

THE LEADERSHIP TRANSFORMATION OF TUAN GURU HAJI MOHD YASSIN: A CASE STUDY IN JOHOR, MALAYSIA

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ABSTRACT

Social audit exercise involves a process of measuring, reporting, understanding and rectifying the social fabric of society. The aim of this study was to measure the extent of Tuan Guru Haji Mohd Yassin leadership transformation. Tuan Guru Haji Mohd Yassin bin Muhammad is a figure of great influence and leadership through education of the public in Johor. He founded the As-Sa'adiyah Madrasah (Arabic stream school) and Mohd Yassin Secondary School in the 1960s. Tuan Guru Haji Mohd Yassin's philosophy stressed that the distinguished leadership can be polished by achieving the rank of faith and piety to Allah (swt), in other words, muraqabah (the approach to God (swt)). The leadership of Tuan Guru is evident through his efforts to convey the teachings of Islam to the nation and aims to change the mind-set of the Malays to be literate in religion and science education in combating underdevelopment. Based on open and rational thinking, he balanced the interests of secular and religious knowledge through a sympathizing approach in social life through the delivery of religious knowledge based on Al-Quran and Al-Hadith and the ideology of Ahl-as-Sunnah wal Jamaah. The Transformational Leadership model by Bass and Avolio (1994) was adopted to measure the transformation process by submitting four leadership dimensions referred to as The Four I's. The four dimensions are idealized influence, inspirational motivation, intellectual stimulation and individualized consideration. All of the above dimensions were possessed by Tuan Guru Haji Mohd Yassin. The research qualitative and quantitative data was obtained. Information from the six elements of the society development namely religion, economic, social, environment, education and politics has been analysed based on The Four I's dimensions of transformational leadership since the leadership of Tuan Guru Haji Mohd Yassin to the leadership of his successors.

Keywords: Transformational leadership, Islamic Education, Social

Introduction

Leadership is important for any organization as it drives the organization to achieve its common goal. It is often associated with organizational and team performance (Aaron, 2006). Even though leadership has always been regarded as complex subject it somehow leads to a common topic of process, influence, team building and achieving strategic goal. Thus, leadership is a process of leaders influence towards the team member in achieving the common goal. In school management and education context, leadership has strong influence towards the school effectiveness. According to Alimuddin (2006), effective school is a result of quality and efficient leadership.

Transformational leadership was first introduced by Burns (1978). Circa late 1980 and early 1990's corporate organization in the Western countries had started adopting the transformational leadership to replace the transactional leadership. It was seen as a better approach to be employed. Transformational leadership introduces change towards team work, conducive work environment while at the same time encourages team involvement in decision making. In contrary, transactional leadership focuses on giving rewards and punishments to achieve compliance from the followers. Transactional leaders seek to maintain the *status quo*, not aiming for progress.

Transformational leadership differs from Laissez-faire leadership where a person may be given a leadership position without providing leadership, which leaves followers to fend for themselves in the Laissez-faire approach. This leads to subordinates having a free hand in deciding policies and methods. This style is associated with negative outcomes especially in terms of follower satisfaction towards leader and leader's effectiveness.

Button (2003) found that the changes brought by transformational leadership was perceived as more democratic, fair and able to increase individual's involvement and commitment. Organizations had changed their leadership approach from transactional to transformational since transformational leadership had increased the organization's productivity (Leithwood, 1992).

Changes in the business environment and work force have resulted in the need for leaders to become more transformational and less transactional (Bass, 1999). Previous research on leadership found that transformational leadership have contributed significantly in encouraging organization heading to the right direction.

Problem Statement

Tuan Guru Haji Mohd Yassin bin Muhammad is a figure of great influence and leadership through education of the public in Johor. He founded the As-Sa'adiyah Madrasah (Arabic flow) and Mohd Yassin Secondary School in Johor. Tuan Guru Haji Mohd Yassin's philosophy stressed that the distinguished leadership can be polished by achieving the rank of faith and piety to Allah s.w.t., in other words, *muraqabah*; the approach to Allah s.w.t. The leadership of Tuan Guru Haji Mohd Yassin is evident through his efforts to convey the teachings of Islam to the nation and aims to change the mind-set of the Malays at to be literate in religion and science education in combating underdevelopment. Based on open and rational thinking, Tuan Guru balanced the interests of secular and religious knowledge through a sympathizing approach in social life through the delivery of religious knowledge based on Al-Quran and Al-Hadith and the ideology of Ahl-as-Sunnah wal Jamaah.

The Transformational Leadership model by Bass and Avolio (1994) was used to measure the transformational leadership in accordance to the four leadership dimensions which are referred to as the Four I's. The four dimensions are idealized influence, inspirational motivation, intellectual stimulation and individualized consideration. Information from six elements of the development of society namely religion, economy, social, environment, education and politics have been analysed based on the dimensions of the Four I's transformational leadership.

Research Question

This literature will investigate the transformational leadership influence to the society and to respond the following research questions:

- a) Did Tuan Guru Haji Mohd Yassin bin Muhammad adopt the transformational leadership approach?
- b) What are the society development elements that have been influenced by transformational leadership legacy of Tuan Guru Haji Mohd Yassin bin Muhammad?

The literature review will provide information on the importance of the transformational leadership while transformational leadership theory will provide the theoretical framework.

Research Objective

- a) To identify whether transformational leadership has been employed by Tuan Guru Haji Mohd Yassin bin Muhammad.
- b) To identify the elements of society development that have been influenced by transformational leadership legacy of Tuan Guru Haji Mohd Yassin bin Muhammad.

Theoretical Framework

Burn (1978) suggested that leadership could be expressed in two different forms, transformational leadership or transactional leadership, which in his opinion were the opposites of each other.

Bass (1985) based his theory of transformational leadership on Burns's (1978) conceptualization with several modifications or elaborations. Bass did not agree with Burns that transformational and transactional leadership represent opposite ends of a single continuum. Bass argued that transformational and transactional leadership are separate concepts. Further (Bass, 1999) argued that the best leaders are both transformational and transactional. Although the theory has undergone several revisions, in the most recent version there are four dimensions of transformational leadership, three dimensions of transactional leadership, and a non-leadership dimension.

According to Bass's (1985) conceptualization, transactional leadership results in followers meeting expectations, upon which their end of the bargain is fulfilled and they are rewarded accordingly. Further, Bass (1998) states that transformational leadership is required to motivate followers to move beyond expectation. This suggests that without the foundation of transactional leadership, transformational effects may not be possible.

Transactional

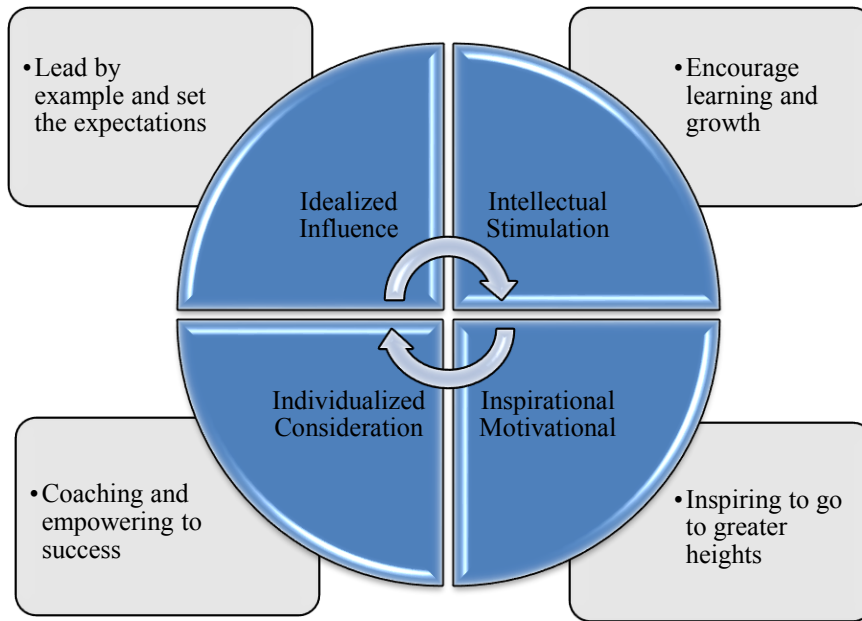
Transactional leaders have an exchange relationship with their followers. This exchange can be financial, psychological or political and money can be exchanged for productivity, praise for loyalty or promises for votes. Regardless of the exchange value the relationship between leader and follower lasts no longer than exchange does. Transactional leadership does not form any deeper relationship between leader and follower (Burn, 1978).

Transactional leader gives followers something they want in exchange for something the leader wants (Kuhnert & Lewis, 1987).

Transformational

To accomplish change, Burns argued that another form of leadership is required. This leadership required is transformational leadership. Burn (1978) introduced the concept of transformational leadership, describing it as a process by which “leaders and followers raise one another to higher levels of morality and motivation”. The transformational leader speaks to the follower’s values and need to be part of a group which has a higher purpose. Transformational leaders help their followers to perform beyond expectations in an effort to make their vision come true (Bass & Riggio, 2006; Hughes et al., 2006).

Figure 1: Four (4) Dimensions of Transformational Leadership Model



The four Dimensions of transformational leadership is also known as The Four I’s. It consist of the following:

a) **Idealized Influence (II)**

Idealized influence refers to the leader acts as a full-fledged role model and gains the trust, respect and enthusiasm of his or her followers (Bass, 1985).The leader serves as an ideal role model for followers. The leader walks the talk and is admired for this idealized influence.

b) **Inspirational Motivation (IM)**

Inspirational motivation includes articulating a compelling vision of the future. The group is given a reason or purpose to do a task or even be in the organization. The leader will resort to charismatic approaches in exhorting the group to go forward (Bass, 1985).

Transformational leaders have the ability to inspire and motivate followers.

c) **Individualized Consideration (IC)**

Individual consideration is when leader spends time coaching and giving his or her personal attention to each follower’s needs and development. The leader acts as a role model, mentor, facilitator or teacher to bring a follower into the group and be motivated to perform the tasks (Bass, 1985).

Transformational leaders demonstrate genuine concern for the needs and feelings of followers. This personal attention to each follower is a key element in bringing out their very best efforts.

d) **Intellectual Stimulation (IS)**

Intellectual stimulation involves encouraging followers to challenge assumptions, reframe problems and take risks, to find new ways of working and to be creative. Leader seeks ideas from the group and encourages them to contribute, learn and be independent. The leader often becomes a teacher (Bass, 1985).

Leader challenges followers to be innovative and creative. A common misunderstanding is that transformational leaders are "soft" in contrast to the truth that they constantly challenge followers to higher levels of performance.

Literature Review

Cetina and Kinik (2015) had performed a study on academic leadership behaviour from transformational leadership perspective. The hundred (100) research subject includes instructors, research assistants, associate professors and full professors working in different state universities in Turkey. Purposeful conventional sampling was used for the participant selection process.

Multifactor Leadership Questionnaire (MLQ) was used for the data collection. The data collected was analysed using SPSS in order to determine any differences among the academics' perceptions of transformational leadership within The Four I's dimensions according to gender, age, terms of service and education variables. Non-parametric tests were used.

The research found that PhD graduates perceive their idealized influence and inspirational motivation higher than Master's Degree graduates. This finding is consistent with the results from previous research by Kirkpatrick & Locke (1996). In other words, the need for a charismatic leader and the leader's effort to motivate increases as the education level of academics gets higher. The finding also shows that, the perceptions of transformational leadership in terms of developing creativity (intellectual stimulation) and a supportive climate (individualized consideration) are similar between Master's Degree and PhD graduates.

A survey research to identify the influence of school culture and transformational leadership towards students' achievements has been conducted by Yaakob & Yahya (2012) in Kedah. One hundred forty one (141) primary schools was involved in this research. The research subject includes six hundred fifty seven (657) teachers and one hundred forty one (141) school principal. The Multifactor Leadership Questionnaire was given to all subject. Structured interview on selected subject has been used to collect the data as well. The findings from this research shows there's significant relationship between school culture and transformational leadership towards the students' academic achievement.

Another research involving education institution has been done by Nursuhaila Ghazali (2007). The research was to identify the level of transformational leadership practiced by school principals in Johor. This survey research had involved one hundred and seventy eight (178) teachers from three (3) schools. Multifactor Leadership Questionnaire has been used for the data collection.

The analysis performed via SPSS showed that the school principals practices transformational leadership. The transformational leadership practiced does not has any significant difference between the principle's gender, age and years of teaching experience.

In 2004, Gupta and Krishnan had performed a research to study the impact of socialization on transformational leadership. One hundred and two (102) pairs of managers and subordinates of a public sector bank in India has been chosen as the respondent. Respondents belonged to nine branches of the bank spread over three states in northern India. Managers who responded occupied the positions of Regional Manager, Branch Manager, and Assistant Branch Manager.

The survey type research had collected quantitative data using the Multifactor Leadership Questionnaire (MLQ) for the superior level. Whereas, for the subordinates, the LMX 7-item scale (Graen, Novak, & Sommerkamp, 1982) and a set of questions evaluating the impact of socialization on the subordinate was used for the data collection.

Correlation analysis between variables (Transformational leadership, leader-member exchange, tolerance towards unethical behaviours, assertiveness, working longer hours, doing tasks well, emphasis on harmonious relationships, self-confidence, and independence) was employed to analyse the data.

The same method was also employed to analyse the relationships between socialization dimension (tolerance towards unethical behaviours, assertiveness, working longer hours, doing tasks well, emphasis on harmonious relationships, self-confidence, and independence) and transformational leadership

The study found that when the followers or subordinates are less assertive, the managers or the leaders tends to exhibit transformational leadership, thus providing the subordinates emotional support and inspirational talks and enhancing their productivity.

Research Design

Survey research design was deployed in this research. Focus group interview and questionnaire were used to gather the data. Additionally, observation has also been performed.

The research subject consist of thirty individual. They are the leaders and teachers of As-Sa'adiah Madrasah as well as the family member of Tuan Guru Haji Mohd Yassin.

The Multifactor Leadership Questionnaire (MLQ) was used in this research. It was given to each of the research subject for them to respond. Further, interview was also conducted based on the elements in the MLQ. The data collected from the interview session has been transcript for the researcher to analyse from the six elements of the society development namely religion, economy, social, environment, education and politics aspect.

Research Findings

Research Population

Research subject consist of thirty (30) individuals. The tabulation of research subject according to their gender is tabulated in Table 1.

Table 1: Research Subject Population According to Gender

| Gender | No. of Subject (n) | Mean % (x) |
|--------------|--------------------|-------------|
| Male | 15 | 50% |
| Female | 15 | 50% |
| Total | 30 | 100% |

The above Table 1 shows that 50% of the research subject are male and the remaining 50% are females. This show a balance division of research subject according to gender.

Multifactor Leadership Questionnaire (MLQ)

As described earlier, each of the research subject was given the MLQ to analyse the elements of Four I's occurred. The total score for each of the Four I element is tabulated in Table 2.

Table 2: MLQ Score for the 4I's Element

| Transformational Leadership Element | Total Score | Mean Score (x) | Score Range |
|-------------------------------------|-------------|----------------|-------------|
| Idealized Influence | 350 | 11.70 | High |
| Inspirational Motivation | 310 | 10.30 | High |
| Intellectual Stimulation | 230 | 7.70 | Moderate |
| Individualized Consideration | 330 | 11.00 | High |
| Total | 1220 | 10.17 | High |

Table 2 above shows that the Idealized Influence element has an average score of 11.70. The score is categorized by the MLQ as high range score. The same result were obtained for the Inspirational Motivation and Individual Consideration element with score of 10.30 and 11.00 respectively. However, Intellectual Simulation element shows a declining result with score of 7.70 resulting in moderate range category. Taking into account all the scores, the mean score for the 4I element is 10.17. Based on this, the Four I element existence is categorized in the high range.

Interview

Five (5) subjects was selected by the researcher as the interviewee. The findings of the interview session is shown in Table 3.

Table 3: Interview Findings

| Interview Notes | Discussion | Society Development Element |
|---|--|-----------------------------|
| 1. Family Background Tuan Guru Haji Mohd Yassin bin Muhammad is a renowned scholar in Muar, Johor. He married to four (4) wives and have forty seven (47) children. He first married to Hajjah Maznah binti Daud. He then marries Hajjah Khadijah binti Kassim (the mother of Tan Sri Dato' Haji Muhyiddin Yassin), Hajjah Sapiah binti Abdullah and Hajjah Kintan binti Ibrahim. Most of his family member still stays at Batu 1 1/4 Jalan Bakri, Muar, Johor. Amongst his successful child are: i) Tan Sri Muhyiddin Mohd Yassin former Chief Minister of Johor and former Deputy Prime Minister of Malaysia | Despite having a big family he manages to educate and unite them. This shows that he possesses leadership character. | Social |
| | Successful in guiding his children to become leaders of the country or in the corporate organization. | Education |

| Interview Notes | Discussion | Society Development Element |
|---|---|---|
| ii) Tan Sri Abd Aziz Mohd Yassin former politician iii) Datin Rohani bte Mohd Yassin a cooperate leader iv) Hajjah Alia bte Mohd Yassin a cooperate leader v) Most of his children are teacher | | |
| <p>2. Early years as preacher</p> <p>His great influence and profile as preacher has been influenced by his father and the preachers surrounding him since his early days. His father would bring him and his younger brother Haji Sulaiman for religious lectures in Malacca and Muar, Johor. He was guided by a number of renowned scholar such as Tuan Haji Fadhil Banten (father of Haji Abd. Habid, Head of Lenga), Haji Abd. Rahman al-Hafiz, the imam of Masjid Abu Bakar Johor Bahru and few others.</p> <p>He and his brother then settled in Muar, Johor when they become the student of Kadi Abu Bakar.</p> <p>At the age of 21, he was given the responsibility to teach at the mosque in Muar and Batu Pahat where his teacher previously taught. The knowledge and experiences he acquired from the scholars made him a renowned scholar in Muar, Johor. Amongst the mosque where he gives his lectures in Muar are Masjid Jamek Muar, Masjid Parit Jamil, Masjid Seri Menanti, Masjid Bukit Gambir, Masjid Bukit Kangkar and Masjid Sungai Mati. At times he will give his lectures at Chohong, Malacca, a district in between Malacca and Muar, Johor.</p> <p>His lectures focuses on Tauhid and Tasawwuf. He was always being the reference for other scholars around Batu Pahat, Muar and Malacca. His great influence also felt by the family members as he is their role model.</p> | <p>A son that obeys parents' guidance. Willing to devote his young age acquiring Islamic knowledge.</p> <p>Entrusted student from his teachers' perspective.</p> <p>Knowledgeable and able to deliver good and understandable lecture to others.</p> <p>Had mastered the Tasawwuf and Tauhid knowledge.</p> <p>A renowned preacher, scholar at Muar and Batu Pahat.</p> <p>Role model for the family and society.</p> | <p>Education and Religion</p> <p>Social</p> <p>Education and Religion</p> <p>Social</p> |
| <p>3. His Students</p> <p>Amongst his students are:</p> <p>i) Emeritus Professor Datuk Abu Bakar Abd. Hamid ii) Professor Dato' Dr Musa Ahmad iii) Dr Budah @ Huda Mohsin iv) Haji Ahmad Tunggal (Maal Hijrah Special Prominent Figure for Johor) v) Haji Ahmad Shamsudin (Johor Royal Qari)</p> | <p>Amongst his students are academician and renowned Islamic figure</p> | <p>Education</p> |
| <p>4. Contribution in Education</p> <p>He has made significant contribution in Islamic education in Muar where he has founded two (2) schools to educate the local children. The schools, both located at Jalan Bakri, Muar are Mohd Yassin Secondary School and As-Sa'adiah Madrasah (Arabic Stream school).</p> <p>As-Sa'adiah Madrasah was founded in 1963 on a piece of land donated by Hajjah Sa'adiah. The school has been led by four headmaster/headmistress as following:</p> <p>i) First Headmaster: Tuan Guru Haji Mohd Yassin ii) Second Headmaster: Tuan Haji Othman (student of Tuan Guru Mohd Yassin) iii) Third Headmaster (1970 – 2009): Tuan Haji Abd Rahman Mohd Yassin (a son from the first wife)</p> | <p>Entrusted by the society to open and led Arabic stream school. His leadership is the convinced the society that the school will be successful.</p> <p>Willing to realize the local society's hope to build a school to educate children as early as seven (7) years old.</p> <p>Further, he had contributed for the education of the school drop-out with the</p> | <p>Education, Religion and Social</p> <p>Education and</p> |

| Interview Notes | Discussion | Society Development Element |
|--|---|---|
| <p>iv) Fourth Headmistress (2009 – current): Hajjah Khairani bte Abd Rahman (the granddaughter)</p> <p>In 1965 he established Mohd Yassin Secondary School to help Form 3 students who failed to pursue their study after the Lower Certificate Education examination. However the school was shut down in 1985 as the building worn out.</p> <p>In addition to the schools established, he and his friends founded the Lujnah Developers Association of Islamic Religious Education Muar to cater for Islamic education of the Malays at Muar. He felt that the Islamic school graduates were treated unfairly as compared to the English school graduates by employers.</p> <p>The establishment of the school and association shows his concern on Muslim and Malays education during his presence and as for the preparation for the future.</p> | <p>establishment Mohd Yassin Secondary School.</p> <p>He has high social trait where he had help the society not only on religious matter but also to the school dropout in pursuing their academic study.</p> <p>However his hope and to have the school for the future generation does not materialized as it was shutdown mid-way.</p> | <p>Social</p> <p>Education and Social</p> |
| <p>5. Tuan Guru Haji Mohd Yassin Literature</p> <p>Amongst his published books are:</p> <ol style="list-style-type: none"> i) Daily Dua' (Volume 1) ii) Daily Dua' (Volume 2) iii) Salawat Fateh | <p>Ability to produce books for others' reference.</p> | <p>Education and Religion</p> |
| <p>6. Tuan Guru Haji Mohd Yassin Character</p> <ol style="list-style-type: none"> i) Very firm on matters involving Islamic rules ii) Spend most of his time teaching in mosque and musolla iii) Being at the musolla located in As-Sa'adiah Madrasah is his favourite pastime iv) Granted with karamah v) Strict and assertive in raising his child vi) Has taught many students | <p>Has conventional personality trait as he standby rules</p> <p>High social trait as he is willing to help ad teach others in mosque, musolla and school.</p> | <p>Social</p> |
| <p>7. Political Stand</p> <p>The emergence of Young Group mission during early of 20th Century does not influence Tuan Guru Haji Mohd Yassin. Instead, he standby the Old Group ideology. He was highly motivated in upholding the Old Group ideology that made him accepted well by the Malays.</p> | <p>He is firm and standby his ideology.</p> | <p>Politics</p> |

Discussion

Research Objective 1

Research Objective 1: To identify whether transformational leadership has been employed by Tuan Guru Haji Mohd Yassin bin Muhammad.

In reference to Table 2, mean score for the Four I's Transformational Leadership element had shown Tuan Guru Haji Mohd Yassin leadership.

The idealized influence element shows high range score with mean score of 11.7. This shows the trust he gained from his followers then last until today. The high range score also shows the dedication during his leadership influenced his followers' interest and hope. The idealized influenced had make him the role model of his followers.

The Inspirational Motivational element is also in the high range score with mean value of 10.3. The finding shows that his leadership had inspires his followers to maintain their focus on the responsibilities assigned. This element is shown through his vision and charisma.

The third element scored in the high range is Individual Consideration with the mean value of 11.0. The result shows that Tuan Guru Haji Mohd Yassin puts person to person interaction at high level. This means when communicating with others his focus and interest is for the well-being of the person until his focus and intention is felt by the individual as appreciated and respected.

Moderate range score was obtained for the Intellectual Stimulation with mean score of 7.7. The score shows that Tuan Guru Haji Mohd Yassin does not encourage his subordinates to think creatively in resolving the issues faced neither to employ new approach in solving it. The finding is supported qualitatively via the interview session as he is a man that standby his opinion and willing to debate in defending his stand.

Research Objective 2

Research Objective 2: To identify the elements of society development that have been influenced by transformational leadership legacy of Tuan Guru Haji Mohd Yassin bin Muhammad.

This section will analyse the interview session held with five (5) of Tuan Guru Haji Mohd Yassin family member to identify the society development element in his leadership legacy. Amongst the element analysed are religion, education, social, politics, economy and environment.

Education and Religion Element

The religious education element has strongest impact for Tuan Guru Haji Mohd Yassin's legacy until today. His interest in Islamic knowledge started since his teenage years where he spent his time in Muar, Batu Pahat and some areas in Malacca state to gain the Islamic knowledge. Abd Latif and Amad Bahri (2012) described him as local scholar who has gained his education locally. The knowledge was acquired from renowned scholar such as Kadi Abu Bakar, Hj Abu Bakar Hassan and Kiai Hj Fadhil Al-Banten.

An interviewee mentioned that Tuan Guru Haji Mohd Yassin travelled to Indonesia to learn from famous scholar which includes Banten, the origin of his teacher Kiai Haji Fadhil Al-Banten. With the guidance of his teacher, Tuan Guru Haji Mohd Yassin managed to master various knowledge areas taught. *Akidadun Najin, Ad-Dar Tsamin, Al-Hikam, Minhajul Abidin, Maniatu Musolli, Miftahul Abidin, Matan Jurumiah, Ihya' Ulumuddin* were amongst the books he had read.

Preaching and Social Element

Tuan Guru Haji Mohd Yassin was given the trust to preach since he was 21 years old at the mosque around Muar and Batu Pahat where his teachers had taught (Abd Latif & Amad Bahri, 2012). He is a well-respected scholar and preacher then. The society accepted well his taught due to his sincerity.

He always attached to Kadi Abu Bakar mainly to discuss on preaching development in Muar. Masjid Jamek Muar was selected as their meeting location at that time. His hard work finally supported by the state government when the government agrees to built Masjid Jamek Bandar Maharani in 1925.

In 1928 he was appointed by Johor Islamic Department as independent preacher for female teachers in Muar (Abd Latif & Amad Bahri, 2012). The objective of the appointment is to increase understanding and awareness and at the same time to instil motivate to learn among female teachers.

Social and Politics Element

Based on psychological analysis it is apparent that Tuan Guru Haji Mohd Yassin possesses social and conventional personality trait. The social personality trait is shown through his high interest in the teaching and learning process. According to Abd Latif & Amad Bahri (2012) his class will start after Asr prayer. He then will have class after Maghrib prayer and will move on to other mosque for the class after Isha prayer. Every Friday his class will be from 9am to 10am at As-Sa'adiyah musolla located at As-Sa'adiyah Madrasah. Islamic lecture for the females will be held every Friday and Sunday after Dhuhr prayer. On average he has taught at twenty (20) mosque in a month in Muar district alone.

His conventional personality trait is evidenced through his perseverance to support his teacher. He had supported his teachers facing the aqidah attack in Johor (Abd Latif & Amad Bahri, 2012). He used Muhammadiyah Press at Parit Jawa to publish books for distribution to the society to reject the ideology brought by a group of scholar called Young Group. He also involved to instil the Ahl-as-Sunnah wal Jamaah (Shafie Madhab) through Kadi Abu Bakar books.

Tuan Guru Haji Mohd Yassin was a bold leader that has challenge the normal thought culture of the people during his time (Abd Latif & Amad Bahri, 2012). He managed to implant his teacher's thought, Kadi Abu Bakar by being the society's role model

through the appreciation of knowledge and deeds. As a result, As-Sa'adiah Madrasah was established with the aim to produce more scholars.

Tuan Guru Haji Mohd Yassin had also work persistently using his influence as a scholar to help school drop-out with their academic. With his hard work, Mohd Yassin Secondary school was established.

Conclusion

The research done had answered the two research question based on Transformational Leadership model by Bass and Avolio (1994). The data obtained had proved the first research objective that Tuan Guru Haji Mohd Yassin employs transformational leadership. This is shown in Table 2 where the Four I's element mean is in the high range with mean score of 10.17. The finding shows that his leadership skills is as good as leaders at the national level despite only been highly active on the matters at the state of Johor level. His level of knowledge had contributed to the high transformational leadership skill he possesses. This finding is in line with the findings from the research conducted by Cetina and Kinik (2015) where PhD graduates perceive higher transformational leadership as compared to Master's Degree graduates.

The data quantitative data collected for research objective 2 supported the qualitative data obtained for research objective 1. The interview and document analysis shows that there are four society development element possessed by Tuan Guru Haji Mohd Yassin. The society development elements are religious, education, social and politics. These four elements had impacted significantly towards the society where amongst his students are renowned scholar, academician and political figure.

The research findings is beneficial for other state leaders in shaping successful scholar and politician. As-Sa'adiah Madrasah had produced many scholars and leaders in Johor especially in Muar and Pagoh. The approach adopted by Tuan Guru Haji Mohd Yassin sets an example for other state's leadership.

Despite the above findings, the research is constraint by the fact that Tuan Guru Haji Mohd Yassin had passed away forty (40) years ago. Thus, it is a time consuming and challenging process for the researcher to gather the information due to the scattered location of his children. Further, there were also limited information about Tuan Guru Haji Mohd Yassin due to lack of research done previously.

Tuan Guru Haji Mohd Yassin had left behind education legacy for the current generation. The question is, is this legacy worth to be taken up? The closure of Mohd Yassin Secondary School due to the poor building condition is invalid reason. While, it is found that the mission and vision of As-Sa'adiah Madrasah that is not in line with the objective of education hub established in Pagoh by the Ministry of Education. It is hoped that this valuable education legacy continues to produce successful academician, scholars and politician in the future.

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