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Who is Mahmudah Intellectual Leadership in Indonesia?

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Abstract

Indonesia's first president had a transformational leadership style, Habibie has an intellectual leadership style, and Gus Dur has a spiritual leadership style. This research aims to develop the integration of intellectual stimulation dimension in transformational leadership with virtue in Islam, namely Mahmudah. This new concept is named as mahmudah intellectual leadership and we developed the scale and validation. Concept development was conducted through meta-analysis, while scale development was carried out by conducting FGD with five experts. Meanwhile, to validate the scale developed, questionnaires were given to 119 respondents. The data were then analyzed by testing the validity and reliability of the proposed indicators using exploratory factor analysis and confirmatory factor analysis. The test results with SPSS and Amos show that there is a grouping of the mahmudah intellectual leadership concept scale from 25 into five dimensions with 16 indicators. Intellectual stimulation with mahmudah morality will create a good solution for Indonesian. Who is he?

Keywords: *Transformational leadership, intellectual stimulation, mahmudah.*

Introduction

Numerous studies have been conducted on the development of transformational leadership style dimensions and their effect on organizational performance (Arnold & Loughlin, 2013; Barling et al., 2000; Coad & Berry, 1998; Puni et al., 2018; Rafferty & Griffin, 2004; Thuan, 2019; Weiß & Süß, 2016). In general, previous research examines three dimensions of transformational leadership, namely charisma, intellectual stimulation, and individual consideration (Howell & Avolio, 1993). According to Bass (1999), transformational leadership refers to a leader who uses intellectual stimulation, inspiration, and idealistic influence (charisma), or individual consideration to move people or followers beyond their immediate self-interest. The impact of intellectual stimulation on employee performance has begun to be widely examined as a determining factor for a leader's success or failure (Alvesson & Kärreman, 2015; Robinson & Boies, 2016; Sandvik et al., 2018; Thuan, 2019; Widjaja, 2015.; Zhou et al., 2012). Leaders are involved in intellectual stimulation awakening and testing followers' problem-solving abilities and awareness of issues (Bono & Judge, 2004). Here, the leader challenges the presumptions and beliefs of the organization and inspires followers to be imaginative and creative, tackling long-standing issues in novel ways. (Barbuto, 2005). Leaders empower followers by persuading them to propose new and controversial ideas without fear of punishment or ridicule (Stone, Russell & Patterson, 2003). In contrast to previous researchers, Alvesson & Kärreman (2015) found intellectual failure in transformational leadership style on organizational performance. Soekarno as Indonesia's first president

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succeeded in leading with a transformational leadership style, and the intellectual dimension was continued by Habibie.

Research on Islamic spirituality in the workplace shows that taqarrub, muraqabah, and istiqamah are the primary constructs that have been validated in Indonesia (Adawiyah & Pramuka, 2017). The weakness of the intellectual concept in the style of transformational leadership is that it only puts forward the aspect of the mind, not including the potential of the heart that can control all parts of the body. It is true that there is a bit of flesh called the heart that, if it is good (reformed), the entire body becomes good, and if it is spoiled, the entire body becomes spoiled (Hadith by Bukhari-Muslim). Most surely, there is a reminder in this for any who has a heart (QS. 50, Qaf: 37). Managers who prioritize Islamic spirituality, their thinking lies in the heart because the mind is in the heart whose light is connected to the brain (Mursid & Aziz, 2020; Mursid et al., 2018). Generally, deeds are divided into deeds that seem to be done by the body and deeds that do not seem to be done by the heart. The heart has two potential opposite natures, the praiseworthy nature, which gives rise to the mahmudah morality, and the reprehensible nature, which gives rise to madzmumah characters (Mustofa & Kurniasari, 2020). It is very interesting when synergized with leadership styles that have a strategic role in the organization. Gus Dur is an Indonesian leader with a spiritual leadership style.

Intellectual stimulation has a mind leadership character. Thus, it is not appropriate if it focuses on the needs of individual employees, progress towards goal achievement tends to be slow, has less effect on organizational culture, and tends to overlook tactical details of the current process. This weakness is expected to be complemented by Islamic values in the form of akhlak Mahmudah or Mahmudah morality that comes from the heart. Olivia & Kusumawati (2020) stated that leading with heart and common sense is the ideal leadership pattern in the current crisis. Leaders will have empathy, tenderness, and compassion in employees' positions. God also commanded this statement that if we invite to do the truth, we invite in a good way (QS. An Nahl: 125). This paper aims to develop a new concept that is an integration of the intellectual stimulation dimension in transformational leadership style with a value of virtue in Islam, which is Mahmudah, to convey the mission of the Prophet Muhammad SAW even one verse (Hadith by Bukhari) as the most loving human being for all beings.

Literature

The Dimension of Transformational Leadership

Transformational leadership is a leader who moves followers beyond their immediate self-interest through intellectual stimulation, idealized influence (charisma), inspiration, or individual consideration (Bass, 1999). Transformational leadership is more effective than transactional leadership (Tyssen et al., 2014). Transformational leaders who apply high-performance expectations and individual support have an essential role in close relationships with employees with high work ethics (Morkevičiūtė et al., 2019).

Intellectual Stimulation

Intellectual stimulation involves leaders raising and challenging employees' awareness of problems and their capacity to solve those problems (Bono & Judge, 2004). Here, the leader questions organizational assumptions and beliefs and encourages followers to be innovative and creative, thereby approaching old problems in new ways (Barbuto, 2005). Leaders empower followers by persuading them to propose new and controversial ideas without fear

of punishment or ridicule (Stone, Russell & Patterson, 2003). Table 1 below contains a meta-analysis of Intellectual Stimulation and several opportunities that can be perfected by using the Islamic concept approach of akhlak mahmudah (mahmudah morality).

Table 1: State of the Art Intellectual Stimulation Leadership

No	Writer	Concept	Weakness Key Points
1.	(Cardona, Seria, and Gumbau, 2017)	Through intellectual stimulation, leaders continually encourage team members to think and work in new ways by challenging their own beliefs and supporting new and innovative ways of action.	The concept of sense satisfaction is more dominating, such as enthusiasm, satisfaction, and optimism, short and medium-term oriented. Not including the heart (akhlak mahmudah) as the long-term satisfaction.
2.	(Thuan, 2019)	The intellectual stimulation of the leader refers to increasing employee interest and awareness of problems and increasing their ability to think about problems in new ways, intellectual stimulation of the leader increases the level of followers' creativity.	On the one hand, employees are required to have creative abilities. On the other hand, they are given autonomy in their work. Freedom to work requires the presence of the All-Supervising One, the nature of muraqabah as a character that forms a responsible personality when given autonomy in work because they feel the closeness to Allah.
3.	(Zhou, Hirst, and Shipton, 2011)	The intellectual stimulation of top leaders affects the creativity of employees who are promotion-oriented through increasing decision freedom as well as stimulating and promoting employee creativity results.	Intellectual stimulation can develop employee creativity, but there should be a reward in the form of promotion. It is necessary to include a sincere attitude (ikhlas) and qanaah to work creatively because worshiping Allah is part of the mahmudah behavior.
4.	(Sandvik, Croucher, Espedal, and Selart, 2017)	Intellectually stimulating leadership behavior will impact employee team autonomy and intrinsic motivation, which can affect the atmosphere of the creative team.	Team creativity is stimulated by leadership that stimulates employees' intellectual creativity. Material intrinsic motivation dominates the research. It is necessary to inculcate intrinsic motivation that is spiritual, namely Tawakkal, surrender whatever the result is because of Allah.
5.	(Yasin, Nawab, Bhatti, and Nazir, 2014)	Intellectual stimulation and innovation can simultaneously improve organizational performance.	The istiqamah characteristic in employees' innovative behavior has not been put forward to sustain innovation results.

Akhlak Mahmudah

Akhlak (morality) is the primary mission that will be perfected by the Prophet Muhammad SAW because he is the reflection of the highest morals (QS. 68, Al Qalam: 4). The essence of the meaning of akhlak itself is a picture of the human mind that involves the spirit, heart, and human mind. Akhlak (morality) controlled by a good heart is called akhlak mahmudah, because the heart is the main determinant of whether or not other body parts are good.

Deeds worship is divided into zahir (outward) and inner or heart practices. If zahir deeds affect the heart, then it can be said that the heart rests on zahir deeds. If the inner deeds also affect the heart, then it is also said that the heart rests on the inner deeds. A heart that is free from relying on deeds worship is a heart that is fully facing Allah SWT. Deeds of worship are like an outward physical form, while its spirit is the ikhlas (sincere) existence hidden within. Ikhlas (sincere) is the secret of Allah SWT, which is placed in the hearts of His servants. Ikhlas is divided into three levels, ikhlaful 'ubad, ikhlaful muhibbin, and ikhlaful 'arifin. The first level can be defined as doing good deeds without riya' (showing off) and self-interest, both visibly and vaguely, but still hoping for a reward from Allah SWT, for example, hoping to go to heaven. Worship performed at the second level is based on love and glorification of Allah

SWT, not because of fear of hell or hope of going to heaven, but at this second level, the word "I" still cannot be removed in worship. The third level reflects the totality of the servant's servitude to his/her God. At this level, a servant admits that someone cannot do something except for Allah SWT.

Qana'ah, in terms of language, means acceptance. However, in terms of morality science, it means taking with the heart all of Allah's gifts and being patient with His provisions while not forsaking effort, endeavor, or outward activity. Qana'ah is a treasure that will never be lost, as well as a storehouse of wealth that will never be depleted (Hadith by Ath Thabrani). Qana'ah contains five things, willingly accepting whatever is, asking God for a worthy addition and keep trying, patiently accepting God's provisions, putting trust (tawakkal) in God, and not being attracted by worldly tricks. Wealth is not in having many possessions. Rather, true wealth is the richness of the soul (Hadith by Abu Huraira). Never lacking is the key in the heart, which becomes the guidance. Surely those who say, "Our Lord is Allah," and then remain **istiqamah** (steadfast), the angels descend upon them (saying), "Do not fear, nor grieve. Rather, rejoice in the good news of Paradise, which you have been promised." (QS. 41, Fussilat: 30). The best of commerce is trading in the way of Allah SWT because the afterlife is more important than the world (Aziz et al., 2020).

Muraqabah is a strong belief that a person is constantly watched by Allah SWT for all his activities in all aspects. This awareness emerges because of a strong belief in Allah SWT, who has the nature of sama' (hearing), bashar (seeing), and 'ilmu (knowing). In addition to getting closer to Allah SWT, muraqabah also means that Muslims always pay attention to themselves, their actions, and ways to improve themselves (Adawiyah & Pramuka, 2017). Allah SWT knows what somebody is doing, anytime and anywhere. He knows what somebody is thinking and feeling. Nothing escapes His supervision in accordance with the Word of God in QS Al-An'aam verse 59, "With Him are the keys of the unseen—no one knows them except Him, and He knows what is in the land and sea. Not even a leaf falls without His knowledge, nor a grain in the darkness of the earth or anything—green or dry—but is (written) in a perfect record (Lauh Mahfudz)."

Tawakkal is surrendering oneself entirely to Allah SWT. Tawakkal is rooted in the same word as a representative, but it cannot be interpreted as absolute submission to Allah SWT without any effort from the human himself, and the surrender must begin with human effort (Shihab, 2007). It means that every human being must be active in trying to fulfill the needs of his/her life by being aware of his/her limitations and understanding that Allah SWT is almighty. "Two God-fearing men—whom Allah had blessed—said, "Surprise them through the gate. If you do, you will certainly prevail. Put your trust in Allah if you are (truly) believers" (QS. 5, Al Maidah: 23). Al Ghazali (1965) likens the degree of tawakkal to three. First, is the tawakkal of a person who submits his/her affairs to his/her representative. The second is the tawakkal of a child who submits his/her affairs to his/her mother. The third one is the tawakkal of the dead person who submits his/her affairs to the one who bathes him/her. People who put their trust or tawakkal after making the maximum effort that can be done as humans, will not complain, because everything has been submitted to Allah SWT, as the Word of Allah SWT in Surah At-Taubah verse 51, Say: "Nothing will ever befall us except what Allah has destined for us. He is our Protector. So in Allah let the believers put their trust."

Ikhlas, qana'ah, istiqamah, muraqabah, and tawakkal are proposed by the author as the akhlak mahmudah that will be synergized with intellectual stimulation, as shown in Figure 1.

Mahmudah Intellectual Leadership

Based on the integration of the intellectual stimulation dimension in the transformational leadership theory and the mahmudah morality values described above, we propose a proposition to build a basic theoretical model. The proposition is mahmudah intellectual leadership.

Mahmudah intellectual leadership is a leadership model that can stimulate employees with their minds and hearts to become creative, innovative, think critically, and instill the nature of qanaah, istiqamah, and tawakkal to get closer to Allah (muraqabah). We believe that increasing intellectual stimulation leadership will increase employee creativity, which will improve organizational performance. Because this concept is a variable and a new concept developed in this study, it is necessary to develop a new measurement instrument through validity and reliability content.

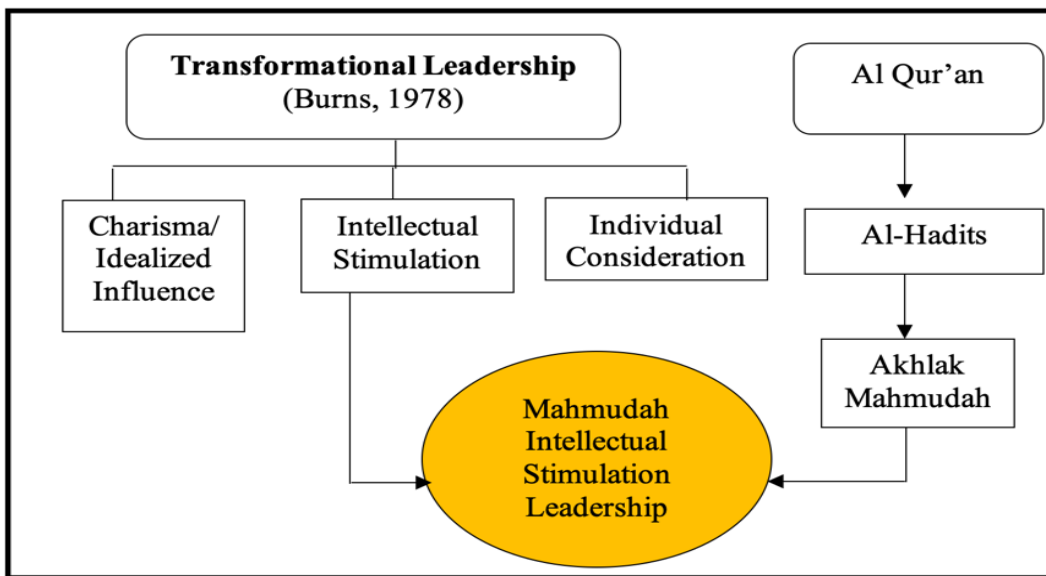


Figure 1: Integration of Transformational Leadership and Mahmudah Morals (Akhlak).

Methods

Sample

The data collected in this study were 119 respondents consisting of heads of study programs, heads of departments, deans of faculties, vice-rectors, rectors, and heads of higher education foundations in Indonesia. Purposive sampling was the technique of sampling method. The criteria used by the author are having worked for more than five years, being a Muslim academic leader, and having officiated at least five years. From the data collected, 129 respondents based on the above criteria were reduced by 10 respondents.

The author consulted on a panel basis with 5 experts from Islamic organizations, Islamic-based educational institutions, and Islamic-based non-governmental institutions. It was done to test the validity of the content proposed by the researcher. The panel consisted of Muslim intellectuals, university leaders, university lecturers, and the tanfidziyah of Nahdlatul 'Ulama Trayeman.

Materials

In addition to transformational leadership theory, the author also uses five basic sources in developing research instruments. The five sources are the Qur'an, Al-Hadith, Atsar companions, Ijtihad, and Ijma. The Qur'an is a guide to the life of Muslims as the word of God. Al-Hadith are all the words, deeds, and behavior of the Prophet Muhammad SAW as the messenger of Allah SWT. The teachings of the Prophet Muhammad were then passed on by friends, especially Abu Bakr, Umar, Usman, and Ali, who was known as khulafaur rasyidin. The teachings of the companions are called Atsar. Ijtihad is the result of deep thought from the priests of the madhhab, namely Imam Abu Hanifah, Imam Malik, Imam Shafi'i, and Imam Ahmad bin Hanbal. Meanwhile, ijma is the agreement of the scholars who adhere to these four priests of the madhhab.

Procedure

There are two stages used in this research, item generation and scale development. The first stage is used to find the definition relevant to the element of mahmudah intellectual stimulation leadership through focus group discussions (FGD). The second stage measures the scale of the research instrument and tests the validity and reliability of the instrument.

Stage 1: Item Generation

The purpose of this research is to create a valid and dependable assessment tool for leadership in mahmudah intellectual stimulation. As the initial step in verifying the construct of the newly generated item, content validity is currently receiving the majority of attention. It is the minimal psychometric condition for the adequacy measurement (Schriesheim *et al.*, 1993).

The writer takes the necessary actions to ensure high content validity. In this regard, the writers drew upon the body of literature to construct the notion of Mahmudah Intellectual Stimulation Leadership. They then consulted a panel of specialists in pertinent domains. To create the construct domain, the researchers draw on earlier studies on akhlak Mahmudah and intellectual stimulation.

Following the delineation of pertinent components of Mahmudah Intellectual Stimulation Leadership, the writer spoke with Muslim academics from diverse Islamic establishments. At this point, the writers conducted focus groups and in-depth interviews. The five panelists then reached a consensus over the research instrument's content. The panelists suggested 25 items for the Mahmudah Intellectual Stimulation Leadership scale following three focus group talks.

Stage 2: Scale Development

The scale was developed in three stages by the authors: study design, scale construction, and reliability analysis. The Mahmudah Intellectual Stimulation Leadership Scale was created by the authors using a number of questionnaire design thinking concepts (Hair *et al.*, 2011; Sekaran and Bougie, 2013), including wording, items, questionnaire administration, and layout.

Findings

Stage 1: Item Generation

The concept of Mahmudah Intellectual Stimulation Leadership is a synthesis of akhlak mahmudah and intellectual stimulation leadership. Researchers use the indicators contained in the dimension of intellectual stimulation as the element of sense and commendable morality (mahmudah) as the element of the heart. The following are the dimensions and indicator items proposed by the researchers.

Table 2: The Proposed Mahmudah Intellectual Stimulation Leadership Measurement Scale.

Intellectual Stimulation Leadership Indicators (Bass, 1999; Sandvik et al., 2017)	Akhlak Mahmudah Indicators (Mustofa dan kurniasari, 2020, Al Ghazali, 1111)	Dimensions of Mahmudah Intellectual Stimulation Leadership	Indicator Items of Mahmudah Intellectual Stimulation Leadership
Creative	Ikhlas	QS. Ar Rahman: 33; QS. Az Zumar: 3; QS. Al Bayyinah: 5 QS. Al Maidah: 23	Encouraging employee creativity without having to provide other benefits for the leaders
Creative	Qana'ah		Accepting employee work results even though it is not as expected.
Creative	Istiqamah		Always encourage employees to behave creatively.
Creative	Muraqabah		Creative behavior that is carried out is intended to worship Allah SWT.
Creative	Tawakkal		Whatever the results of employee creativity, I leave everything to Allah SWT.
Innovation	Ikhlas	QS. Ar Ra'd: 4; QS. Al Baqarah: 155;	Do not scold employees when their innovation is not in line with expectations.
Innovation	Qanaah		Do not force employees to innovate.
Innovation	Istiqamah		Always provide opportunities for employees to innovate.
Innovation	Muraqabah		Instilling that innovative behavior carried out by employees is solely for worship.
Innovation	Tawakkal		Whatever the results of employee innovations, I leave everything to Allah SWT
New perspective	Ikhlas	QS. Ar Ra'd: 4 QS. Az Zumar: 3	The mindset of employees is part of the secret to how they work.
New perspective	Qanaah		Can accept new perspectives from employees.
New perspective	Istiqamah		Working with a new perspective for sustainable organizational progress
New perspective	Muraqabah		Instilling behavior that the new perspective performed by employees is solely for worship
New perspective	Tawakkal		Whatever the result of the way employees work, it is Allah who moves them.
Critical assumption	Ikhlas	QS. Ar-Rum: 21 QS. Az Zumar : 3	believe that working hard is the character of someone who has a strong faith.
Critical assumption	Qanaah		Each employee's work is assessed in detail while still receiving the results of their work.
Critical assumption	Istiqamah		Provide opportunities for employees to worship and work in a balanced and sustainable manner.
Critical assumption	Muraqabah		Believe that Allah is always watching over me at work.
Critical assumption	Tawakkal		Continue to improve self-capacity and abilities through further education, training, or seminars to carry out the responsibilities as leaders well, in front of humans and God.
Critical thinking	Ikhlas	QS. Ar Ra'd: 4 QS. Ali Imran: 191	Always confirm by heart whenever setting a policy.
Critical thinking	Qanaah		Provide employees with critical thinking opportunities even though it is not as expected.
Critical thinking	Istiqamah		Always encourage employees to think critically for sustainable organizational progress.
Critical thinking	Muraqabah		My institution is well organized when employees work intending to worship Allah.
Critical thinking	Tawakkal		Encourage employees always to think critically and leave critical thinking results to Allah.

The author perfectly combines intellectual stimulation indicators with the akhlak mahmudah indicators. The results of this perfect combination are 25 items of intellectual stimulation leadership based on the Qur'an, Hadith, Atsar, Ijma, and Qiyas.

Stage 2: Scale Development

To make sure the scale instrument is valid and reliable, the author employs confirmatory and exploratory factor analyses. The Bartlett's Test and the Kaiser-Meyer-Olkin Criteria are used in this investigation. The number of factors is determined by the eigenvalue greater than or equal to 1. The principle of grouping components is carried out by rotating the matrix.

Results

Exploratory Factor Analysis (EFA)

Based on the results of SPSS analysis, the eigenvalue above 0,1 was then grouped into 5 factors. The author names these factors. The first one is ikhlas (sincere) in innovating and being creative. This factor name reflects the intellectual stimulation of employees to be creative and innovate sincerely. The second factor is named istiqamah in doing muraqabah because the intellectual stimulation given by the leadership is continuously carried out to worship Allah SWT. The third factor is called qana'ah in accepting new ways because the leader assesses the employee's work results in detail and still accepts whatever the results are. The fourth factor is called the balance of the world and the hereafter because the leader is the primary role model in inspiring employees to always innovate in a sustainable manner while maintaining a balance between work and worship. The fifth factor is tawakkal in accepting employee innovation, meaning that the intellectual stimulation carried out by the leadership to employees in innovating, whatever the results are left to Allah SWT.

The results of Kaiser-Meyer-Olkin on Sampling Adequacy are above 0,5 and Sig is below 0,1, indicating that they meet the requirements and all steps can be continued. Anti Image Correlation of all dimensions is above the value of 0,5 and indicates that they meet the requirements. Then, all dimensions can be continued. The communalities values of the 25 question items have also met the requirements.

After going through the matrix components rotation, the question items were grouped into 5 factors with 23 eligible items with the loading factor equal to or more than 0,5. The MSA value of KMO is 0,844, indicating that the data can be accepted for factor analysis because the value is more than 0,6 (Hair et al., 2009). The results of the exploratory factor analysis are as shown in table 3.

Table 3: The Results of Exploratory Factor Analysis.

Research Constructs	EFA	
	Loading Factor	Eigenvalues
	0,755	
Ikhlas (sincere) in innovating and being creative	0,831	
to worship Allah Whatever the results of employee creativity, I leave everything to Allah	0,824	
Innovative behavior that is carried out is solely for worship	0,806	
Whatever the results of employee innovation, I leave everything to Allah	0,848	
Instilling behavior that the new perspective performed by employees is solely for worship	0,741	
Whatever the result of the way employees work, it is Allah who moves them	0,587	
I believe that working hard is the character of someone who has strong faith	0,511	
I continue to improve my capacity and ability through further education, training, or seminars to carry out my responsibilities as a leader well, in front of humans and God. My institution is well organized when employees work intending to worship Allah	0,589	
Encouraging employees always to think critically and leave the results to Allah	0,755	
Istiqamah in doing muraqabah I always encourage employees to behave creatively	0,617	9,231 2,391
Working with a new perspective for sustainable organizational progress I believe Allah is always watching over me at work	0,688	1,973 1,205
Provide opportunities for employees to critical thinking even though it is not as expected	0,695	1,154
I always encourage employees to think critically for sustainable organizational progress	0,605	
Qanaah in accepting new ways I can accept the new ways my employees do	0,752	
Each employee's work is assessed in detail while still receiving the results of their work	0,642	
The balance of the world and the hereafter provide opportunities for employees to innovate	0,669	
The mindset of employees is part of the secret to how they work	0,741	
Provide opportunities for employees to worship and work in a balanced and sustainable manner	0,661	
Tawakkul in accepting employee innovation I encourage employee creativity without having to have other benefits	0,632	
The leaders I accept the work of employees even though it is not as expected	0,725	
I do not force employees to innovate	0,551	
	0,654	
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		0,844
Bartlett's Test of Sphericity	Df	Approx. Chi-Square
		300 1679,687
	Sig.	0,000

Confirmatory Factor Analysis (CFA)

The CFI number= 0,725 is below the cut off value of 0.90 (Hair et al., 2009). RMSEA= 0,118 is outside the accepted range, 0,05 and 0,08. The loading factor value is in the range 0,12 (x7) to 0,87 (x14) which are all statistically significant.

The confirmatory factor analysis results show that there are 9 indicators (x1, x2, x3, x6, x7, x8, x11, x12, and x13) with a loading factor below 0,5 which are then dropped and not analyzed further. Indicators that have a loading factor above 0,5 are 16 indicators.

The author retested the modified model with the re-estimation results showing the chi-square number decreased to 286,355 with $p = 0,000$, indicating no difference in the covariance matrix between before and after the revised model. The fit indices value is better than the previous model (GFI=0,754; AGFI=0,644; TLI=0,799; CFI=0,843; and RMSEA=0,135).

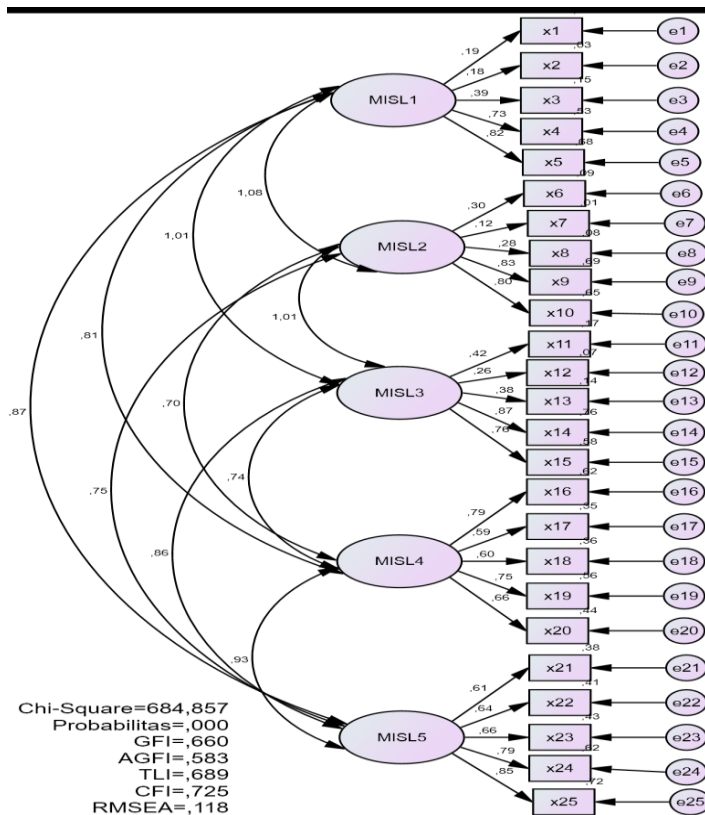


Figure 2: The Measurement Hypothesis for the Mahmudah Intellectual Leadership Model.

Discussion

The results of the EFA analysis with SPSS show that 25 indicators are grouped into 5 variable dimensions, namely ikhlas in innovating and being creative, istiqamah in doing muraqabah, qana'ah in accepting new ways, balancing the world and the hereafter, and tawakkal in accepting employee innovation. It is based on the eigenvalues and the result of matrix rotation.

CFA analysis with Amos shows that from 25 research indicators, 16 indicators meet the requirements for loading factors. The nine indicators that are excluded from the subsequent

analysis are encouraging employee creativity without having to provide other benefits for the leaders, accepting employee work results even though it is not as expected, always encouraging employees to behave creatively, not scolding employees when innovations are not as expected, not forcing employees to innovate, always providing opportunities for employees to innovate, the mindset of employees is part of the secret to how they work, can accept new perspectives from employees, and work with new perspectives for sustainable organizational progress.

The indicator that has the highest weight is on instilling the purpose of worship in doing all the work. Work is worship, as the word of Allah SWT “Humans and jinn were not made by Me, but rather to worship Me” (Q.S. 51, Adh Dhariyat: 56). Ikhlas, qana'ah, and tawakkal are also indicators of the akhlak mahmudah that dominate intellectual stimulation, and this is depending on the Prophet's hadiths SAW, "Fortunate people who convert to Islam and have sufficient sustenance and feel sufficient (qana'ah) with what Allah has given” (Hadith by Muslim). If you trust Allah SWT with absolute trust, Allah SWT will surely provide sustenance like He gives sustenance for hungry birds in the morning in a state of fullness (Hadith by At Tirmidzi).

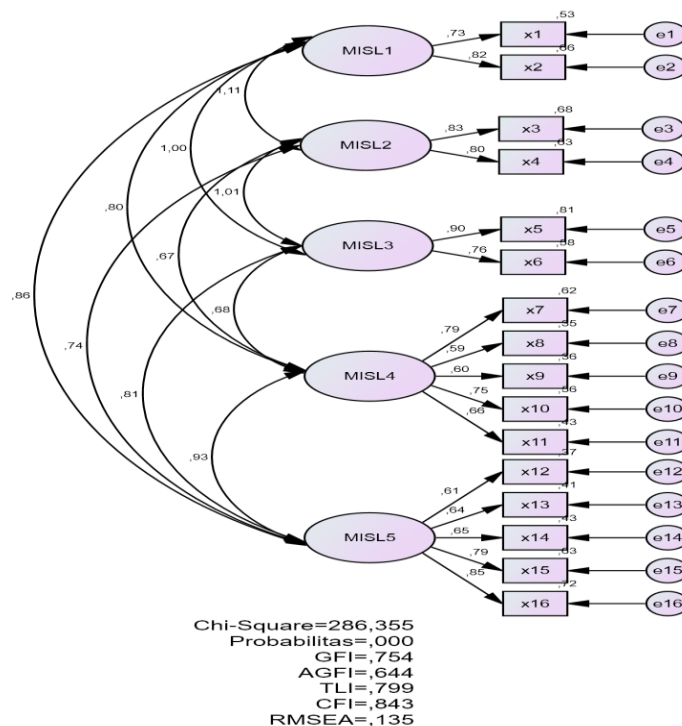


Figure 3: Revision of the Mahmudah Intellectual Leadership Model.

Conclusion, Implication, and Future Research

After going through the research procedure, the researcher reduced the 25 scale items proposed as the focus group discussion result into 16 question items based on confirmatory factor analysis. The researcher found five factors to be the dimension of mahmudah intellectual stimulation leadership based on exploratory factor analysis, namely ikhlas in innovating and being creative, istiqamah in doing muraqabah, qana'ah in accepting new ways, inspiring, and tawakkal in accepting employee innovation.

The results of this research, in the future, can be used in modern organizations to develop leadership based on the akhlak mahmudah. The spiritual transformation of Islam is not only between employees but also at the leadership level to subordinates. The results of this research can add to the literature on human resource development as carried out by (Azis et al., 2021), especially in the theory of transformational leadership by inculcating Islamic values. Future research needs to develop similar research in institutions in international scope. This research can be used by researchers and professionals in the human resources field, especially regarding transformational leadership, which is correlated with other variables as antecedent and consequent.

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