

Leadership Concept and Constructs in Arabic Philosophy

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This article, “Leadership Concept and Constructs in Arabic Philosophy,” sheds light to the differences in preferences and domain values amongst Arab countries; they are often considered globally as one society with one culture. The Arab countries experienced different types of colonialism, economic activities, geographical variables, tribal ethnic makeup, and ecological variables. And these differences influenced the preferred leadership style of each country. The study’s findings indicated how the concept of leadership in Arabic nations can be rooted in Arabic perspective and heritage to maintain effective leadership. In addition, this study extended a scholarly understanding of the measurement and examination of various leadership viewpoints by introducing established constructs for evaluating

1. Introduction

Given its necessity, leadership has long since been a greatly attractive and commonly discussed topic among scholars worldwide. Undoubtedly, effective leadership is the key to success in organizations. Scholars are, thus, interested in studying the significant role of leaders in organizations, and they continually raise further questions about the validity of certain leadership styles as universal and effective in all situations (Avolio and Bass, 1995; Bass, 1999).

In the two recent decades, the specific traits of leadership have arisen, with the Arabic world observing successful practice of leadership in GCC countries. However, most developing countries suffer from lack of effective and efficient leaders that enable organizations to sustain development.

Considerable research is needed in bridging this lack of knowledge and identifying constructs attributing to the specific aspects of Arabic

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leadership. Apparently, a great gap exists in the body of knowledge regarding the components of leadership orientation in the Arabic arena. Admittedly, the Arabic world has recently witnessed a wide leap in economic advancement, particularly in the successful practice of leadership in GCC countries. Certain scholars attribute this achievement to the favour of oil revenue alongside Western consultancy and Western leadership practice. However, the features of Arabic theory of leadership should also be acknowledged. Practically, adopting a completely Western mode of leadership in Arabic nations is impossible. In addition, disregarding the exclusive features of Arabic culture that contribute to the design of leadership practice in this experience is difficult.

Leadership is an old concept in philosophy of management which exists in all nations. Leadership is 'essential to the functioning of organizations within societies, but what does appear to differ from country to country is the type of leadership that is most effective' (Den-Hartog et al., 1999). Over the past decades, different approaches to leadership have been proposed to improve the effectiveness of leaders (Dubrin, 2012).

Basically, 'leadership is the art of mobilizing others to want to struggle for shared aspirations' (Kouzes and Pozner 1987, p. 30). From this perspective, leadership entails motivating followers by creating a vision of a long-term, challenging, desirable, compelling and different future. Leadership in this regard includes all activities contributing to finding direction (vision), professionalism (mission) and objectives. The interpretation of all behaviours and activities leading to identifying, adhering to and achieving those objectives is also included.

The majority of organizations in the Arabic world adopt the Western models and practices of management with little adjustment to integrate such concepts into Arabic culture. Although the universal perspective suggests that certain concepts are generalizable across cultures, culture-specific perspective suggests that many leadership theories developed in North American culture may not be generalisable for use by leaders with different cultural orientations. This limitation is due to such theories being bound by their roots in Western cultures (Hofstede, 1993; Dorfman and House, 2004). However, sources focusing on Islamic perspectives in the functional areas of management such as leadership, motivation, planning and organization and quality management, marketing and selling or the performance appraisal of employees are lacking. Scholars contend that

the Arab society has its own unique social and cultural environments. Barakat (2008) and Attiyeh (1993) corroborated that the driving forces of the study of management in the Arab world are language, history, religion, traditional values and external forces. Muna (1980), Ali (2009) and Weir (2001) also emphasized the influence of tribal and familial systems on the local perceptions of leadership in Arab organizations.

Many international corporations operate in Arabic countries. Consequently, an excessive number of leaders with Western-based cultures direct businesses in local organizations. However, such leaders find difficulties in establishing an effective leadership style for Arabic culture. Presently, studies or case studies linked with the principles of successful leadership practices within Arabic culture are scarce. Generally, research on Arabic management orientations are relatively new and undergoing development. Therefore, building a leadership model has been a vital topic attracting the interests of academics and practitioners alike. House (1995, p. 443) asserted that 'there is a growing awareness of the need for a better understanding of the way the leadership is enacted in various cultures'. Numerous emphases have been given to various issues in management from the Arabic perspective. However, studies concentrating on Arabic understanding still have not received adequate attention from conventional research literature.

Several studies have attempted to demonstrate the leadership model from the Islamic perspective such as Adnan (2006) and Lukman (1995). Although Arabic countries are arguably Islam-based communities, all these models are virtue-centric and moral approaches in leadership. In other words, they do not include the specifications of Arabic culture that depend heavily on tribal and clan social systems. These conventional dimensions of leadership also do not represent the modern aspects of leadership such as competitiveness, change and innovation.

This study attempts to contribute to the body of knowledge on leadership by identifying the main characteristics of effective leadership in Arabic culture, that is, what makes leaders in Arabic regions able to lead, direct and execute successfully. Leadership is a key success factor for organizations. Generally, leadership adopts the 'We' developing theory of leadership from the Arabic perspective to reach a conceived understanding of behaviour of leaders and identify and explain laws that control Arab leaders. The main constructs of this leadership model are

then conceptualized. Existing knowledge related to this vein is then traced, and significant existing literature is summarized to explain or investigate the components which contribute to the Arabic leadership model. Thus, the objective of the current conceptual study is to contribute to existing literature by defining Arabic leadership theory (ALT). This study aims to answer the following question: What is the effective leadership style in Arabic culture? In other words, how can leaders guide people effectively? Therefore, the study explains the attributes and dynamics of leadership in the Arabic world. The study also attempts to evaluate Arab leadership from the management perspective in hopes of creating a useful model to help those in leadership and academic positions.

To achieve this objective, this study attempts to propose a description of Arab leadership through the framework of analysing the historical development of the Arab leadership perspective as shaped by Arab–Islamic social–economic factors and forces. With the use of the methodologies of literature review and historical analysis, the descriptions of Arabic leadership theory will be demonstrated.

This study will illustrate and identify the Arabic features of leadership into two pathways: (1) the specific characteristics of leadership derived from Islamic thoughts and (2) the specific characteristics of leadership derived from Arabic culture. Figure 1 summarizes the variables of the proposed model.

2. Leadership in Islamic Perspective

Essentially, religion in Western societies is a private matter that should not invade the public arena (Gillian, 1999). By contrast, Islam is a holistic socio-economic system. Therefore, faith, ethics and morals arise and commonly regulate the spiritual and materialistic issues of Muslims. Leadership in Islam is a great responsibility in that Allah asks every leader about his duty in the next life. As stated in the Quran, ‘those Muslim rulers who, if we give them power in the land, they enjoin to perform the five compulsory, congregational prayers, enjoin Al-Ma’ruf and forbidden Al-Munkar’ [22: 41]. Furthermore, Prophet Muhammad accentuates the importance of leadership by saying, ‘if three Muslim travel together, they should choose one to be leader’ [Abo Daod: 2708].

Fundamentally, Islam confirms the importance of Imam or leader because the goodness of life and religion depends on the existence of good leaders. However, the role of leader in Islam is not similar to that in Western management theory. According to Weber, authority appears in a 'hierarchical development order'. By contrast, authority in Islam compels leaders to take the front seat instead of a high position. The Imam in prayer strives to guide people to perform well. Similarly, leaders in enterprises also strive to guide people to perform well. This front position enables the leader to be a guide, a role model and a motivator.

Certain notable reviews about the role of Islam on leadership have been contributed by Ahmad (2009), Samir (2006), Beekun (2012), Sabri (2012) and Marbun (2013). Most of the studies were directed towards understanding durable leadership approaches in descriptive Islamic terms (e.g. Ahmad, 2009; Marbun, 2013; Garah, 2012). Certain studies also focused on Islamic leadership from a religious point of view (e.g. Beekun, 2012; Ouarda Dsouli et al., 2012; Al Arkoubi, 2013).

Leadership in Islam is a trust (amanah). In this perspective, leadership is a psychological contract between a leader and his followers in which the former will try his best to guide, protect and treat the latter with justice. Alkawardi mentioned in his book *Alahkam Alsultaneyah* that Amanah is the most important trait for leaders and people chairing public positions. He explained the meaning of Amanah as complying with what the leader has been trusted and not betraying them (Alkawardi, 1989.p57). Fatalism in Arab culture emanates from the interpretation of religious principles that require total submission to the power and will of God. Although such principles do exist, their implications are in fact taken out of context. These principles should be understood and interpreted in balance with other principles that urge Muslims to make choices and to expect such choices to influence their destinies. Islamic scholars have long engaged in philosophical debates regarding the question of choice versus submission, and schools of thought have argued for one or the other.

Muslims believe that Islam is a comprehensive approach to life and that Islam is a valid way of living for all human beings in every time and every place (Aldulaimi, 2016). Similarly, the capabilities approach of Samir (2006) and the notion of business flourishing of Naqvi (1981) indicate that Islam offers an entire socio-economic system in which ethics dominates economics. Importantly, Islam goes beyond THE

maximisation of profit for shareholders and stakeholders to that of serving God (Asad, 1993; Kasri, 2009; Qur'an, 23-60; Azami, 2005; Al-Bukhari[4], No. 853). Islamic thoughts set the main preferable traits and characteristics for leaders, which can be used as dimensions in the following.

2.1 Role Model (Qodwah Hasanah)

Beekun (2012) suggested a virtue-centric and moral approach to leadership, explicating Qur'anic emphasis on the role-modelling aspects of the character Muhammad (khuluqin azeem). Thus, Beekun promoted a useful alternative to the transactional, self-centred model and the value-neutral transformational approach. Conceptual discussion of Beekun provides the nature of practical wisdom and virtues to ensure behavioural ethicality based on the 'qualities' of truthfulness and integrity, trustworthiness, justice, benevolence, humility, kindness and patience (sabr). On account of increasing attention placed on the performance and instrumentality of Islamic leadership, the exertion of religious beliefs has been acknowledged as a significant effect (Ali, 2005; D'Iribarne, 2007; Weir, 2008). According to them, 'the real focus of leadership is doing good deeds and working towards the establishment of Allah's ordained order, which is an ethical one'.

Muslim scholars Beekun and Badawi (1999) sketched and highlighted some of the salient principles of leadership from the organization point of view, explaining that 'leadership is the ability to see beyond assumed boundaries and come up with solutions or paths that few can visualize. This vision must then be projected for Muhammad's (p) character was virtue centric, and is consistent with the Qur'an' (Beekun, 2012). According to Stone et al. (2004), leaders who demonstrate integrity in ethical conduct become role models that followers admire, respect and emulate. The Qur'an emphasizes the modelling dimension of Muhammad's character-centric exemplar. In two verses, the Qur'an (68:4) stresses this aspect of the character of Muhammad when it explicitly states (33:21) that he is the "ouswatoun hasana" (excellent model) that mankind is to follow, and then reaffirms that mankind is to learn wisdom (hikmah) from him. People simulate the behaviour of the leader if they love him; thus, simulating parents, leaders and other figures of authority is natural.

2.2 Consultation (Shura)

Consultation (Shura) is the style of decision-making used in Arab society. Consultations are usually informal and non-binding. Nonetheless, in social organizational settings such as families and tribes, the authority of those in charge is subject to limitations imposed by the consensus of the collective under rule. As for business organizations, consultations seem to be superficial in the sense that the manager seeks to obtain the agreement of organizational members on decisions that have already been made. Such an action would still be done in the context of projecting an image of true consultation and participation.

Aldulaimi (2016) affirmed that consultation (shura) means ‘conducting affairs through mutual consultation. Allah ordered His Prophet and the rulers after him to consult the people of opinion and experience; they should not make a decision in any given matter without consulting’. Allah further says, ‘And those who established prayer and whose affair is [determined by] consultation among themselves ...’ [42:38]. Shura is a quality term used in the Quran, “And their matters are attained by consultation between them” [42:88]. In addition, the Prophet Muhammad has a habit of seeking and accepting advice, and the limits on the exercise of power have been set by the Qur’an and the Sunnah (Beekun and Badawi, 2005). As Al Buraey asserted, shura plays a critical role in administration and management, specifically with respect to decision making, in that it provides a restraint on administrative power and authority. Unlike elitist (majority/minority) approaches to decision making, the concept of shura stresses consensus building—a key ingredient in practical wisdom. In Islam, those who are consulted must be competent (ahl-ar-raie) and trustworthy—one of the virtues underlying Muhammad’s (p) character. Wise leaders, thus, seek advice from competent and/or experienced people. As Hadith wisdom says, ‘no regret after consultation’.

2.3 Spiritual Leadership

From this realization comes a call for a holistic leadership that integrates the four fundamental arenas that define the essence of human existence—the body (physical), mind (logical/rational thought), heart (emotions, feelings) and spirit (Moxley, 2000). Spiritual leadership in Islam is effective because considerable evidence stimulates subordinates to obey

leaders (Imam). The Quran states, ‘O you who believe! Obey Allah and obey the Messenger, and those of you (Muslims) who are in authority’ [4:59]. Moreover, Muhammad states that every Muslim has his own responsibilities. Prophet Muhammad says, ‘everyone is a guardian and each guardian responsible for those under his guardianship’ [Bukhari: 2419]. This passage indicates that everyone has responsibilities in achieving the goals of life and after life.

Fry (2003) defined spiritual leadership as comprising values, attitudes, and behaviours necessary for intrinsically motivating oneself and others to have a sense of spiritual survival through calling and membership. Pfeffer (2003), in his work on workplace spirituality and management practices that sustain values, defined the four fundamental dimensions of what people seek: (1) interesting and meaningful work that permits them to learn, develop and have a sense of competence and mastery, (2) meaningful work that provides some feeling of purpose, (3) a sense of connection and positive social relations with their co-workers and (4) the ability to live an integrated life such that one’s work role and other roles are in harmony with his or her essential nature and with who the person is as a human being. Spirituality is broader than any single formal or organized religion with its prescribed tenets, dogma and doctrines (Zellers & Perrewe, 2003). Instead, spirituality (e.g. prayer, yoga and meditation) is the source of one’s search for spiritual survival—for meaning in life and a sense of interconnectedness with other beings (Zinnbauer, Pargament & Scott, 1999). The spiritual quest is one that emphasizes a dynamic process where people purposefully seek to discover their potential, an ultimate purpose and a personal relationship with a higher power or being that may or may not be called God (Tart, 1975; Wulff, 1996).

2.4 Conceptual and Powerful Leadership

Power is the important factor influencing the preference of being a leader than a follower. The Quran recites the story of king Talot when he was chosen by Allah: ‘Allah hath chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah granteth His authority to whom He pleaseth’ [2:247]. Therefore, being knowledgeable and having necessary information is important for leaders. Furthermore, the leader should have the ability of thinking, analysing and interpreting all the aspects of the decision-making process. The Quran also recites the

story of the prophet Yusuf asking the king to grant him a leadership position, with his justification for seeking the position as follows: '(Yusuf) said: "Set me over the store-houses of the land: I will indeed guardian and knowledgably"' [12:55]. Moreover, in the story of Musa, the Quran states, 'O my father: engage him on wages: truly the best of men for thee to employ is the (man) who is strong and trusty' [28:22]. These passages illustrate the collection of traits stated by the Quran for leadership. These passages also emphasize that, for goodness of life, leaders should possess these characteristics.

3. Leadership Perception in Arabic Culture

Hofstede (1993) argued that organizations are culture-bound and that managers are not separable from their indigenous cultures. Accordingly, research on Arab organizations (Ali, 1996; Al-Hegelan and Palmer, 1985; Sabri, 2004) implied that Arab managers are reluctant to delegate authority, avoid responsibility and risk-taking, prefer a stable lifestyle over rewarding but challenging work and give priority to friendships and personal considerations over organizational goals and performance. Face-saving and status-consciousness are also commonly said to be important values in traditional Arab culture, especially within tribal cultures (Gregg, 2005).

The GLOBE study conducted by House et al. (2004), for instance, found that effective Arab managers were reported to score significantly higher on 'self-protective' traits than managers from elsewhere.

GLOBE researchers asked their respondents to rate the extent to which each of the 112 traits would characterize an outstandingly effective leader to test their hypothesis that outstanding leaders would show the same charismatic qualities in all cultural contexts. Consequently, studies proved that Arabic leaders have their own attitudes and behaviours. Furthermore, the main basis for leadership in Arabic culture is visualized as follows.

3.1 Face-Saving

Arab cluster was found to score significantly lower than those from elsewhere on charismatic, team-oriented or participative qualities. However, as mentioned, effective Arab managers were reported to score significantly high on 'self-protective' traits, namely, self-centeredness,

status-consciousness, face-saving, conflict induction and reliance on procedure. Face-saving and status-consciousness are commonly regarded as important values in traditional Arab culture, especially within tribal cultures (Gregg, 2005). Thus, this result appears plausible. These qualities were reported as particularly characteristic of leader effectiveness by respondents in Egypt, Kuwait and Qatar, but less so by those in Morocco (Kabaskal and Bodur, 2002). In Arabic culture, people share a strong preference for preserving group harmony, which is a desire to continually maintain positive relations across all the members of a group or organization. In such cultures, causing individual embarrassment means disturbing the coherence of the individual with others. Therefore, leaders in this culture care strongly about saving face and how they maintain their image within society.

3.2 Tribal Association

In spite of living in the 21st century, many Bedouin traditions and values are still part of modern Arabic society. Men of tribes are in control of situations, and individualism has no place among them. Tribal affiliation affects the sense of identity and loyalty of the individual. However, certain scholars assert that education is becoming the prime force in this process and that extended family and clan are replacing the tribe as the primary reference group.

Clearly, managers in organizations are significantly influenced by their family structure that they behave like fathers and protectors of the business. In addition, in public organizations, family and friendship obligations take precedence over all others. Being extremely title oriented, Arabic managers have a high tendency to lean towards prestigious positions. Hofstede's (1984, 2001, 2010) analysis of the 'Arab world,' affirms that large power distance (80) and uncertainty avoidance (68) are the predominant characteristics of these Arab countries. Thus, Arab societies are likely to follow a caste system that does not allow the significant upward mobility of its citizens. Arab societies are also highly rule-oriented, with laws, rules, regulations and considerable control to reduce the amount of uncertainty. However, the inequalities of power and wealth have been allowed to grow within society.

Arab societies have strong social networking connections due to kinship relationship and family connections (Joseph, 2000). Social networks also

play a significant role in administering organizations. Social networks, in the form of *wasta* (middle man), provide insights into understanding how decisions are made and how people operate within public organizations in the Arab region. Consequently, such networks influence career advancement to top positions (Tlaiss and Kauser, 2011). In addition, social networks are burdensome to leaders because they find ignoring commitment to social connections difficult, which affect their decisions when relatives interfere. The tribe distinguishes itself from others as a collective pursuing common good and the interests of its members as a group, not as individuals. At the level of this collective, one individual distinguished on the basis of age, wisdom or bravery, or a combination thereof, assumes the position of chief or sheikh of the tribe. Ultimately, the chief makes decisions and choices concerning not only the pursuit of common goals of the tribe but commonly the pursuit of interests of individual tribe members. The family remains the strongest and fundamental unit of social and business organizations in the Arab world. Typical collectives include the family, the tribe, the neighbourhood, the town, the sect, the party, the club and the company. In summary, tribal systems as social commitment affect leadership practice and effectiveness.

3.3 Rules-Oriented

Alfaouri (1996) verified that Arabs are characterized by a low level of institutionalism, especially on statements related to others. Therefore, institutional laws and regulations must be implemented in all Arab organizations. Arabs were also affirmed to have a high degree of expectation and acceptance of a great man as a leader. Hofstede (2010) asserted that the two dimensions of power distance and uncertainty avoidance combined creates a situation where leaders have virtually ultimate power and authority. In the same situation, rules, laws and regulations developed by those in power reinforce their own leadership and control. On the masculinity index (MAS), the Arab group scored (52), which is only slightly higher than the (50.2) average of all countries included in Hofstede's MAS dimension. In masculine cultures being important is equated to having an opportunity for higher earnings and to attaining recognition by doing a good job with a chance for advancement. The lowest of Hofstede's dimensions for the Arab world is individualism (IDV), ranking at (38), compared with a world average ranking of (64). This result translates into Arabs being a collectivist society, manifested in

a close long-term commitment to the member 'group', that is a family, extended family or relationships.

Great heroes and men with remarkable accomplishments in the great history of Arabs led to many negative consequences in modern Arab history due to various changes in political and social environments that they caused. Such changes also resulted in the encouragement of personalism, individualism and lack of institutionalism.

3.4 Age and Gender Rationality

In Arabic culture, elders are venerated. Consequently, leadership positions are usually given to elders, and young individuals are unlikely to undertake high positions. Arabic traditions assert giving respect and reverence to elders, which manifests in human behaviour. Elders are given priority in social meetings, invitations and other social activities. Thus, respecting elders is a value, and Arab employees respect elder leaders. Social relationship norms are traditions and values that regulate daily social interactions. Arabs are trained in their early childhood socialization process to observe the specific norms of behaviour and to play their social roles. Children are taught to listen when adults talk, take part in social ceremonies, respect old people and obey authority. Social relationship norms are strong in Arab culture. In certain instances and situations, social relationship norms are extremely important that emphasis shifts away from the content of behaviour to its context. People in organizations expect leaders to be relatively old and have gone through several positions for experience.

Women in the West and the East struggle to climb up to high positions in organizations. In the Arab world, most people think that the place for women is primarily the home. Arabic culture gives men a higher position over women because they believe that men are more capable than women and are, thus, accepted to command and make decisions. Predominantly, most Arab researchers and social scientists agree that traditional values and beliefs are the main roadblocks to the development of equal rights for Arab women (Ablah, 2004). Therefore, women work mostly in education, health and other jobs at the low end of organizational hierarchies, and leadership positions are typically reserved for men (Mostafa, 2003; Zahi, 2010). If professionally inclined, the participation of women is expected to be in the areas of education, health (mainly as nurses) and other support

or clerical jobs primarily at the low end of organizational hierarchies; leadership positions are typically reserved for men (Mostafa, 2003; Haddad and Esposito, 1998; Abdalla, 1996).

4. Discussion and Conclusion

The search for the features or characters of leaders has continued for centuries; existing literature have debated various viewpoints of contrasting Eastern and Western approaches to leadership. Previous studies on leadership have introduced theories involving traits, situational interactions, functions, behaviours, power, vision and values, charisma and intelligence, among others. Niccolo Machiavelli, the pioneer of Realism in the 16th century, provided a manual for rulers to gain and maintain power which is essential for leaders. Kurt Lewin (1939), developed seminal work on the influence of leadership styles and performance. According to Lewin, although leadership is certainly a form of power, it is not defined by power over people. Rather, leadership is a power with people, existing as an exchange relationship between a leader and his or her followers (Forsyth, 2009). Carlyle 1840, the founder of Great Man theory which emphasized the role of leading individuals, met opposition in the 20th and 21st centuries. In contrast to Lewin's definition of leadership, leadership according to Carlyle is influencing others by gaining power. This power that induces influence may come from values, professionalism, knowledge and mission. Cuddy et al. (2013) in their article, 'Connect, Then Lead,' also validated that 'warmth is the conduit of influence. It facilitates trust and the communication and absorption of ideas. Warmth helps a leader connect immediately with the people around'. According to leader-member exchange theory (LMX), effective leaders should build a strong bridge with followers. The theory also suggests that leaders develop an exchange with each of their subordinates and that the quality of these leader-member exchange relationships influences the responsibility, decisions, access to resources and performance of subordinates (Deluga, 1998). The bridge between leaders and subordinates depends on trust, communication, warmth, competence and strengths in building a sturdy relationship and efficient interaction.

This study aimed to contribute to and establish a conceptual foundation for the Arabic leadership perspective. Thus, this study raised the big question, 'What is the effective leadership style in Arabic culture?' In other words, how can Arabic leaders lead people effectively?

To achieve this objective, this study proposed a model of leadership which is expected to effectively apply to Arabic culture in the framework of analysing the historical development of the Arab business organization as shaped by Arab–Islamic cultural factors and forces. Using methodologies of literature review and historical analysis, the study demonstrates that the strongly patriarchal and collectivist Arab–Islamic culture has historically produced the descriptions of Arabic leadership theory. To clearly understand leadership in the Arabic perspective, leadership is classified into two pathways: (1) the specific characteristics of leadership derived from Islamic thoughts and (2) the specific characteristics of leadership derived from Arabic culture.

Islamic thoughts set main preferable traits and characteristics for leaders, which may be used as dimensions as follows: Role Model (Qodwah Hasanah), Consultative Authority (Shora), Spiritual Leadership and Conceptual and Powerful Leadership.

Arabic culture influences leadership development in Arabic organizations. On the basis of literature studies, substantial proof that Arabic leaders have their own attitudes and behaviours exists. Likewise, the main basis for leadership from Arabic culture is visualized as the following: Face-Saving, Tribal Association, Rules-Oriented and Age and Gender Rationality.

For the achievement of development and growth in Arabic countries, given the mentality, norms and social systems, or in clear vision, the collective programming, shared by this people is essential. Importing leadership styles that have proven validity in Western countries and assuming that they have similar consequences in Arabic countries are inappropriate. Separating social life from professional life is difficult; people employ various means of maintaining their living. Therefore, logic requires the extension of norms from the society to organizations. Leading people from values and norms they believe in and replacing such norms with those they are not familiar with will merely end in failure.

Despite Arabic countries being considered as one society with one culture, they actually differ in preferences and domain values. In addition, such countries experienced different types of colonialism, different economic activities and different geographical and ecological variables. These differences influence the preferred leadership style of each country.

In recent decades, Arab spring movements have spread across the Middle East. Events in early 2011 were also generally inspired by Islam. In certain countries, this effort led to political transitions, with certain Islamists being highly concerned with enforcing strict religious norms. The effort to instil the values of Islamic ethics is important in improving efficiency and quality of an organization (Aldulaimi, 2016). Consequently, preferred leadership style may be that which represents the Islamic view. However, Arab Gulf countries have a strong tribal system. Thus, preferred leadership style is that which represents Arabic values.

Findings from this study provide an indication of how the concept of leadership in Arabic nations can be rooted in Arabic perspective and heritage to maintain effective leadership. In addition, this study extends a scholarly understanding of the measurement and examination of various leadership viewpoints by introducing established constructs for evaluating leadership.

Two implications can be drawn from the current study. First, minimal information is known about the Arabic perspective of leadership. Thus, this study deals with main pillars of leadership which construct theoretical foundation for effective leadership practice. The Arab leadership perspective can contribute to contemporary management literature by defining the characteristics of leadership in this culture.

Second, the practitioners of leadership can explore the outcomes of the Arab leadership perspective and compare them with that of the Western concept to inspire them to lead followers and facilitate effectiveness. Eventually, the proposed leadership construct is expected to contribute to effective leadership practice. The construct is also expected to help managers and policy-makers in organizations develop an improved understanding of effective leadership style and their influence on employee satisfaction, commitment and motivation.

Finally, this study provides researchers a sense of the potential to encourage further research in resolving leadership issues, specifically in building an applicable model of Arabic leadership to contribute to establishing the Arabic aspects of management. Further work is needed to establish a scale to measure and test suggested dimensions in an Arabic leadership model for application in Arab societies. Empirical tests are important for evaluating the applicability of this leadership model; use of

such tests may open doors for additional contributions from scholars interested in leadership, particularly in the Arab world. This model may also help those in leadership positions and in the academe. Moreover, studies investigating the influence of factors such as history and social and personal factors on leadership in the Arab world are greatly needed.

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