

## Leadership in Islam: A Spiritual and Theological Doctrine

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### ABSTRACT

*This study explores the development and application of a Spiritual Political Index (SPI) from an Islamic theological perspective, emphasizing the impact of spiritual intelligence on political leadership and governance. Utilizing a qualitative, descriptive, and correlational approach, the research addresses challenges such as inclusivity across religious traditions and measuring intangible qualities such as spiritual intelligence (الفهم الروحي / Alfahum Alruwhi). Findings show that incorporating spiritual intelligence into political decision-making, guided by Islamic principles (مبادئ إسلامية / Mabadi' Islamiyatun) such as God-consciousness (تقوى / Taqwa), trust in God (توكل / Tawakkul), consultation (شورى / Shura), and justice (عدل / 'Adl), enhance political processes. The SPI, based on Islamic theology (علم الكلام / Ilm Al-kalam), offers a framework to integrate spiritual values in politics, promoting ethical and effective leadership. It aims to align political leadership with both worldly aspirations and spiritual objectives (أهداف روحية / 'Ahdaf Ruhia) while addressing the diverse needs of the nation (الأمة / Al'uma). The research highlights the potential of spiritual intelligence in cultivating influential politicians through religious spirituality (السياسي الصالح / Alsiyasiu Alsaalih Bialruwhaniat Aldiyniiti). It underscores the importance of a structured framework for fostering a just and humane society (مجتمع عادل وإنساني / Mujtamae Eadil Wa'iinsaniun). Additionally, integrating principles like Tawheed (unity), Khilafah (trusteeship), and 'Adl (justice) enhances spiritual governance, with Hikmah (wisdom) playing a crucial role in aligning spiritual values with practical leadership. Contemporary leaders are encouraged to draw on Islamic doctrines to address modern challenges, ensuring that spiritual and ethical dimensions inform policy-making and leadership.*

## INTRODUCTION

In contemporary society, the integration of spiritual intelligence within the political sphere presents a transformative potential for governance and leadership. Spiritual intelligence, characterized by a deep understanding of existential questions and ethical values, can significantly influence political decisions and policies. This essay explores the development of a Spiritual Political Index (SPI) from a religious perspective, particularly focusing on how spiritual intelligence can enhance political processes and outcomes.

The early development of Islamic spirituality was personally guided by Prophet Muhammad (peace be upon him), who taught up to four hundred companions the Qur'an on the Suffa (the raised platform) in his mosque. The companions' spirituality stemmed from closely adhering to Qur'anic teachings, the Prophet's sayings, and his exemplary conduct. This deep faith is illustrated by Abu Bakr's unwavering belief in the truth of the Prophet's night journey to the heavens. However, after the era of the four rightly guided caliphs, this high standard of spirituality diminished among Muslim leaders, impacting the quality of governance. Consequently, Mawdudi, in "Khilafat-o-Malukiat", refrains from calling the leaders after Ali "caliphs," instead referring to them as "kings" due to this decline in ethical standards (Lodhi, 2019).

In 2008, Amram and Dryer explores the concept of spiritual intelligence from an Islamic perspective, aiming to develop a comprehensive index that measures spiritual intelligence (SI) (Amram & Dryer, 2008) based on Political Islamic teachings. Drawing from the Quran, Hadith, and scholarly works, this study identifies key components of spiritual intelligence and proposes a structured framework for assessing it (Harisa, 2019). The research of Rosdalisa and others (2023) contributes to the broader understanding of spiritual intelligence and offers practical applications for educational, organizational, and personal development contexts within the Islamic religious world (Rosdalisa et al., 2023).

According to Ali Mubarak (2009), Religion and politics share a common goal: acquiring power to fulfill their aims, but they pursue this through different methods. Religion mobilizes the spiritual sentiments of people to gain support, while politics relies on intrigue, diplomacy, and public opinion, sometimes seizing power undemocratically in less developed societies. Religion seeks to use authority for a divine mission in their power struggle, claiming legitimacy from a higher power. At the same time, politics, driven by societal needs, adapts laws and governance pragmatically. Religion adheres to unchangeable divine laws, whereas politics advocates for progress and human agency in shaping society (Ali Mubarak, 2009).

The concept of intelligence has traditionally been dominated by cognitive and emotional dimensions. However, recent decades have seen growing interest in spiritual intelligence, which integrates spiritual beliefs and practices into the broader understanding of human intelligence (Ma & Wang, 2022). Opposite, Spiritual intelligence (SI) is understood as the ability to apply, manifest, and embody spiritual resources and qualities to enhance daily functioning and well-being. This research aims to explore spiritual intelligence from an Islamic perspective and develop a comprehensive index for its measurement. According to Kabba (2016) that the educational philosophy promotes inter-religious and intercultural understanding, responsible global citizenship, and active social engagement. The curriculum encompasses Islamic subjects such as Qur'anic and hadith studies, Islamic legal theory, classical Islamic theology and philosophy, Islamic spirituality, and various social science courses (Kabba, 2016).

However, Aziz (2022) stated that the core issue lies in the absence of spiritual education within the Muslim higher education curriculum, which has led to significant problems. The lack of integration and philosophical grounding in education has resulted in a disjointed system where Islamic studies are rarely included in modern universities across Muslim-majority countries. This separation from spiritual discourse, influenced by secular concepts originating from medieval thought, has left the curriculum lacking moral and ethical values. As a result, this deficiency in spiritual education has contributed to social problems, including crime, the criminalization of politics, corruption, discrimination, and injustice in political and economic spheres (Aziz, 2022).

According to Atroszko (2021) that the spiritual intelligence (SI) has garnered significant interest in recent years as a crucial component of overall intelligence, encompassing the ability to understand and integrate spiritual aspects into one's life (Atroszko et al., 2021). While numerous studies have explored SI from various religious and secular perspectives, there is a distinct gap in the

literature regarding a comprehensive Islamic viewpoint. Islam, as a holistic and comprehensive way of life, offers profound insights into spirituality that can enrich the conceptualization and measurement of SI (Noor & Abdul, 2020).

In the 10th and 11th centuries, the Samanid, Karakhanid, and Khorezmshah dynasties in Central Asia fostered a strong link between spirituality and governance. Rulers became patrons of science and culture, driven by a deep respect for spirituality and the socio-economic needs of their emerging centralized states. This period saw significant advancements in architecture, with the construction of madrasahs, mosques, and libraries that served as centers for both religious and secular learning. Scientific innovation was also prominent, particularly in astronomy. The era highlights how spirituality and political authority were intertwined, shaping the cultural and intellectual progress of the region (Chorieva, 2022).

By reviewing existing literature, this paper explores how religion and spirituality have influenced various aspects of the workplace and how they might help leaders confront internal challenges that arise from within themselves. Research indicates that religion and spirituality play a crucial role in enhancing well-being, performance, life satisfaction, productivity, and leadership. Based on these findings, the author suggests that religion and spirituality can significantly contribute to overcoming the internal challenges faced by leaders (Barmola, 2014).

In this era of information, particularly on social media, the effort to mislead others is highly coordinated. The struggle between good and evil has been a constant throughout human history. It is essential to encourage students to recognize and resist anti-religious agendas, regardless of how appealing they may seem, and to identify and reject wrongdoing, no matter its source.

Therefore, the current state of Islamic educational institutions is plagued by a negative cycle and quality issues, largely due to ineffective management within the Islamic Education Institutes (LPI). Research indicates that leadership is the key to breaking this negative cycle and plays a crucial role in revitalizing Islamic education. To transform Islamic education into a model of excellence, strong leadership is essential for building high-quality human resource management. Such leadership must have a vision to create effective organizational processes, foster a positive culture, and cultivate a conducive learning environment. This leadership model should not be conventional; rather, it should embody extraordinary qualities—rooted in Islamic spiritual leadership and spiritual intelligence. Islamic spiritual leadership, grounded in religious ethics, brings enlightenment to the educational sphere, inspiring innovation and creating a dynamic environment for growth and learning (Siregar et al., 2024).

*Qur'an says: "We have appointed the leaders of the wicked ones in every land to weave their plots; but in truth they plot only to their own harm, without even realizing it" (Al-An'am 6: 123)*

When a leader or individual within an Islamic educational institution ignores the signs of God—such as ethical principles, spiritual guidance, and divine wisdom (Kausar, Zia Ur Rehman, Aziz Ur Rehman Ariyan, Abdul Haq, Hafiz Muhammad Ibrar Ullah, 2024), they undermine their ability to lead effectively and to foster a positive educational environment. Just as the earlier paragraph emphasized the importance of Islamic spiritual leadership and spiritual intelligence in transforming these institutions, ignoring divine signs can result in arrogance, unethical behavior, and, ultimately, a failure to achieve the desired reforms. Leadership that dismisses the spiritual and ethical foundations provided by God will find it difficult to inspire, innovate, or create the quality education system needed for true transformation. This neglect disrupts the leader's personal growth and hinders the institution's progress and well-being.

*Qur'an declares: "I shall turn away from my Signs those who, without any right, behaved haughtily on the earth. Even if they may witness each and every Sign, they shall not believe"*

*therein. And even if they see the Right Path, they shall not follow it, but if they see the path of error, they shall choose it for their path. This is because they rejected Our signs and were heedless to them” (Al-Araf 7: 146)*

Allah's mercy is boundless, and He always leaves the door open for repentance and guidance. Even when an individual has strayed due to arrogance, unethical actions, or a neglect of divine signs, sincere repentance can bring them back to the path of righteousness. According to Yusuf (2021), this principle underscores the transformative power of spiritual intelligence and Islamic spiritual leadership in the context of Islamic educational institutions and leadership. Leaders who recognize their mistakes, seek forgiveness, and return to Allah's guidance can reform themselves and inspire and elevate their community. By embracing humility and ethical conduct, such a leader can rebuild trust, restore the quality of education, and create an environment that aligns with the divine principles of justice, compassion, and wisdom (Yusuf et al., 2021).

*Qur'an assures: As for those who do evil, and later repent and have faith, such shall find their Lord All-forgiving, All-Compassionate after (they repent and believe). (Al-Araf 7:153)*

Thus, the faithful continuously turn to Allah for repentance and guidance in their lives. Prayer is a ritual and ongoing dialogue reaffirming their commitment to total submission to the Creator. Repentance reminds them that every action must align with God's commands outlined in the Scriptures and that every deed is accountable. Ethics, therefore, are not merely a matter of personal choice.

*The Qur'an describes the personality traits of believers: “Those who constantly turn to Allah in repentance, who constantly worship Him, who celebrate His praise, who go about the world to serve His cause, who bow down to Him, who prostrate themselves before Him, who enjoin what is good and forbid what is evil, and who keep the limits set by Allah. Announce glad tidings to such believers” (Al-Tawbah 9: 112.)*

In short, in today's global landscape, the failure of leadership and governance can be traced to the absence of religious spirituality among many of the world's most powerful leaders. This deficiency has led to widespread unrest, unethical behavior, and immoral actions, as leaders operate without a sense of accountability to God or a moral compass guiding their decisions (Stückelberger, 2021). The lack of spiritual values in leadership has resulted in unlawful, unjust, and sinful practices, contributing to a world where fear of divine retribution and shame in unethical conduct have been largely abandoned (AL-GHAZALI, 2011). This study explores how integrating religious spirituality into leadership can address these pervasive issues and foster a more ethical and just global governance.

## METHODS

The research will employ a qualitative and correlative empirical approach to analyze secondary data (Dawson, 2020), focusing on "Harmonizing Diverse Voices: Elevating Spiritual Governance through an Islamic Theological Doctrine." The study will explore integrating spiritual principles within political frameworks through qualitative analysis, examining how religious values can inform and enhance political decision-making. By correlating these findings with existing data, the researcher aims to develop a Spiritual Political Index that reflects the influence of spiritual intelligence on political behavior and governance. This index will provide a comprehensive understanding of the intersection between spirituality and politics from a religious perspective (Jang et al., 2023).

Objectives, To conceptualize spiritual governance within the framework of Islamic theological doctrines, integrating diverse voices and principles such as Taqwa (God-consciousness), Shura (consultation), and Tawakkul (trust in God). To develop an index for measuring the

effectiveness of spiritual governance, grounded in Islamic theological principles that harmonize diverse perspectives within the governance process. To validate the proposed index through qualitative and correlational empirical research, assessing its impact on fostering ethical and inclusive leadership aligned with Islamic teachings.

## **RESULTS AND DISCUSSION**

### **Theological Doctrine of Spiritual Intelligence on Governance:**

Spirituality originates from the Latin word "spiritus," meaning the principle that gives life to an organism, or from "sapientia," which signifies wisdom and intelligence. The term "spiritual" also stems from "spiritus," meaning breath. In modern usage, spirituality refers to an inner, non-physical energy that encompasses emotions and character. In the field of educational studies, spirituality is often viewed as a process with two stages: first, inner development, and second, the manifestation of this growth in everyday life. In his work on positive psychology, Richard Snyder defines spirituality as the pursuit of the sacred, where the sacred is seen as something extraordinary and deserving of reverence. This concept of spirituality is not confined to organized religions such as Islam, Christianity, or Judaism, but also extends to movements like feminist theology and ecological spirituality. Spirituality has been associated with mental health, recovery from substance abuse, marital and parental functioning, and coping mechanisms. It is also suggested that spirituality can help individuals find purpose and meaning in life (Handoko et al., 2023).

Spiritual intelligence is often defined as the ability to utilize spiritual resources, values, and qualities to enhance daily functioning and well-being. It involves transcending the ego, cultivating wisdom and compassion, and fostering a sense of interconnectedness with all life (Haque, 2004). In Islam, intelligence (ʿaql) and spirituality (ruh) are integral to human existence. The Quran and Hadith emphasize the development of intellectual and spiritual faculties as essential to achieving a balanced and righteous life. Concepts such as taqwa (God-consciousness), ikhlas (sincerity), and tawakkul (trust in God) are pivotal in the Islamic understanding of spiritual development (Baharuddin & Ismail, 2015).

The integration of spiritual intelligence (الفهم الروحي/ Alfahum alruwhi) into political decision-making, particularly within Islamic governance, has been explored by several prominent theologians and scholars. For instance, Al-Ghazali, a renowned Islamic scholar, extensively discussed the importance of God-consciousness (تقوى/ Taqwa) and trust in God (تَوَكَّل/ Tawakkul) in guiding ethical leadership. His works emphasize that authentic leadership must be rooted in spiritual and moral principles to ensure justice ('Adl/عدل) and fairness in governance (Campanini, 2001).

Additionally, Ibn Taymiyyah highlighted the role of consultation (شورى/ Shura) in governance, advocating for leadership that reflects the collective wisdom of the community while remaining aligned with Islamic values. Ibn Taymiyyah in (*Assiyasah Ash-Shar'iyya*) underscores that a leader's lack of expertise can lead to an organization's downfall. In contrast, a skilled leader can be guided by consultation (*shura*) to achieve success, even if not profoundly devout. Maududi (1991) elaborates on the moral structure of Islamic leadership, stating that faith (*iman*) is the seed, and Islam, which brings peace with God, oneself, and creation, is its fruition. Ali Ibn Abu Talib (ra) also highlights this in his letter to Malik al-Ashtar, emphasizing that leaders must recognize their accountability to God, fostering God-consciousness (*taqwa*) as an inner attitude that shapes their thoughts and actions according to Islamic principles (Beekun & Badawi, 1999).

The development of the Spiritual Political Index (SPI), as stated by Maróth (2015), is rooted in Islamic theology (علم الكلام/ Eilm Alkalam). It draws on the contributions of scholars like Al-Mawardi, who, in his works, discussed the integration of spiritual and ethical dimensions into political leadership. Al-Mawardi's exploration of Islamic governance provides a framework for assessing how leaders can effectively incorporate spiritual intelligence into their decision-making processes

(Maróth, 2015). Imam Al-Shatibi also contributed significantly to this discourse by emphasizing the importance of aligning political actions with higher spiritual objectives (أهداف روحية/Ahdaf Ruhia), ensuring that governance not only meets worldly needs but also serves the spiritual welfare of the nation (الأمة/Al'uma) (AL-RAYSUNI, 2019).

Ultimately, the research by Moten (2011) highlights the transformative potential of spiritual intelligence in cultivating ethical political leadership. Scholars like Sayyid Qutb and Abdulhamid A. Abusulayman have emphasized the need for religious spirituality (السياسي الصالح بالروحانية الدينية/Alsiyasiu Alsaalih Bialruwhaniat Aldiyniiti) in leadership to create a just and humane society (مجتمع عادل وإنساني/ Mujtamae Eadil Wa'iinsaniun). Their works underscore the importance of applying a well-structured spiritual framework in political processes, ensuring that leadership is practical, morally sound, and spiritually attuned to the broader needs of humanity (Moten, 2011).

Spiritual intelligence extends beyond cognitive abilities to encompass a deeper understanding of life, purpose, and interconnectedness. Scholars like Zohar and Marshall (2000) have defined SI as the intelligence that addresses and solves problems of meaning and value. It involves the capacity for transcendence, the ability to experience heightened states of consciousness, and the ability to sanctify everyday experiences. This research will review various definitions and frameworks of SI, identifying key dimensions that resonate with Islamic teachings (Osman-Gani et al., 2017).

Williams (1996) examines various approaches to understanding religion as a political resource, including social structural and culturalist perspectives, the latter viewing religion as either values-based or ideological. Critiquing these approaches, I draw on Antonio Gramsci to propose a framework that distinguishes between "culture" and "ideology" to better grasp religion's political role. Historically integral to American politics, religion has played diverse roles—from legitimizing regimes to supporting social movements—defying simplistic categorizations. However, persistent conceptual ambiguities, particularly in cultural theory, continue to obscure our understanding, and this essay seeks to clarify these complexities (Williams, 1996).

Therefore, it is possible that Americans who are personally religious, for various reasons, select a political affiliation that aligns with their religious beliefs. Alternatively, it might be that those who identify as either Republican or Democrat adjust their religious beliefs to match their political orientation. Another possibility is that a third underlying factor—such as ethnicity, racial background, geographic location, or family heritage—might influence both an individual's religiosity and their political identification, leading them to be religious and Republican or less religious and Democratic (NEWPORT, 2023).

Mohamed (2020) conducted a study in Libya, highlighting the critical role of social, spiritual, and emotional intelligence in influencing job satisfaction among public sector employees, particularly within political leadership. The research emphasizes the significance of spiritual intelligence in leadership, especially in high-risk environments, underscoring the need for a theological approach to governance that integrates these forms of intelligence (T. Mohamed et al., 2020).

Pitshou Moleka (2021) examines the Biblical roots of spiritual intelligence, noting that the concept is expressed through Hebrew terms like wisdom (hokhmah) and understanding (binah), as well as Greek terms such as practical wisdom (phronesis), insight (synesis), mind (noûs), and wisdom (Sophia). According to Moleka, spiritual intelligence involves the ability to adapt learned knowledge to new situations, solve problems, and expand one's understanding beyond its original limits. The Hebrew term (binah) specifically refers to intelligence and discernment, representing wisdom in thoughts, words, and actions. Strong's biblical dictionary (2011) describes (biyn) as a spiritual phenomenon of perceiving or knowing by the spirit, emphasizing a leader's responsibility to care for those they lead. Moleka argues for a shift in leadership from a focus on rationalism to embracing spirituality, asserting that effective leaders must embody (binah)—a form of spiritual intelligence that includes sound judgment, prudence, and discretion in their actions (Moleka, 2021).

As stated by Zamhari (2010) that Islamic tradition places significant emphasis on both knowledge ('ilm) and spirituality (tasawwuf). The Quran and Hadith (sayings of the Prophet Muhammad) provide profound insights into the spiritual aspects of human life. For instance, the Quran encourages reflection, self-awareness, and the pursuit of knowledge as acts of worship. Islamic philosophy, particularly the works of scholars like Al-Ghazali and Ibn Arabi, explores the integration of intellect and spirituality, emphasizing the purification of the soul (tazkiyah) and the development of inner virtues (akhlaq) (Zamhari, 2010).

Achmad Sani Supriyanto and Vivin Maharani Ekowati (2020) investigated the impact of Spiritual Leadership on Islamic Organisational Citizenship Behaviour (IOCB), with Islamic Work Ethics as a mediator. The study also explored the role of political skills as a moderating variable. Conducted across State Islamic Religious Higher Education (PTKIN) institutions in East Java, data were collected through questionnaires from lecturers and analyzed using Partial Least Squares (PLS). The findings reveal that Spiritual Leadership significantly influences IOCB, with Islamic Work Ethics mediating this relationship. However, political skills were not found to be a moderating variable. Influential leaders can improve employees' work behavior by creating a supportive work environment and promoting spirituality. Political skills can further enhance the relationship between Spiritual Leadership and IOCB when combined with motivation, confidence, and empowerment of subordinates (Supriyanto & Ekowati, 2020).

Rahman and Saniff (2020) studied spiritual intelligence, traditionally rooted in a secular framework that separates intellect from religious faith, and it has become a significant topic of interest among faith-based researchers, particularly within the Muslim scholarly community. This paper delves into the political and intellectual tension between faith and intellect within secularism and examines its influence on Islamic thought through a descriptive research methodology. By reviewing relevant literature and conducting a content analysis, the findings reveal that while secularism advocates for the separation of faith from intellect in both personal and political spheres, it paradoxically creates its own pseudo-religious identity through the concept of spiritual intelligence. The study suggests that to fully understand human intelligence from an Islamic perspective, research should be conducted within a distinctly Islamic paradigm rather than adopting the secular approach that dominates political and intellectual discourse. This shift would allow for a more integrated understanding of intellect, faith, and political thought, aligning with the holistic nature of Islamic teachings (Rahman & Saniff, 2020).

Drawing on ethnographic research through observation and in-depth interviews with 60 Javanese migrants in Waihatu, Maluku examines the influence of spiritual intelligence on the multicultural politics of Javanese Muslim migrants. The research reveals that the enduring interreligious social solidarity among these migrants is deeply intertwined with their spiritual intelligence, which harmonizes Javanese philosophical values with Islamic beliefs. This fusion strengthens their Islamic practices and fosters a sustainable environment of interreligious harmony and social unity. By merging Javanese cultural values with Islamic principles, the Javanese migrants in Maluku cultivate a distinctive form of multiculturalism that prioritizes mutual respect, solidarity, and a shared sense of community (Tupan et al., 2022).

The belief in the oneness of God plays a crucial role in shaping an individual's spirituality and life choices. Within Islam, both Shia and Sunni traditions, despite their distinct interpretations, are earnest efforts to understand the Qur'an through the Prophet Muhammad's (peace be upon him) sayings, which are recorded in the six authoritative volumes known as Sahih Sitta. These texts are fundamental in forming a Muslim's spiritual outlook. In poetry, mystics like Rumi and Iqbal have proposed that love, rather than rigid doctrinal adherence, can guide one's spiritual journey. This paper examines how Qur'anic teachings influence spiritual growth during educational years. It contrasts the traditional Orthodox Approach, which relies on "Authoritarian Sources" of revealed knowledge, with the modern emphasis on Science, Technology, Engineering, and Mathematics (STEM). In many

Muslim countries, STEM education is often integrated with elements from these traditional sources. Additionally, in Indian ashrams and Pakistani madrassas, a pro-spirituality approach blends mystic poetry, music, and various stories. The Sufi perspective on Qur'anic and Sunnah teachings often refers to "hidden meanings" known mainly to Sufis, suggesting that a deep, personal relationship with God can develop through such experiential understanding. Influences from the Dars-e-Nizami curriculum and Al-Ghazali's teachings continue to impact religious education in India and Pakistan (Lodhi, 2019).

Ahmad Subiyadi's (2019) qualitative study examines Najib Mahfouz's *"Layali Alfu Lailah"* to explore the intersection of spirituality, political ethics, and religious values. Using a literature review and a structuralist genetic framework, the research reveals that Mahfouz sees spirituality and political ethics as profoundly intertwined. The novel critiques the detachment of some Muslims from political involvement, emphasizing how societal and material concerns often overshadow religious values. Mahfouz also challenges excessive rationalization and submission to authority, which he believes compromise religious and humanitarian ethics. He highlights Egyptians' focus on ritual over substance and criticizes intellectuals for neglecting their social and political responsibilities. Advocating for democratic socialism and secularism, Mahfouz rejects theocracy, arguing that it leads to disorder and suffering (Subiyadi, 2019).

### **Comparative Study of Religious Scriptures on Leadership and Governance**

Fidelis Andréa, Moreira António Carrizo, and Vitória Andreia's (2024) paper explore how sociocultural perspectives shape the perception and conceptualization of spiritual intelligence (SI). A systematic review of 64 journal articles and reviews was conducted to analyze this topic. Four distinct perspectives emerged: Western, Eastern, Islamic, and Hindu. The Western perspective generally adopts an egocentric and utilitarian approach to SI. In contrast, the Islamic perspective views religion as the primary expression of SI. The Eastern perspective emphasizes the common good and a connection with nature, while the Hindu perspective regards knowledge as essential for expanding spiritual awareness. The findings suggest that the authors' perspectives influence the conceptualization of SI and the interpretation of research outcomes. The paper proposes a framework for analyzing SI research to address these variations. The study identifies four ways of understanding and defining SI: Western, Eastern, Islamic, and Hindu perspectives. We use the term "perspectives" to highlight how SI is interpreted through the lens of specific beliefs, customs, and traditions within sociocultural contexts rather than broader cultural norms. The paper will detail each perspective to elucidate how contextual factors impact the understanding of SI (Fidelis et al., 2024).

Comparing the Islamic perspective on spiritual intelligence with other religious and secular frameworks can highlight unique aspects and commonalities. As Amy L. Ai (2008) said that the importance of spiritual well-being (SWB) and spiritual growth in caring for and studying older people is significant. It is essential to look at this from a cross-faith and interdisciplinary perspective. A working definition of SWB is developed by considering the historical attempts to define SWB and acknowledging various socio-demographic changes (Amy L. Ai, 2008). For example, while Christianity emphasizes the role of the Holy Spirit in guiding spiritual growth, Buddhism focuses on mindfulness and the development of wisdom. This comparative analysis will provide a broader context for understanding how Islamic SI can be uniquely positioned within the global discourse on spirituality and intelligence (Yosi Amram, 2007).

Confucianism's connection with politics started in the sixth century BC when Kongfuxi aimed to bring order to a chaotic society by teaching the wisdom of the ancients. Throughout history, Confucianism has faced challenges from various ancient religions like Legalism, Buddhism, Daoism, Shinto, and Shamanism, as well as modern ideologies such as communism, liberalism, democracy, nationalism, and capitalism. Despite these challenges, Confucianism has survived mainly because of



its usefulness as a political tool. However, this practical use has often caused tension between its role as a political ideology and its deeper essence as a personal religion and social force. In the modern era, especially at the beginning of the twenty-first century, this tension led to a decline in political Confucianism, with China being a notable exception where leaders like Jiang Zemin and Hu Jintao promoted it. However, even in China, the path of political Confucianism has been uncertain under President Xi Jinping. This historical journey highlights a critical point: when politics is separated from its religious and moral foundations, it risks losing its guiding principles, leading to instability and decline. Confucianism's struggles illustrate the broader dangers of politics without the ethical and spiritual grounding that religion provides (Hertzke, 2023).

The article by Mark Kriger and Yvonne Seng (2005) lays the groundwork for a contingency theory of leadership based on the inner values and worldviews of five major religious traditions: Islam, Christianity, Judaism, Hinduism, and Buddhism. It highlights the similarities and differences in leadership models within these traditions, emphasizing how their ethical and spiritual principles can inform organizational leadership. The proposed integrative model goes beyond behavior-based theories by incorporating moral vision and inner meaning, offering a holistic approach to leadership that is increasingly relevant in a globalized world where diverse cultures and religions interact. This model advocates for leadership rooted in ethical and spiritual convictions, aiming to create more just, compassionate, and effective organizations (Kriger & Seng, 2005).

Spiritual Intelligence (SI) is the deep understanding of the self, encompassing qualities like introspection, empathy, conscience, and commitment to human values, which enhance daily functioning and well-being. In Nepal, a land sacred to followers of Hinduism, Buddhism, Jainism, Sikhism, and the Tibetan Bon tradition, SI is crucial for ethical leadership. However, many political leaders resist SI and religion, leading to unethical behaviors, such as the accumulation of wealth through illegal means, which risks corrupting society ("Yatha Raja Tatha Praja"). A heart-centered, spiritually-oriented leadership model grounded in SI and religious values is essential for fostering good governance, prosperity, and peace. As the Vedic saying "Yad bhavam tad bhavathi" suggests, our inner thoughts shape our external actions and outcomes (Dixit, 2024).

The twenty-first century has seen the growing influence of politicized religion across major world faiths like Buddhism, Christianity, Hinduism, Islam, and Judaism, underscoring the enduring importance of religious practice in politics. This resurgence can be traced back to the Iranian Revolution of 1978–1979, which reshaped Iran's government and demonstrated the power of religion to guide national and international politics. By integrating religious values into governance, Iran challenged secular Western models, ignited Sunni-Shia tensions, and highlighted the transnational significance of religion, as seen in its rivalry with Saudi Arabia and influence over countries like Bahrain, Iraq, Syria, and Yemen. The rise of politicized religion has been further amplified by globalization and communication technologies, enabling religious groups to transcend borders and influence global discourse, as seen in the growing assertiveness of Christian and Muslim communities worldwide. As religion remains deeply rooted in individual and collective identities, its integration into politics can foster unity, guide moral governance, and address the complexities of a globalized world. This illustrates that when politics is grounded in religious practice, it can lead to more ethical and cohesive societies (Haynes, 2023).

### **Enhancing And Implications Of Spiritual Intelligence In Governance:**

This paper aims to enhance understanding of the link between Islamic spiritual intelligence and organizational sustainability, focusing on its implications for political leadership and organizational contexts. It proposes that incorporating Islamic spiritual intelligence and its dimensions could significantly impact leadership practices and organizational sustainability.

In his writings, Al-Ghazali underscores the profound impact of spiritual knowledge, describing it as a guiding light that helps individuals navigate prosperity and adversity. He explains that this knowledge elevates people to positions of leadership and virtue, making them examples for others to follow and driving them toward goodness. Such leaders, revered by angels and respected by all creatures, are distinguished by their ability to discern lawful and unlawful, fostering obedience and worship of Allah. Al-Ghazali emphasizes that actual knowledge is a divine gift that leads to righteousness and should be followed by action, with only the fortunate being granted this wisdom (AL-GHAZALI, 2011).

According to Akhtar (2018), Over the past two decades, unethical practices in both political and organizational spheres have undermined sustainability, with employees frequently engaging in such behaviors due to a lack of spiritual guidance. Existing programs addressing these issues could be more effective. This paper argues that employees are spiritually deficient and need targeted spiritual training to improve their ethical awareness and decision-making. By applying Islamic spiritual intelligence training programs, leaders in politics and organizations can foster more ethical environments, enhancing overall sustainability and effectiveness (Akhtar et al., 2018).

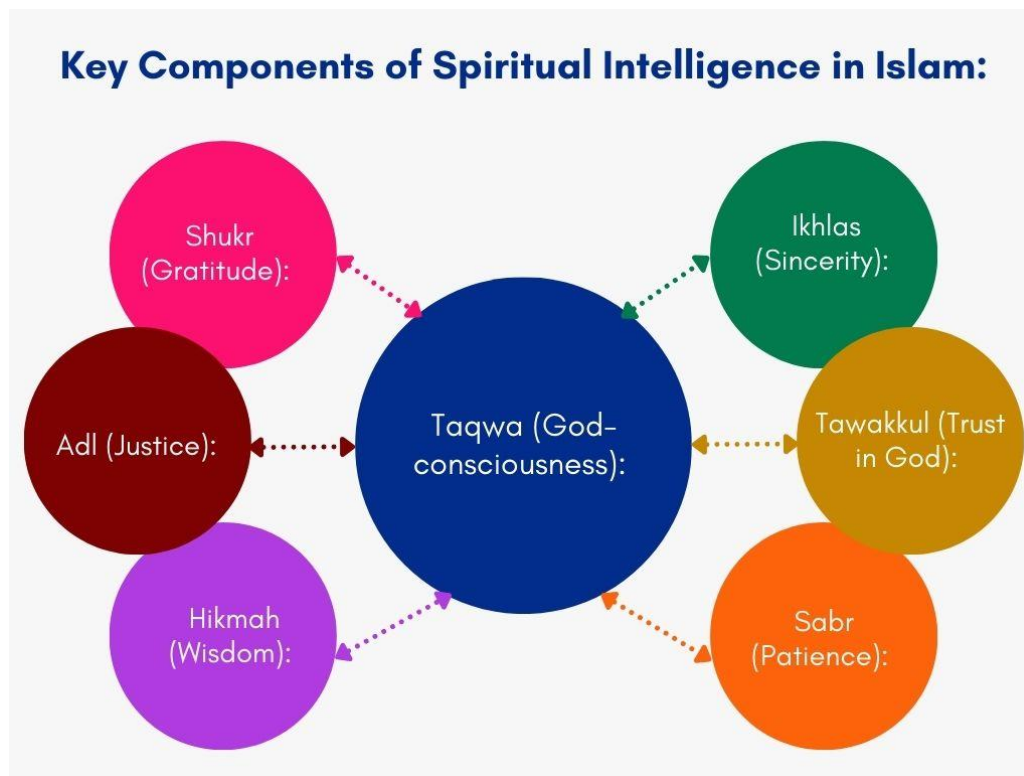


Figure 1: Key Components of Spiritual Intelligence in Islam

**1. *Taqwa* (God-consciousness): Awareness and mindfulness of God's presence in all aspects of life:**

*Taqwa*, which refers to God-consciousness or mindfulness of Allah, is central to Islam. Salah, the Islamic prayer, is a vital practice for developing and enhancing *Taqwa*. By engaging in Salah with genuine intention, concentration, and mindfulness, believers train to remain aware of Allah's presence in all aspects of their lives, fostering a sense of piety, righteousness, and responsibility. The Prophetic Tradition, encompassing the life and teachings of the Prophet Muhammad (peace be upon him), is a crucial source for spiritual development. Salah offers a means to draw from this tradition by mirroring the Prophet's actions, reciting his supplications, and seeking his intercession. More than a set of

physical actions, *Salah* is a spiritual experience involving purification, submission, remembrance, seeking forgiveness, cultivating *Taqwa*, and drawing from the Prophetic tradition. *Salah* provides comfort, spiritual sustenance, and a deep connection with Allah for Muslims. It invites them on a transformative journey of self-discovery, inner tranquillity, and spiritual growth (Rayhan, 2015).

Understanding *Taqwa*, or God-consciousness, is essential in Islam. *Salah*, the act of Islamic prayer, is a key practice for nurturing and strengthening *Taqwa*. By performing *Salah* with sincerity, concentration, and awareness, Muslims train themselves to be mindful of Allah's presence in every aspect of their lives, promoting piety, righteousness, and a sense of accountability. As Munsoor (2015) said that the life and teachings of the Prophet Muhammad (peace be upon him) provide invaluable guidance for spiritual growth. *Salah* offers a chance to draw inspiration from the Prophet's tradition by emulating his actions, reciting his prayers, and seeking his intercession. *Salah* transcends physical motions; it is a spiritual journey that involves purification, submission, remembrance, seeking forgiveness, developing *Taqwa*, and drawing from the Prophetic tradition. For Muslims, *Salah* offers comfort, spiritual nourishment, and a profound connection with Allah, guiding them on a transformative journey of self-discovery, inner peace, and spiritual elevation (Munsoor, 2015).

On the other hand, Lyngsøe and Stjernholm, (2022) highlights the importance of studying how devout Muslims acquire knowledge about, cultivate, and experience proximity to God using empirical data from research on Danish Muslims. It discusses oral teachings that emphasize constant awareness of God and direct prayer and how this awareness is practiced in daily life. The article proposes an analytical framework drawing from anthropology to understand how Muslims seek closeness to God. It identifies three crucial dynamics: a faith framework infused with *Taqwa*, its associated semiotic ideology, and a reciprocal agency relationship with God (Lyngsøe & Stjernholm, 2022).

*Taqwa*, which means being conscious of and mindful of Allah, is a cornerstone of Islam. *Salah*, the ritual prayer in Islam, is a key practice for cultivating and reinforcing *Taqwa*. Through the sincere, focused, and mindful performance of *Salah*, Muslims train themselves to recognize Allah's presence in all aspects of life, fostering a sense of piety, righteousness, and accountability. As stated by Munsoor and Sa'ari (2017) that the teachings and life of the Prophet Muhammad (peace be upon him) provide essential guidance for spiritual development, and *Salah* allows Muslims to draw from this Prophetic tradition with utmost reverence and respect by imitating his actions, reciting his supplications, and seeking his intercession. Beyond mere physical movements, *Salah* is a spiritual journey that includes purification, submission, remembrance, seeking forgiveness, developing *Taqwa*, and drawing inspiration from the Prophetic tradition. For Muslims, *Salah* offers solace, spiritual nourishment, and a deep connection with Allah, encouraging a transformative path of self-discovery, inner peace, and spiritual growth (Munsoor & Sa'ari, 2017).

## **2. *Ikhlas* (Sincerity): Pure intention and dedication in actions solely for the sake of God:**

According to the study of Sella Mita, Rijal Sabri, and Erni Suyani (2023) to explore the aspects of spiritual intelligence in Islamic education, mainly focusing on Surah Al-Ikhlas verses 1-4. The study method involves library research for data collection and recording research materials. The findings indicate that spiritual intelligence in Islamic education comprises religious, socio-religious, and social-ethical perspectives. Furthermore, the aspects of spiritual intelligence in *Surah Al-Ikhlas* verses 1-4 emphasize the oneness of Allah and His unique nature. Implementing these aspects in the concept of Islamic education involves establishing *Tawheed* as the basis of *Akhidah*, describing the nature of Allah, and fostering *Akhidah Tauhid* (Mita et al., 2023).

As stated by Ikhwan (2019) that the multiple religious and ethical values must be incorporated into children's educational activities, which serve as the basis of religious education. These

fundamental values include Faith, Islam, Ihsan, *Taqwa*, *Ikhlas*, *Tawakkal*, Gratitude, and Forbearance. There are several methods for internalizing religious values in students. The indoctrination approach involves educators using force to teach or instill learning material that students must master. Teachers also employ the moral reasoning approach to present material related to morals through logical reasoning to guide students toward making the right choices—the forecasting concealment approach prompts students to consider the potential consequences of an action. The value classification approach encourages students to identify actions that contain elements of value (both positive and negative) and subsequently determine the values that should be upheld. The broad and mental approach aims to present materials in a way that enables students to find stories and parables in past and future events (Ikhwan et al., 2019).

### **3. *Tawakkul* (Trust in God): Reliance on God while taking necessary worldly measures:**

*Tawakkul*, the Islamic concept of reliance on God, embodies a profound spiritual trust that transcends passive dependence. Rooted deeply in the *Qur'anic* ethos and the teachings of Prophet Muhammad, *tawakkul* is an intricate balance of faith and action, an alignment of divine reliance with practical effort. This principle asserts that reliance on God does not negate human agency; instead, it requires active engagement with the world, harmonizing spiritual conviction with pragmatic endeavors (Rayhan, 2015).

#### **3.1. The Theological Underpinnings of *Tawakkul*:**

The Qur'an frequently underscores the necessity of *tawakkul*, exhorting believers to place their trust in God while simultaneously advocating for diligent action. For instance, *Surah Al-Imran* (3:159) articulates, "*And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].*" This verse encapsulates the duality of *tawakkul*, suggesting that divine reliance must follow a thoughtful decision-making process. It implies that human effort is a prerequisite for invoking God's assistance, thereby establishing a symbiotic relationship between human initiative and divine support (Hussain, 2014).

#### **3.2. The Interplay of Faith and Action:**

*Tawakkul* should not be misconstrued as fatalism or a relinquishment of personal responsibility. On the contrary, it demands a proactive stance towards life's challenges. The Prophet Muhammad's life serves as an exemplary model in this regard. His migration (*Hijra*) from Mecca to Medina was meticulously planned, involving strategic thinking and careful measures to ensure success, yet he consistently placed his trust in God's protection and guidance. This historical precedent underscore that *tawakkul* is about exhausting all humanly possible means while ultimately trusting the outcome to God (Yusof, 2023).

In practical terms, *tawakkul* translates into a balanced approach where believers engage earnestly with their responsibilities, utilizing their intellect and resources to navigate life's complexities. For instance, a farmer practicing *tawakkul* will diligently till the soil, plant seeds, and water the crops, all the while trusting God to bestow a bountiful harvest. This approach mitigates the extremes of either paralyzing anxiety or complacent inaction, fostering a mindset of active patience and resilient hope (Alhafiza et al., 2022).

#### **3.3. Psychological and Societal Implications:**

*Tawakkul* offers profound psychological benefits, fostering inner peace and emotional resilience. In a world rife with uncertainty, the assurance that one is under divine care can alleviate existential anxieties and provide a stable foundation for mental well-being. This spiritual anchorage

enables individuals to navigate life's vicissitudes with composure and optimism, knowing that their sincere efforts are complemented by divine wisdom (Gondal et al., 2022).

Moreover, *tawakkul* has significant societal implications. It cultivates a community ethos where individuals support each other in mutual trust and cooperative action. By encouraging a reliance on God coupled with proactive engagement, *tawakkul* promotes social solidarity and collective problem-solving. It fosters an environment where personal responsibility and communal welfare are intertwined, driving societal progress anchored in ethical and spiritual values (Fahm, 2019).

### **3.4. Challenges and Misinterpretations:**

Despite its clear benefits, the concept of *tawakkul* is often subject to misinterpretation. Some may erroneously view it as an endorsement of passivity, using it to justify inaction or fatalism. Such distortions not only undermine personal growth but also contravene the core Islamic teachings that emphasize the importance of effort and perseverance. It is crucial to delineate that true *tawakkul* is not about abandoning worldly duties; rather, it is about performing them with a sense of divine reliance and purpose (Aprilianti, 2024).

Additionally, in contemporary times, the increasing secularization and materialism pose challenges to practicing *tawakkul*. The emphasis on self-reliance and empirical solutions can sometimes marginalize the spiritual dimension of human existence. Reintegrating *tawakkul* into the modern context requires a reaffirmation of its relevance, highlighting how spiritual trust can coexist with and enhance scientific and technological advancements (Vahed, 2021).

In short, *Tawakkul*, as a principle of reliance on God while taking necessary worldly measures, embodies a profound synthesis of faith and action. It is a holistic approach that harmonizes spiritual trust with practical responsibility, offering a balanced pathway through life's uncertainties. By fostering inner peace, encouraging proactive engagement, and promoting social cohesion, *tawakkul* remains a timeless and essential tenet of Islamic spirituality. Its true essence lies in understanding that while human efforts are vital, the ultimate outcome rests in the hands of a benevolent and omniscient Creator. This interplay of human endeavor and divine trust provides a resilient framework for navigating the complexities of both personal and communal life (M. Sugeng Sholehuddin, Rofiqotul Aini, Wirani Atqia, Ahmad Taufiq, Moh Nurul Huda, 2021).

### **4. *Sabr* (Patience) and Effective Leadership:**

In a study by Lubis, Firuz-Akhtar, and others (2022), it is noted that Ibnu Qayyim al-Jawziyyah viewed patience (*Sabr*) as a crucial moral virtue that helps maintain self-control and avoid negative actions during adversity. He described patience as the ability to restrain natural inclinations, refrain from complaining, and control one's reactions. Dzunuz al-Mishri and al-Qusyairi similarly emphasized that patience helps individuals align with Allah's will, while Al-Junaid highlighted its role in alleviating bitterness in difficult times. Ibnu Qayyim also suggested that excessive complaining undermines patience, yet certain expressions of distress are permissible. Overall, patience is seen as an inner strength that enables individuals to face challenges with calmness and resilience, fostering perseverance and self-control (Lubis et al., 2022).

### **5. *Shukr* (Gratitude) in Leadership:**

Gratitude in Islam is central to a believer's relationship with Allah, as it secures His continuous blessings. This gratitude (*Shukr*) is expressed through inward recognition of the blessings, outward acknowledgment, and thanks, and by using these blessings to please Allah. Fulfilling human desires must align with *Sharia*, as unlawful gratification leads to moral and spiritual corruption. Research supports the idea that those who live with gratitude, particularly to Allah, experience greater

happiness, while those who pursue wealth for power or vanity often suffer emotionally. A believer oscillates between gratitude and patience, finding spiritual growth even in hardship and recognizing the potential for purification and reward (Dr. Utz, 2011).

## 6. 'Adl (Justice) for a Fulfilling Life:

Based on research by Najma Mohamed (2012), concern for the environment is deeply embedded in Islamic teachings. Key concepts from the *Qur'an*, such as *tawhīd* (unity), *khilāfah* (trusteeship), and 'adl (justice), highlight the ethical responsibilities humans have toward the environment. Islamic ecoethics extends these principles to guide human-environment interactions, with the *Sharī'ah* translating them into actionable norms for resource use and ownership. Unlike secular approaches that often separate ethics from law, Islam integrates them, requiring that the *amānah* (trust) of viceregency be carried out with justice ('adl) and beneficence (*ihsān*). This eco-justice ethic ensures the welfare of both present and future generations, aligning environmental stewardship with broader concerns for economic and social justice in Islam (N. Mohamed, 2012).

According to Mohsin Khan's interpretation of this verse: "*Verily, Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsan [i.e., to be patient in performing your duties to Allah, totally for Allah's sake and by the Sunnah (legal ways) of the Prophet SAW in a perfect manner], and giving (help) to kith and kin (i.e., all that Allah has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahsha' (i.e all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed.*" (*Qur'an*: 16:90) (Khan, n.d.).

## 7. The Role of Hikmah (Wisdom) in Leadership:

Lukman Thaib and Muhammad Fahmi Md Ramzan (2014) argue that Muslim scholars criticize Western-based leadership theories for reflecting secular values that conflict with Islamic principles found in the *Qur'an* and *Sunnah*, prompting the call for Islamizing knowledge in fields like management. Islamic leadership, rooted in *Tawheed*, emphasizes qualities such as knowledge, *hikmah* (wisdom), *taqwa* (God-consciousness), justice, compassion, courage, *shura* (consultation), and patience. According to Abdul Wahl Hamid (1989), a Muslim leader should be God-conscious, knowledgeable in *Sharia*, possess mental and physical abilities like courage and wisdom, and be responsive to the people's needs. Hamid argues that leaders should ideally be scholars, as current Muslim leaders often stem from practices alien to Islamic values, leading to a disconnect with the community. He suggests that scholars should actively participate in political leadership beyond their current focus on spiritual and personal matters (Thaib & Ramzan, 2014).

Research by Seyyed Hossein Nasr (2013) explores how the concepts of *hikmah* (wisdom) and *falsafah* (philosophy) relate to leadership and theology in Islamic thought. *Hikmah*, as discussed in the *Qur'an* and *Hadith*, has been interpreted differently across various Islamic schools. In leadership, *hikmah* embodies the ideal of ruling with wisdom, guided by both ethical and theological principles. Historically, Islamic philosophers, theologians, and Sufis have debated the nature of *hikmah* and its application. For instance, *Sufis* like Ibn Arabi viewed *hikmah* as a divine wisdom revealed through spiritual insights, while *mutakallimun* such as *Fakhr al-Din al-Razi* saw *kalam* (theology) as synonymous with *hikmah*. This theological and philosophical debate highlights that effective leadership in Islam is deeply rooted in a profound understanding of *hikmah*, integrating both spiritual wisdom and practical decision-making guided by *Sharia* and ethical considerations.

## **Developing the Spiritual Political Index from the Religious Perspective:**

### **Islamic Perspective on Leadership:**

Islamic leadership is deeply grounded in the principles of justice (*'Adl*), consultation (*Shura*), and accountability (*Amanah*). The Prophet Muhammad (PBUH) serves as the ultimate exemplar of leadership, combining spiritual and temporal authority to prioritize moral integrity and the welfare of the community (*Ummah*) (Samat Musa, 2021). Leadership in Islam is seen as a trust (*Amanah*) from God, with the leader being accountable to God and the people. This accountability transcends worldly measures and is ultimately evaluated on the Day of Judgment. The Islamic worldview emphasizes that authentic leadership requires the exercise of power and the cultivation of personal piety, ethical conduct, and a commitment to justice (Morrow, 2013).

### **Christian Perspective on Leadership:**

In Christianity, leadership is often viewed through the lens of servant leadership, as modelled by Jesus Christ. The core principle is humility and self-sacrifice, where the leader serves others, embodying the teachings of love, compassion, and forgiveness. The Christian tradition emphasizes the importance of moral integrity, where a leader's strength is demonstrated through their ability to guide others by divine will, often by setting a moral example. This approach to leadership is inherently relational, stressing the importance of caring for the well-being of followers and fostering a community built on mutual respect and love (Runn, 2017).

### **Buddhist Perspective on Leadership:**

Buddhist leadership is characterized by the cultivation of wisdom (*Prajna*), ethical conduct (*Sila*), and mental discipline (*Samadhi*) (ROAR, 2019). The Buddha's teachings emphasize the importance of self-awareness and mindfulness in leadership, advocating for a leader who can maintain equanimity and compassion in the face of challenges. Leadership in Buddhism is less about authority and more about guiding others toward enlightenment by embodying the principles of the Noble Eightfold Path. The focus is on reducing suffering and promoting harmony within the organization, which aligns with the Buddhist commitment to non-violence (*Ahimsa*) and compassion (*Karuna*) (Vu, 2018).

### **Hindu Perspective on Leadership:**

In Hinduism, leadership is informed by Dharma (duty/righteousness) and Karma (action). A leader in the Hindu tradition is expected to uphold Dharma, acting by righteousness and the moral order of the universe. The Bhagavad Gita, a key Hindu scripture, offers guidance on leadership through the dialogue between Krishna and Arjuna, emphasizing the importance of detachment from the fruits of action (*Nishkama Karma*) and the duty to act with integrity and in service to the greater good (Aithal & Ramanathan, 2024). Hindu leadership also involves the idea of 'Rajarshi,' a philosopher-king who combines spiritual wisdom with temporal authority, ruling with justice and compassion (Bhatta & Rath, 2020).

### **Integrative Model of Leadership:**

Kruger and Seng's article proposes an integrative model of leadership that transcends behavior-based contingency theories by incorporating the inner meanings, values, and moral visions of leaders derived from these religious traditions. This model acknowledges that leadership is a matter of external actions and internal alignment with higher ethical and spiritual principles. By drawing on the ontological levels of being—from the physical to the spiritual—this model advocates for a leadership approach that is holistic, ethical, and deeply rooted in the spiritual traditions of diverse cultures (Kruger & Seng, 2005).

In the global context, where different cultures and religions are increasingly in dialogue, this integrative approach offers a way to navigate the complexities of leadership with a foundation in shared human values and a commitment to moral and spiritual development. It emphasizes the role of leaders as moral exemplars whose inner spiritual convictions shape their external leadership actions, thus creating a more just, compassionate, and effective organizational environment.

## CONCLUSION

Developing the Spiritual Political Index through an Islamic Theological Lens" refers to the process of creating a framework or metric (the Spiritual Political Index or SPI) that assesses and integrates spiritual intelligence in political leadership and governance, specifically from the perspective of Islamic theology. This approach involves grounding the index in Islamic principles, values, and teachings, ensuring that the spiritual aspects being measured align with the core tenets of Islamic faith.

**Islamic Theology as a Foundation:** The development of the SPI would be based on Islamic theological principles such as Tawhid (the Oneness of God), justice ('Adl), and consultation (Shura). The index would reflect how these principles are integrated into political decision-making and leadership practices. **Spiritual Intelligence in Leadership:** The index would measure the extent to which political leaders embody spiritual intelligence, which in an Islamic context includes qualities like humility, integrity, and a sense of accountability to God (Taqwa). **Ethical and Moral Guidance:** The SPI would also consider how well political systems and leaders adhere to ethical and moral guidance derived from the Quran and Hadith, emphasizing justice, compassion, and the welfare of the community (Ummah). **Practical Application:** The SPI would serve as a tool to evaluate current political systems or leaders, guiding them toward more ethical and spiritually aligned practices, as per Islamic teachings.

**Suggestion:** Developing the Spiritual Political Index (SPI) through an Islamic theological perspective represents a crucial advancement in integrating spiritual and ethical values into political leadership. Despite challenges in inclusivity and measuring intangible qualities like spiritual intelligence, the benefits are significant. Grounding the SPI in Islamic theology infuses political processes with moral and spiritual guidance, ensuring leadership meets worldly and religious demands. This approach enhances decision-making and fosters a governance framework that is just, compassionate, and aligned with higher spiritual objectives. The study "Harmonizing Diverse Voices: Elevating Spiritual Governance through an Islamic Theological Doctrine" underscores the importance of concepts like Tawheed (unity), Khilafah (trusteeship), and 'Adl (justice) in shaping ethical leadership. It highlights the role of hikmah (wisdom) in bridging spiritual and practical governance, advocating for leaders to incorporate theological insights and ethical norms in addressing modern challenges.

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