

Construction of Mas'uliyah Spiritual Values in Transformational Leadership

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Abstract

Transformational leadership (TL) is known as a change facilitator because it contributes a lot to organizational culture and is effective for organizational improvement. The stability of the TL concept still contains weaknesses and is widely criticized for self-efficacy bias, evangelical, lacks conceptual clarity, is anti-democratic, solitary, and does not have checks and balances. A model that is more perfect and complete in dimensions is needed by adding transcendental values, which are not only oriented towards methods or processes and achieving goals, but must also be based on religious (spiritual) values that combine 3 elements: morality, awareness, and faith. By believing that Allah will hold humans accountable in the hereafter, we propose the Mas'uliyah Transformational Leadership (MTL) leadership concept. The synthesis of the TL dimension with the Islamic values of mas'uliyah produces four new dimensions: mas'uliyah idealized influence, mas'uliyah inspirational motivation, mas'uliyah intellectual stimulation, and mas'uliyah individual consideration. The new concept of religious-based leadership needs to be proven empirically in an institution or community.

Keywords: *Mas'uliyah transformational leadership, Mas'uliyah idealized influence, Mas'uliyah inspirational motivation, Mas'uliyah intellectual stimulation, Mas'uliyah individual consideration*

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A. INTRODUCTION

The concept of leadership is so broad starting from its definition, behavior, characteristics, and environment. Leadership theory has undergone several shifts due to the emergence of new approaches, paradigms, and leadership concepts that are different and believed to be the most appropriate ([Sayyadi et al., 2015](#)). Transformational leadership (TL) is of substantial scientific interest and continues to be one of the most actively researched leadership paradigms ([Hannah & Lester, 2009](#)); ([Siangchokyoo et al., 2020](#)). So far, the concepts of religion-based leadership and those with transformational values have been carried out separately, identified as: authentic leadership ([Ribeiro et al., 2018](#)), empowering leadership ([Silva et al., 2020](#); [Garcia & Russo, 2019](#)), servant leadership ([Schneider & George, 2011](#)), charismatic leadership ([Wegge et al., 2018](#)), ethical leadership ([Shafique, Kalyar & Ahmad 2018](#)), transformational leadership ([Gonzales et al., 2018](#); [Lai et al., 2020](#); others), and spiritual leadership ([Tengfei et al., 2018](#); [Egel & Fry, 2017](#)). The researchers' review is not only about leadership effectiveness, but more specifically about predictive ability in decision making ([Rehman & Waheed, 2012](#)), ways of communicating and using language ([Becker et al., 2020](#)) and quality of ways of serving ([Jabnoun & Rasasi, 2005](#)).

TL has long been known as a change facilitator because it contributes to organizational culture and is effective for organizational improvement ([Bang Nguyen Dilip S. Mutum, 2015](#)). The effectiveness of TL has been widely studied conceptually theoretically and empirically. TL has been shown to increase or influence organizational performance ([Gonzales et al., 2018](#); [Noruzy et al., 2013](#)), task performance and member helping behavior ([Lai et al., 2020](#)); [Chun et al., 2016](#); [Dust et al., 2014](#); and ([G. Wang et al., 2011](#)), follower dependability and empowerment ([Kark et al., 2003](#)), employee creativity and organizational innovation ([Gumusluoglu & Ilsev, 2009](#)) and performance in global markets ([Sayyadi et al., 2015](#)), team performance ([Dionne et al., 2004](#)); ([Keller, 2006](#)); ([Sun et al., 2014](#)). The main key to the success of TL according to [Siangchokyoo et al. \(2019\)](#) lies in the transformation of followers. The positive effects of TL on individual, group, and organizational performance are due to the transformation of followers in specific and enduring ways.

Empirical results are not always consistent, there are controversies and limitations. The dimensions of ideal influence and intellectual stimulation in TL have a significant impact on organizational performance, but not the dimensions of individual consideration and inspirational motivation ([Suifan et al., 2019](#)). TL has a direct effect on job satisfaction and organizational commitment, but TL cannot have a significant effect on work performance if it is intervened by organizational commitment and cannot have a direct impact on work performance ([Eliyana et al., 2019](#)). Ideal influence and intellectual stimulation each show a weak effect on employee performance, in contrast to inspirational motivation and individual considerations which have a significant effect on employee performance ([Top et al., 2020](#)).

The establishment of TL, apparently, still contains controversy and has been criticized a lot. [Bass & Steidlmeier \(1999\)](#) note that TL does not have checks and balances of opposing interests, influence, and power that can help avoid dictatorship and oppression of the minority by the majority. In the absence of moral probity, TL can be applied to less desirable social ends. [Yukl \(1999\)](#) describes this as the dark side of charisma and gives examples of positive and negative charismatic transformational leaders. The weaknesses of TL according to [Tourish \(2013\)](#) are due to self-efficacy bias, evangelical, lacks conceptual clarity, and is anti-democratic, solitary (one man). TL does not always pay attention to positive moral values ([Hall et al., 1969](#)). TL's morality has been questioned, and within TL has the potential for abuse of power ([Rafferty & Griffin, 2004](#); [Hall et al., 1969](#)). TL motivates followers by appealing to strong emotions regardless of the final effect on followers and does not always pay attention to positive moral values. TLs can exercise a very strong influence over followers, offering them trust and respect. Some leaders may have narcissistic tendencies, thriving on power and manipulation ([Gregory Stone et al., 2004](#)). TL can see followers being manipulated in ways that may cost them more than they gain ([Khoo & Burch, 2008](#)).

Need a model that is more perfect and complete dimensions. ([Rafferty & Griffin, 2004](#)), ([Fourie & Höhne, 2019](#)), ([Khoo & Burch, 2008](#)), ([Hay, 2006](#)), ([Bose & Haque, 2021](#)), ([Sanders et al., 2003](#)), ([Purwanto et al., 2020](#)), ([Lee, 2014](#)), ([Berkovich, 2016](#)), and ([Asbari, 2020](#)) criticize the lack of transformational leadership by adding transcendental values. Leadership is not only oriented towards methods or processes (as transformational leadership) and achieving goals (as transactional leadership), but must also be based on religious (spiritual) values that combine 3 elements: moral (heart), awareness (mind), and faith (soul) ([Sanders et al., 2003](#)); morality ([Rafferty & Griffin, 2004](#)). Spiritual leadership is seen as necessary to meet the fundamental need of both leaders and followers for spiritual well-being through vocation and membership, not only to create a shared vision and values across the individual, empowered team, and organizational levels; and ultimately, to encourage higher levels of employee

welfare, organizational commitment, financial performance, and social responsibility ([Fry & Cohen, 2009](#)), ([Benefiel et al., 2014](#)), but also to reach God's pleasure.

The real essence of leadership in Islam is to uphold equality of rights, to glorify humans regardless of strata. Leaders are prohibited from taking asocial actions, even at the level of intention, as recommended in religion. The description of the proposed activity of the MTL concept is in accordance with the rules of fiqh which reads "Ma laa yatimmul wajib illa bihii fa huwa wajib", meaning that something that must exist to perfect what is obligatory, then it is obligatory (must) be held (Al-asybah Wan Nadho'ir Lis Suyuthi, Hal: 125). Searching for a new concept of leadership that is more perfect is mandatory. Religion should be a reference point for human motivation in activities. Regardless of the beliefs of the believer, religion provides empowerment in terms of behavior and beliefs. Through action and influence, religion seeks to improve all aspects of human life.

This study offers a leadership concept based on transcendental values which expected to be a solution in improving organizational performance. In addition to wanting to highlight the characteristics of the leader as a result of the new conceptualization, it is also to understand and predict the effectiveness of the leadership in complex environmental situations and conditions, in an institution, or in public positions in the communal. Mas'uliyah transformational leadership (MTL) is a leadership concept that has included transcendental values based on spiritual worship values. The indicators for each MTL dimension are new indicators resulting from the synthesis of transformational leadership and Islamic values of responsibility.

B. LITERATURE REVIEW

1. Transformasional Leadership

Referring to the humanistic psychology movement, [Burns \(1978\)](#) proposed that it is leaders who shape, change, and enhance the motives, values, and goals of followers who achieve significant change. Transformational leadership is actually the stimulation of increased mutual relations that transform followers into leaders and can transform leaders into moral agents. TL occurs when one or more people engage with others in such a way that leaders and followers elevate one another to higher levels of motivation and morality. TL ([Burns 1978](#)) emphasizes meeting basic needs and fulfilling higher desires through inspiring followers to provide newer solutions and create a better workplace ([Horwitz et al., 2008](#); [Patiar & Mia, 2009](#)).

[Bass \(1990\)](#) stated that the type of transformational leader seeks to involve team members using his charisma and power to change and develop the team, to achieve the vision and goals of the organization. TL uses charismatic behavior and motivates subordinates to provide better results ([Norris, 2005](#)). The effectiveness of TL is measured by the influence of the leader's behavior on followers; transformational leaders' subordinates express feelings of awe, respect, trust, and appreciation for these leaders and are motivated to put in extra effort ([Webb, 2007](#)). [Yukl & Van Fleet \(1992\)](#) postulate that TL focuses on the commitment of human assets which are critical in carrying out organizational change effectively. Transformational leadership theory highlights the attitudes and values of followers' strategic roles to achieve higher levels of effectiveness, and highlights the importance of employees in implementing change at the organizational level. This theory reveals the results in the organization, influencing the interests of individual employees to align with institutional interests, and through inspiring followers to create new ideas and innovations for effective business results.

Transformational leadership style is a leadership style that shapes, changes, and enhances the motives, values, and goals of followers that achieve significant changes ([Lai et al., 2020](#)). Agree with ([Covey 1992](#)), TL leads to efforts to mature abilities and motivation, enlarge vision, insight, and understanding; clarify goals; make behavior consistent with beliefs, principles, or values; and bring about permanent change ([Para-González et al., 2018](#)) and consider collective goals more important than individual goals. TL, in many different and unique ways, seeks to optimize development, not just performance ([Bass & Avolio, 1994](#)). Transformational leaders convince colleagues to strive for higher levels of achievement and higher levels of moral and ethical standards. Through the development of colleagues, it is hoped that it will also optimize the development of the organization ([Bolden et al., 2003](#)).

Transformational leadership displays behaviors associated with five transformational styles ([Bass, 1990](#) and [Bass & Avolio, 1994](#)), namely: 1) ideal behavior, 2) motivating/inspiring, 3) intellectually stimulating, 4) having mature individual considerations, and 5) ideal attributes: respect, trust, and confidence. Many studies have described the dimensions of transformational leaders ([Simic, 1998](#); [Bono & Judge, 2004](#); Stone, [Russell & Patterson, 2003](#); [Ng, 2017](#)):

- a. *Idealized influence*, describes the leader as a strong figure for his followers. Followers identify themselves as the leader they idolize. Demonstrates confidence and charisma that evokes strong

emotions and loyalty from followers. Leaders who have this dimension are admired as role models, are proud of, have loyalty and confidence, and alignment around a common goal. Leaders who can demonstrate conviction, emphasize trust, take a stand on difficult issues; present their most important values; and emphasizes the importance of purpose, commitment, and the ethical consequences of decisions.

- b. *Inspirational motivation*, describes the characteristics of leaders who place high expectations on their followers, inspiring their motivation to dedicate themselves to a shared vision of the organization. Leaders articulate compelling visions and goals for the future, challenge followers to high standards, speak optimistically and enthusiastically, and give motivation and meaning to what followers do.
- c. *Intellectual stimulation*, implies leaders encouraging their followers to be creative and innovative, and to challenge themselves to be dedicated to improving organizational performance. Leaders with this dimension will engage, arouse, and change followers' awareness of problems and their capacity to solve problems. Transformational leaders encourage innovative ways of thinking and doing things and break away from existing routines and norms, question assumptions and beliefs and encourage followers to be innovative and creative, approach old problems in new ways ([Barbuto, 2005](#)). They empower followers by persuading them to propose new and controversial ideas without fear of punishment or ridicule. They impose their own ideas wisely and of course not at any cost.
- d. *Individualized consideration*, describes a leader who provides support carefully, considers the individual needs of followers, and acts as a coach and counselor to help followers reach their full potential. Dealing with others as individuals; take into account the needs, capabilities and aspirations of individual members; listen attentively to their concerns; member development; advise; and as a guide.

2. Spiritual Leadership

The source of spiritual leadership is an inner life or spiritual practice that allows one to go beyond self-interest to connect with and serve something greater for the common good. This something bigger is related to divinity, not only the purpose of life in this world but also eternal life in the hereafter. The almighty power of God, who gives people purpose and meaning, altruistic spiritual values, rules for life, and a source of strength and comfort during hardship ([Benefiel et al., 2014](#)), ([Sweeney & Fry, 2012](#)). Islamic leadership if depicted connects the triangle between God, Leaders, and Followers ([Egel, 2014](#)). God gives leaders vision and limits their use of power. Followers, like leaders, are accountable to God for their actions and share the responsibility of being leaders (Surah Al-Baqarah: 30, Surah Al-Hadid: 7). The fundamental leadership qualities in this relationship are reciprocal stewardship, service, and consultation ([Abeng, 1997](#)).

Islam is a religion that is rahmatan lil 'alamin (QS. Al-Anbiya' verse 107), as a mercy to the universe. The leadership model with an Islamic spirit is very appropriate to be applied in interfaith organizations. Especially ([Egel & Fry, 2017](#)) for organizations with workers who feel the need to integrate spiritual or religious beliefs with their work. Spiritual leaders ([Fry & Slocum, 2008](#)) build high-performance companies that are personal and humane with a focus on the importance of the individual; every member feels empowered and responsible for the company's reputation. There are two essences of a spiritual leader, namely creating a vision and building a spiritual culture. Creating a vision where leaders and followers experience a sense of calling, so that their lives have purpose and meaning, and make a difference. Building an organizational culture based on the values of altruistic love, where leaders and followers have a sense of membership and belonging, and feel understood and valued ([Egel & Fry, 2017](#)).

There is no one who does not become a ra'in (leader), even though the realm of ra'iyah he carries is different. Each has a responsibility to do good and create benefit for all who are under his care (HR. Bukhari: 844 and Muslim: 3408). The responsibility of a leader is to maintain and always try to create benefits for each member in its maintenance. Leaders are people who are entrusted with managing and maintaining everything that becomes a burden or task that must be carried out (ra'iyah). If a ra'in can carry out and carry out his function to protect and maintain his ra'iyah, then he has truly carried out God's mandate as caliph on earth.

3. The Nature of Amanah in Leadership

Humans are commanded to act trustworthy. Everything that humans do will be held accountable, as the word of Allah SWT (QS Al Mu'minun: 115) which means "So do you think that We created you playfully (without any intention) and that you will not be returned to Us? ?" Humans created by Allah

are given obligations, those who carry out obligations will be rewarded, and those who neglect obligations will be punished. Humans are returned to Allah to account for all their deeds in the world. Allah in QS al-Qiyamah: 36 calls out "Does man think that he will be left alone? without accountability?". That is the importance of humans to carry out their duties with full sense of responsibility.

The Prophet said "the faith of someone who does not have trust in him is not perfect". Someone who is trusted to carry out the mandate must fulfill it even though it is difficult to carry out (QS an-Nisa: 58). The substance of trust is trust. In terminology, trust is something that is handed over to someone else to be maintained and returned when the time is right or when requested by the owner (Shihab, 2000). A trustworthy person is someone who can be trusted, while people are trusted because they are responsible. Al-Mas'uliyah wa al-Amanah means carrying out a task with full responsibility and faith that is embedded in a clean heart. People who are trusted according to Mayer, Davis, & Schoorman (1995) have three characteristics, namely: ability, benevolence and integrity.

Amanah is human submission to all the main substances of the Islamic religion (Shihab 2000). Amanah includes three dimensions: 1) vertical dimension, amanah is associated as an obligation or accountability of a servant to Allah (hablum minallah), 2) horizontal dimension, related to muamalah and human relations (hablum minannas), amanah is seen as a commendable character and a task that must be implemented, and 3) self-dimensional. trust is seen as something that must be done for the good of himself. The three dimensions must be executed to become a perfection (Agung & Husni 2016).

Amanah has three meanings: first, the meaning of obedience to law, both religious and state law. Second, meaning as a deposit. Entrust something to someone who is trusted, so that something that is entrusted is maintained and protected. Third, trust means responsibility. The leader is the holder of the trusteeship of responsibility. The authority he holds is not in the aspect of power, but in the aspect of management and service, so that the leader is called a public servant. Mubarok (2009) defines mandate conceptually as maintaining the rights of Allah and human rights with which responsibility is born both for worship duties and muamalah.

Concept of Mas'uliyah Transformational Leadership

Islamic teachings regarding leadership recognize the four mandatory characteristics of the Prophet as a role model (QS. Al-Ahzab: 21), namely: sidiq or earnestness, trustworthiness or trustworthiness, tabligh or delivering, and fathanah or smart and wise (Harahap, 2009) . Ordinary people can only emulate the noble qualities of the Prophet, add insight by behaving in accordance with beliefs towards better changes hoping for the blessing of Allah.

The most important criterion for organizing that must be of concern to believers (Rohmansyah 2017) is the main principle of al-Mas'uliyah wa al-Amanah. Mubarok (2009) defines trust as a mental attitude which contains elements of obedience to law (both religious law and positive law), responsibility to duties, loyalty to commitments, firmness in keeping promises, purity in determination and honesty with oneself. Tranajaya (2011) argues that trust implies a person's attitude of responsibility in managing what is entrusted to him. As a caliph, humans have a responsibility to be able to carry out the mandate. Mas'uliyah contains three elements, namely ordered in religion, manifested in the form of morals, and if done properly and correctly contains religious values.

The Messenger of Allah said "you are leaders and you will be held accountable for your leadership ..." (HR. Bukhari and Muslim). A leader must have the character of trust and must always maintain honesty. Mubarok (2009) explains that trust in the Koran consists of several contexts, namely: Amanah as management responsibility (QS Al-Ahzab: 72), as a debt or promise that must be fulfilled (QS Al Baqarah: 283), as the responsibility of justice for those in power (QS An-Nisa: 58), as loyalty to the task carried out (QS Al-Anfal: 27) and as a personal character that is full of responsibility (QS Al-Mu'minun: 8) Humans are required to act fairly in all matters. the verses above are fairness in holding power, loyalty to the tasks carried out.. The culmination of all of this is a responsible personality (mas'uliyah) (Mubarok, 2009). yes and transformational leadership as in table 1.

Table 1: Synthesis of Mas'uliyah Values and Transformational Leadership

| Dimensios of Mas'uliyah | Dimensions of Transformational Leadership | | | |
|-------------------------|--|---|--|---|
| | Idealized influence | Motivation inspiration | Intellectual stimulation | Individual consideration |
| Responsibility for care | Influence others by maintaining himself to be an | Responsible by always keeping the motivation to | Responsible for maintaining the knowledge of followers by always | Always maintains himself as a support and guide for his followers |

| | | | | |
|----------------------------------|---|---|---|---|
| | ideal figure / role model | inspire followers to be more advanced. | providing learning opportunities | |
| Responsibilities to serve | Influence others by setting an example of serving others sincerely | Responsible for serving followers by providing motivation for achievement | Encourage and serve followers who want to learn and progress | Responsible for serving by providing support and guiding followers to develop their potential |
| Responsibilities are fair | Influence others by acting fairly and wisely in deciding things. | Always act fairly in providing motivation that inspires followers who want to excel | Responsible for increasing the knowledge of followers by providing fair learning opportunities. | Be fair in providing support and guidance to followers who want to develop their potential. |
| Reassuring responsibility | Influence others by being a reassuring figure/not causing worry to others | Give peace to followers who want to move forward by providing inspirational motivation. | Responsible for providing peace in the hearts of followers in terms of education. | Responsible for providing peace for followers in terms of wanting to develop their potential |

Based on the integration of the TL dimension and Islamic values regarding responsibility, the Mas'uliyah Transformational Leadership (MTL) proposition is formulated, namely a leader figure who has the character of mas'uliyah idealized influence, mas'uliyah inspirational motivation, mas'uliyah intellectual stimulation, and mas 'uliyah individual consideration to achieve the vision of the organization. MTL motivates people intrinsically by raising expectations, not only extrinsically by enhancing the reward system, in contrast to transactional leadership. The role of MTL is more necessary than collective leadership in conditions where there are high differences in interests among group members and low knowledge of members in developing their organizational business. The four MTL dimensions as mentioned above each have the following indicators:

- a. MTL which has the Mas'uliyah Idealized Influence (MII) character so that it can influence its followers is carried out by being responsible for 5 indicators: keeping an example, moral standards, being trusted to be fair, sincere dedication and proud to reassure. Leaders who, in addition to prioritizing the needs of followers, are also responsible for maintaining the respect and trust of other management and employees by acting fairly, showing dedication by sincerely serving followers, and are responsible for making others feel proud and happy by making reassuring decisions.
- b. MTL, which has the Mas'uliyah Inspirational Motivation (MIM) character, so that it can inspire its followers to excel, is responsible for 5 indicators, namely maintaining motivation, vision for prosperity, meaning of challenges, proportional focus, and simplified service. Leaders apart from setting high and reasonable goals for followers and the organization, are also responsible for maintaining motivation by making the work of followers important to the progress of the organization. Leaders are also responsible for conveying the vision and inviting together to achieve the vision of the organization, responsible for providing challenges and meaning to followers to be involved in organizational goals and efforts. Responsible for inviting followers to focus on their duties by dividing the work fairly, and responsible for serving followers by providing a simple and attractive picture of what can be done for the organization.
- c. MTL, which has the character of Mas'uliyah Intellectual Stimulation (MIS), is responsible for encouraging its followers to think smartly and tactically. It has 5 characters, namely: maintaining learning, freedom of thought, proportional differences, serving new ways, and spiritual values. Leaders who are creative, innovative and very open to new ideas. Tend to be tolerant of follower faults, and encourage followers because they believe it will promote growth in the organization. This leader figure is responsible for creating learning opportunities for followers and inviting them to leave outdated work practices.
- d. MTL with the character of Mas'uliyah Individual Consideration (MIC) wants to build strong relationships with its followers having 4 characters: helping potential, taking care of the person, inviting non-discrimination, and responsibility for welfare. The leader acts as a caring source of

support for followers and the organization. They guide followers and allocate time to develop followers' potential. One way to develop followers is to delegate specific tasks that will promote the individual development of followers.

These four leadership traits are supposed to change people and organizations in a lateral sense, changing their minds and hearts; enlarge vision, insight, and understanding; clarify goals; make behavior consistent with beliefs, principles, or values; and bring about a permanent change seeking the pleasure of Allah. A tough job, it takes sustained effort and time to change individual behavior, perceptions, and beliefs (Appelbaum & Gallagher 2000). Realizing a group of people into social capital that synergizes, gives impact (McShane & Gilnow, 2005), transforms management to achieve organizational performance (Kreitner & Kinicki, 2004) becomes the task of the leader. Leaders who make important contributions create conducive and supportive situations in the work environment, performance and organizational change (Sun & Henderson 2017).

How to create MTL spirit among organizational managers. There is a need for encouragement from within the leader in the form of motivation to change that is religious, related to the tradition of belief in the values of leaders and in decision making (Day & Hudson, 2015). One's beliefs, motivations, and religious practices influence perceived well-being (Gilbey, 2011). Based on the indicators of the four dimensions of MTL, to gather information on whether a person has MTL characters, questions can be asked as shown in table 2.

Table 2: Mas'uliyah Dimensional Transformational Leadership Questionnaire

| No. | Questionnaire |
|-----------|--|
| 1. | <i>Mas'uliyah Idealized Influence</i> <ol style="list-style-type: none">I am responsible for influencing colleagues and employees by maintaining myself as a role model.I am sure that applying the high ethical and moral standards of Islam will be emulated by colleagues and employees.I am responsible for maintaining the respect and trust of my colleagues and employees by acting fairly.I am responsible for showing dedication to colleagues and employees by sincerely serving them.Colleagues and employees feel proud and happy, because I am responsible for making decisions that are reassuring to them.What I have done is also done by colleagues or employees. |
| 2. | <i>Mas'uliyah Inspirational Motivation</i> <ol style="list-style-type: none">I am responsible for making the work of colleagues and employees important to the progress of the institution by keeping them motivated.I am responsible for conveying the vision of the institution and inviting them together to achieve the vision for the welfare of members.I am responsible for providing challenges and meaning to colleagues to engage in the common goals and endeavors of the institution.I am responsible for inviting colleagues and employees to focus on their duties by dividing the work fairly.I have a responsibility to serve colleagues and employees by providing a simple and compelling picture of what can be done for the institution.I once gave business inspiration to colleagues or employees who were then run by colleagues or employees.I have trusted colleagues or employees to lead or manage an activity/business without my intervention. |
| 3. | <i>Mas'uliyah Intellectual Stimulation</i> <ol style="list-style-type: none">I have a responsibility (in this world and in the hereafter) to increase the understanding of colleagues and employees by providing learning opportunities.I am responsible for providing peace (both inner and outer) to colleagues and employees who want to convey new ideas in solving institutional problems.I am responsible for being fair and tolerant/ respecting differences of opinion with colleagues and employees in advancing the institution.I have a responsibility to serve my colleagues and employees by providing new |

- ways of solving complex/confusing tasks.
- e. I am responsible for incorporating spiritual values into managing the institution.
- f. I receive ideas/ideas from colleagues or employees, which are then carried out at the institution.

4. Mas'uliyah Individual Consideration

- a. I am responsible for serving by helping colleagues and employees who want to develop their potential.
 - b. I am responsible for maintaining the continuity of the institution by personally giving assignments to colleagues or employees.
 - c. I have a responsibility to get my colleagues and employees involved in a non-discriminatory way.
 - d. I am responsible for the welfare of colleagues and employees.
 - e. I have guided or directed colleagues or employees in starting a business
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Contributions and Limitations

The pinnacle of trustworthiness in the form of a responsible personality is submission to all the main dimensions of religion. With the belief that Allah will hold humans accountable in the hereafter, we propose the Mas'uliyah Transformational Leadership (MTL) leadership concept. MTL is theoretically expected to truly become a transformative leader figure who has real transcendental values. The synthesis of TL dimensions with mas'uliyah values produces four new dimensions: mas'uliyah idealized influence, mas'uliyah inspirational motivation, mas'uliyah intellectual stimulation, and mas'uliyah individual consideration. Mas'uliyah characters and behavior which include: being responsible and trustworthy, willing to serve, fair and reassuring, in practice are expected to contribute to creating more conducive organizational management and producing more optimal performance.

Considering that the MTL concept is still relatively new, even though statistical validity and reliability tests have been carried out, they have not yet been tested for construct validity. Other studies that reconstruct new concepts that interfere with conventional leadership concepts with religious values are starting to be carried out a lot. The resulting new leadership concepts all contain transcendental values, with different study contexts, so it is very possible that there are many proposed transcendental leadership concepts. Examples of the focus of transcendental leadership studies other than responsibility are about ihsan, balance, justice, *lustal mutmainnah*, and so on. Claims as the best transcendental leadership concept can be justified, as long as there are differences in the context of the research problems raised.

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