*Araştırma Makalesi* ● *Research Article*

# The Impacts of Leadership Styles on the Organizational Commitment of the Masters: An Evidence in Istanbul Traditional Turkish-Islamic Decoration Arts Apprentices*

## Ustaların Liderlik Tarzlarının Örgütsel Bağlılık Üzerindeki Etkileri: İstanbul'da Gelenekli Türk-İslam Süsleme Sanatları Çırakları Üzerinde Bir Araştırma

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ÖZ

Araştırmanın amacı gelenekli Türk-İslâm süsleme sanatlarında çırakların örgütsel bağlılıklarında ustalarının liderlik tarzlarının etkilerini araştırmaktır. Araştırmanın evrenini İstanbul ilinde Türk-İslâm süsleme sanatlarında (hat, cilt, çini, minyatür, ebrû, katı', tezhib ve kalemişi) gelenekli usulde eğitim vermekte olan kurs merkezleri; örneklemini ise İstanbul ilinde Türk-İslâm süsleme sanatlarında gelenekli usulde eğitim almakta olan 281 katılımcı oluşturmaktadır. Veriler regresyon analizi ile hesaplanmıştır. Regresyon analizi sonuçlarına göre demokratik, otokratik ve tam serbesti tanıyan liderlik türlerinin örgütsel bağlılık üzerinde etkisi olduğu görülmektedir. Bir başka sonuç ise; çırakların devam ve normatif bağlılığı üzerinde demokratik, otokratik ve tam serbesti tanıyan liderlik türlerinin anlamlı etkisi olduğudur.

ABSTRACT

The aim of the research is to contribute to the literature by investigating the effects of the leadership styles of the masters on the organizational commitment of the apprentices in traditional Turkish-Islamic decoration arts. The universe is the branches of training centers in the traditional Turkish and Islamic decoration arts (Islamic calligraphy, bookbinding, tile art, miniature art, Turkish marbling art, leather and paper carving art, paper decoration art and architectural ornament art) in Istanbul. The sample consists of 281 participants in the Turkish-Islamic decoration arts in Istanbul. The data are analyzed with regression analysis. According to the results of the regression analysis, it is seen that democratic, autocratic and laissez-faire leadership styles have significant effect on organizational commitment. Another result is that democratic, autocratic and laissez-faire leadership styles have significant effect on the continuance and normative commitment of apprentices.

## 1. Introduction

In the 21st century with the increasing technological opportunities in the world, communication and interaction are also increasing. In this context, leading elements of organizational life, leadership and organizational commitment continue to develop. This change in different

areas of life may cause the cultural, artistic and social heritage, habits, traditions, customs and customs to be forgotten and disappear. One of these cultural values, which have been forgotten in the past and the number of masters has decreased, is the traditional Turkish-Islamic decorative arts. In recent years, both the change in socio-economic structure and the increase of individual interest, the traditional Turkish-Islamic decoration arts are also remembered and developed. Along with this development process, the master-apprentice relationship, which ensures the continuity of the traditional Turkish-Islamic decoration arts, has been influential in its selection as the subject of this study.

Two conceptual structures that are the subject of the research are organizational commitment and leadership styles. Organizational commitment is defined as being willing to make an effort that expresses value for the organization with a strong belief in and acceptance of these beliefs (Demirdağ & Ekmekçioğlu, 2015: 201). In addition to the personality traits of leaders who are thought to be effective in ensuring organizational commitment, researches reaching the conclusion that leadership behaviors are also important (Küçüközkan, 2015: 20).

According to the conceptual framework; the purpose, problem, importance, constraints and plan of the research are as follows:

*Purpose of the research* is to reveal the effects of the masters' leadership styles on the organizational commitment of apprentices (trainees) in the course centers operating in the traditional Turkish-Islamic decoration arts.

*The problem of the research*: The effect of leadership styles in determining the organizational commitment of trained apprentices is the problem of the research, to ensure the continuity of traditional Turkish-Islamic decorative arts and to survive and sustain the cultural heritage.

*The importance of the research*: According to the authors' observations on sample in aprenticeship courses; in recent years, with the influence of social structure and preferences, the master-apprentice relationship is very important in the context of providing continuity in the traditional Turkish-Islamic decoration arts that are in demand again. It is also important that the commitment to traditional arts is high. The fact that there is no previous study in the social sciences related to the traditional Turkish-Islamic decorative arts, which are seen as cultural heritage, is important in terms of contributing to the literature. However, determining the effects of masters on apprentices increases the importance of this study in terms of organizational commitment of apprentices, thus ensuring the continuity of traditional arts.

## 2. Theoretical Framework and the Review of the Literature

In this part of the study, general information is given about the concept, definition and importance of organizational commitment, classification of organizational commitment, and factors affecting organizational commitment. Next, the concept and definition of leadership, leadership theories, leadership styles are explained. In the third part of the literature, the master-apprentice relationship in traditional Turkish-Islamic decorative arts is considered. Furthermore; general information is given about Islamic calligraphy, bookbinding, tile art, miniature art, Turkish marbling art, leather and paper carving art, paper decoration art and architectural ornament art.

### 2.1. Organizational Commitment

Organizational commitment was developed by some theorists such as Porter, Mowday, Steers, Allen, Meyer and Becker. Organizational commitment in early studies is defined as an emotional bond that individuals feel to their organizations. Individuals feel loyalty to the extent that they absorb their organizational values and goals. In subsequent studies, they defined organizational commitment as an increasing commitment with the investments made by individuals in their organizations (Tekingündüz & Tengilimoğlu, 2013: 79-80).

Generally speaking, organizational commitment; It is about the attitudes and behaviors of individuals and it is one of the important issues of organizational behavior discipline and management discipline (Şimşek & Sökmen, 2016: 608). According to Allen and Meyer (1990) and Meyer and Allen (1991) organizational commitment; It has been evaluated as a psychological situation that explains their relations with the organization, which is effective for individuals to make decisions about whether to stay in their organizations or not (as cited in Demirdağ & Ekmekçioğlu, 2015: 201).

Managers want to have individuals with a high level of organizational commitment due to their positive impact on both business performance and other business outcomes; positive work outcomes will be achieved by increasing the organizational commitment levels of individuals (Demirdağ & Ekmekçioğlu, 2015: 199). Increasing the satisfaction of individuals about the work they do and the organizations they operate in are counted as important goals such as producing products and / or services for organizations in recent years. Organizational commitment, which is defined as the individual's adopting the aims of the organization he works for and preferring to continue in the organization, has gained importance (Yıldız, 2013: 855).

In the literature, organizational commitment is generally seen that there are classifications under two headings as behavioral and attitudinal commitment.

In the behavioral commitment approach, individuals' past behaviors are thought to connect themselves to their organizations, and are expressed as behaviors exhibited above normative expectations. Behavioral commitment refers to individuals' commitment to a particular activity they do in the organization rather than their current organization (Bayyurt & Kılıç, 2017: 4).

In attitudinal commitment, the coincidence of individual goals and organizational goals is stated to match the individual's identity with the organization (Elüstün & Sözen, 2018: 240). It is the approach that states that organizational commitment is related to attitudes. Allen and Meyer (1990), the most widely used in the literature, revealed that this classification is composed of three subtitles as normative, continuance and affective commitment. The organization's spending for the

individual's education and future, so the normative commitment to the individual to feel obligated to remain attached to the organization. With the continuance commitment to approach organizational commitment as a cost, individuals will depend on their organization at the level of value and investments they add to their organization. Affective commitment expresses the emotional attachment of individuals to the organization and their integration with the organization (Bayyurt & Kılıç, 2017: 4).

Making multiple and different definitions about organizational commitment shows that there are many and different factors that affect individuals' commitment to their organizations. These factors affecting the organizational commitment levels of individuals. They evaluated employees' personal characteristics, job characteristics, structural features, work experience and work environment under four subtitles. In addition, in the literature on organizational commitment, the factors affecting organizational commitment are classified differently, and are generally analyzed in three groups as individual factors, organizational factors, and non-organizational factors (Esmer & Yüksel, 2017: 262).

According to Doğan & Kılıç (2007: 52) the size of the organization, the degree of institutionalization, the degree of control, the percentage of unionization, the image of the organization, total quality management practices, flexible working hours, the remuneration system and career opportunities have a significant impact on organizational commitment. Additionally; Küçüközkan (2015: 20) stated that organizational commitment levels have positive and negative results for the individual and the organization.

## 2.2. Leadership

Although the studies conducted in the field of leadership were generally done after the industrial revolution; in fact, leadership is as old as human history. From the past, "How to be a leader? Who will be the leader? What are the characteristics of the leader? What are the characteristics that distinguish the leader from the non-leader?" Answers to such questions were sought (Gelmez & Ürtürk, 2019: 53).

According to Pfeffer (1997), it is possible to evaluate the leadership literature under three headings. Under the first title; questions about whether leadership makes a difference on organizational performance and results, and if it makes a difference, in which areas it makes a difference; As a second topic, to find answers to the questions of whether leadership behavior and skills are inherent, whether it is possible to learn later, and if it is possible, how to learn most effectively; Finally, it focuses on the attitudes and behaviors of effective leadership (as cited in Tağ & Hıdıroğlu, 2019: 238).

Considering the historical development of leadership, leadership evolved in the form of family heads, landlords, commands, statesmanship and corporate management, and emerged in different ways according to the subject and needs (Koçel, 2013; Tuğsal, 2019: 15). In the early twentieth century, while the concept of leadership was explained by the Trait Theory, it was tried to be explained with the behavior of the leader between 1940 and 1960,

with the situational leadership between 1960 and 1990, and with the concepts of transformative, charismatic, authentic, spiritual, toxic and chaotic leadership since the 1990s (Koçel, 2013; Tuğsal, 2019: 16).

Looking at the studies in the literature, it is seen that their approaches to leadership are categorized under four headings. These:

• Features approach (before 1940),

• Behavioral approach (between 1940 and 1960),

• Contingency approach (between 1960-1980),

• New leadership approaches (the process from 1980 to the present) (Yeşil, 2016: 160).

Although there are different leadership styles in the literature, leaders can differ in their decision making processes depending on their authority, source and personality, and most leadership styles can show similar characteristics. Leadership styles are considered as Paternalistic, Informative, Democratic, Consultant, Autocratic and Laissez-Faire style leadership (Kılıç & Çoban, 2015: 367-368).

In the paternalistic leadership style, there is a relationship between the leader and the followers, similar to the parent-child, master-apprentice and teacher-student relationship. Paternalistic leaders transform the emotions they receive from followers into a condition-related emotion, thus keeping them under control (İpek & Özbilgin, 2015: 133).In researches on the paternalistic leadership style, two basic dimensions of this leadership style are benevolence and authoritarianism. Its dimensions are expressed as leadership behaviors that require absolute power and control over its followers and absolute obedience from them (Alparslan & Ekşili, 2016: 278).

Loyalty and trust are very important for paternal leaders and they ensure internal authority and discipline by making paternalistic behaviors. Countries with collective societies like Turkey, India, Pakistan commonly have paternalistic leadership style (Örücü & Çoban, 2017: 3). This leadership style is the leadership style where leaders express their expectations from their followers clearly. Informative leadership can sometimes experience disagreement with followers as they are task-oriented. Therefore, instead of simply reporting the final decisions, they try to persuade them to accept the decisions by the followers (Kılıç & Çoban, 2015: 368; Örücü & Çoban, 2017: 3).

In democratic leadership, leaders influence their followers by using their specialist powers and continue organizational activities without putting pressure on their followers (Gelmez & Ürtürk, 2019: 55). It can be concluded that the atmosphere of mutual trust, democratic leaders are trusted, and that they trust their followers (Üzüm & Uçkun, 2019: 67). In democratic leadership behavior, the leader is sensitive to his environment and tries to understand, listen to them, act with them, and try to see their realities (Fındıkçı, 2012: 80).

Consultant leaders distribute power among followers in decision-making processes, enabling followers to be socially centered (Lale et al. 2016: 175). The most dominant feature of such leaders is that some followers take their ideas into consideration, but do not include all

followers in the decision making process (Örücü & Çoban, 2017: 4). Although this situation causes a feeling of exclusion in followers, it can be predicted that it will negatively affect the levels of organizational commitment.

In the autocratic leadership style, leaders rely on their authority. It is also known that they expect unconditional obedience. The followers are only obliged to fulfill the orders received from the leader completely. However, it was also determined that their followers had hostility to the authority of such leaders (Bayyurt & Kılıç, 2017: 2).

In the laissez-faire leadership style, which gives full freedom, the main task of the leaders is to provide resources and the ideas of the leader are not binding. The followers are free to do things as their wishes and are responsible for their own decisions. The leaders, on the other hand, provide information in case of demand, but they avoid giving advice, criticism and guidance (Bakan & Büyükbeşe, 2010: 75; Yiğit & Yazarkan, 2014: 73). According to the authors' observations and interviews with masters, it is thought that apprentices need their masters' (leaders') art techniques, talents and experiences.

## 2.3. The Master-Apprentice Relationship in Traditional Turkish-Islamic Decorative Arts

According to Baysal (2016: 191) religion determines the content and subject of the spiritual decoration, as well as the determining factor in terms of attributing sacredness to the temple and religious objects in the material sense. The fact that religions have their own prohibition and acceptance values enabled religion to play a decisive role in decoration. The basic rule affecting Islamic decorative arts is the attitude of the religion of Islam to the figure.

Due to the fact that the authors' argue that apprentices need mastership, in other words leadership to learn   art techniques, talents and experiences; it is important to explain the traditional arts in this section.

In this section, general information about Islamic calligraphy, bookbinding, tile art, miniature art, Turkish marbling art, leather and paper carving art, paper decoration art and architectural ornament arts  are given.

### Hat - Islamic Calligraphy Art

Calligraphy in general: The verses of the Quran and the Prophet. It can be expressed in the Arabic alphabet of Muhammad's hadiths, in the form of a religious art, adhering to certain rules, beautifully and aesthetically written. The writer is called the "calligrapher". Since the 8th century, the calligraphy masters have been called "muharrir" and the art writing written as "tahrir". After the 12th century, instead of the title of "tahrir", calligraphy was used (Çetin, 1992: 29); According to Eriş (2011: 48), the term Calligrapher was given to Yakût-i Müsta'mim because of the innovations he made in art, and then it continues to be used for writers.

### Tezhib - Paper Decoration Art

Rikkat Kunt, the master about the Tezhib - Paper Decoration Art, which is one of traditional decorative arts; "The whole aim of the Tezhib is to decorate the writing; but not to kill. Writing is always at the forefront. Tezhib and Calligraphy are two brothers, they walk together,

complement each other." Master Necmeddin Okyay emphasizes the importance of Tezhib - Paper Decoration Art with his statement that "Tezhib - Paper Decoration Art is the dress of the summer, do not leave the text naked". The man doing the Tezhib - Paper Decoration Art is "Muzehhib" and the woman is "Muzehhibe"; the work done is called "muzehheb". Every year, a ceremony was held at Okmeydanı Okçular Tekkesi for apprentices who will be given mastery title until 1755. However, although there is no information about whether this tradition continues or not after this date, such a ceremony tradition does not continue today (Yılmaz, 2004: 342-343).

### Minyatür - Miniature Art

Miniature, which was formerly known as embroidery in Turks, is a name given to small-sized pictures and portraits made in writing books, on paper or parchment in a fine and detailed style (Mesara, 1987: 18). In the Islamic geography, the art of painting was not completely prohibited, and it was interpreted in an appropriate manner in the framework of customs and traditions. It is claimed that Khalifa Omar printed copper coins, which is a verse on one side and a figure on the other, and that this application has illustrated coins and medallions in similar Umayyad, Abbasid, Eyyubi, Artuklu, Atabek and Seljuks. Miniature exhibits a style with a source of stylization, a lean-looking, concise narrative power and a certain degree of exemption. The technique of coloring with thin scans was used instead of light and shadow, and the expressive power of thin-thick lines came to the fore (Yılmaz, 2004: 228).

### Çini - Tile Art

Tile art, which is accepted as one of the Turkish-Islamic architectural arts, has also been used in the production of everyday items since the Ottomans mostly in mosques, religious buldings, hamams, museums, houses (Babaoğlu, 2007).

### Ebrû - Turkish Marbling Art

Babaoğlu (2007: 12-15) argues that the art of marbling, known to have been made in Istanbul for more than five hundred years, first reached Europe and then America in the 17th and 18th centuries through trade routes. Ebrû made by considering a place of use for centuries. They were produced for coloring the paper for the calligraphers to write on, and then for decorating the edges of the husn-i hat plates instead of the first side paper and the outer cloth in the notebook covers. The paper produced by Turkish marblers, who do not have the chance to make marbling with materials other than natural materials, did not cause any damage to their location and have survived to this day (Babaoğlu, 2007: 12-15).

### Cilt - Bookbinding Art

Binding art is a book decoration art. "It is a common product of classical bind, leather shaving and murakka artists, and Hakhak, calligrapher, muhhip, katı', and marblers. Classic binds are six types such as cardboard, leather, patent leather, fabric, murassa and marbled bindings." The bookbinding master is called "binder" (Yılmaz, 2004: 45-48).

### Katı'-  Leather and Paper Carving Art

Katı' art, which is made using leather and paper, continues from the Ottomans as a book decoration art. Katı' art, which is one of the Turkish-Islamic book decoration arts, is named as "paper carving" in Turkish and "Katı' " in Arabic, and "Katı' " was widely used during the Ottoman period (Çağman, 2014: 13). It is defined as an art by making fine carved ornaments and writings on paper and leather. "Katı', which is one of the important branches of Turkish book arts, has a place in itself in the line of book, book covers and decorations." (Mesara, 1991: 1-3).

### Kalemişi - Architectural Ornament Art

In the hand-drawn art, which is a branch of traditional Turkish-Islamic decorative arts, in architecture, the prepared patterns are applied with paint and brush on materials such as plaster, stone, wooden leather, and sometimes as the application of gold leaf. As a result of the homage of religious and civil places used in daily life throughout history and these places being sacred to people, these spaces are always decorated. Therefore, it is stated that the art of handwriting has a history as old as human history (Baysal, 2016: 191). Traditional Turkish-Islamic decorative arts, which are accepted as cultural heritage, have survived to the present day thanks to the accepted and applied principles. In this respect, the relationship between master and apprentice has historical significance. In Seljuk and Ottoman periods; it is stated that the method of education and training of the artists consisting of calligraphers, nakkaş, ruler, gold crushers, sufferers, bind masters and tezhib is always done by the master-apprentice method (Keskiner, 2008: 8-9).

## 3. Methodology and the Model of the Research

The main purpose of this study is to determine the effect of the leadership styles of the masters on the organizational commitment of the apprentices in the course centers, which provide education in the traditional style in the Turkish-Islamic arts, which are the most well known today.
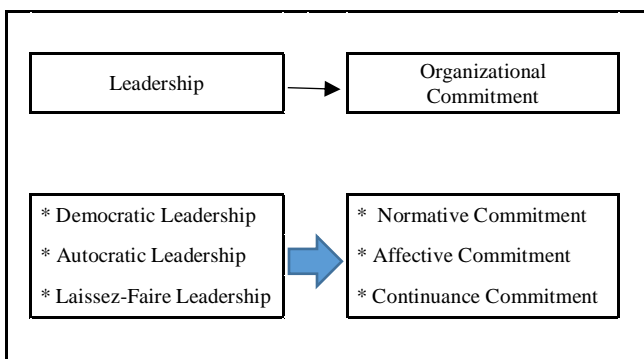


**Figure 1.** Research Model

The hypotheses of the research created in line with the research model are presented below.

$h_1$: Leadership styles have a statistically significant effect on organizational commitment.

$h_2$: Leadership styles have a statistically significant effect on normative commitment.

$h_3$: Leadership styles have a statistically significant effect on affective commitment.

$h_4$: Leadership styles have a statistically significant effect on continuance commitment.

$h_5$: There is significant difference between art type groups according to their leadership styles.

$h_6$: There is significant difference between art type groups according to their organizational commitment.

The universe of the research is the course centers in Istanbul, which provide traditional education in Turkish-Islamic decorative arts. The sample consists of 281 participants studying in the traditional style of Turkish-Islamic decoration arts in Istanbul. Leadership Scale consisting of 29 items in order to determine the leadership styles of the traditional Turkish-Islamic decoration art masters. Leadership Scale was taken from Yılmaz's (2011) study and used in the research. 25 of the items in the scale have positive and 4 (8, 14, 15, and 26th items) have negative meaning. Items that have negative meaning (with an inverse answer) are scored by inverting during the analysis. The participants responded to the items here with a 5-point Likert scale consisting of "1 = never agree, 2 = disagree, 3 = neither agree nor disagree, 4 = agree, 5 = totally agree".

Organizational Commitment Scale consisting of 18 items in order to determine the organizational commitment of apprentices trained in the traditional Turkish-Islamic arts. The Organizational Commitment Scale of Allen and Meyer was used by making use of the study of Dalmış (2018). 11 items in the scale have positive and 7 items (items 2,7,9,11,12,13 and 16) have negative meaning.

## 4. Analysis and Findings

As a result of the Reliability Analysis, Cronbach's Alpha Coefficient for the Leadership Scale is 0.899. It is calculated as 0.736 for the Organizational Commitment Scale and 0.870 for the entire survey. According to the results, the Leadership scale is very reliable; Organizational Commitment Scale is reliable, and the entire questionnaire is considered very reliable. In the light of all this information, it is seen that the reliability of the analyzes made is high.

Six questions were subjected to frequency analysis to determine the demographic characteristics of the sample group participating in the research. In Table 1, the results of this frequency analysis regarding gender, marital status, age, art type and apprenticeship duration in traditional decorative arts are given.

**Table 1.** Frequency and Percentage Table of the Demographic Characteristics

| Variable | Group | Frequency | % |
|---|---|---|---|
| | Men | 40 | 14.2 |
| Gender | Women | 241 | 85.8 |
| | Total | 281 | 100 |
| | ≤ 18 | 1 | 0.4 |
| | 19-29 | 58 | 20.6 |
| Age | 30-39 | 88 | 31.3 |
| | 40-49 | 87 | 31 |
| | 50 and above | 47 | 16.7 |

| | | | |
|---|---|---|---|
| | Total | 281 | 100 |
| | Single | 119 | 42.3 |
| Marital Status | Married | 162 | 57.7 |
| | Total | 281 | 100 |
| | Bookbinding | 22 | 7.8 |
| | Tile Art | 19 | 6.8 |
| | Turkish Marbling Art | 37 | 13.2 |
| | | 35 | 12.5 |
| Traditional Decorative Art Type | Architectural Ornament Art | 23 | 8.2 |
| | Leather and Paper Carving Art | 23 | 8.2 |
| | Miniature Art | 30 | 10.7 |
| | Paper Decoration Art | 92 | 32.7 |
| | Total | 281 | 100 |
| | 0-2 years | 47 | 16.7 |
| Apprentice Period in Traditional Decorative Arts | 3-5 years | 117 | 41.6 |
| | 6-10 years | 83 | 29.5 |
| | 11 years and more | 34 | 12.1 |
| | Total | 281 | 100 |

Örün, Orhan, Dönmez and Kurt (2015) argue that kurtosis and skewness are amongst -1 and +1 whilst Karagöz (2016) advocate the kurtosis and skewness are amongst -2 and +2 as the criterion for compliance with normal distribution. In this research skewness and kurtosis variables differ between -2 and +2. Hence, the data fit to the normal distribution. The KMO sample adequacy value of the leadership scale is 0.939. The result of the Barlett test is statistically significant (p=0,000). When an explanatory factor analysis of leadership and organizational commitment scales is made, leadership is explained in three dimensions. With three dimensions, 49.65% of the total variance is explained. According to the results of the explanatory factor analysis related to leadership, three factors emerged. These are respectively; democratic leadership, autocratic leadership and laissez-faire leadership style. The total variance explanation rate of these three factors is 49.65%. Among these factors, the total variance explanation rate of the democratic leadership style is 31.814%, the autocratic leadership style is 6.529%, and the laissez-faire leadership style is 4.89%.

The KMO sample adequacy value of the Organizational Commitment Scale is 0.865. The result of the Barlett test is statistically significant (p=0,000). According to the results of the explanatory factor analysis, the organizational commitment scale is explained by three factors. These are respectively; "normative commitment, affective commitment and continuance commitment". The total variance explanation rate of these three factors is 50.956%. Among these factors, the rate of explaining the total variance of normative commitment is calculated as 27.97%, 15.778% of affective commitment and 7.2% of continuance commitment.

**Table 2.** Regression Model of the Effects of Leadership Styles on Organizational Commitment

| Constant | Independent Variable | B | St. Beta | p |
|---|---|---|---|---|
| Organizational Commitment | Constant | 1.24 | | |
| | Democratic Leadership | 0.25 | 0.16 | 0.000 |
| | Autocratic Leadership | 0.17 | 0.09 | 0.000 |
| | Laissez-Faire Leadership | 0.12 | 0.03 | 0.000 |

Model F= 27.415   $R^2$=0.229 p=0.000

h$_1$: Leadership styles have a statistically significant effect on organizational commitment.

According to the results of the regression analysis applied to investigate to what extent the organizational commitment of the participants is related to the leadership dimensions, it was seen that the organizational commitment and the leadership styles that recognize democratic, autocratic and complete freedom have a significant relationship (p<0.01). It was determined that there was a significant relationship between organizational commitment and leadership dimensions in the model. The model appears to be statistically significant (F=27.415; p=0.000). In the model, the coefficient of the democratic leadership variable was found to be significant (t=6.314; p=0.000). In addition, the coefficient of the autocratic leadership dimension seems to be significant (t=4.194; p=0.000). It is determined that the coefficient of the laissez-faire leadership dimension is also significant (t=3.594; p=0.000). Leadership dimensions that recognize democratic, autocratic and laissez-faire are determined to explain the organizational commitment of the participants by 22.9% ($R^2$=0.229).

It is determined that the most important variable that affects the organizational commitment level is the democratic leadership dimension. It is seen that one-unit increase in the democratic leadership dimension provided an increase of 0.253 units in the level of organizational commitment. On the other hand, an increase of 1 unit in the autocratic leadership variable provides an increase of 0.173 units in the level of organizational commitment, while an increase of 1 unit in the laissez-faire leadership variable, increases 0.121 in the organizational commitment level.

**Table 3.** Regression Model of the Effects of Leadership Styles on Normative Commitment

| Constant | Independent Variable | B | St. Beta | p |
|---|---|---|---|---|
| Normative Commitment | Constant | 1.88 | | |
| | Democratic Leadership | 0.34 | 0.30 | 0.000 |
| | Autocratic Leadership | 0.15 | 0.11 | 0.017 |
| | Laissez-Faire Leadership | 0.13 | 0.08 | 0.010 |

Model F= 16.887   $R^2$=0.155 p=0.000

h$_2$: Leadership styles have a statistically significant effect on normative commitment.

According to the results of the regression analysis applied to investigate the extent to which apprentices relate to the leadership dimensions of the normative commitment, it is seen that the normative commitment and the democratic, autocratic and laissez-faire leadership dimensions are in a significant relationship. In the model, it is determined that there is a significant relationship between normative commitment and leadership dimensions. The model appears to be statistically significant (F=16.887, p=0.000). In the model, the coefficient of the democratic leadership variable is determined to be significant (t=5.66; p=0.000). In addition, the coefficient of the autocratic leadership dimension seems to be significant (t=2.39; p=0.017). It is determined that the coefficient of the laissez-faire leadership dimension is also significant (t=2.508; p=0.012). It is determined that leadership dimensions that recognize

democratic, autocratic and laissez-faire explain the normative commitment of the participants by 15% ($R^2$=0.155).

It is seen that the most important variable affecting normative commitment level is the democratic leadership dimension. One unit increase in the democratic leadership variable provides an increase of 0.34 units in the normative commitment level. On the other hand, an increase of 1 unit in the autocratic leadership variable provides an increase of 0.15 units in the normative commitment level. The 1 unit increase in the laissez-faire leadership variable provides an increase of 0.13 units in the normative commitment level.

**Table 4.** Regression Model of the Effects of Leadership Styles on Affective Commitment

| Constant | Independent Variable | B | St. Beta | p |
|---|---|---|---|---|
| | Constant | 1.894 | | |
| Affective | Democratic Leadership | -0.22 | -0.20 | 0.010 |
| Commitment | Autocratic Leadership | 0.147 | 0.12 | 0.087 |
| | Laissez-Faire Leadership | 0.208 | 0.17 | 0.003 |

Model F= 7.019   $R^2$=0.071 p=0.000

$h_3$: Leadership styles have a statistically significant effect on affective commitment.

According to the results of regression analysis applied to investigate to what extent apprentices' affective commitment is related to their leadership dimensions, it is seen that the leadership dimension that recognizes democratic and laissez-faire is in a significant relationship. In the model, it is determined that there is a significant relationship between affective commitment and leadership dimensions. The model appears to be statistically significant (F=7.019; p=0.000). It is determined that the coefficient of the laissez-faire leadership variable is significant (t=2.960; p=0.000). In the model, the coefficient of the democratic leadership variable is determined to be significant (t=-2.609; p=0.010). Democratic and laissez-faire leadership dimensions explain the organizational commitment of the participants by 7% ($R^2$=0.07).

One unit increase in the laissez-faire leadership dimension provides an increase of 0.208 units in the level of affective commitment. One unit increase in the democratic leadership dimension provides a 0.218 unit decrease in the level of affective commitment. On the other hand, it is determined that it does not affect autocratic leadership type affective commitment.

**Table 5.** Regression Model of the Effects of Leadership Styles on Continuance Commitment

| Constant | Independent Variable | B | t | p |
|---|---|---|---|---|
| | Constant | 0.668 | 1.605 | |
| Continuance | Democratic Leadership | 0.15 | 1.962 | 0.050 |
| Commitment | Autocratic Leadership | 0.229 | 2.918 | 0.004 |
| | Laissez-Faire Leadership | 0.131 | 2.038 | 0.042 |

Model F= 6.861   $R^2$=0.059 p=0.000

$h_4$: Leadership styles have a statistically significant effect on continuance commitment.

According to the results of the regression analysis applied to investigate the extent to which apprentices' continuance commitment is related to their leadership dimensions, it is seen that the leadership dimensions that recognize

democracy, autocratic and laissez-faire are significantly related. It is determined that there is a significant relationship between continuance commitment and leadership dimensions in the model. The model appears to be statistically significant (F = 6.861; p = 0.000). In the model, the coefficient of the democratic leadership variable is determined to be significant (t = 1.962; p = 0.05). In addition, the coefficient of the autocratic leadership dimension seems to be significant (t = 2.918; p = 0.004). It is determined that the coefficient of the laissez-faire leadership dimension is also significant (t=2.038; p=0.042). Leadership dimensions that recognize democracy, autocratic and laissez-faire explain the continuance commitment of the participants by 6% ($R^2$=0.059).

It is determined that the variable that affects the level of continuance commitment is the autocratic leadership dimension. One unit increase in democratic leadership dimension provides 0.150 unit increase in continuance commitment level. On the other hand, an increase of 1 unit in the autocratic leadership variable led to an increase of 0.229 units in the continuance commitment level. The 1 unit increase in the laissez-faire leadership variable provides 0.1131 increase in continuance commitment level.

**Table 6.** ANOVA Results of Art Style Group Differences According to the Leadership Styles

| Leadership Styles | Art Style | | | |
|---|---|---|---|---|
| | One-way Anova test (F) | Mean | df | p |
| Democratic Leadership | 1,715 | 0,184 | 273 | 0,105 |
| Otocratic Leadership | 1,309 | 0,147 | 273 | 0,246 |
| Laissez-Faire Leadership | 1,305 | 0,139 | 273 | 0,248 |

$h_5$: There is significant difference between art type groups according to their leadership styles.

According to the ANOVA test conducted to determine the difference between the leadership styles according to the art type, there is not statistically significant difference between art type groups according to neither of the leadership styles (p>0.05).

**Table 7.** ANOVA Results of Art Style Group Differences According to the Organizational Commitment

| Organizational Commitment | Art Style | | | |
|---|---|---|---|---|
| | One-way Anova test (F) | Mean | df | p |
| Normative Commitment | 3,392 | 0,249 | 273 | 0,002 |
| Affective Commitment | 1,699 | 0,187 | 273 | 0,109 |
| Continuance Commitment | 2,738 | 0,211 | 273 | 0,009 |

$h_6$: There is significant difference between art type groups according to their organizational commitment.

According to the ANOVA test results conducted to investigate whether there is a difference in the dimensions of organizational commitment between the groups by art type, Normative Commitment (p=0.002) and Continuance Commitment (p=0.009) dimensions are statistically significant. On the contrary, according to Affective

Commitment type, there is no difference between groups according to art types (p>0.05).

## 5. Discussion, Conclusion and Recommendations

According to the results, the main hypothesis of the research, h$_1$: Leadership styles have a statistically significant effect on organizational commitment; and secondary hypotheses h$_2$: Leadership styles have a statistically significant effect on normative commitment and h$_4$: Leadership styles have a statistically significant effect on continuance commitment are accepted. On the contrary, h$_3$: Leadership styles have a statistically significant effect on affective commitment was rejected. According to the ANOVA results; hypoteheses h$_5$: There is significant difference between art type groups according to their leadership styles; and h$_6$: There is significant difference between art type groups according to their organizational commitment are accepted.

It is possible to list the conclusions reached as a result of this research on the effect of the leadership styles of their masters in the organizational commitment of apprentices in traditional Turkish-Islamic decoration arts as follows:

The strongest leadership style affecting the apprentices' organizational commitment is the democratic leadership style. The reason why democratic leadership is effective is that the apprentices value and their ideas and opinions, and they approach their apprentices fairly and equally. The reason why autocratic leadership is effective may be explained by the fact that the master decides what to do and how to do it by not compromising his art. The reason why the laissez-faire leadership style is effective may be argued that the masters were influenced by their apprentices and that they did not fully adhere to the rules of the art they performed, and that they showed flexibility.

Democratic leadership seems to have an impact on normative commitment. It is thought that the apprentices value and value their ideas and opinions, and they approach their apprentices fairly and equally. On the other hand, laissez-faire leadership has an effect on emotional commitment. The reason for this is thought to be the leadership style that allows the apprentices to feel happy and feel a sense of belonging, as well as the family environment.

Leadership styles that affect apprenticeship continuance commitment; it is determined that the democratic leadership is at the highest level and there are leadership styles that recognize autocratic leadership and complete freedom. The reason why democratic leadership has an effect on apprenticeship's continuance commitment. It is thought that the apprentices value their ideas and opinions, and they approach their apprentices fairly and equally. The effect of autocratic leadership on continuance commitment. It can be explained by the fact that the master decides what to do and how to do it by not compromising his art.

Almost all of the apprentices are women; it is believed that fine arts and aesthetic elements and the high level of woman naivety than men are effective. It can also be argued that the level of women's commitment to cultural heritage and arts can be higher than men's.

It is noteworthy that in the performed art types, tile and hand-drawn arts are not preferred as other types of art. The reason for this is that it is thought that it is troublesome and dangerous because the art of tile and engraving is generally applied on mosque walls and domes. As other types of art are the art of practice on the book, they are more popular.

*The research has some limitations.* Eight of the traditional Turkish-Islamic decoration arts have been the subject of research, and the sending of a questionnaire to the course centers that provide education only in the traditional method operating in the province of Istanbul is the limitations of this research. There are some suggestions for practitioners and researchers for future researches. Firstly; since the research is conducted for the leadership styles of the masters who teach in the traditional method, research can be done on a different sample for the leadership styles of the masters who do not teach in the traditional method. Secondly; in the research, only the effects of leadership styles on organizational commitment were investigated. The mediation effect model can be investigated by including variables such as job satisfaction, organizational trust and personality, which are thought to have mediation effects along with leadership style.

In addition, due to the time constraints, few written sources have been used in the traditional Turkish-Islamic decoration arts in the master-apprentice relationship, because the cultic culture is common. In future studies on master-apprentice relationship, it would be beneficial to evaluate and write the medical information by taking this situation into consideration. Finally; as an alternative to the multiple regression analysis used in the research, the use of structural equation model can be suggested for determining the mediating effect.

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**Appendices**

**An Example of Islamic Calligraphy Art**
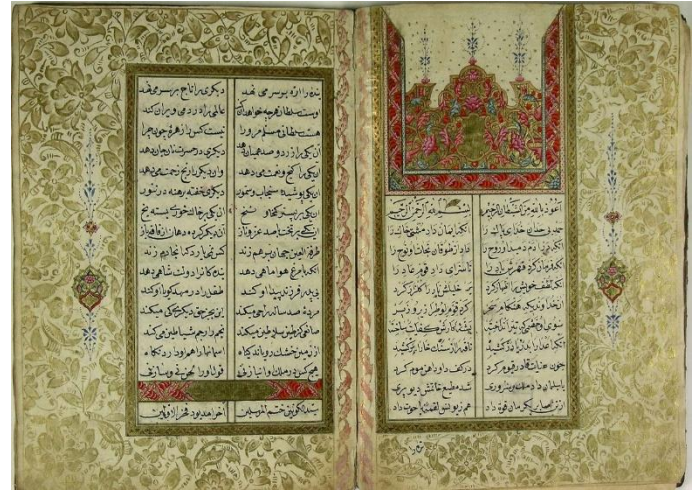
Kûfî HAT (9th century)

Source: İ.K.M.H.S. (6) IRCICA Library
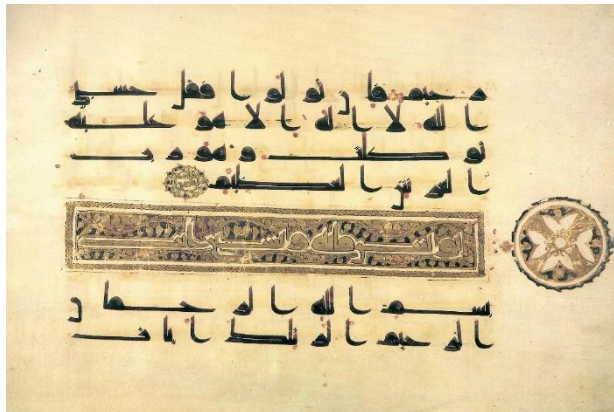


**An Example of Tezhib Paper Decoration Art**

Hacı Mahmud Efendi Album

Source: S.Y.E.K 3447-00003



**An Example of Miniature Art**

Hacı Beşir Ağa Album

Source: S.Y.E.K. 486



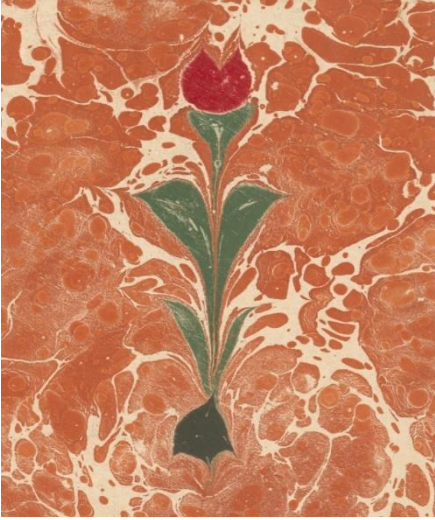**An Example of Tile Art**

Rüstempaşa Mosque

Source: IRCICA Library 74663_0095

**An Example of Ebrû Turkish Marbling Art**

M.Necmeddin Okyay Collection

Source: T.Alparslan Babaoğlu Album



**An Example of Architectural Ornament Art**

Bursa Ulu Mosque Source: IRCICA Library 59086_0016



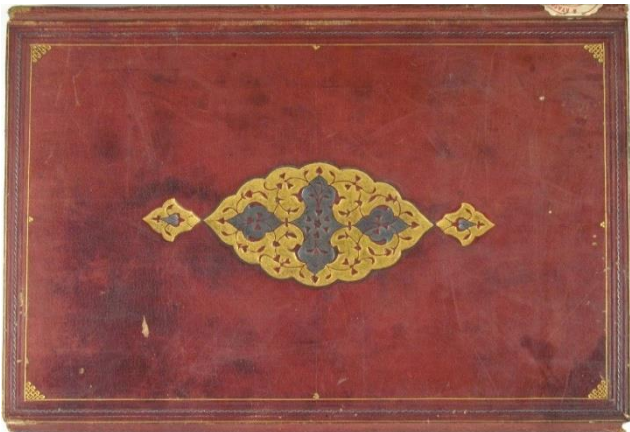**An Example of Bookbinding Art**

Quran Ayasofya Album

Source: S.Y.E.K. 2125_0000



**An Example of Katı' Leather and Paper Carving Art**

Hekimoğlu Ali Paşa Album Katı'(Leather Carving)

Source: S.Y.E.K.  677_059

**Ethics Committee Approval**

**BEYKENT ÜNİVERSİTESİ**

REKTÖRLÜĞÜ

10.02.2019

Beykent Üniversitesi, İktisadi ve İdari Bilimler Fakültesi, Sermaye Piyasaları ve Portföy Yönetimi Bölümü Dr.Öğr.Üyesi Türker TUĞSAL danışmanlığında yükseklisans öğrencisi Serdal ŞİMŞEK'in "Geleneklî Türk-İslâm Süsleme Sanatlarında Çırakların Örgütsel Bağlılıklarında Ustalarının Liderlik Tarzlarının Etkisi" başlıklı çalışma önerisini sunmak üzere anket çalışmasının uygunluğu, Beykent Üniversitesi Sosyal ve Beşeri Bilimler için Yayın Etiği Kurulu tarafından değerlendirilmiş ve onaylanmıştır.

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