Christian "Service-Stewardship" and Islamic *"Khilafah"*: Emerging Models in Educational Administration

Aref T. M. Atari

Abstract

This article investigates two emerging models in educational administration, namely the Christian "service-stewardship," and the Islamic *"Khilafah."* The author traces the historical developments and intellectual traditions within which the current educational administration has evolved, and the transformation that the discipline has undergone. The article highlights the basic premises, the components of each model, and the implications for educational administration. The juxtaposition of the two models reveals shared elements and divergence. The article concludes with a discussion of the potential contribution of the two models, as well as the legitimate concerns that should be addressed.

Educational administration is characterized by an ongoing search for perspectives. "Cyclical crises," "paradigm shifts" and "cultural revitalization" are some of the expressions used to describe the radical transformation that the discipline has undergone.[1] A pattern of "trends-counter-trends," which stems from and results in confrontational positions on some dualities such as "is-ought," "individual-organization," "values-facts," and the like, can be discerned in twentieth century literature. Those polarized positions reflect different worldviews.

The legacy is now replete with theories, the majority of which were developed within the dominating positivistic traditions of research. But literature reflecting interpretive, critical, and cultural paradigms is ever growing. In the quest for alternatives, a widening circle of scholars is bordered

Aref T. M. Atari *is an associate professor at the Department of Education at International Islamic University, Kuala Lampur, Malaysia.*

at the confines of religion.[2] Essentially, though, many scholars, particularly in the West, shy away from specifying religion as an orienting framework.[3] Other scholars, however, have become more straightforward in identifying religion as a viable alternative to the secular models.[4]

In the Islamic context, dissatisfaction with the secular models coincides with a desire to decolonize the Muslim mind and life. The call for Islamization of management is gaining momentum with the Islamic revivalism that has been sweeping through the Islamic world since the late 1970s. In addition to disseminating pertinent literature,[5] some practical steps have also been taken.[6]

This article is concerned with two emerging religious-laden models in educational administration: Christian service-stewardship and Islamic *khilafah*. For this purpose, relevant literature (articles, publications, documents, texts, and the like) are analyzed. To put this article in perspective, the antecedents, implications, and prospects of both models are discussed. The article shows that many of the shortcomings in educational organizations are the function of existing secular models of management in which religion is deemed totally irrelevant. This concern cuts across almost all religions, particularly Islam and Christianity. Western secular literature is well known to Muslim scholars and is frequently cited and drawn upon by them. But there is no Islamic study citing religious-based literature (Christian). In fact, "voices that speak from within a Judeo-Christian framework are often missing from the mainstream debate."[7] This also applies to Islamic literature, which still competes for space in learned publications. On the other hand, most Islamic and Christian literature is on public and business administration, while educational administration is rarely addressed.

A Backdrop

As a discipline, educational administration is widely viewed as an applied social science that came into being a century ago, a legacy of the period of Western Enlightenment. Born in the midst of profound tension between religion and liberal culture in Europe, social sciences were committed to the positivistic view that religion, at best, be assigned a private realm rather than an overarching system of values and beliefs. Science and reason were to replace religion as a legitimate source of knowledge. This vision was anchored in a broad theory of secularization and modernization.[8] This model was so compelling that for a long time it monopolized

sociological inquiry and permeated even the Christian religious establishment. Rush[9] lamented the fact that "many Christian organs have accepted the world's philosophy of management, attempting to accomplish God's work using a management philosophy diametrically opposed to biblical principles."

Western Enlightenment ushered in an era of positivist science, which placed heavy emphasis on quantification, verification, value-free observation, and objectivity. The aims of positivistic science are to predict and control. Social sciences looked at hard science (particularly physics) as a model.[10] In educational administration, the thrust has been on producing a hypothetic-deductive law-like structure of generalizations for administrative phenomena. The scientific approach to educational administration rested on the premise that "data on man's social life lend themselves to scientific study in the same manner as do those of physics or biology, so long as we are careful not to confuse the 'is' and the 'ought.'"[11]

These very assumptions have doomed all positivistic scholarship in educational administration to collapse. The scientific methods, quantification, and measurement that are widely exalted in natural sciences are viewed inadequate to study human and social behavior. They strip human beings of their will, intention, and reflection.[12]

The scientific model propagated by mainstream theorists is still firmly rooted in Newtonian science.[13] The irony is that hard scientists have left the Newtonian model behind "just when social scientists seem to have their science down and connect the multiple strings of variables to a coherent theory."[14] In the same manner, social scientists were ahead of organizational theorists in departing from orthodox positivistic science.[15]

Positivism, which could not fulfill its promise on the theoretical level, has left much to be desired at the practical level of management.[16] According to Sergiovanni,[17] traditional management overemphasizes bureaucratic, psychological and technical rationality while seriously neglecting professional and moral authority. This utilitarian approach leaves no space for moral deliberation, and excludes the normative questions concerning the relation between leaders and others.[18] This results in "goal displacement" whereby the noble goals of education are sacrificed for the sake of applying rules and regulations. Related to goal displacement is the so-called "trained incapacity" or tendency to focus knowledge, attention, and skills so narrowly that principals and teachers become incapable of thinking and acting beyond their prescribed roles.[19]

These practices are perpetuated by leaders who generally have insufficient understanding of the dynamics and complexity of organizations thus viewing them as linear, deterministic, and mechanistic systems.[20] Another factor is the corporate managerial approach, which encourages competitive and individualistic corporate culture that too frequently rewards naked ambition and manipulation, and emphasizes self-serving practices and the saliency of role and structure over ethical and authentic behavior.[21]

Lost in this approach to management is faith in leaders. "We search in vain to find leaders we can have faith in. Our doubts are not about our leaders' talents, but about their trustworthiness."[22] Recent research studies and literature on institutions of higher learning ... reveal wide distrust of leaders as a consequence of the "corporate culture" and "new managerialism."[23]

Also lost is safety in schools. Teachers report verbal and physical abuse and scores of children have been killed or wounded with guns. Moral decline manifesting in drug addiction, sexual harassment, student pregnancy, antisocial values and the like, has reached alarming levels. Data even from religious schools warrant a leadership review.[24] In Malaysia, the *New Straits Times* (September 7, 1999) reported that "Police help is sought to curb indiscipline in schools, check the rise in crimes among pupils." In its editorial titled "No room for breach of security" on September 20, 1999, the same daily gave a very worrisome picture of the safety of school students.

The discredit of positivist science has led to or coincided with the emergence of new paradigms, such as the interpretive and critical paradigms. In educational administration, the 1970s witnessed severe paradigm shifts. Scholars have come to realize that the scientific approach is incapable of dealing with ethical issues that lie at the heart of an administrator's practice and appeals to human subjectivity. Increasingly, the trend is to turn educational management into a transformational, emancipatory, and reflective practice rather than a technical one.[25]

Significant as it may be, the question is whether the interpretive and critical approaches are in themselves sufficient to guide research activity and thereby gain paradigm status. As with positivism, interpretive and critical approaches are not flawless, thus indicating that while positivism has been for sometime under threat, it is still here, at least in its modified version (post-positivism). Whether there will be reconciliation or paradigm wars is controversial.[26]

As with positivism, various components of secular scholarship have been criticized in the past few decades. Today, it is widely agreed that in the 21st

century religion will not be dead nor will secularism disappear from our vocabulary or thought. But developments in the social-scientific study of religion have begun to erode secularism's credibility.[27]

Religious Revival

The Church, on the other hand, has adapted to the changing world by accommodating rather than fighting science. Religious organizations have established institutions that provide the same social functions as secular ones (schools, hospitals, youth movements, senior citizens homes, social welfare movements, newspapers and so forth), which focus on aggregate human needs and social justice aside from spiritual needs. Dobbelaere views this development as "internal secularization."[28] Similar efforts have been invested in the Islamic context. The old *Kuttab* and *Pondok* (traditional school) have given way to the modern institution in which revealed knowledge and human knowledge are integrated. This runs parallel to the establishment of Islamic institutions in other sectors such as Islamic banks, which work to establish the practical relevance of Islam.

In management, recent research suggests that religion has reemerged as an important participant in the academic debate on administrative issues. Administrative issues are redefined as moral issues, on which the church has a right to speak.[29] Likewise, a constant flow of Islamic writings shows that management is not a technical matter, but a human endeavor for which religion has come as a guide.

Pertinent to this is the reported increased use of "spirituality" at work, not in a "religious" sense, but more in a sense of questioning the deeper purpose or meaning of actions in the light of values such as honesty, trust, social conscience, and justice.[30] Trusting and caring relationships are identified as central to the development of a culture in which the values of honesty, integrity, fair-mindedness, loyalty, justice, equity, freedom, and autonomy are internalized, particularly by leaders, and find expression through everyday practices and procedures.[31]

Apart from the above factors, proponents of the religious trend have their own reasons to call for introducing religious perspectives in management. Some Christian circles are concerned that Christian values maybe undermined because of rapid movement away from the small neighborhood social structure and toward increased commercialization, entertainment, and the disparity between home-church values and those fostered in public schools.[32]

Other Christian scholars are interested in making religion relevant to life. While the Bible is not a comprehensive textbook on organization, Lawrence argues, it does provide principles that shape organizational structure and operations. Its principles and subject matter are broad; they determine what should be done, how, and why.[33]

Propagating religion in organizations is another factor. "We want to pass to others what we know in heart and experience to be the only way of life. Words are only one form of witness. Qualities of character, energy at work, cheerfulness, firmness, fairness in conduct, helpfulness, and concern for those around us speak a good deal louder than words."[34]

Subscribers to this perspective do not concede that education and management are issues of organizational science and research; they are rather directly related to faith. 'Our actions, including those we take as inquirers cannot occur without reference to our worldviews or paradigms', Jenkins holds.[35]

For Muslims, managing organizations from an Islamic perspective is an act of *'ibadah* (worship). Articulating an Islamic perspective to management enables Muslim scholars and practitioners to approach the field with a unified vision—a manifestation of Islamic unity. Contributing to the field is a civilizational necessity in that it helps engage Muslims with the intellectual other in a creative way that transcends aping and naive selectivity.[36] Such engagement is a form of Islamic witnessing. Al Buraey[37] holds that the reemergence of Islamic identity is a manifestation of a larger global disenchantment with alien models. It is also a manifestation of growing self-confidence that inspires Muslims to turn to indigenous modes of management.

On the practical level, the Islamic perspective is a necessity, "Notwithstanding the general principles and widely shared concepts, the diversity of national contexts requires that problems in education be addressed in their particular contexts. To do this, tools of thought and frameworks are needed."[38]

Muslim scholars share with Christian counterparts the concern for moral decline and its far-reaching effects on organizations. In the absence of ethics and values, corruption flourishes and inhibits the successful performance of organizations. Preoccupation with rationality, efficiency, and effectiveness (at any price) reflects pure materialistic concern to the exclusion of ethical and moral values such as the dignity of the individual, social equity, personal growth, and so forth.[39]

Against this backdrop the Christian "service-steward leadership" and Islamic "*khilafah*" models evolved as alternatives for the dominating positivistic management.

Christian Stewardship-Service Model

The recent models in management that lean more towards values, ethics, principles, virtues, morality, spirituality and authenticity have turned their attention to two old concepts: "service" and "stewardship."[40]

Understanding leadership as the acceptance and embodiment of one's stewardship responsibilities is important to recapture leadership as a powerful force for school improvement. Sergiovanni[41] suggests that the beliefs, ideals and values that can be derived from sacred authority provide a sense of purpose. It builds a covenant of shared values that bonds people in a common cause; transforms a school from an organization into a learning, empowered and enabled community; and inspires commitment, devotion, and service.

The religious Christian trend in administration picks up from here, embedding both terms into biblical legacy and missionary aspirations. To serve society without being society's slave you need an anchor outside society, e.g., faith in God, Sandmark argued.[42] Moreover, "Service is a central concept in the Bible. Jesus talks about himself as a servant and all his followers as each other's servants."[43] Commenting on Jesus's statement "My kingdom is not from this world" (John 18:36), Akuchie[44] contrasts Jesus's leadership and worldly leadership. While the former is motivated by a desire to serve and not by self-gratification, the latter is considered the road to prominence, stardom and survival of the fittest.

This concept is further supported by Jesus's address to his disciples "Among the heathen, kings are tyrants and each minor official lords it over those beneath him. But among you it is different. Anyone wanting to be a leader among you must be your servant. And if you want to be right at the top, you must serve like a slave. ... I, the Messiah, did not come to be served but to serve." (Matthew, 20:20–28). In Rush's view, this passage marked a sharp contrast between the world's philosophy of management and that of Jesus, "Leaders in a secular system of management often use their authority and power to lord it over the people under them, though the most enlightened ones do not. A Christian leader should not behave that way. He is to serve those under him by helping them to reach maximum effectiveness. And the higher up in an organization a person goes, the more he is to serve."[45]

Christian scholars draw upon the story of Rehoboam (1 Kings 12:7) who ignored the godly advice "if today you will be a servant to these people and serve them and give them a favorable answer, they will always be your servants." Instead, he used his power and authority to manipulate, control, and exploit people. As a result, the nation rebelled against him and he lost the majority of his people.[46]

The concept of service was incorporated into the Prague declaration[47] on education which addressed a wide range of educational issues. On educational management, the declaration states:

- educational management should serve the higher purpose of education rather than a merely economically driven vision;

- educational management should always seek to protect and assist the poor, marginalized, the powerless, and the disadvantaged;

- educational leadership should be devoted to vision, inspiration, and service, rather than dominance; and

- exercise of power should be in a facilitative, open, authoritative manner, rather than a punitive, closed, and authoritarian manner.

Stewardship is intimately related to service. It is defined as "holding in trust, using and investing that which belongs to someone else."[48] It connotes initiative, responsibility, and direction; goes beyond mere profit to furthering self, corporate enhancement and consensus building.[49] A steward is in service to, rather than in control of, others. Stewardship adopts education and persuasion not coercion. Both means and ends are critical. Other voices and community values have their impact. This very nature of stewardship gives it a spiritual dimension "to honor what has been given to us, to use power with a sense of grace, and to pursue purposes that transcend short-term self interest."[50]

Christian scholars distinguish between Christian stewardship and that of mankind, "Relationship to God and response to Christ define stewardship as Christian." Clinard[51] emphasizes that Christian stewardship is essentially a life of response to God for his goodness and to Jesus for his love. "There can be no ulterior motive for a life of Christian stewardship," he adds.[52] Being divinely motivated entails a sense of duty and gratitude, which stems from the recognition that all one has is given by God, that one is accountable for the handling of it all, and that one has to reciprocate or repay the goodness received. Christian stewardship is a willingly accepted and embraced lifelong obligation.[53]

Providing a proper understanding and practice of stewardship is an important task of Christian educational management. Educational managers should realize that stewardship sums up all Christian duty and obligations.[54] Above all, it should be formed early in the life of a Christian (school age) to serve as a real deterrent against carelessness or worldliness. The points of departure for Christian stewardship in educational management are the following: recognition of the ownership of God; recognition of position as a sacred treasure; recognition of personal responsibilities; recognition of accountability; and involvement of time, life, talent, and money.

Implications for Educational Management[55]

Service and stewardship have important ramifications for educational management, which centers on service and stewardship, not just productivity. School performance, for instance, may be measured not only by the number of students who score high in examinations but also by providing learning opportunities, and helping needy students.

Educational management should see to it that Biblical content is properly taught, that spiritual life and evangelizing are taken seriously, and that youth are involved in mission. Expressed otherwise, academic attainment is not the only concern.

Educational management should look not only at what it is and what it does, but also at how it does what it does. This implies that ends should not be accomplished by improper means. Management ought not look primarily at content or method but at the purpose. Why do we educate, what constitutes better people, how are we meant to live.

Educational managers should be very conscious of their standards of service. The standards they set for themselves should be tougher and higher than those other people set for them. They should at least be as involved in the job as the demands of the job require; however, managers should not allow their jobs to run away with them. A ruthless pursuit of a job to the exclusion of church and family life is an equal error in the other direction.

Leadership should become a type or pattern of life and conduct. The quality of an administrator's or teacher's personal life (character and integrity) often has a greater influence than his skills, proficiencies, productivity, and credibility. This is antithetical to the emphasis today on success rather than on conduct and character. Modern management in general does not

concern itself with the personal, private life of the employee but rather with his/her performance.

This kind of leadership requires leaders with God-given capacity, with ability to take initiative and responsibility, who serve rather than use people, who can influence others, who focus on process and product, who do not "pass the buck" when something goes wrong, who will not tell stories that discredit others, who will respect a decision that has been made even though they may have been outspoken against it before it was made, and who are cheerful, buoyant and resilient in difficult situations. In summary, a leader is a role model.

Concerning interpersonal relationships, the central purpose of the Gospel is to draw human beings into relationships that depict deeper levels of intimacy, bonding, support, care, sharing, discipline, encouragement, affirmation, deeper togetherness, love, forgiveness, unity, mutual sympathy, prayers, and service. Priority should be given to relationships rather than to programs and projects. Once again, this is not so in the prevailing models where the thrust of administrators' work is on the implementation of programs and projects rather than on interpersonal relationships.[56]

Concerning the relationship of the leader and the led, Christian administrators are first among equals, not bosses. They should show equality of treatment, not hierarchical advantage. They are leaders who help, not control. The hierarchy of authority is a functional necessity both for the forming of decisions and for their execution. Christians will do their best to see that they are respected for their qualities and not for their trappings. This depiction of administrators appears over idealistic compared with the privileges and power given to excutives in modern organizations.

Christian leaders should be pleasant people to work for and live with. This stems from their belief that whatever ability and intelligence they have and whatever qualities of authority they may possess is not of their own making, but from God. This, and Paul's command to examine oneself, and James's command to confess one's faults enhances humbleness and counterbalances arrogance.

Staff and students should be taught correct principles and the application of techniques that enable self-governance. This requires that educational management provide circumstances where staff and students can function freely with the leader and within their work group subject to only broad accountability. A leader is not a person who can do the work better than the staff but who can get staff to do the work better than he or she can.

The Christian concept of fellowship is strongly advocated. This concept requires that every member of the organization (i.e., school) is to promote and practice genuine fellowship. Members are responsible to exhibit deep, caring concern for one another. This includes earnest, mutual interdependence on one another. Maturity develops best through some forms of caring which small groups experience. This kind of fellowship does not exclude competition as long as it does not mean destroying one's competitors.

Concerning the relationship with the organization/employer, the attitude to the organization (e.g., school) in public should be one of respect. To criticize openly is almost certain to harm the interest of the organization. Loyalty, however, should not be blind. The relationship with a teacher is contractual. Allegiance to organization is not equivalent to an oath or declaration of loyalty and it is quite wrong for employers to demand them. Staffers should be enthusiastic rather than apologetic about their work. They should also leave a well-organized situation behind so that they minimize any damage caused by their departure. In principle, staffers should not leave before they put into the organization as much as they have taken out.

In return, employers should be fair to teachers. Paul addressed employers thus, "Masters, give unto your servants that which is just and equal." Absolute justice is impossible but there are certain broad standards that can be applied. An employer or manager should try to help teachers in their careers. He should never be one to hoard his expertise in order to make himself indispensable. This requires providing systematic training and creating opportunities for professional growth.

Christian leadership is not irreconcilable with exercising discipline. Discipline is necessary in all human organizations, the more so in organizations where people's livelihood and their safety depend on everybody keeping to the rules, such as schools.

The employer should not use religion to keep teachers quiet and well behaved. What matters more than anything else is that the employer shall be fair and will be seen to have the interests of his/her staff at heart.

This kind of relationship requires a distinctively Christian culture pervading it. Such culture is not an add-on (e.g., spiritual dimension) to an otherwise secular organizational framework. It is a way of life with characteristics similar in many respects to a cultural identity.

The Islamic *Khilafah*

Khilafah is the reference point in the Islamic model of management. It is an untranslatable term that connotes the meanings of agency, stewardship, trusteeship, developing and handling resources on behalf of the real owner. The closest equivalent is "vicegerency," which is used by Yusuf Ali, the renowned translator of the meaning of the Holy Quran. In his comment on verse 30 of chapter 2 of the Holy Quran, he writes, "The perfect vicegerent is he who has the power of initiative himself, but whose independent action always reflects perfectly the will of his principal."[57] According to Al-Najjar,[58] *khilafah* is an assignment undertaken by man to accomplish the ultimate goal, that is, "worshipping and pleasing Allah."

To carry out *khilafah*, human beings have to manage this earth in a way that glorifies God. This may be achieved by investing in the earth, developing its abundant resources, and discovering its secrets and rules as alluded to in divine instructions. "It is He Who hath produced you from the earth and settled you therein: Then ask forgiveness of Him, and turn to Him, for my Lord is near, ready to answer."[59]

The human being/*khalifah*, then, is what a Muslim, whether a manager or otherwise, should toil to become. From this perspective, Islamic management is the application of *khilafah* in an organization, and educational management is the application of Islamic management in an educational setting. Islamic management comprises three main components: theoretical framework, concepts and observed behavior and outcomes. It links the here and now with the hereafter. It is practiced on earth with a view to win heaven.

Khilafah in Educational Management

The Theoretical Framework

The concept of the human being as *khalifah* is deeply rooted in the broader Islamic worldview, which shapes a Muslim's view of life, other human beings, and the universe. It is anchored in the purposes of the Shari'ah (*maqasid*), which are meant to provide happiness for human beings in this life and in the hereafter.[60] Not being a theological thesis, it affects all domains of administration, as will be shown.

The Concepts and Observed Behavior[61]

Educational management is neither mere technical, rational practice nor instructional leadership. Educational management is not just an applied social science, as it is often conceived of in prevailing literature, rather, it

is a reflective, purposeful, and conscious human endeavor, firmly tied to the ultimate goal of life, which is worshipping Allah. It coalesces with other educational and societal subsystems that aim to deliver the goals of education. This transforms educational administration into a mission that gives the organization a sense of direction.

The balance that characterizes the Islamic worldview helps overcome the contentious dualities in educational administration, such as "is-ought," "individual-organization," "task-orientation/human-orientation," "value-fact," in addition to the controversies concerning the legitimate sources of administrative knowledge and the role of theoretical knowledge and so on. In practice, the descriptive aspect (what is) will be considered, though it will not dictate, the prescriptive (what ought to be). A congruency between the individual's dispositions and the organization's expectations will be sought. Facts should be the basis for decisions, but we should realize that facts are often mediated. The bulk of an administrator's work is value-laden. Scientific and empirical knowledge should inform the administrator's work but it is not the only legitimate knowledge. Revealed knowledge is not only legitimate, but more than anything else, supersedes knowledge generated from other sources.

The concept of the human being as *khilafah* helps to resolve recurring value conflicts, helps to decide what is important and what is trivial, helps to schedule and plan, and so on. Thereby, administration will be deeper, less superficial, more holistic; every issue or event will be viewed in its relation with other issues, the antecedents and consequences will be considered.

The model entails that management should not jeopardize the position of three elements: religion, human beings, and the environment. To the contrary, every decision or activity should be taken to enhance the position of these elements. Here human being refers to all concerned parties, be they student, teacher, administrator, or a member of the public. Similarly, the environment refers to all kinds of environment be it social, cultural, or physical.

With proper knowledge of human nature as extensively elaborated upon in the Quran, administrators are in a better position to deal with students, staff, superiors and the public. The Islamic position on human nature helps in designing role descriptions and performance appraisals, and provides the basis for training programs and other functions well known in the field of human resource management. Idealistic and realistic expectations can be

set forth and a developmental approach that starts from the realistic with the intention of achieving the ideal. With such an approach, school staff, students, and the community form constituencies of untapped potential. This balanced approach helps to reduce the stress and burnout symptoms which teachers and administrators complain of these days. Stress and burnout aside, unrealistic expectations and unreasonable burdens may lead to apathy, alienation, superficial performance and hypocrisy.[62]

The Islamic model maintains and upholds the dignity of man in organization (i.e., students, staff, and members of the school community). The unique position of man in Islam and the missionary nature of administration entail that members of both the internal and external publics of school be seen as shareholders equally concerned for the educational enterprise, rather than as means to be used or even resources to be tapped to achieve a desired goal. Rules and regulations, hierarchy, productivity, efficiency, and other considerations should not jeopardize man's dignity. This concept considerably dilutes the adverse effects of contemporary organizational life such as boredom, rigidity, corruption, communication gaps, and so on. The balance characteristic of the Islamic worldview, however, requires that the interests of those who manage, who are being managed, and who are affected by management's decision be considered.

Islamic values and ethics impinge upon all areas of administration—the decision making, interpersonal relationship, inputs, outputs, planning, evaluating, controlling, and so on. Values necessary for developing and improving life (i.e., the performance of organization) in the here and now are emphasized, among them being competition, cooperation, perfectionism, efficiency, diligence, smartness, being hardworking on the one hand and caring, sharing, love, cooperation and concern on the other. Once again this displays balance and comprehensiveness. Being result-oriented should not end in inflicting injustice, manipulating, and being indifferent to the weak and the underprivileged. Likewise, being lenient should not jeopardize the interests of the organization. An administrator working from this perspective should be affectionate, considerate and human-oriented, while at the same time should show disapproval if the results are disappointing. It is a radical departure from both the social Darwinist and laissez-fair approaches.

Internalizing values and ethics together with other principles makes Islamic educational administration antithetical to prevailing models. One implication is that schools should embark on everlasting moral delibera-

tions. School administrators realize that they are not leading a flock of functionaries. The staff are also responsible leaders and the organization is bound by Islamic values and ethics. They have the right to say what they think and to question policies and practices. The leaders are duty bound to listen, consult, and convince. Of course, there is the risk of loosing control, which is why Islamic management requires highly educated, qualified, able, and sincere leaders. Compared with other approaches it is very demanding.

Instilling Islamic values helps to minimize the abuse and misuse of law and rules. It even minimizes the need to resort to the law. This is of particular importance these days as schools, teachers, and administrators are now increasingly taken to the courts, a development that threatens to deprive education of its noble mission. In an Islamic organization, staff are not over-legalistic.

The organization (e.g., school) will be transformed into a micro-Ummah, a community of learners who view their work as worship, who compete for the best, and at the sametime extend a hand to help others to catch up. Knowledge to such a community is a blessing from Allah to be shared rather than power used to dominate. It does not advocate the "survival of the fittest" mentality where manipulation, controlling, and even obstructing others prevail. The administrator is a leader of leaders not the superordinate of subordinates; the first among equals who shoulders burdens rather than enjoys privileges; who works "with" rather than "through" others. From the Islamic perspective, a principal will not arrogantly or pretentiously work to shape the followers' behaviors, but to work with them to further the institution's real performance, not only the image. A principal guided by Islamic perspective believes that hierarchy is a mechanism to facilitate, rather than to confer honor on some while withholding dignity from others. According to this approach teachers should be seen as leaders, should be given the opportunity and provided the necessary facilities to excel in leadership. Not only teachers but other staff and even students should be trained to lead. An administrator's performance will be judged by, among other factors, preparing others to lead. This should, of course, be counterbalanced by accountability (there should be office bearers) and realism (not every person can or wants to lead).

All administrative processes and functions, such as planning, organizing, coordinating, budgeting, and performance appraisal will be shaped by the Islamic perspective, down to the details. Space does not allow for elabora-

tion here, but the curious reader can refer to a number of scholarly attempts. Nusseir[63] wrote about Islamic relevance to "control" and "organize" processes; Tayeb[64] investigated the implications of the Islamic perspective for human resource management; Al Mitairi[65] investigated the implications of the Islamic perspective for "planning." Recently, this endeavor was extended to educational administration. Salleh[66] listed school principal activities in different areas that could be drawn from the Islamic perspective. A similar exercise in the areas of communication, decision-making and safety, and occupational health has been done by me.[67] It should be emphasized that all these attempts are intellectual exercises (a kind of ijtihad), which are subject to an ongoing process of refinement. An ijtihad may misread the intention of the revealed text, therefore, it should be formulated carefully by qualified people, and applied in a nondogmatic manner. Flexibility is imperative. Educational administrators face novel situations that require innovative applications. Applying the revealed text to emerging cases should be conducted with utmost rigor. Literal understanding and application of the revealed text, pretentious self-righteousness, equating a person's understanding with divine intention, and similar forms of intellectual laxity will defeat the purpose.

The Outcome

The Islamic perspective promises a lot. Islamically guided schools are supposed to achieve the highest goals in academic and cocurricular activities within available means and under existing constraints. Academic attainment coalesces with spiritual promotion and physical growth to produce well-rounded graduates who subscribe to a mission beyond themselves. The premises will be clean and conducive to learning. Schools will be full of joy, hospitable and attractive to both external and internal publics. This could be measured by the extent to which these publics, particularly students, like the place and make it a radiating model. The absentee, turnover, and dropout rates, the tension, stress and burnout levels will be tolerable. Conflict will be functional and handled in a helpful manner. People will not be too legalistic or obsessed with trivialities and self-gain. Interpersonal relationships will be characterized by trust, love, leniency, and altruism. A caring and sharing spirit will permeate the place. Passion for excellence, achievement, and breaking records will be of paramount importance. Competition will be encouraged together with cooperation. People will stick to their rights and diligently undertake their duties. The healthy climate will nip in the bud all kinds of backbiting and slandering,

and put hypocrites to shame. The soil will not be fertile for envy, hatred, and gossip. Professional growth will not be obstructed. People will be ambitious, and have high self-esteem, however, they will be tolerant and patient. The place will be almost free of violence, gangs, AIDS, drug addiction, sexual harassment, unmarried pregnancy, sexual deviation, and other manifestations of moral decline. It is assumed that verbal and physical abuse, smoking and other acts of misconduct will be minimized. Communication will go vertically, horizontally and diagonally. People will be open-minded, nonparochial, and engage with others with self-confidence.

Concluding Remarks

Khilafah, the reference point in Islamic literature, and "service and stewardship," the thematic thread in contemporary Christian writings, have been transformed into articulated models of management. This article has investigated the circumstances leading to the emergence of these religious models in educational administration. The far-reaching implications for educational administration were also explored. The juxtaposition of the two models reveals many common elements, which we will explore below.

Both models depart from secular premises. On the theoretical level, religious texts are employed to articulate perspectives that orient management, thought, and practice. This includes the position on human nature, the universe and life down to the positions on ontological, epistemological, and methodological issues.

These perspectives help communities understand organizational behavior and guide organizational performance. Bajunid holds that the theoretical assumptions provided by the Islamic perspective are no less significant or relevant than many of the findings and recommendations of empirical research works. He says that "in many instances, the insights gathered from revealed knowledge and the supportive interpretations and commentaries are more profound compared to those insights from the scientific research traditions."[68] Sergiovanni considers knowledge drawn from the "sacred authority" on par, in terms of legitimacy, with knowledge generated from science.

On the practical level what appears as purely technical management issues are redefined as moral issues where religion becomes relevant.

Applying religious models entails a radical transformation in management, thought, and practice. Administration becomes "service and stew-

ardship" in the Christian model, and "*khilafah*" in the Islamic model. Schools become "covenants" (the Christian term) or "micro-Ummah" (the Islamic term). Pleasing God and looking to the hereafter are of paramount importance. Values and ethics are given high status. Love, sympathy, leniency and mercy are on par with efficiency and effectiveness. Empowerment, "power-and-work with," *Shurah*-based management replaces the hierarchical, "power over," and "working through others" approach. Ideally, administrators do not aim to "manipulate" and "control" but to "understand" and "cooperate." This impinges on the administrator-staff, intrastaff, and internal-external public relationships in terms of decision-making, prioritizing, planning, organizing, scheduling, and all other administrative processes.

The religious model promises that a school will be effective, efficient, and at the same time morally upright. "By their fruits you know them," Morris argues to prove the distinctive features of Catholic schools.[69] Academic achievement aside, Christian scholars promote religion as a deterrent against moral decline in schools. Possibly nothing less than a religious campaign, Noddings[70] argues, will work well against the malaise in schools.

Likewise, the Islamic perspective is assumed to contribute to a virtue-based and excellence-oriented organization where the physical, spiritual, intellectual needs of its populace are catered for. In such an organization many problems that seem incurable in modern organizations disappear, while other problems are kept at a minimum, as elaborated above (under the "outcomes" of the Islamic model).

Despite the above commonalities, the differences between the Islamic and Christian positions on human nature and other fundamental issues should not be underplayed. For instance, the Christian concepts of "original sin" and "the fall of man," both of which requiring "salvation" through the church, are antithetical to the Islamic concept of *fitrah*, that is, that a human being is born inclining toward goodness. This fundamental difference manifests in differences in the implementation of education and educational management. The Islamic position on the original nature of human beings is more conducive to creating healthy, less-hierarchical interpersonal relationships based on trust. In educational management, this results in giving more latitude to staff and learners to explore different alternatives. It entails the belief in the capability of staff and learners to design their course

of learning with limited external interference. It sustains and promotes the self-esteem of both the staff and students.

Legitimate Concerns

Promising as religious models may appear, there are legitimate concerns and issues that should be addressed.

Both models are still in their formative stages. Rae and Wong[71] point to the dearth of sophisticated treatment of management issues in Christian literature. "These issues seem to be strangely absent from church pulpits and other religious institutions." Schroeder states that "it has been largely in the past one hundred years that attention has turned to the educational philosophy and methodology of Jesus as recorded in the Gospels." One difficulty, he adds, is that "the process by which the New Testament scriptures were written, circulated, and integrated into the life of the rapidly expanding church is not entirely known."[72] In this respect, Shaw[73] asks: Can patterns of first century Palestinian life validly be applied in the modern world? The difficulty, he adds, arises when the Gospel record is extended and squeezed to fit particular educational theories or used to seek Biblical justification for various pedagogical practices, or bring a presupposed educational theory to the Scripture for a stamp of approval. This can lead to absurd results, he opines. This problem is compounded by the fact that "historically most of Christendom has received its management philosophy and principles from the secular business world."[74]

Likewise, there is general agreement that there is yet no contemporary body of seminal literature on Islamic management, much less educational management. Maybe Islamic literature has gone beyond the stage of critiquing the prevailing secular models but much is still desired. Not only creative efforts are required but vigilance against hasty and unscrupulous conclusions. In this respect, Bajunaid warns:

> While Islamization frees the minds from the mind-forged manacles of Western generated categories, they may at the same time create local-mind forged manacles which may be equally mindless. This may occur if the motive and means for the mindset changes are not in quest of truth but more as a reaction to some form of foreign intellectual domination.[75]

In the same vein, some Muslim authors have an irrational inclination to prove Muslim precedence in management (usually associated with underestimating the other), or to establish the congruity between Islamic man-

agement and the most recent Western ideas in management (spontaneous-ly overestimating the other).[76] Also, be warned against oversimplification, over zeal, and imposing one's own understandings of the revealed text as the only binding interpretation. For Muslims, the job is made more difficult because recognition of literature written in languages other than English, and from outside the Greco-Roman, Christian, Western intellectual tradi-tions, is not readily given.

However, Muslim scholars are at an advantage by having an Islamic legacy replete with management. Muslims' interest in management is not a twentieth century phenomenon, but an ongoing endeavor on the theoretical and practical levels. Contrary to the Christian scriptures, the process by which it was revealed, written, compiled and integrated into Muslim life is entirely known. The Qur'an, Hadith, and the example of the companions became, throughout Islamic history, the basis for engendering management literature.

In the past the Islamic empires covered one-third of the world. The longevity of Islamic rule, withstanding internal and external pressures for many centuries, attests to the outstanding performance and effectiveness of the Islamic management system.[77]

Christian scholars face another problem, namely, the esoteric opposition of body and soul which affected Christian thought over the centuries. Contemporary scholars call upon religious educators to move beyond this dichotomy that has shaped the Christian view of meaning, truth, conduct, being, and doing, thus confining religion to the spiritual aspect.

In management, the Christian community has failed to maintain a balance between "spiritual" and "organizational" leadership. Only recently, after centuries of being preoccupied with the spiritual aspect, have Christian organizations begun to focus on the need for organizational and manageri-al leadership.

Sandmark[78] found Luther's model relevant to correct this dilemma. According to Luther, God governs the world through both spiritual and secular governments. Education is part of God's secular government. God is the center not only an optional extra. Education, accordingly, will be real-ity-oriented as well as rooted in faith.

For Muslims, the development of such a dualistic mode of thought is a recent phenomenon. The Muslims pride themselves on the belief that their religion is all-encompassing. Management has always been an integral part of Islamic scholarship and it was only during the colonial and post-inde-

pendence eras that Muslims came to know two kinds of management, one for business and another for religious affairs.

Clearly, the task of reforming current models of education management is quite formidable. Academic circles are still reluctant to accept the moral trend in educational administration, even though it is not necessarily religious-based. The existing worldview requires managers to dedicate themselves to process, structures, roles, and indirect forms of communication and to ignore ideas, people, emotions and direct talk. This worldview has become professionalized and now is accepted as the image of good management. It is reflected in the curricula of most university programs, in the mainstream of literature, in rules and regulations, and in the appraisal system.[79]

Siejk[80] relates this to the prevailing worldview of knowledge and education. We are initiated into the belief that what counts as knowledge is objective knowledge independent, depersonalized, free from the capriciousness of feelings and emotions, and the chaos and instability of subjectivity. Caring for the sick, attending to family needs, supportiveness, feelings, emotions are not only ignored but are often regarded as unworthy of notice, consideration, and interest.

The secular community has its reservations. The legacy of confrontation aside, secular scholars question the workability of religious models. Commenting on the American Catholic bishops' paper on economics, the secular circles said that the bishops are not faced with the problem of having to make cost-effective choices, or to make the difficult tradeoffs that both managers in the private and government sectors, and legislatures must face. They added that the conditions, which encourage efficiency and innovation are not necessarily those that bring about justice. Another incompatibility is simplicity, advocated by Catholicism in particular "give the poor, and follow me," which runs against perfectionism and profit making.[81]

Operationalizing religious models is another formidable task. We pointed out that religious models are still in their infancy and much younger are the institutions that work as their agents. Going by the available data, there is much to be done. Despite the reported academic and social effectiveness of Catholic and Protestant schools, research findings reveal many shortcomings.[82]

Critics point out that church culture itself is a far cry from Biblical culture. In the light of strong Biblical support for participatory methods, it is surprising that more churches are not using them; most pastors have

become comfortable with authoritarian structures. One of the great ironies of the history of Christianity is that its leaders constantly gave in to the temptation of power. Without exception they all misconceived the leadership style of Jesus.[83]

In the Islamic context, empirical studies are yet to be conducted on institutions that are supposed to be guided by the Islamic perspective. Studies done on religious schools per se, however, reveal that these schools are effective in curbing moral decline and instilling Islamic values. But much is still desired in terms of academic effectiveness, perhaps because they are generally ill-equipped.[84]

Investigating modern administrative literature reveals that both the secular and religious models have come a long way to accommodate some of each other's theses. We indicated earlier the inclination of secular models to incorporate, though reluctantly, concepts and values that have religious connotations such as caring, sharing, service, stewardship, sympathy, and concern for others. Religious trends, on the other hand, have accepted many of the secular theses and methodology. Mowry[85] gives an interesting example. He states that research, which, because of its "worldly" nature, was looked upon with suspicion by churchmen, is now the tent of the church.

Throughout this acticle, a number of values that are accommodated by all trends have been mentioned. The difference is in the importance attached to such values and the broad context in which they are anchored. For instance, efficiency and cost-effectiveness, which are shared by all trends, are given more importance in mainstream secular scholarship. While from the Islamic perspective, these two values are put on par with caring and sharing, from the perspective of some Christian scholars these two latter are viewed as more important. On the other hand, the religious trend would put such issues into a wider perspective that links them to pleasing God and aspiring to success in the hereafter. Secular approaches view administration as a sum of technical processes, attach more significance to results rather than means, and exclude religion as a source of authentic knowledge and guidance. By contrast there are values in the secular trends that might not be accepted for the religious models. The author posits that control, which is one of the main aims of mainstream educational research, is not acceptable in Islamic scholarship. A principal should work to understand his staff rather than to control them.

There needs to be a more rigorous analysis of the shared values between secular and religious models on the one hand and the Christian and Islamic

models on the other. Similarly, where both depart from each other, converge, or intersect needs to be specified. This would enrich a peaceful and cooperative culture. Admittedly, this is not an easy exercise. Some Christian scholars were quoted earlier as saying that modern management is "diametrically opposed to Biblical principles."[86] Similar views may be heard from Muslim scholars. As for mainstream scholarship "commensurability" of paradigms, even the secular ones, is a contentious issue, with scholars ranging on all points of the controversy.[87]

Relevant to the above issue is the problem of religious and secular others.[88] In a society where there is a variety of moral persuasions, it is unrealistic to expect everyone to accept the Bible as the source of moral authority. The well-known phrases "Do unto others what you would have them do unto you" and "love your neighbor as yourself" mean, according to Cox, that Christians promote for other religious faiths the same privileges that they reserve for themselves.[89] But this may lead to chaos and confusion that no one will be properly done unto as they want for themselves and thus for others, he adds. Thus, there needs to be some other basis upon which to ground values in a pluralistic culture and in a global marketplace. He appeals to that corpus of values that all religions have in common, teach only what is nonoffensive to all representative religions, the objective values, traditional morality, and universal values that reflect civic virtues.

As far as the Islamic perspective is concerned, the issue of the "other" is treated with apology. The Islamic perspective is presented in assertive terms, that is, it is not for compromise. The "other" is courted to understand and contemplate on sublime Islamic values. The "other" is also assured that the Islamic perspective will not adversely affect his best interests, to the contrary it is for the interest of mankind. Non-Muslims are positively influenced by the Islamic perspective should Muslims prove it as a going concern.[90] Though most Islamic values are essentially universal and humane in orientation and outlook, they need to be imbibed in the Muslim worldview, to avoid cultural relativism and not turn Islamic positions into mere personal preferences. This does not preclude intellectual exchange. Muslim scholars call for creative engagement but not in the form of aping and haphazard selection. Creative engagement entails purifying, correcting, and reorienting the other's thought.

In summary, while the Islamic and Christian models promise much in the world of management, there are questions to be addressed. Further studies are also needed to provide useful insights into the performance of the

organizations that operate on the basis of an Islamic or Christian perspective.

Notes:

1. M. Burlingame and E. Harris, "Changes in the Field of Educational Administration from 1967–1996 as Revitalization Movement," *Educational Management and Administration*, 26, no. 1 (1998): 21–34; see also J. Culberston, "A Century's Quest for a Knowledge Base," in *Handbook of Research on Educational Administration*, ed. N. Boyan (New York: Longman, 1988).

2. Also see R. Starratt, *Building on Ethical Schools: A Practical Response to the Moral Crises in Schools* (London: Falmer Press, 1994); G. Fairholm, *Capturing the Heart of Leadership* (London: Praeger, 1997); and P. Duignan and N. Bhindi "Authenticity in Leadership: an Emerging Perspective" *Journal of Educational Administration* 35, no. 3 (1997): 195-209.

3. Sergiovanni uses the term "sacred authority," see T. Sergiovanni, *Moral Leadership* (San Francisco: Jossey-Bass, 1992); Fairholm, *Capturing the Heart of Leadership* uses "spiritual leadership."

4. S. Rae and K. Wong, *Beyond Integrity: A Judeo-Christian Approach to Business Ethics* (Michigan: Zondervan Publishing House [Harper Collins], 1996); see also D. Schroeder, "Faculty as Mentors: Some Leading Thoughts For Reevaluating Our Role As Christian Educators," *Christian Education Journal* XIII, no. 2: 29–39.

5. See A. Abu Sin, *Al Idarah Fi al Islam* [Management in Islam] (Riyadh: Dar al Khureigi, 1996); A. Atari, "Prolegomena for an Islamic Perspective of Educational Management," *The American Journal of Islamic Social Sciences*, 16, no. 1 (1999): 41–72; M. Al Buraey, *Management and Administration in Islam* (Dhahran: King Fahd University, 1990); and I. Bajunid "Preliminary Explorations of Indigenous Perspectives of Educational Management," *Journal of Educational Administration* 34, no. 5 (1996): 50–73.

6. A case in point is infusing Islamic values in public offices and schools (i.e., the Malaysian experience) and establishing an Islamic Management Center (International Islamic University Malaysia); see S. al Junaid and S. Anwar (eds.), *Report on the Meeting of Experts on Islamic Management Center* (Jeddah: Islamic Development Bank, 1995).

7. Rae and Wong, *Beyond Integrity: A Judeo-Christian Approach to Business Ethics*.

8. J. Hadden and A. Shupe, *Secularization and Fundamentalism Reconsidered* (New York: Paragon House, 1989).

9. M. Rush, *Management: A Biblical Approach* (New York: Victor Books, 1988).

10. N. Denzin and Y. Lincoln, *Handbook of Qualitative Research* (Thousand Oaks, CA: Sage Publications, 1994).

11. D. Griffiths, *Administrative Theory* (New York: Appleton-Century-Crofts, 1959).

12. T. Greenfield and J. Ribbins, *Greenfield on Educational Administration* (London: Routledge, 1993). See also: C. Hodjkinson, *Educational Leadership* (New York: State University of NY Press, 1991).

13. R. Bates, "Towards a Critical Practice of Educational Administration," in *Leadership and Organizational Culture*, eds. T. Sergiovanni and J. Corbally (Chicago: University of Illinois Press, 1984).

14. Fairholm, *Capturing the Heart of Leadership*.

15. Bates, "Towards a Critical Practice of Educational Administration."

16. J. Smith and J. Blase, "From Empiricism to Hermeneutics: Educational Leadership as a Practical and Moral Activity," *Journal of Educational Administration* 29, no. 1 (1991): 6–21.

17. Sergiovanni, *Moral Leadership*.

18. Smith and Blase, "From Empiricism to Hermeneutics:,Educational Leadership as a Practical and Moral Activity."

19. Sergiovanni, *Moral Leadership*.

20.   R. Starrat, *The Drama of Leadership* (London: Falmer Press, 1993).
21.   J. Currie "Globalization Practices and the Professoriate in Anglo-Pacific and North American Universities," *Comparative Education Review* 42, no. 1 (1998): 15–29; see also R. Deem, "New Managerialism," *International Studies in Sociology of Education* 8, no. 1: 47–69.
22.   Duingin and Bhindi, see endnote 2.
23.   Currie, "Globalization Practices and the Professoriate in Anglo-Pacific and North American Universities"; see also P. Altbach, "Problems and Possibilities: The US Academic Profession," *Studies in Higher Education* 20, no. 1 (1995): 27–43.
24.   D. Lang, "A New Theory of Leadership," *Educational Management and Administration* 27 no. 2 (1999): 167–181.
25.   C. Evers and G. Lakomski, *Knowing Educational Administration* (Oxford: Pergamon Press, 1991); see also C. Evers and G. Lakomski, *Exploring Educational Administration* (Oxford: Pergamon Press, 1996); and T. Sergiovanni, "Advances in Learning Theory and Practice," in *Advances in Educational Administration*, eds. P. Thurston and L. Lotto (Greenwich: Jai Press, 1990).
26.   M. Innes-Brown, "T.B. Greenfield and the Interpretive Alternative," *International Journal of Educational Management* 7, no. 2 (1993): 30–44; see also Evers and Lakomski, *Knowing Educational Administration*.
27.   Hadden and Schupe, *Secularization and Fundamentalism Reconsidered*.
28.   M. Chaves, Intraorganizational Power and Internal Secularization in Protestant Denominations, *American Journal of Sociology* 99, no. 1 (1993): 1–48.
29.   The trend towards introducing religion in management is part of a broader interest in making religion relevant to everyday life. In economics, for instance, in 1986 the Catholic bishops of the United States released the final text of a letter addressing moral issues posed by the economy titled "Justice for All: Catholic Social Teaching and the U.S. Economy with Implications to Employment, Poverty, and Cooperation"; see M. Velasquez and C. Gerald, "Religion and Business: The Catholic Church and the American Economy," *California Management Review* XXX (1988): 124–141.
30.   Fairholm, *Capturing the Heart of Leadership*.
31.   J. Kouzes, and B. Posner, *Credibility: How Leaders Gain and Lose It* (San Francisco: Jossey-Bass, 1993).
32.   D. Covring, "Fundamentalists, Social Capital, and Children's Welfare: A Place for Religion in Public Education?," *Politics of Education Association Year Book* (1996): 53–60; see also Rae and Wong, *Beyond Integrity: A Judeo-Christian Approach to Business Ethics*.
33.   N. Lawrence, "Designing Educational Organization in a Christian Context," *Journal of Education & Christian Belief* 2, no. 2 (1998): 115–126.
34.   H. Catherwood, *The Christian in Industrial Society* (London: The Tyndale Press, 1966).
35.   D. Jenkins, "What is the Purpose of a University and What Light Does Christian Faith Shed on This Question?," *Studies in Higher Education* 13, no. 3 (1988): 239–247.
36.   Atari, "Prolegomena for an Islamic Perspective of Educational Management."
37.   See Al Buraey, *Management and Administration in Islam*; however, the author of this article has a reservation on the use of "indigenization," which is also used by Bajunid, "Preliminary Explorations of Indigenous Perspectives of Educational Management." He feels that indeginization is locally and culturally specific while Islamization is universally oriented.
38.   Bajunid, "Preliminary Explorations of Indigenous Perspectives of Educational Management."
39.   Al Buraey, *Management and Administration in Islam*.
40.   R. Greenleaf, *Servant Leadership* (New York: Paulist Press, 1977); see also Duingin and Bhindi, "Authenticity in Leadership: an Emerging Perspective"; Fairholm, *Capturing the Heart of Leadership*; and Sergiovanni *Moral Leadership*.
41.   Sergiovanni, *Moral Leadership*.

42. S. Sandsmark, "Is Faith the Purpose of Christian Education?," *Journal of Education and Christian Belief* 1, no. 1 (1997): 25–32.

43. Ibid.

44. N. Akuchie, "The Servants and the Superstars: An Examination of Servant Leadership in Light of Matthew 20:20–28," *Christian Education Journal* XIV, no. 1 (1993): 39–47.

45. Rush, *Management: A Biblical Approach*, 9.

46. Ibid.

47. "The 1997 Prague Declaration," *Journal of Education and Christian Belief* 1, no. 2: 95–102.

48. T. Clinard, *Responding to God: The Life of Stewardship* (London: The Westminister Press, 1980).

49. Fairholm, *Capturing the Heart of Leadership*.

50. Bogue, E., *Leadership by Design* (San Francisco: Jossey-Bass, 1994).

51. Clinard, *Responding to God: The Life of Stewardship*.

52. Ibid.

53. Ibid.

54. See Lawrence, "Designing Educational Organization in a Christian Context."

55. The author drew heavily on the following references to synthesize these implications: J. Davies, "New Testament Principles of Relationships," *Christian Education Journal* XII, no. 3: 131–145; J. Maxwell, "Practices of Leadership in the Context of Pastoral Leadership," *Christian Education Journal* XII, no. 1: 55–59; B. Mowry, "A Reflective Approach to Research: Applying the Research Paradigm of Post-Positivism to the Evangelical Church," *Christian Education Journal* XIII, no. 2: 51–67; and Aukuchie, "The Servants and the Superstars: An Examination of Servant Leadership in Light of Matthew 20:20–28."

56. One may identify three approaches in modern management toward interpersonal relationships: the scientific and bureaucratic approach which view interpersonal relationships as irrelevant, the human relations approach which emphasizes the interpersonal relationships to the extent of neglecting the best interests of the organization, and the human resources management approach which gives priority to achievement and considers good interpersonal relationships as a byproduct of achievement. For more details see Sergiovanni and Starrat, *Supervision: Human Perspectives* (New York: McGraw-Hill, 1983).

57. A. Ali, *The Holy Quran: Text, Translation, and Commentary* (Brentwood, MD: Amana Corporation, 1989).

58. A. Al Najjar, *Khilafat al Insan Bain al Wahy wal Aql* [Man's Vicegerency between Reason and Revelation] (Herndon, VA: International Institute of Islamic Thought, 1993).

59. The Holy Quran, 11:62.

60. For further knowledge on the theoretical framework, see Atari, "Prolegomena for an Islamic Perspective of Educational Management."

61. We draw heavily upon Abu Sin, *Al Idarah Fi al Islam*, Atari, "Prolegomena for an Islamic Perspective of Educational Management," Al Buraeyi, *Management and Administration in Islam*, and Bajunid, "Preliminary Explorations of Indigenous Perspectives of Educational Management" to articulate this section on concepts and observed behavior.

62. Schools are not only asked to teach the basics. With many societal institutions abdicating their duties, teachers are now expected not only to teach but to work as advisors, managers, social servants, and even babysitters.

63. N. Nusair, "Al Manzur al Islami Li Mabadia al Tanzim al Idari, [The Islamic Perspective of the Principles of Administrative Organization]," *Abhath al Yarmouk* 4, no. 2 (1988): 61–95; see also N. Nusair, "Al Manzur Al Islami Wal Wadi Liraqabah Ala Al Idarah al Ammah [The Islamic and Non-Islamic Perspectives of Control on Public Administration]," *King Saud University Journal: Management Studies* 3, no. 1 (1991): 35–77.

64.   M. Tayeb, "Islamic revival in Asia and Human Resource Management," *Employee Relations* 19, no. 4 (1997): 352–364.

65.   H. Mitairi, "Namuthaj Al Takhtit al Islami min Hayat al Rasul [A Model of Islamic Planning Based on the Prophet's Practice]," *King Saud University Journal: Management Studies* 1 (1994): 119–136.

66.   A. Salleh, Philosophy and Principles of Educational Administration: An Islamic Perspective, Med. Thesis (Kuala Lumpur: International Islamic University Malaysia, 1998).

67.   Atari, "Prolegomena for an Islamic Perspective of Educational Management."

68.   Bajunid, "Preliminary Explorations of Indigenous Perspectives of Educational Management."

69.   A. Morris, "By Their Fruits You Will Know Them: Distinctive Features of Catholic Education," *Research Papers in Education* 13, no. 1 (1998): 87–112.

70.   N. Noddings, "The Role of Educators in Combating Violence," *Religious Education* 89, no. 4 (1994): 568–571.

71.   Rae and Wong, *Beyond Integrity: A Judeo-Christian Approach to Business Ethics*; see also Schroeder, "Faculty as Mentors: Some Leading Thoughts For Reevaluating Our Role As Christian Educators."

72.   Schroeder, "Faculty as Mentors: Some Leading Thoughts For Reevaluating Our Role As Christian Educators."

73.   P. Shaw, "Jesus: Oriental Teacher Par Excellence," *Christian Education Journal* (1997): 83–94.

74.   Rush *Management: A Biblical Approach*.

75.   Bajunid, "Preliminary Explorations of Indigenous Perspectives of Educational Management."

76.   Atari, "Prolegomena for an Islamic Perspective of Educational Management."

77.   S. Al Habshi, Development of Islamic Managerial and Administrative Practices: A Historical Perspective, a paper submitted to the Regional Seminar on Islamic Management, Sri Layang, Malaysia, 1987.

78.   Sandsmark, "Is Faith the Purpose of Christian Education?"

79.   Sergiovanni, *Moral Leadership*.

80.   K. Siejk, "Toward a Holistic Religious Education: Reflections and Pedagogical Possibilities," *Religious Education* 89, no. 2 (1994): 271–281.

81.   M. Velasquez and C. Gerald, "Religion and Business: The Catholic Church and the American Economy," *California Management Review* XXX (1988): 124–141.

82.   For further knowledge on the performance of the Christian religious schools, see J. Arthur, "Parental Involvement in Catholic Schools: A Case of Increasing Conflict," *British Journal of Educational Studies* XXXXII no. 2 (1994): 174–191; see also A. Dijkstra and J. Pescher, "Religious Determinants of Academic Attainment in the Netherlands," *Comparative Education Review* 40, no. 1 (1996): 47–65; T. Keith and E. Page, "Do Catholic High Schools Improve Minority Student Achievement?," *American Educational Research Journal* 22, no. 3 (1985): 337–349; P. Lepore and J. Warren, "A Comparison of Single-Sex and Coeducational Catholic Secondary Schooling: Evidence from the National Educational Longitudinal Study of 1988," *American Educational Research Journal* 34, no. 3 (1997): 485–511; D. Ruyter and S. Miedema, "Protestant Schools in a Secular Society: the Dutch Case," *Educational Review* 51, no. 1 (1999): 29–39; B. Brown, "Practices of Leadership in the Context of Church Education," *Christian Education Journal* XII, no. 1: 107–113; and Eugene B. Habecker, "Educational Leadership: An Inside-out, Upside-down Perspective," *Christian Education Journal* XII, no. 1: 61–67.

83.   S. Sandvig. "Developing Church Leaders through Participatory Decision Making," *Christian Educational Journal* XVI, no. 1: 99–109.

84.   A. Atari and L. Askak, "Islamic Private Schools in Malaysia and the Philippines," *Muslim Education Quarterly* 17, no. 1 (1997): 71–84; see also R. Mohammed, Perceptions of the Role of Teachers and the Principal in an Islamic School, Ed. D. dissertation (New York: Columbia University, 1986).

85.   See endnote 56.

86.   Denzin and Lincoln, *Handbook of Qualitative Research*.

87.   Griffiths, *Administrative Theory*.

88.   Dealing with other is an old controversy in Christian history. Some scholars have appealed to natural law to find a common basis for communicating, doing business, or doing anything else with non-Christians since an appeal to the Bible would exclude those who do not accept Biblical authority. Other scholars reject this appeal. They ask: "But what if these do not accept the authority of natural law reasoning. Moreover the meaning of natural law is much less clear than the Bible". For these scholars, natural law undermines the centrality of Christ for the moral life. See Rae and Wong, *Beyond Integrity: A Judeo-Christian Approach to Business Ethics*.

89.   W. Cox, "Lessons about Education that Christianity Can Learn from a Defector," *Journal of Education and Christian Belief* 1, no. 2 (1997): 111–118.

90.   Atari, "Prolegomena for an Islamic Perspective of Educational Management."