



A META-SYNTHESIS OF RESEARCH ON ACHIEVEMENT-ORIENTED LEADERSHIP STYLE: IHSAN VALUES LENS

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ABSTRACT

This study aims at revising the achievement-oriented leadership style of the path-goal leadership theory by intervening with an *Islāmic* ethical value that has transcendental meaning. Several studies concerning achievement-oriented leadership styles have been conducted, but they have not been based on transcendental values. They are still oriented toward transactional, material, and worldly achievements. The literature review on path-goal leadership theory covering 1996-2020 was carried out, especially on the achievement-oriented leadership dimension. Qualitative methods were used in this study to review several articles related to purpose of this study. The Publish or Perish application from Harzing (Adams, 2016) filtered the relevant article data. This study involved two databases, namely Scopus and Google Scholar and it obtained 104 articles with 89 articles from Google Scholar and 15 from Scopus. The review was done concerning the research objectives. In the end, five articles were analyzed based on achievement-oriented leadership. The existing literature shows that achievement-oriented leadership does not yet have transcendental *Islāmic* spiritual values. Therefore, it is necessary to augment it with transcendental values, such as “*Ihsan*”. This study fills existing theoretical gaps and provides new insight into achievement-leadership style. In addition, it introduces a new leadership model, namely *Ihsan's* achievement-oriented leadership, which can provide better practical management skills to leaders. This study contributes to improving the literature on leadership styles based on *Islāmic* values, especially *Ihsan* values. Future studies may consider developing the

measurement and validation instrument of *Ihsan's* achievement-oriented leadership concept.

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1. INTRODUCTION

Leadership factor plays a very strategic role in empowering human resources in the organization. It is realized by providing guidance, support, and rewards to achieve effective organizational performance (Karadağ et al. 2015; McCann, Graves, and Cox, 2014; Bontis, 2001; Schriesheim and Neider, 1996). Studies on leadership style concept have been done extensively. Among these studies is achievement-oriented leadership from path-goal leadership theory (House, 1996). Achievement-oriented leadership seeks to motivate subordinates to obtain high work results. It also gives employees confidence in using and improving their abilities to achieve better goals (House, 1996). Famakin and Abisuga (2016), Rana, K'Aol, and Kirubi (2019), Olowoselu, Mohamad, and Aboudahr (2019) have also conducted studies related to this theme. Several existing studies on the concept of achievement-oriented leadership, however, still have some weaknesses. First, the success orientation is still limited to organization size and importance, not yet reaching success for life in the hereafter. Second, the measure of success in the Western perspective is still limited to physical material and production capabilities (Saniff and Hanapi, 2014; Otsuka and Smith, 2005). Third, the spirit to achieve the best results is still based on interpersonal and material relationships (Aydin, 2020), not on a transcendental relationship to God. For this reason, it is necessary to imbue this leadership style with a value that has a transcendental meaning, namely the value of *Ihsan*. This intervention will provide a new vision, complement and broaden its scope that has indicators of a good theory (e.g., Bao, 2015; Colquitt and George, 2011).

The results of this study will provide the first theoretical contribution, give a new insight into the concept of achievement-oriented as coined from the path-goal leadership theory. In this regard, it will become a more comprehensive, holistic, and broad-

oriented leadership style. Second, *Ihsan's* achievement-oriented leadership concept adds to the literature on new leadership concepts characterized by more transformative and holistic spiritual values. It will be a new spiritual capital that can be a source of inspiration for leaders looking at new opportunities and perspectives. It will become an essential element in developing and preserving economic activities and other institutions (Neubert, Bradley, and Simiyu, 2017; Judge and Douglas, 2013). Meanwhile, the economy's concern is currently relatively focused on financial capital, land, labor, and economic capital, which are purely physical.

This research is a literature review study on the theory of path-goal leadership, focusing on the dimension of achievement-oriented leadership. Given existing literature, this study gives insight into how *Islāmic* values can intervene with achievement-oriented leadership. This study has four sections. In the first section, we discuss the general concept of achievement-oriented leadership and the purpose of this study. Then we review the existing literature on achievement-oriented leadership, discuss its conceptual weaknesses and the importance of value interventions regarding achievement-oriented leadership concepts. We then describe the research method used in this study. In the fourth section we give the conclusion and possible areas for future research.

2. LITERATURE REVIEW

2.1 ACHIEVEMENT-ORIENTED LEADERSHIP

Path-goal leadership theory is a domain of leadership studies. This theory deals with supervision and the relationship between formally designated boundaries and subordinates in an organization. It is correlated to how the appointed leader affects subordinates' motivation and satisfaction (House, 1996). Path-goal leadership is significantly related to organizational commitment and organizational culture. It plays a vital role in moderating this relationship which ultimately can positively improve employee performance (Yiing and Ahmad, 2009).

The path-goal leadership theory is built on two general propositions. First, the leaders' behavior can be accepted and satisfied by the subordinates. In this case, the subordinates see the leaders' behavior as a source of immediate satisfaction or essential for the future. Second, leadership behavior is motivation to increase

satisfaction in subordinates. It supports effective performance and gives guidance, support, and rewards necessary for effective performance (House, 1996; Levanoni, Knoop, and Univer, 1985). Path-goal leadership theory (House, 1996) has four dimensions: direct, supportive, participative, and achievement-oriented behavior.

The leadership model developed by House shows leadership characteristics that continue to motivate organizational members to strive to achieve their best performance. It is achieved by setting challenging goals, continuously seeking and making improvements, prioritizing superior performance, and giving confidence to subordinates that they are capable of achieving their best performance (House, 1996). The concept developed by House focuses on four things: setting challenging goals, continuously making improvements, prioritizing work with the best results, and giving full trust to subordinates. Work commitment to achieve excellent results is based on employee preferences for rewards obtained after achieving work targets (House and Mitchell, 1975). House's concept demonstrates that the orientation of the desired achievement, either leadership, organization, or employees is still on the material aspects and short-term worldly interests. In addition, the commitment that encourages employees to achieve superior performance is still based on transactional processes in interpersonal relationships between leaders and employees. Such conditions will result in a false and weak commitment. When employees do not get the rewards as expected, they will experience disappointment, which will reduce their work commitment (Valaei, 2016).

Studies that examine the path-goal theory were also conducted by Schriesheim and Neider (1996). These authors suggested that path-goal theory needs to get new light so that it becomes effective. The current authors believe that the intervention of this theory with transcendental Islamic values would be able to provide new meaning to this theory. Famakin and Abisuga (2016) examined the concept of achievement-oriented leadership from the same source, namely the path-goal. The concept of achievement-oriented leadership used as the basis for their study is also still driven by material and transactional interests. Employee commitment is built on the foundation of interpersonal relationships between employees and leaders, which requires alignment between goals set by the leader and employee personal expectations. Likewise, the study conducted by Rana et al. (2019)–underlies this research by adopting the philosophy of positivism. It means that this study has

not included the religious values of leaders and employees. Likewise, research by Olowoselu et al. (2019), on the concept of achievement oriented leadership follows the trends of existing research in the concept of achievement-oriented leadership and performance based on material interests. Their research is still the same as previous research, which is oriented toward material interests, not yet toward the afterlife.

2.2 *IHSAN* VALUES

Conventional business is an American business concept that was later followed by Europeans, Asians, and others (Handy, 2008). The central values for conventional businesses are freedom, competition, individualism, money, and profit orientation (De George, 1982). These values are often devoid of *Islāmic* principles of life. *Islāmic* life can be interpreted as a Muslim understanding of the fundamental beliefs in Allāh *‘azza wa jalla*, the Revelation (*Qur’ān*), Rasullullah (*ṣal-Allāhu ‘alayhi wa sallam*), the universe, the purpose of creation, the essence of reality, human nature, the goal of creation, and the purpose of human life. In this case, *Qur’ān* and *Ḥadīth* become Muslims' guidelines on behavior, interaction, or *muamalah*. In other words, Muslim economic or political activities are *Shariah*-driven. They are related to individual, material, world and social, spiritual and *ukhrowi*. Also, the attainment of an objective must not be done by looking down on or even damaging the reputation of others, even if one has the power to do so. The point is everything should be done with *Ihsan* values.

According to al-Harrali, the meaning of *Ihsan* is the peak of goodness from deeds. *Ihsan* toward fellow human beings will be achieved when a person perceives self as others. Consequently, he or she will give what is best as should be given for himself or herself. Besides, *Ihsan* to Allāh *‘azza wa jalla* is when one only "sees" Allāh *‘azza wa jalla*. Thus, those who see themselves in the position of other people's needs and worship only Allāh *‘azza wa jalla*, then only can they be called a Muhsin (a person who practises *Ihsan*). They have reached the peak of goodness in all their deeds (Shihab, 2006). *Ihsan* shows a projection of kindness and generosity based on the philosophy of compassion, tolerance, justice, care, and forgiveness (Ali, 2011). In line with this opinion, Malik (2014) described *Ihsan* as comprehensive excellence and the highest glory. *Ihsan* teaches a person to do something with the best result

orientation, and continuously develops knowledge and abilities related to duties and responsibilities to work optimally. *Ihsan* also motivates a person to avoid the attitude of working carelessly as this goes against *Islāmic* tenets (Ekowati and Mu'is, 2017). Specifically, Ibrahim (2006) showed that the components of *Ihsan* behavior include: doing something optimally, rewarding goodness with a better action, repaying badness by not exceeding the limit, and reducing as much as possible the unpleasant impact. It is a way out of injustice and is an investment in future success.

The *Ihsan* values are different from the virtues advocated by conventional theorists. Although *Ihsan* and virtue have the same meaning at first glance, the former has a wider dimension. For instance, goodness in *Ihsan's* value is based on the spirit of monotheism, not on interpersonal relationships. Its orientation is not limited to mere material and short-term interests in this world but has a spiritual goal for happiness in the hereafter. Thus, individuals or leaders who base their behavior on *Ihsan* values are committed to Allāh's commands, feel that Allāh directly sees and judges individuals, their intentions, actions, feelings, and behavior. These elements are *Ihsan's* characteristics different from the conventional Western beliefs or views (Wahab and Ismail, 2019; Kadhim et al., 2017).

Syaikh 'Abdurrahman as Sa'di *rahimahullah* as quoted by Mianoki (2010), explained that *Ihsan* is of two kinds, namely *Ihsan* in worshipping Allāh and *Ihsan* in fulfilling fellow beings' rights. *Ihsan* in worshipping Allāh means worshipping Allāh '*azza wa jalla* as if seeing Allāh '*azza wa jalla* or feeling supervised by Allāh '*azza wa jalla*. This perception leads to the act of sincerity and devotion in worship. Meanwhile, *Ihsan* toward fellow human beings is to fulfill their rights and give them goodness. *Ihsan* to others is further divided into two, namely the obligatory and the *sunnah*. The law is obligatory, for example, to be devoted to parents and to be fair in your fellowship. Whereas the *sunnah*, for instance, assists with energy or property that exceeds the level of one's obligations or works beyond one's duties, with the best results (Beekun and Badawi, 2005).

To attain *Ihsan*, a person must have faith and Islam. The highest level in religion is *Ihsan*, then faith, and the lowest is Islam (Mianoki, 2010). To reach *Ihsan*, a person has to start from Islam, and then faith must become a whole-hearted belief and awareness that is consistently manifested in all aspects of life (Wahab and

Ismail, 2019). There are two levels in *Ihsan* (Mianoki, 2010). First, *muraqabah*; a person who does good deeds and always feels watched over and cared for by Allāh ‘azza wa jalla in every activity, as explained by Allāh ‘azza wa jalla (HQ. Yunus: 61):

“There is no activity you may be engaged in ‘O Prophet’ or portion of the Qur’ān you may be reciting, nor any deed you ‘all’ may be doing except that We are a Witness over you while doing it. Not ‘even’ an atom’s weight is hidden from your Lord on earth or in heaven; nor anything smaller or larger than that, but is ‘written’ in a perfect Record”.

The second level is *musyahadah*. This level is higher than the first; that is, a person who always pays attention to Allāh’s ‘azza wa jalla characteristics and associates all his or her activities with these characteristics. Allāh ‘azza wa jalla says (HQ. Al Qashas: 77):

“Rather, seek the ‘reward’ of the Hereafter by means of what Allāh ‘azza wa jalla has granted you, without forgetting your share of this world. And be good ‘to others’ as Allāh ‘azza wa jalla has been good to you. Do not seek to spread corruption in the land, for Allāh ‘azza wa jalla certainly does not like the corruptors”.

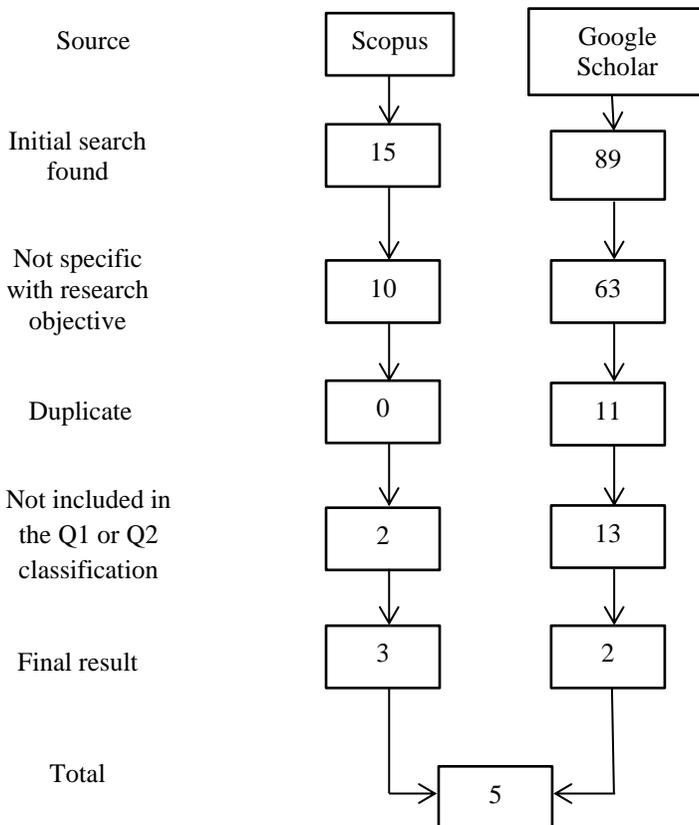
3. METHODS

Qualitative methods were used in this study to review several articles related to its purpose. The Publish or Perish application from Harzing (Adams, 2016) filtered the relevant article data. Two databases were used in the PoP search for articles, namely those from Scopus, and Google Scholar, which were accessed in August 2020. We used the search title “path goal leadership” only to narrow the findings. We searched articles for the period 1996-2020. Through this step, 104 articles were included in the PoP search, consisting of 89 articles from Google Scholar database and 15 from Scopus. The articles were sorted according to the focus of research. The articles were indexed in the Q1 or Q2 category based on the Scimago website. The articles appearing in the two databases and not directly related to the research objectives were excluded from analysis.

Figure 1 shows the journals that were not analyzed because they were unrelated to the research objectives. In this case, 10 papers in Scopus and 63 papers in Google scholar were not specifically

related to achievement-oriented leadership. Next, we examined the papers from Scopus that led to the Google Scholar database; 11 papers were categorized as duplicate. Subsequently, two articles on Google Scholar and three articles on Scopus classified into Q1 and Q2 were analyzed. In this study, Q1 means the ranking of journals in the top quartile one journal category. Q1 journals have a great influence according to scientific categories and ranking parameters. Meanwhile, Q2 is the ranking of journals in the quartile two category, which has a considerable influence according to the scientific category and rating parameters (Asan and Aslan, 2020). We obtained this journal ranking from the Scimago Journal Ranking (SJR) website.

FIGURE 1
Overview of Paper Selection Process



4. FINDINGS AND DISCUSSION

After exploring the databases using Perish or Publish to get articles with certain criteria according to the research objectives, five journal articles were analyzed and summarized in the following Table 1:

TABLE 1
Author and Journal Publication

No	Author	Title	Year	Journal	Category
1	House	Path Goal Theory of Leadership: Lessons, legacy, and a reformulated theory	1996	Leadership Quarterly 7, no. 3 (1996): 323–352	Q1
2	Schriesheim, and Neider	Path-goal Leadership Theory: The Long and Winding Road	1996	Leadership Quarterly 7, no. 3 (1996): 317-321	Q1
3	Olowoselu, and Abdurashed	Path Goal Theory and The Application in Educational Management and Leadership	2019	Education Quarterly 2, no. 2 (2019): 448-455	Q1
4	Famakin and Abisuga	Effect of Path Goal Leadership Styles on The Commitment of Employees on Construction Projects	2016	International Journal of Construction Management 16, no. 1 (2016): 67–76	Q2

TABLE 1 (continued)

No	Author	Title	Year	Journal	Category
5	Rana, K'Aol and Kirubi	Influence of Directive and Achievement-oriented Path-Goal Leadership Styles on Employee Performance of Coffee Trading Companies in Kenya	2019	Journal of Education and Practice 10, no. 19 (2019): 25–36	Q2

Based on the five articles, a critical review of the philosophy of achievement-oriented leadership concepts is presented in the following Table 2.

TABLE 2
Review on Achievement-oriented Leadership from Path-Goal Theory

No	Concept	Weaknesses Points
1	House (1996) A leadership characteristic that continues to motivate organizational members to achieve the best performance by setting challenging goals, continuously seeking and making improvements, prioritizing excellent performance, and giving confidence to subordinates that they are capable of achieving their best performance.	The achievement orientation is still limited to the interests of the organization or leader. It is not yet covering the aspect of religiosity for the sake of the Hereafter. Work commitment based on interpersonal relationships between leaders and employees, not on transcendental relationship to Allāh

'azza wa jalla

TABLE 2 (continued)

Author	Concept	Weaknesses Points
2 Schriesheim and Neider (1996)	Achievement-oriented leadership plays a role in fulfilling existing functions, removing obstacles and facilitating subordinates to achieve high and satisfying work results.	Still using the same concept as the House concept Does not include values of religiosity in building a commitment to achieve the best work
3 Famakin and Abisuga (2016)	Leadership that encourages and gives confidence to employees to achieve the best work results. Employee commitment is built on the alignment between the leadership's appreciation and employee expectations	Still using the same concept as the House concept Does not include the values of religiosity in building a commitment to achieve the best work
4 Rana, K'Aol, and Kirubi (2019)	Achievement-oriented leaders focus on the best work and give good rewards to employees This study is based on the philosophy of positivism.	The philosophical concepts ignore spiritual values Employee commitment is still transactional oriented
5 Olowoselu, Mohamad, and Aboudahr	Achievement-oriented leadership sets high-standard work targets for employees.	Still using the same concept as previous study

(2019)

Based on the review results of several existing studies related to achievement-oriented leadership styles, some weaknesses and shortcomings still exist. First, the best achievement targets are still limited to material orientation and worldly interests, not yet including the interests of the hereafter. Second, the best work commitment is built on transactional relationships between leaders and employees (Aydin 2020), not yet based on transcendental spiritual values based on obedience to Allāh *‘azza wa jalla*. Accordingly, the success of human achievement in the Western perspective is only measured from the physical aspect and productivity capabilities (Saniff and Hanapi, 2014; Otsuka and Smith, 2005).

Therefore, we need to re-align achievement-oriented leadership with *Islāmic* values, namely the value of *Ihsan*. The value of *Ihsan* means that a person always strives to carry out all activities in the best way and quality to get a good reward from Allāh *‘azza wa jalla* (Halim et al., 2016). *Ihsan* is highly recommended and loved and will get a double and better reward from Allāh *‘azza wa jalla* (HQ (10):26; (16):90; (18):30; (2):195; (3):134, 148; (5):13, 93). These verses of the *Qur’ān* contain the meaning of the value of *Ihsan*; including doing all positive activities as ordered by Allāh *‘azza wa jalla*.

The value of *Ihsan* is different from the conventional perspective of virtue. It has a wider dimension. Goodness in *Ihsan's* value is based on the spirit of monotheism, not on interpersonal relationships. These unique characteristics are not found in the attributes of benevolence in the conventional view (Wahab and Ismail, 2019). In *Ihsan* behavior, the spirit of tawheed becomes the main starting point that encourages a person to do the best activities and achievements. Its activities are not transactional, material, worldly, and individual but are transcendental spiritual, social, and long-term oriented. In other words, *Ihsan* is about happiness of life in the Hereafter. It is as stated by Allāh *‘azza wa jalla* in *Qur’ān* , *Ṣūrah Al Baqarah* verse 201: Yet there are others who say, “Our Lord! Grant us the good of this world and the Hereafter, and protect us from the torment of the Fire.”. Also, *Ṣūrah Al A’la*, verse 14-17: “Successful indeed are those who purify themselves, remember the Name of their Lord, and pray. But you ‘deniers only’ prefer the life

of this world, even though the Hereafter is far better and more lasting.”. Thus, the value of *Ihsan* becomes the value of *Islāmic* spirituality, which is crucial for a leader in achieving organizational goals.

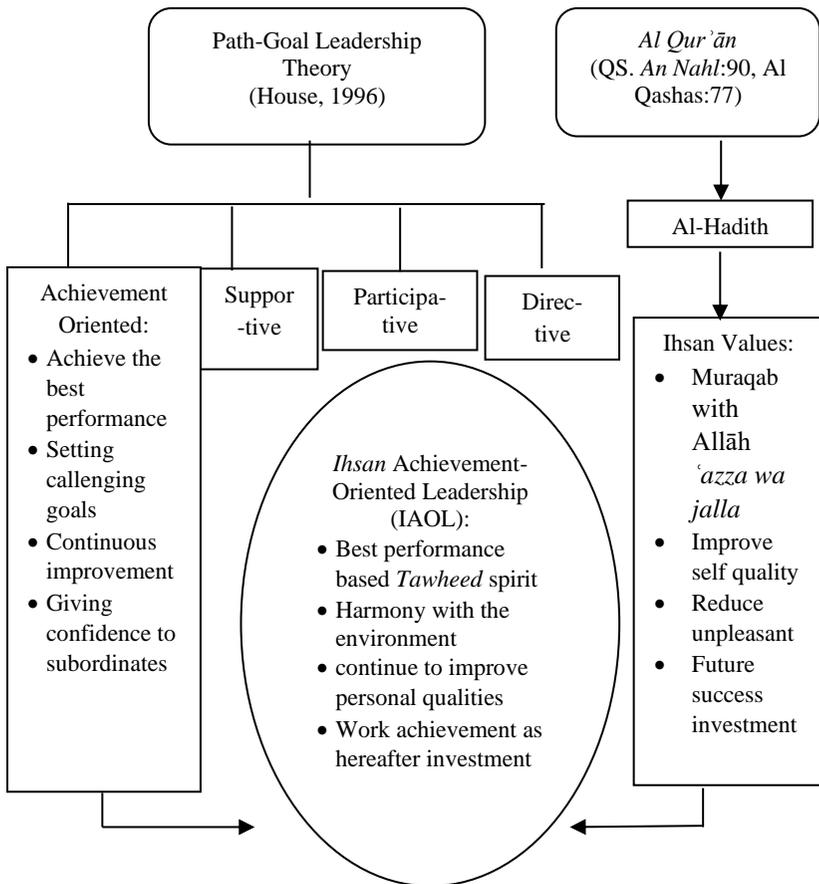
The results of studies on spirituality confirm that internalized religious values in the workplace or organizational management can increase employee orientation in broader aspects (Markow and Klenke, 2005). Moreover, it encourages intelligent behavior in the decision-making process (Vasconcelos, 2009) and triggers organizational effectiveness (Chen, Yang, and Li, 2012). Spirituality in the *Islāmic* perspective is built with the spirit of monotheism, which shows the relationship between the individual and Allāh *‘azza wa jalla* and the Hereafter orientation becomes the main goal (HQ (87): 17): “*While the hereafter is better and more lasting.*” Every personal activity, both worship, and *muamalah* must follow the instructions of the *Qur’ān* (Zandi et al. 2013; Beekun and Badawi 2005). Studies by McCormack, Mark, and Rubeinstein (2014) on religiosity and leadership show that a leader’s capacity and religiosity can encourage a better decision-making process. It also creates organizational goals that provide broad meaning. It designates the importance of religious values in leadership. Based on the literature review, we introduce a new leadership model, namely *Ihsan’s* achievement-oriented leadership.

This leadership concept results from and synthesis of the characteristics of *Ihsan’s* values and achievement-oriented leadership, as described in Figure 2. The concept of achievement-oriented leadership from path-goal leadership theory is defined as the behavior of an achievement-oriented leader. It encourages subordinates to strive to achieve high-performance standards, continue to make improvements, and raise employee confidence in their ability to achieve challenging goals (House, 1996). The conceptual philosophy of the leadership theory is oriented toward transactional relationships between leaders and employees. Accordingly, the best work commitment is based on the employee’s individual preferences for rewards achieved when the work performance targets have been reached (House, 1996). These are still in the domain of material and interpersonal relationships.

On the other hand, in the *Islāmic* view, there is a transcendental value that encourages comprehensive excellence, namely the value of *Ihsan*. Malik (2014) described *Ihsan* as comprehensive excellence and the highest glory.

According to al-Harrali, the meaning of *Ihsan* is the peak of goodness from actions (Shihab, 2006). Thus, the orientation to achieve the best performance in *Ihsan* is based on a transcendental foundation, namely the spirit of *tawheed*. It is oriented to goodness in the world and the hereafter. Based on these two concepts, we synthesized them to become a new concept of leadership named *Ihsan* achievement-oriented leadership.

FIGURE 2
Integration of Path-Goal Theory and *Ihsan* Values



The idea of *Ihsan* achievement-oriented leadership will encourage a leader who has the spirit of *tawheed*. *Tawheed* can be the work orientation for the best results founded on *murāqabah* to Allāh 'azza wa jalla and not transactional. It is a form of optimism

because it is future-oriented (worldly and *ukhrowi*). In addition, *Ihsan's* achievement-oriented leadership maintains organizational harmony with tenderness.

Four essential elements underlie the concept of *Ihsan* achievement-oriented leadership. They are; connecting two vertical and horizontal dimensions and two subjective and objective dimensions. The vertical and horizontal dimensions mean that each work activity is not based on transactional relationships and interactions between individuals or groups. It is the best performance based on transcendental relationship with Allāh *'azza wa jalla*. It means there are two goals to be achieved: goodness in the world and the hereafter. There is work optimism because it is based on spiritual strength to the Almighty Allāh *'azza wa jalla*. It is explained in *Ṣūrah Al Imran* (112):

“They will be stricken with disgrace wherever they go, unless they are protected by a covenant with Allāh *'azza wa jalla* or a treaty with the people. They have invited the displeasure of Allāh *'azza wa jalla* and have been branded with misery for rejecting Allāh's *'azza wa jalla* revelations and murdering "His" prophets unjustly. This is "a fair reward" for their disobedience and violations.”

Excellent work orientation is no longer driven by material transactional interests only; but because there are feelings and beliefs of spiritual optimism (HQ, *Ṣūrah An Nahl*: 97): “Whoever does good, whether male or female, and is a believer, We will surely bless them with a good life, and We will certainly reward them according to the best of their deeds.” Likewise, the spirit of *tawheed* to Allāh *'azza wa jalla* will encourage the harmony and benefit of members and the environment to become a horizontal and vertical dimension in achievement-oriented leadership. Allāh *'azza wa jalla* says in the *Qur'an Ṣūrah Al Imran*, 112: “They are filled with humiliation wherever they are, unless they hold on to the rope (religion) of Allāh *'azza wa jalla* and the rope (covenant) with humans.”

Building this harmony is important because in building strategic processes in organizations, it is not limited to a small number of individuals at the top of the organization (Fredrickson, 1986). Building harmony can be a strategic alignment to organize a person across the organization. It includes self-perceptions of agreement between different stakeholders internally and externally about what is most important to organizational success (Hanson,

Melnyk, and Calantone, 2011). Thus, *Ihsan's* achievement-oriented leadership builds harmony between employees and the environment to reach consensus on organizational strategies and achievements. *Ihsan* becomes an important factor (Zanon et al., 2013) when formulating goals, strategies and implementing them (Nie, and Young, 1997).

Furthermore, the subjective dimension shows the leader's character as one having maturity of individual faith that fosters the character of *Ihsan*. This faith's maturity includes spiritual resources and manifestation of these resources in interactions with other individuals (Harrowfield and Gardner, 2010; Ji, Pendergraft, and Perry, 2006). The objective dimension is that spiritual resources in the form of maturity of this faith are expressed in every aspect of actual behavior in daily life. Thus the *Ihsan* achievement-oriented leadership as a new leadership concept is anchored and based on transcendental spiritual values, namely the *Ihsan* value. It will potentially encourage mental models and altruistic attitudes (Ji et al., 2006), lead to openness and new things that encourage innovation (Neubert et al., 2017) for the continuity of future life.

When implemented in organizational management practices, the spiritual maturity in *Ihsan's* achievement-oriented leadership characteristics (subjective dimension) will positively impact decision-making effectiveness. Spiritual maturity in *Ihsan* values implemented in leadership practice improves decision quality and commitment in decision making. The commitment and quality of decisions are indicators of decision effectiveness (Hurt and Abebe, 2015). These two things in decision-making (objective dimension) are always oriented to the organization's comprehensive benefit by relying on Allāh *'azza wa jalla*. Thus, the decisions taken are always considered to provide the best benefits for the organization and its members. The intended benefit is not only for the material but also the hereafter. The commitment to achieve the best benefit is not built on a transactional relationship but a transcendental relationship with Allāh *'azza wa jalla*. The combination of decision quality and commitment contributes greatly to organizational effectiveness (Hurt and Abebe, 2015).

5. CONCLUSION AND FUTURE RESEARCH

In this study, we have presented an overview of achievement-oriented leadership style from path-goal leadership theory. This study summarized five articles with specific criteria according to the

purpose of this study to focus on achievement-oriented leadership studies. We reviewed research from the perspective of the philosophy underlying the concept of achievement-oriented leadership. The results indicate that the existing achievement-oriented leadership concept still has weaknesses. The best achievement targets are limited to material orientation and worldly interests; they have not included the afterlife interests, and in current studies the best work commitments are built on transactional relationships between leaders and employees, and not based on transcendental spiritual values and connection to Allāh *'azza wa jalla*.

This study introduced the concept of a new leadership model, namely *Ihsan's* achievement-oriented leadership. Four essential dimensions underlying this concept is the spirit of *Tawheed* as a foundation for commitment to achieve the best results, maintain harmony in the workplace and environment, continue to improve personal qualities for best performance, and the hereafter orientation as the main goal. This study provides the first theoretical contribution by giving new insights into the achievement-oriented concept of path-goal leadership theory. Transcendental values, namely the *Ihsan* values were re-aligned with the conventional achievement-oriented leadership style to provide a more comprehensive, holistic and broader orientation scope. In the end, *Ihsan's* achievement-oriented leadership concept was modeled to augment the initial leadership style. Religious values characterize the new leadership model. It will be a new spiritual capital that can be a source of inspiration for leaders in achieving the best within the organization.

The results of this study will provide the first theoretical contribution, giving new insights into the achievement-oriented concept that was initiated from the path-goal leadership theory. In this case, it will be a more comprehensive, holistic, and broad-oriented leadership style. Second, *Ihsan's* achievement-oriented leadership concept adds to the literature on a new leadership concept characterized by more transformative and holistic spiritual values based on *Ihsan's* values. Third, this research enriches the literature on implementing *Islāmic* values, especially the values of *Ihsan*, in organizational management. The managerial implications of this study can be new methods and strategies in making effective managerial decisions through quality decisions with a comprehensive orientation and commitment based not on transactional relationship

between humans but on transcendental relationship with Allāh *‘azza wa jalla*.

It is expected that future research will develop the measurement and validation instrument for *Ihsan's* achievement-oriented leadership concept. It is hoped that such an instrument will provide the basis to empirically test the view of *Islāmic* achievement-oriented leadership to evaluate the effectiveness of this leadership style on organizational performance.

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