



UNIVERSITI PUTRA MALAYSIA

***SERVANT LEADERSHIP PRACTICES AMONG SELECTED MALAYSIAN
EXECUTIVES ATTENDING A LEADERSHIP DEVELOPMENT COURSE***

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EXECUTIVES ATTENDING A LEADERSHIP DEVELOPMENT COURSE**

By

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**Thesis Submitted to the School of Graduate Studies, Universiti Putra
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fulfilment of the requirement for the degree of Doctor of Philosophy

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Servant leadership calls for leaders to lead others by being a servant first and thus brings about human capital development that contributes to the organisation's success. The purpose of this study is to investigate servant leadership practices among selected Malaysian executives attending a leadership development course. Its primary aim is to determine the level of servant leadership practices and the relationship between emotional intelligence, motivation, integrity, spirituality, mentoring and servant leadership practices. Servant leadership practices in this study comprise the five servant leadership factors of altruism, emotional healing, wisdom, persuasive mapping and organisational stewardship. The study also examines the moderating effects of gender and organisational commitment on servant leadership practices.

The systematic random sampling survey approach was used to gather data from 480 executives who attended a leadership training course. Six measuring instruments were adapted to obtain the various measures

including the Servant Leadership Questionnaire (SLQ) and a survey questionnaire was designed to include the measuring instruments and collect demographic background information about the participants' age, gender and working experience.

The research findings reveal that the level of servant leadership practices is moderately high ($M = 3.04$, $SD = .33$). In addition, males ($M = 3.04$, $SD = .33$) and females ($M = 3.05$, $SD = .33$) are not significantly different in their servant leadership practices. Not surprisingly, high organisational commitment executives ($M = 3.11$, $SD = .31$) show distinctly higher servant leadership practices compared to the low organisational commitment executives ($M = 2.95$, $SD = .31$). The results of the study indicate that the three independent variables of mentoring ($r = .53$, $p = .0001$), spirituality ($r = .51$, $p = .0001$) and emotional intelligence ($r = .42$, $p = .0001$) have a strong and positive relationship with servant leadership practices. In addition, spirituality ($SE B = .342$) is the best predictor for servant leadership practices, followed by mentoring ($SE B = .295$), and emotional intelligence ($SE B = .170$). Results of the moderated multiple regression reveal that gender is not a moderator for the relationship between emotional intelligence, motivation, integrity, spirituality, mentoring and servant leadership practices. The findings also show that organisational commitment is a moderator only for the relationship between spirituality and servant leadership practices.

Finally, it must be pointed out that this is one of the few research studies on servant leadership practices in Malaysia. No national norms are available to aid in understanding the level of servant leadership practices in Malaysia. More studies in Malaysia replicated over samples covering a wide range of age groups and geographical areas in Malaysia would help to enhance the understanding of the levels of servant leadership practices in Malaysia.



Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk ijazah Doktor Falsafah

**AMALAN KEPIMPINAN MELAYANI DALAM KALANGAN EKSEKUTIF
MALAYSIA TERPILIH YANG MENGHADIRI KURSUS PEMBANGUNAN
KEPIMPINAN**

Oleh

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Kepimpinan melayani (*servant leadership*) memerlukan pemimpin untuk memimpin orang lain dengan menjadi seorang hamba yang pertama dan dengan itu membawa kepada pembangunan modal insan yang menyumbang kepada kejayaan organisasi. Kajian ini dijalankan untuk mengkaji amalan kepimpinan melayani dalam kalangan golongan eksekutif Malaysia terpilih yang menghadiri kursus pembangunan kepimpinan. Tujuan utama kajian ini adalah bagi menentukan tahap pengamalan dan faktor-faktor kepimpinan melayani serta hubungkait di antara kebijaksanaan emosi, motivasi, integriti, kerohanian, pementoran dan amalan kepimpinan melayani. Amalan kepimpinan melayani dalam kajian ini merangkumi lima faktor kepimpinan melayani iaitu altruisme, pemulihan emosi, hikmah, *persuasive mapping* dan *organisational stewardship*. Kajian ini juga menyelidik berkenaan kesan-kesan moderator jantina dan komitmen dalam organisasi terhadap amalan

kepimpinan melayani. Sebanyak enam soalan kaji selidik dirumuskan dan data diambil bagi menjawab soalan-soalan ini.

Persampelan rawak bersistematik digunakan dalam mengumpul data daripada 480 orang eksekutif yang menyertai kursus pembangunan kepimpinan. Enam kaedah pengukuran termasuk Servant Leadership Questionnaire (SLQ) telah digunakan dalam mendapatkan pelbagai ukuran dan soalan kaji selidik direka termasuk kaedah pengukuran untuk mengumpul maklumat-maklumat berkenaan latar belakang demografik seperti umur, jantina dan pengalaman bekerja.

Hasil kajian menunjukkan bahawa tahap amalan kepimpinan melayani adalah sederhana tinggi ($M = 3.04$, $SD = .33$). Di samping itu, lelaki ($M = 3.04$, $SD = .33$) dan perempuan ($M = 3.05$, $SD = .33$) tidak jauh berbeza dalam amalan kepimpinan melayani mereka. Tidak menghairankan, eksekutif yang mempunyai tahap komitmen organisasi yang tinggi ($M = 3.11$, $SD = .31$) menunjukkan amalan kepimpinan melayani yang jelas lebih tinggi berbanding dengan eksekutif yang mempunyai tahap komitmen organisasi yang rendah ($M = 2.95$, $SD = .31$). Hasil kajian juga mendapati bahawa tiga pembolehubah bebas iaitu pementoran ($r = .53$, $p = .0001$), kerohanian ($r = .51$, $p = .0001$) dan kebijaksanaan emosi ($r = .42$, $p = .0001$) merupakan peramal signifikan dan mempunyai hubungan yang kuat dan positif dengan amalan kepimpinan melayani. Hasil kajian ini menunjukkan bahawa kerohanian ($SE B = .342$) merupakan peramal yang terbaik amalan

keimpinan melayani diikuti dengan pementoran ($SE B = .295$) dan kebijaksanaan emosi ($SE B = .170$). Hasil kajian regresi berganda moderasi mendapati jantina bukan suatu moderator kepada hubungkait antara lima pembolehubah bebas dengan amalan kepimpinan melayani. Kajian menunjukkan bahawa komitmen dalam organisasi hanyalah bertindak sebagai pembolehubah moderator kepada hubungkait antara amalan kepimpinan melayani dengan kerohanian.

Akhir sekali, satu perkara yang harus dititik beratkan adalah kajian ini merupakan salah satu daripada sebilangan penyelidikan terhadap konsep kepimpinan melayani di Malaysia. Tidak terdapat norma-norma bersifat kebangsaan untuk memudahkan pemahaman terhadap tahap pengamalan kepimpinan melayani di Malaysia. Kajian yang lebih lanjut secara berulang dengan sampel merangkumi ruang lingkup kumpulan umur dan kawasan geografi yang lebih meluas di Malaysia perlu dilaksanakan bagi meningkatkan pemahaman terhadap tahap pengamalan kepimpinan melayani di Malaysia.

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I certify that a Thesis Examination Committee has met on 22 April 2013 to conduct the final examination of Brenda Yong May Yeen on her degree thesis entitled "Servant Leadership Practices Among Malaysian Executives" in accordance with the Universities and University Colleges Act 1971 and the Constitution of the Universiti Putra Malaysia [P.U. (A) 106] 15 March 1998. The Committee recommends that the student be awarded the Doctor of Philosophy.

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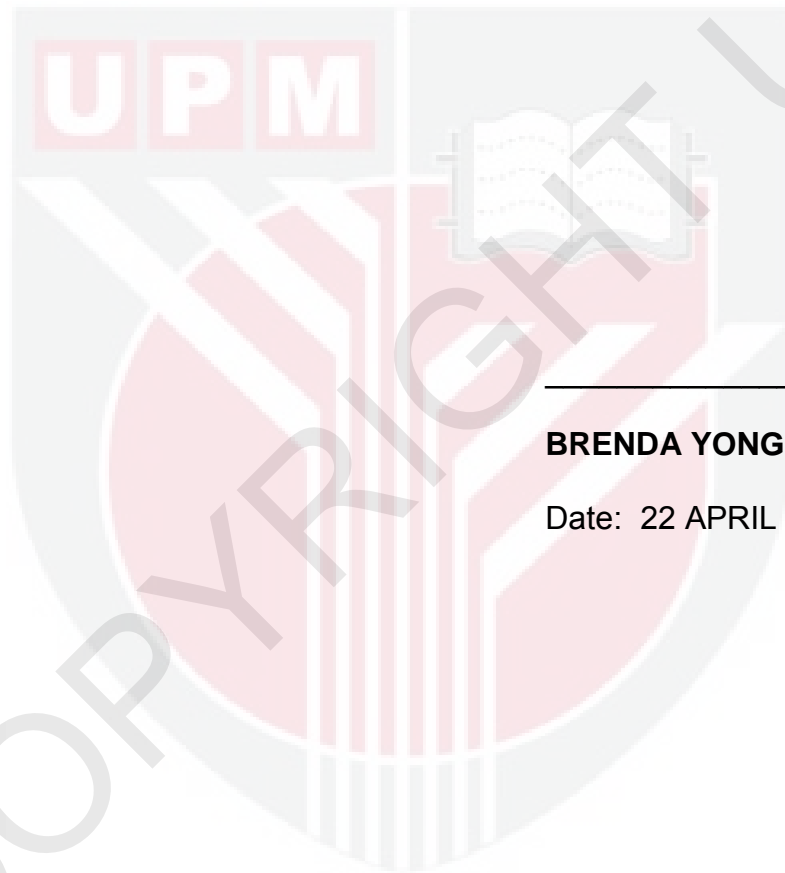
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DECLARATION

I declare that the thesis is my original work except for quotations and citations which have been duly acknowledged. I also declare that it has not been previously, and is not concurrently, submitted for any other degree at Universiti Putra Malaysia or at any other institution.



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Date: 22 APRIL 2013

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CHAPTER 1

INTRODUCTION

1.0 Introduction

In recent decades there has been a great interest in research on leadership. This interest in leadership is driven by many factors such as the desire to understand how effective leaders can help their followers navigate successfully in times of tumultuous change. There has certainly been keen concern to understand leadership characteristics and great leaders' abilities to lead others and influence others to achieve certain agreed goals.

There have been many attempts to formulate a better understanding of leadership. Knowing more about what constitutes excellent leadership would certainly help organisations and institutions identify and develop potential leaders. A lot of research (Buckner & Williams, 1995; Galanes, 2003; Steiner & Gaskin, 1998; Zhu, Riggio, Avolio, & Sosik, 2011) efforts have been invested towards a comprehensive understanding of what factors would contribute towards nurturing good leaders whom others would follow without hesitation. Many of the leadership research studies (Barker, 1997; Kotze & Venter, 2011; Leigh, Shapiro, & Penney, 2010) have also focused on attempts to groom leaders who are effective in being able to impact others through their leadership.

1.1 Background of the Study

Effective leadership is very important to the success or failure of any organisation. For centuries we have attempted to identify the characteristics of effective leaders. In the last few decades leadership has been studied more extensively than any other aspect of human behaviour (Higgs, 2003). Different researchers have used many different approaches in investigating leadership. In recent years the notion of servant leadership has received increasing attention (Sendjaya & Sarros, 2002).

The concept of servant leadership is not new. Nyabadza (2003) contends that servant leadership has been practiced for centuries. Laub (1999) defined a servant leader as one who emphasizes the good of followers over the self-interest of the leader. Servant leadership promotes development of people through the sharing of power, community building, leadership authenticity and the leader's focus on the good of the followers and the organisation (Laub, 1999).

Robert Greenleaf (1977) first introduced the concept of servant leadership in his essay *The Servant as Leader*. He defined the servant leader as one who facilitates achievement of a shared vision via the personal development and empowerment of followers (Greenleaf, 1977). Leadership must primarily meet the needs of others (Greenleaf, 1977). Several authors such as Senge (1990), Covey (1991), and Blanchard (2003) have advocated servant leadership in their books on leadership.

Researchers and authors who advocate servant leadership have emphasized the leader's role as a custodian or steward of the resources (human, financial and otherwise) provided by the organisation. Servant leadership requires the leader to serve others while staying focused on achieving the results which are consistent with the organisation's values. According to McMinn (2001) servant leaders develop people, helping them to strive and flourish. Other researchers are of the view that servant leaders provide vision, gain credibility and trust from followers and influence others (Farling, Stone & Winston, 1999).

The literature indicates that many researchers have espoused servant leadership as a valid theory of organisational leadership (Russell & Stone, 2002). However some researchers (Washington, Sutton & Field, 2006) have noted that although many successful companies such as Southwest Airlines have emphasized on servant leadership practices, the empirical evidence in the research literature to validate servant leadership is still lacking.

Ambali, Suleiman, Bakar, Hashim, and Tariq (2011) indicate a positive relationship between servant leadership attributes and organisational commitment of staff among Malaysian civil servants. Integrity was identified as an important attribute that influenced the quality of leaders in the Malaysian public service department. Another study by Al Haj, Sarimin, Mohd Nasir, and Yusof (2012) on Malaysian civil servants focused on the difference between the servant leadership style and employee perceptions of the leader

based on four demographic factors - gender, age, tenure and job rank. Findings from Al Haj et al. (2012) study reveal that gender had no impact on how employee perceived their leaders servant leadership style, however age, tenure and job rank made a small difference on how the employee perceived their leaders. This is in contrast with Salleh's (2009) study findings that demographic factors of gender, age, and marital status had no effect on servant leadership in a Malaysian university setting. This study attempts to investigate the extent to which servant leadership are practiced by executives of selected Malaysian organisations.

1.2 Statement of the Problem

Organisations depend greatly on human resource development processes to harness and develop their human capital. Human Resource Development (HRD) is the cohesive application of organisation, training and professional development attempts to enhance individual, team and organisational efficiency. HRD develops the key competencies that enable individuals in organisations to perform current and future jobs through planned learning activities. Groups within organisations often use HRD to initiate and manage change effectively as well as to develop the human capital in the organisation.

HRD as a process attempts to develop the individual as well as the organisation in a reciprocally favourable mode. This implies that both the employee as well as the organisation benefits from the development of the

individual. HRD practices include Training and Development (TD) efforts targeted towards the development of human capital for the purpose of enhancing work performance and Organisation Development (OD) which allows the organisation to maximise its human resource capital.

One important strategy adopted by HRD practitioners to help organisations to develop human capital is leadership development. Human resource development specialists have found that excellent leadership is one of the key ingredients for organisational success. Hence, effective leadership is vital for the success or failure of any organisation.

In recent years there is keen interest in servant leadership. However the research literature indicates a lack of empirical evidence to validate the importance of servant leadership. Servant leadership requires the leader to create serving relationships with others - to develop others, provide vision, influence, gain credibility and trust; while staying focused on achieving results which are consistent with the organisation's values (Farling et al., 1999; McMinn, 2001). However, leadership skills can only be taught and individuals cannot be forced to practice it. According to Drury (2004), a servant leader is one who shows:

An understanding and practice of leadership that places the good of those led over the self interest of the leader. Servant leadership promotes the valuing and development of people, the building of community, the practice of authenticity, the providing of leadership for

the good of those led, and the sharing of power and status for the common good of each individual, the total organisation, and those served by the organisation. (p.7)

Various attempts to build a theoretical model of servant leadership (Patterson, 2003; Winston, 2003) have yielded valuable yet inconclusive results. More research across different cultures is urgently required so that a comprehensive model of servant leadership that is adaptable across different countries and cultures can be constructed.

Research on leadership has also focused on the antecedents which contribute towards building a leader who cares and serves others in a sacrificial manner. Many factors have been found to be essential for effective leadership and some of these factors are also expected to be related to servant leadership. Research on leadership factors such as integrity (Gardner, 2003), spirituality (Rego, Cunha & Oliveira, 2008), team commitment (Bishop & Scott, 2000), mentoring (Allen, Eby & Lentz, 2006) and emotional intelligence (Wong & Law, 2002) show indications of evidence pointing to servant leadership.

A number of other factors such as communication, credibility, competence, stewardship, visibility, influence, persuasion, listening, encouragement, teaching, and delegation can affect how employees perceive their leaders (Russell & Stone, 2002). Several studies have also discovered gender

differences in aspects of leadership style preferences whereby women were more likely to describe using a transformational style and men a transactional style (Alimo-Metcalfe & Alban-Metcalfe, 2005; Rosener, 1990). Interestingly, “both genders ranked themselves highest in the gender-neutral traits of sincerity, conscientiousness, truthfulness, and reliability” (Valentine & Godkin, 2000).

Understanding the nature of servant leadership itself poses a challenge. Some studies (Barbuto & Wheeler, 2006) have indicated research evidence that certain leadership factors such as altruistic calling, emotional healing, wisdom, persuasive mapping and organisational stewardship may contribute significantly towards servant leadership practices.

Although there have been many attempts to study servant leadership in countries such as the United States of America (USA), there is a paucity of research to investigate servant leadership practices in Asian countries such as Malaysia. Furthermore, although there has been considerable interest in Malaysia to develop leadership among the workforce, there is a dearth of research conducted among Malaysian executives. In recent years Malaysia has invested substantial resources to develop the level of leadership expertise among executives and it will be important that this investment results in Malaysian executives becoming excellent servant leaders. This study yields significant empirical evidence by measuring the level of servant

leadership practices among selected executives attending a leadership development course in Malaysia.

From the above discussions it is evident that there is an urgent necessity for more in-depth research into leadership practices and its relationships with key variables such as emotional intelligence, motivation, integrity, spirituality, and mentoring. Furthermore the research literature shows the potential of gender (Avolio, Mhatre, Norman, & Lester, 2009; Elizur & Kaslowsky 2001; Shirom, et al., 2008) and organisational commitment (Falkenburg & Schyns, 2007; Furnham, & Cooper, 1996; Leong, Franke & Felfe, 2011) as moderating variables.

This study extends the theoretical framework from the work of Barbuto and Wheeler (2006) by looking into the possible antecedents or influencers of servant leadership such as emotional intelligence, motivation, integrity, spirituality, and mentoring. The research literature shows evidence pointing to the importance that these variables (emotional intelligence, motivation, integrity, spirituality and mentoring) may contribute significantly to servant leadership practices.

In addition, this study focuses on the independent variables of emotional intelligence, motivation, integrity, spirituality, and mentoring that affect the extent to which servant leadership is practiced by Malaysian executives. Finally, the study will investigate the moderating effects of gender and

organisational commitment with servant leadership practices. These variables have been chosen based on the current research literature and it is hoped that the study will help reveal a better understanding of the underlying relationships between servant leadership practices and these variables.

This research seeks to answer the following six research questions:

1. What is the level of servant leadership practices among executives of selected Malaysian organisations?
2. What is the level of servant leadership practices by gender?
3. What is the level of servant leadership practices by organisational commitment?
4. What is the relationship between emotional intelligence, motivation, integrity, spirituality, mentoring and servant leadership practices?
5. To what extent emotional intelligence, motivation, integrity, spirituality, and mentoring explain the variations of servant leadership practices?
6. What is the moderating effect of gender and organisational commitment in the relationship between the antecedent variables (emotional intelligence, motivation, integrity, spirituality, and mentoring) and servant leadership practices?

1.3 Research Objectives

The research aims to achieve the following objectives:

1. To determine the level of servant leadership practices (altruism, emotional healing, wisdom, persuasive mapping and organisational

stewardship) among selected executives attending a leadership development course in Malaysia.

2. To compare the level of servant leadership practices (altruism, emotional healing, wisdom, persuasive mapping and organisational stewardship) by gender.
3. To compare the level of servant leadership practices (altruism, emotional healing, wisdom, persuasive mapping and organisational stewardship) by organisational commitment.
4. To determine the relationship between emotional intelligence, motivation, integrity, spirituality, mentoring and servant leadership practices among selected Malaysian executives.
5. To identify the extent emotional intelligence, motivation, integrity, spirituality, and mentoring explain the variations of servant leadership practices.
6. To investigate the moderating effect of gender and level of organisational commitment in the relationship between emotional intelligence, motivation, integrity, spirituality, mentoring and servant leadership practices.

1.4 Significance of the Research

This study provides the participating organisations the opportunity to enhance the leadership training for their executives. Presently there is keen interest in Malaysia to cultivate leadership development among executives. Findings from this study will greatly assist in developing the pool of

knowledge for Malaysian executives' leadership development. Secondly, the research findings may assist in identifying areas for further servant leadership training to assist the individual's self-development. Thirdly, the study establishes the relationship of emotional intelligence, motivation, integrity, spirituality, mentoring and servant leadership practices among Malaysian executives. Identifying the relationship between these independent variables and servant leadership practices will contribute significantly towards the development of Malaysian executives. Finally this study reveals the moderating effect of gender and organisational commitment on the relationship between emotional intelligence, motivation, integrity, spirituality, mentoring and servant leadership practices among Malaysian executives.

1.5 Assumptions

Results from this study needs to be interpreted in the light of certain inherent assumptions in the study. This study uses a sample size from selected executives who are attending a leadership development course. The leadership development courses are conducted as in-house training within the same organisation and also as a public course which is attended by executives from different organisations and industries (manufacturing, medical, electronics, engineering, accounting, and government agencies).

Therefore, there is an assumption that the selected executives represent the population. The study requires respondents to give their self-perceptions of the various issues mentioned in the instruments. There is an assumption that respondents will answer the questions accurately and frankly.

1.6 Limitations of the Research

This correlational study was intended to investigate relationships between emotional intelligence, motivation, integrity, spirituality, mentoring and servant leadership practices as defined by the Servant Leadership Questionnaire (Barbuto & Wheeler, 2006). Systematic random sampling was used to select the executives who were attending a leadership development course. Since this study focuses on a group of executives from these selected organisations, the results from this study cannot be generalized to executives in other organisations and industries although we do not expect other Malaysian organisations to be substantially different from a leadership point of view.

Secondly, the study represents a correlational research on the relationship between the independent variables of emotional intelligence, motivation, integrity, spirituality, mentoring and servant leadership practices. Also, this study seeks to observe if there is a moderating effect for gender and organisational commitment in the relationship between the predictors and servant leadership practices. Observations which are revealed through this correlational study may only serve to launch further probing into this area.

Another important limitation needs to be recognized. Several of the instruments have been used in limited areas of research. More studies using these instruments have to be conducted so that the instruments' validity and reliability can be verified.

In terms of methodology, this study depended on self-reported and reflective recall of the constructs in this study by executives who offered their involvement. Hence the data obtained is largely perceptual data leading to the possibility of perceptual bias. Furthermore, this empirical study restricts itself to a cross-sectional survey methodology, which gives rise to the possibility of speculation with regard to causality among the variables. Longitudinal research would certainly help to validate the conclusions of this study.

The results of this study can therefore serve as initial findings for further studies but these results may require further investigation so it can be generalised to other Malaysian executives.

1.7 Definition of Terms

The following is the operational definition of terms used in this study.

Servant leadership practices

Servant leadership practices (SLP) are leadership behaviours that are displayed by leaders who focus on the good of the followers and the organisation. Servant leaders promote followers' development over their own self-interest through power sharing, community building and authentic leadership. Servant leadership practices comprise five main servant leader factors of altruism, emotional calling, wisdom, persuasive mapping and organisational stewardship.

Servant leadership factors

Servant leadership factors (SLF) are unique features which differentiate servant leadership from other leadership theories. SLF include altruism, emotional healing, wisdom, persuasive mapping and organisational stewardship. Each of these servant leadership factors will be explained in greater detail in the sections below.

Altruism

Altruism is a desire to serve, make a positive difference in others' lives and willingness to put others' needs ahead of their own. Individuals display altruism in their desire to serve others and their willingness to sacrifice self-interest for the benefit of others. Altruistic leaders display concern for the welfare of their employees and they demonstrate selflessness which is the opposite of selfishness. The altruistic individual sacrifices for others without expecting recognition or rewards for his sacrificial action.

Wisdom

Wisdom requires the appropriate use of the knowledge an individual possesses. A leader with wisdom has a deep understanding and awareness of people, events or situations, resulting in the ability to apply perceptions, judgments and actions which are consistent with this understanding. Wisdom is also the understanding of what is correct combined with the right judgment leading to the right action. Wisdom requires awareness to notice what is

happening by picking up cues from the surrounding environment in order to anticipate possible outcomes and implications.

Persuasive mapping

Persuasive mapping is the ability to influence or convince others without relying on formal authority or force and by using sound reasoning. A leader who has the skill of persuasive mapping is able to influence others without utilising his positional power as a leader. Leaders who do not have persuasive mapping put great dependence on formal authority to compel their employees to submit to their leadership.

Organisational stewardship

Organisational stewardship involves preparing the organisation and followers' to meet the needs of others' and contribute positively to society through community development programs. It is a commitment to give back to society, taking responsibility for the welfare of society and leaving a positive legacy. Leaders with organisational stewardship equip their employees for the task of serving their community. Leaders who do not possess organisational stewardship neglect this important task and do not encourage their employees to contribute back to their society.

Emotional healing

Emotional healing is the ability to recognize when and how to influence feelings and emotions to foster the healing process e.g. to encourage broken

spirits, emotional pain, disappointment, and stir forgiveness, acceptance and humility. This is accomplished by creating a safe and caring environment for followers' to share their concerns and issues. Leaders who display emotional healing are able to nurture employees and encourage them towards emotional recovery from disappointments and failures.

Emotional intelligence

Emotional intelligence in servant leaders enables them to exercise intrapersonal skills in managing themselves and interpersonal skills to manage relationships with others'. The emotionally intelligent leader demonstrates emotional competencies such as emotional self-awareness, emotional expression, emotional awareness of others, emotional reasoning, emotional self-management, emotional management of others, and emotional self-control.

Motivation

Motivation enables an individual to be energised towards achieving a desired goal. It is a driving force which propels the individual towards the goal. Motivation is the inner drive within an individual to behave or act in a certain manner. The highly motivated individual has a healthy and positive attitude and displays productive behaviours towards achieving personal goals. Motivated leaders display excitement in their work and make extra efforts to fulfil responsibilities beyond what is agreed upon.

Integrity

Integrity is consistency of values, actions, principles, expectations and outcomes. A person of integrity exercises honesty and truthfulness in his actions. Integrity may be viewed as the opposite of hypocrisy. It is demonstrated through developing sincere, honest, transparent, and authentic relationships with others. Leaders with integrity would not compromise ethical principles in order to achieve success. The leader with integrity puts into practise what he preaches.

Spirituality

Spirituality at work comprises two components. The first component is meaning at work whereby work gives meaning and identity in life to the individual. The second component of spirituality is the development of the inner life within the individual. This inner life enables the individual to bring forth a productive and meaningful outer life whether in physical or intellectual tasks.

Mentoring

Mentors offer appropriate resources to their employees to enhance their mentees work performance. Mentors are willing to challenge others to extend their abilities through calculated and appropriate risk-taking. The mentor acknowledges others' contributions appropriately and ethically. Effective mentors give appropriate responses to their employees' questions which are

comprehensive and clear. The mentor encourages the mentee's ideas and work and provides constructive and useful critiques of the mentee's work.

Organisational commitment

Organisational commitment is the individual's attitude towards the organisation, loyalty to the organisation, identification with the organisation and desire for involvement with the organisation. It is the psychological attachment of the individual to the organisation. Organisational commitment can help to predict work-related variables such as job performance and turnover at work.

Executives

Executives are white-collar workers who perform professional, managerial, or administrative work in their respective workplaces in Malaysia. The executives in this study are from various industries such as manufacturing, medical, accounting and engineering. They are participants who have attended a leadership development course held by a training company in Malaysia.

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