The Mediating Effects of IEAP on the Relationship Between General Cognitive Ability of Imamship and Masjid Performance in Lagos State, Nigeria.

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ABSTRACT
The purpose of this study is to examine the mediating effects of IEAP (Islamic ethical administrative practices) on the relationship between general cognitive ability (GCA) of Imamship and Masjid (mosque) Performance (MP) in Lagos State, Nigeria. This study utilized a quantitative approach. It employs a cross-sectional survey and administers 310 online questionnaires to the Chief Imams of central Masajid (plural of a mosque/mosques) in Lagos State, Nigeria. The study used statistical techniques to analyze the collected data with partial least square structural equation modelling - version 3 (PLS-SEM-V3). In the Lagos State of Nigeria, people have criticized the effectiveness of imamship in the state. The critiques were raised based on why the participation of Muslim Ummah in activities organized by imamship is low and the ineffectiveness of imamship. This study aims to formulate the mediating effect of IEAP that will serve as the best administrative policy that can lead to a better management system in the Masjid to improve Masjid attendance and serve as an attraction for Muslims Ummah to the Masjid. The results of data on MP equally demonstrate that the Jama'ah would emulate their Chief Imams and consequently increase the performance of the Masajid. This study recommends that with the presence of IEAP, the effectiveness of Chief Imam in promoting efficiency in MP by imbuing the knowledge/wisdom, truthfulness, responsibility/trust, and deliverance of khutbah will increase. Finally, key benefits for practitioners and academia were discussed under the theoretical and practical contributions, while necessary suggestions for future study were recommended.
1. Introduction

In Islam, Masjid has been the central abode utilized by Muslim Ummah for the conduct of obligatory daily Solawât (five times prayers daily), in the congregation, includes calling the name of Allah Almighty (SWT) with glorifying Him (SWT) and other religious activities for their spiritual uplift. According to the Holy Qur’an, as follows:

“In houses (Masajid) Allah has permitted to be raised and His Name to be mentioned therein- in them, people glorify Him in the early mornings and the evening (hours before sunset)” (Qur’an 24, Verse 36).

However, several Islamic researchers e.g., Alade, Hussain, & Aziz (2016); Eniafe, Azmin, Abdullah, Hussain, Rahman, and Owoyemi (2020); Mutalib, Hashim, Ahmad, Zakaria, Rahman and Ghani, (2017); Rahman, Mastuki, and Syed Yusof (2015) have discovered that Masjid performance (MP) has become one of the contemporary discussions issues in Islamic religion over the years. This fact is because Masjid is regarded as a vital institution for promoting effective management and directing the affairs of the Muslim Ummah (Muhamedi & Ariffin, 2017; Zakariyah, 2014).

Moreover, the Masjid al-Nabawi (Prophet Muhammad's Mosque in Madinah city) is one of the greatest multipurpose Masajid and administrative centres of all the significant events (Omer, 2018). It is a centre where Muslim Ummah perform five daily congregational Solawât and other religious activities, as it equally teaches religious knowledge and moral standards of lives and strengthens their relationships with the Almighty Allah (SWT), the families, and the community in general (Arshad, & Zain, 2017; Ebrahimi, Yusoff, & Salamon, 2015). Also, it is a place for the conduct of teaching, learning activity and a place of superior ‘ibadah (worship) since the lifetime of the Prophet Muhammad (SAW), as narrated from Abu Hurayrah (RTA) that Prophet Muhammad (SAW), said:

“Whoever comes to my Masjid (Masjid an-Nabawi), with the good intention to conduct learning or teaching activities, and to promote beneficial knowledge will have his reward equivalent to the person who fights (Jihad) in the path of Allah (SWT),” (Sunan Ibn Majah: Vol 1, Chapter 17, Hadith: 227; Musnad Ahmad: 23/270).

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1. His name was ‘abdus-Shams, who was born in Republic of Yemen, in year 603 CE (19 years before Hijrah). The Prophet Muhammad (SAW) changed his name to ‘abdur-Rahman/Abu Hurayrah (RTA) in Islam. He (RTA) was the most narrator of the Prophet Muhammad (SAW) hadiths. Also, Abu Hurayrah (RTA) narrated about 5,375 Hadith, despite the fact that he (RTA) only spent three years in the company of the Prophet (Samad, 2015).
The above *Hadith* shows that the performance of *Masjid an-Nabawi* was not only a place of *‘ibadah* but was an essential place for administration, management, and highly revered institution among early Muslim *Ummah*. Moreover, it is a general knowledge that the significant role of performance of *Masjid* in Islam has transformed from a centre of congregation Solawât to the symbol, instrument, and institution of promoting and directing the well-being – spiritual, social, political and economic activities – of Muslim *Ummah* in their immediate societies. However, despite the growing number of *Masaajid* around the globe, *Masjid* as an institution in recent times is faced with so many challenges that have adverse effects on positioning it for better performance. For example, according to Mutalib et al. (2017), Malaysia, who hold discovers low attendance *Masjid* of *Jama'ah* (congregants) to perform obligatory congregational Solawât regularly. In addition, Zakariyah (2014) stated that one of the most apparent issues in the administration of *Masaajid* in Malaysia is the Tabung *Masjid* (poor management of funds). Also, in the United State (US), where Soldo (2017) emphasized the lack of training among leaders of *Masjid* to fulfill their responsibilities effectively to their followers and managed funds to provide tools of practices *Masaajid* in the country (US). While, Kareem and Adetoro, (2017) notice inadequate accountability of *Masjid* funds in Nigeria, which appears to be insignificant challenges facing the voluntary donation of *Masjid* (*Bayt al-Māl*). Additionally, Yusuf and Raheem (2013) decried the unethical practices of Muslim leadership administration of the *Masjid* in Nigeria, where committee members indulge in immorality due to intolerance among the members (p67). This aligns with the argument of Imosem (2012) cited in Abdullateef, Muhammed Yinusa, Danjuma Sulaiman, and Abdulwasiu (2018, pg370) that:

“It appears that many Nigerians are religious without being righteous. We observed all the prayers, fasting, and attendance of services but did not reflect the true teachings of our religions in our day-to-day interaction with our fellow citizen. We compartmentalize our lives such that what is taught in our Churches or Mosques stay there” (Abdullateef et al., p370).

Due to the issues above, most *Masjid* is no longer serving the purpose for which they are established in terms of their roles in shaping the thoughts and the ideology of the Muslim *Ummah* (Rahman et al., 2015; Sallehuddi, Abu Said, Hasmanto, Mustafa, Jais, Samsudin, Masuod, & Ismail, 2017; Sapri, Ab Muin, & Sipan, 2016). Also, this is evident that the rampant ideological deficiency resulting in MP deficiency issues because researchers have found that attachment to the *Masjid* by Muslim *Ummah* lead to an effect on the well-being of individuals and the community. Therefore, because of the significant role of the *Masjid* for the Muslim
Ummah of today, it has become imperative to revive the idea of the Masaajid in the Lagos State of Nigeria as a community center of spiritual uplift and locus of activities for the Muslims Ummah.

According to several Muslim Scholars e.g., Badi (2017); Omer (2018); Rahman et al. (2015) affirm the antecedents of Islamic leadership of Prophet Muhammad (SAW) is the most influential leadership styles of all time, while his successors (RTA) emulated him (SAW) with those virtuous exemplary characters to direct affairs of the Muslim Ummah under their governance with significant consistency in creed and principles. Furthermore, Priest and Gass (2017) stated that scholars agree that the process of leadership reflects the effectiveness of the leader. Therefore, understanding the mediating IEAP could help us understand the importance of leaders towards enhancing organizational performance and, most importantly, by extension, MP. Because of the above, there is a need to understand MP from the standpoint of Islamic leadership antecedents, and there is a need to understand MP from the perspective of Islamic leadership theories, which are repose in the Holy Qur’an and Sunnah of Prophet Muhammad (SAW) to provide qualities need for implementing by Islamic leaders purposely for getting blessings from Almighty Allah (SWT) (Daud, Rahim & Nasurdin, 2014). Therefore, among the essential factors mentioned by the previous studies are the GCA of Imamship. This fact can help to improve antecedents of Islamic leadership (Mahazan & Abdullah, 2013). Includes IEAP has introduced as a mediator in this study deals with the rules that define moral conduct according to the ideology of a specific group.

2. Literature Review

This section reviews the literature on the Central Masaajid in Lagos State of Western Nigeria. Areas of contextual background of GCA of Imamship are independent variables (IV) of the study. While IEAP a mediating variable (MV) of this study. Also, MP is the dependent variable (DV) of the study.

2.1 Lagos State, Nigeria

Lagos State is located in the South-Western Geopolitical Zone in Nigeria. It is the most populous city in Africa, with over 21 million people (Eniafe et al., 2020). Additionally, Alade et al. (2016); Owolabi, Odugbemi, Odeyemi, and Onigboggi (2018); Oniyyide (2019) had reported that Lagos State was the capital of the Republic of Nigeria during the Colony and Protectorate until 1991 when the capital was relocated to Abuja during military ruler General Ibrahim
Babangida. Also, Lagos State is subdivided into five major sub-ethnic/cultural groups, each having its peculiar Yoruba dialect. These are its five administrative divisions of Ikeja, Badagry, Ikorodu, Lagos-Island and Epe, which were regarded as the IBILE (Eniafe et al., 2020; Oniyide, 2019). Moreover, the State (Lagos) has subdivided into 37 Local Council Development Areas (LCDA) in addition to the 20 LGAs, making a total of 57 Local government administrative units (Eniafe et al., 2020).

To highlight the justification for choosing Lagos State. Lagos State is selected as a case study for this study because Islamic Religion is practised during the colonial era and after the Nigerian independence (1960). Also, the first Muslim School was established and officially opened on 15 June 1896 by Government in 1920 and established Islamiyyah Grammar School at Bamgbose Street in Lagos. Moreover, the Qur’anic Central Masjid in Lagos established a primary school in 1922. One fundamental achievement of Imam Ankuri was the constitution of the first Executive Committee of the Lagos Central Masajid (Eniafe et al., 2020; Raifu, 2016). Hence, Oniyide (2019) stated that during the Post-Colonial era, the Central Masjid with Qur’anic education witnessed tremendous development and growth by one the often acclaimed greatest Islamic scholars called Shaykh Adam Abdullah al-Ilory ² (RA), who situated his Arabic school; Arabic and Islamic Training in Agege area of Lagos, as Quranic Center. According to Makinde (2012) cited in Oniyide (2019, p137): -

“Prior to 1952, Yoruba land, including the area today is known as southwestern Nigeria, never had modern standard Arabic school. What was common were the traditional Qur’anic school that operated in mosques or known as Ile-kewu. The first modern standard Arabic school surfaced in 1952. This was Markaz- Institute of Arabic and Islamic Training Center established by our illustrious scholar, shaykh Adam Abdullah al-Ilory in April of that year” (Makinde 2012, cited in Oniyide 2019, p137)

Therefore, the Maliki school of jurisprudence is the prevailing school of thought in Lagos State and other states in Nigeria and all countries in Africa (Adelani, 2015). Despite the growing number of Masajid in Lagos State with more Muslim Ummah. Given the significant role of the Masajid in the Muslim Ummah of today, it has become imperative to revive the idea of the mosque as a community centre of spiritual upliftment.

²- He (RA) was born in 1917 at a town called Waza in the Republic of Benin, his father (Abdul-Baqi bn Ḥabībullah -RA), who hailed from Ilorin in kwara State of Nigeria. Also, Sheikh Adam (RA) was one of the greatest Islamic international scholar Nigerian. He studied various Islamic books on different fields of Islamic knowledge under many Muslim scholars e.g., Shaykh Salihu (Esin-ni-yoo-biwa - RA) at Ibadan in 1934, Shaykh ‘Umar Agbaji (RA) in 1939 while he was in Lagos, Shaykh Adam Namaji (RA) at Kano State (d.1944). He (RA) also learnt from Sayed Musa al-Amin (RA) who was a trader from Syria that settled down in Lagos (See, Oniyide, 2019).
2.2 *Masjid* Performance (MP)

*Masjid* performance (MP) refers to refer to a large of Muslims that come to the *Masaajid* to offer their obligation *Solawât*, learn more about Islam which is related to a complete way of their life and thereby strengthen their faith with Allah Almighty (SWT) (Alhassan, 2017; Eniafe et al., 2020; Jaafar, Habidin, Hussin, Zakaria, & Hamid, 2013; Omer, 2018). According to the Holy Qur’an, Allah Almighty (SWT) says in *Surah at-Taubah*:

“The *Masaajid* of Allah are only to be maintained by those who believe in Allah and the Last Day (Day of Judgment), perform the *Solât* (conduct of obligatory daily *Solawât*), and give *Zakat* (almmsgiving to the poor), and fear none but Allah. It is they who are on true guidance”. (*Qur’an* 9, Verse18).

Based on the noble verse above, the keyword in these verses above is: If it is applied to the subject of *Masjid*, four guidelines could be derived, included (1) to build or to repair, (2) to maintain in fitting dignity, (3) to visit for the purpose of devotion, and (4) to fill with light, life and activity (Omer, 2013; as cited in Alberta et al., 2015, p372).

The performance of *Masjid* is always associated with the state of religious behaviour in many Muslim Ummah. This thought could be located in the researches done by previous scholars, for examples Oskooii, and Dana (2018) on Muslims in Great Britain as well as Matalib et al. (2017), in Malaysia, also Alade et al. (2016); Eniafe et al., (2020) in Nigerian. In general, *Masjid* is considered the essential socio-religious centre for Muslims around the globe (Mahazan & Abdullah, 2013; Jaafar et al., 2013 ). Westfall (2019), the United States, examined the nature of the relationship between *Masjid* and political engagement. The result of the study found a positive relationship between *Masjid* attendance associated with political engagement. Additionally, the study discovered that in *Solât*-ul- *Jumu’ah* on Friday, the chief Imam Delivery’s *Khutbah* where he talks about current issues that affect the people in the political space and this is significant because it shows the concern of *Masjid* leadership with politics as the study pointed out. Nonetheless, Utaberta et al. (2015) argued in a study on *Masjid* in America that:
“Unfortunately, we, Muslims today facing difficulties to implement the commandments of Allah and following the footsteps of Prophet (PBUH) as we have deteriorated from the guideline that was prescribed for us and adopted the western philosophy of life. As a result, the most important institution of the Muslim community, i.e. the mosque, has become insufficient to be integrated with the fabric of the Muslim societies. Now with the present resurgence of Islamic thoughts and philosophy, once again, the time has come to revive the institution of mosque completely based on the direction that is prescribed in the Qur “an and the practices of Prophet (PBUH) and the early generation of the Muslims which portrays the practical aspect of utilizing the advantages mosque institution to its fullest extent” (Utaberta et al., 2015, p374).

In this regard above, there are many Masajid around the globe witnessing parts of the preceding problems, according to Mutalib et al. (2017), who found low attendance among congregants to perform obligatory congregational Solawat regularly in Masajid in Malaysia. At the same time, Zakariyah (2014) stated that Tabung Masjid (funds of the Masjid) is one of the most apparent issues in the administration of Masajid. Poor management of funds, especially in Nigeria. Where poor MP has been a significant challenge, according to Yusuf & Raheem (2013), is an issue that calls for a lot of attention among the Muslims on MP as this is affecting the way the Masjid is being managed. Additionally, they said that:

‘It is, however, pathetic and disturbing that Muslim community for a very long time have not been able to live up to expectation judging by its moribund institutions of which the Masjid is one’ (Yusuf & Raheem 2013, p8).

Hence, the unethical practices of the Muslim leadership administration of the Masajid in Lagos in particular and Nigeria general where committee members indulge in immorality as a result of intolerance among the members are also something that affects MP and calls for attention. Therefore, this study attempts to provide some insights on how we should revive our Masajid to perform efficiently by measuring performance in three dimensions which includes: (a) Masjid attendance, (b) Masjid activities, and (c) Masjid funding. Based on the direction of the Holy Qur’an and the Sunnah of Prophet (SAW) and the early generation of our
successors (RTA), which portrays the practical aspect of utilizing the advantages of Masjid institution to its fullest extent. Additionally, some previous studies measured MP tangible and intangible resources, such as expenses ratio of religious events, religious education, charity and community services, to indicate how efficient the Masaajid resources are utilized. While, Mutalib et al. (2017) measured MP with three items: Masjid attendance, fund-raised by Masjid, and assets of Masjid. Additionally, the performance of the Masjid should be continuously investigated regularly (Mutalib et al., 2017). The dimensions of MP for this study will be explained in the following subheading below:

2.2.1 Masjid Attendance

Masjid attendance defines as regularly attend Masjid for compulsory congregational Solawât. Also, it is a crucial ritual activity of MP (Eniafe et al., 2020; Mutalib et al., 2017; Rahman et al., 2015). While, Oskooii, and Dana (2018), defined Masjid attendance as several increments of political participation with an association of people from diverse social and ethnic backgrounds together. Therefore, Masjid attendance has been revealed in many verses of the Holy Qur’an. Likewise, the following (Surah an-Nisaahi):

“When you finish your Solât (congregational Solawât), remember Allah’s praises, while you are standing, sitting down, or lying down on your sides, but when you are free from danger (secure), perform Solât (daily Solawât) regularly. Indeed, Solât (daily Solawât) are enjoined on believers at the appointed times”. (Qur’an4, Verse103).

Hence, many Hadiths reported by the Prophet Muhammad (SAW) indicates the importance of attendance congregational Solawât as the following:

“The Solât in congregation is twenty-seven times superior to the Solât offered by person alone” (Sahih Bukhari – Book 11; Hadith 618).
2.2.2 *Masjid* Activities

*Masjid* Activities refers to the various activities that Muslim *Ummah* performs in the *Masjid* through the guidance of the Holy *Qur’an* and the *Sunnah* (Mutalib et al., 2017; Omer & Farhadullah 2019; Prawirasasra, & Mubarok, 2017). According to the Holy *Quran*, Allah Almighty (SWT) says in *Surah An-Noor*, concerning this: -

"In houses (Masajid) Allah has permitted to be raised and His Name to be mentioned therein- in them, people glorify Him in the early mornings and the evening (hours before sunset)" (*Qur’an* 24, Verse 36).

Additionally, *Abu Hurayrah* (RTA), narrated from the Prophet Muhammad (SAW), says: -

"Whoever comes to my mosque (Masjid an-Nabawiy), with the good intention to conduct learning or teaching activities, and to promote beneficial knowledge will have his reward equivalent to the person who fights (Jihad) in the path of Allah (SWT)." (*Sunan* Ibn Majah: Vol; 1, Chapter: 17, Hadith: 227; *Musnad Ahmad*: 23/270).

All these above have been practised since the early era of Islam during the Prophet Muhammad (SAW). Also, *Masjid* activities identified by the voice of call (*adhaan*), performing five daily *Solawát*, Islamic readings such as *Azkar/Wirid*, and organizing Islamic education for Muslims in the *Masjid* (Mardhatillah, 2020). According to Eniafe et al. (2020); and Said (2020), among of companions of the Prophet (SAW), a platform was called the *Suffah* platform (*Ahlu Suffah/Ashab Suffah*), they dedicated themselves to activities of teaching and learning of religious sciences the Holy *Qur’an* and Hadiths’ Prophet Muhammad (SAW) regularly and systematically to the spiritual-moral life (*Azkar/Wirid*) in the *Masjid an-Nabawiy* activities. Additionally, *Masjid al-Haram*, *Masjid al-Quba*, and *Masjid an-Nabawiy* are centres of field Da’wah that disseminate knowledge of Islamic jurisprudence (i.e., Delivering lecturing and learning of the Holy *Qur’an*, *Sunnah*, and schools of thought in Islam, via worship Allah Almighty (SWT) (Said, 2020). Additionally, in accordance to *al-Imam al-Ghazali* (RA) said: -
“Mosque is an institution. It is the source of spiritual and material guidance; it is the hall for worship, the school for knowledge and the centre for literacy pursuits. Strongly attached to the duty of prayers and the rows of worshippers are more attitudes and traditions which form the essence of Islam” (Al-Ghazali, 1999).

Therefore, there are several studies that Muslims Scholars Researches, e.g., Alade et al. (2016); Eniafe et al. (2020); Mahazah and Abdullah (2013); Mutalib et al. (2017); Omer and Farhadullah (2019); Prawirasasra, and Mubarok (2017); Rahman et al. (2015); and Said (2020), have found that Masjid activities are significant with organized through the Masajid and are the symbol of those who receive guidance from Allah Almighty (SWT).

2.2.3 Masjid Funding

Masjid funding is an essential factor dimension that can promote MP better. Also, it can develop socio-economic as well as contribute to new knowledge relating to the principle of Islamic finance (Razak et al., 2014). It has been mentioned in the literature reviewed part earlier in this section. Moreover, numerous several previous studies have examined on fund Masajid and Islamic leaders, such as Eniafe et al. (2020), Mutalib et al. (2017), Rahman et al. (2015). The majority of them found significance in their studies, particularly Mutalib et al. (2017); Razak et al. (2014). In their study conducted in Malaysia, the study's outcome showed a significant relationship between Masjid funding and MP.

In Lagos state particular, and Nigeria context generally, no organization or society pays the salaries of Islamic leader particular Imam, Quranic learning and other related to Islamic affairs. Hence they are forced to search for alternative means of financial assistance (Amuda, 2013). In bolstering the above statement, AbdulKareem, Ogunbado, AbdulGaniyy and Mahmud (2019) affirmed that there is no provision for Nigeria’s Ministry of religious affairs. Therefore, many Masajid countries need financial assistance and support for MP, maintenance, and Islamic activities programs. According to Riwajanti (2019), who hold emphasized as following:

“Funds can be utilized for empowerment activities/programs, useful for the ummah... however, is not easy because the takmir might have different backgrounds, have different
understandings...these differences sometimes could also raise conflicts of thinking.” (Riwajanti, 2019, p201).

2.2 General Cognitive Ability of Imamshiep

Several researchers, e.g., Bedell-Avers, Hunter, and Mumford (2008); Mahazan, and Abdullah (2013); Mumford, Campion, and Morgeson (2007) have defined general cognitive ability (GCA) as the brain-based skills and mental processes needed to carry out any task and have more to do with the mechanisms of how you learn, remember, and pay attention rather than any actual knowledge you have learned. While some previous researches earlier, e.g., Bensaid, Machouche, and Grine (2014); Mahmood, Arshad, Ahmed, Akhtar, and Khan (2018); Miller (2019) have argued that the GCA is the depict same with intelligence variables that they are empirical evidence supports the importance and predict antecedent of leadership. This is also alternatively referred to as the lead intelligence or qualities in several studies. According to Bass (1990), who posited that amongst variables explaining GCA, “intelligence has probably received the most attention in studies of leadership” (cited in Mahazan, 2012, p109). While, in another definition, intelligence is a general mental ability for reasoning, problem-solving, and learning (Colom, Karama, Jung, & Haier 2010).

Additionally, previous studies e.g., Bedell-Avers, et al., (2008); Mahazan and Abdullah (2013); Mumford et al. (2007), mentioned that there were five categories of cognitive ability for leadership, which includes: (a) Analytical Ability\Goal Orientation, (b) Complex Problem-Solving Skills, (c) Creative Reasoning Abilities, (d) General Cognitive Ability and (e) General Intelligence\Spiritual Intelligence. Therefore, these studies above examined the relationship between these five categories of cognitive ability in leadership performance. The studies affirmed that one aspect of mental ability that should be focused on is GCA. Therefore, GCA was found as one of the predictors of leadership in some previous researches. Consequently, the GCA of Imams influenced MP. As such, it is reasonable to suggest that an Imam with GCA would make significant contributions to the organization of Masaajid, where he works as Imam (Mahazan & Abdullah, 2013; Mutalib, & Ghani, 2013). This fact implies that GCA is vital competencies that are needed to meet the challenges of MP or job demands, education, and advanced training, societal expectations, and the demands of everyday life of middle-aged adults who form the bulk of leaders in the performance of Masaajid (Mahazan & Abdullah, 2013; Mutalib, & Ghani, 2013).
Furthermore, many studies on Islamic leadership e.g., Daud et al. (2014); and Rahman and Shah (2015) conducted their investigations and concerned about its implication on measuring characteristics of the concept of Islamic leadership. Also, they developed four model factors characteristics of the Prophet Muhammad (SAW), including knowledge/wisdom, truthfulness, responsibility/trust, and deliverance. This organic relationship is shown in the Holy Qur’an’s thesis, whereby the cognitive dimensions of spiritual intelligence are integrated. Also, it is grounded firmly in the teaching of revelation and has been demonstrated practically throughout the life and example of the Prophet Muhammad (SAW), nourished through the contribution of people of wisdom, scholars, and those grounded in knowledge and action (Bensaid et al., 2014). According to the Holy Qur’an, in Surah al-Nisaahi:
“But those of them who are well-grounded in knowledge and the believers, believe in what has been sent down to you and what was sent down before you. And those who keep up the Solât and those who give alms (Az-Zakât), the believers in Allah and the Last Day, these it is whom We will give a Mighty Reward” (Qur’an 4:162).

Therefore, this study adopted four dimensions’ measures for characteristics of the concept of Islamic leadership via relates to the Prophet Muhammad (SAW) from Daud et al. (2014); and Rahman and Shah (2015) for GCA of imamship. Based on the nature of Islamic leadership in this study, they are the greatest divine assets for the MP. Moreover, these qualities are needed in the management of Masajid to perform well in Lagos State. Also, this research explains each of four sub-dimensions as following:

2.2.1 Knowledge/Wisdom (Fatonah فطانة)

Knowledge/wisdom both are the attributes of Allah Almighty (SWT). Also, He (SWT) explicitly directs human beings in the Holy Qur’an to seek and employ knowledge for the development of human potential. The religion of Islam encourages human beings to acquire skills of knowledge/technology (Rana, & Malik, 2017). While Akgün (2020); and Randeree (2011) indicated the difference between knowledge and Wisdom that Wisdom is the ability for a person with true leadership potential to apply his knowledge into fruitful action towards an articulated goal. However, the word wisdom precedes the teaching of knowledge, indicating the former is gifted to a person as an inherent quality whereas the latter is acquired through learning”. Therefore, the Masjid leaders (Imams) have interpreted wisdom with their knowledge according to the Holy Qur’an and Sunnah of the Prophet Muhammad (SAW) as following:

“…reciting to them (people) His verses (in the Holy Qur’an), purifying their corrupt faith (cleansing their souls), teaching them (about the messages in) the Book (the Holy Qur’an) and (imparting) the wisdom (to them throughout his examples and saying;)” (Qur’an 62, Verse2).

Therefore, the Prophet Mohamed (SAW) says:
“Wisdom is the lost property of the believer; wherever he finds it, he has more right to it” (Sunan al-Tirmidhi 2687).

2.2.2 Truthfulness (Siddiqi)

Truthfulness is a quality in general cognitive ability for imamship in this study. According to Daud et al. (2014), one of the Islamic leadership qualities that required consistency between words and actions is truthfulness. Additionally, truth is a value that drives the commitment of an imam as a leader and subsequently leads to better performance (Daud et al., 2014). Rahman and Shah (2015) defined trustfulness as the sense of Responsibility, honour, courtesy, showing optimal result and respect for others. An imam always has to speak the truth and be truthful from the core of his heart, not for affectation but for establishing moral standards in the Muslim Ummah (Daud et al., 2014). Also, Rahman and Shah (2015) affirmed that a believer must fulfil the obligation to achieve success in this world and hereafter. While looking to become a successful person, one must be obedient to Allah Almighty (SWT) and His terms and rule. According to the Holy Qur’an says: -

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing” (Qur’an4, Verse58).

Consequently, the Prophet Mohamed (SAW) says: -

“Truthfulness leads to righteousness, and righteousness leads to Paradise” (Al-Bukhari).

2.2.3 Responsibility/Trust (Amanah)

Responsibility is trust (Amanah), and an Islamic perspective is about how Muslims enact their leadership role (Aldulaimi, 2016). A true leader does not seek his interest but the welfare of others. In the context of work culture in an organization, every worker must be aware that a position that he holds is decided by him (Aldulaimi, 2016). Truthfulness is the opposite of lying, and it is the mother of all good in a person’s character, and it is the source of all other virtues. Imam of the Masjid must show Responsibility in his character and competence to influence members of the congregation in the Masjid. The position of Islam on leadership has very significant implications for the present-day Human Resource Development (HRD)
practices and policies (Ahmad, 2012). The mosques are examples of a communal unit with responsibility in Islam (Utaberta, Asif, Rasdi, Yunos, Ismail, & Ismail, 2015). While, the responsibility of an Islamic leader consists of six dimensions: Emotional control, Sadakah (Leader helping), Forgiveness, Integrity, Patience and Justice (Mukred Mohsen, 2007). Therefore, the responsibility of Imams is to manage the world according to Allah’s wants and establish good relationship among humanity (Alimin, Awang, Ahmad, & Nain, 2018).

Moreover, our beloved Prophet Muhammad (SAW) was the best example of a trustworthy leader. According to Sheikhayni (Bukhari and Muslim), the Prophet Muhammad (SAW) saying:

“All of you are providers of care, and everybody is responsible for doing it right for his subordinates and dependents” (Reported by al-Bukhari and Muslim); “There is no faith for a person who does not possess Amanah, [i.e., unreliable] and there is no religion for one who does not keep his promise”. (Sunan Ahmad).

2.2.4 Communication/Delivery of message (Tabligh)

Communication/Delivery of message is required to the purpose of the mission clearly and to inspire people to follow it. The Holy Qur’an itself is the most eloquent document, and it appeals both to the mind and the heart. For example, the Prophet Muhammad (SAW) delivered messages of Islam in a way that a small group of people in Makkah instantly admitted. Even though the tribe of Qurais in Makkah accepted that his statement had value, but they were against it because they found it as undermining their interests (Daud et al., 2014). Communication can articulate ideas and views with clarity and eloquence (Daud et al., 2014). Communication is an essential quality that needs to be learned, practised and mastered by every leader, especially the Chief Imam of the Central mosque. According to Muhamedi and Ariffin (2017), communication might help management to spread Islamic values among its members, such as prayers, fasting and fight corruption. Not at that level only but also may help to spread Da’wah and Islamic values to the public. Allah Almighty says in Surah Jinn that

“To ensure that the messengers fully deliver the messages of their Lord [Allah Almighty - SWT] though He [SWT] ‘already’ knows all about them, and keeps account of everything” (Qur’an72, Verse28).
2.3 IEAP (Islamic Ethical Administrative Practice)

IEAP is an essential mediating factor for this study. IEAP introduced as a mediator in this study deals with the rules that define moral conduct according to the ideology of a specific group. Several researchers e.g., Hair, Hult, Ringle, and Sarstedt (2014); Hair, Hult, Ringle, and Sarstedt (2016), defined mediating effect as is created when a third variable or construct intervenes between others related constructs, understand how mediating effects work. It seeks to be a predictor MP by ensuring that there is adherence to the rules of ethics – in other words, the people receive what they need pretty. It likewise seeks to give the administration guidelines for integrity in their operations. This integrity, in turn, leads to the fostering of trust in the Masjid community. By building this atmosphere of faith, the administration helps people understand that they are working with their best interests in mind (Kamri, 2014).

In Nigeria currently, the inability of Masjid administration to cope with the dynamics of the modern age, no mechanism for regular monitoring performance of Masajid, and non-participation of congregants appear to be significant challenges facing the Masajid (Alade et al., 2016; Kareem & Adetoro, 2017; YAKUBU, 2019; Yusuf, & Raheem, 2013). There is an increasing public fear and complaints that the administrative effectiveness of the Imam is jeopardizing, especially in Lagos, where poor Masajid Administration has been the major challenge, according to several Islamic researchers e.g., Abbas (2016); Alade et al. (2016); Eniafe et al., (2020); Yusuf and Raheem, (2013), identified the poor MP in terms of ineffective management and unethical practices of imamship administration of imamship of Central Masajid in Lagos.

In this regard, IEAP is excavated from the Holy Qur’an and the Sunnah. Therefore, it could be said to incorporate the four dimensions that have been proposed in this research and based on previous studies, which are: 1, Competition, 2, Effort, 3, Morally responsible conduct, and 4, Transparency (Haider & Nadeem. 2014; Wahab, 2017) as used in this study.

2.3.1 Competition

Competition is regarded as Shura (Consultation), which Imams are encouraged to preach to their Jama’ah (followers) in line with the concepts of IEAP. The Prophet Muhammad (SAW) as a great example, who laid the excellent foundation of a civilization, an ethical value, also conceived as a set of significant leadership trait of the Prophet (SAW) was Shura. The Shura
(Consultation) was held to be very important, and he of Prophet Muhammad (SAW) consulted and followed his companions’ advice in several matters, as Allah Almighty (SWT) revealed in the Holy Qur’an:

“...and consult them in the matter;” (Qur’an3, Verse159).

2.3.2 Effort

Effort: Chief Imams of the Masaajid need to invest their efforts in professionalism to congregations of the Masaajid. In this regards, Islamic ethics that is excavated from the Holy Qur’an and Sunnah was proposed by previous studies (Eniafe et al., 2020; Wahab, 2017). While, an effort is considered as perform ‘ibādah (worship) in Islam and will be rewarded, as the Prophet Muhammad (SAW) said:

“Worshipping has seventy avenues. The best of them is the involvement in an honest and earned a living” (cited in Aldulaimi, 2016; Wahab, 2017).

2.3.3 Morally Responsible Behaviour

Morally responsible behaviour is a perfect peace to the entire Muslim Ummah and other establishments. It forms the bedrock for attaining spiritual prosperity as an individual must maintain ethical orientations and values as detailed by Islam. There are two dimensions of ethics in Islam: ethics towards Allah Almighty (SWT) and ethics towards others. These indicate to believe in Allah Almighty (SWT) by worshipping Him (SWT), deal ethically with others by maintaining a good relationship with them (Wahab, 2017). In the same vein, sincerity in worship and the love of Allah Almighty (SWT) makes one becomes one of the people of al-Ihsan. The people of al-Ihsan are the best among the servants of Allah Almighty (SWT), who are doers of good deeds which leads to goodness and guidance (Kadhim, Ahmad, Owoyemi, & Ahmad, 2017, p102) as indicated by the word of Allah Almighty (SWT) says:

“As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a [single] righteous deed” (Qur’an18, Verse30).
2.3.4 Transparency

Transparency is a good value and relates to good character and morals (Akhlaq al-Hasanah). Also, transparency is considered a pillar of IEAP that is built on good values such as honesty (Sidqah), integrity (Istiqlamah), justice (‘adl), sincerity (Ikhlas), and trustworthiness (Thiqqoh) (Wahab, 2017). Likewise, the transparency of IEAP is deeply rooted in the belief in Allah Almighty (SWT), having trust in Him while an Imam is anticipated to be fair, and behave righteously towards the affairs of his followers in the Masjid. According to Riwajanti (2019), who hold emphasized as following:

“...building trust among members is very important, being transparent. In the mosque, it will be easier to do this because mosques apply management based on the ummah. So, people will trust each other. The problem usually appears because when they have public trust, they break the trust” (Riwajanti, 2019, p200).

Also, he is to be relating responsibly and be accountable for what he is entrusted with. This commandment is because justice is one of the transparent principles of Islam, and it is also associated with the qualifies of leaders in Islam as Allah Almighty (SWT) says in Surah Sod:

“O David [Prophet Dahud], We [Almighty Allah] have appointed you vicegerent on earth. Therefore, rule among people with justice {truth} and do not follow (your) desire lest it should lead you astray from Allah’s Path;” (Qur’an38, Verse26); “Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. So excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing” (Qur’an4, Verse58).

3. Research Method and Result

This study used a quantitative leadership approach. A conceptual framework was developed to show the identified elements of mediating effect of the IEAP of Prophet Muhammad (SAW), which is the most influential leadership styles of all. Hence, in line with Sekaran and Bougie (2016), the cross-sectional survey method is the approach for this study and implied a procedure through which data has been collected and analyzed to test the proposed hypotheses. The survey instruments consist of two parts: demographic information
of the respondents and the variables’ instruments prepared to elicit information. The questionnaires were specifically designed for this study. The three variables in this study which are Islamic leadership of GCA of Imamship as the independent variable (IV). While IEAP is the mediating variable (MV), MP is the dependent variable (DV). The dimensions and items were adapted from previous Islamic studies, which contained constructs model based on the Holy Qur’an and Sunnah, including measurements of personal qualities as the qualities to be portrayed by the chief Imam of Central Masjid.

3.1 Conceptual Framework of the Study

The conceptual or theoretical framework refers to a demonstration of reality, and it comprehensively explains those factors (variables) of the actual world that the researchers think to be related to the problem identified as well as it demonstrates the significant association among them (Nachmias & Nachmias 1996; Rahi, 2017). Therefore, according to the literature review earlier for this study, the Islamic leadership of GCA of Imamship is an independent variable that includes four dimensions (knowledge/wisdom, truthfulness, responsibility/trust, and deliverance of khutbah). While the mediating knowledge variable is IEAP, it also is introduced to improve the effect of independent variables on DV, which is MP. Consequently, the conceptual framework depicted the theoretical relationships that occurred among all the constructs, which is the basis upon which the study’s hypotheses are formulated. This model is shown in Figure 3.1:

![Diagram of Conceptual Framework](image-url)

The general cognitive ability of Imamship

- Knowledge/Wisdom
- Truthfulness
- Responsibility/Trust
- Deliverance of Khutbah

IEAP

Masjid Performance
3.2 Hypotheses Development of the Study

The hypothesis is defined as a primary postulate or clarification by the researchers of what the researchers consider that the result of the study will be (Rahi, 2017; Singh, 2020). This study is based on thirteen hypotheses (nine direct hypotheses and four indirect hypotheses), included with four subsections. The first direct hypotheses test the relationship between the independent variable of GCA of Imamship with four dimensions (knowledge/wisdom, truthfulness, responsibility/trust, and deliverance of khutbah), and the dependent variable of MP. The second direct hypotheses test the relationship between the mediating variable of IEAP and the dependent variable of MP. The third direct hypotheses test the relationships between the GCA of Imamship (knowledge/wisdom, truthfulness, responsibility/trust, and deliverance of khutbah) and IEAP. While, the fourth indirect hypotheses considered the mediating roles of IEAP between the GCA of Imamship (knowledge/wisdom, truthfulness, responsibility/trust, and deliverance of khutbah) and MP.

3.2.1.1 Relationship between the GCA of Imamship and MP.

A number of studies have examined the relationship between the GCA of imamship and MP. For example, the study conducted by Mahazan and Abdullah (2013) concerning the effect of Imam leadership on MP in Malaysia revealed a significant relationship between GCA of imamship and MP. In the light of this, this study would adopt four dimensions’ measures for characteristics of the concept of Islamic leadership via relates to the Prophet Muhammad (SAW) from Daud et al. (2014); and Rahman and Shah (2015) for GCA of imamship by using four items of the Prophet’s behaviours and values which includes: Knowledge/Wisdom, Delivery of Khutbah. Truthfulness and Responsibility. Moreover, the four dimensions align
with the behaviours of Prophet Muhammad (SAW) by having a good relationship with Allah Almighty (SWT) and the relationship with another human being. Based on the above, the following hypotheses are proposed for empirical analysis:

- **H1**: Knowledge/Wisdom positively predicts MP.
- **H2**: Deliverance positively predicts MP.
- **H3**: Responsibility positively predicts MP.
- **H4**: Truthfulness positively predicts MP.

### 3.2.1.2 Relationship between GCA of imamship and IEAP

For instance, Mahazan and Abdullah (2013) found that GCA of imamship (knowledge and abilities of leadership) predicted skills through mediating effect IEAP. Also, the authors found that leadership self-efficacy and past leadership experiences mediated the relationship between distal antecedents and leadership potential. The same was also found by Chan and Drasgow (2001) in their leadership behaviour research. Therefore, the following hypothesis is presented below:

- **H5, H6, H7, H8**: A relationship between GCA of imamship (i.e., Knowledge/Wisdom, Deliverance, Responsibility, and Truthfulness) positively predicts IEAP.
- **H5**: There is a relationship between knowledge/wisdom and IEAP.
- **H6**: There is a relationship between deliverance and IEAP.
- **H7**: There is a relationship between Responsibility and IEAP.
- **H8**: There is a relationship between truthfulness and IEAP.

### 3.2.1.3 Relationship Between IEAP and MP

IEAP is an essential mediating variable factor for this study. It can assist imams to improve Masjid performance (MP). In line with the studies mentioned above, the study of Noor, Ab Wahab, and Nasirun (2017) investigated the relationship between Islamic work ethic and performance management among employees of Islamic organizations in Malaysia. The study reported a significant relationship between ethics and performance management (among employees of Islamic organizations). In the light of these studies above, this study aims
to increase our understanding of the influence of IEAP of Imams towards MP. Based on these findings, the following hypothesis is presented: -

\[ H9: \text{There is a relationship between IEAP mediates and Masjid performance} \]

3.2.1.4 Mediating Effects of IEAP on the Relationships Between IVs and DV

A mediating effect is divided into two options: direct and indirect mediating effects (Hair et al., 2014; Richiardi, Bellocco, & Zugna, 2013). Direct mediating effects linked the relationship between two constructs with a single arrow, and it is model as a possible mediator for the indicated relationship. At the same time, the Indirect effects are those relationships that involve a sequence of connection with at least one interfering construct (Hair et al., 2014).

This study predicts that the IEAP will be influenced by the GCA of imamship: Knowledge/Wisdom, Delivery of Khutbah. Truthfulness, and Responsibility, on MP for the Muslim Ummah in Lagos State Nigeria. As we discussed earlier that several studies e.g., Mahazan and Abdullah (2013); Mutalib and Ghani (2013); Mutalib et al. (2017) had examined its influence on the leadership of imams in Malaysia towards MP. The studies reported a significant mediating of Imams’ leadership to influence MP.

In line with mentioned studies above, Noor et al. (2017) investigated the relationship between Islamic work ethic and performance management among employees of Islamic organizations in Malaysia. The study reported a significant relationship between ethics and performance management (among employees of Islamic organizations). Moreover, this evidence above correlates with the arguments made by Hair et al. (2014), that when the effect of independent variables on a dependent variable is reliant upon the values of another variable, such variable can serve as a mediator for the relationships between the independent variables and dependent variable.

Thus, based on the existing studies on mediating effect of IEAP on the relationship between GCA of imamship (Knowledge/Wisdom, Delivery of Khutbah. Truthfulness, and Responsibility) on MP in previous studies, this study examines the effects of IEAP on the relationship between GCA of imamship (Knowledge/Wisdom, Delivery of Khutbah. Truthfulness, and Responsibility) on MP for Muslim Ummah in Nigerian. In sum, proper understanding of the issues revolving around the Imam’s leadership and MP can be achieved
through the empirical investigation in various perspectives. Therefore, the mediating hypotheses of this study are presented below:

\[ H10, 11, 12, 13: \text{IEAP mediates the relationship between GCA of imamship (i.e., Knowledge/Wisdom, Deliverance, Responsibility, and Truthfulness), positively predicts and MP.} \]

\[ H10: \text{IEAP mediates the relationship between Knowledge/Wisdom and MP} \]
\[ H11: \text{IEAP mediates the relationship between Deliverance and MP} \]
\[ H12: \text{IEAP mediates the relationship between Responsibility and MP} \]
\[ H13: \text{IEAP mediates the relationship between Truthfulness and MP.} \]

3.3 Data Collection Procedures

The data collection procedures for this study were collected from Chiefs Imams of Central Masaajid in Lagos State, Nigeria. Besides, previous researchers have utilized several approaches in administering questionnaires such as face-to-face interviews, offline questionnaires, online questionnaires, and telephone interviews (Zhang, Kuchinke, Woud, Velten, & Margraf, 2017). While Remillard, Mazor, Cutrona, Gurwitz, and Tjia (2014) acknowledged that online questionnaires have successfully targeted groups of individuals who are members of organizations or institutions. The researcher uses strict administration procedures (Sudman, 1996) by designing an online questionnaire written in both Arabic and English Languages for data collection. Due to the deadly virus called Covid-19 worldwide, it was difficult for the researcher to meet respondents (Chiefs Imams of Central Masaajid in Lagos State) face-to-face. Besides, the determination of this study disseminates questionnaires online via social media groups (WhatsApp) of Council of Chief Imams Lagos State Nigeria. Including five administrative divisions of Lagos State Nigeria: Ikeja, Badagry, Ikorodu, Lagos Island, and Epe, which are traditionally referred to as IBILE (Alade et al., 2016; Owolabi et al., 2018). Therefore, the collection of data processed for this study spanned over one and half months, followed up with several phone calls and SMS as a reminder.

In line with those mentioned above, this study has distributed 434 total questionnaires. 350 (80.6%) questionnaires were returned as a response rate. There were 350 questionnaires returned, of which 40 were discarded as unusable due to outlier issues, ambiguous responses. Thus, the remaining 310 responses were finally considered usable in the analysis, which implies a 71.4% response rate. Following the argument proffered by Creswell
(2012) that a response rate of 50% or above is adequate for surveys, the analysis of this study was based on 310 respondents.

3.4 Statistical Analysis Results

Partial Least Square, Structural Equation Modeling - Version 3 (PLS-SEM-V3) was used to examine and analyze purposes in this study since it is considered the best. PLS-SEM is an explanatory methodology that counts on both primary and secondary data (Hair et al., 2014). Structural Equation Modeling (SEM) has established noticeably in academic research in limitless academic disciplines. Hair et al. (2014) pointed out that results of PLS-SEM are recommended in most works of literature, and the two stages comprise the measurement model and structural model assessment. For this study, the two models need to be put in place.

3.4.1 Measurement Model

The measurement model is recognized as the outer model. Tabachnick and Fidell (2013) emphasized that reliability and validity are the two chief principles used in analyzing PLS for the valuation of the measurement model.

3.4.1.1 Construct Reliability and Validity

Reliability is the valuation of the level of constancy amongst various measurements of a construct (Hair et al., 2014). Reliability assesses the degree to which measures are free from random error and yield reliable outcomes. The reliability of the instrument terms that the measures will yield a likely result if used repeatedly. The purpose of construct validity is to create the degree to which the results accomplished from using a measure match the theories upon which the test is primarily designed (Sekaran & Bougie 2010). Construct validity is focused on responding to the question. This study subjected the measurement scales to convergent validity and discriminant validity test to regulate the validity of the constructs (Sekaran & Bougie, 2013).

3.4.1.2 Convergent Validity

Convergent validity is a type of construct’s validity that appraises how a particular measure truly measures what it intended to measure and associates positively with other measures of the same construct (Hair et al., 2017). Consequently, average variance extracted (AVE) is a common technique used by researchers in generating convergent validity of the construct (Hair et al., 2017). On the other hand, the estimate for convergent validity
measurement is the average variance explained (AVE) proposed by Fornell and Larcker (1981). The argument was that AVE is the total average of the squared loadings items of a given construct.

3.4.1.3 Discriminant Validity

Discriminant validity refers to a condition where the researchers see that every indicator of a theoretical model is different in terms of statistics (Bhatti & Rehman 2020; Rehman et al., 2019). Discriminant validity in this study was evaluated using the Fornel-Larcker criterion, which was carried out by assessing the square root of AVE values and the latent variable correlations, which must have a higher value than any other latent construct (Fornell & Larcker, 1981). Thus, the results displayed that the square roots of AVE values are higher than the rest of the correspondent latent constructs, revealing the formation of discriminant validity in Table 4.8.

| Table 4.8: Discriminant Validity Values (Fornell-Larcker Criterion) |
|---------------------------------------------------------------|
| Constructs          | Knowledge | IEAP | MP | Delivery | Truthfulness | Responsibility |
| Knowledge/Wisdom    | 0.72      |     |    |          |              |                |
| IEAP                | 0.69      | 0.71|    |          |              |                |
| Mosjid Performance  | 0.70      | 0.66| 0.73|          |              |                |
| Delivery of Khutbah | 0.71      | 0.62| 0.64| 0.71     |              |                |
| Truthfulness        | 0.10      | 0.11| 0.09| 0.09     | 0.73         |                |
| Responsibility      | 0.70      | 0.65| 0.68| 0.70     | 0.11         | 0.71          |

3.4.2. Structural Model Measures

The structural model measures the relationships connecting the latent constructs in the hypothetical model (Hair et al., 2016). All the variables in the anticipated research model designated the hypotheses were tested through the structural model. Similarly, the structural model evaluates the inter-connections amid exogenous variables, organization intangible resources of GCA of imamship (Knowledge/Wisdom, Delivery of Khutbah, Truthfulness and Responsibility), and the endogenous variable, Masjid performance and the proposed mediator,
Islamic ethics administrative practice. In this study, the structural model was evaluated for path coefficient significance of the structural model relationships, level of coefficient of determination ($R^2$), effect sizes ($f^2$), the predictive relevance ($Q^2$).

**Insert Table 4.11 Structural Model (Inner Model) and Hypotheses Testing**

Table 4.11 shows the results of the hypotheses testing for the thirteen hypotheses (nine direct hypotheses and four indirect hypotheses) relationship as proposed in this study. Moreover, this is equally applicable to the mediating hypotheses that are supported. In this instance, perceived usefulness has a positive and significant influence. Therefore, the results are presented below:

In this instance, perceived usefulness has a positive and significant influence on the GCA of imamship (Knowledge/Wisdom, Delivery of *Khutbah*. Truthfulness, and Responsibility). Knowledge/Wisdom of Imamship and IEAP with beta ($\beta = 0.18$), t-statistic ($t = 5.57$) and p-value ($p = 0.00$). Perceived usefulness has a positive and significant relationship with knowledge/wisdom of Imamship and MP. ($\beta = 0.07$, $t = 2.89$, $p<0.00$). Perceived ease of use has a significant and positive relationship with the Delivery of Khutbah and IEAP ($\beta = 0.48$, $t = 10.32$, $p<0.00$). Perceived Security has a positive and significant effect on the Delivery of Khutbah and MP ($\beta = 0.72$, $t = 17.01$, $p<0.00$). Perceived security has a positive and significant impact on the truthfulness of Imamship and IEAP ($\beta = 0.56$, $t = 14.14$, $p<0.00$). The truthfulness of Imamship has a positive and significant impact on MP ($\beta = 0.9$, $t = 2.51$, $p<0.00$). Perceived Security has a positive and significant effect on the Responsibility of Imamship and IEAP ($\beta = 0.20$, $t = 6.50$, $p<0.00$). Perceived security has a positive and significant impact on the Responsibility of Imamship and MP ($\beta = 0.57$, $t = 16.23$, $p<0.00$). In this respect, the affected of nine direct hypotheses (H1, H2, H3, H4, H5, H6, H7, H8, and H9) are supported. Calculating mediation through this approach has been supported by various contemporary scholars who argued that this method is superior to Baron and Kenny (1986) traditional method (Mackinnon et al., 2007; Zhao et al., 2010).

The mediating effect determined Ned Kock (2013) approach by running the bootstrapping at 500 subsamples and used the Sobel calculator to test the hypothesized mediation effect of IEAP between the four exogenous constructs and the endogenous construct of the study. Based on the calculation, the result shows that the IEAP mediates between perceived usefulness and Knowledge/Wisdom of Imamship and Masjid Performance (IEAP*Knowledge->MP) with beta ($\beta = 0.22$, $t = 7.25$, $p<0.01$), and also mediating of IEAP
relationship between perceived Delivery of *Khutbah* and MP (β=0.68, t=2.63, p<0.01). While the mediating of IEAP relationship between perceived truthfulness of Imamship and MP (β=0.68, t=2.63, p<0.01). Finally, the mediating of IEAP relationship between perceived Responsibility of Imamship and MP (β=0.69, t=3.24, p<0.01). Therefore, the affected of four indirect hypotheses (H10, H11, H12, and H13) are supported. The calculating of the mediation through this study approach has been endorsed by various contemporary Islamic scholars who argued that a significant relationship Islamic ethics administrative practices towards Islamic leadership on performance of *Masjid* (Attahiru, Al-Aidaros, & Md Yusof, 2016; Eniafe *et al.* 2020; Mutalib *et al.* 2017). Also, this method is superior to Baron and Kenny (1986) traditional method (Mackinnon *et al.*, 2007; Zhao *et al.*, 2010).

4. Discussions

This study examines the mediating effect of IEAP in the relationship between GCA of imamship (Knowledge/Wisdom, Delivery of khutbah, Truthfulness, and Responsibility) on MP for Muslim Ummah Lagos State Nigeria. This section discusses the present study’s findings based on the research questions, research objectives, research framework, research underpinning theory, and research hypotheses relationships developments. This empirical study provides answers to the main research questions, the mediating effect of IEAP between GCA of imamship (Knowledge/Wisdom, Delivery of *khutbah*, Truthfulness and Responsibility) were significant influences on the MP in Lagos State, Nigeria.

Therefore, the findings above indicate that when Chief Imams of the Central *Masajid* in Lagos State, Nigeria, demonstrates good attitudes, and the four qualities of GCA dimensions as relates to Prophet Muhammad (SAW), Knowledge/Wisdom, Truthfulness, Responsibility/Trust, and Deliverance of *Khutbah*, such leader gains the confidence, support and the followership of his people the *Masjid* congregation and *Muslim Ummah*. The Prophet
Muhammad (SAW) is a higher level of exemplary leadership that all Muslim leaders are expected to emulate, especially the imams, as Allah Almighty (SWT) testifies to his ethical standard and possesses all good exemplary qualities characters that are desired from a leader. He (SWT) says in the Holy Qur’an (Surah al-Ahzab & al-Qolam) below concerning this:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often;” (Qur’an33, Verse21); Additionally: “And indeed, you are of a great moral character” (Qur’an68, Verse4).

4.1 Theoretical and Practical Contributions

The contribution of this study from the theoretical and practical perspectives lies in identifying how the mediating effect of IEAP in the relationship between GCA of imamship (Knowledge/Wisdom, Delivery of khutbah. Truthfulness, and Responsibility) on MP for Muslim Ummah in Lagos State, Nigeria. Limited researches have been conducted by previous researchers that have focused on the MP. Therefore, this study contributes to the literature by investigating the factors mentioned in the context and developing a theoretical framework that will affect MP among Chief Imams in Lagos.

Governments across levels should make an effort towards creating a Ministry to overlook Religious Affairs. This could be replicated across neighbouring southwest states such as Ondo, Ekiti, Ogun, Oyo and Osun, and other states in Nigeria generally. The Ministry could be responsible for overlooking inter-religious issues, debates, conflicts resolution. It could serve as the basis for Council of Chief Imams and ‘ulamahu of Lagos State, Lagos State Government, Muslim Rights Concern (MURIC), Nigeria Inter-Religious Council (NIREC) to see the need to oversee the affairs of Islamic societies and also to help them maintain the religious status quo of the state since the state is a multi-religious state.

This information will be pivotal in assisting the Government at all levels to solve any form of social conflicts arising from religion through a proper channel to review existing policy for the betterment of her future generation in line with the finding of the research. Also, the Ministry could organize conferences, seminars, and workshops from time to time for Chief Imams, Religious Preachers, Ustath/Asatitha (Islamic lecturers), researchers, missionaries, Muslim clerics, Amīr/Amīrah (Presidents of Muslim Organizations: Male/Female) to keep them informed of trends in religious circles. The Ministry could also embark on a translation of
books into three major Nigerian languages via Hausa, Yoruba and Igbo. As a result, the current negative accusations of terrorism against Islam will lessen as the centre will orientate and educate everybody that Islam has nothing to do with terrorism. Therefore, as a recommendation of this study, the Government of Lagos State Nigeria should monitor the Imamship of central Masaajid to checkmate unholy practices such as hate and extremist Khutbah, Tazkirah (preaching) capable of disrupting the peaceful co-existence among different religions.

4.2 Recommendation of the Study

As a recommendation of this research, the Government of Lagos State Nigeria should monitor the Imamship of central mosques to checkmate unholy practices such as hate and extremist Khutbah, Tazkirah (preaching) capable of disrupting the peaceful co-existence among different religions. This fact will also reduce the tendency of owners of a central mosque to use the mosque to achieve their interest socially and politically. The training system should also focus on strengthening mosque leaders’ leadership and management capabilities. Furthermore, the participation of chief Imams must organize Qur’an tuition in the Masjid for Muslim Ummah because it is the main activity of the mosque. At the same time, it is in terms of the resources of the Imam of the Mosque to organized Qur’an tuition among his followers.

5. Conclusion

The purpose of this study is to assess the mediating effect of IEAP on the relationship between GCA of imamship (Knowledge/Wisdom, Delivery of khutbah, Truthfulness, and Responsibility) and MP for Muslim Ummah in Lagos State, Nigeria. The study was underpinned by Islamic human resources management (IHRM) and resource-based theory (RBT). Although the influence of IEAP and GCA of imamship has been tested on MP, researchers have paid lesser attention to the holistic integration of all these constructs (Knowledge/Wisdom, Delivery of khutbah, Truthfulness and Responsibility), in a framework. Thus, this study was conducted for testing and validating a conceptual framework to elucidate the hypothesized relationships.
The empirical results of this study have contributed to the body of literature. This study addressed the significant theoretical research gap by integrating the mediating role of IEAP on the relationship between GCA of imamship, and MP. Also, its conceptual framework has provided additional support to the use of IHRM and RBT. Further, the study added to the limited studies within the confines of IEAP in developing countries towards improving MP. In addition to the theoretical contributions, this study also provides critical practical insights to the Chief Imams on improving the MP. People will be attracted to coming to the Masjid for learning, praying, consulting, listen to *Khutbah Jumu'ah* and able all there will be a better performance of the Masajid based on the Holy Qur'an, the Sunnah of the Prophet Muhammad (SAW), and emphasizing spiritual motivation based on Islamic Shari'ah, in Lagos State, Nigeria.
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