Original Article

Islamic Spirituality Practices (ISP) of Preschools Teachers and its Influence on teachers' Organizational commitment (TOC) in Work Place

Intisar Turki ALdarabah[1], Reham Almohtadi[1], Khaled Mohamed Hamaden[2]
1.School of Education, Al-Hussein Bin Talal University, P.O. Box (20), Ma'an – Jordan
2. School of Education, University of Saince Malaysia. P.O. Box (11800). Malaysia.
Correspondence: Intisar Turki ALdarabah, School of Education, Al-Hussein Bin Talal University,
P.O. Box (20), Ma'an – Jordan. Tel: 00962798108464,
E-mail: Entesusm@yahoo.com

ABSTRACT
This study investigated the influence of perceived spirituality as practiced by preschool teachers. The sample consisted of 270 Jordanian preschool teachers from Al Karak province. These teachers were involved in the main quantitative survey. Factor analysis and Cronbach's alpha indicated that all the measures were reliable. Multiple and hierarchical regression method was used to test the research hypotheses. The findings of this study were obtained from several hypothetical influences and significance of perceived spirituality practices on commitment in Jordanian preschools teachers. Several implications were found as the outcome of this research. Perceived Spirituality practices by preschool teachers lead to the attainment of high ethical and moral values of the teachers that might control many kinds of undesirable behaviours. This study recommends further research to develop understandings levels of Spirituality, in different contexts in Muslim countries.

INTRODUCTION
Religion, culture, and civilization are all principle of education. Like other faiths, Islam, from its beginning, honours education and strongly encourages male and female Muslims to study and learn. There are many verses from the Qur'an that stresses the importance of education, *Allah* says in the Qur'an: "*O my Lord! Increase me in knowledge*" (Qur'an 20:144). Education in islam is the means of developing human beings, and *Tarbiyya* (moral training) is an absolute part of it.

ISLAMIC SPIRITUALITY
Spirituality in Islam is the realization of *Tawhid* and based on the awareness of Allah. *Tawhid* penetrates into the spirit and it gets purified (Hawa, 2006). Furthermore, to live by the Will of Allah and to follow His command is the basis of spiritual aspect of one's life (Nezar, 2010). Al-Gazali (2004) stated that the *Iman* is the correlation between the believer and Allah. As the body requires food and water to continue to exist, the soul requires belief to become stable and to flourish. Therefore, human beings require material as well as spiritual needs (Ibrahim, 1997). As declared by Nezar (2004), to live in the world of Qur'an and according to injunctions is to be guaranteed alive of spirituality. In this research, spirituality refers to Muslim leaders' relationship with Allah that he maintains through realization of *Tawhid*, performing *Ibadat,* and *Tawbah.* The Islamic Spirituality component consists of the Three main dimensions: first is the leader's relationship with Allah (spirituality), which in turn consists of seven characteristics namely: *salat*, fasting, *Zakat*, *haj*, asking Allah's forgiveness, and never obstinate in doing wrong. These items are grouped under the following:
(a) Rituals (*Ibadat*)
Rituals, which consist of the mandatory requirements by all Muslims, namely the prayer, and this is followed by the Islamic spirituality dimensions: repentance *(tawbah)*, which consists of asking for Allah's (never obstinate in doing wrong) forgiveness (Ali, 2005).

(b)   Belief

That is, belief on *Allah's* attributes that leads him to depend on Him, to trust Him, to seek His help and to observe His commands in his work (Kharofa, 1992). Moreover, ritual, as explained by Al-Qaradawi, steadfast in prayer means to perform the prayers on time according to the teaching of Islam (Al-Qaradawi, 1992). In this study, *salat* is conceptualized as the leader's frequency and punctuality of performing the regular and voluntary prayers. In this study, rituals *(ibadat)* is conceptualized as the frequency and punctuality of performing *salat*, fasting, paying *zakat,* and performing *haj* and encouraging and helping subordinates to do so.

(c)   Repentance (*Tawbah)*

As mentioned in the Qur'an, mankind should not despair of Allah's Mercy, because Allah is the Most Forgiving and Most Merciful. According to scholars, there are two conditions for *Tawbah.* First, the person should admit his own shortcomings, and second, the person should commit never to repeat the mistake (Mohsen, 2007). These two conditions require self-audit and seeking feedback in self-awareness and self-improvement. Abdullah (2009) indicated that welcoming feedback and admitting ones' shortcomings are distinguishing features of effective Muslims. When a person is challenged with a crisis in his or her life, he or she should crosscheck his or her sins and cleanse him or herself by making *Tawbah*. As narrated *by* Ibn-Majah (4022), the Prophet Muhammad (PBUH) says that a person might lose *rizq* (wealth) due to his or her wrong doings (Al-Helali, 2000). Therefore, operationally, asking for Allah's forgiveness (*tawbah*) implies seeking to cleanse oneself from all kinds of sins by an employee, by making frequent *tawbah* to Allah, which could lead to achieving organizational financial and strategic objectives.

ORGANIZATIONAL COMMITMENT (OC)

Over the past decades, the concept of TOC has generated lots of attention. Mowday, (1979) attested that the OC concept receives a great deal of empirical study where both contain an outcome and antecedent. The surge in interest and attention on TOC literature was pursuant to the idea that this concept is a significant part of an employee's psychological conditions because employees, who experience high OC, are theorized to display much positive workplace behaviour, such as high job performance and citizenship activities, which will definitely benefit the organization (Mohamed, 2008).

DEFINITIONS OF ORGANIZATIONAL COMMITMENT (OC)

Commitment has received a great deal of attention in business and organizational studies because it is considered as an important variable in understanding the work behaviour of employees in organizations (Milligan, 2003). Many articles have been published on the concept of commitment since its introduction to organizational behaviour research in the early 1950s (Meyer, & Herscovitch, 2001). The concept on commitment emerged from studies explored in employee-organization linkages (Mowday, 1979). These studies have been motivated by the belief that committed employees would lead to increased performance and reduced turnover and absenteeism (Mowday, 1982). Commitment has been defined in numerous ways, Meyer & Allen (1997), one of the pioneer researchers of organizational commitment, proposed that commitment is primarily a function of individual behaviour, individual become committed to the organization through their actions and choices over time. Meyer & Herscovitch, (2001), stated that commitment relates the nature of the relationship of the member to the system as a whole. Milligan, (2003), defined commitment as an attitude or an orientation towards the organization, which links or attaches the identity of the person to the organization. The committed employee considers it morally right to stay in the company, regardless of how much status enhancement or satisfaction the firm gives him or her over the years (Mitchell, 1990). Baruch (1998) defined OC a partisan, affective attachment to the goals and values of an organization, to one's role in relation to these goals and values, and to the organization for its own sake, apart from its purely instrumental worth. Garcia-Zamor (2003), defined OC as the nature of the relationship of the member to the system.

Among the researchers who focused on the external relationship of OC, Baruch (1998) considered OC as a tool that represents dedication to and support of the organization. He explained that commitment encompass the idea of membership; displays the existing position of the individual; possess a special analytical ability, supplying predictions pertaining to particular features of achievement, motivation to work, instantaneous input, and other related results; and proposes the distinct significance of motivational factors.

The difference in these two approaches of commitment has also been distinguished in research. The research on attitudinal commitment has traditionally been closely related to discovering the antecedent factors or conditions that contribute the development of commitment and the behavioural consequences of such commitment. Behavioural commitment research has mostly been concerned with identifying the

conditions under which a behavioural pattern tends to be repeated, as well as with the effect of such behaviour or attitude change (Meyer, & Herscovitch, 2001).

Consistent with the attitudinal view of commitment, the behavioural concept of commitment is a function of the costs and rewards associated with organizational membership (Reave, 2005). This behavioural view is derived from Hassan & Ali (2008), construct of "side bets." According to Becker, commitment result when "side bets," such as job specific skills, age, or other factors, combines as accumulated investments, and rewards. For examples, attachment to specific rewards in the present organization profession (e.g., retirement plan, work friendships, job skills that are not easily transferable) may be more important to an individual than a new profession or teaching job at a higher salary with better working conditions.

Problem Statement

The current study was comes from the preschool teachers because they need to show that the Islamic spirituality because they are dealing with children, and they are responsible for implementing the moral, virtue and Islamic rules. Preschool teachers are expected to have a deep personal commitment to faith and to be a living example of virtue and *spirituality,* which teachers should unhesitatingly emulate. Preschool teachers who have no *Spirituality* (Surrender to Allah), cannot be good example for others (Dusuki, 2008).

Abidin (2010) conducted a survey investigating the relationship of organizational justice and organizational commitment in Amman in the provincial directorate of education in Jordan. The result shows that most of the teachers gave low marks to both continuance of commitment and normative commitment. The teachers felt that the action of staying or leaving the school does not only depend on the sense of obligation towards the people in the school, but also depends on other obligations as well. According to the Ministry of Education statistics, more than 1,100 preschool teachers left their schools to work in private sectors. The data also show that more than 850 teachers applied for unpaid leave and left, while more than 720 applications are still pending approval (MOE, 2004). Abidin (2010) suggests that whenever the teachers feel less committed toward the school, they are more likely to leave the schools. Alhjaya (2006) pointed out that school teachers in Jordan are uncomfortable in doing their jobs because they are not well paid, or they are not rewarded for their work as teachers. Thus, they consider it as a challenge to work, because this will not add any value to their style of live morally or financially.

OBJECTIVES OF THE STUDY

The objectives of the research are:

a) To investigate the level of perceived *Spirituality practices* (PSP) by Jordanian public preschool teachers.

b) To investigate the level of organizational commitment (OC) among Jordanian public preschool teachers.

RESEARCH QUESTIONS:

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

a) What is the level of perceived *Spirituality practice* by Jordanian public preschool teachers?

b) What is the level of teachers' Organizational commitment (TOC) among Jordanian preschool teachers?

RESULTS

The current study utilizes both qualitative data collection techniques to gain an in-depth picture of the subject matter from the respondents involved and to optimize the efficacy of the adopted instruments. The qualitative method involved only a small number of subjects and considered appropriate as it gives the researcher the opportunity to gather direct data from live situations and to look at what is taking place in a particular place (Patton, 1990). The technique used in this study is random sampling method (Robbins, 2003). Table.1 shows out of 270 teachers.

Al-Karak province was randomly selected out of the 12 provinces in Jordan. All units (elements) in the sampled cluster are selected for the survey. A cluster sampling is a technique used to increase the accuracy of results or to reduce the cost of a survey without a loss in accuracy (Gay et al., 2009). AL-Karak province contains there 6 Directorates of Educational. Thus, the target population for this study consisted of all teachers totally in the preschools in Al–Karak province.

Table 1. The Number of preschools and Teachers in Al-Karak Province

No	Directorates of Education	No. of preschool	No. of teachers preschools
1.	Faqu	12	34
2.	Al-Qaser	11	65
3.	Al Karak	17	70
4.	Al -Mazar	15	59
5.	Al-Aqwuar	14	40
6.	Al Qatranah	10	28
	Total	79	295

Instruments
However, since Mohsen's (2007) research work looks at *Spirituality* , and effective business leadership, Mohsen has two sets of questionnaires. The questionnaire related to the leader's spirituality were rated by the business unit head (leaders) themselves while the questionnaires related to the leader's responsibility were answered by the leader's direct subordinates. Mohsen's (2007) instrument for measuring *Spirituality manifestations* shall be adapted**.** Moreover, this research has made further search in the Qur'an and the Prophetic tradition about the characteristics of the *Muttaqeen*. As will as this research based on the perceived of teachers basis of the manifestations of Islamic spirituality. Therefore, the teacher witness the behavior of the preschool teachers, the research has found additional *Muttaqqeen* characteristics in line with the objectives of this study. These include the addition two variables the Islamic spirituality indicators (Belief, Prayer, fasting, Haj, asking for *Allah*'s forgiveness), The questionnaires used in this study are divided into 3 sections. Section one consist of Islamic spirituality, which contains 3 components (*Imam* or belief, rituals, repentance (*Tawbah*). Table (2) shows the items of Spirituality.

Table (2) Organization Commitment items

No	Ritual
1.	Whenever possible, I visit the prayer rooms for prayers
2.	The principle inspire the teachers to fast and breakfast collectively
3	The principle advise the teachers when they confronted with competing alternatives in decision making perform *istikhara* prayer
Be	**Belief (Iman)**
4.	I ask Allah when I make important decisions at work
5	Whenever I make I ask Allah's forgiveness
6.	I do the best to perform all five prayers regardless of I am busy
7.	I do my duties in the best way and I leave the outcomes to be determined by Allah
8	I do the best in work because Allah is watching her/his
RE	***Tawbah* (repentance)**
9.	I ask forgiveness from anyone that he /has wronged
10.	I do with my children with justice and generosity
11.	I stay away from harm acts in his/her work to avoid Allah's divine wrath

Teachers Organizational Commitment (TOC) - Questionnaire.
Organizational Commitment questionnaire was used to measure the overall commitment of Jordanian preschool teachers. This study defines teacher organizational commitment as the relative strength of teacher's identification with and involvement in a particular preschool. It is characterized by three factors: a strong belief in and acceptance of the school's goals and value; a willingness to exert considerable effort on behalf of the school; and a strong desire to maintain membership in the school. Organizational Commitment questionnaire (OCQ), developed by Mowday et al. (1982), reflects the employee's willingness to accept and work toward organizational goals from Western context. They proposed that the "attitudinal" conceptualization of commitment (incomplete).
Modifications were made to the Organizational Commitment questionnaire (OCQ) based on expert opinion to fit the Jordanian Islamic culture. Jordan is unique because Islam is the official religion and the followers belong mostly to one ethnic group namely Arabs and other small ethnic groups which share the same

religion and to some extent the same culture. Thus, several items were modified. For example (*I feel strong loyalty to the organization*) were modified (*Loyalty to the school stems from my loyalty to Islam*) the items are not similar in meaning. The questionnaire has 10 items with a Likert scale. Ranging from 1 to 5 (1 strongly disagree to 5, agree). Table.3 shows the Organization Commitment items.

Table (3) Organization Commitment items

No	Organization Commitment
54	For Allah's sake, I encourage my colleges respect the organization even though I am against its policies.
55	I strongly feel obligation toward school because it is an act of worship to Allah
56	Working at my school has a great deal of personal meaning for me.
57	I feel a strong sense of belonging to my school
58	Loyalty to the school stems from the fiduciary of Islam
59	I am proud to tell others that I work at my school applied Islamic
60.	I would be happy to work at my school until I retire.
61	I really feel that any problems faced by my school are also my problems
62	I feel obligated to voice against un Islamic acts in my school.
63	If I find my organization not doing the right thing, I feel obligated to make a positive change .

The descriptive analysis is utilized by calculating the mean value of each dimension, followed by categorizing the mean scores of each Item. The mean standard deviations, and inter correlations for each factor computed in order to understand the variability and interdependence of the subscale. In this research, the 5-point Likert scale was used to indicate the level of responses to all items (1= strongly disagree to 5 strongly agree). The means values of all variables were further categorized into three levels that are low, moderate and high level of responses, Means values of less than 2.00 was categorized as "low"; mean values between 2.00 and less than 3.50 was categorized as "moderate"; while mean values of 3.5 or higher was categorized as "high" level of responses, whereas, standard deviation measures the dispersion of a set of data from its mean. Here it is noted that the more spread out the data was, the higher the deviation value would be. Standard deviation is calculated as the square root of variance. The technique suggested by (Sekaran, 2003: 389) is used in order to classify those means scores whether in a low, medium or high system category.

Table 4 shows the means of the domains ranged from (2.25-4.09), Ritual (M = 3.39, SD = 0.74) while the lowest means was for Repentance (M = 2.35, SD = 0.66 IS (M = 3.34, SD = 0.39) the level of the IS was moderate. Also, belief (M = 3.60 SD = 0.72the means of them, and 3.39, 2.25 respectively, while the overall (M = 3.34, SD 0.39) all the means indicates moderate level.

Table.4. *Descriptive Statistic of Mean and Standard Deviations of Study Variables*

Variables	Means	SD
Islamic spirituality	3.34	0.39
Ritual	3.39	0.66
Belief	3.60	0.72
OC	3.17	.39

The level Teachers Organizational of Commitment (TOC)
Table (5) Shows the mean and standard deviation for the *TOC* overall, indicate that is the moderate among frontline employees within the teachers in Jordan secondary schools. The organizational commitment (M = 3.17, SD = 0.39) overall level for organizational commitments moderate.

Table.5 Correlation between Research Variables

		RE	BE	REP	pa	Int	Ju	OT	OC
RE	Pearson Correlation	1	.236**	-.075-	-.215-**	.216**	-.105-	-.141-*	.056
	Sig. (2-tailed)		.000	.221	.000	.000	.084	.021	.359
	N	270	270	270	270	270	270	270	270
BE	Pearson Correlation	.236**	1	-.382-**	-.428-**	.219**	.080	-.416-**	.113
	Sig. (2-tailed)	.000		.000	.000	.000	.192	.000	.063

	N	270	270	270	270	270	270	270	270
REP	Pearson Correlation	-.075-	-.382-**	1	.334**	.023	.080	.316**	.220**
	Sig. (2-tailed)	.221	.000		.000	.709	.188	.000	.000
	N	270	270	270	270	270	270	270	270
Truth	Pearson Correlation	-.215-**	-.428-**	.334**	1	-.188-**	.081	.626**	.255**
	Sig. (2-tailed)	.000	.000	.000		.002	.184	.000	.000
	N	270	270	270	270	270	270	270	270
OC	Pearson Correlation	.056	.113	.220**	.255**	.188**	.170**	.170**	1
	Sig. (2-tailed)	.359	.063	.000	.000	.002	.005	.007	
	N	270	270	270	270	270	270	270	270

**. Correlation is significant at the 0.01 level (2-tailed).

The findings from Table.3 shows that the Islamic spirituality components which, Ritual positively correlated to Organization commitment OC (r = .056, *p<0.1*), Believe was positively correlated to OC (r =.113, *p<0.1*), Repentance positively correlated to OC (r = .220, *p<0.1*).With this finding indicates that the Islamic spirituality dimension positive and significantly correlation with OC, findings support Hypotheses Ha.1.1.

Islamic spirituality which, Ritual correlated to OT (r -14, *p<0.1*), Believe was negatively correlated to T (-.416, *p<0.1*), Repentance was positively correlated to T (r = .316, *p<0.1*), finding support Hypotheses Ha2.1. As will patient positively correlated to OT (r = .255, *p<0.1*), Integrity negatively correlated to OT (r = -.88, *p<0.1*), supporting Ha 2.2, Justice positively correlated to OT (r = .012, *p<0.1*) supporting hypotheses Ha 2.2, Organization Trust (OT) was positively and significantly correlated to TOC (r= .170**, *p<0.1*) this support Ha3. All correlations were at the moderate level. Therefore, multicollinearty does not remain. Descriptive Statistics and correlation between Variables showed the results.

Hypotheses 4: There is a Significant Influence of PTP on TOC

Table: 6. *MRA: PTP Influence on Organizational Commitment TOC*

Model	B	Beta	t-test	Sig	Tolerance	VIF	Remark
Islamic spirituality							Failed to reject
Ri	.049	.026	.836	.04	.871	1.148	Failed to reject
BE	.292	.159	4.456	.000	.703	1.423	Failed to reject
REP	.212	.212	3.451	.001	.799	1.252	Failed to reject
R Square	.208						
Adjusted R Square	.190						
F Value	11.57						
Sig. F	.000						

*Note:*p < 0.05, **p< 0.01*

Table 4. shows there is appositive and significance influence of PTP on TOC. The findings in Table.4 show that the elements of PTP had a significant influence 20.8% variance change on Organizational commitment. The first one was the Ritual (β = 0.26, t = 836, *p< .05*), significance second variable was Believe (β =.159, t = 4.456, *p≤ .01*) significance, and Third was Repentance (β = 212, t = 3.451, *p ≤ 0.01*) was significance. Therefore, it can be concluded that hypothesis Ha4.1, 2 is supported. Islamic Responsibility is results indicate a significant influence on of the predicting variables on the dependent variables (Organizational commitment). The first one was the patience (β =. 344, t = 5.406 *p≤ 0.01*), significance, the second variable was integrity (β = .254, t = 2.465, *p≤ 0.01*), significance, third was justice (β = .052, t= .863, p> *0.5*) insignificance. Therefore, it can be concluded that hypothesis Ha4.2 is supported.

DISCUSSION
Islamic Spirituality and its Influence on Organization Commitment

The finding of this research revealed that spirituality plays a fundamental part in Jordan preschools. Islamic spirituality is a construct with three distinct components, belief, ritual, repentance. Spirituality at work can produce positive changes in commitment, increasing joy, peace of mind, and job satisfaction (Fry, 2003). Butts (1999) stated that spirituality might improve personal well-being and creativity, which leads to work success. Delbecq (1999) and McCormick (1994) concluded that benefits and effects of spirituality are not limited to Christians. Several Muslim writers shared the same view. For example (Qutib, 1986) indicated that there is no happiness, peace of mind or *Barakah* away from Allah and his path. Ali (2005) revealed that Islamic spirituality brings complete satisfaction for the employees in the Islamic work organizational context, spirituality facilities minting self-confidence and assurance during difficulties and hardship (Ali, 2005).

The relationship between rituals (prayer, *salat*, *and haj*) influences on OC positively and significantly. Reference was made to Al-Ghazali (2004) in explaining the positive relationship between rituals and OC where he stated that avoiding wrong doings and sayings the core and real benefits of prayer, which means righteousness in OC. Righteousness refers to being efficient and effective in taking the right decisions and putting the required efforts to accomplish assigned tasks. Spirituality in the workplace has several benefits for organizations that incorporate it in their daily operations. It maximizes long-term organizational stability, overall performance, productivity, motivation and creativity (Jurkiewicz & Giacalone, 2004). Furthermore, rituals in general also comprise *doa* which brings *Barakah* (Allah blessings) and reduces stress (Al-Helali, 2000). One of the most negative symptoms of current intense is the tremendous pressure and stress in life, and life mechanism such as regular daily prayer might go a long way to relive this pressure. This regular relief would enable the leader to handle work pressures and stress better, and improve his or her leadership. Then, satisfaction and harmony, peace and tranquillity would spread to all aspects of his or her life. The insignificant effects of rituals on OC may be explained as indicated by Al-Qurtobi in his *Tafseer* of verse (Qur'an 29:45) who explained that some people may perform all rituals, but they do not enjoy the benefits of these rituals as their hearts are not present during these rituals. This means that unless OC are able to engage their minds and hearts in their prayers, for instance, these rituals will have no effect on their lives. The Islamic faith source influenced the following general leadership principles: Belief in Allah's duty and working for His mission, lead with action, commitment to the organization's mission, open for helpful feedback, and belief in moral values. The innate capabilities source influenced the following general leadership principles: lead with an action, work within a group of people, open for constructive feedback, and belief in moral values. Result of the analysis indicated that faith is statistically significant was positively and significantly related with OC. Swaidan (2003) stated that asking Allah's forgiveness is a must trait for the effective Muslim. In much the same way, Abdullah (2000) indicated that welcoming feedback and admitting ones' shortcomings are distinguishing features of effective Muslims. Therefore, operationally, asking for Allah's forgiveness (*Tawbah*) implies seeking to cleanse oneself from all kinds of sins by an employee, by making frequent *Tawbah* to Allah could lead to achieving organizational financial and strategic objectives.

REFERENCES

1. Abdullah, A. G., Alzaidiyeen, N. J., & Aldarabah I. T. (2009). Workplace spirituality and leadership effectiveness among educational managers in Malaysia. *European Journal of Social Sciences 10*(2)
2. Al-Ghazali, S. (2004). *Tahafut al-falasifah* [Incoherence of the philosophers. Sabih Ahmad Kamali. (Trans.)]. Lahore: Pakistan Philosophical Congress.
3. Al-Hilali, M. T., & Khan, M. M. (1996). *The Noble Quran: English translation of the meanings and commentary.* Madina: King Fahd Complex for the Printing of the Holy Quran.
4. Alhjaya, S. S.(2006). Leadership styles of leaders, educators and their relationship to organizational justice from the view of department heads in the departments of Education in Jordan, *Mutah Journals,* University of Mutah, Karak, Jordan.
5. Ali, B. (2005). The Aga Khan University-Examination Board: Does Pakistan needs one. Retrieved from http://www.chowk.com/show_article.cgi?
6. Ali, B. (2005). The Aga Khan University-Examination Board: Does Pakistan needs one. Retrieved from http://www.chowk.com/show_article.cgi?
7. Al-Qaradawi, S. Y. (1992). *Priorities of the Islamic movement in the coming phase* The Publishing and Translation Department (Trans.). Cairo, Egypt: Dar Al Nash for Egyptian Universities.
8. Baruch, Y. (1998). The rise and fall of organizational commitment. *Human Systems Management, 17*, 135–143.
9. Baruch, Y. (1998). The rise and fall of organizational commitment. *Human Systems Management, 17*, 135–143.
10. Dusuki, A. W., & Abdullah, N. I. (2008). *Maqasid al-shari'ah*, *Maslaha* and Corporate Social Responsibility. *The American Journal of Islamic Social Sciences, 24*(1), 2.
11. Fry, L. W., Vitucci, S., & Cedillo, M. (2003). *Transforming the army through spiritual leadership,* Unpublished manuscript. Tarleton State University-Central Texas, Killeen, TX: Retrieved from http://www.tarleton.edu

12. Garcia-Zamor, J. (2003), "Workplace spirituality and organizational performance", Public Administration Review, Vol. 63 No. 3, pp. 355- 36.
13. Gay, L. R., Mills, G. E., & Airasian, P. (2009). *Educational research : Competencies for analysis and applications* (9th .ed.). Pearson International Edition.
14. Hassan, S. Ali, (2008). Relationships between leadership communication practices and organizational commitment in a selected higher education institution. *Pertanika Journal of Social Science & Humanities*, *16*, 15- 29.
15. Hawa, S. (2004). *Tarbeitena alruhiya.* Cairo: Dar-Alsalam.
16. Kharofa, A., (1992*), Islam the practical religion*, Kuala Lumpur: A. S. Noordeen.
17. Meyer, J. P. & Allen, N. J. (1997). *Commitment in the workplace: Theory, research, and* Meyer, J. P., & Allen, N. (1991). A Three-component conceptualization of organizational. Thousend Oaks,CA:Sage publications.
18. Meyer, J. P., & Herscovitch, L. (2001). Commitment in the workplace: Toward a general millennium. *International Electronic Journal for Leadership in Learning*, *3*.
19. Meyer, J. P., & Herscovitch, L. (2001). Commitment in the workplace: Toward a general millennium. *International Electronic Journal for Leadership in Learning*, *3*.
20. Meyer, J. P., & Herscovitch, L. (2001). Commitment in the workplace: Toward a general millennium. *International Electronic Journal for Leadership in Learning*, *3*.
21. Milligan, P. K. (2003). *The impact of trust in leadership on officer commitment and Intention land Education and its role in shaping behavior.* AL-zhar AL-sharef University: Egypt.
22. Milligan, P. K. (2003). *The impact of trust in leadership on officer commitment and Intention land Education and its role in shaping behavior.* AL-zhar AL-sharef University: Egypt.
23. Ministry of Education Jordan. (2004). *The development of education-national report.*
24. Mitchell, J. G. (1990). Re-visiting educational leadership: A phenomenological model Human *Resource Management Review*, *11*, 299-326.
25. Mohamed, F. H., & José L. C. (2008). Organizational commitment and its relationship to perceived leadership style in an Islamic school in a large urban center in Canada: Teachers' Views. *Journal of Contemporary Issues in Education*, *3*(1), 17-38.
26. Mohsen, N. R. M. (2007). *Leadership from the Quran, operationalization of concepts and empirical analysis: relationship between Taqwa, on business leadership effectiveness* (Unpublished doctoral dissertation), University Sains Malaysia, Penang, Malaysia.
27. Mowday, R. T., Porter, L. W., & Steers, R. M. (1982). *Employee-organizational linkages: The psychology of commitment, absenteeism, and turnover*. New York, NY: Academic Press.
28. Mowday, R. T., Steers, R. M., & Porter, L. W. (1979). The measurement of organizational commitment. *Journal of Vocational Behavior*, *14*, 224-47.
29. Mowday, R. T., Steers, R. M., & Porter, L. W. (1979). The measurement of organizational commitment. *Journal of Vocational Behavior*, *14*, 224-47.
30. Nezar, F., & Ken, P. (2010). *Islamic organizational leadership within a Western society: The problematic role of external context.* Australia Faculty of Business, Bond University, Gold Coast, Queensland 4229, Australia. Retrieved on 2011 from http://dx.doi.org/10.1016/j.leaqua.
31. Reave, L. (2005), Spiritual values and practices related to leadership effectiveness. *University of Western, 16*(5), 655-687.
32. Robbins, L. (2003). Management, spirituality, and religion interest group's proposed minutes. *Journal of Academy of management*, *5*.
33. Sekaran, U. (2003). *Research methods for business: A skill-building approach* (4th ed.).USA:JohnWiley and Sons,Inc.