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## Islamic Leadership Style and its Relation to the Academic Leaders' Work Performance in Southern Universities of Khyber Pakhtunkhwa

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**Abstract:** This descriptive study was conducted with the aims to investigate the academic leaders' practice of Islamic leadership style in southern universities of Khyber Pakhtunkhwa, to find out the level of work performance of the academic leaders perceived by their teaching faculty, and to find out the correlation between academic leaders' Islamic leadership style with their work performance. Data were collected from teaching faculty working in different departments of four universities located in southern Pakhtunkhwa. Mean, SD, and Pearson Coefficient Correlation were applied as statistical tests for data analysis. The study's results showed that academic leaders of different departments in southern universities of Khyber Pakhtunkhwa, sometimes use Islamic leadership style, and their work performance is average, as perceived by their teaching faculty, Islamic Leadership style has strong correlation with academic leader's work performance. Researchers recommended that academic leaders should practice Islamic leadership style as it ensures the exemplary performance of the leaders and organization as well.

**Key Words:** Islamic Leadership Style, Correlation, Academic Leaders, Teaching Faculty, Works Performance

### Introduction

A conducive climate has become crucial for an organization, yet a significant role is played by leadership in influencing employees trust. Leadership becomes a role model through creating a good environment and innovation within the organization (Pucetaite, 2014; Xie, Xue, Li, Wang, Chen, Zheng, & Li, 2018). In the contemporary life and in the context of immigration, international mobility, globalization, and evolving economic realities, educational institutions are undergoing complex and sensitive changes, putting very demanding challenges to educational leaders. Leadership is increasingly seen and theorized as being critical to student progress and institutional effectiveness. Leadership styles can have a considerable influence on performance within an organization or team. Different leadership styles may result in different outcomes and levels of performance. Islamic leadership is a universal leadership style that is currently being actively explored; because Islamic leadership style covers not merely the worldly but also the spiritual aspects. The equilibrium between these two factors definitely influences the satisfaction of employees in the organization by fostering optimism and excitement, which has a favorable impact on organizational success. According to Meiyani & Putra, (2019), Islamic leadership style is branded by a responsible, fair and straight forward leader to the employee. As a result, employees will exhibit positive behaviour by being dedicated and enthusiastic about their work in the organization. The use of Islamic leadership principles is somewhat binding on all academic leaders in Pakistan because it is who they are and what the Islamic faith requires them to do, even if they adopt different leadership styles in producing effective leadership by provoking much fuller support, cooperation and commitment in colleagues and staff who also share the alike Islamic beliefs.

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## Literature Review

Academic leader are required to guide their institution's transformation and are frequently in charge of maintaining an atmosphere that fosters quality in teaching, research, creativity programmes, and coordination among the faculties. The leadership position is crucial in an organization since it helps in creating the mission, vision, and goals, forming the policies and strategies necessary to effectively and efficiently accomplish the organization's goals. There are different leadership styles used by individuals of different organizations.

**Transformational Leadership:** This type of leaders encourages and inspires their followers by setting a fascinating vision; ensures availability of support and cooperation, and nurturing personal growth and development. Transformational leadership style has been found to positively effects employees' performance by increasing their satisfaction, motivation, and dedication. Transformational leaders often challenge their team members to exceed their own expectations; leading to higher levels of productivity and innovation. Employee empowerment is the primary goal of transformative leaders (Asrar-ul-Haq, & Kuchinke, 2016).

**Transactional Leadership:** Transactional leaders focus on establishing clear roles, responsibilities, and goals, and they provide rewards or punishments based on performance. This style can be effective in situations that require specific tasks to be completed efficiently. Transactional leaders use contingent rewards to motivate employees, such as bonuses or promotions for achieving targets. While this style can drive performance in the short term, it may not nurture long-term commitment or creativity.

**Democratic/Participative Leadership:** All members are involved in the decision-making process, in democratic leadership style and seek their participation as a team in decision making. By allowing team members to have a say in important matters, this style promotes a sense of ownership, engagement, and commitment. This participative approach often leads to higher levels of job satisfaction, cooperation, and overall performance as team members feel valued and empowered. Although the leader occupies a dominant position, decision-making authority is assigned to subordinates in order to increase employee involvement and loyalty (Cooper, 2015).

**Autocratic Leadership:** Autocratic leaders make decisions without seeking input from others and typically have strict control over their team or organization. While autocratic leadership may be effective in certain situations that requires a quick decision-making or a clear chain of command, it can also stifle creativity, innovation, and motivation. Employees may feel disengaged and have limited opportunities to contribute their ideas and expertise (Mussolino & Calabrò, 2014).

**Laissez-Faire Leadership:** Laissez-faire leaders adopt a hands-off approach, providing minimal guidance or direction to their team members. While this style can empower employees and promote autonomy, it can also lead to confusion, lack of coordination, and decreased performance if team members are unsure about their roles or objectives. Laissez-faire leadership is generally most effective when team members are highly skilled and self-motivated. Laissez-faire leadership is considered as non-strategic or absent leadership which is at the opposite end of transformational and/or transactional leadership (Hinkin & Schriesheim, 2008).

**Islamic leadership:** Islamic leadership is a prophetic, moral, spiritual, and true leadership. Leadership is viewed as a duty, a test, and an obligation from Allah in Islam. It makes a leader answerable not only to individuals (horizontally), but also to Allah (vertically). The Prophet Muhammad (S.A.W) is the best example of an Islamic leadership's behaviour. According to Budiharto and Himam (2006), Prophetic leadership is the ability to regulate oneself and honestly persuade others to achieve common goals. To genuinely influence other people implies that the process is based on human consciousness rather than coercion. It is consistent with moral leadership; a leader must not cause harm to others and must respect the rights of those who are influenced. Islamic leadership has four dimensions: (1) Siddiq (truthful, conscience centered), (2) Amanah (uphold the trust, highly committed), (3) Tabligh (communication skills), (4) Fathonah (intelligent, problem solver). Islamic leadership carries the following features



- 1. Servant leadership:** Islamic leadership emphasizes the concept of serving others and fulfilling their needs. Leaders are expected to be humble, compassionate, and dedicated to the well-being of their followers. The welfare of the community should be prioritized and they work for the greater good.
- 2. Consultative Making Decision with Consultation:** Islamic leadership believes in consultation when collective decision-are made. Before making important decisions; Leaders are expected to seek the opinions and advice of their subordinates and stakeholders. This approach encourages inclusivity and confirms that decisions are well-informed and reflective of the broader consensus.
- 3. Justice and Fairness:** Islamic leadership upholds justice and fairness in all actions of leadership. Leaders are expected to promote the principles of equity, impartiality, and transparency. They should treat all individuals with respect and ensure that their actions are guided by ethical standards.
- 4. Accountability and Responsibility:** Islamic leadership emphasizes the importance of taking responsibility for one's actions and being accountable to a higher authority. Leaders are accountable to God, as well as to their followers and the community. They should act responsibly, exercise good judgment, and be willing to accept the consequences of their decisions.
- 5. Honesty and Integrity:** Islamic leadership tresses strongly on honesty and integrity. Leaders are expected to be reliable, truthful, and trustworthy. They should promote ethical and moral values and prove themselves to be role models for their followers.
- 6. Knowledge and Wisdom:** Islamic leadership values knowledge and wisdom. Leaders are expected to seek knowledge, be well aware about the challenges and problems they are facing, and decisions are made based on sound judgments. They should continuously strive for personal growth and development.
- 7. Modesty and Humility:** Islamic leaderships reflects through their behaviour to be humble and modest. They should be willing to listen and learn from different perspectives, avoid arrogance, and show humbleness and love towards others.

## Leadership Crisis

The problems that Muslims experience in their leadership practice are referred to as "crises" by Alswedan and Bashrahel (2004). They highlight four major crises: First, many Muslim leaders today, who lack knowledge and understanding of the Quran and Sunnah, and the ability to follow it, unlike most early Muslim leaders who were able to successfully infer and implement Islamic leadership principles. Second, there is crisis of ineffectiveness as a result of Muslim leaders not feeling their responsibilities. This issue stems from the leaders' failure to have even a minor impact on their subordinates; father-child, teacher-student. Despite having all of the necessary resources, they are unable to change the perverted principles in the minds of the people. This leads to the third problem, which is, leaders who do not regard leadership as a heavy obligation, resulting in individuals striving for leadership positions to further their own personal interests rather than the interests of the group. The fourth crisis is a leader incompetence, which has spread throughout many Muslim organisations and associations (Alswedan and Bashraheel, 2004). As it is generally observed that the performance of the academic department of Pakistani universities is not up to the mark. The institutes/organisations have been unsuccessful in producing scholars of global repute or who could give to the world especially to the Muslims something to be proud of, while in the past the Muslims institutes produced matchless scientists and scholars such as Jabar Bin Hayan, Ibne Khaldun, Imam Ghazali, Rumi, Dr. Allam Iqbal etc. A variety of factors are responsible for the failure of an institute. Leadership style is one of the essential aspects that can substantially contribute to an organization's success or failure. It is quite possible that due to the non-practice of Islamic leadership style the performance of higher education institute is not encouraging. Therefore this needs to be investigated.

## Statement of the Research Problem

Islamic leadership is unique in its principles and values, derived from Islamic teachings. Studying its correlation with performance provides insights into how these principles can be practically applied in leadership contexts, taking into account the specific cultural, social, and religious dynamics of Islamic organizations. While leadership research has made significant progress, there is still a gap in

understanding the specific aspects of Islamic leadership style and their impact on performance outcomes. By conducting research in this area, scholars can contribute to filling this gap and provide evidence-based insights to guide leadership practices within Islamic contexts.

Various researches have been carried on the leadership and performance by many researchers (Hashim & Khairuddin, 2012; Shooshtarian & Amini, 2012; Hamid & Rahman, 2011). Many organisations are currently dealing with issues connected to unethical business practices, which also contribute to low performance (Amanchukwu, Stanley, & Ololube, 2015). This study is first attempt of its kind in Khyber Pakhtunkhwa; to examine the correlation between the academic leaders' (Teaching Departments Heads) Islamic leadership style and their work performance in southern universities of the Khyber Pakhtunkhwa.

### Study's Objectives

1. To investigate the academic leaders' practice of Islamic leadership style perceived by their teaching faculty in southern universities of Khyber Pakhtunkhwa.
2. To find out the level of work performance of the academic leaders perceived by their teaching faculty.
3. To find out the academic leaders' Islamic leadership style and its correlation with their work performance.

### Research Questions

1. What are the perceptions of teaching faculty regarding their academic leaders' Islamic leadership style of different teaching departments of southern universities of Khyber Pakhtunkhwa?
2. What is the level of work performance of the academic leaders of different teaching departments as estimated by their teaching faculty?
3. Is there a significant correlation between academic leaders' Islamic leadership style and their work performance?

### Significance of the Study

Islamic leadership style can encourage diversity by giving them opportunities to individuals coming from different back grounds, cultures and genders. This approach recognizes the unique perspectives/capabilities/intelligences of individuals that bring with themselves and fostering, creativity and innovation within the universities. Islamic leadership emphasizes ethical conduct, integrity, and the promotion of justice and fairness. This study shows that how leaders can integrate these values into their decision-making process, ensuring that their actions align with Islamic principles while meeting the needs of the modern world.

The research study provides empirical evidence to help universities/institutes/organizations make decisions in Islamic context. It provides for management, administration, leaders, faculties, and policymakers to understand the effectiveness of Islamic leadership styles and practices. This evidence-based approach can help guide the development and execution of leadership development programmes and strategies, resulting in better performance outcomes. These benefits inspire individuals to the positions of leadership and encourage the development of future leaders within Islamic organizations.

### Research Methodology

#### Research Design

Quantitative inferential survey research design was used for the study. Mean and Standard Deviation (SD) was applied to assess the Islamic leadership style practiced by the academic leaders (Heads of teaching departments) and their work performance as perceived by their teaching faculty in Khushal Khan Khattak university Karak, university of science and Technology Bannu, university of Lakki Marwat, and Gomal university Dikhan. Pearson coefficient of correlation was applied to find out the correlation between the Islamic leadership style as independent variable and leaders' work performance as dependent variables.



## Population

Teaching faculty working in four universities located in southern districts of the Khyber Pakhtukhwa consisted population of the study. 120 Teachers working in Khushal Khan Khattak University Karak, 180 teachers working in university of science and Technology Bannu, 80 teachers working in university of Lakki Marwat, and 310 teachers working in Gomal university Dikhan constituted population of the study. First, the four universities of the southern districts were selected because they have nearly same context; common culture and uniform social norms.

## Sample and sampling procedure

Random sampling method was used in which individuals were selected through simple random basket technique from the four public sector universities of southern districts of Khyber Pakhtunkhwa. First, the four public sector universities from southern districts were selected.

Secondly, 43 teachers from Khushal Khan Khattak University, 65 teachers from university of science and Technology Bannu, 29 teachers from university of Lakki Marwat, and 111 teachers from Gomal university DiKhan altogether 248 respondents were randomly selected followed by proportional technique as a sample.

## Research Tool

A self-developed questionnaire having two parts. The first part determines Islamic leadership style and the 2<sup>nd</sup> part describing the leadership performance was used. The questionnaire consisted 54 items. The Islamic leadership characteristics were determined through 12 statements on five points Likert scale. The Leadership performance was assessed through 40 statements. The statements were developed around the eight constructs determining leadership performance: leadership collaboration, leadership commitment, leadership respectfulness, leadership perceptiveness, leadership self-confidence, leadership determination, leadership trustworthiness, and leadership high energy. Every construct was measured through five items on five Likert scale.

## Validity of the Research Tool

The research tool was validated through research, psychology and language experts. The tool was given to 10 experts with the request to give feedback on the face and content validity of the tool. 2 statements were discarded and 3 statements were modified according to the suggestions of the experts.

## Reliability of the Research Tool

After finding out validity of the tool it was given to 30 participants who were part of the population but not of the sample in order to find out reliability of the tool. The data was analyzed through SPSS the Cronbach value of the 1<sup>st</sup> part of the tool was .83 and the 2<sup>nd</sup> part of the tool was .87. The Cronbach values of the different constructs of the tool were as under.

**Table 1a**

*Cronbach's Alpha reliability of the Islamic Leadership tool*

S. No	Items	Alpha value
1	Islamic leadership	.82

**Table 1b**

*Cronbach's Alpha Reliability of the Leadership Performance*

S. No	Items	Alpha value
1	leadership collaboration	.89
2	Leadership commitment	.83
3	leadership respectfulness	.82
4	leadership perceptiveness	.85
5	leadership self-confidence	.81

6	leadership determination	5	.84
7	leadership trustworthiness	5	.82
8	leadership high energy	5	.86
<b>Overall</b>		<b>40</b>	<b>.84</b>

Tables 1a and 1b present the reliability of the research tool. The Alpha value ranges from .81 to .89, while this value for the whole scale is .84, which is reasonable.

### Data Collection

The researcher personally visited the four universities located in the southern districts of Khyber Pakhtunkhwa, and collected the data from the participant proportionally. A formal permission has been got from the head of the academic departments (HOD) prior to collection of data. The subjects were guaranteed that information given by them will be kept anonymous and confidential and it would be used for the research purpose only.

### Data Analysis

The collected data were processed with the help of SPSS. Mean and Standard Deviation (SD) were used for determining the Islamic leadership style of the academic leaders as perceived by their teaching faculty (Objective no.1 and 2). Pearson coefficient correlation was applied for finding out the correlation between academic leaders' Islamic leadership style and their work performance (Objective no. 3)

### Data Analysis and Findings

**Table 2**

Mean Score Range for decision making

Values	Interpretation	Range
1	Not at all	1.00-1.80
2	Once in a while	1.81-2.60
3	Some times	2.61-3.40
4	Frequently	3.41-4.20
5	Always	4.21-5.00

Source: Moidunny (2009)

**Table 3**

S. No	Statements	Mean	SD
1	Leadership Collaboration	2.89	.46
2	Leadership commitment	3.07	.28
3	Leadership respectfulness	3.35	.36
4	Leadership perceptiveness	3.22	.37
5	Leadership self-confidence	3.18	.24
6	Leadership determination	2.83	.44
7	Leadership trustworthiness	3.18	.28
8	Leadership high energy	3.19	.24
<b>Overall performance</b>		<b>3.78</b>	<b>.63</b>

Table 3 shows the Mean and SD of collaboration of academic leaders. The Mean score = 2.89 and SD = 0.46. The Mean score falls in the range of (2.61–3.40), which means that academic leaders sometimes collaborate with their colleague as perceived by their teaching faculty.

The Mean score of leadership commitment is 3.07 and SD = 0.28, it falls in the range (2.61– 3.40), it means that academic leaders are sometimes committed as perceived by their teaching faculty.



The Mean score of leadership respectfulness is 3.35 and SD = .36, the Mean score falls in the range (2.61–3.40), means that academic leaders are sometimes respectful to their colleagues as perceived by their teaching faculty.

The Mean value of academic leadership perceptiveness is 3.22 and SD = 0.37, the Mean value falls in the range (2.61–3.40), it means that academic leaders are sometimes perceptive as estimated by their teaching faculty.

The Mean value of the academic leadership self-confidence is 3.18 and SD = 0.24, the Mean value falls in the range (2.61–3.40), it means that academic leaders are sometimes self-confident as perceived by their teaching faculty.

The Mean value of academic leadership determination is 2.83 and SD = 0.44, the Mean value falls in the range (2.61–3.40), it means that academic leaders are sometimes determined as perceived by their teaching faculty.

The Mean value of academic leadership trustworthiness is 3.18 and SD = 0.28, the Mean value falls in the range (2.61–3.40), it means that academic leaders are sometimes trustworthy as perceived by their teaching faculty.

The Mean value of academic leadership high energy is 3.19, and SD = 0.24, the Mean value falls in the range (2.61–3.40), it means that academic leaders are sometimes high energetic as perceived by their teaching faculty.

The Mean value of academic leadership overall work performance is 3.36, and SD= 0.50, the Mean value falls in the range (2.61–3.40), it means that academic leaders sometimes show work performance as perceived by their teaching faculty or in other words their work performance is average.

**Table 4**

*Islamic leadership style*

S. No	Statements	Mean	SD
1	Look at the example of our Prophet (S.A.W) and try to pattern his/her style of leadership after him.	2.84	0.53
2	Tries to ensure things he/she does are Islamically correct.	2.89	0.44
3	It addresses not just the needs of any particular ethnic group but also all teachers equally.	2.07	0.41
4	Having traits such as trust, fear of God, patience and courage.	2.94	0.31
5	Believes in Allah and works for His sake.	2.08	0.42
6	It provides us with a vision as academic leaders.	3.00	0.20
7	Presents himself/herself for accountability.	2.89	0.44
8	Develops Islamic culture for the success of the organization.	2.94	0.31
9	Maintain unity and cooperation among followers.	2.84	0.53
10	Welcomes constructive criticism from subordinates.	2.88	0.45
11	Initiates, guides and controls in order to achieve the goals.	2.18	0.44
12	Consult subordinates when making decisions.	2.84	0.53
	<b>Overall</b>	2.70	0.12

Table-4 presents results the Mean value of academic leaders' Islamic leadership style. The Mean value is 2.70, with SD = 0.12, the Mean value falls in the range (2.61 – 3.40), it means that academic leaders sometimes practice Islamic leadership style as perceived by their teaching faculty.

**Table 5**

*Correlation between Islamic leadership and Academic Leaders' work performance*

S.NO	Variables	Correlation (r)	sig
1	Leadership Collaboration	0.36	.00
2	Leadership commitment	0.34	.00
3	Leadership respectfulness	0.33	.00

4	Leadership perceptiveness	0.43	.00
5	Leadership self-confidence	0.54	.00
6	Leadership determination	0.56	.00
7	Leadership trustworthiness	0.24	.00
8	Leadership high energy	0.45	.00
<b>Leadership overall work performance</b>		<b>0.31</b>	<b>.00</b>

Correlation range:  $r < 0.1$  very small,  $0.1 \leq r < 0.2$  small,  $0.2 \leq r < 0.3$  moderate,  $r \geq 0.3$  strong. Cohen (1988).

Table-5 presents the association between academic leaders' Islamic leadership style and academic leaders' work performance. The Pearson Coefficient Correlation between Islamic leadership and academic leaders' collaboration is 0.36, p value =.00. The  $p < .05$  that reveals that a positive strong significant correlation exists between Islamic leadership style and academic leaders' collaboration.

The correlation between Islamic leadership style and academic leaders' commitment is 0.34, p value =.00. The  $p < .05$  that indicates that a positive significant strong correlation exists between Islamic leadership style and academic leaders' commitment.

The correlation between Islamic leadership style and academic leaders' respectfulness is 0.33, p value =.00. The  $p < .05$  that shows that a positive significant strong correlation exists between Islamic leadership style and academic leaders' respectfulness.

The correlation between Islamic leadership style and academic leaders' perceptiveness is 0.43, p value =.00. The  $p < .05$  that reveals that a positive significant strong correlation exists between Islamic leadership style and academic leaders' perceptiveness.

The correlation between Islamic leadership style and academic leaders' self-confidence is 0.54, p value =.00. The  $p < .05$  that indicates that a positive significant strong correlation exists between Islamic leadership style and academic leaders' self-confidence.

The correlation between Islamic leadership style and academic leaders' determination is 0.56 with p value =.00. The  $p < .05$  indicates that a positive significant strong correlation exists between Islamic leadership style and academic leaders' determination.

The correlation between Islamic leadership style and academic leaders' trustworthiness is 0.24 with p value =.00. The  $p < .05$  that indicates that a positive significant small correlation exists between Islamic leadership style and academic leaders' trustworthiness.

The correlation between Islamic leadership style and academic leaders' high energy is 0.33, p value =.00. The  $p < .05$  indicates that a positive significant strong correlation exists between Islamic leadership style and academic leaders' high energy.

The correlation between Islamic leadership style and academic leaders' over all work performance is 0.31, p value =.00. The  $p < .05$  indicates that a positive significant strong correlation exists between Islamic leadership style and academic leaders' work performance.

## Discussion

The study aimed to investigate the teachers' perceptions regarding their academic leaders, practice of Islamic leadership style in southern universities of Khyber Pakhtunkhwa, to find out the level of work performance of the academic leaders as estimated by their teaching faculty, and to find out the academic leaders' Islamic leadership style and its correlation with their work performance. The research question no.1 of the study was, what are the perception of teaching faculty regarding their leader's Islamic leadership style of different teaching departments of southern universities of Khyber Pakhtunkhwa? Findings of the study revealed that academic leaders sometime practice the Islamic leadership style in southern universities of Khyber Pakhtunkhwa. The problems that Muslims experience in their leadership practice are referred to as "crises" by Alsweedan and Bashrahel (2004). They highlight four major crises: First, many Muslim leaders today, who lack knowledge and understanding of the Quran and Sunnah, and





the ability to follow it, unlike most early Muslim leaders who were able to successfully infer and implement Islamic leadership principles. Second, there is crisis of ineffectiveness as a result of Muslim leaders not feeling their responsibilities. This issue stems from the leaders' failure to have even a minor impact on their subordinates; father-child, teacher-student. Despite having all of the necessary resources, they are unable to change the perverted principles in the minds of the people. This leads to the third problem, which is, leaders who do not regard leadership as a heavy obligation, resulting in individuals striving for leadership positions to further their own personal interests rather than the interests of the group. The fourth crisis is a leader incompetence, which has spread throughout many Muslim organisations and associations (Alswedan and Bashraheel, [2004](#)).

The research question no. 2 of this research study was; what is the level of work performance of the leaders of different academic departments as perceived by their teaching faculty? The results of the study showed that academic leaders sometimes show work performance, or we can also say that the academic leaders work performance is average.

Different persons have different personalities, capabilities, talents, genius, exposures, contexts and environment, qualifications and backgrounds. All the above mentioned variables affect an individual's behavior and work performance positively or negatively. As different individuals have different level of capabilities, same is the case with their work performance. Different leaders display different degrees of performance within an organization, but this is a matter of common sense that the quality of work performance is dependent on the quality of a leadership.

As it is revealed by the findings of the study which also proved the generally observations that the performance of the academic leaders of Pakistani universities is not up to the mark. There can be many factors which are responsible for the discouraging work performance of the academic leaders in the universities i.e low job satisfaction, lack of accountability, grouping and favoritism in the universities, political interference, and financial crisis in the universities, education being not the priority of the government, the lack of honesty and fear of God, and the most important is non-practice of Islamic leadership style by our academic leaders. Our educational organisations have been badly failed to produce personnel of high caliber who could compete at international forum. Leadership style is one of the essential aspects that can substantially contribute to an academic leader's work performance.

The research question no. 3 of the study was; is there a significant correlation between Islamic leadership style and academic leaders' work performance? The findings of the study revealed that there is a significant correlation between Islamic leadership style and academic leaders' work performance? Islamic leadership is a prophetic, moral, spiritual, and true leadership. Leadership is viewed as a duty, a test, and an obligation from Allah in Islam. It makes a leader answerable not only to individuals (horizontally), but also to Allah (vertically). The Prophet Muhammad (S.A.W) is the best example of an Islamic leader's behaviour. According to Budiharto and Himam ([2006](#)), Prophetic leadership is the ability to regulate oneself and honestly persuade others to achieve common goals. To genuinely influence other people implies that the process is based on human consciousness rather than coercion. It is consistent with moral leadership; a leader must not cause harm to others and must respect the rights of those who are influenced. Leadership role in organizational improvement and performance as well as to enthuse colleagues and team members is emphasized in many studies such as (Blanchard, [2007](#); Bush, [2003](#); Ciulla, [2004](#); Coleman and Early, [2005](#); Northouse, [2010](#)). The results of the study are in consonance with the studies Yates et al. ([2018](#)), Basri et al. ([2021](#)Yates), Isma et al. ([2018](#)), Kesumayani et al. ([2020](#)), Syarif and Lina (2019), Kurniadi et al. ([2020](#)), Miharja and Hayati ([2021](#)), Shanti et al. ([2020](#)) and Wang et al. (2010) that there is a correlation between Islamic visionary leadership and performance.

## Conclusion

In light of the findings it is concluded that academic leaders of different teaching departments in southern universities of Khyber Pakhtunkhwa, sometimes practice Islamic leadership style, and their work performance is average and Islamic Leadership style has strong correlation with work performance.

## Recommendations

1. Academic leaders should take their inspiration from Islamic leadership model. As Islamic leadership style having all the qualities such as truthfulness, conscience centered, trustfulness, high commitment, honesty, across the board accountability, justice, problem solving that contribute to the leadership performance and progress of an organization.

A good leader should be exemplary. Motivate and encourage team members by doing an excellent job, and they will be inspired to follow him/her as their model.

2. The academic leaders should attend conferences and seminars especially on topics such as Islamic leadership style, Islamic leadership characteristics, Islamic leadership principles and Islamic leadership style implementation, so they may understand Islamic leadership style its significance and importance.

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