

Arbaeen Pilgrimage as a Predictor of Islamic Authentic Leadership Among Youth

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Abstract

This research endeavored to examine the impact of participating in Arbaeen pilgrimage on the development of authentic leadership within a sample of Bahraini youth. Employing a mixed-methods design, the research adopted quantitative data obtained through a questionnaire, along with qualitative insights driven from focus group discussions. To measure the authentic leadership, the Authentic Leadership Questionnaire (ALQ) is administered, which comprises sixteen items, measuring the four established theoretical constructs of authentic leadership: self-awareness, internalized moral perspective, balanced processing, and relational transparency. The target population in this research consists of youths aged 15-20 years ($N = 760$), who reside within a local town in the Kingdom of Bahrain. Electronic administration of the ALQ in January 2025 yield a response rate of 66% ($N = 500$) consisting our random sample. Statistical analyses of the responses reveal a significant positive correlation, indicating participation in the Arbaeen pilgrimage as a predictor of the development of authentic leadership, with self-awareness construct exhibiting a particularly increase among the pilgrims. Consequently, the research posits a strategic importance of leveraging the Arbaeen pilgrimage as a potential opportunity for the development of Islamic authentic leadership among youth, thereby contributing to the formation of future leadership capital.

Keywords: Arbaeen Pilgrimage, Authentic Islamic Leadership, Authentic Leadership, Leadership style, Youth.

Introduction

Authentic leadership (AL) denotes leadership that is based on and driven from inner morals and values. It presents an authentic and true self of a leader as opposed to a fake and misleading self. Research indicates positive impact of authentic leadership on fostering innovation (Elrehail et al., 2018), job satisfaction (Berkovich & Gueta, 2020), increasing organizational citizenship behaviors (Milon & Shapira-Lishchinsky, 2021), and so on and so forth. Although, the term “authentic leadership” is a contemporary concept in organizational psychology, AL is not a strange and eccentric concept to believers especially Muslims. In fact, AL is deeply rooted and well-established in Islam. The next section sheds light on authentic leadership in Islam.

1. Authentic leadership in Islam :

The principles and qualities AL defines are inherent in Islamic religion, discoursed in Islamic literature, and deeply rooted in Islamic tradition. The holy Quran presents numerous examples of authentic leadership practices from a number of prophets and invites mankind to follow their footsteps (see for example Surah Hud/ 87; Surah Al-Fath/ 29; Surah Al-Shuara/ 215,). For instance, Surah Hud, verse 87, describes the people of prophet Shu’aib, who mockingly ask him if his prayer (i.e. inner values) is the rationale behind abandoning the idols of their fathers and their willpower to manage their wealth (unfairly). They denote that Shu’aib is too sensible and overly tolerant for suggesting such positive changes. The verse clearly defines principles and qualities of prophet Shu’aib as an authentic leader.

Furthermore, prophet Mohammed (Peace be upon him and his family) well demonstrated the Islamic authentic leadership in practice (see for example, Nahjul Balagha, Sermon 33, p. 81) (Majlesi, n.d., Vol. 26,

p. 16). For the purpose of the current research, which examines the impact of Arbaeen pilgrimage, the Islamic narrations in this research evolve merely around Imam Hussain (peace be upon him) while representing prophet Mohammed's (peace be upon him and his family) and other 11 Shia Imams' traditions (peace be upon them). (Majlesi, n.d., Vol. 26, p. 16). Imam Hussain (peace be upon him) is one of the most eminent Islamic authentic leaders whereas the battle of Karbala (Majlesi, n.d., Vol. 26, p. 16) is a platform for emergence of his authentic leadership traits. This shall be discussed in greater details in following sections. Indeed, as our understanding of authentic leadership matures and develops, more aspects of Imam Hussain's authentic leadership and its impacts upon his followers shall unfold. The next section sheds light on the conceptual development of authentic leadership denoting various approaches to and constructs of AL. The following section, then, examines each AL construct according to the field's scholars and Imam Hussain's practice.

2. Constructs of AL:

Authentic leadership as a contemporary concept in organizational psychology, began to emerge in 1997 (Bhindi and Duignan, 1977), while the last decade, specifically since 2017, witnessed an increase in proliferation of research studies on authentic leadership in high-impact factor educational journals (Ahmed, 2024). Many theoretical foundations were employed in AL conceptualization, while various constructs of AL represent these approaches.

Bhindi and Duignan (1977) presented one of the earliest approaches, highlighting four components of authenticity in leadership, spirituality, intentionality and sensibility. Begley (2006, 2001) approach derived from ethical perspective, indicating three pillars of AL in terms of self-knowl-

edge, sensitivity to the orientation of others, and capacity for moral reasoning. Gardner et al.'s (2005) inspired by positive psychology and identity theories, pointing to self-awareness (identity, values, emotions and goals and motives), self-regulatory processes (authentic behaviours, balanced processing and transparency), and positive moral modelling.

Walumbwa et al. (2008) presented one of the most widely accepted and used measures of AL, which was based on earlier perspectives. According to them AI encompasses four main constructs of self-awareness, balanced processing, internalized moral perspective, and relational transparency (Walumbwa et al., 2008). While various terminologies have been used, some of them concurs with the concepts presented in earlier and subsequent approaches (Northouse, 2021). For instance, self-awareness coincides with self-knowledge.

The four constructs of AL shall now be discussed in more details according to the field's scholars and Imam Hussain's practice.

A. Self-awareness

﴿بَلِ الْإِنْسَانِ عَلَىٰ نَفْسِهِ بَصِيرَةٌ. وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ﴾ [15-14] القيامة:

Self-awareness denotes indicating an understanding of how an individual develops meaning of the world and how that process affects the way one views herself/himself over time. It also denotes indicating an understanding of the complex and multifaceted nature of the self and its strengths and weaknesses. This involves understanding self through exposure to and interacting with others, and being cognizant, and aware of one's impact on others (Walumbwa et al., 2008; Kernis, 2003)

Imam Hussain demonstrates self-knowledge and self-awareness in great detail in his prayers. In Arafa prayer (Mafatih al-Jinan, Dua Arafa),

Imam indicates deep layers of self-awareness regarding the multifaceted nature of self, ranging from physical to socio-emotional needs. Imam refers to Allah’s mercy and blessing in his developmental process and seeks Allah’s help to overcome his weaknesses.

B. Internalized Moral Perspective

﴿ قَالُوا يَا شُعَيْبُ أَصْلَاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴾ هود [87]

Internalized moral perspective denotes a form of self-regulation that is integrated and internalized. It is guided by inner values and moral standards, against the pressure of surrounded groups, organization, and society. It results in behaviors and decision making, which is in harmony with these internalized morals and values (Gardner and Coglisier, 2018; Walumbwa et al., 2008; Gardner et al., 2005).

Internalized moral perspective is evident in all aspects of Imam Hus-sain’s life. One of the most well-known citations of Imam is when Yazid asks for his pledge of allegiance, when Imam quotes “مثلي لا يبايع مثله” (al-Majma’ al-’Alami li Ahl al-Bayt, 2001, Vol. 1, p. 44) meaning that someone as I, [with highly internalized moral values], does not pledge allegiance to someone [demoralized] like him. Furthermore, Imam indicates his deeply integrated values by reciting the following poem at the battle of Karbala “الموت أولى من ركوب العار والعار أولى من دخول النار” (Al-Majlisi, 1403 AH [1982 or 1983 CE], Vol. 44, p. 192). The citation denotes “death is more desirable than shame, while shame is preferable to entering hellfire.”

C. Balanced Processing

﴿فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾ آل عمران: [159]

Balance processing describes leaders who analyze objectively all related data prior to decision making. They take into account all perspectives including those, which challenge or opposed their deeply held viewpoints.

Imam Hussain demonstrates balanced processing throughout his leadership while encouraging his followers to do so. For instance, in the battle of Karbala, when Shemr(1) asks to meet Abbas(2) to convey him to join the opponents' army, Imam Hussain asks Abbas (who refuses to talk to Shemr) to listen to Shemr's perspective before taking any decision. (Qummī, 2001). This indicates a high level of balanced processing soliciting opponents' views in challenging situations.

D. Relational Transparency

﴿وَإِخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾ الشعراء: [215]

Relational transparency denotes, presenting leaders' true and authentic self to others, as opposed to a fake self. Such behavior and enactment, builds and maintains trust among leaders and their followers, as the leader openly shares info and expresses her/his true thoughts, emotions and feelings, while attempts to minimize showing unsuitable emotions (Walumbwa et al., 2008; Kernis, 2003).

Relational transparency is well demonstrated by Imam Hussain, particularly, during the battle of Karbala. Imam is openly sharing information with his followers asking them to use the darkness to save their lives

Imam presents his authentic self as opposed to a fake or distorted self, through displaying his feelings and emotions, especially, in the incident of martyrdom of his son Ali Akbar or his beloved brother and chief commander Abbas (peace be upon them) (Qummī, 2001).

After attending to four constructs of AL in theory and practice, leadership as a dynamic process and research on AL are now discussed.

3. Leadership as a dynamic process:

Researchers argue that authenticity should be seen beyond a fixed trait and unchanging self (Bunjak, Lord, & Acton, 2024). It should be considered as a fluid process formed by situational context (Helmuth, Cole, & Vendette, 2023). Such dynamic perspective of authenticity, calls leaders to continually develop, refine and adapt their authentic leadership practice; instead of attempting to maintain a singular true self, that is unchangeable over time (Bunjak, Lord, & Acton, 2024).

4. Research on authentic leadership :

Based on the four constructs of AL, researchers examine various strategies to effectively develop authentic leadership (Jiewen et al., 2024). Kulophas and Hallinger (2021) performed a behavioral study of authentic leadership among 580 primary school principals in Thailand. The findings demonstrate that increasing principals' engagement in balanced processing and relational transparency result in successful authentic leadership development and promoting school change. Successful principals engage in effective communication explaining the purpose of new school policy to stakeholders consulting teachers and parents, soliciting their views and treating others as equals.

Keane et al. (2020) investigated the impact of attending to internalized moral perspective on effective authentic leadership development among school principals in South Australia. They indicate a direct correlation between principals' utilizing value transmission and the success of employing new science and technology programs. Successful principals communicate positive impacts of implementing new programs with teachers, motivating them, and value their learning.

Furthermore, Gatling and Cole (2013) studied the role of Self-awareness in fostering authentic leadership. They investigated authentic leadership among 96 business coaches. Effective coaches demonstrated higher scores related to all four AL constructs, with self-awareness indicating a statistically significant relation with Coaching Effectiveness. They call for focusing on self-awareness in designing training programs in order to leverage advanced levels of authentic leadership.

Corriveau (2020) conducts a study in which 200 students, in two management master's programs, participate in a leadership course at a Canadian university. She examines how experiential learning contributes to the development of authentic leadership in prospective managers and executives. The results identify self-awareness as an important characteristic of a responsible manager. She calls for focusing on self-awareness in designing AL training programs.

As mentioned by these researchers, providing opportunities for raising self-awareness, balanced processing, increasing internalized moral perspectives and practicing relational transparency are of great benefits in developing authentic leadership. Accordingly, leaders may refine, adapt and develop their leadership enactments based on the situational context, which is in harmony with their morals and values (Helmuth, Cole, & Vendette, 2023). The Arbaeen pilgrimage was sought to deliver such opportunities, which consists with high levels of Islamic values. The cur-

rent research examines the impact of Arbaeen pilgrimages on developing authentic leadership. The research hypothesis denotes participating in Arbaeen pilgrimage as a predictor of authentic leadership.

Method

- A mixed-method design is employed for the purpose of the current research. Quantitative data are collected from distributing online questionnaire; while qualitative data are driven from focus group discussion.

1.Participants L:

The random sample consists of 500 Bahraini participants (aged 15-20 years old), from Shia ethnic group, with middle socio-economic status, who reside within a local town in the Kingdom of Bahrain. The target sample is 760, out of which 500 respond voluntarily to the questionnaire (rating response of 66%). Gender distribution demonstrates 53% female and 47% male participants. The data are collected in January 2025 via distribution of online questionnaire in two local high schools (a girl's high school and a boy's high school). The questionnaire was distributed through students social WhatsApp groups. The homogeneity of variance is examined using Levene test. A p-value of (0,127, $p < .05$) demonstrates equal variance across two groups. Cohen's d Effect Size of (.76) is found, which indicates a medium effect size demonstrating practical significance between pilgrim and non-pilgrim groups. Similarly, other variables (self-awareness, balanced processing, internalized moral perspective and relational transparency) indicate homogeneous variances, with medium to large practical significance observed along all different variables.

Results

linear regression analyses are conducted to examine the effect of participating in Arbaeen pilgrimage on dependent variables (i.e. total scores on authentic leadership, and scores on four AL constructs).

We also investigate the relationship between participating in Arbaeen pilgrimage and demographic characteristics of respondents (i.e., age and gender). An analysis of variance (ANOVA) yield no statistically significant relationship and hence, is not reported in the analyses.

1.Authentic Leadership :

A simple linear regression is conducted to determine if participating in Arbaeen pilgrimage predicts total authentic leadership scores.

Predictor	B	SE B	β	t	p
Constant	11.89	0.18		66.06	<.001
Arbaeen	3.49	0.25	0.60	13.96	<.001

Table 1 A linear regression of participating in Arbaeen pilgrimage and total authentic leadership score.

The regression model is statistically significant ($R^2 = .360$, $F(1, 498) = 194.88$, $p < .001$), explaining 36.0% of the variance in AL scores. Participating in Arbaeen pilgrimage is associated with a 3.49-point increase in AL scores (Table 1). The findings provide support for the research hypothesis suggesting that participating in Arbaeen pilgrimage predicts total authentic leadership. The results are shown in figure 1.

Authentic Leadership and its four constructs' scores among participants and non-participants in Arbaeen pilgrimage

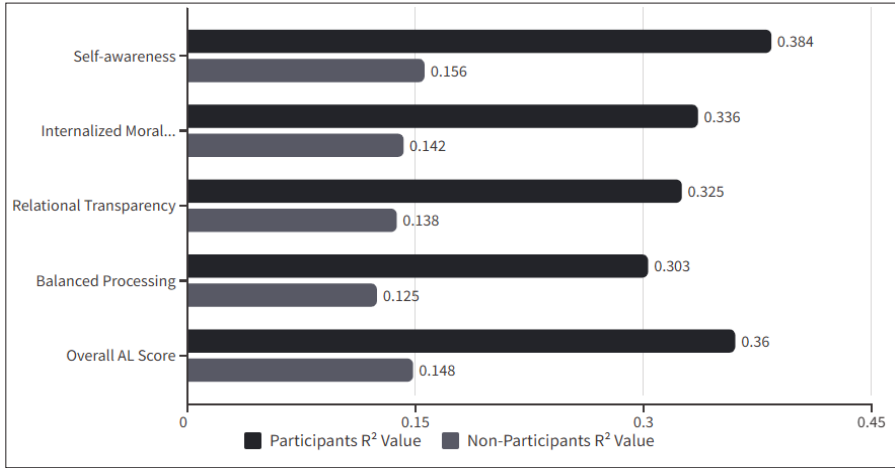


Figure 1 linear regression analysis comparing Authentic Leadership and its four constructs' R2 scores among participants and non-participants in Arbaeen pilgrimage.

2. Self-awareness :

A simple linear regression is conducted to determine if participating in Arbaeen pilgrimage predicts self-awareness scores.

Predictor	B	SE B	β	t	p
Constant	2.87	0.05		57.40	<.001
Arbaeen	1.02	0.07	0.62	14.57	<.001

Table 2 A linear regression of participating in Arbaeen pilgrimage and self-awareness.

The regression model is statistically significant ($R^2 = .384$, $F(1, 498) = 212.29$, $p < .001$), explaining 38.4% of the variance in self-awareness scores, which indicate the highest correlation compared to other AL constructs. Participating in Arbaeen pilgrimage is associated with a 1.02-point increase in self-awareness scores (Table 2).

During focus group discussions, the participants elaborate on their responses on the AL questionnaire. They indicate that participating in Arbaeen pilgrimage provide an opportunity for self-discovery. They repeatedly quote that “I did not know I can walk!”; “I did not expect myself to bear the difficulties”; “I did not know I can control my temper!”; “I did not know I can lead the group that well?!”. These findings support earlier research, which highlights the greater impact of self-awareness in authentic leadership development compared to other AL constructs (Corriveau, 2020; Gatling & Cole,2013). The findings suggest that participating in Arbaeen pilgrimage predicts self-awareness

3.Internalized Moral Perspective :

A simple linear regression is conducted to determine if participating in Arbaeen pilgrimage predicts internalized moral perspective scores. The results presented in Table 3.

Predictor	B	SE B	β	t	p
Constant	2.83	0.05		56.60	<.001
Arbaeen	0.93	0.07	0.58	13.29	<.001

Table 3 A linear regression of participating in Arbaeen pilgrimage and internalized moral perspective.

The regression model is statistically significant ($R^2 = .336$, $F(1, 498) = 176.62$, $p < .001$), explaining 33.6% of the variance in internalized moral perspective scores. Participating in Arbaeen pilgrimage is associated with a 0.93-point increase in internalized moral perspective.

Moreover, during focus group participants referred to a number of incidents indicating their internalized moral perspective during Arbaeen pilgrimage. For example, one mentioned “...we had a trolley for our child, that was displaced at a station, despite the child’s heavy weight and Iraqis’

insisting, we refused to take other people’s trolley.” The findings were in harmony with Keane et al. (2020). The result suggests participating in Arbaeen pilgrimage predicts internalized moral perspective scores.

4.Balanced Processing :

A simple linear regression is conducted to determine if participating in Arbaeen pilgrimage predicts balanced processing scores.

Predictor	B	SE B	β	t	p
Constant	2.94	0.05		58.80	<.001
Arbaeen	0.88	0.07	0.55	12.58	<.001

Table 4 A linear regression of participating in Arbaeen pilgrimage and balanced processing.

The regression model is statistically significant ($R^2 = .303$, $F(1, 498) = 158.26$, $p < .001$), explaining 30.3% of the variance in balanced processing scores. Participating in Arbaeen pilgrimage is associated with a 0.88-point increase in balanced processing scores (Table 4).

During focus group, participants indicate how Arbaeen pilgrimage offers opportunities for practicing balanced processing. They mention how leading a group enables them to train themselves to take into account different perspectives of group members while accommodating for different age and different taste, especially, in regard to scheduling their walk or stopping at various stations. “sometimes regardless of our will and enthusiasm to walk, we would stop every 30 minutes, so elderly people in the group could rest”. The results consist with Kulophas & Hallinger (2021) results. The current findings suggest that participating in Arbaeen pilgrimage predicts balanced processing.

5.Relational Transparency :

A simple linear regression is conducted to determine if participating in Arbaeen pilgrimage predicts relational transparency scores.

Predictor	B	SE B	β	t	p
Constant	2.98	0.05		59.60	<.001
Arbaeen	0.93	0.07	0.57	13.29	<.001

Table 5 A linear regression of participating in Arbaeen pilgrimage and relational transparency.

The regression model is statistically significant ($R^2 = .325$, $F(1, 498) = 176.62$, $p < .001$), explaining 32.5% of the variance in relational transparency scores. Participating in Arbaeen pilgrimage is associated with a 0.93-point increase in relational transparency (Table 5).

In regard to relational transparency, participants quote that during Arbaeen pilgrimage “...there is no time nor energy to start pretending or showing a fake self, after all we are here to take Imam Hussain as our model. How could we be fake? Imam never shows a fake self”. A participant indicates that “usually people after a long walk take few minutes to sit and rest and, then, they start very honest conversions about themselves, sharing their dreams, and even their true emotions.” The results support Kulophas & Hallinger (2021) findings. The present results suggest that participating in Arbaeen pilgrimage predicts relational transparency.

6.Validity & Reliability :

Residual analyses are conducted to assess the assumptions of linear regression for each model. The residuals are examined for normality, homoscedasticity, and independence. Shapiro-Wilk tests indicate that residuals are approximately normally distributed for all regression models ($p > .05$). Breusch-Pagan tests show no significant heteroscedasticity in the residuals ($p > .05$). Durbin-Watson statistics are close to 2 for all models,

indicating no significant autocorrelation in the residuals. These results suggest that the assumptions of linear regression are met, supporting the validity of the regression analyses.

Reliability of results are ensured through triangulation as the participants' responses to the questionnaire and during focus group are analyzed and interpreted by a group of researchers.

Discussion

The current research examines the impact of participating in Arbaeen pilgrimage on the development of authentic leadership among youth pilgrims. The statistical analyses of the responses from both questionnaire and focus groups reveal statistically significant positive correlations. The findings suggest that participating in Arbaeen pilgrimage is a predictor of authentic leadership. Participating in Arbaeen pilgrimage counts for 30-38% of variances in AL constructs with self-awareness exhibiting highest increase among the four constructs, followed by internalized moral perspective, relational transparency and balanced processing. These findings support the research hypothesis, which denotes that participating in Arbaeen pilgrimage is a predictor of authentic leadership among youth. The results are also consistent with earlier research studies in the field, when providing opportunities for raising self-awareness, increased balanced processing in decision making, internalized moral perspective and practicing relational transparency correlate with developing authentic leadership (Kulophas & Hallinger, 2021; Corriveau, 2020; Keane et al., 2020; and Gatling & Cole, 2013)

1.Limitations :

Limitations in the current research are acknowledged. First, the sample includes a limited age range of 15-20 years old, due to the research age-group target. Performing future research with a larger sample with varieties of age groups shall be advantages. Second, the reliance on self-reports variables raises concern with effect size inflation due to self-report bias. Adopting other mixed-method design such as experimental designs, narrative, and observational methods shall explore the impact of individual differences and situational factors on leaders' authenticity. Future researchers may also validate their research using both self-reports and other-reports and pursuit triangulation of results (Brandon and Gardner, 2013). Performing longitudinal research on Arbaeen pilgrimage shall also determine if benefits in terms of authentic leadership development persist over time.

2.Implications and future directions :

The research posits a strategic importance of benefiting from Arbaeen pilgrimage. In theory, Arbaeen pilgrimage provides great opportunity for demarcating the Islamic AL constructs and advancing the conceptualizing. Policy makers may invest in Arbaeen pilgrimage as to provide effective AL training programs, thereby contributing to the formation of future leaders.

Furthermore, though the present research suggests the positive correlation between Arbaeen pilgrimage and authentic leadership, the dynamics of such impact is yet to be explored. Considering a wide range of factors involved in Arbaeen pilgrimage, a more comprehensive study of the nature of such factors comprising antecedent, mediating and moderating factors in developing leader authenticity is for future researchers to be unveiled.

Moreover, our research is based on the assumption of universal constructs of authentic leadership. Nevertheless, what defines an authentic leader as self-aware, balanced decision-maker, moral and transparent may differ from one culture to another. Indeed, Arbaeen pilgrimage provides a unique opportunity to further develop a multi-cultural AL conceptualization.

Conclusion

The current research aims at presenting a different perspective to Arbaeen pilgrimage through examining its impact upon leadership development among youth. The current research posits a strategic importance of benefiting from Arbaeen pilgrimage to develop Islamic authentic leadership among youth, and thereby, contributing to the formation of future Islamic authentic leaders. The current research is only stepping stone. Indeed, extensive attempts are required to further demarcating the Islamic AL constructs, advancing the conceptualizing and creating avenues for future research.

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Authentic Leadership Self-Assessment Questionnaire

Instructions: This questionnaire contains items about different dimensions of authentic leadership. There are no right or wrong responses, so please answer honestly. Use the following scale when responding to each statement by writing the number from the scale below that you feel most accurately characterizes your response to the statement.

Key: 1 = Strongly disagree 2 = Disagree 3 = Neutral 4 = Agree 5 = Strongly agree

- | | | | | | |
|---|---|---|---|---|---|
| 1. I can list my three greatest weaknesses. | 1 | 2 | 3 | 4 | 5 |
| 2. My actions reflect my core values. | 1 | 2 | 3 | 4 | 5 |
| 3. I seek others' opinions before making up my own mind. | 1 | 2 | 3 | 4 | 5 |
| 4. I openly share my feelings with others. | 1 | 2 | 3 | 4 | 5 |
| 5. I can list my three greatest strengths. | 1 | 2 | 3 | 4 | 5 |
| 6. I do not allow group pressure to control me. | 1 | 2 | 3 | 4 | 5 |
| 7. I listen closely to the ideas of those who disagree with me. | 1 | 2 | 3 | 4 | 5 |
| 8. I let others know who I truly am as a person. | 1 | 2 | 3 | 4 | 5 |
| 9. I seek feedback as a way of understanding who I really am as a person. | 1 | 2 | 3 | 4 | 5 |
| 10. Other people know where I stand on controversial issues. | 1 | 2 | 3 | 4 | 5 |
| 11. I do not emphasize my own point of view at the expense of others. | 1 | 2 | 3 | 4 | 5 |
| 12. I rarely present a "false" front to others. | 1 | 2 | 3 | 4 | 5 |
| 13. I accept the feelings I have about myself. | 1 | 2 | 3 | 4 | 5 |
| 14. My morals guide what I do as a leader. | 1 | 2 | 3 | 4 | 5 |
| 15. I listen very carefully to the ideas of others before making decisions. | 1 | 2 | 3 | 4 | 5 |
| 16. I admit my mistakes to others. | 1 | 2 | 3 | 4 | 5 |

Scoring

1. Sum the responses on items 1, 5, 9, and 13 (self-awareness).

استبيان تقييم الذات للقيادة الأصيلة

B Z U ∞ ∞

تعليمات :

يعتبر هذا الاستبيان من بين أكثر أدوات عملية القيادة الأصيلة 7 توجهات صحيحة أو خاطئة أو أخرى الإجابة بتدقيق ابتداءً من العنصر الثاني من
 أول حتى آخر عبارة عن طريق كتابة الرقم من العنصر الثاني الذي تذكره أو يصفه استمالةً لهذا العنصر بشكل أكثر دقة.

مفتاح :

1 = لا أتفق أبداً
 2 = أتفق قليلاً
 3 = متساوياً
 4 = أتفق كثيراً
 5 = أتفق تماماً

1. أحرص
 لا أبداً
 كثيراً

2. أحرص
 لا أبداً
 كثيراً

3. أحرص
 لا أبداً
 كثيراً

4. أحرص
 لا أبداً
 كثيراً

5. أحرص
 لا أبداً
 كثيراً

6. أحرص
 لا أبداً
 كثيراً

7. أحرص
 لا أبداً
 كثيراً

8. أحرص
 لا أبداً
 كثيراً

9. أحرص
 لا أبداً
 كثيراً

10. أحرص
 لا أبداً
 كثيراً

11. أحرص
 لا أبداً
 كثيراً

12. أحرص
 لا أبداً
 كثيراً

13. أحرص
 لا أبداً
 كثيراً

14. أحرص
 لا أبداً
 كثيراً

15. أحرص
 لا أبداً
 كثيراً

16. أحرص
 لا أبداً
 كثيراً

17. أحرص
 لا أبداً
 كثيراً

18. أحرص
 لا أبداً
 كثيراً

19. أحرص
 لا أبداً
 كثيراً

20. أحرص
 لا أبداً
 كثيراً

- 4
- 5

3. أفسح لحرية أداء الآخرين على الحدت فترات مستقلة:

- 1
- 2
- 3
- 4
- 5

4. شارك بشاعري مع الآخرين بصراحة:

- 1
- 2
- 3
- 4
- 5

5. يمكنني بدء أفكار جديدة فقط في:

- 1
- 2
- 3
- 4
- 5

6. ألتصق بخط الآخرين في التفكير:

- 1
- 2
- 3
- 4
- 5

7. اشرح عن كتاب إلى أئمة أهل البيت وعلمهم من.

- 1
- 2
- 3
- 4
- 5

8. اشرح الأثرين على حقبة تلمذته.

- 1
- 2
- 3
- 4
- 5

9. اشرح الأثرين على ملامح كتابه قيمة حقبة تلمذته.

- 1
- 2
- 3
- 4
- 5

10. اشرح الأثرين من شأنه الأثر الكبير للحد.

- 1
- 2
- 3
- 4
- 5

111

11. لا تؤكد طروحيية نظري الخامسة طرن حساب الأخرين.

1

2

3

4

5

12. تكبراً ما الظهور "رابعية" كتابة لشعرون.

1

2

3

4

5

13. نقل المشاعر التي أفسر فيها تباد نفسي.

1

2

3

4

5

14. انفس ترجمة أمتلظي لما أقوم به كشاعر.

14. لدي توجه لاختلي لما أتورد به كتابي.

- 1
- 2
- 3
- 4
- 5

15. استمع بداية تحببته إلى أفكار الآخرين قبل اتخاذ القرارات.

- 1
- 2
- 3
- 4
- 5

16. اعترف بأخطائي للآخرين.

- 1
- 2
- 3
- 4
- 5