

PERCEPTIONS OF ONE PRINCIPAL'S LEADERSHIP IN CREATING, MAINTAINING,
AND CHANGING CULTURAL CAPITAL
IN AN ISLAMIC SCHOOL

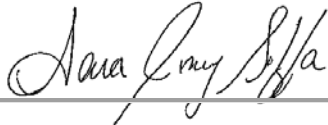
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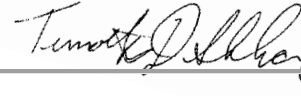
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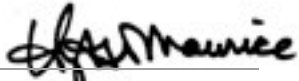
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Abstract

This case study was conducted to understand the leadership of a principal in an Islamic school. Perceptions of one principal's leadership in creating, maintaining, and changing cultural capital in the Islamic Community Center of Illinois (ICCI) Academy were obtained through interviews, document analysis, and observations. The study found the following three major themes in analyses of the principal's roles: executive-administrative, supervisory-technical, and social. The findings of this study provide recommendations for stakeholders and policymakers to create, maintain, and change cultural capital in Islamic schools.

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I would first like to thank Allah(god) for providing me the capability to write this dissertation. Secondly, special thanks to my professor, Dr. Henry St. Maurice, who guided, supported, and encouraged me in attaining my goals. Last but certainly not least, much gratitude to the committee at Edgewood College who helped shape my papers.

Dedication

I wholeheartedly dedicate this paper to my mother, wife, and children without whom I could not accomplish this journey. their energy, love, and prayers gave me the strength to strive to become the best son, husband, and father I can be.

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Chapter 1. Introduction

At every time and place, people seek to maintain social and national distinctions that show their cultures, languages, creeds, civilizations, and histories (Aldwai, 2013, p. 16). Identities distinguish among individuals within their communities and across different communities. This study will use the following definition of identity by Norton (1997): "... how people understand their relationship to the outside world, how that relationship is constructed across time and space, and how people understand their possibilities for the future" (p. 410). According to Mortada (2016), identity is a thorny subject that is influenced by changes at all levels: cultural, social, economic, and political (para. 8). This study will focus on a case of forming identities among adults in a school.

Identity and culture are closely linked. According to Awad (2013), culture is a symbol of identity and privacy in any society (p. 2). Thus, when a culture of society is exposed to collapse or penetration, society will become random, devoid of direction, and not governed by values or standards (Awad, 2013). Moreover, identity may belong to multiple cultures, the elements of which are mixed, and ultimately formed into one identity. This is study of Islamic identity that was formed from the cultures of nations and nations entered by Islam and mixed with Arab-Islamic culture.

Identities change in times of crisis; one example of which was reported in Hamadoush's (2011) study of identity crises in Algeria during rapid shifts in economic, social, political, and cultural norms (p. 1). He described conflicts among desires to return to traditional sources of identity with new sources of identity in social and political changes. He said, "The process of identity building is a combination of accidents, fluctuations, and exchanges . . . total social event" (p. 5). During identity building

process, identities are affected by changes in cultural, economic, social and political conditions, as well as by the difference and contradiction of family, school, and society, as well as various local and international media that create an atmosphere of dispersion that leads to loss of identity (Hamadoush, 2011, p. 5). Thus, how Muslim identities are formed in one cultural setting is an important topic for study.

Maintaining Muslim identities and communities has been a source of pride among Muslims (Peucker & Akbarzadeh, 2014. p. 5), therefore loss of identity has been identified as a serious problem faced by Muslims in non-Muslim countries (Albrazy, 2009, para. 4). In the United States, Islamic schools have played a dominant role in protecting religion and preserving Islamic culture. The Islamic Educational, Scientific and Cultural Organization (2009) reported that,

As a major component of the Islamic cultural reality outside the Islamic world, Islamic schools could take an important part in supporting and promoting Islamic education by combating the negative repercussions on Islamic identity and by avoiding alienation and confusion arising from the need for preserving the Islamic identity and the tendency to be immersed in the host society (p. 33).

Thus, Islamic schools play an important role in preserving Islamic identity and promoting citizenship in their faith communities.

In the United States, the Muslim population is about 3.45 million, which represents 1.1% of the U.S. population (Mohamed, 2018). According to Thurston (2016), there are about 235 Islamic schools in the U.S., and their students and their families are found to be loyal to both their religion and their nation (p. 9). However, according to

Ogan, Willnat, Pennington, and Bashir (2014), perceptions about Muslims in the U.S. seem to be negative based on unfavorable opinion polls and media reports (p. 29). To counteract these negative images, Rashid (2016) asserted that a stronger Muslim identity created through positive role models is reportedly the best defense against extremism (para. 6). According to Hakim (2013), Islamic identity is the belonging to Allah (God) and His Messenger (Mohamad peace be upon him) and to the religion of Islam and the doctrine of monotheism (p.5). Islamic Identity, the characteristics that describe the Muslim personality and to ensure the unity of the Islamic nation and its uniqueness from other nations is by adhering to the principles of the Islamic religion and the Arabic language and pride in the heritage of the nation and its ancient history (Sulaymani, 2017, P. 484).

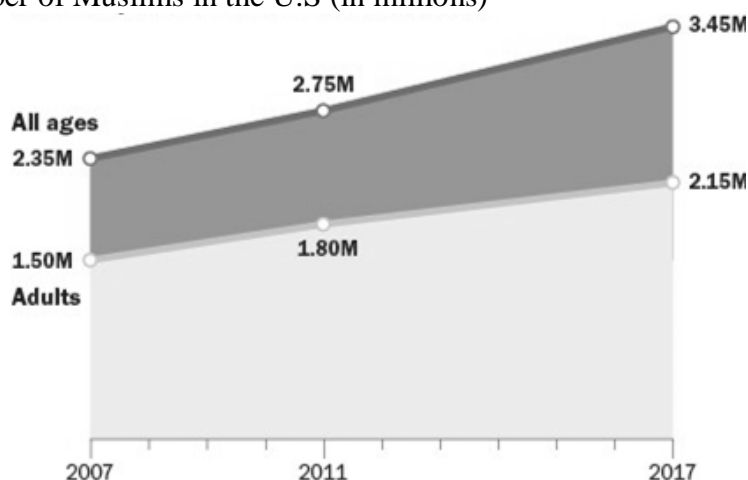
A school principal's leadership builds and preserves culture (Peterson & Deal, 1998). Culture is evident in relationships among principals, teachers, students, parents, school-board members, and in an Islamic school, Imams who are worship leaders in Sunni Muslim communities. According to Aabed (2006), Islamic philosophy of education has emphasized that leaders in Islamic schools create a culture that is rich in ethics and values, as follows: "The principals had a role to maintain the good values and morals, create new traditions and rituals, and change the negative features of the school culture" (p. 164). As Othman and Ahmed (2010) explained, a school principal exercises power derived from position and personal status (p. 151). A principal's position gives authority and personal status and is accompanied by the power of influence. A principal can utilize the power and the influence to maintain, change, and create school culture. Ärlestig (2007) found that the role of leaders was important when they worked as change agents,

decision makers, and culture creators (p. 262). Therefore, the role of a school principal in preserving Islamic culture in an Islamic school was the topic of this study.

Problem Statement

Muslims currently account for 1.1% of the population in America. Figure 1 shows that the numbers of Muslims in America are increasing dramatically. According to Pew Research Center (2018), it is projected that Muslims will be the second largest religious group in America after Christians by 2040, and will reach 8.1 million in 2050.

Figure 1. Number of Muslims in the U.S (in millions)



(Mohamed, 2018)

This rate of growth requires more Muslims to find ways of balancing their Islamic culture with other cultures.

Muslims in the United States seek to maintain their faith traditions within their communities while living in changing and diverse social, political and economic situations. According to Aabed (2006), Islam encourage Muslims to study and learn because education is a good way of moral training. Islamic schools serve to maintain traditions and promote connections within and across communities. Islamic school leaders therefore must face problems in creating positive identities, images, and cultural

capital in Muslim communities. Moreover, this study is not confined to Islamic schools since it can be applied to any institution that has plans to spread a particular culture.

Purpose & Question

The purpose of this study was to understand the leadership of a principal who leads an Islamic school. It addressed the following research question: What are perceptions of one principal's leadership in creating, changing, and maintaining one school's cultural capital?

Theoretical Model

The theoretical model for this study is Bourdieu's (1977) concept of cultural capital. Cultural capital refers to symbolic elements such as skills, tastes, position, clothing, mannerisms, material belongings, language, etc. that one acquires through being part of a particular social class (Bourdieu & Passeron, 1990, p. 71). Cultural capital refers to degrees to which one has fluency in a society's dominant cultural values and is frequently seen as an "authentic" indicator that confers benefits to one who was well versed in the dominant culture (Bourdieu, 1977, p. 184). Bourdieu proposed three types of capital, as follows:

- Economic capital, which is immediately and directly convertible into money and may be institutionalized in the form of property rights;
- Cultural capital, which is convertible, on certain conditions, into economic capital and may be institutionalized in the form of educational qualifications; and
- Social capital made up of social obligations ('connections'), which is convertible, in certain conditions, into economic capital and may be

institutionalized in the form of a title of nobility (Bourdieu, 1986, p, 243, as quoted in Rey, 2014, p. 52).

Cultural capital invests in building personal confidence in human beings through the teaching, practice, and development of values. Furthermore, social capital can be increased through the accumulation of social norms, pleasant language, and socially accepted practices. Social capital will be translated into reality through the formation of solid and influential social relationships capable of benefiting from its culture. This study will utilize the cultural capital theory.

According to Hussein (2015), cultural capital is divided into two parts, as follows:

1. Cultural capital acquired based on scientific qualification, number of years of study, and cultural experiences gained from education.
2. Inherited cultural capital is formed by giving families different forms of life, a different standard of living, and a network of strong relationships (p. 694)

Relationships between families and schools are strong when students maintain the cultural capital gained in school (Hussein, 2015).

The religious culture of the religion schools considered to be priority. Therefore, religion schools guide all elements such as staff, curricular, activities, procedures, etc. to achieve this goal. for an example, to ensure students in Australian Jewish schools maintained their Jewish heritage, schools there introduced a program called Counterpoint, which involved annual attendance at experiential religious education camps (Gross & Rutland, 2017). The program contributed to the transfer of Jewish heritage and culture to students through the integration of education and socialization (Gross & Rutland, 2016).

In another example, a program for university students, according to White and Afrane (2017), found integration of Christian virtues into students' academic lives can help them positively to practice it and then present it to society. In the site of this study, the Islamic Community Center of Illinois (ICCI) Academy, Islam is the faith shared by students, families, and educators.

Religious schools have been shown to value cultural capital; in one study, (Gamoran & Boxer, 2005) cultural capital was shown to develop at a Jewish school in Chicago. According to Brawner (2018), "In essence, students whose cultural capital is more aligned with the cultural capital that is highly valued within their educational setting may be at an extreme advantage" (p.189). This case study focused on the role of one principal's leadership in preserving Islamic cultural capital as exemplified in his discourses and practices and as reported by stakeholders and this researcher.

Significance of the Study

This case study is one of the first to explore the role of one principal's leadership in creating, changing, and maintaining cultural capital in an Islamic school using the theory of cultural capital.

Summary

Islamic culture and identity are in crisis in the multicultural society of the U.S. Maintaining Islamic culture is the role of the Islamic schools and families. It is therefore necessary to work on developing the role of the principal's leadership in maintaining the Islamic culture in Islamic schools in a multicultural society. This case study was based on a theory of cultural capital to address the role of one principal's leadership in one school by fostering Islamic culture, protecting Islamic identity, and increasing cultural capital.

Chapter 2. Review of Literature

To address the research question about the perceptions of one principal's leadership in creating, changing, and maintaining one school's cultural capital, this chapter provides a brief review of literature about leadership theories, leadership in Islamic schools along with studies of principals' leadership in other school cultures. It includes one study of cultural capital formation in a Jewish school along with studies of leadership in Christian schools and Islamic schools.

Leadership Theory

According to Vroom and Jago (2007), "Leadership is a process of motivating people to work together collaboratively to accomplish great things" (p. 18). Leadership is centered around setting goals and then the process required to reach the goals as a team. This requires that the leader use administrative methods to direct others to the goal in an efficient and effective way. Omolayo (2007) further stated that leaders rely on a process of influence that leads to achieving goals for an institution (p. 30). Influencing subordinates and directing them in proper ways gains their loyalty, cooperation, and obedience to achieve goals. Leaders must have skills to influence rather than coerce or oppress; Aabed (2006) classified the following four leadership theories:

- Trait: According to this approach, leadership is a set of features and characteristics that characterize the leader. Leaders are born and not made, as great leaders have inherited traits such as high intelligence, understanding of others, self-confidence, and charisma.
- Transactional: An approach based on a series of mutually valuable benefits between the leader and the individuals.

- Transformational: An approach that aims to inspire subordinates and improve their performance; and
- Servant: An approach that aims to serve employees, raise the awareness of community, and figure out the organization's culture (p. 44).

In analyzing these four theories, Tubbs and Schulz (2006) found that an appropriate leadership approach is vital to successful administration (p. 32). Tubbs and Schulz (2006), concluded that the development of leadership at the level of individuals and institutions is very necessary as he believes that everyone can influence others within the organization. It calls for a focus on the competencies that can be learned and the most effective ways to learn them. Vecchio (2007) found that leadership is one of the most vital factors that can assess the institution's effectiveness (p. 9). Salahuddin (2010) argued that effective leadership is one of the most crucial factors that can help organizations succeed (p. 1). Effective leadership will lead to increased productivity, employee satisfaction, and employee retention. According to Humphreys and Einstein (2003), effective leadership leads to positive and compelling consequences (p.88). Leadership styles may affect every action and every aspect of an organization (Aabed, 2006). For example, leaders can lead changes in the organization's vision, strategy, and culture when they utilize transformational leadership approaches.

Leadership in Islamic Schools

Islam cares about social life in all its details as well as economic, political, scientific. According to Fawzan (1993), Islam is the surrender to God through monotheism (p. 23); that is, the full surrender of human to God in all matters of life.

Muslims' actions, words, and intentions are in accordance to God's orders. According to

Al Yabroudi (2016), Islam is valid for all times and places (p. 381). It means that the adherence to Islam does not contradict the interests of the nation at any time and place. For Muslims, Islam is a life style. According to Alom and Haque (2011), all activities and aspects of Muslim life are considered as worship in Islam. According to Basharat (2009), "Worship is an all-inclusive term for all that God loves of external and internal sayings and actions of a person." (p.28). Thus, worship is everything that individuals do and say for the sake of God (Allah). In this case study, Padela (2015) said, "Leadership is considered as a worship"(p. 32). Hence, a Muslim principal performs work as God ordered and as Muhammad (PBUH) did. In applying the principles of Islam mentioned in Quran and Sunnah, Muslim leaders are obligated to make the Sunnah of the Prophet Muhammad (PBUH) as a reference to all their works (AlSarhi Salleh, Mohamed, & Amini, 2014). Khan (2016) said, "Prophet Muhammad (PBUH) considered as leader of the world's most influential persons" (p. 46).

Although the beginning of his life was modest, prophet Muhammad (PBUH) told the message of God and spread a great religion and got to be a compelling political leader (Khan, 2016). Prophet Muhammad (PBUH) was sent to all people to worship of God without a partner (Isaa, 2014). Muhammad's (PBUH) mission was to alter the culture in pre-Islamic Arabia and then the world over time (Beekun, 2012, p. 1008). According to Beekun (2012), prophet Muhammad's (PBUH) character was centered on ethics and the Quran, characterized by patience, integrity, justice, humility, compassion, and trust (pp. 1006-1007). The Prophet (PBUH) was a perfect example in all aspects of his life, faith, worship, morals, and interaction with others. In all his circumstances, his biography was ideal for application and influential in the human soul.

When the task of a leader is to change a culture, choosing an appropriate style of leadership is important. The Prophet Muhammad (PBUH) did his job perfectly and changed the prevailing culture at that time nearly 1,400 years ago, and many Muslims today are committed to what the Prophet Muhammad (PBUH) taught them. According to Mimni (2016), the messenger of Allah (PBUH) is the first educator and a good example for all Muslims, where he was educating his companions through the good example in teaching Islam as he stated in the Hadith (pray as you saw me praying) (p.2). The Prophet (PBUH) was a perfect example in all aspects of his life, faith, worship, morals, and interaction with others.

Beekun (2012) stated that Prophet Muhammad's (PBUH) leadership style comprised both servant leadership and transformational leadership (p. 1008). For instance, Muhamad (PBUH) was an inspirational leader even in the most difficult moments. He was seeing his followers when they were tortured because they converted to Islam and encouraged them to be patient to achieve the most important goal which is the forgiveness of God and enter the heaven (Beekun, 2012, p.1009). Among the examples that prove he is a servant leader, Muhammad (PBUH) was honest with all, since before Islam he was nicknamed "Al Sadiq, Al Ameen" the honest and trustworthy and so he went on all his life (Beekun, 2012, p.1011). Salie (2008), however, stated that the leadership style of Prophet Muhammad (PBUH) was transformative and service-focused. Salie (2008) also stated that Prophet Muhammad (PBUH) valued individuals by trusting and having confidence in them, serving them, and accepting their conversation and listening to them with interest (p. 50). Thus, the leadership style of the Prophet Muhammad (PBUH) could be called that of a servant leader.

According to Padela (2015), there is an association between the Islamic tradition and servant leadership and said, "There exists significant overlap between servant leadership and transformational leadership" (p. 41). According to Farina (2015), "Islam prescribes that one primary role of leadership is service" (p. 34). Striepe, Clarke, and O'Donoghue (2014) concluded that Prophet Muhammad (PBUH) was a role model for leaders (p.92). Anderson (2017) stated that transformational leadership has been identified with a leader who leads subordinates to determine required change, inspires them for a change through a clear vision, and finally implements a change as a group in perfect harmony (p. 5). In brief, Prophet Muhammad (PBUH) was a leader who combined and transcended styles. He reportedly raised people's awareness, encouraged them to look beyond their self-interest, convinced them of the importance of change, and increased their spiritual well-being (Beekun, 2012,p.1008). This study will ask how one principal's leadership embodies Islamic principles of leadership.

Principals' Roles in School Culture

A leader is a person who influences others to work to attain goals specified by the leader (Nanjundeswaraswamy & Swamy, 2014). In the same context, the leader is the one who has the ability to direct, coordinate, control, and motivate people who work to achieve the desired goals. Also, a leader has official authority when necessary. Nanjundeswaraswamy and Swamy (2014) said that organizations need flexible leadership that communicates to improve human relations and maintain them over time. Therefore, when a leader maintains good relations with the staff, an organization's effectiveness will be high (Nanjundeswaraswamy& Swamy, 2014, p. 57). According to this study, effective organizations have positive cultures. According to Dongjiao (2015), "School culture is

the power to promote sustained and stable development of school and, it is the only way for school to get cohesion and competitiveness and to build learning community” (p.1).

A school principal can contribute in many ways to a positive culture in a school organization. According to Glover (2015), "Principal leadership competencies affect school culture in a positive way" (p.4). Studies have shown that culture and the functions of a school can be influenced by the principal's leadership style (e.g., Habegger, 2012; Louis & Wahlstrom, 2011; Nicolas, 2015). The school principal is responsible to run the institution consistent with district policy and school goals through the appropriate leadership method. Through leadership, a principal has the ability to positively influence a school's culture. For example, Cooper (2009), stated that

Students need leaders and advocates who are prepared to be cultural change agents—educators armed with the knowledge, strategies, support, and courage to make curriculum, instruction, student engagement, and family partnerships culturally responsive (p. 695).

According to Anderson (2017), transformational leadership is the appropriate leadership style for today's schools. Anderson (2017) concluded by explaining the role of the leadership approach in enhancing school principals' ability to manage schools. Moreover, he emphasized training for principals in leadership styles and integrating leadership approaches with traditional school leadership practices (p. 11). When a principal is practicing the elements of the transformational leadership and identifying the mission, the vision, and the group goals, that will lead changes in the organization's vision, strategy, and culture (Abed, 2006). To illustrate in

their schools' culture, the following studies show the role of principals' leadership in varied religious schools in developing and maintaining their schools' cultures.

Jewish schools. Gross and Rutland (2017) discussed experiential learning and values education at a school youth camp for maintaining Jewish culture and heritage. This qualitative study used a grounded-theory approach and discussed how to preserve Jewish heritage through annual religious education camps. The aim of the study was to investigate whether these camps served as a place for socialization and education in Jewish culture and religion. The researchers used semi-structured interviews and found two philosophical methods of socialization as follows: first, focused on experiences, and second focused on education in Jewish knowledge. The researchers found that a crucial factor in the success of the camp was young leaders as the students felt they could relate, therefore, become more attentive to absorbing the cultural heritage messages being taught (p. 39). They also found that this camp helped transfer Jewish cultural and religious heritage to students through allowing them to experience a different existence from their normal lifestyle (p. 40). They concluded that educators needed training to combine and balance socialization and education to allow students to maintain the effects in a post-camp environment (p. 47). Despite suggestions for improvement according to student focus groups across all of the schools with almost 50% of students in agreement, the Jewish Studies Camp was seen as the most meaningful experience.

Christian schools. White and Afrane's (2017) mixed-methods study investigated the challenges of how to maintain Christian virtues in Christian universities in Ghana. Questionnaires were sent to students, lecturers, and senior administrators in three private Christian university colleges in Ghana. This study suggested that to create a Christian

culture in the university, it must have a vision, mission, and discipleship that committed to Christian beliefs and practices and that academic training at a Christian university should be used as an occasion for developing students as ambassadors of Christ (p. 3). Moreover, these suggestions must be consistent with the behaviors of university staff and students. White and Afrane's (2017) research found that 40% of the respondents indicated Biblical principles were integrated into lectures and that 50% viewed their lectures as Christians based on how they present themselves (p. 7), showing that staff and leadership were not unanimous.

In a study of boundary maintenance in schools that were sites of religious, ethnic, and identity formation, Hoon (2011) surveyed four Chinese Christian schools in Jakarta, Indonesia, that were seen as important sites for creating religious identities among the ethnic Chinese (p. 409). Hoon (2011) found that the role of religion, ethnicity, and class were important in shaping the schools' culture and the multifaced scene of Indonesian education (p. 410). Additionally, this study revealed questions about the complexity in relations between Chinese-Indonesians and the Indonesian society in terms of religious, ethnicity, and class.

Islamic schools. Ali's (2012) study explored how the British Columbia Muslim School (BCMS) adjusted between preserving and promoting Islamic norms and values and the challenge to correspond to the norms and values of the multicultural society. This study also focused on ways of teaching the principles of Islam to strengthen the students' faith and identity while providing a safe environment to practice what the students learned and adopt an Islamic way of life (p. 80). The study found that students reported their Islamic educations at BCMS taught them to distinguish right from wrong, providing

them with a means for resisting external non-Islamic influences (p. 82). In addition, this study discussed how to improve the efficiency of pluralism and the compatibility of Islamic education with the Canadian system of pluralism as some students reported that they felt caught between practicing Islam and fitting in with mainstream society (p. 89). Ali (2012) called for the development of curricula open to other cultures and that the BCMS has instituted an educational initiative that will help school boards provide multicultural education to their schools (p. 95), and that public schools also challenge Islamophobia by implementing policies that show Islam as a religion of peace and love (p. 96). In both spheres, leadership is important.

The aims of these religious institutions are many and varied. These goals are the educational goals set by the religion within the framework of educational system. These religious schools seek to achieve their goals in balance with the multicultural society. So that the outputs are students who maintain religious identity and patriot.

Cultural Capital & Islamic Culture

Islamic culture utilizes a set of values, beliefs, customs, laws, ethics, doctrines, and systems derived from the teachings of Islam. This culture has been acquired by belonging to the Islamic community. Islamic culture has constituted all the cognitive, legislative, and intellectual knowledge related to the doctrines and political, social, and educational systems. The sources of Islamic culture have been the assets from which Muslims have derived their Islamic culture. Islamic culture has been closely related to the Islamic religion, which has made it distinct from other cultures. The Islamic culture has been characterized by two attributes which were stability and change. The stability was in terms of sources, and how it brought about doctrines, legislation, and values. The change

was in terms of Ijtihad, which was potentially correct or incorrect. Bo Baker (2004), explained the definition of Ijtihad which is striving to obtain a legitimate ruling through elicitation (p. 15). Ijtihad is necessary in every age because of the need for it, it is in our present day more important. Its importance lies to distinguish this era with its complex problems, and the many incidents that did not occur before and never discussed. Thus, Ijtihad is necessary to devise the provisions of these new transactions. Muslims have obtained their culture from two types of sources.

Textual sources. Muslims believe the Holy Quran (the Word of God) is the direct word of Allah as transmitted by the Prophet Muhammad (PBUH), and the Sunnah comprises teachings and attributes of Prophet Muhammad (PBUH), Therefore, the Quran is the most fundamental source of Islamic law and provides no more than 600 verses related to these rules (Siddiqi, 2007). Hence, all sources of Islamic law must be in fundamental agreement with the Quran. When the Quran does not refer directly or in detail about a certain subject, then Muslims can turn to the Sunnah to find answers.

The Sunnah is all that was issued by the Prophet Muhammad (PBUH) for saying, doing, or agreeing. The Sunnah is based entirely on principles of the Quran and has been recorded in the volumes of Hadith literature. Quran's principles are many, including; there is no compulsion in religion, surely religion is for Allah (God) only, and Peace is better. It is for this reason, according to Siddiqi (2007), that the Sunnah is used as a main source for law and decision making. The life of Prophet Muhammad (PBUH) was full of examples that have been considered a role model for Muslims and as guidance to help prevent people from getting entangled in a web of sin.

Ijtihad sources. According to Siddiqi (2007), the principles of Islamic law have been dynamic and capable of facing the challenges of new places and times. Sometimes Ijtihad has required looking afresh at Islam's primary sources, the Qur'an and Sunnah, and reinterpreting them according to new circumstances provided they did not contradict with the origins of religion and the reality of Muslim communities (Para 4). For instance, the allowance of artificial insemination for humans or the so-called pipe children which helps people with difficulties in pregnancy (Alhelo, 2014. p. 9). Artificial insemination for humans was not mentioned in Quran and Sunnah but Religious scholars reported that Islam does not oppose artificial insemination for its benefit to humanity.

According to Aabed (2006), Muslim parents have faced a dilemma when it came to what their children learned in public schools. Their major concern was whether the general curriculum aligned with the doctrine of Islam or not. To overcome this dilemma, Muslim parents have been increasingly turning to private Islamic schools as an alternative. This fact has been reinforced by a review of several studies showing the increasing number of Islamic schools in America. On average, about 10 new Islamic schools were being established every year. In 1989, there were 49 full-time Islamic schools operating in the U.S. In 2006, there were 180 full-time schools. In 2013, there were 240 to 250 private Islamic schools in the U.S. offering instruction to K-12 students (Huus, 2013). Elannani (2014) stated that the Muslims parents are concerned about the impact of public schools on the faith and attitudes of their children because they are secular schools. For example, bullying about their faith and clothes(hijab) and relations between girls and boys especially in high schools. Thus, this growth has been because Muslims in North America were more convinced that sending their children to an Islamic

school was one of the best ways to ensure that Islamic knowledge and values were transmitted to their children (Aabed, 2006).

According to Timani (2006), “America’s Muslim immigrants believe that without teaching their children the Islamic culture and religion, they will be brought up as anything but Islamic. Thus, to preserve the Muslim identity in these children, Islamic schools are needed to teach Islamic beliefs, values, and practices” (p. 1). According to Ali (2012), “As this study establishes, my interviewees believe that the Islamic education offered at the BCMS is compatible with Canada’s multicultural system” (p. 129), further solidifying that educating Muslim students in this manner both establishes their religious and cultural identity as well as allowing them to perform within society. This is what the study aimed to equip students with an Islamic cultural identity in a multicultural society while at the same time being a good citizen engaging with society.

Summary

The review of literature provides a context for this study of the perceptions of one principal’s leadership in creating, changing, and maintaining cultural capital in an Islamic school. In this chapter, leadership is defined and aligned with the research question and theoretical model. Then, this chapter summarized some examples of different religious schools as well as studies of, Islamic culture, Islamic schools, and cultural capital. This literature suggests a need for more studies of principals’ leadership in developing and maintaining cultural capital in schools.

Chapter 3. Methods

The purpose of this study was to understand the leadership role of a principal who led an Islamic school. It addressed the following research question: What are perceptions of one principal's leadership in creating, changing, and maintaining one school's cultural capital? To address this question, I took a qualitative approach to a case study that included data from school's stakeholders (i.e., teachers, parents, principals, Imam, and school board) at the ICCI Academy. According to Crowe et al. (2011), "The case study approach is particularly useful to employ when there is a need to obtain an in-depth appreciation of an issue, event, or phenomenon of interest, in its natural real-life context" (p. 1). This study focused on participants' real-life perspectives of the leadership role of the principal in one school's culture at one time.

A case study enabled me to interpret the thoughts and experiences of members of this particular school's culture. They are Muslims who were trying to maintain their Islamic culture in U.S. In this study, I conducted interviews, made observations, and analyzed school documents to obtain in-depth information about the role of the principal in creating, changing, and maintaining a school's cultural capital in one Islamic school.

Setting

My study took place at the Islamic Community Center of Illinois (ICCI) Academy (2018) in Chicago. This school is a private charter school that provides Islamic studies in Arabic language, mathematics, science, and social subjects in accordance with state and local standards. The ICCI Academy is registered and accredited in the State of Illinois Board of Education. The ICCI Academy was established in 2003 to provide a high-quality Islamic education to Muslim communities. At the time of this study, the ICCI

Academy was a day school under the supervision of 11-member board. The school employed 10 teachers and enrolled 82 students (ratio = 8.2:1) in kindergarten through eighth grade. Male students account for 53% and females account for 47%. The school offered all courses required for public-education accreditation, along with instruction in Arabic, Islamic Studies, and Quran.

ICCI Academy offered an Islamic environment derived from Quran and Sunnah. Its teaching represented Islamic cultural capital from the following two sources: first, the holy Quran that is the Word of God. Second, from Sunnah or Hadith, defined by Beekun and Badawi (2005) as the words, actions, and approvals of the Prophet Muhammad (PBUH)" (p. 3). The Sunnah represents the life of the Prophet Muhammad that all Muslims must emulate (Almoharby & Neal, 2013. p. 150).

According to Balila (2008), the beginning of Islam, the First Islamic Group formed what can be called a "solid nucleus". The group received verses of Quran from the Prophet (PBUH) and then memorizes them (p. 33). These verses implemented and interacted with them, then spread them, agreed on the correct interpretation of the verses, and then maintained their continuity and identification.

The principal of the (ICCI) Academy was responsible for leading in the development of cultural capital in coordination with the Education Board of the Academy, the Imam, and its Muslim community. Cultural capital in the ICCI Academy is shown in outputs by its graduates. The desired outputs of the academic system in the ICCI Academy consisted of a mastery of the Arabic language, evidence of Islamic identity, and a certificate showing completion of required courses in science in addition

to Islamic sciences. These outputs qualify students to work in American communities while retaining their Islamic identities.

Participants

The ten participants for this study were a purposive convenience sample of ICCI Academy faculty ($n = 4$), the principal, parents ($n = 2$), school board members ($n = 2$), and the mosque's Imam. The sample represented the range of ages and genders at ICCI Academy.

Table 1. Participants

	Years in current position	Gender	Degree
Teacher 1	13	F	Diploma
Teacher 2	1	F	Master's
Teacher 3	13	F	Bachelor
Teacher 4	1	F	Master
Parent1	4	F	Bachelor
Parent2	4	F	Bachelor
Board Member1	6	M	Doctorate
Board Member2	18	M	Doctorate
Principal	12	F	Bachelor
Imam	1.5	M	Master

Procedures

To start the process of selecting participants in coordination with the principal, I sent e-mails to teachers, parents, members of the council, and the Imam (Appendix A) with my request for the participants' informed consent. This study was approved by the ICCI Academy administrator and the Edgewood College institutional Review Board (Appendix B). Following participants' consent, face-to-face interviews followed a

protocol (Appendix C) that included open-ended questions about the leadership style of the principal in creating, changing, and maintaining the school's cultural capital. Because all the participants spoke Arabic, some interviews were conducted in Arabic , then transcribed and translated into English.

Data Collection

I collected data using semi-structured interviews, document analysis, and observation notes. Yin (2009) recommended face-to-face interviews as a valid tool for collecting data along with observations and analysis of documents. . I conducted face-to-face interviews in quiet, private locations of participants' choosing. The observation and analyses were based on an observation rubric (Appendix D). Observations focused on the following evidence of Islamic values:

- Islamic studies;
- Dress code;
- Reading Quran;
- Praying; and
- Studying Arabic.

I reviewed the following documents (Appendix E):

- Policies;
- Minutes of meetings and events;
- School handbooks;
- Curricula; and
- Mission statements.

The following sections present details about the data collection.

Semi-structured interviews. In this type of interview, I selected a set of questions that were a mixture of the structured and unstructured questions (Appendix C). As Merriam and Tisdell (2015) stated, "This format allows the researcher to respond to the situation at hand, to the emerging worldview of the respondent, and to new ideas on the topic" (p. 111). I conducted interviews via email and face-to-face. Three interviews were face-to-face with the Imam, one parent, and teacher and were all in Arabic language. Seven interviews were through email and were all in English.

Observations. The role of a researcher during observation is to collect important data related to what is being studied. Yin (2009) stated that observation can explain the work situation and indicate something about institution's climate (p. 93). I made observations using a rubric (Appendix D) that focused on visible evidence of Islamic values such as dress codes, and Islamic studies such as reading Quran, praying, and studying Arabic.

Documents. In this study, I reviewed documents to obtain information regarding the principal's leadership and effects on school culture in ICCI Academy. These documents included policies, minutes of meetings and events, school handbooks, and curricula as well as school's mission statements. According to Yin (2009), document analysis permits studying a topic through collecting many facts about a topic (p. 104). Document analysis also allows for widespread data comparison, which can help validate the researcher's interpretation of the documents (Yin, 2009), through open coding and thematic analysis (Saldaña, 2009).

Data Analysis

To analyze data, I coded all interview transcriptions, interview memos, observation field notes, and artifacts using open coding (Saldaña, 2013) to create initial codes and triangulations (Creswell, 2014, p. 201), through comparing interviews and creating common themes by organizing the symmetric codes (Creswell, 2013, p.180). First, to organize data, the participants described only by their job titles and a number (e.g., teacher 1, teacher 2, & imam) instead of names. Second, I read the interviews several times. Third, I organized the data into themes. Fourth, I highlighted the relevant sentences and developed a codebook. Fifth, I grouped the major themes. Using Dedoose (v. 8.1.8), I analyzed interview data to build themes that accorded with Bourdieu's (1977) theory of cultural capital and Aabed's (2006) typology of leadership styles in Islamic settings.

Positionality

I am a Saudi citizen who is studying educational leadership in America. I enrolled my children in public schools. After a while I noticed that my children spoke English only and did not know how to read and write in Arabic. As well, I noticed that they did not memorize more than very little of the Quran. Then, I started asking my friends about how to deal with this dilemma and their answers were their registration in Islamic schools. I wondered whether Islamic schools could solve this problem. What role can a school principal play in maintaining cultural capital? How can this dilemma be dealt with in a non-Muslim and multicultural society? I lacked knowledge of how an Islamic school would provide an Islamic culture for Muslim students. In this study I paid overdue

attention to the importance of preserving the Islamic cultural capital in a non-Muslim and multi-cultural society.

Reliability & Validity

Reliability and validity in case study research means ensuring trustworthiness (Creswell, 2014, pp. 201-203). Creswell (2014) described validity as the feature that provides accuracy of the research findings. All data and codebooks were reviewed by an independent reviewer fluent in Arabic. Member checking ensured that participants agreed that data were trustworthy.

Summary

This chapter described methods used in a case study of one principal's leadership in an Islamic school. I conducted semi-structured interviews, observations, and document analyses. I used open coding to find themes in these data that accord with a theoretical model of cultural capital and a typology of leadership.

Chapter 4. Findings

This chapter provides findings of a case study of an Islamic school Islamic Community Center of Illinois (ICCI) Academy. Its purpose was to show perceptions of one principal's leadership in creating, maintaining, and changing cultural capital in that school. The research question was as follows: What are perceptions of one principal's leadership in creating, changing, and maintaining one school's cultural capital? To address this question, three kinds of data were obtained by the following instruments:

- Semi-structured interviews;
- Document analysis; and
- Observation notes.

Participants

Interviews were held in the ICCI with ten participants of whom four were teachers, one was the Principal, two were members of School Board, two were parents, and one was the mosque's Imam. Participants were 3 men and 7 women and Their ages range between 23 - 60 years. Participants were asked to share their perspectives of the role of the principal in one school's culture.

Data

Semi-structured interviews were conducted with all participants, as follows: seven via email and three in person. Interviews consisted of sixteen questions (Appendix C) about participants' perceptions of one principal's leadership in creating, changing, and maintaining cultural capital in ICCI Academy. All interview responses, observation notes (Appendix D), memos, and documents were summarized, tabulated, and cross-referenced

(Appendix E). I utilized this data to develop codebook (Appendix F) and based on this codebook, three major themes and three sub-themes were developed.

Themes

In coding, I followed a three-step coding process. The first step was to highlight relevant sentences and give themes (i.e., coding scheme). The second step was to merge these primary themes into patterns. The third step was to find major themes to answer study's research question, as follows: What are perceptions of one principal's leadership in creating, changing, and maintaining one school's cultural capital?

I utilized Dedoose (v. 8.1.8) to organize and code data into themes (Appendix F). Three themes and three sub-themes were developed: the executive-administrative role, the supervisory-technical role, and the social role. Under the second major theme, I developed three sub-themes: teaching methods, curriculum, hidden curriculum, as follows:

- *The executive-administrative role:* The participants referred to some important administrative matters such as setting goals and policies and providing the appropriate physical and human elements for the preservation of cultural capital.
- *The supervisory-technical role:* The participants realized the importance of developing the educational process in the school by motivating creativity teachers, providing a professional development for them, and improving educational practices.

- *Sub-theme: teaching methods:* participants perceived the importance of implementing a variety of teaching method which have a greater impact on the student.
- *Sub-theme: curriculum:* participants agreed that the curriculum played a big role in maintaining the cultural capital
- *Sub-theme: hidden curriculum:* participants indicated the role of activities, learning by example, and observation of peers and teachers in the student's acquisition of knowledge, values, behavior and habits.
- *The social role:* The participants indicated the role of the relationships between school, home, and community, leads to cooperation in influencing the student.

The following sections describe findings by theme.

Theme 1: The Executive-administrative Role

Five participants mentioned the executive-administrative role for the principal in maintaining the cultural capital in the school. They referred to the role of the principal in selecting teachers. According to the Imam, the role of principal is "selecting competent teachers." Some participants believe that in addition to efficiency, teachers should have an Islamic background. According to Parent 2, "Staff should have an Islamic background." Parent 2 agreed with that when she said, "... having students, teachers and a principal who's a Muslim." Parent 2 added, "The individual must understand and come from that background" she designated an Islamic background. Moreover, teacher 4 indicated culture when she said, "Staff and principal should fully understand religion and

culture.” Teacher 3 agreed with that “have a staff that lives by a certain set of Islamic values that correspond with the teaching of our prophet.”

Two participants referred to office business and its role in organizing the institution. According to the Imam, the principal has the role of "... setting goals. This role is the most important factor.” Among office work referred to by some participants was setting policies, procedures, and regulations. Teacher 3 mentioned that the principal “...manages all school policies, procedures, and regulation in accordance to the teachings of Islam.” Teacher 1 referred to “... paying attention to moral and material support for teachers, curricula, and a certificate of thanks.” Also, in documents some policies were referred to in papers sent to parents (Appendix E).

In documents that were analyzed, I found in the letter of the welcoming school principal (welcome back to school) sent to the parents an explanation of the ICCI Academy vision, as follows: "...I'm striving to build a positive school culture." and educational goals of the school "... we will set high academic expectations for all children and providing supportive systems to assure they are met." The letter also includes an invitation to communicate between parents and school "...building relationships with parents and the student themselves." In another letter sent to parents, I found instructions about wearing hijab for students "... girls from grades 5th and above **MUST** wear Hijab at all times."

Theme 2: The Supervisory-technical Role

All participants pointed to the importance of the supervisory role of the principal in preserving the cultural capital of the school by developing the working environment

and supporting teachers and developing professional work for them, as well as developing appropriate curricula and supporting hidden curriculum.

Two participants confirmed on selection of competent teachers. According to Teacher 3 "The principal should have the ability to motivate and empower students to become productive members of the Muslim community and the community at large." The Principal added that teachers should "... be developing morals for students [and] encourage[ing] the Islamic morals of students." Moreover, Teacher 3 said that the principal "... helps my students balance between being Muslim and an American [and] helps teach our students how to find a balance between being a 'good' Muslim and a 'good' person, and a 'good' American." Teacher 2 confirmed that teachers should "[be] committing to Hijab." She added that the Principal was "...studying each student's individual background cases, to give them an equal opportunity." The following three sub-themes were found under this theme: teaching methods, curriculum, and hidden curriculum.

Sub-theme 1: teaching methods. Five participants pointed to the importance of teaching methods in teaching Islamic culture to students. Emphasize that the way of teaching of the lesson is important in educating the recipient, according to Teacher 4," The principal must ensure that the curriculum is accurately displayed, taught, and organized." One of the participants suggested a method of education that he found is suitable for students, namely education by play, according to Parent 2 the Principal "[gave] attention to teaching methods, for example, teaching by playing." While one suggested another way of teaching is the integration of theoretical and practical education, Teacher 1 described the Principal's leadership in selecting appropriate

methods, as follows: "...encouraging teachers to integrate theoretical education with practical education, and that to teach students some religious rites, it must be through actual practice [of] experiential education such as the representation of Hajj." Others believe that the teachings of religion are taught through practical application with students, Board Member 1 mentioned, "Not only the school policies make our students better but applying our Islamic religion guidance is also make them more responsible and achieving better in their academics." The Imam agreed, that the Principal led by "...applying what has been taught in practice" and gave such examples as, "... reciting the supplications with students in morning; performance of Friday prayers; and performance of the noon prayer with a speech after it." Parent 2 agreed with the Imam, as follows: "I like reciting the supplications in morning assembly."

Sub-theme 2: curriculum. Seven participants stated the importance of the curriculum in preserving Islamic values and principles, with emphasis on the Quran because it is the source of Islamic cultural capital. According to Teacher 4, the Principal used "... a top-bottom approach to make sure teachers are teaching proper materials and curriculum." Teacher 1 emphasized the Principal's leadership when she said that she was encouraged to "... pay attention to Quran and improve reading." The Quran consists of 30 parts and each part is composed of a number of sections (a.k.a. *suras*). Some teachers do not adhere to teaching the whole part, but they choose some *suras* from each part. Some participants demanded that the teaching of the Quran must be cumulative. The Principal stressed Quran's teaching when he said that he "... demanded a cumulative curriculum for the Quran." The Imam added that "The Quran curriculum must be intense

as well as cumulatively and compulsively.” Parent 2 stated that she demanded “ ... promoting the study of Quran.”

Some participants believe that the teaching of the Arabic language must be linked with Quran. Their opinion is based on that the Quran wrote in Arabic and it does not contain any linguistic errors because it is the words of Allah (God). Parent 1 demanded “teaching Islamic studies, Quran and Arabic.” The Imam also demanded teaching Arabic, but in a certain way which is as follows: “ The Arabic language must be associated with the Quran in terms of teaching and pronunciation, teaching of jurisprudence and doctrine, and select the subjects that Muslim needed in his life here in America.” For instance, teaching the Islamic fundamentals and not teaching the religious topics in depth way, so, they can apply it easily. Muslim can ask religious scholars when he need to understand a matter deeply.

Sub-theme 3: hidden curriculum. Eight participants spoke about role-models in the hidden curriculum at ICCI Academy. They referred to extra-curricular activities as increasing cultural capital. Seven participants mentioned teaching by example. The Imam demanded “... teaching by example.” Teacher 4 also said, “...lead by example.” As well, Teacher 2 said, “...being a role model to an Islamic society.” Board Member 2 indicated that teachers and principal should “...become a model for the students.” Board Member 1 also said that teachers and principal, “ [must] be a role model of the school.” In addition, Parent 2 said, “ Teacher must be a role model.” Board Member 1 explained how to become a role model by “ ... performing my own culture and respecting other culture differences.” As well, Teacher 2 said that the hidden curriculum “... created Islamic awareness by showing our Islamic values such as donating”.

Three participants stated the importance of activities for students to gain experience in an atmosphere of joy and play. The Principal said that the ICCI Academy had "... activities relating to the Islamic culture," and added that students "... have a variety of activities that help in creating an Islamic culture for ICCI such as Quran competitions." As well, Teacher 1 said that ICCI Academy " [should] pay more attention to projects that support Islamic culture." Parent 2 demanded to "[maintain these activities which are] Prayer, Quran Competition, and reciting the supplications with students in morning assembly." ICCI papers and publications list extracurricular activities such as Quran Competition, Eid al-Adha party, annual Hajj assembly, annual Culture Day (Appendix D).

Theme 3: The Social Role

Four participants reported the importance of the social role that the principal played. Teacher 3 stated that the Principal "...should have the ability to communicate with staff, parents, students, and community members in a collaborative yet assertive way to foster in a student an eagerness of learning and the appreciation of quality Islamic education." Teacher 2 indicated that the school should "...be working like a bee hive, All for one and one to all." Some participants believe that the manager should help the teacher when applying some practical lessons that need fund. Teacher 1 explained that the principal's role involved "...some tasks cannot be done without him/her such as ... Hajj." Hajj (pilgrimage) needs Stereographs and special clothes. The Principal agreed that her role was to "...encourage and maintain the Islamic culture in our school by working with teacher parents, and students." Teacher 2 stated that school staff "[need to] be reminded all the time, about how to pray, when to pray." As well, Teacher 1 said, "...

cooperation between teachers in the development of unified themes on Islamic culture should be embedded in the minds of students.” Parent 2 emphasized “...communication with parents in meetings and workshops [and]... the relationship between teachers, students, and parents.” Teacher 2 explained that it was important that the Principal “...treat all teachers with respect and give equal opportunities for teachers.” Respect is using a nice language when directing, motivating, paying on time, cheerfulness and smiling, listen to their opinions, and participate in the decision.

Four participants confirmed the importance of the ICCI Academy’s environment. The school environment is all that surrounds the employee from the material elements (tables, chairs, computers, etc.) and non-material elements (goals, strategies, relationships, etc.) According to Teacher 2, the Principal should be “...making sure that an educational environment meets the needs of the teacher, as well as his/her students.” Teacher 1 stated that “There should be a strong presence of the religion within the institution [and] ...attention to the amendment of ethics.” The Principal stated that her role was to “...improve the school as an Islamic foundation and to have built well-rounded American Muslim students.” The Imam confirmed the implementation of Islamic teachings as follows: “wearing the hijab, monitoring of relations between the students, [and] separation between girls and boys.” segregation for the fifth grade and above, in order to protect them from creating relationships outside marriage, where Islam ordered to do so.

Board Member 1 said that ICCI “... accepted others regardless of cultural background. Everyone has the right to perform and preserve his/her own culture,” and added that the Principal “...accommodate[s] every person culture needs and ease his/her

cultural challenges.” He said that ICCI Academy had “...check and balance among different cultures” and that the Principal should “understand his/her staff and students’ culture, respect, accommodate.” Parent 1 said that the Principal should “ ... change that stigma that ICCI is only for Arabs.” Finally, the Principal stated that leadership involved “ a balance between ICCI Academy and the society where they live.”

We have in Islam what is known as the literature of difference. The literature of difference leads to respect the others opinion and accepts cultural diversity. Cultural diversity between Muslims and between Muslims and non-Muslims. The literature of the difference calls for dialogue that establishes the values of coexistence and cooperation among these cultures through mutual respect and tolerance. This is what participants called for.

Summary

All ten participants reported their perceptions of the Principal’s leadership in the ICCI Academy. The findings of this case study were organized into three major themes as follows: the executive-administrative role, the supervisory-technical role, and the social role. Under the second major theme were the following three sub-themes: teaching methods, curriculum, hidden curriculum.

Chapter 5. Conclusions & Recommendations

This case study addressed the following research question: What are perceptions of one principal's leadership in creating, changing, and maintaining one school's cultural capital? Ten stakeholders in the ICCI Academy were interviewed and documents were analyzed along with observation notes and memos.

Key Findings

In my analyses, I identified three themes and three sub-themes:

- *The executive-administrative role:* The participants referred to some important administrative matters such as setting goals and policies and providing the appropriate physical and human elements for the preservation of cultural capital.
- *The supervisory-technical role:* The participants realized the importance of developing the educational process in the school by motivating creativity teachers, providing a professional development for them, and improving educational practices.
 - *Sub-theme: teaching methods:* participants perceived the importance of implementing a variety of teaching method Which have a greater impact on the student.
 - *Sub-theme: curriculum:* participants agreed that the curriculum playing a big role in maintaining the cultural capital
 - *Sub-theme: hidden curriculum:* hidden curriculum: participants indicated the role of activities, learning by example, and observation of

peers and teachers in the student's acquisition of knowledge, values, behavior and habits.

- *The social role:* The participants indicated to the role of the relationships between school, home, and community, which leads to cooperation in influencing the student.

Discussion

The findings connected to Bourdieu's (1977) theory of cultural capital. Cultural capital refers to symbolic elements such as language, clothing, mannerisms, etc. As well, participants referred to symbolic elements that represented Islamic culture, such as Arabic language, reading Quran, wearing Hijab, and praying. Moreover, participants confirmed the importance of communication between school and home in maintaining Islamic cultural capital in their multicultural community.

The findings confirm the existing literature, the leadership style has an impact on maintaining of cultural capital. Where participants pointed to transformational leadership, which is characterized by the existence of vision, goals, and mission. Transformational leadership is the type of leadership that the Prophet Muhammad used to change the culture and to preserve this culture since 1400 years ago.

The participants indicated to the importance of principal's role in school culture. Where they referred to three roles that show the great role played by the principal in maintaining the cultural capital which are the executive-administrative role, the supervisory-technical role, and the social role.

Results correspond to literature review in terms of cultural capital. Where participants pointed out the Islamic practices, values, and beliefs. They also referred to

the sources of these beliefs, values, and practices, which are the Quran and the Sunnah, which were referred as sources of Islamic culture.

Conclusions

From these findings, I drew the following three conclusions. First, the principal's executive-administrative role maintained cultural capital through selecting competent teachers with Islamic backgrounds as well as creating policies, procedures, and goals. The selection of qualified teachers is one of the most influential elements in the overall atmosphere of the school and in the student in particular. The effective teacher is the cornerstone in creating a distinct educational system and distinctive student outcomes. Teachers' Islamic backgrounds are important to preserve Islamic cultural capital. As well, setting goals gives a long-term vision and gives short-term motivation. It also helps to organize time and resources.

Second, I concluded that knowledge strategies are important in a principal's supervisory-technical role of motivating teachers to follow effective teaching methods, develop the curriculum, and build interest in activities. According to my experience as a teacher for more than twenty years, this diversification of teaching methods has many benefits, including finding the best practices to stimulate student passion, teamwork, and practical applications.

As participants reported appropriate teaching of religious practices which is teaching by example. I concluded that teachers and principal can become as examples were successful because they emulated the Prophet Muhammad (PBUH), who taught, "Pray as you saw me pray" (Isaa, 2014, para.7). All Muslims learned how are still praying the same way they learned from the Prophet Muhammad (PBUH).

Another conclusion about the principal's supervisory role was ensuring that the ICCI Academy curriculum contained the Islamic cultural heritage in an acceptable and understandable manner to preserve cultural capital. Moreover, Arabic is the language of Quran, it is used in the practice of religious rites. I concluded that learning Arabic, Quran, and Islamic studies are important to increase students' attachment to their religion and Islamic culture and increase their cultural capital. Moreover, I conclude that the hidden curriculum contributes to cultural capital through moral education. Role models are the most important parts of a hidden curriculum. Hence the importance of the principal's supervisory role in increasing cultural capital through adherence to implicit values and principles.

The third conclusion is the principal's social role engaged the ICCI Academy with its local community that entrusted it with their children's education. I concluded that strong links between school and community led to better results for students. Parents were aware of their children's needs and how to solve their problems. Principals have a major role in facilitating social interactions among stakeholders. These social relationships increase school loyalty. Moreover, a stimulating, cooperative, and loving school environment not only meets learning needs, it fosters acceptance of different backgrounds. Thus, I concluded that increased cultural capital enables creativity and reduces discrimination.

Implications

From my conclusions I drew the following six implications for stakeholders: first, a school board should be aware of the importance of a principal's three roles which are the executive-administrative role, the supervisory-technical role, and the social role in

maintaining the cultural capital. Second, these roles require a principal to possess high personal qualities, strong knowledge, and good relations with everyone inside and outside the school. Third, a board must pay attention to the professional development for the principal through courses, conferences, and of postgraduate studies in educational leadership. Fourth, school's board and the Imam should cooperate with the school administrator and support that position both morally and materially. Fifth, community and parents should collaborate with the school board and administrator to maintain and build the school's cultural capital. Sixth, all American Muslims must financially and morally support schools that build Muslims' cultural capital in multicultural societies.

Recommendations

Based on these findings, I make the following six recommendations for ICCI Academy:

- Develop programs for families who convert to Islam;
- Obtain licensed teachers
- Increase professional development programs in teaching by example;
- Increase cooperation and communication among principals, teachers, parents, Imams, and school boards.
- Make regular site visits by school district to evaluate principals' roles provide them assistance and honor their successes.
- State/federal government provides support to Islamic schools that increase their communities' cultural capital and multicultural competence.

I make the following three recommendations for future researchers: First, replicate this study in an Islamic school with students and teachers who are not Arabic speakers.

Second, apply the theory of cultural capital in studying a school's goals and strategies.

Third, study the impact of leadership in Islamic schools in maintaining an Islamic culture.

Limitations

This case study was conducted in one school at one time. ICCI Academy does not represent all Islamic schools. In addition, there were no controls for researcher bias because the researcher is in Arab Muslim and has beliefs and ideas about Arabic culture and Islam that influenced his data, findings, and conclusions.

Summary

This case study was conducted to understand the leadership of a principal in an Islamic school. Perceptions of one principal's leadership in creating, maintaining, and changing cultural capital in the Islamic Community Center of Illinois (ICCI) Academy were obtained through interviews, document analysis, and observations. The study found the following three major themes in analyses of the principal's roles: executive-administrative, supervisory-technical, and social. The findings of this study provide recommendations for stakeholders and policymakers to create, maintain and change cultural capital in Islamic schools.

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Appendix A

Invitations & Consent

Invitation to Participate

I am Alwaleed Othman, a doctoral candidate in the Education leadership Doctoral Program at Edgewood College in Madison, Wisconsin. I am inviting you to provide information for research study at ICCI Academy, with Principal Alsawi's written approval. I seek to address the following research question: What are perceptions of one principal's leadership in creating, changing, and maintaining one school's cultural capital?

In this study, participants will be asked to share their perceptions in interviews in person. These interviews will provide a worthy and distinctive information for my research. Each interview will take about 45 minutes. I will record the interview on my iPad which is protected by password. Participants will be provided transcripts of their interviews and may make such changes as they choose.

All risks in this study are considered to be minimal. Risks can include feeling uncomfortable about some questions or distressed about being asked questions about sensitive issues.

There are no direct benefits to participants (i.e., no rewards, no compensation, etc.). The only benefit for participants will be to learn about how preserving the culture of Islam and their perceptions of one principal's leadership in fostering a strong, vibrant Islamic culture that increases cultural capital and protects Islamic identity in the circumstances of cultural pluralism and some negative opinions of Islam.

Data will be saved in my iPad which is protected by password and stored in a closed drawer in my house. I, the researcher, a translator, and my advisor are the only persons authorized to access the data. Participants will be described only by their job titles and a number (e.g., Teacher 1, Teacher 2, & the Imam) instead of names. After interviews are complete, I will translate and transcribe them in English. All data and codebooks will be reviewed by an independent researcher fluent in Arabic. Except as published, data will be securely deleted five years after the project is complete.

In this study, the participation is voluntary. Participants have the right to withdraw from interviews at any time. Withdrawn participants' data will not be used in any form. If you respond to this invitation, we will arrange a meeting at which you will be presented with a consent form for your signature and will be offered a copy.

If you have any questions about this invitation, contact me at 708-501-9537. Or waleed108@gmail.com.

You can also contact my advisor: Henry St. Maurice via HStMaurice@edgewood.edu.

Thank you for your consideration.

Edgewood College Informed Consent Form

Purpose of the Study

The purpose of this study will be to understand the leadership of a principal who leads an Islamic school. It will address the following research question: What are perceptions of one principal's leadership in creating, changing, and maintaining one school's cultural capital.

Research Procedures

In this study, the participants will share their thoughts, experiences, stories, and perspectives through interview. Interview can be whether in person, by phone, and E- mail. These interviews will provide a worthy and distinctive information for my research. The interview will take 45 minutes. I will record the interview on my iPad which is protected by password.

Risks of Being in the Study

The risks in this study are considered to be minimal. Risks can include feeling uncomfortable about some questions or distressed about being asked questions about sensitive issues.

Benefits of being in the study

There are no direct benefits to participants (no rewards, no compensation, etc.). The only benefit for the participants is to learn about how preserving the culture of Islam and the role of one principal's leadership in fostering a strong, vibrant Islamic culture that increases cultural capital and protects Islamic identity in the circumstances of cultural pluralism and some negative opinions of Islam.

Confidentiality

Data will be saved in my iPad which is protected by password. written notes will be in a closed drawer in my house. The researcher is the person who authorized to access the data. participants will be described only by their job titles and a number (e.g., teacher 1, teacher 2, & imam) instead of names. After the interviews are complete, I will have them translated and transcribed into English. All data and codebooks will be reviewed by an independent researcher fluent in Arabic. All data will be disposed of immediately after obtaining the degree.

Voluntary Nature of Participation

In this study, the participation is voluntary. Participants have the right to withdraw from the interview whenever they want. Whether you intend to participate or not, that will not affect your future relations with Edgewood College, and or place of employment, etc.

Contact Information

If you have any questions about the research, you may contact Alwaleed Othman, phone 708-501-9537. Email: waleed108@gmail.com. You can also contact my advisor: Henry St. Maurice via HStMaurice@edgewood.edu.

If you have any questions and concerns and would like to talk with someone other than the researchers, please feel free to contact the Human Participants Review Board via hprb@edgewood.edu. A copy of this form is available for you at your request.

Statement of Consent:

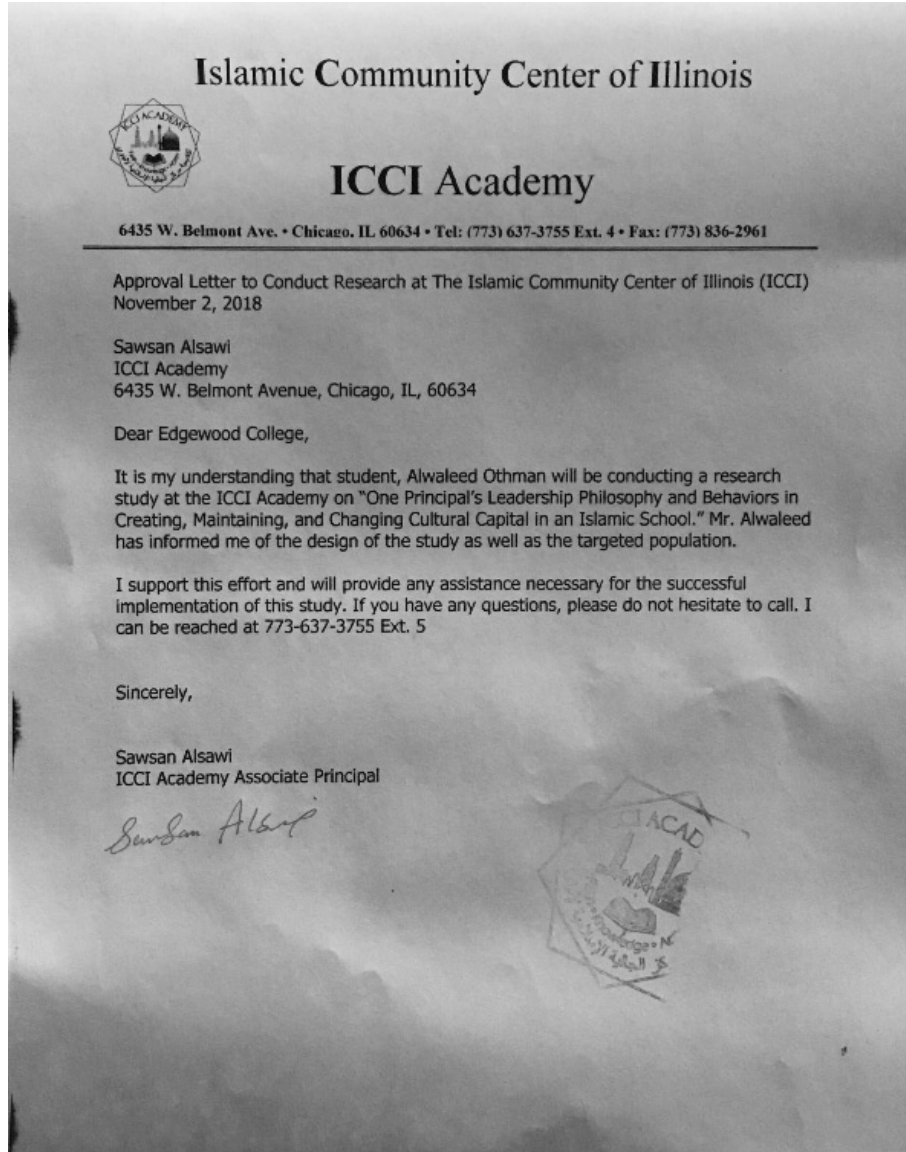
The written information has been explained, understood, and approved by the signer

Signature _____ Date _____

Signature of Investigator _____ Date _____

Appendix B

Approvals





EDGEWOOD COLLEGE

1000 Edgewood College Drive
Madison, WI 53711-1997
(608) 663-4861
www.edgewood.edu

DATE: February 20, 2019

TO: Alwaleed Othman
FROM: Edgewood College Institutional Review Board (IRB)

PROJECT TITLE: [1364477-1] ONE PRINCIPAL'S LEADERSHIP AND CULTURAL CAPITAL IN AN ISLAMIC SCHOOL

SUBMISSION TYPE: New Project

ACTION: APPROVED

APPROVAL DATE: February 20, 2019

EXPIRATION DATE: February 20, 2020

REVIEW TYPE: Expedited Review

Thank you for your submission of New Project materials for this project. The Edgewood College Institutional Review Board (IRB) has APPROVED your submission. This approval is based on an appropriate risk/benefit ratio and a project design wherein the risks have been minimized. All research must be conducted in accordance with this approved submission.

This submission has received Expedited Review based on the applicable federal regulation.

Please remember that informed consent is a process beginning with a description of the project and insurance of participant understanding followed by a signed consent form. Informed consent must continue throughout the project via a dialogue between the researcher and research participant. Federal regulations require each participant receive a copy of the signed consent document.

Please note that any revision to previously approved materials must be approved by this office prior to initiation. Please use the appropriate revision forms for this procedure.

All UNANTICIPATED PROBLEMS involving risks to subjects or others (UPIRSOs) and SERIOUS and UNEXPECTED adverse events must be reported promptly to this committee. Please use the appropriate reporting forms for this procedure. All FDA and sponsor reporting requirements should also be followed.

All NON-COMPLIANCE issues or COMPLAINTS regarding this project must be reported promptly to this committee.

This project has been determined to be a MINIMAL RISK project. Based on the risks, this project requires continuing review by this committee on an annual basis. Please use the appropriate forms for this

Appendix C

Interview Protocol

Personal information:

- How long have you been involved in education?
- Since when have you resided in America?
- What are your academic qualifications?
- How long have you been involved in ICCI Academy?
- What is the educational system in ICCI Academy?

Questions about culture:

- How to reconcile the Islamic system of ICCI and the education system in Illinois?
- Can you describe the culture at ICCI Academy?
- How did the culture differ between the time you entered the school and now?
- How you describe the quality of the school's culture?
- To which extent that the ICCI's culture represents Islamic culture?

Questions about maintaining, changing, and creating culture:

- In your opinion, what is the principal's leadership role in maintaining the culture of the school?
- What is your role in creating culture for the ICCI school?
- Can you explain, how to create school's culture?
- What are the necessary situations that the leader needs to change the school's culture?
- What parts of ICCI current culture should stay – and what parts should change?
- Can you describe the steps that you are going to do to change the school's culture?
- Is there anything that you'd like to share?
- Thank you very much for your time and patience, may I contact you again if I have more questions?

Appendix D

Observation Rubric

Observer: Alwaleed Othman

Date: Feb 28, 2019

	noticeable	unnoticeable	comments
Teaching how to pray	•		They are praying every day and also, Jumah prayer
Commitment to Islamic dress (hijab)	•		All female teachers wearing Hijab
Teaching Arabic	•		I attended one Arabic class and was awesome
Recite from the Quran	•		I attended on Quran class and kids were read it
Teaching Islamic Studies (Tawheed, Fiqh, etc.)	•		Islamic studies at school

	noticeable	unnoticeable	comments
Turning the school's vision into reality	•		adhering to the teachings of Islam

Appendix E

Data

Questions	Teachers	Board Members	Parents	Principal	Imam
How long have you been involved in education?	*30 years	* more than 30 years	*3 years	15 years	1.5 year
Since when have you resided in America?	*30 years	*28 years	*9 years	21 years	1.5 year
What are your academic qualifications ?	* Diploma * Master's degree in Adult training and Education. * Bachelors in English and minor in linguistics *Master's degree	* doctoral degree in education * doctoral degree	* pursuing my master's degree *bachelor	Bachelor in Arabic studies	master's degree
How long have you been involved in	*13 years	*6 years	*4 years	12 years	1.5 year
	* first year	*18 years	*3years		
	*13 years				
	*1 year				

Questions	Teachers	Board Members	Parents	Principal	Imam
ICCI Academy?					
What is the educational system in ICCI Academy?	* Formal * Illinois common core, Arabic language, Islamic studies, and Qur'an * follow common core standards and Arabic, Islamic study, and Qur'an classes * Grade school	* all public education classes along with daily Arabic class and Islamic Studies and Qur'an * Full Time Private elementary school	* a private school PreK to 8 th grade * Not answered	* follow the common core Illinois standards and Arabic as a second	Similar to the state system
Reconcile	* same education system in the state in addition Qur'an, Islamic studies, Arabic language	* Islamic system in American culture * full State accredited system, we add Islamic Studies, Qur'an, and Arabic	* teach Arabic, Islamic and Qur'an & integrated these classes into the school system * Same state system plus Arabic, Qur'an,	* all common core classes	* subjects that taught at the state *Qur'an, Islamic studies, and Arabic

Questions	Teachers	Board Members	Parents	Principal	Imam
	* embraces other American events in the educational system and focuses on other American historical social events * teaching all core subjects * integrated Islamic beliefs with American education and Arab learning		and Islamic study		
Culture	* an Islamic culture * conservative society, with Islam, and peace, no discrimination against any other culture	* derived from the mainstream understanding of Islam * multicultural environment, with Islamic principles as the guidance	* middle eastern * Good, can help me to raise my kid on Islam culture	* students and teachers come from different Muslim backgrounds .	* Islamic culture. * Qur'an's class * Qur'an academy

Questions	Teachers	Board Members	Parents	Principal	Imam
	* students and teachers are predominately of Arab background				
	* great, it combines Islamic religion and American Education				
How did the culture differ between the time you entered the school and now?	* a diversity of students, The participation of parents * Not answered * The ICCI academy has always been a melting pot of Muslims from all walks of life * More resources and	* the differ that we develop more harmony between American culture and the school Islamic culture. * more awareness of the values and importance of being God conscious.	* not change * change in teachers which reflected on students' scientific achievement.	* diversity has increased	* Islamic culture compared to public schools *compared to schools in Islamic countries, it needs to develop.

Questions	Teachers	Board Members	Parents	Principal	Imam
	<p>funding for its students.</p> <p>* Not as required</p> <p>* An Islamic society is based on a creed foundation which never changes.</p> <p>* welcoming to all Muslim from all backgrounds</p> <p>* Great quality</p>	<p>* strong culture</p> <p>* best schools to model community service</p>	<p>* it has shaped my son with the Islamic values and beliefs.</p> <p>* Good culture.</p>	<p>* We are a welcoming school</p>	<p>* good</p> <p>*daily reminder of supplications</p> <p>*Islamic dress</p>
<p>How you describe the quality of the school's culture?</p>	<p>* generally, represents Islamic culture</p> <p>* represents an Islamic culture in the United States.</p> <p>* represented Islamic culture to a great degree</p>	<p>*represents the beauty of the Islam.</p> <p>* Islam is not just a religion it is a way of life.</p>	<p>* ICCI is an Islamic environment</p> <p>* It represents Islamic culture.</p>	<p>* It represents Islam in such a positive way</p>	<p>* represents well Islamic culture.</p>

Questions	Teachers	Board Members	Parents	Principal	Imam
	* Very much so				
In your opinion, what is the principal's role in maintaining the Islamic culture of the school?	* has a big role * a very crucial role, mentoring teachers, making sure that an educational environment meets the needs of the teacher and students. * very important, managing all school policies, procedures, and regulation in accordance to the teachings of Islam, motivating and	* checking and balancing among different cultures, everyone has the right to perform and preserve his/her own culture and accommodate every person culture needs and ease his/her cultural challenges. * First to maintain the Islamic values. This includes understanding the melting pot of Being an American	* Muslim principle is able to hold the Islamic culture * committing to Hijab, emphasizing on Islamic values, promoting the study of Qur'an, Implementing the ritual religious activities, and become a role model	* very important, working with teacher parents, and students to implement the Islamic environment	* selecting competent teachers, *developing a cumulative curriculum for the Qur'an, * setting goals, *conducting educational courses for parents, *encouraging teaching by example *applying what has been taught in practice.

Questions	Teachers	Board Members	Parents	Principal	Imam
	empowering students to become productive members of the Muslim community, communicating with staff, parents, students, and community members * students can learn Islamic culture and maintain this practice. the curriculum is accurately displayed, taught, and organized.				
What is the principal's role in creating	* Has a great role * being a role model to an	* be a role muddle of the school and encourage	* focus is the well-being of the student's education	* developing morals for students, encouraging	*Reciting the supplications with students in morning,

Questions	Teachers	Board Members	Parents	Principal	Imam
Islamic culture for the ICCI school?	Islamic society, treating all teacher's with respect and equal opportunities, Working like a bee hive, All for one and One to all. * principal must have immaculate communicatio n skills, extensive Islamic knowledge, and teaching experience which helps in developing and nurturing the Islamic morals in students	everyone to feel free and respected to perform his/her culture. * teach our students to become one of the best citizens of the country	which it incorporates the Islamic beliefs. * He has a big role.	Qur'an programs, some activities relating to the Islamic	* the performance of the noon prayer with a speech after it * the performance of Friday prayers *wearing the hijab *monitoring of relations between the students.

Questions	Teachers	Board Members	Parents	Principal	Imam
	* lead by example, teachers are teaching proper materials and curriculum, understand the religion and culture				
Can you explain, how to create school's Islamic culture?	* Encouraging teachers to integrate theoretical education with practical education * remind us all the time, about how to pray, when to pray, when to say the word Astaghfir Allah, embracing and expect the US	* through the school policies and accommodate all the cultural needs of its members. Also, applying our Islamic religion guidance * not answered	* individual must understand and come from Islamic background, having students, teachers and a principal who's a Muslim, and teaching Islamic studies, Qur'an and Arabic * All school staff should	* encouraging the Islamic morals, and running a variety of activities	*Regular meetings with parents to change their culture *cultivate the love of Islam in their hearts.

Questions	Teachers	Board Members	Parents	Principal	Imam
	social standards, creating Islamic awareness by showing our Islamic values * have a staff that lives by a certain set of Islamic values that correspond with the teaching of our prophet. * a strong presence of the religion within the institution. Staff and principal should fully understand religion and culture		have an Islamic background. Also, Attention to the educational murals. Finally, the development of belonging to Islam		

Questions	Teachers	Board Members	Parents	Principal	Imam
What are the necessary situations that the principal needs to change the school's culture?	* Attention to the amendment of ethics * There are no necessary situations need to change * when it presents a clear danger to students. * If it is negatively affecting religion	* understanding, respecting, accommodating, and accepting staff and students' culture * Become a model for the students	* not answered * Monitor teachers' behavior, Communication with parents (meetings and workshops), Monitor student relationships	*. Only when there is danger to students	*The Qur'an curriculum must be intense, cumulatively, and compulsively. *separation between girls and boys.
What parts of ICCI current culture should stay – and what parts should change?	* projects that support Islamic culture, and the development of unified themes on Islamic culture * need a big gymnasium for our students to	* culture needs to stay, and it must also improve as well * our students are bringing molded into young	* stay: The Islamic environment. Change: it's segregated to only Arabs * Morning assembly, Prayer, Quran Competition	* very positive environment	*The Arabic language must be associated with the Quran in terms of teaching and pronunciation.

Questions	Teachers	Board Members	Parents	Principal	Imam
	meet their physical abilities and academic religious abilities * need revising is if it goes against our Islamic beliefs * <i>parent</i> <i>involvement</i>				
Can you describe the steps that you are going to do to change the school's culture?	* Pay attention to Qur'an and improve reading, create practical training programs for students, and moral and material support for teachers * every teacher can pray Al Jummah	* in Friday, students and staff can come to school with their culture dress * not answered	* change the stigma that ICCI is only for Arabs. * Strengthen the relationship with teachers Teachers develop themselves or are changed Holding workshops Attention to activity	* I will do whatever it takes to improve the school as an Islamic foundation	*develop educational program for daily life linked to Islamic culture *teaching of jurisprudence and doctrine that Muslim needed in America.

Questions	Teachers	Board Members	Parents	Principal	Imam
	* helping the students balance between being Muslim and an American.				
	* share the knowledge		Attention to teaching methods, for example, education by playing		

Appendix F

Codes

Activities: Is Weighted: False Description

Excerpt - Document: interview protocol teacher 1.docx, Position: 5081-5140

Pay more attention to projects that support Islamic culture

Excerpt - Document: interview protocol teacher 1.docx, Position: 5750-5841

support teachers to create practical training programs for students such as fasting program

Excerpt - Document: interview protocol principal.docx, Position: 2757-2810

activities relating to the Islamic culture and so on.

Excerpt - Document: interview protocol principal.docx, Position: 2916-3021

have a variety of activities that help in creating an Islamic culture for ICCI such as Qur'an competitions

Excerpt - Document: interview protocol principal.docx, Position: 2916-3022

have a variety of activities that help in creating an Islamic culture for ICCI such as Qur'an competitions,

Excerpt - Document: interview protocol parent 2.docx, Position: 1172-1216

Implementing the ritual religious activities

Excerpt - Document: interview protocol parent 2.docx, Position: 1867-1883

Morning assembly

Excerpt - Document: interview protocol parent 2.docx, Position: 1884-1890

Prayer

Excerpt - Document: interview protocol parent 2.docx, Position: 1891-1908

Qur'an Competition

Excerpt - Document: interview protocol parent 2.docx, Position: 2078-2095

Holding workshops

Excerpt - Document: interview protocol parent 2.docx, Position: 2096-2117

Attention to activity

Background Is Weighted: False Description

Excerpt - Document: interview protocol teacher 4.docx, Position: 2062-2164

understand the religion and culture in order to execute proper training and performance in this role.

Excerpt - Document: interview protocol teacher 4.docx, Position: 2296-2361
Staff and principal should fully understand religion and culture

Excerpt - Document: interview protocol teacher 3.docx, Position: 3407-3516
have a staff that lives by a certain set of Islamic values that correspond with the teaching of our prophet.

Excerpt - Document: interview protocol parent 1.docx, Position: 3129-3189
the individual must understand and come from that background

Excerpt - Document: interview protocol parent 1.docx, Position: 3194-3250
having students, teachers and a principal who's a Muslim

Excerpt - Document: interview protocol parent 2.docx, Position: 1400-1439
staff should have an Islamic background

Building Level is Weighted: False Description

Excerpt - Document: interview protocol teacher 4.docx, Position: 2222-2294
There should be a strong presence of the religion within the institution

Excerpt - Document: interview protocol teacher 3.docx, Position: 3407-3516
have a staff that lives by a certain set of Islamic values that correspond with the teaching of our prophet.

Excerpt - Document: interview protocol teacher 2.docx, Position: 4528-4631
making sure that an educational environment meets the needs of the teacher, as well as his/her students.

Excerpt - Document: interview protocol teacher 2.docx, Position: 5111-5165
Working like a bee hive, All for one and One to all .

Excerpt - Document: interview protocol teacher 2.docx, Position: 5566-5641
creating Islamic awareness by showing our Islamic values such as donating ,

Excerpt - Document: interview protocol teacher 1.docx, Position: 4579-4616
Attention to the amendment of ethics,

Excerpt - Document: Interview with ICCI board member 1.docx, Position: 4938-4980
check and balance among different cultures

Excerpt - Document: Interview with ICCI board member 1.docx, Position: 5007-5073
everyone has the right to perform and preserve his/her own culture

Excerpt - Document: Interview with ICCI board member 1.docx, Position: 5096-5173
accommodate every person culture needs and ease his/her cultural challenges.

Excerpt - Document: Interview with ICCI board member 1.docx, Position: 5678-5730
accommodate all of the cultural needs of its members

Excerpt - Document: Interview with ICCI board member 1.docx, Position: 5853-5921
understand his/her staff and students' culture, respect, accommodate,

Excerpt - Document: interview protocol board member 2.docx, Position: 1350-1453
First to maintain the Islamic values. This includes understanding the melting pot of Being an American

Excerpt - Document: interview protocol parent 1.docx, Position: 3802-3849
change that stigma that ICCI is only for Arabs.

Excerpt - Document: interview protocol principal.docx, Position: 3153-3215
balance between ICCI academy and the society where they live.

Excerpt - Document: interview protocol principal.docx, Position: 3747-3848
improve the school as an Islamic foundation and to have built well- rounded American Muslim students.

Excerpt - Document: interview protocol Imam.docx, Position: 2306-2319
setting goals

Excerpt - Document: interview protocol parent 2.docx, Position: 1090-1109
committing to Hijab

Excerpt - Document: interview protocol parent 2.docx, Position: 1447-1482
Attention to the educational murals

Excerpt - Document: interview protocol parent 2.docx, Position: 2035-2077
Teachers develop themselves or are changed

Excerpt - Document: interview protocol parent 2.docx, Position: 2078-2095
Holding workshops

Curricula Is Weighted: False Description

Excerpt - Document: interview protocol teacher 4.docx, Position: 1643-1716
ensure that the curriculum is accurately displayed, taught, and organized

Excerpt - Document: interview protocol teacher 4.docx, Position: 1939-2034
using a top-bottom approach to make sure teachers are teaching proper materials and curriculum.

Excerpt - Document: interview protocol teacher 1.docx, Position: 5697-5739
Pay attention to Qur'an and improve reading

Excerpt - Document: interview protocol parent 1.docx, Position: 3289-3331
teaching Islamic studies, Qur'an and Arabic

Excerpt - Document: interview protocol principal.docx, Position: 2724-2750
encouraging Qur'an programs

Excerpt - Document: interview protocol Imam.docx, Position: 2255-2304
developing a cumulative curriculum for the Qur'an

Excerpt - Document: interview protocol Imam.docx, Position: 3298-3375
The Qur'an curriculum must be intense as well as cumulatively and compulsively

Excerpt - Document: interview protocol Imam.docx, Position: 3567-3660
The Arabic language must be associated with the Qur'an in terms of teaching and pronunciation.

Excerpt - Document: interview protocol Imam.docx, Position: 3896-3986
The development of a suitable educational program for daily life linked to Islamic culture

Excerpt - Document: interview protocol Imam.docx, Position: 4003-4113
teaching of jurisprudence and doctrine and select the subjects that Muslim needed in his life here in America.

Excerpt - Document: interview protocol parent 2.docx, Position: 1142-1170
promoting the study of Qur'an

Family/ parents Is Weighted: False Description

Excerpt - Document: interview protocol teacher 4.docx, Position: 2749-2832
parent involvement in deciding factors where they have to educational knowledge of.

Excerpt - Document: interview protocol Imam.docx, Position: 2321-2364
conducting educational courses for parents,

Excerpt - Document: interview protocol Imam.docx, Position: 3010-3112
Regular meetings with parents to change their culture and cultivate the love of Islam in their hearts.

Excerpt - Document: interview protocol parent 2.docx, Position: 1649-1700
Communication with parents (meetings and workshops)

Imam Is Weighted: False Description

Excerpt - Document: interview protocol teacher 1.docx, Position: 4630-4740
during the Friday speech, Imam must talk about honesty and the respect for parents and other important topics.

Policies Is Weighted: False Description

Excerpt - Document: interview protocol teacher 3.docx, Position: 2488-2583
manage all school policies, procedures, and regulation in accordance to the teachings of Islam.

Excerpt - Document: Interview with ICCI board member 1.docx, Position: 5577-5662
include on the school policies that the school represents the culture of its students

principal Is Weighted: False Description

Excerpt - Document: interview protocol teacher 4.docx, Position: 1546-1624
ensure students are able to learn Islamic culture and maintain this practice.

Excerpt - Document: interview protocol teacher 4.docx, Position: 1798-1882
The principal's role is vital in a sense that he/she should believe it is important.

Excerpt - Document: interview protocol teacher 4.docx, Position: 2062-2164
understand the religion and culture in order to execute proper training and performance in this role.

Excerpt - Document: interview protocol teacher 4.docx, Position: 2296-2361
Staff and principal should fully understand religion and culture

Excerpt - Document: interview protocol teacher 3.docx, Position: 2488-2583
manage all school policies, procedures, and regulation in accordance to the teachings of Islam.

Excerpt - Document: interview protocol teacher 3.docx, Position: 3115-3286
has immaculate communication skills, extensive Islamic knowledge, and teaching experience which helps in developing and nurturing the Islamic morals in our see students.

Excerpt - Document: interview protocol teacher 2.docx, Position: 4009-4046
understanding all student's abilities

Excerpt - Document: interview protocol teacher 2.docx, Position: 4048-4112
supporting the student's educational needs to thrive and survive

Excerpt - Document: interview protocol teacher 2.docx, Position: 4116-4204
studying each student's individual background cases ,to give them an equal opportunity

Excerpt - Document: interview protocol teacher 2.docx, Position: 4357-4393
observing ,and scaffolding teachers

Excerpt - Document: interview protocol teacher 2.docx, Position: 4838-4880
has a very big conscience ,understanding ,

Excerpt - Document: interview protocol teacher 2.docx, Position: 5566-5641
creating Islamic awareness by showing our Islamic values such as donating ,

Excerpt - Document: interview protocol teacher 1.docx, Position: 3720-3792
some tasks cannot be done without him/her such as some activities (Hajj)

Excerpt - Document: Interview with ICCI board member 1.docx, Position: 5328-5360
be a role muddle of the school

Excerpt - Document: Interview with ICCI board member 1.docx, Position: 5363-5429
performing my own culture and respecting other culture differences

Excerpt - Document: Interview with ICCI board member 1.docx, Position: 5446-5519
encourage everyone to feel free and respected to perform his/her culture

Excerpt - Document: Interview with ICCI board member 1.docx, Position: 5678-5730
accommodate all of the cultural needs of its members

Excerpt - Document: interview protocol parent 1.docx, Position: 2604-2717
the principal it's not a Muslim then they won't be able to hold the Islamic culture as much as a Muslim principle

Excerpt - Document: interview protocol principal.docx, Position: 2319-2422
encourage and maintain the Islamic culture in our school by working with teacher parents, and students

Excerpt - Document: interview protocol parent 2.docx, Position: 1111-1141
emphasizing on Islamic values,

Excerpt - Document: interview protocol parent 2.docx, Position: 2078-2095
Holding workshops

relationship Is Weighted: False Description

Excerpt - Document: interview protocol teacher 3.docx, Position: 2736-2964
should have the ability to communicate with staff, parents, students, and community members in a collaborative yet assertive way to foster in a student an eagerness of learning and the appreciation of quality Islamic education.

Excerpt - Document: interview protocol teacher 2.docx, Position: 4009-4046
understanding all student's abilities

Excerpt - Document: interview protocol teacher 2.docx, Position: 4939-5012
treating all teacher's with respect ,and equal opportunities for teachers

Excerpt - Document: interview protocol teacher 2.docx, Position: 5111-5165
Working like a bee hive, All for one and One to all .

Excerpt - Document: interview protocol teacher 2.docx, Position: 5362-5417
reminded all the time, about how to pray ,when to pray

Excerpt - Document: interview protocol teacher 1.docx, Position: 3720-3792
some tasks cannot be done without him/her such as some activities (Hajj)

Excerpt - Document: interview protocol teacher 1.docx, Position: 5151-5279
the cooperation between teachers in the development of unified themes on Islamic culture to be embedded in the minds of students

Excerpt - Document: interview protocol teacher 1.docx, Position: 5852-5892
moral and material support for teachers

Excerpt - Document: Interview with ICCI board member 1.docx, Position: 5363-5429
performing my own culture and respecting other culture differences

Excerpt - Document: Interview with ICCI board member 1.docx, Position: 5446-5519
encourage everyone to feel free and respected to perform his/her culture

Excerpt - Document: Interview with ICCI board member 1.docx, Position: 5577-5662
include on the school policies that the school represents the culture of its students

Excerpt - Document: Interview with ICCI board member 1.docx, Position: 5678-5730
accommodate all of the cultural needs of its members

Excerpt - Document: Interview with ICCI board member 1.docx, Position: 5853-5921
understand his/her staff and students' culture, respect, accommodate,

Excerpt - Document: Interview with ICCI board member 1.docx, Position: 6004-6059
accept everyone culture as it is without discrimination

Excerpt - Document: Interview with ICCI board member 1.docx, Position: 6354-6426
ask all students and staff come to school only with their culture dress

Excerpt - Document: interview protocol principal.docx, Position: 2319-2422
encourage and maintain the Islamic culture in our school by working with teacher parents, and students

Excerpt - Document: interview protocol principal.docx, Position: 3545-3630
cooperative and ready to do what's best for students while following Islamic beliefs.

Excerpt - Document: interview protocol Imam.docx, Position: 2840-2884
monitoring of relations between the students

Excerpt - Document: interview protocol Imam.docx, Position: 3388-3421

separation between girls and boys

Excerpt - Document: interview protocol parent 2.docx, Position: 1649-1700
Communication with parents (meetings and workshops)

Excerpt - Document: interview protocol parent 2.docx, Position: 1701-1730
Monitor student relationships

Excerpt - Document: interview protocol parent 2.docx, Position: 1810-1866
The relationship between teachers, students, and parents

Excerpt - Document: interview protocol parent 2.docx, Position: 1993-2034
Strengthen the relationship with teachers

role models Is Weighted: False Description

Excerpt - Document: interview protocol teacher 4.docx, Position: 1920-1936
lead by example

Excerpt - Document: interview protocol teacher 2.docx, Position: 4741-4781
being a role model to an Islamic society

Excerpt - Document: interview protocol teacher 2.docx, Position: 5566-5641
creating Islamic awareness by showing our Islamic values such as donating ,
Excerpt - Document: Interview with ICCI board member 1.docx, Position: 5328-5360
be a role model of the school

Excerpt - Document: Interview with ICCI board member 1.docx, Position: 5363-5429
performing my own culture and respecting other culture differences

Excerpt - Document: Interview with ICCI board member 1.docx, Position: 6557-6729
not only the school policies make our students better but applying our Islamic religion guidance is also make them more responsible and achieving better in their academic.

Excerpt - Document: interview protocol board member 2.docx, Position: 1752-1783
Become a model for the students

Excerpt - Document: interview protocol parent 2.docx, Position: 1222-1232
role model

Excerpt - Document: interview protocol parent 2.docx, Position: 1493-1530
the development of belonging to Islam

Students Is Weighted: False Description

Excerpt - Document: interview protocol teacher 4.docx, Position: 1546-1624
ensure students are able to learn Islamic culture and maintain this practice.

Excerpt - Document: interview protocol teacher 4.docx, Position: 2966-3044 *share the knowledge I have to help elevate students to enhance their education*

Excerpt - Document: interview protocol teacher 3.docx, Position: 2591-2727 *should have the ability to motivate and empower students to become productive members of the Muslim community and the community at large*

Excerpt - Document: interview protocol teacher 3.docx, Position: 3692-3805 *teach our students how to find a balance between being a “good” Muslim and a “good” person and a “good” American.*

Excerpt - Document: interview protocol teacher 3.docx, Position: 4271-4374 *Faculty, staff, and students should understand that there is a difference between culture and religion.*

Excerpt - Document: interview protocol teacher 3.docx, Position: 4737-4799 *help my students balance between being Muslim and an American.*

Excerpt - Document: interview protocol teacher 2.docx, Position: 5566-5641 *creating Islamic awareness by showing our Islamic values such as donating ,*

Excerpt - Document: interview protocol teacher 1.docx, Position: 4579-4616 *Attention to the amendment of ethics,*

Excerpt - Document: interview protocol board member 2.docx, Position: 1868-1985 *students are bringing molded into young becoming young American Muslims with Islamic education and American education*

Excerpt - Document: interview protocol parent 1.docx, Position: 2955-3038 *the well-being of the student’s education which it incorporates the Islamic beliefs*

Excerpt - Document: interview protocol principal.docx, Position: 2692-2722 *developing morals for students*

Excerpt - Document: interview protocol principal.docx, Position: 2871-2912 *encourage the Islamic morals of students.*

Excerpt - Document: interview protocol Imam.docx, Position: 2674-2725 *Reciting the supplications with students in morning*

Excerpt - Document: interview protocol Imam.docx, Position: 2727-2785 *the performance of the noon prayer with a speech after it,*

Excerpt - Document: interview protocol Imam.docx, Position: 2786-2819 *the performance of Friday prayers*

Excerpt - Document: interview protocol Imam.docx, Position: 2821-2838
wearing the hijab

Excerpt - Document: interview protocol Imam.docx, Position: 2840-2884
monitoring of relations between the students

Excerpt - Document: interview protocol Imam.docx, Position: 3388-3421
separation between girls and boys

Excerpt - Document: interview protocol parent 2.docx, Position: 1090-1109
committing to Hijab

Excerpt - Document: interview protocol parent 2.docx, Position: 1111-1141
emphasizing on Islamic values,

Excerpt - Document: interview protocol parent 2.docx, Position: 1447-1482
Attention to the educational murals

Excerpt - Document: interview protocol parent 2.docx, Position: 1493-1530
the development of belonging to Islam

teachers Is Weighted: False Description

Excerpt - Document: interview protocol teacher 4.docx, Position: 1939-2034
using a top-bottom approach to make sure teachers are teaching proper materials and curriculum.

Excerpt - Document: interview protocol teacher 4.docx, Position: 2296-2361
Staff and principal should fully understand religion and culture

Excerpt - Document: interview protocol teacher 4.docx, Position: 2966-3044
share the knowledge I have to help elevate students to enhance their education

Excerpt - Document: interview protocol teacher 3.docx, Position: 3407-3516
have a staff that lives by a certain set of Islamic values that correspond with the teaching of our prophet.

Excerpt - Document: interview protocol teacher 3.docx, Position: 4271-4374
Faculty, staff, and students should understand that there is a difference between culture and religion.

Excerpt - Document: interview protocol teacher 2.docx, Position: 4116-4204
studying each student's individual background cases ,to give them an equal opportunity

Excerpt - Document: interview protocol teacher 2.docx, Position: 4357-4393
observing ,and scaffolding teachers

Excerpt - Document: interview protocol teacher 2.docx, Position: 4420-4438
Mentoring teachers

Excerpt - Document: interview protocol teacher 2.docx, Position: 4939-5012
treating all teacher's with respect ,and equal opportunities for teachers

Excerpt - Document: interview protocol teacher 2.docx, Position: 5566-5641
creating Islamic awareness by showing our Islamic values such as donating ,

Excerpt - Document: interview protocol teacher 2.docx, Position: 6459-6516
every teacher has the opportunity to pray Salat Al Jummah

Excerpt - Document: interview protocol teacher 1.docx, Position: 4179-4259
Encouraging teachers to integrate theoretical education with practical education

Excerpt - Document: interview protocol teacher 1.docx, Position: 5151-5279
the cooperation between teachers in the development of unified themes on Islamic culture to be embedded in the minds of students

Excerpt - Document: interview protocol teacher 1.docx, Position: 5750-5841
support teachers to create practical training programs for students such as fasting program

Excerpt - Document: interview protocol teacher 1.docx, Position: 5852-5892
moral and material support for teachers

Excerpt - Document: interview protocol Imam.docx, Position: 2225-2253
selecting competent teachers

Excerpt - Document: interview protocol Imam.docx, Position: 2821-2838
wearing the hijab

Excerpt - Document: interview protocol parent 2.docx, Position: 1090-1109
committing to Hijab

Excerpt - Document: interview protocol parent 2.docx, Position: 1111-1141
emphasizing on Islamic values,

Excerpt - Document: interview protocol parent 2.docx, Position: 1622-1648
Monitor teachers' behavior

Excerpt - Document: interview protocol parent 2.docx, Position: 2035-2077
Teachers develop themselves or are changed

Teaching Is Weighted: False Description

Excerpt - Document: interview protocol teacher 4.docx, Position: 1939-2034

using a top-bottom approach to make sure teachers are teaching proper materials and curriculum.

Excerpt - Document: interview protocol teacher 3.docx, Position: 3692-3805
teach our students how to find a balance between being a “good” Muslim and a “good” person and a “good” American.

Excerpt - Document: interview protocol teacher 1.docx, Position: 4179-4259
Encouraging teachers to integrate theoretical education with practical education

Excerpt - Document: interview protocol teacher 1.docx, Position: 4261-4319
Experimental education such as the representation of Hajj,

Excerpt - Document: interview protocol board member 2.docx, Position: 1535-1603
teach our students to become one of the best citizens of the country

Excerpt - Document: interview protocol Imam.docx, Position: 2365-2396
encouraging teaching by example

Excerpt - Document: interview protocol Imam.docx, Position: 2402-2443
applying what has been taught in practice

Excerpt - Document: interview protocol Imam.docx, Position: 2674-2725
Reciting the supplications with students in morning

Excerpt - Document: interview protocol Imam.docx, Position: 2727-2785
the performance of the noon prayer with a speech after it,

Excerpt - Document: interview protocol Imam.docx, Position: 2786-2819
the performance of Friday prayers

Excerpt - Document: interview protocol Imam.docx, Position: 3896-3986
The development of a suitable educational program for daily life linked to Islamic culture

Excerpt - Document: interview protocol Imam.docx, Position: 4003-4113
teaching of jurisprudence and doctrine and select the subjects that Muslim needed in his life here in America.

Excerpt - Document: interview protocol parent 2.docx, Position: 1867-1883
Morning assembly

Excerpt - Document: interview protocol parent 2.docx, Position: 2118-2182
Attention to teaching methods, for example, education by playing.