



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

By

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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 kepimpinan 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.