, 1993). An Islamic leader is not free to implement as he chooses, nor does he submit to the wishes of any group-rather he must act only to implement Allah's laws on earth. Moreover, Islam, the complete code of life, declares leadership as a trust (Amanah), and gives a detailed description about it. According to the Islamic view, leadership is a sacred position that can solve the problems of humanity and guide them to the eternal betterment of here and hereafter. It is a person or a group of people who guide and lead the followers, the humanity from the brink of destruction to the way of Allah (Beekun and Badawi, 1998).

A leader is important in all aspects of life as some matters can be well guided and the procedures are based on the principles of Islam. According to Jamsari et al. (2012), the Prophet (Peace be upon Him) says: 'When three persons set out on a journey, they should appoint one of them as their leader'. It explains the importance and need of a leader in managing a situation. However, an appointed leader should know all his responsibilities in order to make the best decision. This reflects the importance of the Islamic principles within a leader as he has credibility, responsibility and trust given by Allah S.W.T with the pleasure of Allah. The saying of the Prophet (s.a.w). clearly stated that the role and responsibility of a leader is very powerful and they should be emphasized in leadership. In short, leadership is a guide for a person to carry out and fulfill his responsibilities which are reserved solely for Allah (Salamun, 2012). Only the Prophet is the appropriate person to serve as an example because his leadership guide always held and uphold by world leaders. The leadership approach of Prophet makes the leaders learn how a change can be made and to get benefits from Allah (S.W.T.).

Prophet (pbuh) says: 'When three persons set out on a journey, they should appoint one of them as their leader'.

For their similarities in defining leadership, in both Islamic and Western perspective, leadership is defined as a process, not a position and it will be very helpful to focus on the situational approach of leadership. The Conventional looks at leadership as being focused on goals and at the same time being individualistic. We find similar views in Islamic leadership, but additionally it is focused on the community, i.e., greater good experienced by the people matter rather than personal goals of the leader.

However, certain differences are also noted because in Islamic leadership all activities represent trust (Amanah), offering good deeds for the sake of Allah, for the Muslim Ummah and for all mankind. Furthermore, leaders and followers always link this action to the hereafter. In conventional aspect they do not emphasize on the hereafter. Most of their action is based on worldly action. On the contrary, leadership in conventional cases differs in terms of it being a process that is individualistic and less focus on human dynamism, group priority and organizational concern (Yukl, 1998).

As to leadership process as another point of comparison, in conventional leadership, leadership is about influencing an organized group toward accomplishing shared goals (Williams, 2011). However, in Islam, leadership process seriously depends on succession. This event had been seen when the companions of the Prophet (Peace be Upon Him) resorted to a two-step procedure of instituting a successor after his death: (i) consultation, nomination and selection by the representative of the society, (ii) after that it is confirmed by the public through general approval. For instance, the first Caliph Hazrat Abu Bakr (RA) was selected by the renowned companions of the Prophet and after that this selection had been endorsed by the general people.

In this connection, certain similarities have been observed in their perception of the leadership process. Both conventional and Islamic literature look at leadership process as a relationship between a leader and the followers who get engaged in actively conscious activities to achieve the commonly shared goals. On the other hand, the main issue of succession is the focal point of difference in terms of leadership process adopted by the two leadership perspectives. It has been said that when Abu Bakr (RA) was selected as the first Caliph, it was through the process of dialogue among the Muslim Ummah, but this fact has not been mentioned by most of the conventional authors (Jabnoun, 2015). Besides, the conventional method of succession, is focused more on leading and influencing the followers.

Moreover, in regard to leadership traits as a point of comparison between Islam and conventional perspective, in conventional perspective, following leadership qualities and characteristics are expected of a leader: intelligence, energetic, perseverance, education, scholarship, good judgment, stature, personality, self-confidence, creativity and initiative, objectivity and balance, enthusiasm and optimism. On the other hand, in Islam, the leader must believe in the core Islamic beliefs, and considered as a true Muslim by his words and deeds. According to Islam, Iman is the very fact on which whole universe and creations are still alive and every Muslim has the responsibility to establish Iman and its regulations in all aspects of life. So, if anyone does not believe in Islamic beliefs and ideology, he must not be considered as a leader of Muslim as Allah directly declares- "Allah will judge between you at the Day of Resurrection, and Allah will not give the disbelievers any way (of success or leadership) against the believers." (Al-Qur'an, 4:141)

The second basic quality described by the Muslim thinkers is the leader has to be a Man, not a woman. This issue is not free from controversies. Many scholars do not impose this condition selecting the leader, i.e they think that this is not a compulsory quality for leadership. But unanimously, they have consent on the speech that appointment of a woman as the leader is not good at all for the Muslim Ummah (Al-Qur'an, 4:34). Finally, a leader should be sincere to perform Amal-e Saleh (good deeds) in his daily works. Salah with humility (Khushop), night prayers, remembrance of Allah in every moment (Zikr), Du'a (supplication), Infaq (spending wealth in the way of Allah and human welfare), Voluntary fasting etc must be performed. He has to be a pious and perfect man with his conducts and behaviors to the others; Ethics and moral lessons of Islam should be applied in all of his works (Al-Qur'an, 8:72).

In terms of moral issues as another focal point of comparison, in conventional perspective, moral issues are based on values, ethics, principles, virtues, morality, spirituality and authenticity. Nowadays, with the increase in outsourcing and strategic alliances as well as internationalization, the issue of trust has become more significant for leaders to focus on. Morality in conventional perspective does not stand on God Fearing feeling. On the other hand, the moral aspect of Islamic leadership is based on to serve God, where a Muslim leader is to act in accordance with the injunction of God and His Prophet (Peace be upon Him) and leader have must to develop a strong moral character. Leader's moral character will be reflected by his increasingly strong belief in God as he progresses through four stages of spiritual development, i., e., Iman (faith), Islam, taqwa (God Fearing and Ihsan (excellence). In fact, Moten (2011) defines leadership in Islam as, "a moral activity and a process of communication between equals directed towards the achievement of a goal. The leaders are primarily distinguished from the followers by their knowledge, their commitment to the Islamic principles and possession of superior moral values." He goes further, and ascertains that, "Neither party uses power to influence and to gain advantage over the other. And since the goal is divine; striving for the achievement of that goal assumes the form of worship or "ibadah." Thus, the goal of leadership in Islam is selfless servitude and at the same times a sense of worshipping Allah. A leadership position must be seen as a trust, privilege and responsibility to serve not as an opportunity to appropriate or enrich oneself for his close family and their allies.

For their similarities, generally, it is evident that a conventional as well as Islamic concept both has moral leadership approach with the same general framework. However, their difference is that in conventional perspective the power of knowledge is sometimes used rather than power to dominate the followers. But in Islamic perspective, leader's duties to both Allah and to the people are all important to serve first as a servant.

In regard to the influence of power as another equally important point of comparison, under the conventional perspective, power has been clarified in different ways and in different literature and it is found to have different definitions. Power within an organizational context is the ability to influence someone to get something done that needs to be done. According to Pfeffer (2010), power plays a major role in a person's career success, salary level, and job performance. Researchers have defined five primary sources of power within organizations, namely: referent power, legitimate power, expert power, reward power and coercive power.

On the other hand, under the Islamic perspective, all the mentioned types of power have been discussed in Islamic literature. Muslim scholars argue that power is the capacity to produce effect on others. To hold the personal position in the organization, one must have a legitimate power. More significantly, in Islam, there is no hierarchal power or authority that represents the belief system, for examples the Pope as a representative of Catholicism. According to the Qur'an, there is no power structure in Islam, and Allah is seen as the only being that possesses power as he has the ability to create and change events in the world. This lack of a hierarchy is exemplified by the Holy Quran (Surah 49:10) "Believers in God are a single brotherhood." This also means that no Muslim has political or military power over another,

which has caused issues as Muslim countries have attempted to modernize and apply modern systems of government to their states. All Muslims are believed to be equal before Allah and will be judged on the same criteria.

For their differences concerning the influence of power, conventional leadership has five components: expert power, referent power, coercive power, reward power and legitimate power etc. in Islam there are five components that also exist (Beekun, 1997). On the other hand, in Islam, exercising of power through God fearing attitude is the basic issue of Islam, but in conventional case it is uncertain. In summary, power influence in Islam and conventional perspective is in essence, are the same.

In terms of leadership style, more specifically, transformational and transactional leadership, in conventional perspective, transformational leadership is applicable if leaders and followers support one another to accomplish supreme levels of values and motivation. Here the leaders and followers might have started in digression, but later became in correspondence. Transformational leaders can be able to motivate followers more than they are expected to do. According to this perspective, leadership contains four types of ingredients as follows: (i) Charisma: Leaders role model, personal behavior and traits are the main source of leadership; (ii) Motivational: Leaders are able to inspire the followers in an optimum level; (iii) Intellectual Excitement: Leaders can convince the followers, logically as well as intellectually for taking risks and challenges; (iv) Personal Consideration: Leaders have to soft feeling and empathy to his followers needs, concerns, fears and others.

On the other hand, under the Islamic perspective, Ahmad Opines (2001) that the transformational leadership adopts a down to earth approach for involvement and for providing opportunities to the group to work and assist each other. In this leadership approach, the leader's job is to bring about the best result from the followers to actualize the organizational mission. It is similar with the Prophet Muhammad (Peace be upon Him) mission, what he had done in Arab Peninsula, enlighten the focus of Islam into the people and were inspired and motivated by him reject the ignorant order to establish Islam.

In terms of the context of transformational leadership style in Islam, Prophet Muhammad (Peace be upon Him) used this type of leadership as can be seen when the Prophet had successfully transformed civilization during the period of ignorance in Mecca. Based on the research of the sirah, the state of morale is low during the period and there was a widespread of gambling, adultery, plunder, murder and repression of the weak people before the Prophet Muhammad was a messenger. However, this situation changed when the Prophet Muhammad (Peace be upon Him) was a messenger. As a result of the transformational leadership style by the Prophet Muhammad (p.b.u.h) the social life is getting better and prosperous. This is consistent with the concept studied by Western researchers stating that transformational leadership style is something that changes form or matter towards a better and positive (Amrozi, 2014). However, this change will not happen if the Prophet did not apply any characteristics of a good leader.

Based on the western perspective, idealized influence is an important aspect of a leader. Idealized influence refers to the ability of a leader to become a role model and his followers have respect, trust and loyalty towards him (Ekaningsih, 2014). In the Islamic leadership context, Prophet is a role model of leadership and it is followed until now because he has principles of leadership that should be emulated. Principles like faith, obedience, gratitude, *syura* and trust have brought a change of leadership of the Prophet Muhammad to the transformational of leadership. According to Mohamad et al. (2008), the authority of Prophet Muhammad allows him to influence his followers to carry out good governance, be sensitive to the needs of the community, and have accuracy goals and clear visions. *Qudwah hasanah* concept highlighted by the Prophet Muhammad (Peace be upon Him) should be emulated by all Muslims and should be applied regardless the gender or institutions.

For their similarities, both conventional and Islamic approaches support transformational leadership. Because each system highlights different traits of leadership, such as individual, inspirational and intellectual. However, transformational approach is more pronounced in Islam than the conventional one because the Islamic approach stimulates communal effort to improve the society.

Nevertheless, based on transactional leadership as a point of comparison, it is significant to mention that in conventional leadership, transactional leader gets their followers to agree and merge the vision by incorporating respective values, needs and motivation. This type of leadership is a substitute of rewards with followers for service rendered. Transactional leadership tends to motivate followers via extrinsic rewards. On the other hand, in Islamic leadership, it is not widely mentioned about transactional leadership. It may be that Islam does not look at it from this perspective. Some Islamic literature clearly mentioned about the works based on Ikhlas (Sincerity).in the Holy Qur-an, Allah (SWT) said- Say: Truly my prayer and service of sacrifice, my life and my death are (all) for Allah, the cherisher of the world, no partner hath He: That I am commanded and I am the first of those who submit to his will Al Qur-an. Surah Anam (6:162, 163).

As to their similarities in looking at transactional leadership, work through extrinsic and intrinsic reward is not supportive in Islam, so it is not close to divine message. On the other hand, their major difference is that according to Islam- A Muslim leader after a good performance does not wait to be rewarded for that because he has to do well and serve his followers. Based on the different Islamic literature and practice- Islam does not support the transactional leadership because the approach focuses solely on motivating followers through both intrinsic and extrinsic rewards.

In summary, it can be safely argued that the idea and concept of Islamic leadership is not similar to that of conventional leadership. There are some basic differences between these two perspectives. As a way of life, Islam emphasizes on the success in both lives, here and hereafter. In addition, human welfare is also significantly getting importance in developing the idea of leadership in Islam. In this connection, like the western or manmade leadership Islam does not grant an unlimited authority and power to a leader. But certain limitations are given to the leader to perform his duty for the betterment of humanity.

On the basis of ideological or doctrinal perspectives, conventional and Islamic leaderships have the following divergence despite

some convergence:

Firstly, the purpose of a conventional leader is merely to solve a given problem. In this regard, if the strategy taken for solution becomes successful, then it does not bother whether the policy is harmful for the others or not. On the other hand, Islam does not permit such kind of selfish deeds to a leader. Seeking individual or group interest of is not merely the objective of Islamic leadership, but leader has to think about the humanity and the satisfaction of Allah the Almighty.

Secondly, while the conventional leadership is rule-bound and situational, in Islam, leadership is a divine responsibility and trust which is to be rendered back to the participants.

Thirdly, leadership procedures are maintained using modern technology by the leaders, formal or informal, and rarely the ordinary members on the direction of regulated rules. On the other hand, in Islamic perspective, this procedure is implemented through the coordination of both leader and followers. The divine laws and direction of Allah and His prophets also serve as distinguishing features of this procedure.

Fourthly, decision making process with the conventional or Western perspective is primarily dependent upon the leader or the hierarchy of authority. Traditionally, they decide based on organizational rules and regulations as emphasized by Weberian bureaucracy. Whereas the Islamic concept of leadership doctrinally does not allow a leader to make decision without *shura* or consultation. In regard to public affairs, a leader must always conduct a general consultation with all of his followers. And after the consent of the group, he has to justify that decision with the divine law of Islamic Shariah.

Fifthly, it is significant to mention that most of the organizations, formal or informal, have their own criteria in selecting a leader. Under the conventional perspective, there seems to be the absence of ethical and moral values in the appointment of choosing a leader. For instance, political positions are open for competition. In contrast, Islam has its own preconditions to appoint a leader, hence, seeking of leadership is considered as a disqualification of the person. According to the Islamic law, leaders must not seek or apply for leadership position; it must come to them through popular choice or public consultation. Moral and ethical perfection is badly needed to the selection process of leaders. Along with personal qualities, the knowledge of Islamic principles and Shariah is a must for the appointment of a leader.

Lastly, the concept of leadership in conventional and Islamic perspective is significantly different by nature, though there are some similarities observed in the performance or practices of both Western-oriented or Islamic-oriented leaders in different organizations or occasions.

4.1.2. Interview of Key Informants

In addition to the content analysis of related studies regarding the similarities and differences of conventional/Western and Islamic leadership, interviews of key informants within the BARMM were likewise conducted aimed at validating or confirming or rejecting the findings obtained through the content analysis. More specifically, the key informants included four top officials of the BARMM central office and two officials each from Lanao del Sur and Maguindanao.

For the similarities between conventional and Islamic leadership, the results of the interviews showed that majority of the key informants believed that both Islamic and conventional/Western leadership are similar in terms of the application of good governance by the concerned leaders wherein they enjoin, dictate and encourage honesty, justice. They also believed that majority of the characteristics or features of Shariah Islamiyah or Islamic Law of good governance are almost incorporated or contained in the 1987 Philippine Constitution". Furthermore, many of the key official informants claimed conventional and Islam leadership are similar as to the application of the Democratic approach in reaching decision", based on the cardinal principle "the voice of the people is the voice of God". Some of the key informants pointed out that under the conventional leadership perspective the same principle is exercised through the democratic process of electing or choosing our electoral processes which is also influenced by the rule of the majority. This democratic process according to many of the key informants although different in form and style, is similar to Islamic leadership, wherein leadership selection it is done through masuara or through affirmation by the people or oath of allegiance (bay'ah)".

It was likewise emphasized by many of the key informants that the main purpose of the two leadership perspectives is *to achieve the general welfare which according to the key informant* is the common denominator or similarities of leadership practices under both Western and Islamic leadership perspectives.

As to the differences or divergence between the conventional and Islamic leaderships, all the key informants claimed that Islamic and Western leadership perspectives have also differences such as the existence of the doctrine of separation of the church and the state under the Western leadership. In contrast, under the Islamic leadership perspective, state and religion are not separated because Islam is not only a religion but a "way of life".

Some of the key informants argued that the common notion about conventional or Western leadership is that there is a complete separation of church and state, at least theoretically; while under Islamic leadership, there is no such separation of Islamic values and teachings which the current BARMM wished to incorporate in its governance. At any rate, there was a consensus among the key informants in that these two different leadership perspectives are different based on the following grounds: *First, there is the principle of separation of church and state as one of the cardinal principles of a democratic state based on the Western model, whereas, in Islamic leadership, there is no such boundary as there is a close entanglement between religious and political authorities"; according to many of the key informants* the objectives of Islamic leadership are based on Islamic principles of *tawheed* and *Shari'ah* which is guided by doctrinal principle that "what is legal is moral and what is moral is legal" principle. As Muslim leaders, they look up to Prophet Muhammad (pbuh) and his caliphs as their role model in administering their community or office with the BARMM. They also believed that although there is a separation of

church and state in Conventional/Western leadership, in reality.

However, there is a thin boundary between the church and the state in government affairs. Some of the key informants even argued that no less than the 1987 Philippine Constitution, in its preamble, provides that the sovereign Filipino people are obliged with the *aid of Almighty God*, in building a society that promote the common interest of the majority of Filipinos. Another major difference mentioned by the key informants is *that in conventional/Western leadership, public office is a public trust, while in Islamic leadership, public office is not only a public trust but form parts of accountability to Allah*". The majority of the key informants also cited as a major distinction between these two perspectives regarding the authority to legislate. As observed by them, in conventional/Western leadership, the sovereignty or power of the people is delegated to people's representatives" such as the president and members of Philippine Congress at the national level or the top executive and legislative officials of BARMM at the regional level. According to the key informants, executive and legislative power is regulated or controlled based on their constitutionality or not which suggests that it must not contravene the fundamental law of the land. On the other hand, in Islamic leadership perspective, Sharia'h law, being a revelation from Almighty Allah, is the supreme law that is not subject to alteration, modification and amendment. The last major difference mentioned by the majority of the key informants is related to the concept of duties and rights of a leader and the people. As described by them, in conventional/Western leadership, rights are specifically emphasized like the Bill of Rights as enshrined in our Constitution. On the other hand, under Islamic leadership, as pointed out by the key informants, duties are emphasized rather than rights like the *torah* that was revealed to Prophet Moses. Commandments are always stated to enjoin people of their moral obligations.

4.2. Part II (Respondents' Perception on the Leadership Style in the BARMM)

For this section of the study, the findings regarding the perceptions of the respondents on the leadership style being adopted or practiced in the BARMM, more specifically, Islamic, transformational and transactional leadership styles, are presented, analyzed and interpreted.

4.2.1. Transformational Leadership

In terms of transformational leadership, Table 1 shows that majority of the 198 total respondents claimed that transformational leadership style was frequently if not always adopted in the BARMM especially in their respective offices. Among the 13 statement indicators (SI), those respondents who reported that transformational leadership was frequently if not always adopted by them or the BARMM as a whole, ranged from 125 respondents for statement indicator 13 "I try to provide my subordinates with new ways of looking at things which used to be a puzzle for them" to 156 respondents for statement indicator 2 "I full respect my subordinates". In short, all the 13 statement indicators were perceived by majority of the respondents as frequent if not always practiced. At any rate, based on the respondents' responses as reflected in Table 1, it seems that majority of the BARMM heads and supervisors employed transformational leadership by serving as a model to their subordinates; being respectful to their subordinates; making their subordinates comfortable; encouraging their subordinates to express their own ideas and opinions; as well as understanding and giving due consideration to subordinates point of view.

By and large, the study findings regarding transformational leadership suggest that transformational leadership style was predominantly practiced in the BARMM and its local government units. This can be partly attributed to various research studies which revealed that transformational leadership is so far from the most popular leadership style used in both public and private organizations. Transformational leadership has become the most popular model of leadership, generating a great deal of discussion and research. Perhaps the reason it has received so much attention is that it represents a change in what we see as effective leadership. Critics of transformational leadership suggested that it simply reflected good management practices. Hence, it can be argued that transformational leadership is the best model for effective leadership in today's world. Extensive research studies strongly support this assertion, suggesting that transformational leaders are superior to other leadership styles. Modern organizations have become increasingly complex and fast paced. This requires individuals, groups, and organizations that can continually grow, change, and adapt. Transformational leadership is, at its core, all about *transformation* and change.

It is also significant to mention that autocratic and authoritarian leaders, although they are still observed in few countries, they are not anymore, the popular leadership pattern. Leaders today are presumed to be more attentive to their followers or subordinates and be responsive to their demands. Mentoring, coaching, empowering, developing, supporting, and caring are not only expected leader behaviors, but *necessary* for today's effective leader. Followers and subordinates or the general public have also changed. Today, employees and workers in both public and private sectors have increasingly become more knowledgeable and sensitive to environmental and organizational changes that significantly influence their perceptions. They are also an increasingly diverse group, and a command-and-control style will not work for them all. They want to be empowered and participate in planning and decision making of their organizations especially the government. They want to follow a leader that will help them achieve their own personal goals and interest. They become more sensitive on how officials in the government behave especially when they deviate from what are expected of them as public servants. More importantly, they are future leaders, so if an organization is going to succeed over time, their potential must be developed. Transformational leaders focus a great deal of their time and attention on developing these future leaders.

Within the BARMM, the popularity of the transformational leadership as evidenced by the study findings can be supported by the fact that transformational leadership is the closest leadership perspective to Islamic leadership. Its closeness to Islamic leadership could be partly accounted for by its emphasis on moral and ethical leadership. More importantly, some studies claimed that Prophet Muhammad (pbuh) possessed most of the attributes of a transformational leader. The mission of the Prophet was to change the pre-Islamic culture,

mindset and goals of his followers and of mankind, in general. He increased awareness of what is right, good and *halal*. He was also to make his followers aware of the importance and value of following the right path (Al-Qur'an, 16:64). Furthermore, the Prophet also helped to elevate his follower's needs for achievement and self-actualization through critical, intellectual and spiritual development. More importantly, the intellectual stimulation required to challenge *jahiliyyah* traditions and characterizing Prophet Muhammad's (Peace be upon Him) transformational leadership was divinely mandated in the first word of revelation- *iqra*. As a transformational leader, the Prophet was also an ethical charismatic leader. Similarly, the Prophet (Peace be upon Him) also paid close attention to the personal differences among his followers (Humprey, 2005). In fact, a main component of the Prophet's individual consideration is the understanding that each follower has different needs and that those needs change or transform over time. Moreover, while teaching his followers about Islamic values and behavior, Prophet Muhammad (Peace be upon Him) himself modeled some transformational leadership core values such as truthfulness, trust and humility.

Table 1.
Frequency Distribution of the Respondents' Perception on Transformational Leadership Style

Statement Indicators	Responses					Mode	Verbal Interpretation
	FA 5	FO 4	S 3	OW 2	NA 1		
¹ I make my subordinates feel good when around with them.	146	45	6	0	0	FA	Frequent if not always
² I fully respect my subordinates.	156	39	2	0	0	FA	Frequent if not always
³ I want to be a model to be emulated.	146	40	8	1	2	FA	Frequent if not always
⁴ I try to increase my subordinates' optimism for the future.	133	53	8	0	2	FA	Frequent if not always
⁵ I try to excite my subordinates with my visions of what they may be able to accomplish if we work together.	137	49	9	2	0	FA	Frequent if not always
⁶ I encourage my subordinates to express their ideas and opinions.	148	41	7	1	0	FA	Frequent if not always
⁷ I encourage understanding of points of view of the other members of our organization.	142	44	11	1	0	FA	Frequent if not always
⁸ I have a sense of mission which I transmit to my subordinates.	127	60	9	2	0	FA	Frequent if not always
⁹ I am usually satisfied when my subordinates meet the agreed upon standards for good work.	134	54	7	3	0	FA	Frequent if not always
¹⁰ I try to make my subordinates feel they can reach our goals without me if we have to.	139	50	6	2	1	FA	Frequent if not always
¹¹ I share the credit with my subordinates by doing their job well.	142	36	17	2	1	FA	Frequent if not always
¹² I give personal attention to my subordinates who seen neglected.	135	42	21	0	0	FA	Frequent if not always

¹³I try to provide my subordinates with new ways of looking at things which used to be a puzzle for them. 125 53 16 3 1 FA Frequent if not always

Legend: 5="Frequent if not always", 4="Fairly often", 3="Sometimes", 2="Once in a while", 1="Not at all"

4.2.2. Transactional Leadership

Aside from transformational leadership, the respondents were also asked concerning their perception on the adoption of transactional leadership style in the BARM and its local government units. In this connection, Table 2 discloses similar pattern of responses on transactional leadership compared to transformational leadership which means that all the 12 statement indicators (SIs) were perceived by many of the respondents as frequent if not always practiced. However, it is significant to note that in terms of frequencies, while majority (more than 50%) of the respondents perceived all the 13 statement indicators for transformational leadership as frequently if not always practiced, on the other hand, out of the 12 statement indicators for transactional leadership, only statement indicators (SI) 2 (55.9%), 4 (53.5%), 1 (52.5%) and 5 (52%) were perceived by a slight majority as frequently if not always practiced. The rest of the statement indicators were perceived by less than half of the 198 respondents ranked as follows: SI-3 (49%), SI-7 (49%), SI-6 (47%), SI-10 (45%), SI-8 (44%), SI-9 (41%), SI-11 (40.4%) and SI-12 (29.3%).

It can be inferred from the study findings that transactional leadership was perceived by the respondents as the least leadership style adopted in the BARM compared to transformational and Islamic leadership. Among the reasons why transactional leadership is least popular compared to transformational or Islamic leadership is that transactional leaders are a working under strict rules and regulations that cannot be changed. That means employees' emotional feelings are not essentially considered by the leader. That attitude is then transferred to their direct reports. As long as the work is being completed, the transactional environment does not care how people think or feel. This means that under transactional leadership, subordinates who do not complete an assigned task as indicated are held responsible for their lack of productivity or poor performance. However, the problem that may arise in this situation is supposing the employees' lack of activity is because of inadequate leadership instead of inadequate skill.

Moreover, transactional leadership can only be effective when the organization is led by an experienced leader. In other words, the leader must be familiar with the transactional style and they should also be comfortable and confident adopting this style when employees are task and rule-oriented. Most transactional leaders who can be successful in this role have flexible and change-oriented personalities who are not worried about the culture of the organization which may include the employee moral and ethical values. This is the primary reason why it is least close to Islamic leadership than transformational leadership because it relies more on the observance or implementation of rules and regulations rather than the emotional feelings of the employees. A transactional leader will directly tell their team what to do—as a result, this leadership style prioritizes maintaining the status quo, rather than challenging it. This runs contradictory to transformational and Islamic leadership which call for change when the situation warrants for the interest of the general public. Transactional leadership tends to maintain the status quo—not challenge it. Because there is a clear chain of command on this type of team, this leadership style can be ineffective for creative teams. Similarly, transactional leaders are rigid and uncompromising. They refuse to bend or be flexible with the rules because they strongly believe that rules to be strictly followed – even if that reason is not known to them. This attitude limits innovation because team members stay focused on assigned tasks. Structured policies dictate actions instead of common-sense interactions with the regulations. In short, the transactional leadership is least democratic but more fitted to an autocratic environment which is not what Islamic leadership envisions.

Table 2
Frequency Distribution of the Respondents' Perception on Transactional Leadership

Statement Indicators	Responses					Mode	Verbal Interpretation
	FA	FO	S	OW	NA		
	5	4	3	2	1		
¹ I assure my subordinates that they can get what they personally want in exchange for their efforts.	104	69	17	3	5	FA	Frequent if not always
² I talk a lot about special commendations and promotions for good work.	109	65	20	3	1	FA	Frequent if not always

³ My subordinates decide what they want; I show them how to get it.	97	60	37	1	2	FA	Frequent if not always	if
⁴ Whenever my subordinates feel it necessary, they can negotiate with me about what they can get for what they accomplish.	106	63	18	8	2	FA	Frequent if not always	if
⁵ I tell my subordinates what they should do if they want to be rewarded for their efforts.	103	61	20	13	1	FA	Frequent if not always	if
⁶ I give my subordinates what they want in exchange for showing their support for me.	93	56	31	13	5	FA	Frequent if not always	if
⁷ I am contented to let my subordinates continue doing their jobs in the same way as always.	98	64	26	9	1	FA	Frequent if not always	if
⁸ I ask no more of my subordinates than what is absolutely essential to get the work done.	87	77	25	6	3	FA	Frequent if not always	if
⁹ I only tell my subordinates what they have to know to do their jobs.	81	77	27	9	4	FA	Frequent if not always	if
¹⁰ As long as things are going all right, I do not try to change anything.	89	78	22	7	2	FA	Frequent if not always	if
¹¹ As long as the old ways work, I am satisfied with their performance.	80	64	44	8	2	FA	Frequent if not always	if
¹² It is all right if my subordinates take initiatives but I do not encourage them to do so.	58	53	41	35	11	FA	Frequent if not always	if

Legend: 5=“Frequent if not always”, 4=“Fairly often”, 3=“Sometimes”, 2=“Once in a while”, 1=“Not at all”

4.2.3. Islamic Leadership

In regard to Islamic leadership as the last type of leadership under study, Table 3 shows that all the 12 statement indicators were perceived by big majority of the respondents as “frequent if not always” except statement indicator 6 “I must not seek for promotion; it must come to” with only 97 (49%) respondents. The rest of the statement indicators were perceived by big majority of the respondents as ranked as follows: SI-4 (164 or 82.8%), SI-12 (56 or 78.8%), SI_7 (155 or 78.3%), SI-5 (152 or 76.8%), SI-10 (150 or 75.8%), SI-3 (141 or 71.2%), SI-9 (127 or 64.1%), SI-8 (125 or 63.1%), SI-1 (120 or 60%), SI-2 (112 or 56.6%) and SI-11 (104 or 52.5%).

It is significant to note that the average frequency of the respondents answering “frequent if not always” for the statement indicators of both Islamic leadership and transformational leadership are quite similar. This important study finding is not surprising based on research studies which found out that the closest conventional leadership style to Islamic leadership is transformational leadership. In fact, the context of transformational leadership style (change) brought by Prophet Muhammad (Peace be upon Him) can be seen when the Prophet was successfully transformed civilization during the period of ignorance in Mecca. As a result of the transformational leadership style by the Prophet Muhammad (Peace be upon Him) the social life of the pre-Islamic Arabs and Muslims in general got better and prosperous. This is consistent with the concept studied by Western researchers stating that transformational leadership style is change-oriented (Amrozi, 2014). However, this change could not have happened if Prophet did not apply any characteristics of a good leader. According to Mohamad et al. (2008), the authority of Prophet Muhammad allows him to influence his followers to carry out good governance, be sensitive to the needs of the community, and have accuracy goals and clear visions. *Qudwah hasanah* concept highlighted by the Prophet Muhammad (Peace be upon Him) should be emulated by all Muslims and should be applied regardless of gender or institutions.

Apparently, despite the fact that Prophet Muhammad (Peace be upon Him) possessed several of the traits and qualities of a

transformational leader, he demonstrated a unique leadership style that consist of features that extend beyond the conventional leadership, as a whole. His vision was clearly beyond the Arab areas as well as the needs of his followers. Though he employed the leadership strategies of training and coaching of his followers, he continuously focused on truthfulness, trust and humility. He used hierarchical and relational power. He has provided balanced and lasting leadership model for Muslim to emulate. In summary, Prophet Muhammad (Peace be upon Him) leadership style which significantly influenced Islamic leadership, was not simply transformational and democratic, rather his unique style shared features of transformational and servant leadership, but more focused on the ethical and spiritual dimension of leadership. In fact, the Prophet (Peace be upon Him) can be described as a dynamic and change oriented leader wherein sometimes he was directive while in other occasions he was participative and consultative.

The seemingly hybrid style of leadership of Prophet Muhammad (Peace be upon Him) could be used as a point of reference if not justification why the study findings generally indicate that the respondents believed that all the three leadership styles, namely, Islamic, transformational and transactional leadership styles. Although the results of the study showed that Islamic and transformational leadership were the dominant leadership styles adopted in the BARMM as perceived by the respondents, to a lesser extent transactional leadership was also being applied.

Various studies on leadership have disclosed that there is no one best way in leading and managing organizations, and the most effective leaders are those who applied the multiple leadership styles. Nowadays, successful organizations usually employ diverse teams and modern organizations significantly rely on leaders with unique and diverse skills. Hence, an effective leader must use multiple leadership styles in order to optimize employee productivity, performance and innovation. What is vital to note is that organizations recognize the importance of the various styles of leadership which are required in different environments and conditions. There is the necessity to monitor and evaluate leadership performance, receiving feedback from the employees and reinventing the organization's vision and mission regularly designed at ensuring that different leadership styles within a given organization such as the BARMM emerge that are tailored to existing organizational goals.

In conclusion, it can be hypothesized that the study findings indicate that the three leadership styles have been adopted in the BARMM is a good starting point in the administration of the BARMM and its local government units. This implies that the BARMM management, in particular, is sensitive to learning and applying new varied leadership skills and knowledge in order to keep abreast with fast-changing environment.

Table 3
Frequency Distribution of the Respondents' Perception on Islamic Leadership

Statement Indicators	Responses					Mode	Verbal Interpretation
	FA 5	FO 4	S 3	OW 2	NA 1		
¹ The legitimacy of my leadership comes from God.	12 0	27	15	34	2	FA	Frequent if not always
² My leadership should be based on consultation.	11 2	64	18	4	0	FA	Frequent if not always
³ As a leader I should serve God and the people first before my superior.	14 1	48	8	1	0	FA	Frequent if not always
⁴ I must be trustworthy at all times because my leadership is a Trust from God.	16 4	31	2	1	0	FA	Frequent if not always
⁵ I always seek the pleasure of God in solving organizational problems.	15 2	37	7	2	0	FA	Frequent if not always

⁶ I must not seek and lobby for promotion; it must come to me.	97	41	39	16	5	FA	Frequent if not always
⁷ As a leader, I must accountable to God and the people.	15 5	37	3	3	0	FA	Frequent if not always
⁸ My subordinate has the right to advise and warn me when I commit mistakes.	12 5	46	20	5	2	FA	Frequent if not always
⁹ I do not wait for reward in performing my job well.	12 7	36	22	3	10	FA	Frequent if not always
¹⁰ I decide based on consultation and faith in God.	15 0	36	9	1	2	FA	Frequent if not always
¹¹ As a leader, I consider myself as vicegerent (Khilafah) of Allah.	10 4	40	13	1	40	FA	Frequent if not always
¹² I consider my all my subordinates as members of a one family.	15 6	34	8	0	0	FA	Frequent if not always

Legend: 5=“Frequent if not always”, 4=“Fairly often”, 3=“Sometimes”, 2=“Once in a while”, 1=“Not at all”

4.3. Part III (BARMM Organizational Performance)

At this juncture, the study looked into the perceptions of the respondents on the organizational performance of BARMM and its local government units. In evaluating the performance of BARMM, the study used the Mckinsey’s 7’S Model which is characterized by seven internal elements of the organization and used in this study as indicators of organizational performance, namely: structure, strategy, skills, staff, system, shared values and style. In this regard, for a better analysis and interpretation of the study findings, frequencies for strongly agree and agree would be lumped together as well as strong disagree and disagree.

4.3.1. Structure

In terms of structure, Table 4 shows that a big majority of the 298 total respondents were at least agreeable with all the three statement indicators especially if we combine the total responses for strongly agree and agree. This means that agreeable responses ranged from statement indicator 2 (126 or 63.6%) “office structure is so rigid that it can hamper the progress of change” to statement indicator 1 (100%) “Office structure is suitable to undertake changes towards a professional organization. As disclosed in Table 4, it is only statement indicator 2 (72 or 36.4%) which reported the highest disagreement among one-third of the respondents.

The preceding study findings suggest that a big majority of the respondents believed that although the organizational structure of the BARMM is rigid, it is still suitable in terms of enhancing employee professional growth and transforming its local government units into self-reliance communities. It should be emphasized that the organizational structure plays a critical role in the regular operation of any formal organization. In fact, a sound and efficient structure will facilitate decision making and the clear delineation of authority and responsibility. When a sound and clear structure exists, employees become more effective, efficient and productive. Hence, having a suitable organizational structure that is properly in place will eventually help in resolving organizational problems that adversely affect the attainment of organizational goals.

Table 4
Frequency Distribution of the Respondents’ Perception on Structure as Indicator of Organizational Performance

Indicators Organizational Performance (Structure)	Responses				Mode	Interpretation
	SA	A	D	SD		
¹ Office structure is suitable to undertake changes towards a Professional Organization.	98	91	9	0	SA	Strongly agree

² Office structure is so rigid that it can hamper the progress of change.	33	93	65	7	A	Agree
³ Decentralized or Networked structure would be more appropriate for the office.	81	99	17	1	A	Agree

Legend: 4=“Strongly agree”, 3=“Agree”, 2=“Disagree”, 1=“Strongly disagree”

4.3.2. Strategy

For strategy as an indicator of performance, Table 5 reveals similar trend of responses compared to structure. More specifically, the data in Table 4.5 disclose that all the three statement indicators were at least agreeable to a big majority of the respondents ranging from statement indicator 2 (156 or 78.8%) “my office takes more time to formulate a right strategy and hence mostly it may not hit the nail” to statement indicator 3 (192 or 97%) “right strategy at right time is adopted by my office in achieving its vision and mission”. The related findings imply that while majority of the respondents believed that finding the right strategy takes a longer time to formulate, they also believed that right strategies have been adopted at the right time not to mention their relevance to employees’ needs.

Table 5
Frequency Distribution of the Respondents’ Perception on
Strategy as Indicator of Organizational Performance

Statement Indicators	Responses				Mode	Verbal Interpretation
	SA 4	A 3	D 2	SD 1		
¹ Office Strategy is fitted to officials and employee satisfaction and needs.	93	88	17	0	SA	Strongly agree
² My office takes more time to formulate a right strategy and hence mostly it may not hit the nail.	66	90	41	1	A	Agree
³ Right strategy at right time is adopted by my office in achieving its vision and mission.	105	87	6	0	SA	Strongly agree

Legend: 4=“Strongly agree”, 3=“Agree”, 2=“Disagree”, 1=“Strongly disagree”

Various scholars have argued that effective strategy implementation facilitates effective organization performance. Relevant literature asserts that there is a positive association between strategy implementation and organization performance. The purpose of strategy implementation is to improve the effectiveness of management, deliver results and have positive impact organizational performance. More importantly, strategies promote organizational effectiveness and performance in several ways. First, the concept of effectiveness implies that an organization has been able to achieve its goals within limited resources. Thus, for better organizational performance, it is not only imperative that resources are efficiently utilized but rather, strategically place in a way which ensures their maximum contribution to organizational objectives. In fact, applying strategic management, which asserts the objective of the organization in the context of given resources, can do this. Therefore, every resource input of an organization has a specific purpose at a specific time. Thus, strategies guarantee that resources are effectively and efficiently utilized for their prescribed purpose. If this is done, the organization will achieve effectiveness and high performance.

4.3.3. Skill

As to skill as an indicator of organizational performance, Table 6 indicates that all the three statement indicators were agreeable to almost the same number of respondents ranging from statement indicator 1 (183 or 92.4%) “officials and employees are highly qualified and possessed specialized in skills” to statement indicator 2 (187 or 94.4%) “ the skills of the officials and employees are often updated in right time to cope with changing environment. It can be deduced from the preceding findings that the majority of the respondent believed that officials and employees of BARMM were change-oriented and possessed specialized skills which are regularly updated.

Table 6
Frequency Distribution of the Respondents’ Perception on Skill as Indicator of Organizational Performance

Statement Indicators	Responses				Mode	Verbal Interpretation
	SA 4	A 3	D 2	SD 1		
¹ Officials and employees are highly qualified and possessed specialized in skills.	96	87	13	2	SA	Strongly agree
² The skills of the officials and employees are often updated in right time to cope with changing environment.	98	89	8	3	SA	Strongly agree
³ Officials and employees are change-oriented	99	88	10	1	SA	Strongly agree

Legend: 4=“Strongly agree”, 3=“Agree”, 2=“Disagree”, 1=“Strongly disagree”

Nonetheless, it is significant to argue that employee skill especially employee competency is an essential component of any successful organization. Qualified and competent employee has been considered as more likely to succeed in achieving organizational goals and ensuring high organizational performance. It need not to be emphasized that the success of any formal organization greatly depends on the quality of people with strong organizational skills which manage the organization. The aforesaid employees are consistently efficient and effective in everything regardless of the tasks.

Furthermore, competent employees are the primary resource for any organization to have edge or advantage over other organizations. Non-human resources such as physical facilities and equipment have no direct contribution to organizational productivity, but human capital makes the major difference. In fact, structure, strategies, leadership style and policies, among others, can be copied by other competitors but talented and specialized skilled employees are difficult to clone. It is worth noting that human assets are essential resources for any organization to be able to achieve its target goals and this necessitates the employees to be competent, effective and honest. Apparently, employee and organizational performance and success largely depend on employee competencies. It enables the organization employees to have a clear comprehension of the desirable human behavior they have to demonstrate within their organizations.

4.3.4. Staff

With respect to staff or personnel as another indicator of organizational performance, Table 7 shows consistent trends of responses compared to the previously mentioned indicators of organizational performance. As such, the same table discloses that all the three statement indicators were agreeable to a big majority of the respondents ranging from statement indicator 3 (167 or 84.3%) “human resource in my office are just enough to cater to the needs of the public” to statement indicator 2 (189 or 95.5%) “officials and employees are loyal and accountable”.

Table 7
Frequency Distribution of the Respondents’ Perception on Staff as Indicator of Organizational Performance

Statement Indicators	Responses				Mode	Verbal Interpretation
	SA 4	A 3	D 2	SD 1		
¹ Officials and employees show strong team spirit.	114	74	10	0	SA	Strongly agree
² Officials and employees are loyal and accountable.	111	78	7	2	SA	Strongly agree
³ Human resource in my office are just enough to cater to the needs of the public.	84	83	30	1	SA	Strongly agree

Legend: 4=“Strongly agree”, 3=“Agree”, 2=“Disagree”, 1=“Strongly disagree”

The study results imply that majority of the respondents believed that BARMM manpower or staff in general, are teamwork-oriented, loyal and accountable despite the need more additional staff. Personnel staffing ensures higher performance by placing the right person for the right job after the selection process has been completed which is based on the merit principle and not on nepotism or partisan politics. For instance, employees are appointed in a position based on their specialized skills, experience and qualifications. By appointing qualified, honest and efficient employees, staffing ensures the continuous growth and survival of the organization. Employees are undoubtedly the most important asset of any organization especially in the BARMM. And this is the reason why it is very crucial to ascertain

the importance of Staffing and its significance. This suggests that if the desirable and proper kind of staffing process is adopted such as the application of the merit principle in employee selection, then the organization can run smoothly. Some of the duties and responsibilities of the BARMM top management include recruiting the right person for the most suitable job, conducting orientation among new recruits, providing them training and education employees, i.e., taking masteral courses, and improving their performance, helping them develop, upgrade and update their skills, and providing them both economic and non-economic incentives.

4.3.5. System

In regard to organizational systems as an indicator of organizational performance, the data in Table 8 indicate that a big majority of the respondents agreed with statement indicator 2 (185 or 93.4%) “office resources such as men, money, materials and time are utilized to the maximum” and statement indicator 3 (186 or 93.9%) “office objectives are continuously updated to keep abreast with time”. On the other hand, statement indicator 1 “technology and systems applied in my office are mostly obsolete” which is a negative statement was disagreeable to a slight majority (116 or 58.6%) of the respondents.

Table 8
Frequency Distribution of the Respondents’ Perception on System as Indicator of Organizational Performance

Statement Indicators	Responses				Mode	Verbal Interpretation
	SA 4	A 3	D 2	SD 1		
¹ Technology and systems applied in my office are mostly obsolete.	24	58	97	19	D	Disagree
² Office resources such as men, money, materials, and time are utilized to the maximum.	61	124	11	2	A	Agree
³ Office objectives are continuously updated to keep abreast with time.	81	105	10	2	A	Agree

Legend: 4= “Strongly agree”, 3=“Agree”, 2=“Disagree”, 1=“Strongly disagree”

The aforementioned study findings suggest that a big majority of the respondents believed that BARMM utilized its human and material resources efficiently using modern technology in achieving its updated goals.

Systems refer to the processes and procedures of the organization, which play a significant role in an organization’s daily activities and how decisions are made. Systems are the area of the organization that determines how organizational activities are done and it should be the main focus for managers during organizational change. Organizations which are operating with systems and procedures adapt to the conditions required by the changing environment faster than those organizations which do not have workable systems and procedures.

4.3.6. Shared Values

With reference to shared values as indicator of organizational performance, Table 9 reveals that all the three statement indicators were agreeable to a big majority of the respondents ranging from statement indicator 3 (189 or 95.4%) “officials and employees own the pride of working with the office” to statement indicator 1 (193 or 97.5%) “actions and behavior of officials and employees are always client or people friendly”.

It can be inferred from the preceding findings that majority of the respondents believed that BARMM is characterized by a suitable administrative culture and managed by officials and employees who are client friendly. Basically, shared values include norms and behavior that are expected from all staff members. These are usually emphasized in the organization policies and guidelines and employees are required to familiarize themselves with them before starting their jobs.

In this highly connected and competitive world, a set of values enhances organizations capability to be creative and imaginative, open for new technologies, and courageous face future challenges. While most organizations have a set of values, very few of them practice the same. Many organizations are not aware that shared values are essential component of the basic systems in formal organizations, and they can play significant role in ensuring employee’s understanding of the goals and strategies being pursued by their organizations. For the BARMM as a whole, the shared values could be a combination of modern and Islamic perspectives as strongly evidence by the adoption of both Islamic and conventional leadership approaches.

Table 9
Frequency Distribution of the Respondents’ Perception on Shared Values as Indicator of Organizational Performance

Indicators	Responses				Mode	Interpretation
	SA	A	D	SD		
Organizational Performance (Shared Values)	4	3	2	1		
¹ Actions and behavior of officials and employees are always client or people friendly.	92	10 1	5	0	A	Agree
² My office adopts a positive administrative culture suitable for a modern organization.	96	96	6	0	A	Agree
³ Officials and employees own the pride of working with the office.	98	91	9	0	SA	Strongly agree

Legend: 4= “Strongly agree”, 3= “Agree”, 2= “Disagree”, 1= “Strongly disagree”

4.3.7. Style

For the last indicator of organizational performance which is style, Table 10 shows that all the three statement indicators were agreeable to a big majority of the 198 respondents, namely (in ranked order): SI-3 (185 or 93.4%) “my office provides easy access to the general public who need our services”; SI-1 (184 or 93%) “administrative heads or decision makers are ready to take some amount of risk while taking decisions”; and SI- 2 (182 or 91.9%) “office decision makers look for efficiency and economy while making decisions”.

The related findings imply that majority of the respondents believed that BARMM administrative heads and decision makers are efficient and risk-takers and accessible to the general public. Style specifically refers to the leadership or managerial style being applied or adopted by a given organization. As previously described and analyzed, majority of the respondents perceived the BARMM leadership style as multiple or hybrid in form due to the adoption of three leadership perspectives such as Islamic, transformational and transactional leadership styles.

Table 10
Frequency Distribution of the Respondents’ Perception on Style as Indicator of Organizational Performance

Indicators	Responses				Mode	Interpretation
	SA	A	D	SD		
Organizational Performance (Style)	4	3	2	1		
¹ Administrative heads or decision makers are ready to take some amount of risk while taking decisions.	94	90	11	3	SA	Strongly agree
² Office decision makers look for efficiency and economy while making decisions.	96	86	16	0	SA	Strongly agree
³ My office provides easy access to the general public who need our services.	10 0	85	13	0	SA	Strongly agree

Legend: 4=“Strongly agree”, 3=“Agree”, 2=“Disagree”, 1=“Strongly disagree”

4.4. Part IV (Relationship Between Leadership Style and Organizational Performance)

For this part of the study, the main null hypothesis which states that there is no significant relationship between the leadership styles, namely, transformational, transactional and Islamic, on one hand, and organizational performance of BARMM was tested using the Spearman Correlation Coefficient method with the subsequent findings:

4.4.1. Transformational Leadership Style and Organizational Performance

In terms of the relationship between transformation leadership style and organizational performance indicators, namely, structure, strategy, skills, staff, system, shared values and style, Table 11 reveals that based on the computed r_{tho} value, there is a significant relationship

between transformational leadership and all the seven indicators of organizational performance. The computed r_{rho} values ranged from .293 for structure to .501 for skills which can be verbally interpreted as significant. Thus, the null hypothesis which says that there is no significant relationship between transformational leadership and organizational performance is rejected.

Table 11
Relationship between Transformational Leadership Style and Organizational Performance

Relationship		Spearman Correlation Coefficient (r_{rho})	p -value	Remarks
Leadership style	Organizational Performance			
Transformational	Structure	.293	.000*	Significant
	Strategy	.302	.000*	Significant
	Skills	.501	.000*	Significant
	Staff	.397	.000*	Significant
	System	.306	.000*	Significant
	Shared Values	.381	.000*	Significant
	Style	.343	.000*	Significant

*Significant at .05 level

The significant relationship between transformational leadership style and organizational performance found by this study was also confirmed by McKinsey (2009) in his study which showed significant association between different leadership styles and different degrees of organizational performance. Rowe (2001) also found out that choosing the right leadership style is an edge in achieving organizational effectiveness. Similarly, Hurduzeu (2015) revealed in his study that there is also a positive relationship between transformational leadership and organizational performance. This finding was also confirmed by Bayram and Dinç (2015) in their related which showed the advantages of applying transformational leadership by transforming employees to become more responsible.

4.4.2. Transactional Leadership Style and Organizational Performance

With respect to the relationship between transactional leadership and organizational performance and its seven indicators, the study has found a significant relationship between transactional leadership style and all the seven indicators of organizational performance with the computed r_{rho} values ranging from .243 for system to .432 for skills. This implies that the null hypothesis which states that there is no significant relationship between transactional leadership and organization performance is rejected by the study findings. In a related study by Obiwuru and associates (2011), it was found by them that while transactional leadership style has a stronger significant relationship with organizational performance, only slight significant relationship was found between transformational leadership style and organizational performance.

Table 12
Relationship Between Transactional Leadership Style and Organizational Performance

Relationship		Spearman Correlation Coefficient (r_{rho})	p -value	Remarks
Leadership style	Organizational Performance			
Transactional	Structure	.306	.000*	Significant
	Strategy	.303	.000*	Significant
	Skills	.432	.000*	Significant
	Staff	.415	.000*	Significant
	System	.243	.001*	Significant
	Shared Values	.267	.000*	Significant
	Style	.278	.000*	Significant

*Significant at .05 level

4.4.3. Islamic Leadership Style and Organizational Performance

Finally, in regard to the relationship between Islamic leadership and organizational performance, Table 13 apparently shows similar trends of responses compared to transformational and transactional leadership style which suggest that there is a significant relationship between Islamic leadership and all the seven indicators of organizational performance based on the r_{rho} values ranging from .203 for structure to .315 for staff and shared values. This clearly implies that the null hypothesis which states that there is no significant relationship between Islamic leadership style and organizational performance is rejected by the results of the study. These findings that majority of the respondents believed that the Islamic leadership style adopted in the BARMM has positive relationship on its organizational performance. The preceding findings were also confirmed in related few research studies such as the study of Haskm (2012) on Islamic leadership and performance among 268 employees in the Indonesian financial institution which disclosed that there is a significant effect of Islamic leadership on organizational performance. Similarly, in another study of Islamic leadership and managerial performance by Majeed and Khan, (2011), it was found that there is positive and significant relationship between Islamic leadership components and organizational performance.

Table 13
Relationship Between Islamic Leadership Style and Organizational Performance

Relationship		Spearman Correlation Coefficient (r_{rho})	p -value	Remarks
Leadership style	Organizational Performance			
Islamic	Structure	.203	.004*	Significant
	Strategy	.275	.000*	Significant
	Skills	.223	.002*	Significant
	Staff	.315	.000*	Significant
	System	.294	.000*	Significant
	Shared Values	.315	.000*	Significant
	Style	.283	.000*	Significant

*Significant at .05 level

4 CONCLUSION

Based on the main null hypothesis of the study which states that there is no significant relationship between leadership style and organizational performance, and the corresponding major study finding which rejected the aforementioned hypothesis, it can, therefore, be concluded that there is a significant relationship between leadership style more specifically, the three leadership styles such as transformational, transactional and Islamic, and organizational performance.

5. RECOMMENDATIONS

On the basis of the study findings and their implications as well as the conclusions made, the study recommends the following:

In response to the study findings which showed that conventional leadership especially transformational leadership style has similarities with Islamic leadership, and BARMM is practicing a hybrid leadership style, it is recommended that BARMM should continuously practice this leadership style. It is significant to note that BARMM does not operate in a predominantly Islamic environment and as an autonomous government which is still governed by the Western model of public administration, it has to be dynamic and flexible in employing the appropriate leadership in different situations so that it could abreast with the requirements of a fast changing environment.

The significant finding of the study which disclosed that majority of the respondents believed that BARMM is effectively

performing better under the transitional period is apparently a good take-off point before the operationalization of a regular BARMM. It is, therefore, recommended that BARMM should continuously strengthen its politico-administrative system by improving and upgrading the internal elements of an organization such as the organizational structure, strategy, skills, staff, system, shared values and style. More significantly, the top leadership of BARMM and its local government units should adopt the merit system in the recruitment of its new officials and employee because competency and honesty as dominant qualities of an administrative head or manager is mandatorily required by both the conventional and Islamic leadership perspectives.

The regular conduct of Executive leadership training program from the top to the lower management levels in the BARMM is urgently necessary in order to educate and equip the concerned BARMM officials and administrators with the necessary leadership skills especially the hybrid leadership style. Such training programs and related capability development programs can be implemented in coordination with the Mindanao State University which used to be the perennial partner of Muslim autonomous government as early as the Martial period when then Marcos Government created the former Mindanao Executive Development Academy (MEDA), a consortium of UP and MSU, for the training of rebel returnees for executive position in the government.

While the study findings are favorable to the BARMM in terms of the positive perception and assessment of the BARMM organizational performance by majority of the respondents, this does not necessarily mean that it is the true picture of the realities obtaining in the present BARMM. In this connection, it is highly recommended that the BARMM top management should conduct an Evaluative Survey and Assessment of its organizational operation using the McKinsey's 7S model coupled with Organizational Development (OD) approach through the help of OD consultants or experts, thus, confirming or rejecting the major findings of the present study.

Finally, future similar or related research studies should be conducted utilizing the same methodology but different BARMM provinces such as Jolo, Tawi-Tawi and Basilan.

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