The Influence of Leadership Traits Toward Leadership Behavior: A Preliminary Investigation on Imams at Kubang Pasu, Kedah Darul Aman

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Abstract

This study investigates the integrated influence of leadership traits toward leadership behavior amongst imams of mosques in Kubang Pasu, Kedah Darul Aman. There were three leadership traits investigated in this research; leaders’ personality, religiosity, and motivation to lead or MTL. Moreover, imams’ educational background as well as managerial and past leadership experiences were also investigated as predictors for their leadership behaviors. A structured, Malay version-self-administered questionnaire was distributed to 30 imams in the district of Kubang Pasu, Kedah Darul Aman. In the regression analysis, the traits of imams tested explained 56.2% variance of leadership behavior. Specifically, results demonstrated leadership behavior could be potentially influenced highly by personality-extraversion and affective-identity MTL. Moreover, this research found that personality-conscientiousness also tends to influence leadership behavior. The same was also found for personality-neuroticism and social-normative MTL. However, the two predictors showed negative influence toward leadership behavior.

Keywords: leadership behavior, leadership traits, personality, motivation to lead, religiosity, imams of mosques.

Introduction

In Islamic society, an organization that has been regarded as important to Muslim around the world is the mosque (Abdullah, 2009; Mohamad Tajuddin, 1998). Mosque is understood as any place or area used by Muslims to prostrate or to perform worships especially the solah
(prayer) and to practice Islamic way of life completely (Aminuddin Ruskam al-Dawamy, 2007; Mohamad Tajuddin, 1998; Roslan, 2004). In addition, mosque is also viewed as a place for Muslims to meet, to promote Islam, to exercise Islamic teachings, culture, and heritage, as well as to organize Islamic activities (Siti Mashitoh, 2004; Zulkifli, 2004). This point describes that mosques are important for Muslims to organize both religious and social activities. Thus, leaders and managers of mosques should always associate the needs of Muslims community with mosques activities (Abdul Aziz, Abdul Rashid & Abdul Muin, 2002; Roslan, 2004). In addition to the above facts, mosque institution has been established as a center to exercise both spiritual and social activities as well as a center to inculcate positive values to Muslim society (Kamil, 1991; Mohamad Tajudin, 1998; Roslan, 2004). Therefore, based on the wide functions of mosque institution which ranging from religious to social aspects, Muslim community around the world, for example Malaysia, has always concerned with the effectiveness of activities organized by mosque institution and its management. This could be viewed from various researches that have been conducted to assess the effectiveness of mosque organization in some countries from different perspectives (e.g. Abdul Aziz et al., 2002; Al-Islam, 2006; Abdullah, 2009; Bagby, Perl, & Froehle, 2001; Hasni & Abdullah, 2004; Glover, 2000; Idris Ahmad, Ismail Md. Saman, Abdul Rashid et al., 1997; Muhammad, 2008; Roslan, 2003). The researches were conducted to ensure the objectives and functions of mosque institution should always reflect the development of Muslim community as accord to the teachings of Islam. This research investigated the influence of leadership traits of mosque leaders in Malaysia toward their leadership behaviors. The investigation was conducted in order to provide us with some answers pertaining to the claims made by some Muslim scholars in Malaysia regarding the qualities of mosque leaders or imams in the country.

Problem Statements

In a research on a rural Malay community, Rogers (1975) posited that Malay rural leadership is also carried by religious leaders and not just the village headmen. Moreover, Rogers (1975) also stressed that leadership roles in Malaysia Malay village community before the world war two occurred, was mainly played by religious leaders. Rogers (1975) identified those religious leaders were the imams (mosque
leaders), bilals (the persons who calls for Azan in the mosque), and village headmen.

...during the postwar period, and particularly since independent, leadership has been based upon a combination of traditional and modern criteria for influence. Malays still expect leaders to exemplify piety, to perpetuate Malay customs (adat), to participate in traditional religious and social events, and to maintain social harmony. Increasingly, however, the criteria for leadership include sufficient education, experience, and diligence to lead the community in a rapidly changing world (Rogers, 1975: 409).

Based on the excerpt above, since after the independent, even though Malay rural communities perceive that their social leaders need to have sufficient education, the quality of religious personality still remains as important leadership qualities for the community. Specifically, Rogers (1975) explained that since after independent, Malay rural community expects that their religious leaders for example imams should be pious, hold with Malay customs, highly motivated, participate with community’s traditional and religious events, and ensure community harmony. These qualities could emerge if the leader has good individual qualities as perceived by Malay Muslim community in Malaysia. Moreover, Rogers (1975) added that since independent, a Malay community leader should also have sufficient education, experience, and diligence to lead. These qualities could only emerge if the leader has knowledge to lead and the knowledge must not only limited to religious subjects. Furthermore, religious leaders should also have knowledge in social, education, and economic subjects.

Inconsistent with the perceptions of Malay Muslim community in Malaysia as discussed by Rogers (1975) above, the community of mosque leaders, particularly the imams in the country was recently being criticized by some Muslim academics and commentators. This is due to the factor that the institution of mosques, where the imams functions, has been argued as not functioning effectively to assist the development of Muslim community in the country (e.g. Azman, 2008; Bernama, 2007a, 2007b, 2008; Lokman, 2007, 2008; Kamil, 1991; Mokhtar, 2003; Roslan, 2004; Wan Mohamad, 2008; Zulkiple, 2007).
The argument could be evidenced by research findings that show the participation of Muslim community in the activities organized by mosques in some Malaysia states is low (e.g. Abdullah, 2009; Hasni & Abdullah, 2004; Abdul Aziz, Abdul Rashid, & Abdul Muin, 2002; Roslan, 2004; Wan Mohamad, 2008). In another research, even though mosques and musallas in the capital city of Kuala Lumpur were found as very active in organizing various programs, the participation was only limited to the retirees and old persons (Roslan, 2003). The government of Malaysia through it agencies for example Jabatan Kemajuan Islam Malaysia (JAKIM) and Institut Latihan Islam Malaysia (ILIM) have organized various training programs to instill mosques leadership and management members in the country with sufficient knowledge to administer the institution (Mohd. Radzi, 2010). However, despite of the various management and administration courses organized to train mosque officers in Malaysia, the issue of inability of mosques organization to catch more attention from Muslim community to participate in the activities organized by the institution is still heard.

In relation to the above issue, there are several arguments that have been brought forward to illustrate the problem. First, some have invoked the incapability of mosques leadership and management members to lead mosque institutions as the major factor that contributes to the problem (e.g. Abdullah, 2009; Hasni & Abdullah, 2004; Roslan, 2004). Second, in the aspect of leadership and management skills, some have argued that mosque leadership and management members need to have knowledge in both religious and social subjects, for examples leadership and management knowledge (Kamil, 1991; Roslan, 2004; Wan Mohamad, 2008). This might be the reason of why some researchers have argued that mosque leadership and management positions should be filled by academically qualified individuals (Abdullah, 2009; Hasni & Abdullah, 2004). This is because individuals with high academic background, for example university graduates, have been taught with various types of knowledge and skills as required by most institutions including mosques. Even though this action has been implemented in several mosques around Malaysia, especially the state mosques, the effect of this action to the quality of mosque management is yet to be researched. Third, some have stressed that mosque leadership and management members need also to have good and exemplary personality that is suitable with the religious positions that they are holding (Kamil, 1991; Wan Mohamad, 2008). Thus, taken as a whole,
this argument stresses that mosque leaders need to portray themselves with exemplary manners and authentic religious personality. The arguments are consistent with the study of Rogers (1975) pertaining to the perceptions of rural Malay community toward the imams or the religious leaders. Therefore, in general, the above arguments indicate that leaders and managers of mosques in Malaysia need to increase the quality of their leadership and management performance. Based on researches conducted in the field of leadership and management, this could be achieved if mosques leaders and managers in Malaysia have good knowledge, skills, and personality to lead the institution of mosques. In addition, the qualities of the leaders must suitable with the nature of mosque institution as religious organization. For this reason, beside than possessing good knowledge, skills, and personality to lead mosque institution, mosque leaders and managers are also expected to be religious.

Based on the above arguments, one question that could be posted is; what is the relationship between leaders’ individual qualities and management or leadership skills? In leadership field of study, the discussion pertaining to leaders’ personal qualities and practices or skills are located within the domain of leadership traits and leadership behavior researches. In order to further understand the above issue, a research should be conducted to investigate the traits of mosque leadership and management officers in Malaysia and its relationship with their leadership behavior and practices. Furthermore, researchers should refer to validated taxonomies of effective leadership behavior as produced by major leadership scholars based on multiple observations (Yukl, 2006). Researchers should also specify the unit of analysis or the group of leaders and managers whom need to be researched (House & Aditya, 1997; Yukl, 1989, 2006). As discussed above, one important group of leaders and managers in mosque institutions in Malaysia is the imams (Abdul Wahab, 1993; Kamil, 1991; Mokhtar, 2003; Rogers, 1975; Wall & Callister, 1999). Several academic papers have been published to discuss the importance of imams of mosques in Malaysia (e.g. Kamil, 1991; Mahyuddin, Abd. Hafidz, Abdul Hafiz, & Faiz Nordin, 2009; Mokhtar, 2003; Zaki, 2007) but few empirical researches have been conducted on their leadership (e.g. Abdul Wahab, 1993; Rogers, 1975; Wall & Callister, 1999). Therefore, in order to answer the arguments of scholars regarding the quality of leadership that mosque leaders and managers in Malaysia should
possess, a research on leadership behavior should be administered to the imams of mosques in Malaysia as a group of important leaders of mosque institution.

**Theory and Hypotheses Development**

The aim of this research is to investigate the influence of the imams’ personality, religiosity, and motivation to lead toward their leadership behavior (see figure 1). In leadership field of study, one important aspect of leadership research is the study of leaders’ behavior (Yukl, 1989; 2006). One way to conduct a research on leadership behavior is to investigate the association of leadership behavior with leaders’ traits. This type of research should be conducted in order to provide us with greater understanding on effective leadership behavior and how to attain them (Yukl, 1989; 2006). Furthermore, in a broader perspective, one theory that could be utilized to provide this research with an understanding of leaders’ individual factors phenomena is the theory of Leader Motive Profiles (LMP) (McClelland & Boyatzis, 1982; McClelland & Burnham, 1976; McClelland, 1975; 1987). Three basic underlying needs of leaders that consist in the McClelland’s theory of motivation is need for power (n Power), need for achievement (n Achievement), and need for affiliation (n Affiliation) (Brown & Trevino, 2006; House & Aditya, 1997; Yukl, 2006). In addition to LMP, this research could also find its theoretical supports from the analysis made by Barrick and Mount (2005), Zaccaro et al. (2004), Zaccaro (2007), and several recent researches pertaining to leaders’ traits and behavior relationship (e.g. Iddekinge et al., 2009; Ng et al., 2008; Hendricks & Payne, 2007). Based on previous researches conducted on the issue, this research will try to investigate the relationship between leadership traits and leadership behavior of imams of mosques in Malaysia. This means that this research will focus on the arguments pertaining to the individual qualities of those imams. As discussed above based on the findings of previous researches and arguments (e.g. Abdullah, 2009; Abdul Aziz et al., 2002; Hasni & Abdullah, 2004; Rogers, 1975; Roslan, 2004; Wan Mohamad, 2008) three important individual qualities that imams of mosques should possess are, first, imams of mosques in Malaysia should be knowledgeable in both Islamic and social subjects. This first quality could be attained if imams in Malaysia have sufficient education and leadership experiences (Abdullah, 2009; Hasni & Abdullah, 2004). Second, imams should also have high
motivation to work as religious leaders. Lastly, based on the tradition of Islamic community that treats imams as Muslims religious leaders, they should also possess exemplary personality and also religious.

**Figure 1 : Research theoretical framework**

The above arguments pertaining to the individual qualities that imams in Malaysia should possess could be referred to some leadership researches. First, leadership researchers have found that the dimensions of Five-Factor Model of Personality or FFM (Digman, 1990; McCrae & Costa, 1987; 1991) have significance influenced toward leadership behavior (Zaccaro et al., 2004; Zaccaro, 2007). Even though, every dimension of FFM has inconsistent association with leadership behavior (Zaccaro, 2007), personality dimension has rarely been excluded from leadership behavior researches (Bono & Judge, 2004). Therefore, personality dimensions could be concluded as important predictors for leadership behavior (Bono & Judge, 2004; Hogan, Curphy, & Hogan, 1994; Yukl, 1989; 2006; Zaccaro et al., 2004). Consequently, based on this factor, this research hypothesized that every dimension of personality could influence those imams’ leadership behavior. The first hypothesis is as following:

Hypothesis 1:
H0: Personality has no influence toward leadership behavior.
H1: Personality has influence toward leadership behavior.

Second, as argued by some researchers and scholars (e.g. Abdullah, 2009; Hasni & Abdullah, 2004; Roslan, 2004; Rogers, 1975; Wan Mohamad, 2008), imams in Malaysia should be religious. This argument is consistent with general expectation of Muslim population in Malaysia whom regard their imams as the community religious leaders (Rogers, 1975; Wall & Callister, 1999). Moreover, religiosity has been found as a significance predictor of leadership behavior in
Christian religious organizations (Shee, Ji, & Boyatt, 2002; Bird, Ji, & Boyatt, 2004; Miles & Naumann, 2007). In addition to the researches, Jouili and Amir-Moazami (2006) have also found that religious educational practices have resulted Muslim women in France and Germany to be empowered with religious leadership responsibility. Thus, based on the researches, this research hypothesized that Islamic religiosity dimensions have some influences toward imams’ leadership behavior. Furthermore, this research is expected could increase our understanding on the influence of religiosity toward leadership behavior. This is based on the reason that this research will investigate the influence of religiosity along with other leadership traits (i.e. personality and motivation to lead) toward leadership behavior. Previous researches (Shee, Ji, & Boyatt, 2002; Bird, Ji, & Boyatt, 2004; Jouili & Amir-Moazami, 2006; Miles & Naumann, 2007) investigated only the bivariate relationship between religiosity and leadership without including some other predictors. Therefore, the second hypothesis for this research is as following:

Hypothesis 2:
H0: Religiosity has no influence toward leadership behavior.
H2: Religiosity has influence toward leadership behavior.

Finally, in relation to the issue of imams in Malaysia are also required to be diligence to work as religious leaders (Rogers, 1975), previous leadership researchers have found that motivation to lead or MTL is also an important predictor of leadership behavior (Chan, 1999; Chan & Drasgow, 2001; Kark & Dijk, 2007). Chan (1999) stated that “various non-cognitive ability constructs such as personality and values relate to leader behaviors through the individual’s motivation to lead (MTL), which in turns affects the individual’s participation in leadership roles and activities” (p.2). The theoretical understanding of MTL has caused this research to hypothesized MTL as one of the predictors of leadership behavior along with personality and religiosity. Furthermore, several other researches in addition to Chan (1999) have also found that the dimensions of leaders’ motivation influenced leadership behavior (e.g. Amit, Lisak, Popper, & Gal, 2007; Hendricks & Payne, 2007). Therefore, based on the findings of previous researches pertaining to the function of MTL for leaders, this research hypothesized the following:
Hypothesis 3:
H0: Motivation to lead has no influenced toward leadership behavior.
H3: Motivation to lead has influenced toward leadership behavior.

Research Methodology

This section discusses the research procedures and also the instruments used to gather the data from the imams.

Participants and Procedure
A total of 203 survey items and 12 demographic questions were distributed to 30 imams of mosques in the district of Kubang Pasu, Kedah Darul Aman. With regard to the sampling procedure used for this preliminary study, this research applied a probability sampling technique or the simple random sampling technique. This means that this research considered the population of imams in Kubang Pasu has equal chances to be selected as respondents for this study and the selection is not restricted to any particular groups of the imams. Table 1 below shows the list of mukims located in the district of Kubang Pasu, Kedah Darul Aman and number of imams selected from each mukim whom participated in this research.

Table 1 : List of mukims located in the district of Kubang Pasu, Kedah Darul Aman and number of imams selected from each mukim for the study.

<table>
<thead>
<tr>
<th>Mukim</th>
<th>Number of mosques available</th>
<th>Number of imams selected</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jitra</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Bukit</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Tinggi</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Pelubang</td>
<td>2</td>
<td>0</td>
<td>The mukim is located nearby Pelubang and Bukit Tinggi</td>
</tr>
<tr>
<td>Wang Tepus</td>
<td>1</td>
<td>0</td>
<td>The mukim is located nearby Pelubang and Bukit Tinggi</td>
</tr>
<tr>
<td>Malau</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Gelong</td>
<td>3</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Binjal</td>
<td>2</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Hosba</td>
<td>4</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Kubang Pasu</td>
<td>2</td>
<td>0</td>
<td>The mukim is located nearby Jerlun and Sanglang.</td>
</tr>
</tbody>
</table>


The mukim is located nearby Padang Perahu and Naga. Six of the respondents contacted were not available and one of them refused to be surveyed.

<table>
<thead>
<tr>
<th>Village</th>
<th>Respondents</th>
<th>Not Available</th>
<th>Refused</th>
</tr>
</thead>
<tbody>
<tr>
<td>Temin</td>
<td>5</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Sungai</td>
<td>5</td>
<td>2</td>
<td></td>
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<tr>
<td>Laka</td>
<td>2</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Ah</td>
<td>4</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Jeram</td>
<td>8</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Jerlun</td>
<td>4</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Keplu</td>
<td>7</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Naga</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Padang</td>
<td>5</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Perahu</td>
<td>3</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Putat</td>
<td>4</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Sanglang</td>
<td>7</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Tunjang</td>
<td>7</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>74</strong></td>
<td><strong>30</strong></td>
<td></td>
</tr>
</tbody>
</table>

Research Instruments

There were four survey instruments used in this research. The instruments have 5-point likert scales with 5 (strongly disagree) and 1 (strongly agree). The instruments used to test the predictors of leadership behavior or personality, religiosity, and, motivation to lead are USMaP-i (Saiful, Fuad, & Rahman, 2010), MRPI (Azimi et al., 2007; Krauss et al., 2006), and Motivation to Lead scale (MTL) (Chan & Grasgow, 2001) respectively. Leadership behavior was measured by using Managerial Practices Survey (MPS) form G 16-3 (Yukl, Gordon, & Taber, 2002). Imams’ leadership experiences were measured by using a past leadership experience scale (Kalbers and Cenker, 2008; Ng, Ang, & Chan, 2008). The variable will be measured by using years of the respondents work as imams and the item was included in the demographic section.

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1 The authors are grateful to G. Yukl who provides Managerial Practices Survey (form G 16-3), Kim Yin Chan who provides Motivation to Lead scale, Muhammad Saiful Bahri Yusuf who provides the USMaP-i, and Steven Eric Krauss @ Abdul Lateef who provides the MRPI for research purposes.
Results and Discussions

The research found that imams of mosques in the district of Kubang Pasu, Kedah Darul Aman are between 45 to 79 years old. Mean for age found in this study is 64 years old and majority of the imams are more than 60 years old. This data shows that the position of imams is normally held by elder Muslims. Furthermore, most imams in Kubang Pasu have been appointed in the position between 1 to 10 years (60%). Mean score found for years the respondents serve as imams is 12 years. Only 26.6% of the respondents work as imams for more than 20 years. Moreover, this research found that most of the imams (77.4%) completed primary and secondary schools and only few of them graduated from higher learning institutions (9.7%). The imams were found as responsible to lead between 500 to 6000 Muslim residents or 1,483 Muslim residents for every imam in average. Furthermore, with regard to the imams’ occupation, most of them have experienced working as farmers (29%), Islamic teachers (32.3%), and government officers (19.4%). Another profession of the imams is entrepreneurs (16.1%). Finally in the aspect of congregational prayers, this research found that in average 56 Muslims regularly attend the congregational Subuh prayer, 37 Muslims for the congregational Zuhur prayer, and finally 72 Muslims for congregational Isya’ prayer at mosques around Kubang Pasu, Kedah Darul Aman. The data shows that number of congregants whom always attend the Subuh, Zuhur, and Isya’ prayers at mosques in the district of Kubang Pasu is far smaller than the average number of Muslim population in the area. This research assumes data regarding the number of congregants for Subuh, Zuhur, and Isya’ prayers could also be generalized to the other two compulsory prayers or the Asar and Maghrib prayers. This could be one of the reasons that have caused some scholars to argue that mosque institution in Malaysia as inactive in promoting or encouraging Muslim community to join activities organized by mosque members, particularly the congregational prayers (Kamil, 1991; Mokhtar, 2003; Roslan, 2004). Overall, the data found in this research is consistent with Hasni and Abdullah (2004) on their investigation on mosques at Perak. This might indicates that the pattern of background information on imams in Malaysia is almost similar.

In addition to the demographic information, descriptive statistics, bivariate correlations, and Cronbach’s alphas for all variables are
presented in table 2. Table 3 displays the hierarchical multiple regression for this research. Table 2 shows that all personality dimensions correlated significantly with leadership behavior. This is different with religiosity dimensions where Islamic worldview dimension did not correlate significantly with leadership behavior. Furthermore, both religiosity dimensions correlated significantly with three personality dimensions which are extraversion, conscientiousness, and agreeableness. Moreover, for motivation to lead, only affective-identity correlated significantly with leadership behavior. In addition to leadership behavior, the affective-identity was also correlated significantly with extraversion, openness, and neuroticism (personality). Social-normative MTL did not correlate significantly with any dimensions tested in this research. Meanwhile, even though non-calculative MTL did not show significant correlation with leadership behavior, the dimension correlated significantly with extraversion, conscientiousness, neuroticism, and agreeableness (personality); Islamic worldview and religious personality (religiosity); and social-normative MTL. Finally, table 2 also shows that most of the constructs correlated positively between each other. However, mean of years the respondents have worked as imams and mean for social-normative MTL show different patterns of correlation. This is because the two predictors correlated negatively with most constructs tested in this research. However, the correlations were insignificant.
Table 2: Correlation matrix

<table>
<thead>
<tr>
<th>Variable</th>
<th>M</th>
<th>SD</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
</tr>
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<tbody>
<tr>
<td>Leadership Behavior</td>
<td>3.62</td>
<td>0.64</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(.945)</td>
</tr>
<tr>
<td>Personality:</td>
<td></td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>(a) Extraversion</td>
<td>3.92</td>
<td>0.56</td>
<td>.598**</td>
<td>(.722)</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>(b) Conscientiousness</td>
<td>4.23</td>
<td>0.47</td>
<td>.453**</td>
<td>.612**</td>
<td>(.754)</td>
<td></td>
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<td></td>
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<tr>
<td>(c) Openness</td>
<td>3.82</td>
<td>0.53</td>
<td>.485**</td>
<td>.485**</td>
<td>.470**</td>
<td>(.600)</td>
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<td></td>
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<tr>
<td>(d) Neuroticism</td>
<td>4.09</td>
<td>0.48</td>
<td>.471**</td>
<td>.699**</td>
<td>.730**</td>
<td>.520**</td>
<td>(.658)</td>
<td></td>
<td></td>
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<tr>
<td>(e) Agreeableness</td>
<td>4.56</td>
<td>0.46</td>
<td>.432**</td>
<td>.596**</td>
<td>.598**</td>
<td>.382**</td>
<td>.737**</td>
<td>(.767)</td>
<td></td>
<td></td>
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<tr>
<td>Religiosity:</td>
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<tr>
<td>(a) Islamic worldview</td>
<td>4.37</td>
<td>0.35</td>
<td>.215</td>
<td>.308*</td>
<td>.370*</td>
<td>.038</td>
<td>.242</td>
<td>.471**</td>
<td>(.766)</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>(b) Religious personality</td>
<td>4.80</td>
<td>0.31</td>
<td>.379*</td>
<td>.500**</td>
<td>.428**</td>
<td>.202</td>
<td>.395</td>
<td>.476**</td>
<td>.666**</td>
<td>(.926)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Past leadership experiences</td>
<td>11.90</td>
<td>10.66</td>
<td>-.142</td>
<td>-.257</td>
<td>-.077</td>
<td>-.088</td>
<td>-.126</td>
<td>-.201</td>
<td>.083</td>
<td>-.125</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Motivation to Lead:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(a) Affective-identity MTL</td>
<td>2.83</td>
<td>0.82</td>
<td>.599**</td>
<td>.396*</td>
<td>.233</td>
<td>.551**</td>
<td>.348*</td>
<td>.249</td>
<td>-.008</td>
<td>.278</td>
<td>-.239</td>
<td>(.788)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(b) Social normative MTL</td>
<td>2.32</td>
<td>0.62</td>
<td>.134</td>
<td>-.166</td>
<td>-.241</td>
<td>.048</td>
<td>-.156</td>
<td>-.231</td>
<td>-.210</td>
<td>-.080</td>
<td>.216</td>
<td>.449**</td>
<td>(.603)</td>
<td></td>
</tr>
<tr>
<td>(c) Non-calculative MTL</td>
<td>4.45</td>
<td>0.56</td>
<td>.140</td>
<td>.434**</td>
<td>.506**</td>
<td>.187</td>
<td>.355*</td>
<td>.450**</td>
<td>.539**</td>
<td>.512**</td>
<td>-.133</td>
<td>.016</td>
<td>-.459**</td>
<td>(.744)</td>
</tr>
</tbody>
</table>

Note. Figures in parentheses are Cronbach’s alphas.  
*p < .05 (one-tailed) **p < .01 (one-tailed)
Based on table 3, by decreasing the alpha to .10 (Hair et al., 2010) this research found that one personality dimension or extraversion showed high possibility to influence leadership behavior in positive direction after controlling other predictors (β .438). The result was also same for affective-identity MTL (β .330). Note that this research was based on small amount of sample (n 30). Therefore, the influence of extraversion and affective-identity MTL toward leadership behavior could be interpreted as a strong influence. Hair et al. (2010, p.464) stated that when the “effects sizes or sample sizes are smaller than desired it may be necessary to be less concerned about accepting these false positives and decreasing the alpha level to increase power”. Thus, based on the factor that this research used a small sample size, the results obtained from this research might not be representative to the population of imams in Malaysia. Nevertheless, the results could be beneficial to help us understand that the influence of leadership traits toward leadership behavior of those imams is not equal to 0 (Hair et al., 2010). Table 3 also shows that other predictors which are personality-conscientiousness and neuroticism as well as non-calculative MTL could also be referred as potential predictors of leadership behavior (β .268, β -.215, β -.241 respectively). Moreover, three predictors (neuroticism, non-calculative MTL, and social-normative MTL) showed negative influence toward leadership behavior (β -.215, β -.241, β -.034 respectively). Generally, based on table 3, this research found that both religiosity dimensions (Islamic worldview and religious personality) have minimal influence toward leadership behavior of those imams (β .150 & β .180 respectively). The same was also found for personality dimensions (openness and agreeableness), social-normative MTL, and leaders’ past leadership experiences. Consequently, this research should interpret the results based on the small number of sample used in this research. Therefore, based on the results that showed personality-extraversion and affective-identity MTL have strong possibility to influence leadership behavior at 0.1 level of significance (Hair et al., 2010), hypothesis 1 and 3 is supported. The interpretation could also be referred to the fact that several other dimensions from the personality and motivation to lead variables showed some potential to influence leadership behavior. Furthermore, based on the results that found minimal influence of religiosity toward leadership behavior, hypothesis 2 is only partially supported.
Table 3: Results of moderated hierarchical multiple regression for the association of leadership traits (general cognitive ability, personality, religiosity, past leadership experiences, motivation to lead) and task-relation-change leadership behavior

<table>
<thead>
<tr>
<th>Task-Relation-Change Leadership Behavior</th>
<th>R² / ∆R²</th>
<th>B</th>
<th>Stand. Error</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Extraversion</td>
<td>.438</td>
<td>.286</td>
<td>.142</td>
<td></td>
</tr>
<tr>
<td>Conscientiousness</td>
<td>.268</td>
<td>.344</td>
<td>.446</td>
<td></td>
</tr>
<tr>
<td>Openness</td>
<td>.562</td>
<td>.054</td>
<td>.260</td>
<td>.839</td>
</tr>
<tr>
<td>Neuroticism</td>
<td>∆R² .294</td>
<td>-.215</td>
<td>.415</td>
<td>.611</td>
</tr>
<tr>
<td>Agreeableness</td>
<td>.162</td>
<td>.351</td>
<td>.650</td>
<td></td>
</tr>
<tr>
<td>Islamic worldview</td>
<td>.150</td>
<td>.457</td>
<td>.747</td>
<td></td>
</tr>
<tr>
<td>Religious personality</td>
<td>.080</td>
<td>.500</td>
<td>.874</td>
<td></td>
</tr>
<tr>
<td>Affective-identity</td>
<td>.330</td>
<td>.197</td>
<td>.111</td>
<td></td>
</tr>
<tr>
<td>MTL</td>
<td>-.034</td>
<td>.237</td>
<td>.887</td>
<td></td>
</tr>
<tr>
<td>Social normative</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-calculative MTL</td>
<td>-.241</td>
<td>.258</td>
<td>.363</td>
<td></td>
</tr>
<tr>
<td>Past leadership experiences</td>
<td>.003</td>
<td>.011</td>
<td>.759</td>
<td></td>
</tr>
</tbody>
</table>

*p < .10  **p < .05 ***p < .01

Discussions

This research found that personality-extraversion and affective-identity MTL have strong possibility to influence the imams’ leadership behavior in positive direction. Note that the task-relation-change leadership behavior (Yukl et al., 2002) is a validated taxonomy of effective behavior of leaders. Thus, this point could suggest that imams that have extravert personality and affective-identity motivation have possibility to function effectively. The argument is consistent with Chan (1999) who found that affective-identity leaders are also extravert and have previous leadership experiences and both individual qualities have large influence toward leadership potential. In relation to the influence of extraversion toward leadership, this research is consistent with some researches (e.g. Iddekinge et al., 2009; Kickul & Neuman, 2000; Ng et al., 2009; Judge et al., 2002; Judge & Illies,
2002). Even though there were also other researches that only found minimal or no influence of extraversion toward leadership (e.g. Steven & Ash, 2001; Strang & Kuhnert, 2009), researches that found the influence of extraversion toward leadership seems to suggest that the variable is important for leaders. Nonetheless, this research could only be said as partially consistent with other personality and leadership researches since this research did not find any significant association between other personality dimensions beside extraversion with leadership behavior. This is because, in addition to extraversion, only neuroticism and conscientiousness showed some potential to influence leadership behavior.

In addition, inconsistent with Miles and Naumann (2007) and Bird et al. (2004) in Christian settings, this research did not find any significant relationship between religiosity and leadership behavior. However, the finding of this research is consistent with Shee et al. (2002) and Salisbury (1956). Salisbury (1956) found that ritualism behavior was more associated with religious behavior as compared to Charismatic leadership behavior. In addition, Shee et al. (2002) argued that their weak findings are only confined to the respondents of their research. They replicated the same research at a different setting and found significant relationships between religiosity and leadership (Bird et al., 2004). This seems to suggest that the influence of religiosity toward leadership behavior could be determined by other factors, for example leaders’ settings or leaders’ situational factors (Ayman, 2004; Yukl, 2006). The result of this research should also be compared to other researches that investigated religiosity. Inconsistent with this research, there were a number of researches that found religiosity as an important predictor for various subjects, for example hardworking (Elci, 2007), psychological-growth (Dy-Liacco et al., 2009), and consumer behavior (Lindridge, 2005; Safiek, 2006, 2009; Wan Marhaini et al., 2008). Thus, this might suggests that the weak association of religiosity and leadership behavior as found in this research is only confined to the samples and could not be generalized to other leaders (Hair et al., 2010). One reason of this argument is this research used small amount of sample (n 30). Furthermore, according to Jouili and Amir-Moazami (2006), Muslim women in France and Germany were empowered with religious leadership authority based on their active involvement in religious teaching and learning activities in the community. The research seems to suggest that further research
to investigate the association of religiosity and leadership behavior amongst imams in Malaysia should be conducted by including items to measure the leaders’ religious educational activities.

Finally, in relation to the influence of affective-identity MTL toward leadership behavior as found in this research, the result is consistent with several other researches (i.e. Chan, 1999; Chan & Drasgow, 2001; Hendricks & Payne, 2007; Iddekinge et al., 2009; Sanchez, 2003). However, inconsistent with previous researches, this research only found affective-identity MTL to have strong possibility to influence leadership behavior. Furthermore, even though the data did not reach statistical level of significance, social-normative MTL and non-calculative MTL were found as having negative influence toward leadership behavior. This finding should be compared to previous researches on MTL as listed above. Chan (1999) as well as Chan and Drasgow (2001) found that affective-identity MTL and non-calculative MTL had positive significance influence toward leadership potential. They also found that social-normative MTL had insignificant negative influence toward leadership potential. In addition, consistent with Chan (1999) and Chan and Drasgow (2001), Amit et al. (2007) found only affective-identity MTL and non-calculative MTL had significant positive influenced toward leadership potential while social-normative MTL had no significant influence toward leadership potential. Moreover, Hendricks and Payne (2007) found that the three dimensions of MTL had significant influence toward leadership effectiveness at .10 to .01 level of significance. Consistent with Chan (1999) and Chan and Drasgow (2001), they also found that the influence of social-normative MTL toward leadership was in negative direction. Therefore, based on previous researches, we could see that this research is inconsistent with previous researches in relation to the negative influence of non-calculative MTL toward leadership behavior. Nonetheless, this research is consistent with all of the above researches in relation to the positive influence of affective-identity MTL toward leadership behavior. Furthermore, in relation to social-normative MTL, the finding of this research is also consistent with Chan (1999), Chan and Drasgow (2001), and Hendricks and Payne (2007). They also found negative influence of social-normative MTL toward leadership consistent with this research.

Generally, the findings of this research are both consistent and
inconsistent with previous researches investigated the association of personality, religiosity, and motivation to lead with leadership. This suggests that future researches should focus on other possible factors that could influence leadership behaviors for example followers and job characteristics or in other words leaders’ situational factors (Ayman, 2004; Yukl, 2006). Furthermore, other aspects of individual qualities for example cognitive ability, educational activities, as well as skills and expertise should also be measured (Zaccaro et al., 2004; Zaccaro, 2007; Yukl, 2006). This is based on the reason that as found in this research the three variables (i.e. personality, religiosity, and Motivation Lead) only accounted for 56.2 percent variance of leadership behavior.

In sum, based on the findings, it seems to suggest that Malaysia government should appoint imams whom are extravert and conscientious. Extravert personality means the individual is active, assertive, enthusiastic, outgoing, and talkative. Meanwhile conscientious personality means the individual is efficient, organized, reliable, responsible, and thorough (Digman, 1990; Strang & Kuhnert, 2009). Furthermore, agreeableness is also an advantageous personality for imams. This is because individuals with agreeableness are appreciative, forgiving, generous, kind, sympathetic, and trusting. This is also same with openness personality. In contradictory to the four personality dimensions, this research found negative influence of neuroticism toward leadership behavior. This result suggests that imams with high neurotic personality seem to less practicing effective leadership behaviors. In addition to personality, it might also be advantageous if imams in Malaysia to have high level of religiosity values. This is because this research found that the Islamic worldview and religious personality dimension have potential to enable the imams to practice leadership behavior. Finally, in the aspect of leadership motivation, this research suggests that Malaysia government should select future imams with high affective-identity motivation to lead and low social-normative and non-calculative leadership motivation. This is because, this research found that affective-identity MTL has strong possibility to influence leadership behavior in positive pattern. In addition this research found that the association of social-normative MTL and non-calculative MTL with leadership behavior was in negative pattern. Thus, the results seem to suggest that Malaysia government should help the imams to increase their inner-desire to work as leaders
(affective-identity) and avoiding the imams from always thinking that they work as a respond to Muslim social-norms (social normative). Furthermore, the imams should also be offered with considerable benefits or rewards in order to increase their motivation to lead. This is because, as found in this research, non-calculative MTL has strong potential to influence leadership behavior in negative pattern.

Conclusion

In this article, we have attempted to achieve several aims. First, by investigating the association of personality, religiosity, and motivation to lead toward leadership behavior, we have found that the three variables tend to show some influence toward leadership behavior. Second, amongst the predictors investigated, extraversion and affective-identity MTL were found as having high possibility to influence toward leadership behavior. Third, the results found in this research could somehow help us in the aspect of selection and development of imams of mosques in Malaysia. Nevertheless, this research is only a preliminary investigation on imams’ leadership behavior in Malaysia. It is also worth to note that, even though the results did not reveal any significant influence of leadership traits toward leadership behavior, the results could be used to understand some potential predictors of effective leadership behaviors of imams in Malaysia. Nonetheless, the reliability and validity of the instruments as discussed in this research seem to suggest that the tools could be distributed to a larger population of imams in Malaysia. Thus, it is suggested that future researches will further investigate the issue extensively by collecting the data from a large number of imams in Malaysia. Moreover, further researches should also investigate the issue qualitatively in order to describe in greater details the association of imams’ leadership traits and leadership behavior. It is also suggested that future researches will expand this research by assessing the effectiveness of imams’ leadership behavior. This could be done by incorporating more situational or contextual variables of imams’ leadership or by investigating the issue from the angel of management or leadership outcomes. In addition, this could also be done by comparing the data collected from the imams as well as their followers.
References


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