



Leadership Quality in the Millennial Era in Achieving Organizational Goals

Abdul Aziz^{1,*}, Ratni Prima Lita², Rida Rahim³, Verinita⁴

^{1, 2, 3, 4} Andalas University, Limau Manis - Padang, Indonesia, 25163

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ABSTRACT

Becoming a leader in the era of the industrial revolution and the evolution of society or better known as the millennial era requires a different leadership style. George Bradt said, "Don't even try to manage Millennials but lead them". The basic concept of this journal is extracted from the results of a review of 5 (five) International Journals and is supported by articles and other relevant journals. The important thing that a leader needs to understand is knowledge which includes science, morals and art. Science will determine what is right and wrong, morals will determine good and bad, and art will determine what is beautiful and ugly. All of that will be a good aesthetic if a leader collaborates with each other, especially in carrying out work programs in achieving organizational goals. Schnatterly et al. (2018) says that a good leader is an ethical servant who arouses high commitment from his followers. Meanwhile, Oboh et al. (2020) states that honesty, integrity, trust, and courtesy are some of the manifestations of ethical values that must be owned and carried out by leaders, including when the leader runs a business.

Keywords: *Leadership, organizational objective, trust, ethics, moral.*

1. Introduction

The use of technology in resource processing has created major changes in the industrial world so that every process runs more effectively and efficiently. The drastic changes that occurred in the industrial world were then referred to as the industrial revolution. The industrial revolution itself has actually occurred since the 18th century which was marked by the invention of the steam engine by James Watt in England which brought major changes in various sectors.

The pattern of human life has also changed, human life which at first had to compete using strength or muscles through hunting then evolved into farming. The presence of the industrial revolution in the 18th century has also changed human civilization, which used to depend on nature, to continue to develop with the presence of irrigation systems in agricultural activities. The presence of the digital economy, big data, IoT, Ai, robotics and cloud systems that started in 2016 has revolutionized every process in the industrial world to the distribution process that focuses on sustainability, which we are now more familiar with as the Industrial Revolution 4.0.

A new civilizational evolution model emerged, known as Society 5.0, developed by Japan in which humans will be able to solve various social challenges and problems relying on the use of technological progress itself. In Era Society 5.0 requires three main abilities that every individual needs to have, namely: creativity, critical thinking, communication and collaboration. In the era of Society 5.0, humans can solve various challenges and problems by utilizing various innovations brought about by the Industrial Revolution 4.0 and relying on technology. In this era, where a large amount of information from sensors in the physical area is accumulated into the virtual area, big data is analyzed by Artificial Intelligence (AI), and the results will be returned to the physical area to be utilized by the community.

Becoming a leader in the era of the industrial revolution and the evolution of society, or better known as the era of millennials, requires a different leadership style. George Bradt said, "Don't even try to manage Millennials but lead them" (Accessed on 22 October 2022, <https://www.djkn.kemenkeu.go.id/kpknlpalu/baca-artikel/14933/>). Furthermore, in this literature study, it will be clearly presented how the appropriate criteria are for leaders in social or business organizations to successfully carry out their duties with millennials in achieving organizational goals.

2. Research Method

This research is a literature review or literature review using the traditional review method. According to Baumeister & Leary, 1997; Torraco, 2005 in Snyder, 2019 that literature reviews can be used to combine the opinions of one researcher with other researchers in theory development. The basic concept of this article was explored from the results of reviews of 5 (five) International Journals and supported by other rele-

* Corresponding author

E-mail addresses: abdul.abz.aziz@gmail.com (Abdul Aziz)

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vant articles and journals. The five main journals are: (1). Adele Baldwin (2014), Putting the philosophy into PhD; (2). Kavous Ardalan (2009), Globalization and culture: four paradigmatic views; (3). Matthias P. Hu"hn (2017), Adam Smith's Philosophy of Science: Economics as Moral Imagination; (4). Vincent Blok (2019), What Is (Business) Management? Laying the Ground for a Philosophy of Management and (5). Kenneth W. Bohl (2019), Leadership as Phenomenon: Reassessing the Philosophical Ground of Leadership Studies.

3. Result and Discussion

1) Doctoral Role in Science Development

Advances in science and technology have changed human civilization, everything can be done easily without thinking about place and time. Presence in the office is no longer an excuse not to be present in all business, academic, political and so on activities. The progress of science and technology cannot be separated from its integration with the development of behavior, especially morals, ethics and morals which act as a control tool so that the role of science in human life which acts as a leader can run according to the lines of truth and honesty to obtain more benefits. big.

The development of science cannot be separated from the role of scientists, researchers and academics considering this is their main domain. Inventions or something new, could have resulted from an engineering process, but in essence, in justification, a reverse engineering process is needed to get a theory that supports these findings by researchers. The reverse engineering method is very often found in technology development in accordance with the opinion of Ariyanti (2010), that this reverse engineering is to parse, analyze, study other parties' designs/products to eventually create new products.

According to Johnson, 2001 and Bourner, et al, 2010 that a PhD (Doctor of Philosophy) degree is the highest title for an academic who has completed his research under the guidance of a supervisory team. Meanwhile, according to Maxwell, 2011 that PhDs are researchers who carry out their research assignments under the guidance of a team and then are approved by internal and external examiners who are referred to as Traditional PhDs. So the Doctoral degree that we currently hold in Indonesia refers to the opinion put forward by Maxwell. The basic similarity of these two award titles lies in the necessity for both of them to do research from a specific scientific field in building an identity as a PhD or Doctor.

According to Birks, 2014, Crosan, 2003 and Denzin et al. 2011 and Mills et al, 2014 in Baldwin (2014), a researcher must have the ability to see reality and problems with Ontology and understand that the development of science comes from a clear mind with an understanding of Epistemology. Baldwin (2014), concluded that ideally a researcher aligns his personal scientific philosophy in seeing a world as truth and trying to prove it scientifically. The basic theory is believed to be the scientific foundation while the answers to all questions in a research will be answered using methodology. According to him, philosophy, methodology and basic theory are in harmony.

That philosophy is the main pillar that a PhD (Doctoral) or doctoral candidate must have in supporting the design of a research is undeniable. The key to the success of a research, starts from self-analysis, self-awareness and placing it in the research framework. Never be a hustler as described by Maxwell (2011), an ongoing struggle to balance hopelessness and inadequacy with an unwavering determination to succeed. Reinforced by the opinion of Goleman (1996), take care not to overwhelm the ability to think so that emotional intelligence can work. An unwavering determination to succeed must prevail to generate a longing for significant achievement.

Philosophy of science provides spiritual awareness to know one's abilities, where are you and where are you going and what goals must be achieved. When a person knows himself as a whole, and sees all phenomena clearly, then with a clear mind creative ideas will emerge that will bring him to achieve his goal. Do not put philosophy in the wrong place and at the wrong time so feelings of inferiority and hopelessness will arise (Maxwell, 2011 in Baldwin, 2014).

With a deep understanding of the philosophy of science as a basis for developing specific scientific thoughts possessed by a researcher with a PhD or Doctorate degree, he will become a pioneer for the development and application of science at any time.

Today's leaders must be able to invest time in building relationships considering that Millennials are a work generation that is more open in communicating and interacting, needing to provide more frequent feedback, opportunities to ask questions and even seek input from them. Millennial leaders must be able to become mentors who pay attention to their strengths and areas of development that are still needed, develop them in areas that are of greatest interest to them, by providing opportunities for self-development and giving them responsibility in those areas. (Accessed on November 2, 2022, <https://nextleader.id/4-dinding-character-to-be-pemimpin-bagi-milenial-jaman-now/>)

Leaders who already understand the Philosophy of Science, receive moral education, are skilled in building relationships and have the ability to provide feedback are only owned by a PhD or Doctor. In fact, almost all industries in various fields need experts who have already taken the PhD program because they are deemed to have sufficient training and experience to work on the latest techniques and have a very deep conceptual understanding. (Accessed November 2, 2022, <https://id.quora.com/Are-someone-who-have-a-PhD-only-can-be-a-academic>).

2) The Four Paradigms on Globalization and Culture

The journal entitled "Globalization and culture: four paradigmatic views" contains how different schools of philosophical thought view the relationship between globalization and culture differently. The methodology used is how the four major categories of philosophical schools of thought (functionalist,

interpretative, radical humanist and radical structuralist) perceive the relationship between globalization and culture differently. Ardalan (2009), found that the paradigms of the four schools of philosophical thought regarding the relationship between globalization and culture show very different results. So he suggested that in this era of globalization it is better for people to be open-minded to be able to live openly and understand each other.

All theories are based on the philosophy of science and the theory of society. When all aspects of the phenomenon are not included as part of the analysis, the resulting analysis will show an error. Ardalan (2009), implies that the Functionalist Paradigm is most widely used by academics as theory and research. To understand a new paradigm, the theorist must be aware of and dig deeper into the assumptions that form the basis of the new paradigm. It is not easy to find a new paradigm to refute the four paradigms used in the study. Understanding the paradigm theory understood by Burrell and Morgan in Ardalan (2009), is a must so as not to misunderstand paradigms in research or assume the understanding of others in social life. Each theory can be linked to one of the four worldviews; the nature of science, namely the Subjective-Objective dimension, the nature of society, namely the Regulatory Dimension of Radical Change. Ardalan (2009), also describes assumptions related to the nature of science with regard to ontology, epistemology, human nature and methodology.

The functional paradigm is individualist, that the social world is concrete, can be identified, studied and measured through approaches derived from the natural sciences. That reality exists and operates according to natural laws. The functionalist paradigm emphasizes the importance of understanding order, balance and stability in society and believes in social engineering as the basis for social reform. Rationality underlies the functionalist sciences that provide the basis for the structuring of the social world and order. Functionalists are pragmatically oriented and understand the social life of society, providing practical solutions to practical problems, so that the resulting knowledge can be used in society, (Ibid).

Globalization, which has changed everything, occurs from a process of basic functions in culture along with the development of basic knowledge which has implications for the development of social relations dedicated to the satisfaction of society and its environment. The global cultural network is a social, economic, technological, political, etc. force that grows and develops naturally without end created by all civilizations for the satisfaction of humans and their respective environments.

In the interpretative paradigm, that scientists must try to understand humans, human thoughts and feelings is a defining characteristic of the theory in this paradigm. This paradigm believes that scientific knowledge is constructed and maintained socially, its significance and meaning can only be understood in a social context as well. (Ibid.).

The occurrence of complex global changes is due to the relationship of five cultural dimensions which consist of: ethnoscaples (movement of people between continents), mediascaples (dissemination of information through the media), technoscaples (rapid flow of technology), finanscaples (rapid transfer of funds) and ideoscaples (flow of various ideologies). The relationship between the five aspects of culture occurs quickly and continuously. Cultural globalization does not mean homogenization. For all this, the country is in a tricky position. When a country opens itself to globalization, there will be destruction of cultural values but on the contrary, the country will be left behind from the international stage. When all of this is not controlled, it will lead to a mingling of cultures and damage to the original cultural order. Global culture is a product of globalization which occurs naturally as a result of a process of interaction between people and cannot be stopped by the power of the state. (ibid.)

The radical humanist paradigm believes that everything must be held as a whole, the truth is historically specific, relative to a certain set of circumstances, so that people should not seek generalizations for the laws of motion of society. According to the author, adherents of the radical humanist paradigm aim to show the role played by science, ideology, technology, language and other aspects of the superstructure in alternative social formation. Another view of the author is that globalization only provides broad opportunities for people who have more financial capabilities, while the poor must remain subject to despair. Thus, globalization is defined as a major destroyer as well as a trigger for new ideas, values, identities, practices and movements that are very powerful. (Ibid.).

Globalists present globalization as a natural, inevitable and unchangeable economic phenomenon resulting from the liberalization and integration of global markets that cannot be intervened by the government. Globalists also assume that privatization, free trade and free flow of capital are the most rational, efficient and natural ways of realizing individual freedom and world progress. Global cultural flows have become so strongly managed as a result of the advancement of international media that they easily influence the way people experience everyday life.

The radical structuralist paradigm assumes that reality is objective and concrete. In this paradigm views society as a force that has the potential to dominate. Radical structuralists believe that truth is the whole and emphasize the need to understand the overall social order in society. (Ibid.).

Over time, all countries and peoples have become more similar and uniform in a culture that is almost the same. The social structure is becoming increasingly similar in form, especially with the stronger communication of information that is able to reach all corners of the world, resulting in cultural assimilation and social conditions. There are parts that may not apply equally and universally. The fundamental problems of the political system, the system of power and defense and the economy will shape its own culture as a capitalist world economic system that rejects homogeneous world cultural and social groups and national culture. On the other hand, cultural diversity is created, and on the opposite side, cultural uniformity is also created. This condition has made the state the most powerful cultural force in the modern world, (Ibid).

From the explanation above, it can be concluded about four views with respect to the nature and role of globalization and culture as follows:

- a. The functionalist paradigm views globalization and culture as universals
- b. The interpretive paradigm views globalization and culture as ideologies that do not apply universal
- c. The radical humanist paradigm views globalization and culture as an ideology of domination (as a power to rule and conquer).
- d. The radical structuralist paradigm views globalization and culture as the cause of inter-class (strata) conflict.

There is no view or any social theory that is neutral, but that the results of assessing views depend on the paradigm used because paradigms are glasses or tools for viewing. Thomas Khun defines a paradigm as a frame of reference or world view which forms the basis of belief or theoretical foundation, (Ulya, 2015). The development of a paradigm is closely related to how far a paradigm is able to gain support from various efforts made by leaders in an effort to achieve organizational goals. Paradigm is where we stand in seeing reality. Paradigm that will influence a leader's view of what is "fair and unfair", even the paradigm influences a leader's view or theory about the pros and cons of a program in the organization being led.

3) Morals and Ethics

Ethics is the science that studies the good and bad in human life, especially regarding the movements of thoughts and feelings which are considerations and feelings up to the goal which is an action. Ethics is a term that comes from the Greek word *ethos* which means customs. As a branch of philosophy, ethics is based on logical conclusions and ratios to determine the same and agreed measure of an action, whether the act is good or bad, right or wrong and appropriate or inappropriate to do.

In terms of moral language, it comes from the Latin word "Mos" which in its plural form "Mores" which also means custom or way of life. Morals and ethics mean the same thing, but in everyday usage there is a slight difference. Morals and/or morality are used for the actions being assessed, while ethics are used for assessing the existing value system. Moral is also a term used to define human activity with good or bad, right or wrong values (provisions). If in everyday life you often hear the word "moral", then what is meant is that the person has good behavior.

Etymologically, morality in Arabic is the plural form of *khuluq* which means character, temperament, behavior or character. Based on the word *khalafa* which means to create. The similarity of the roots of the words above indicates that morality includes the notion of creating integration between will (*khaliq*) and behavior (creatures). Or in other words, a person's behavior towards other people and their environment only contains essential moral values when the action or behavior is based on will (*khaliq*). From this etymological understanding, morality is not only a set of rules or norms of behavior that regulate relations among human beings, but also norms that regulate the relationship between humans and God and even with the universe. (Orkom02, 2015).

Smith in P. Hu^ohn (2017), said that epithemic values are all values that influence what and how something is learned. There are levels of value that he discloses, namely; (1) a relevant level of values underlies all sciences, (2) an intermediate level that only applies to the social sciences, (3) a set of values related to and derived from any object being studied. Smith believed that moral philosophy, natural philosophy and logic had different epistemologies but he also assumed that each was supported by certain general epistemic values.

Smith also considers that knowledge is always created by humans, epistemic value is not only relevant for moral philosophy but also for natural philosophy (physics and chemistry). Smith's real basic epistemic value is humility; scientists cannot claim absolute truth, this is where Smith's epistemology becomes very normative, apart from being in line with his moral philosophy. At the second level, which is relevant to its moral philosophy (science of humans), its epistemic value lies in human weakness. And the third level of Epistemology is very relevant when studying the object of study about humans, about the assumptions that scientists have about humans and their behavior.

For Smith, how well we can imagine ourselves in other people's situations depends on how well we know their circumstances, because imagination requires observation. In TMS (III.2.3), Smith explains that when we find common feelings, imagining ourselves in the shoes of other, impartial people gives us peace of mind and that, for Smith, is our ultimate goal in life.

The material object of Ethics is everything related to human behavior. The formal object used is of course philosophy (with contributions from other sciences as far as it is concerned, for example: sociology, cultural anthropology, and theology). In this regard, the role of reason is highly demanded. Every human being by nature has an urge to know, to seek to know, and to seek knowledge (exactly to the astonishment of Thales). Man by nature is a thinking creature. Activities to know, recognize, and reflect are a natural part of being and being a human being and reflecting on everything around him and everything he lives.

In what is called the natural desire to know, of course it must be understood as an introduction to depth, not the origin of knowing. Humans must thus be said to be depth-seeking creatures. In this regard, a famous philosopher defines humans as truth seekers. From awareness as a wanderer in the realm of truth without limits, it can be concluded that humans are actually directed towards the truth.

He's not manipulative, corrupt, destructive, and anything like that. That is, humans always try to make their way of thinking and acting right, not haphazard and haphazard. Right means rational. So, it is not correct as referring to certain legal instructions, certain dogmas, this/that teaching, and the like. Right here dealing with the principle of ratio (principle of reason).

Ethics is different from etiquette. If ethics is related to morals, etiquette is only tied to courtesy. Learning etiquette means how to act in polite ways; while learning ethics means how to act well. Field etiquette

revolves around actions/ways of acting from an external perspective, and does not touch the full depth of action.

Ethics refers to human action as a whole. That is, ethics is not only concerned with the outward actions of human beings, but also the underlying motivations and various other dimensions that participate in it. Ethics, in short, guides people on how to be good. In general it can be said that ethics is a philosophy of human action as a human being. An action has ethical value if it is carried out by humans and within a humane framework. It is clear that ethics deals directly with human actions or behavior. This humane behavior is not a meaningless behavior, but one that pursues good values. (Dewantara, 2017).

Leaders according to etymology are guides, know, lead, guide and train. Leaders according to terminology are all activities and actions to influence and activate people in a joint effort to achieve goals (Abdullah in Fatimah S, 2018). Leaders can also be interpreted as people who see a problem and fix it, even if they don't always know how. A leader also means a person or group of people who are trusted to be able to bring a certain group of people to achieve the goals, aspirations and interests of that group (Nuraida and Rihlah Nur Aulia, in Fatimah S, 2018).

Thus, commendable character is actually the result of internalizing religious values and morals in a person marked by positive attitudes and behavior. Therefore, it is closely related to the heart. It is possible for a person to have deep knowledge but not have commendable character. On the other hand, it could also be that someone is very limited in knowledge, but his character is very commendable. Indeed, knowledge is not capable of forming morals or faith; he can only confirm it. Even so, knowledge can nurture the heart, hone reason, and strengthen one's character (Lajnah Pentashihan Mushaf Al-Quran, in Fatimah S, 2018).

Given the magnitude of the leader's responsibility, it is necessary to have a personality, attitude, and character that is in accordance with his leadership. He must adhere to discipline, have authority, be patient and trustful in dealing with problems, be gracious, willing to accept criticism, broad-minded, wise, always concerned with the public interest, community-oriented, responsible, have good morals. karimah and others (Mustofa in Fatimah S, 2018).

4) Management Philosophy

Stating that the understanding of management comes from the life of Christians who govern society and is understood by oikonomia, namely people's habits in managing business and households. On the other hand, economic management is a priori understood from the perspective of political governance and population. The answers that are often found turn to what is work, what is organization, and what is leadership where management is applied. To answer what management is, the author aims to use a political paradigm which reflects that management comes from the household business management model. When business management creates discomfort as a managerial and control force, philosophers must seek other alternatives to contemplate and discover and develop new imaginary theories for management science.

Blok put forward Xenophon's opinion in Foucault (2009), regarding the 9 dimensions of management, consisting of:

1. Management as a profit maker
2. Management as a generator of public admiration
3. Management as the ruler of the business order for personal interests and public services
4. Management in labor arrangements in business
5. Management in collaborative work between superiors and subordinates as well as company rules that must be obeyed and occupying the role of managers as leaders
6. Regulatory issues of training and teaching
7. Management is related to risk control as awareness and recognition of human imperfection
8. Management that regulates the payroll and remuneration system
9. Asset management in an effort to implement concern for the environment

According to Henry Fayol and Frederick Taylor in Foucault (2009), as the founders of management theory, mentions 5 management functions, namely: planning, organizing, instruction, coordination and control. Then Luther Gulick and Lyndall Urwick in Foucault (2009), expanded into planning, organizing, staffing, directing, coordinating, reporting and budgeting which was shortened to POSDCORB.

In general, what is meant by business management is an activity of planning, the process of working up to the existence of supervisory actions in the business. Another understanding explains that business management is an activity that must be carried out in order to fulfill the goals to be achieved.

Without the activities included in business management, the possibility of a business making a profit is very small. Implementation of business management which generally includes a series of important parts needed, especially in achieving targets. The order of business management starts from planning, controlling, action to evaluation.

Handayani (2022), The management function itself is separate from the company's operational functions because it depends on the level of the organization. Some of the management functions are:

1. Planning: Planning is one of the important things needed in business planning or business management. Including marketing, product promotion, products sold and so on, so they must be properly documented. Process errors that often occur, companies ignore the existence of bookkeeping.
2. Because it often happens, business people don't keep records because they usually don't understand accounting. Besides that, not a few business people consider bookkeeping as a troublesome activity, so it takes a lot of time. Although this assumption is completely untrue because bookkeeping is an important element in business.

3. Organizing: Regarding employees or human resources owned by a company, the next step in business management which is the second step after planning is organizing. You do this by forming a group of employees with each task, including administration, field to marketing, this includes business management courses.
4. The advantage of organizing is getting ease in the work process, including evaluating work results. With the various benefits obtained, company leaders can make decisions about the next steps to be taken. Because organizing really supports the company in achieving its goals.
5. Staffing: Company resources should not be used carelessly because they still have to be measured and regulated according to the portion. Of course, this arrangement can be done well if the company's business management runs well too. The company's resources, in this case, are various activity support tools.
6. Directing: Directing in business management is very closely related to direction, the leader will act as a director and giver of encouragement. The goal is that employees are able to carry out their duties or obligations in accordance with the plan. This condition is an anticipation if in the middle of the journey workers actually experience a decline in enthusiasm.
7. Things that have an impact on work, the leadership needs to intervene in giving understanding to directions. If this condition is experienced by many employees, it is not impossible that the negative impact of this phenomenon will be felt by the company in a short period of time.
8. Controlling: The process of carrying out the work of employees is the main focus of controlling, this is included in business management. Whether it is in accordance with the directives or not, later as this process is running the company leader can estimate whether there will be an evaluation or not

There is no organization that does not need leaders, including companies. A leader in business must know the correct concept of leadership to be successful as a business leader. Zeitchik in Block (2019), states that leadership is the act of inspiring others to pursue predetermined goals or visions. Leaders also inspire their members so that they have the same effort in pursuing the vision so as to produce success together.

Block (2019), concludes that he has put the philosophy of business management on the basis of a comparison of Xenophon's management concepts with contemporary definitions of management. The author has also identified three general characteristics of management which can be seen as dimensions of the management concept, namely management as a business function, as people management and asset management for the benefit of the people. Furthermore, the authors also reflect on three areas as management strengths, namely: managerial to control the business environment, managerial as profit maximization and management as control.

5) The Role of Leaders And Leadership

According to Kenneth (2019), viewing leadership as an emerging and complex social phenomenon changes our attitude regarding the role that leaders and others play in the creation of leadership. In response to this shift in attitude, the article then moves to re-assess the ontological, epistemological, and ethical foundations of leadership and concludes that there is a basic philosophy that supports viewing leadership as an emerging social phenomenon and goes on to suggest that recent work in virtue epistemology shares with Calvin Schrag's theory of communicative praxis and transverse rationality, can facilitate a better understanding of leadership as a social phenomenon.

According to Hannah et al. 2014; Kotter 2000; Yukl 2013 in Kenneth (2019), management and leadership share responsibility for ensuring organizational performance and, as a result management and leadership can be seen as different but complementary systems. The difference is that leadership is a function of power, such as; executive officers and directors. When there is an increase in legitimate power, there will be the potential for an increase in group or organizational performance (Kaiser et al. 2008; Schminke et al. 2002 in *ibid*).

Kotter (2000) in *ibid*, characterizes that management plays a role in coping with complexity while the role of leadership plays a role in coping with change. However, Toor and Ofori (2008), stated that the difference between management and leadership functions shows that management works to minimize change, provide stability and process control to achieve efficiency and effectiveness according to the organization's mission. Toor and Ofori (2008) in *ibid*, Leadership embraces change and leaders provide vision and inspiration. Management is mission driven, leadership is a vision of consistency versus change. There seems to be a dichotomous relationship between consistency and change, so it is the nature of change that distinguishes the two. It can be concluded that leadership embraces change whereas leaders provide vision and inspiration

Leadership is an influence relationship between leaders and followers who desire real change that reflects their shared goals (Rost 1993). (Horner 1997; Day and Antonakis 2012; Dinh et al. 2014) in *ibid*, defines leadership as a role performed by qualified individuals, while Rost describes leadership as an event that develops through social involvement. In fact, leadership theory originates from the need for leadership due to the emergence of the industrial revolution, which is the migration from rural agriculture to urban industry. Tomas Carlyle (1883) in *ibid*, defines that world history is only the biography of great people.

After considering the nature of leadership, historical precedents and the ongoing post-modern/post-industrial paradigm, Rost concluded that leadership is an influence relationship between leaders and followers who desire real change that reflects their shared goals. Rost saw his research as a philosophical shift that challenged the theory of the industrial leadership school of modernity (1993). While previous definitions mention leadership as a role performed by qualified individuals (Horner 1997; Day and Antonakis

2012; Dinh et al. 2014) in *ibid*, Rost describes leadership as an event that develops through social engagement.

Why do leaders exist and how do they exist? Ontologically Kan and Perry (2004) in *ibid*, answering why leaders exist are for: (1) the need for ideas about change, (2) influencing others, (3) group needs, (4) achieving goals. Rost also stated something similar, that leaders exist because; (1) changes in reality, (2) influence relationships and (3) common goals.

Although there are similarities in definition between the ontological languages of centric and post-heroic leadership, the changes, influences, group interactions, and theoretical outcomes are very different. When we link the existence of leadership to the traits and behavioral characteristics of an individual leader, the focus becomes one of providing the procedures for effective leadership. Rather than procedural, post-heroic theorists such as LAP view the emergence of leadership as an evolving process ontology (Simpson 2016; Kempster 2009) in *ibid*. The distinction between procedural and processual and understandings of leadership as ontologically emergent in turn requires an equally emergent epistemology.

The need to provide an epistemology that is responsive to socially emerging phenomena is reflected in the work of Steve Kempster who proposes an epistemology of leadership that emerges from a process whereby personal learning (knowledge acquisition and application) is informed through related cognitions, situated learning and social learning that transforms experience into knowledge. (2009). Kempster provides an approach in which understanding is built through cycles of acquiring new experiences (social and situational learning) and reassessing previous understandings (identity development). The extent to which such a learning model will support the epistemological need for leadership as a socially emergent phenomenon will depend in part on its availability to employees. If the Kempster model is culturally embedded, forming the basis for all organizational learning, it will more thoroughly address the needs of diverse communities of leadership practices expressed by Raelin (Raelin 2011 in *ibid*). Conversely, if an organization selectively carries out this training to individuals who are considered to have leadership potential, then the training will fall into the category of leader development rather than leadership development (Denyer and James 2016 in *ibid*).

Ethically, Alasdair MacIntyre (1998), tells us that moral concepts change as social life changes. Business ethics, with the extension of leadership ethics, arises primarily from the response of society to what appears to be an increasing level of corporate deviance (Tsalikis and Fritzsche 1989; De George 1987; May et al. 2007 in *ibid*). The ethics surrounding leader-centric theory depend heavily on task calls and utility. When contemplating leadership, we reflect on the existence and purpose of groups as it relates to facilitating real change. Socially emergent leadership requires us to build ethical relationships between ourselves and many other people. Since leadership exists only through other people, he always has a responsibility to other people.

Jen Jones 2014 in *ibid*, suggests a close relationship between the social nature of leadership and the French philosopher Emmanuel Levinas, who stated that while ethics was the first philosophy, ethics cannot be separated from leadership and the leader's responsibility to others. For Levinas, our values (ethics) have always existed and thus always influence our engagement with other people and the world around us. That is, the phenomenon of leadership will never be non-ethical or just a personal business. Responsible leadership extends the ethical foundation of leadership that has historically been heavily influenced by character and trait studies (Knights and O'Leary 2006 in *ibid*).

Reflecting on Levinas' ethics of responsibility, Knights states that the self is not autonomous because it is formed through face-to-face relationships and is always in line with other people's expectations. Collectively, these theories address our individual ethical responsibilities to others, and thus are not unique to views of post-heroic leadership as a social phenomenon. However, in the case of the dreamer-centric theory, this approach is voluntary and at the discretion of the leader.

Future directions, Aristotle in Boardie (2002) in *ibid*, realized that our ability to acquire knowledge (to learn) is a process that relies on various forms of inquiry combined with wisdom to discern truth. There are three ways in which we acquire knowledge: intellectual attainment (*sophia*), technical expertise (*techné*) and wisdom (*phronýsis*). (Kodish 2006 in *ibid*). Aristotle's theory is relevant to post-heroic leadership theory for two reasons. First, Aristotle was most concerned with the application of knowledge as a means to achieve good results. Second, Aristotle defines knowledge and its various dimensions (theoretical, applied, and practical) that arise from interrelated processes that interactively involve the subjectivity of life experience and the objectivity of formal reasoning. Baehr (2011 in *ibid*), Reason, rationality, knowledge, problem solving, and decision making are very important for a healthy organization. Epistemologically, leadership requires theories of knowledge, reasoning, and rationality that are responsive to the socially constructed and emergent nature of leadership phenomena. From an individual perspective, decision making is a complex process of inquiry drawing on multiple dimensions such as observing, imagining, reading, interpreting, reflecting, analyzing, assessing, formulating and articulating.

Philosophy of leadership comes under philosophy because it deals with knowledge, beliefs, concepts, attitudes, and values, mostly in the way leaders are supposed to treat other people, such as their followers and co-workers. So, while a theory, model, or concept of leadership may have valid scientific facts behind it, a theory often argues for the value that leaders should provide to their workers or followers. The theory of leadership comes from the need for leadership due to the emergence of the industrial revolution, which is the migration from rural agriculture to urban industry. Tomas Carlyle (1883 in *ibid*), defines that the history of world leadership was originally just a biography of great people.

According to Kouzes and Posner, the success of a leader must be able to fulfill the following rules: meaning/vocation; clear vision/direction; the ability to check and organize existing work patterns; the ability

to develop people; and the ability to lift their hearts. As a leader, it also means carrying out the function of serving with hope as leading up means leading up and developing, leading across which means the leader also leads sideways which means learning from others, leading down or leading down which means developing the people below, and others are leading inside.

Leaders and leadership are different things but their existence cannot be separated. The leader is basically describing the figure of the person with various prerequisites (requirements) regarding understanding concepts, expertise and skills as well as experience as a leader to carry out the role as a leader. The leader in terms of process and function in carrying out the operations of an organization's management, is called leadership where in carrying out the process and role will be supported by a leadership style. When carrying out roles, functions in the process, basically supported by a system in the form of a structure, a management process tool called management functions. The success of a leader in the leadership of an organization is largely determined by how they formulate a management function to describe operational steps in achieving common goals with its members (Jatmiko, 2013).

4. Conclusion and Suggestion

From the literature search above, it can be concluded that technological advances and the evolution of human civilization, in the millennial era, leaders who truly have a strong scientific understanding are needed to be successful in leading social and business organizations. In carrying out their functions and duties, leaders must understand and believe in the paradigm chosen as the basis for generating ideas, solving each problem and carrying out the mission of the organization or company for common goals.

Leaders need to have good ethics and morals, especially in carrying out their duties in carrying out their duties in the organization. "Ethics starts from a positive mindset, because a good mindset will influence many people to be wiser. Another important thing that a leader needs to understand is knowledge which includes science, morals and art. Science will determine what is right and wrong, morals will determine good and bad, and art will determine beautiful and ugly. All of that will be a good aesthetic if a leader collaborates with one another, especially in carrying out work programs in achieving organizational goals.

Schnatterly et al. (2018) said that a good leader is an ethical servant who generates high commitment from his followers. Meanwhile, Oboh et al. (2020) stated that honesty, integrity, trust, and courtesy are some manifestations of ethical values that must be possessed and carried out by leaders, including when the leader runs a business.

We got many interesting findings, one of which was the opinion of George Bradt who said "don't even try to manage millennials, lead them." To lead the millennial generation, George Bradt offers the idea of Brave Leadership which stands for Behavior, Relationship, Attitude, Values, Environment. Brave is intended: (1) Behavior means not creating a distance with young people and providing the widest possible access to information; (2) Relationship means being an active listener and providing feedback in a good and appropriate way; (3) Attitude means giving confidence to do challenging work (4) Values means making their work have value and meaning; (5) and Environment means creating a work environment without complicated bureaucratic barriers.

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