ISLĀMIC INTELLECTUAL STIMULATION LEADERSHIP: CONCEPTUALISATION, SCALE DEVELOPMENT, AND VALIDATION

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ABSTRACT

This study aims at developing a new leadership concept as result of transformational leadership intervention with *Islāmic* values, namely *Islāmic* intellectual stimulation leadership, and develop a measurement scale. We collected data from 119 respondents among university leaders in Indonesia. Using exploratory tests and confirmatory factor analysis, we tested the validity and reliability of the proposed measurement scales. The findings of this study reveal 23 indicators that reflect *Islāmic* Intellectual stimulation leadership in the Indonesian context. This research contributes to development of the human resources literature especially on the concept of workplace leadership. This research is limited only to Indonesian institutions; to apply these indicators in a broader and global context, future researchers need to conduct similar research at several different institutions or contexts around the world. Professionals can use these findings as a basis for designing and developing leadership qualities in the workplace that can broadly stimulate employees to improve organizational performance.

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1.   INTRODUCTION

Leaders play a strategic role, namely empowering and collaborating on the potential of organizational human resources by providing guidance, support, and appreciation so that these resources can ensure effective organizational performance (Gazi, 2020; Karadağ et al., 2015; Schriesheim and Neider , 1996). Several leadership studies based on transformational leadership in stimulating and encouraging organizational creativity have been carried out (e.g.,Thuan, 2019; Sánchez-Cardona et al., 2018; Sandvik et al., 2018; Yasin et al., 2014; Zhou et al., 2011). Studies show that Intellectual Stimulation Leadership is able to stimulate employees to think critically and creatively in solving new problems innovatively. Leaders stimulate the intrinsic motivation of employees and promote their creativity to achieve organizational performance.

Based on the results of the literature review on Intellectual Stimulation Leadership, some deficiencies still exist. First, the target of achieving creativity is still limited to the organizational orientation and interests and it has not been expanded to include long-term interests in the afterlife. Second, stimulation in encouraging creativity is built in transactional relationships in the form of employee promotions, not yet driven through broader expectations for the happiness of life in the hereafter. This means that the success of achieving human creativity in a Western perspective is only measured from the physical aspect and productivity capabilities (Mahyudi, 2021; Saniff and Hanapi, 2014; Otsuka, 2005). It has not involved personal religious values in stimulating and motivating employee creativity. Therefore, we explore intellectual stimulation leadership with *Islāmic* religious values. Involving religious values in leaders is important because several studies on spirituality confirm that internalization of religious values in organizational management can encourage a broader work orientation (Markow and Klenke, 2005),enhance intelligent leader behavior in decision-making

(Vasconcelos, 2009), and trigger organizational effectiveness (Septianingsih and Fachrunnisa, 2021; Chen et al., 2012).

From an *Islāmic* perspective, leadership is rooted in spiritual values based on monotheism connection between individuals and Allāhʿazza wa jalla in every activity (*QS*. 21: 73): "And We made them as leaders who guide with Our orders and We revealed to them to do good, carry out prayers and pay *zakāt*, and only to Us they worship", and the orientation of the Hereafter becomes the main goal (HQ. 87: 17): "Meanwhile, the Hereafter is better and more eternal." This implies that every personal activity, both worship and *muamalah* must follow the *Sharīʿah* and the *Qurʾān* (Zandi et al., 2013; el Garah et al., 2012). Studies (McCormack et al., 2014) also confirm that leaders with capacity and religiosity encourage better decision-making, create organizational goals providing broad meaning, and show the importance of religious values in leadership.

Based on the literature review, we introduce a new leadership model of intellectual stimulation leadership based on *Islāmic* religious values, namely the value of *mahmudah* to fill the gaps in previous studies. *Mahmudah* is a commendable moral value in Islam. The forms of *mahmudah* moral values encouraged in this study are *ikhlas* (non-transactional and confident of receiving a better reward from God), *qana'ah* (grateful for God's gift, avoiding greed), *istiqomah* (consistency in carrying out good deeds based on *Islāmic* values), *murāqabah* (believing that God always pays attention to human activities, thus encouraging to carry out the best activities on the basis of God's command), and *tawakkul* (believe in God's power and surrender all the results of efforts to God).

We involve *mahmudah* because it is a commendable character in *Islāmic* value. Morals are interpreted as good deeds, morality, character, and behavior in *Islāmic* value. So, someone who has good morals is a person who behaves and has good and commendable character. The reference for a commendable moral example in Islam is the Prophet Muhammad (*ṣal-Allāhu ʿalayhi wa sallam)*. This is in accordance with *QS Al Qalam*: 4, namely: "*And indeed you (Muhammad) are truly virtuous and noble*", showing that the Prophet Muhammad (*ṣal-Allāhu ʿalayhi wa sallam)* had noble and high morals and must be an example for all *Muslims* in all aspects of his life, included in managing the organization. "Indeed, there has been in (self) Rasulullah a good role model for you (namely) for those who hope (grace) Allāh ʿazza wa jalla and (arrival) Day of Judgment and who remember Allāh ʿazza wa jalla much" *(QS Al Ahzab: 21)*.

2. LITERATURE REVIEW

2.1 TRANSFORMATIONAL LEADERSHIP

Transformational leadership refers to leaders who move followers beyond direct self-interest through idealized influence (charisma), inspiration, intellectual stimulation, or individual judgment (Bass, 1999). Transformational leadership is more effective than transactional leadership (Tyssen et al., 2014). Transformational leaders who implement high performance expectations and individual support play an important role in close relationships with employees who have a high work ethic (Morkevičiūtė et al., 2019) . Intellectual stimulation involves leaders increasing and challenging employees' awareness of problems and their capacity to solve them (Bono and Judge, 2004). Here, leaders question organizational assumptions and beliefs and encourage 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 (Gregory Stone et al., 2004) .

2.2 *AKHLAQ MAHMUDAH*

Moral quality is the main mission that will be perfected by Rasulullah SAW because it is a reflection of superior morals (*QS. 68, Al Qalam:* 4). The essence of the meaning of morality itself is a description of the human mind so that it concerns the spirit, heart, and human mind. Morals controlled by a good heart are called easy morals because the heart is the main determinant of whether the other members of the body are good or not.

      The practice of worship is divided into *zahir* and mental practice or heart practice. If the practice of *zahir* affects the heart, it can be said that the heart rests on the practice of *zahir*. If the actions of the heart also affect the heart, it is also said that the heart rests on mental actions. A heart that is separated from relying on practice is a heart that faces Allāh *ʿazza wa jalla* completely. Worship is like an outward physical form, while the spirit is a sincere form hidden in it. *Ikhlas* is the secret of Allāh *ʿazza wa jalla* that is placed in the hearts of His servants. *Ikhlas* is divided into three levels, *Ikhlasul 'ubad, Ikhlasul Muhibbin,* and *Ikhlasul'arifin*. At the first level, actions

without *riya'* and self-interest, both visible and subtle, but still hoping for a reward from Allāh *ʿazza wa jalla*, for example hoping to go to heaven. Worship at the second level is based on the love and majesty of Allāh *ʿazza wa jalla*, not out of fear of hell or hoping to go to heaven, but at the second level, it still cannot eliminate the word "I" in worship. The third level reflects the totality of a servant's devotion to his Lord, at this level a servant admits that it is impossible for someone to do something except because of Allāh *ʿazza wa jalla*.

Qona'ah according to the language is to accept, while in the sense of moral science is to accept with the heart all the gifts given by Allāh *ʿazza wa jalla* and be patient with His provisions, but do not leave effort, endeavor, and outward activities. *Qona'ah* is a treasure that will not be lost and a treasure that will not be destroyed (*HR Ath Thabrani*). *Qona'ah* contains five things, accepting sincerely as it is, asking Allāh *ʿazza wa jalla* for additional gifts that are appropriate and endeavoring, patiently accepting Allāh *ʿazza wa jalla* provisions, trusting Allāh *ʿazza wa jalla*, and not being interested in deceptions of the world. It is not being rich just because of the abundance of wealth, but actually, those who are rich in soul (*HR Abu Hurairah*). The key to survival is to never feel deprived. Indeed, those who say, "Our Lord is Allāh" then they remain *istiqomah* (consistent in their stance) then angels will come down to them (say), "Don't be afraid, and don't be sad. On the contrary, be happy with the good news heaven has promised you." (*Surah* 41, *Fushilat:* 30).

Murāqabah is a form of strong belief that a person is always supervised by Allāh *ʿazza wa jalla* in all activities in all aspects. This awareness arises because of a strong belief that Allāh *ʿazza wa jalla* has the *sami' nature* (hearing), *bashar* (seeing), and *knowledge* (knowing). Apart from getting closer to Allāh *ʿazza wa jalla*, *murāqabah* also means that *Muslims* always pay attention to themselves, their actions, and ways to improve themselves (Adawiyah and Scouts, 2017). Allāh *ʿazza wa jalla* knows what people are doing, anytime and anywhere. He knows what persons are thinking and feeling. Nothing escapes His supervision following the Word of Allāh *ʿazza wa jalla QS Al-An'aam* verse 59, "With Him are the unseen keys—no one knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls without His knowledge, or a seed in the darkness of the earth or anything else—green or dry—but is written in a perfect Record (*Lauh Mahfudz*).

Tawakkul is complete submission to Allāh *ʿazza wa jalla*. *Tawakkul* has the same root word as surrender, but cannot be interpreted as absolute surrender to Allāh *ʿazza wa jalla* without any

effort from the man himself, in other words this surrender must begin with human endeavor (Shihab, 2006). This means that all human beings must actively try to fulfill their life needs by realizing their limitations and understanding that Allāh ʿazza wa jalla is almighty. *Tawakkul* has three degrees. First, the *tawakkul* of one who hands over his affairs to his deputy, the second *tawakkul* of the child who entrusts his affairs to his mother, and the third *tawakkul* of the dead who entrust their affairs to the persons who bathes them. People who put their trust after making the maximum effort that can be done as humans, will not complain, because everything has been submitted to Allāh ʿazza wa jalla, as Allāh ʿazza wa jalla said in *Surah At-Taubah* verse 51, Saying: "Nothing will happen to us except what Allāh ʿazza wa jalla has ordained. for us. He is our Protector. And in Allāh ʿazza wa jalla then the believers must put their trust."

2.3 *ISLĀMIC* INTELLECTUAL STIMULATION LEADERSHIP

Apart from *Mahmudah* character values described before, we propose a new leadership concept, namely mahmudah intellectual stimulation leadership (Figure 1) as a leadership model that can stimulate employees with their minds and hearts so that they become creative, innovative, think critically, by instilling the qualities of *qana'ah*, *istiqomah* and *tawakkul* to get closer to Allāh ʿazza wa jalla (*murāqabah*).
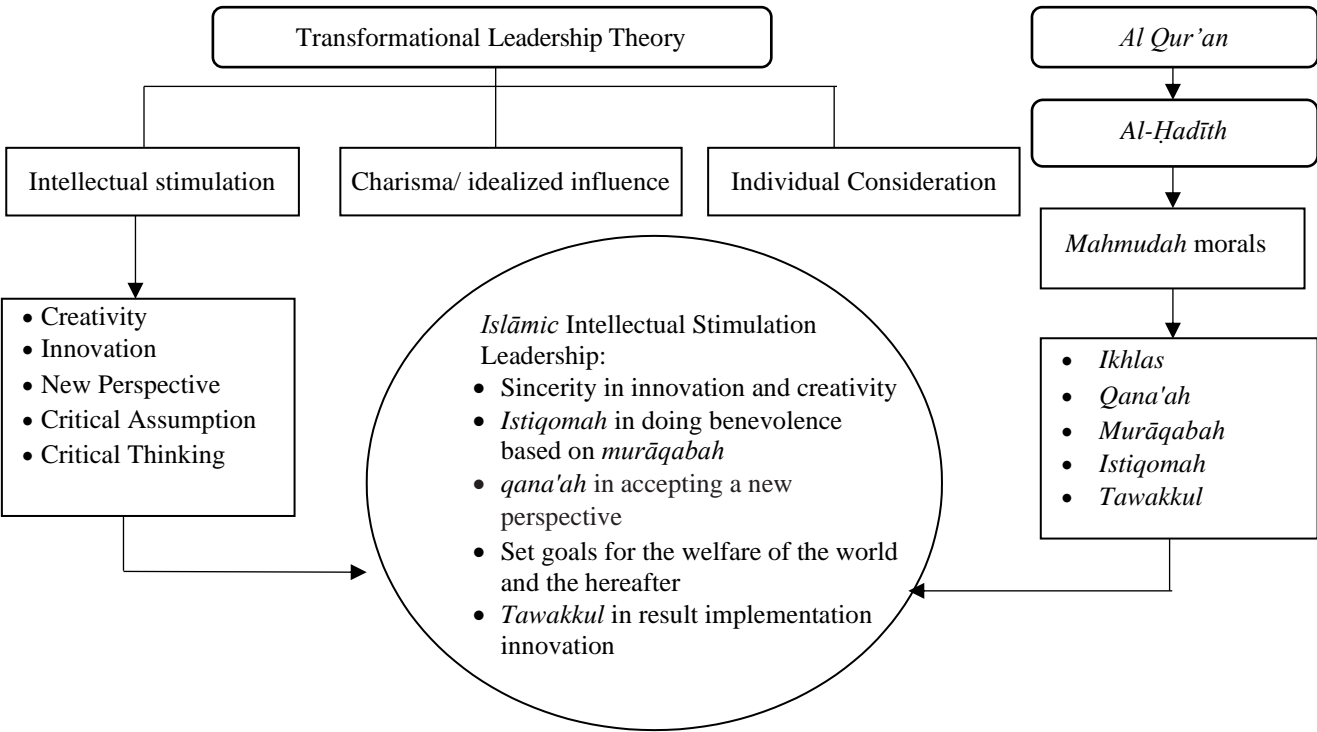
We need to develop the measurement scale of this new concept and ensure the validity and reliability of the measurement scale.

3. METHODS

3.1 QUALITATIVE METHOD

At this stage, a literature review is carried out on existing research on Transformational leadership, especially on the theme of Intellectual Stimulation. This was done to find out and as a basis for urgency the need to develop a new concept, namely Easy Intellectual Stimulation Leadership. At this stage, we also conducted a Focus Group Discussion (FGD) on the meaning, preparation of measurement scales, and content validity of the proposed new concept (Sekaran and Bougie, 2016; Kidder and Judd, 1986). In this FGD we involved 5 experts consisting of *Muslim* scholars, university leaders, university lecturers, and the management of LPP *Al Irsyad Al Islamiyyah*. These experts were asked to provide a review of the proposed measurement scale for *Islāmic* Intellectual Stimulation Leadership.

FIGURE 1
Integration of Transformational Leadership and *Mahmudah* Morals

| Transformational Leadership Theory | *Al Qur'an* |

Al-Ḥadīth

| Intellectual stimulation | Charisma/ idealized influence | Individual Consideration |

Mahmudah morals

- Creativity
- Innovation
- New Perspective
- Critical Assumption
- Critical Thinking

Islāmic Intellectual Stimulation Leadership:
- Sincerity in innovation and creativity
- *Istiqomah* in doing benevolence based on *murāqabah*
- *qana'ah* in accepting a new perspective
- Set goals for the welfare of the world and the hereafter
- *Tawakkul* in result implementation innovation

- *Ikhlas*
- *Qana'ah*
- *Murāqabah*
- *Istiqomah*
- *Tawakkul*

3.2 QUANTITATIVE METHOD

At this stage, we tested the validity and reliability of the measurement scale of the *Mahmudah* Intellectual Stimulation Leadership concept which had obtained content validity from the FGD results. We collected data from 119 respondents consisting of heads of study programs, heads of departments, deans of faculties, vice-chancellors, chancellors, and heads of higher education foundations in Indonesia. We used a questionnaire with reference to the principles of good questionnaire design (Sekaran and Bougie, 2016), with clear and understandable language, consideration for cultural characteristics factors, to avoid misperceptions and biased answers. To test construct validity and reliability we used the Exploratory Factor Analysis (EFA) Test through the SPSS 16.0 program and the Confirmatory Factor Analysis (CFA) Test using AMOS 20.

4. RESULTS

4.1 RESULTS FROM QUALITATIVE STUDY

At this stage, we have conducted a meta-analysis of previous studies related to transformational leadership, especially studies on intellectual stimulation leadership. The result of the meta-analysis is presented in the following Table 1.

Based on the meta-analysis results, we propose a new concept, namely *Islāmic* Intellectual Stimulation Leadership. *Islāmic* Intellectual Stimulation Leadership is interpreted as leadership that stimulates organization members through their minds and hearts to be creative, innovative, think critically, based on the characteristics of *qana'ah*, *istiqomah*, *murāqabah* and resignation to get God's grace.

Furthermore, as a new concept, we propose a measurement scale for *Mahmudah* Intellectual Stimulation Leadership. We developed a scale of measurement based on the literature and values contained in the *Qurʾān*. For this reason, we have conducted in-depth discussions in a focused group discussion (FGD) involving 5 experts consisting of *Muslim* scholars, university leaders, university lecturers, and LPP *Al Ersyad Al Islamiyyah* management. The results of this FGD found a proposed MISL measurement scale that met the face validity of these experts. The proposed scale for measuring the results of the FGD is presented in Table 2.

TABLE 1
Meta-Analysis Results of Intellectual Stimulation

No.	Writer	Draft	Analysis
1.	(Sánchez-Cardona et al., 2018)	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 acting.	Intellectual encouragement is still focused on exploring thinking abilities and knowledge. Reason is an important instrument for gaining knowledge. Reason, however, is only capable of capturing phenomenal things, not existential experiences that concern emotional life (Kartanegara, 2003). Therefore, it is necessary to involve the heart (*qalb*) which is able to capture spiritual emotional values as a means of building human connectivity with God.
2.	(Thuan, 2019)	Leader intellectual stimulation refers to increasing employees' interest in, and awareness of problems, and enhancing their ability to think about problems in new ways; leader intellectual stimulation increases creativity in followers.	On the one hand, employees are required to have creative abilities, on the other hand, they are given autonomy at work. Freedom of work requires the presence of the Supreme Being, the quality of *muraqobah* as a character that forms a responsible personality when given autonomy in work because they feel closeness to God and fear wrongdoing.

TABLE 1 *(continued)*

No.	Writer	Draft	Analysis
3.	(Zhou et al., 2011)	The intellectual stimulation of high leaders affects the creativity of promotion-oriented employees, through increasing decision freedom and promoting employee creativity.	Intellectual stimulation is able to develop employee creativity but is still transactional with promotional rewards. Need to include sincerity and *qana'ah* in the sense of creative work because of worship to Allāh *ʿazza wa jalla*. Morals make it easy to believe that there is a better reward from Allāh *ʿazza wa jalla* (*QS.* 87: 17).
4.	(Sandvik et al., 2018)	Intellectually stimulating leadership behaviors will impact employee team autonomy and intrinsic motivation, which can impact creative team climates.	Team creativity is stimulated by leadership which stimulates employee intelligence. Material intrinsic motivation dominates research. The true spiritual motivation has not been implanted, namely *tawakkul*, surrender whatever the result is because of Allāh *ʿazza wa jalla*.
5.	(Yasin et al., 2014)	Intellectual stimulation and innovation can simultaneously improve organizational performance.	The characteristics of *istiqomah* in empployee innovative behavior has not been prioritized for the sustainability of innovation results.

TABLE 2
Proposed *Islāmic* Intellectual Stimulation Leadership Measurement Scale

Indications of Intellectually Stimulating Leadership (Bass, 1999; Sandvik et al., 2017)	Indication of *Mahmudah* morals (Mustofa and Kurniasari, 2020)	Source in the *Qurʾān*	No.	Item Indicator of *Islāmic* Intellectual Stimulation Leadership
Creative	Sincere	*QS. Ar Rahman*: 33;	1	Encourage employee creativity with no other perks for leaders
Creative	Qona'ah	*QS. Az Zumar*: 3;	2	Accepting the work of employees even though it is not entirely as expected
Creative	*Istiqomah*	*QS. Al Bayyinah*: 5	3	Always encourage employees to behave creatively.
Creative	*Muroqobah*	*QS. Al Maidah*: 23	4	Creative behavior that is carried out aims at worship of Allāh.
Creative	Resignation		5	Whatever the results of employee creativity, I leave everything to Allāh.
Innovation	Sincere	*QS. Ar Ra'd*: 4;	6	Do not scold employees when the innovations carried out do not meet expectations.
Innovation	Qana'ah	*QS. Al Baqarah*: 155;	7	Encourage employees to innovate.
Innovation	*Istiqomah*		8	Always provide opportunities for employees to innovate for the good of the organization and the hereafter

TABLE 2 *(continued)*

Indications of Intellectually Stimulating Leadership (Bass, 1999; Sandvik et al., 2017)	Indication of ___ _ *Mahmudah* morals (Mustofa and Kurniasari, 2020)	Source in the *Qurʾān*	No.	Item Indicator of *Islāmic* Intellectual Stimulation Leadership
Innovation	*Muqoroba*		9	Instill innovative behavior by employees solely for worship.
Innovation	Resignation		10	Whatever the results of employee innovation, I leave everything to Allāh.
New perspective	Sincere	*QS. Ar Ra'd*: 4 *QS. Az Zumar*: 3	11	Encouraging the mindset of employees in the way they work for the wider interests of the world and the hereafter
New perspective	*Qana'ah*		12	Able to accept new perspectives from employees.
New perspective	*Istiqomah*		13	Work with new perspectives for sustainable organizational progress.
New perspective	*Muroqobah*		14	Instill new perspective behavior that employees do solely for worship.

TABLE 2 *(continued)*

Indications of Intellectually Stimulating Leadership (Bass, 1999; Sandvik et al., 2017)	Indication of *Mahmudah* morals (Mustofa and Kurniasari, 2020)	Source in the *Qurʾān*	No.	Item Indicator of *Islāmic* Intellectual Stimulation Leadership
Critical Assumptions	Sincere	*QS. Ar Rum*: 21 *QS. Az Zumar*: 3	15	Believing that working hard will get good in this world and the hereafter as a form of strong faith
Critical Assumptions	*Qana'ah*		16	Each employee's work is assessed in detail while still receiving the results of his or her work.
Critical Assumptions	*Istiqomah*		17	Providing opportunities for employees to worship and work in a balanced and sustainable manner.
Critical Assumptions	*Murāqabah*		18	Trust that Allāh is always watching over me at work.
Critical Assumptions	Resignation		1 9	Continue to improve our capacities and abilities through further education, training, or seminars so that we can properly carry out our responsibilities as leaders, before humans and God.

TABLE 2 *(continued)*

Indications of Intellectually Stimulating Leadership (Bass, 1999; Sandvik et al., 2017)	Indication of *Mahmudah* morals (Mustofa and Kurniasari, 2020)	Source in the *Qurʾān*	No.	Item Indicator of *Islāmic* Intellectual Stimulation Leadership
Critical thinking	Sincere	*QS. Ar Ra'd*: 4	20	Always confirm with your conscience when setting policies.
Critical thinking	*Istiqomah*	*QS. Ali Imron*: 191	21	Always encourage employees to do good for the sake of sustainable organizational progress.
Critical thinking	*Murāqabah*		22	My institution is well organized when employees work for the purpose to worship Allāh.
Critical thinking	Resignation		23	Encouraging employees to always think critically and the results of critical thinking are left to God.

4.2 RESULTS FROM QUANTITATIVE STUDY

At this stage, we used Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA) tests to ensure the validity and reliability of the measurement scales developed. This study uses Kaiser criteria which requires an eigenvalue of more than 1 and component analysis with orthogonal rotation as a general criterion for determining retention factors (Adawiyah and Pramuka, 2017).

Based on the EFA test results, it was found that 23 indicator items from *Islāmic* Intellectual Stimulation Leadership were successfully loaded into the general factor with their respective eigenvalues 9.231 and 1.154. The total variance explained by the five factors is 6.7.3%, which is higher than the recommended value of 60% in social science research. (Hair et al., 2009). The *Islāmic* Intellectual Stimulation Leadership instrument developed has a Kaiser-Meyer-Olkin (KMO) value of 0.844 and Bartlett's Test of Sphericity with a p-value of 0.000, indicating sufficient data for factor analysis (Hair et al., 2009). After going through the rotation of the matrix components, the question items are grouped into 5 factors with 23 items that meet the requirements with a loading factor equal to or more than 0.5. The EFA results are presented in Table 3:

Furthermore, to obtain construct validity, we carried out a confirmatory factor analysis (CFA) test. Based on the results of the CFA test (Figure 2), the fit index TLI = 0.850, CFI = 0.843 and CMIN/df = 2.11 and the recommended limit is $\leqslant$ 3 so that χ^2/df reflects a good fit (Hair, Black, Babin, Anderson, and Tatham, 2009). The results of the reliability test showed that the construct reliability variable MISl1 was 0.944, MISL2 was 0.814, MISL3 was 0.772, MISL4 was 0.857 and MISL5 was 0.770. For testing, it meets the criteria for the cut off value > 0.70 (Cronbach, 1946), thus showing the measurement scale developed has good internal consistency.
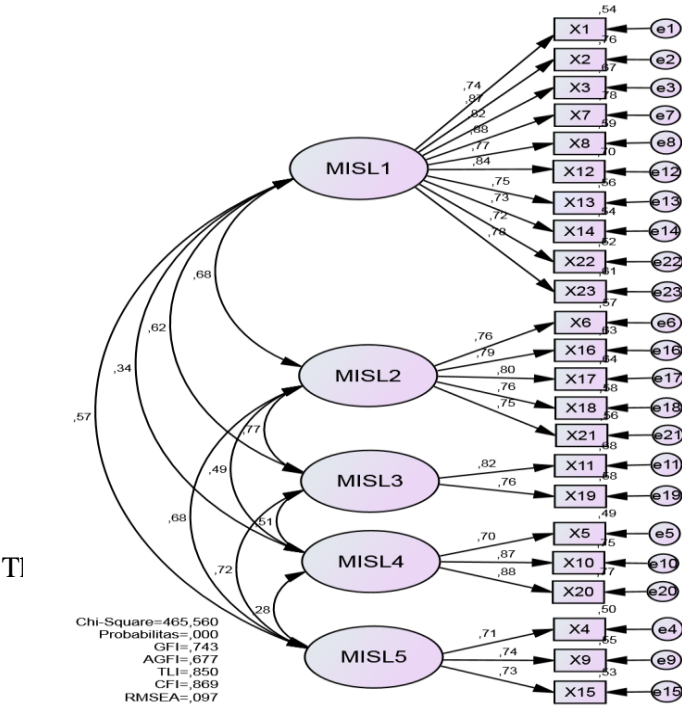
TABLE 3
Exploratory Factor Analysis Test Results

Indicator	Components				
	1	2	3	4	5
Encourage employees to behave creatively.	0.848				
Encouraging employees to innovate.	0.831				
Providing opportunities for employees to innovate for the good of the organization and the hereafter	0.824				
Want to accept new perspectives from employees	0.806				
Accepting the work of employees even though it is not entirely as expected	0.755				
Encouraging employees to always think critically and leave the results to Allāh.	0.755				
Work with new perspectives for sustainable organizational progress	0.741				
Instill new perspective behavior that employees do solely for worship	0.589				
My institution is well organized when employees work for the purpose of worshiping Allāh.	0.587				
Encouraging employee creativity sincerely	0.511				
Do not scold employees when the innovations carried out do not meet expectations.		0.752			
Believing that Allāh is always watching over me at work.		0.695			
Always encourage good employees for sustainable organizational progress.		0.688			
Each employee's work is assessed in detail while still receiving the results of his or her work.		0.617			

TABLE 3 *(continued)*

Indicator	Components				
	1	2	3	4	5
Providing opportunities for employees to worship and work in a balanced and sustainable manner.		0.605			
Encouraging the mindset of employees in the way they work for the wider interests of the world and the hereafter			0.669		
Continue to improve our capacity and abilities so that we can carry out our responsibilities as leaders well, before humans and God.			0.642		
When submitting the results of employee innovation, I leave everything to Allāh				0.741	
Always confirm with your conscience when setting policies.				0.661	
Whatever the results of employee creativity				0.632	
Creative behavior that is carried out aims at worship of Allāh.					0.725
Instill innovative behavior by employees solely for worship.					0.654
Believing that working hard will get good in this world and the hereafter as a form of strong faith					0.554

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization. Rotated Component Matrix [a]

Kaiser-Meyer-Olkin Measures of Sampling Adequacy.		0.844
Bartlett's Test of Sphericity	approx. Chi-Square	1679,687
	df	300
	Sig.	0.000

FIGURE 2
MISL CFA Test Results

5. DISCUSSION

The findings of the new concept of *Islāmic* (*Mahmudah*) Intellectual Stimulation Leadership will encourage leaders to have the spirit of *Tawheed* values by implementing *mahmudah* moral values in managing and encouraging the potential of organizational members to improve personal quality and organizational performance. *Mahmudah* morals, which are based on the monotheism value paradigm, are the main basis for the *Islāmic* Intellectual Stimulation Leadership concept, which is an important point in developing quality of leaders, with values different from the basic concept of intellectual stimulation leadership based on the existing conventional secular paradigm (Aydin, 2020) . That is because leadership is one of the main points in social relations with organizational members (Patwary,n.d.).

TABLE 4
The Recapitulation of CFA results

Factor	Item
Encourage employee creativity sincerely (MISL 1)	Encourage employees to behave creatively.
	Encouraging employees to innovate.
	Providing opportunities for employees to innovate for the good of the organization and the hereafter
	Want to accept new perspectives from employees
	Accepting the work of employees even though it is not entirely as expected
	Encouraging employees to always think critically and leave the results to Allāh.
	Work with new perspectives for sustainable organizational progress
	Instill new perspective behavior that employees do solely for worship
	My institution is well organized when employees work for the purpose to worship Allāh.
	Encouraging employee creativity sincerely
Istiqomah in doing benevolen based on *murāqabah* (MISL 2)	Do not scold employees when the innovations carried out do not meet expectations.
	Believing that Allāh is always watching over me at work.
	Always encourage good employees for sustainable organizational progress.
	Each employee's work is assessed in detail while still receiving the results of his or her work.
	Providing opportunities for employees to worship and work in a balanced and sustainable manner.

TABLE 4 *(continued)*

Factor	Item
Set goals for the welfare of the world and the hereafter (MISL 3)	Encouraging the mindset of employees in the way they work for the wider interests of the world and the hereafter
	Continue to improve our capacity and abilities so that we can carry out our responsibilities as leaders well, before humans and God.
Surrender the results of endeavor to the power and decree of God (MISL 4)	When submitting the results of employee innovation, I leave everything to Allāh.
	Always confirm with your conscience when setting policies.
	Whatever the results of employee creativity, I leave everything to Allāh.
Accept the results of Allāh's decree with *qana'ah* (MISL 5)	Creative behavior that is carried out aims to worship Allāh.
	Instill innovative behavior by employees solely for worship.
	Believing that working hard will get good in this world and the hereafter as a form of strong faith

This shows that leadership practices in stimulating and inviting others to work enthusiastically and creatively are key factors for organizational success (Gazi, 2020) . Therefore, we consider it important to present *Islāmic* moral values based on monotheism, namely *mahmudah* morals in the form of sincerity, trustworthiness, *istiqomah*, *murāqabah*, and *qana'ah* values. These values serve as guidelines for leaders in carrying out leadership and stimulate organizational members to carry out their duties creatively and innovatively with the spirit of morality and a broad work orientation, namely goodness in the world and the hereafter.

The findings of this study are 23 indicators reflecting the *Islāmic* Intellectual Stimulation Leadership concept which are grouped into five factors, namely sincerity in innovating and being creative, *istiqomah* in doing sustainable good based on *murāqabah*, *qana'ah* in accepting new perspectives, achievement orientation for the welfare of life in this world and the hereafter, and resignation on the results of employee innovation. Hence, leadership in an *Islāmic* perspective must be rooted in belief and surrender to Allāh ʿazza wa jalla (Gazi, 2020).

This finding also aligns with that of Sodikin et al. (2022) showing that leaders need to succeed in four important dimensions, namely the horizontal dimension by maintaining the quality of harmonious relationships with the environment inside and outside the organization, the vertical dimension, namely always maintaining connectivity with Allāh ʿazza wa jalla in every leadership activity, the subjective dimension is continuing to strive to improve the quality of personal spiritual maturity, and the objective dimension is implementing spiritual values from that spiritual maturity in real life. This is in accordance with *QS*. 21: 73, namely: "And We made them as leaders who guide with Our orders and We revealed to them to do good, perform prayers and pay *zakāt*, and only to Us they worship". This means that the encouragement of leaders to employees to do good work is always based on transcendental values and relationship with God. Here there is a belief that Allāh ʿazza wa jalla has provided good moral guidance to mankind for carrying out activities and will always supervise (*murāqabah*) work activities, and the belief that the best results of work are to earn the pleasure of Allāh ʿazza wa jalla.

Results of this study differ from that of existing studies (e.g., Sánchez-Cardona et al., 2018; Thuan, 2019; Zhou et al., 2011; Sandvik et al., 2018; Yasin et al., 2014). In existing studies, the intellectual drive is still focused on exploring thinking abilities and

knowledge. Reason is an important instrument for gaining knowledge; however, it is only able to capture the phenomenal, not existential experiences that concern transcendental emotional life (Kartanegara, 2003). This study contributes to the novelty that leader efforts in encouraging employee quality are not only limited to intellectual stimulation focused solely on work creativity and innovation. Instead, there is a strengthening of quality employee behavior based on morals. The MISL characteristics encourage employees with a motivational foundation based on a transcendental relationship with Allāh ʿ*azza wa jalla* not entirely based on transactional relationships; this is a unique characteristic not shared by conventional leadership concepts (Wahab and Ismail, 2019) .

Leaders can inculcate these moral values in the organization's members (Al-Faruqi, 1982). This morality becomes important to connect us to Allāh ʿ*azza wa jalla* so that we get the glory to reach *ma'rifah* to Allāh ʿ*azza wa jalla*. Strengthening the morals of being easy for leaders is very basic and important because leaders play a strategic role in developing the potential of organizational resources (Gazi, 2020; Karadağ et al., 2015), and can build and stimulate employee creativity with moral guidance. Internalization of these moral values is very important because the absence of *adab* or morals is a source of problems and destruction of life in the world (Al-Attas, 1995) .

6. CONCLUSION

This study aims at reviewing the concept of intellectual stimulation leadership that has been developed by several previous researchers and propose a new concept, namely *Islāmic* Intellectual Stimulation Leadership (IISL). IISL is defined as leadership that stimulates organization members through their minds and hearts to be creative, innovative, and critical thinkers, based on the characteristics of *qana'ah*, istiqomah, *murāqabah,* and trust in Allāh's mercy. After the research and validation procedures, we found 23 indicator items that reflected the IISL. The findings of this study have implications for the development of leadership literature by involving religious values in stimulating the creativity of organizational members, Human resource management professionals can use this scale to measure *Islāmic* Intellectual Stimulation Leadership for organizational leaders. The results of this study can be used by professionals in planning and

developing the quality of organizational leaders to achieve superior performance.

This research is still limited in the context of institutions in Indonesia. In order to use this measurement scale in a global and broad context, future researchers can conduct similar studies on a bigger scale and compare its use in both services and manufacturing or compare its effective use in the private sector and public sector leadership.

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