

Muthmainnah: Peace Of Mind In Leadership

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Abstract: *The leadership crisis in the modern era is marked not only by weak managerial competence but also by declining spiritual depth, emotional stability, and moral integrity. Existing leadership studies often emphasize technical and psychological skills, while the spiritual dimension as a foundation of leadership remains underexplored. This study aims to examine the concept of muthmainnah (peace of mind) as a spiritual and psychological foundation within the framework of prophetic leadership. Using a literature review approach, this study analyzes primary Islamic sources, including the Qur'an, Hadith, and classical Islamic scholarship, as well as contemporary psychological theories such as emotional intelligence, psychological well-being, spiritual well-being, and self-regulation. The findings reveal that the muthmainnah soul in leadership is characterized by three main indicators: firm faith, a sense of security, and inner peace. These indicators are closely aligned with modern psychological constructs related to emotional regulation, resilience, and well-being. This study contributes by integrating Islamic spiritual values with contemporary psychological perspectives, offering a holistic model of leadership that emphasizes inner calm, moral integrity, and emotional stability as essential qualities for leaders in addressing today's moral and social challenges.*

Keywords: *Muthmainnah, Prophetic Leadership, Peace of Mind, Islamic Spiritual Values*

Abstrak: Krisis kepemimpinan di era modern tidak hanya ditandai oleh lemahnya kompetensi manajerial, tetapi juga oleh menurunnya kedalaman spiritual, kestabilan emosi, dan integritas moral. Kajian kepemimpinan yang ada umumnya lebih menekankan aspek teknis dan psikologis, sementara dimensi spiritual sebagai fondasi kepemimpinan masih relatif kurang dieksplorasi. Penelitian ini bertujuan untuk mengkaji konsep muthmainnah (ketenangan jiwa) sebagai landasan spiritual dan psikologis dalam kerangka kepemimpinan profetik. Penelitian ini menggunakan metode studi literatur dengan menganalisis sumber-sumber utama Islam, seperti Al-Qur'an, Hadis, dan literatur klasik keislaman, serta teori-teori psikologi kontemporer, seperti kecerdasan emosional, kesejahteraan psikologis,

kesejahteraan spiritual, dan regulasi diri. Hasil kajian menunjukkan bahwa jiwa muthmainnah dalam kepemimpinan ditandai oleh tiga indikator utama, yaitu keyakinan yang kokoh, rasa aman, dan kedamaian batin. Ketiga indikator tersebut memiliki keterkaitan erat dengan konsep psikologi modern yang berhubungan dengan regulasi emosi, ketahanan psikologis, dan kesejahteraan individu. Penelitian ini memberikan kontribusi dengan mengintegrasikan nilai-nilai spiritual Islam dan pendekatan psikologi kontemporer sehingga menawarkan model kepemimpinan holistik yang menekankan ketenangan batin, integritas moral, dan stabilitas emosional dalam menghadapi tantangan moral dan sosial masa kini.

Kata Kunci: Muthmainnah, Kepemimpinan Profetik, Ketenangan Jiwa, Nilai-nilai Spiritual Islam

Introduction

Leadership is a fundamental aspect of human life, organizations, and society at large. In the contemporary era, leadership challenges have become increasingly complex, marked not only by deficiencies in managerial and technical competence but also by a decline in moral integrity, emotional stability, and spiritual awareness ¹. Various social phenomena, such as corruption, abuse of power, organizational conflict, and unethical decision-making, reflect a leadership crisis that cannot be addressed solely through intellectual or technical capabilities. This condition indicates the need for leadership that is grounded not only in rational competence but also in inner calm, moral awareness, and spiritual depth ².

One leadership model that emphasizes spiritual and moral values is prophetic leadership. Prophetic leadership refers to leadership that embodies prophetic qualities such as *shiddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (conveying truth), and *fathanah* (wisdom and intelligence) ³. This model positions leaders not merely as authority holders, but as moral agents who integrate ethical, spiritual, and social responsibility into their leadership practices ⁴. Within this framework, leadership is understood as a divine trust that requires inner balance, patience, and moral consistency.

In this context, the presence of muthmainnah (peace of mind) becomes a crucial foundation in leadership. The muthmainnah soul refers to a calm and peaceful inner state that enables individuals to face challenges

¹ Robbins, Judge &. "Robbins Dan Judge," (2017).

² H. Nasution, *Akhlak Tasawuf* (Jakarta: Bulan Bintang, 2001).

³ Nata, A. *Akhlak Tasawuf*. Jakarta: RajaGrafindo Persada, (2001).

⁴ Syafii Antonio, M. *Muhammad SAW: The Super Leader Super Manager*. Jakarta: Tazkia Publishing, (2007).

with emotional stability and spiritual awareness. According to the Big Indonesian Dictionary (KBBI), muthmainnah originates from the Arabic term meaning a calm or tranquil soul. In Islamic teachings, a muthmainnah soul reflects spiritual closeness to Allah SWT and the ability to accept life's circumstances with sincerity and patience, without being overwhelmed by excessive anxiety ⁵.

Achieving peace of mind (*muthmainnah*) not only signifies spiritual closeness to Allah SWT but also strengthens emotional stability and wisdom in dealing with leadership pressures. Leaders who possess a *muthmainnah* soul are not easily provoked, are able to manage conflict calmly, and serve as a source of comfort for those they lead. From a psychological perspective, this inner calm is closely related to contemporary psychological constructs. Emotional Intelligence emphasizes the importance of emotional regulation as a key factor in effective leadership ⁶. Psychological well-being highlights that individuals with emotional stability tend to make wiser decisions and are less reactive to stress ⁷. Meanwhile, spiritual well-being suggests that a strong spiritual connection fosters inner peace and a meaningful orientation toward life ⁸.

The concept of prophetic leadership itself was academically introduced by ⁹ through the idea of prophetic social transformation, which emphasizes transcendence, liberation, and humanization. Prophetic leaders act not only as structural authorities but also as agents of moral and spiritual transformation within society ¹⁰. further explains that prophetic leadership reflects spiritual and social piety, guiding individuals toward both worldly welfare and happiness in the hereafter. Similarly, ¹¹ states that prophetic leadership emulates the attitudes and actions of the Prophet Muhammad

⁵ Achmad Mubarak, *Psikologi Qur'ani* (Jakarta: IIIT Indonesia, 2003).

⁶ Goleman., D. *Emotional Intelligence: Why It Can Matter More Than IQ*. New York: Bantam Books (1995).

⁷ Ryff & Singer B. H. "Happiness Is Everything, or Is It? Explorations on the Meaning of Psychological Well-Being." *Journal of Personality and Social Psychology* 6, no. 57 B. H. "Happiness Is Everything, or Is It? Explorations on the Meaning of Psychological Well-Being." *Journal of Personality and Social Psychology* 6, no. 57: 1069-1081. (1998).

⁸ Fisher & Ng, P. "Spiritual Health and Wellbeing in the Malaysian Context: A Conceptual Review." *Malaysian Journal of Medicine and Health Sciences* 3, no. 13 (2017).

⁹ Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi*. Bandung: Mizan Media Utama, (1991).

¹⁰ Muslih Usa, *Kepemimpinan Dalam Islam*. Jakarta: Raja Grafindo Persada, (2005).

¹¹ Nata, A. *Akhlaq Tasawuf*. Jakarta: Raja Grafindo Persada, (2001).

(peace be upon him), particularly in building a just, peaceful, and prosperous society.

A leader with a peaceful soul is not easily provoked, is able to calmly manage conflict, and is a source of comfort for those they lead. Allah SWT calls upon a peaceful soul to return to Him in a state of contentment and approval, and is promised paradise as a reward. This verse serves as a spiritual foundation that peace of mind is the pinnacle of achievement for a servant who has lived a life of faith, patience, and sincerity. This soul is mentioned in Surah Al-Fajr: 27-30:

يَا أَيُّهَا النَّفْسُ ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾ فَأَدْخُلِي فِي عِبَادِي ﴿٢٩﴾ وَأَدْخُلِي جَنَّتِي ﴿٣٠﴾
الْمُطْمَئِنَّةُ ﴿٢٧﴾

"O calm soul (nafs al-muthmainnah). Return to your Lord with a heart that is satisfied and pleased with Him. Then enter the ranks of My servants. And enter My heaven." QS. Al-Fajr: 27-30.

The spiritual foundation of *muthmainnah* is explicitly mentioned in the Qur'an, where Allah SWT calls upon the tranquil soul to return to Him in a state of contentment and divine approval, as stated in Surah Al-Fajr (27–30). The *muthmainnah* soul reflects a person who is free from excessive anger, anxiety, and despair, and is instead characterized by gratitude, patience, and sincerity. According to ¹² this state represents the highest level of spiritual attainment, achieved by individuals whose hearts are constantly engaged in remembrance and submission to Allah SWT.

From both spiritual and psychological perspectives, the *muthmainnah* soul serves as a vital foundation for leadership, particularly in times of crisis, pressure, criticism, and major decision-making. Leaders who possess inner calm and emotional stability are more capable of acting wisely, fairly, and compassionately, even under intense pressure. In an era marked by uncertainty and rapid change, the need for leaders with a calm, resilient, and spiritually grounded character becomes increasingly urgent.

According to ¹³ the presence of a *muthmainnah* soul is indicated by three main characteristics: firm faith that sustains individuals amid trials, a sense of inner security rooted in spiritual reliance, and a peaceful heart nurtured through continuous remembrance of Allah. The novelty of this study lies in its effort to conceptualize the *muthmainnah* soul as a spiritual-psychological foundation of prophetic leadership by integrating Islamic spiritual values with contemporary psychological perspectives within a

¹² Al-Ghazali, *Ihya Ulumuddin*. Jakarta: Pustaka Azzam, (2005).

¹³ Mubarak, Achmad. *Psikologi Qur'ani*. Jakarta: IIIT Indonesia, (2003).

unified analytical framework. Therefore, this article aims to examine the relationship between *muthmainnah* and prophetic leadership, and to explore how peace of mind functions as a fundamental basis for forming visionary, just, and integrity-based leadership.

Method

This study employed a literature review method with a qualitative descriptive approach. A literature review is defined as a theoretical analysis that utilizes information related to norms, values, and cultural aspects within the social context being examined ¹⁴ This method was chosen to comprehensively explore the concept of *muthmainnah* as a spiritual and psychological foundation in prophetic leadership through an in-depth analysis of relevant textual sources.

The data sources were categorized into primary and secondary sources. Primary sources consisted of authoritative Islamic texts, including the Qur'an and its interpretations (tafsir), the Hadith of the Prophet Muhammad (peace be upon him) along with their explanatory texts (syarah), and classical Islamic literature addressing spirituality and leadership, such as *Ihya Ulumuddin* by Al-Ghazali and *Sirah Nabawiyah* by Ibn Hisham and Ibn Kathir. These sources were selected based on their relevance, authenticity, and central role in explaining the concept of *muthmainnah* within the Islamic spiritual tradition.

Secondary sources included contemporary academic books and peer-reviewed journal articles related to psychology, leadership, and Islamic studies. These sources covered topics such as emotional intelligence ¹⁵ multiple intelligences ¹⁶, psychological well-being ¹⁷, spiritual well-being, and self-regulation. The selection of secondary sources was based on their relevance to the research objectives, academic credibility, and contribution to understanding leadership from contemporary psychological perspectives.

¹⁴ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R & D*. Bandung: CV. Alfabeta, (2017).

¹⁵ Goleman, D. *Emotional Intelligence: Why It Can Matter More Than IQ*. New York: Bantam Books (1995).

¹⁶ Gardner, H. *Multiple Intelligences: New Horizons*. New York: Basic Books, (2003).

¹⁷ Ryff & Singer, B. H. "Happiness Is Everything, or Is It? Explorations on the Meaning of Psychological Well-Being." *Journal of Personality and Social Psychology* 6, no. 57 B. H. "Happiness Is Everything, or Is It? Explorations on the Meaning of Psychological Well-Being." *Journal of Personality and Social Psychology* 6, no. 57: 1069–1081. (1998).

Data collection was conducted through a systematic literature review process consisting of several stages. First, relevant literature related to muthmainnah, prophetic leadership, and psychological concepts was identified through academic books and scientific journals. Second, the collected sources were screened and selected based on their relevance, depth of discussion, and alignment with the research objectives. Third, the selected literature was organized into thematic categories, including indicators of muthmainnah, prophetic leadership values, and related psychological constructs.

Data analysis was conducted qualitatively using a thematic analysis approach. The selected literature was examined through in-depth reading to identify key themes and concepts related to muthmainnah in leadership. These themes were then analyzed by integrating Islamic spiritual perspectives with contemporary psychological theories to identify conceptual patterns, relationships, and points of convergence. The findings were subsequently described and interpreted to explain how the muthmainnah soul functions as a spiritual and psychological foundation in shaping calm, wise, and integrated leadership, particularly in responding to the challenges of the modern era.

Result and Discussion

Based on several sources that have been found and read, then a study was carried out to get the results that to become a good leader in a prophetic leadership style is to fulfill 3 indicators, so that someone can be said to be a good leader. A leader can be said to be muthmainnah by fulfilling the following indicators:

1. Confidence

The muthmainnah soul is characterized by firm belief and inner certainty in the values held by an individual. Leaders who possess this quality are not easily swayed by pressure, coercion, or external threats. This condition is reflected in Surah An-Nahl (16:106), which explains that although a person may be forced outwardly to deny faith, the heart can remain calm and steadfast in belief. As explained in QS An-Nahl: 106

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ
غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

"Whoever disbelieves in Allah after believing (he incurs Allah's wrath), except for those who are forced (to utter words of disbelief), while his heart remains calm in his belief (he does not sin). However, whoever is willing

to (accept) disbelief, Allah's wrath will surely fall on him and for them there is a great punishment." QS An-Nahl: 106

This verse illustrates that inner firmness and confidence rooted in faith are central characteristics of a tranquil soul. Individuals with a muthmainnah soul maintain conviction in truth and are not easily influenced by doubt, slander, or social pressure, enabling them to remain composed and consistent in leadership roles.

2. Sense of security

Another indicator of the muthmainnah soul is a strong sense of inner security, marked by freedom from excessive anxiety. From a psychological perspective, anxiety is an emotional condition characterized by tension, worry, and fear of potential threats¹⁸. Individuals experiencing anxiety often display psychological symptoms such as restlessness, difficulty concentrating, and recurring negative thoughts¹⁹. From a physical perspective, anxiety also triggers real bodily responses, such as heart palpitations, shortness of breath, cold sweats, sleep disturbances, headaches, muscle tension, and digestive disorders²⁰. As well as physical symptoms including palpitations, sleep disturbances, muscle tension, and digestive problems²¹.

In contrast, individuals with a *muthmainnah* soul experience inner security rooted in spiritual reliance on Allah SWT. Islamic teachings emphasize that this sense of security is closely related to the practice of prayer. Surah An-Nisa (4:103) highlights that prayer remains obligatory even in situations of fear, indicating its role in maintaining emotional balance and inner stability. These findings indicate that the *muthmainnah* soul enables leaders to remain calm and secure, even under conditions of threat, pressure, or uncertainty. As explained in Surah An-Nisa, verse 103:

فَإِذَا قَضَيْتُمْ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ
كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا ﴿١٠٣﴾

¹⁸ Nevid, J. S., Rathus, S. A., & Greene, B. *Abnormal Psychology in a Changing World (9th Ed.)*. Pearson, (2003).

¹⁹ Atkinson, R. L., Atkinson, R. C., Smith, E. E., Bem, D. J., & Nolen-Hoeksema, S. *Introduction to Psychology (13th Ed.)*. Harcourt College Publishers, (2000).

²⁰ Sadock, B. J., & Sadock, V. A. *Kaplan & Sadock's Concise Textbook of Clinical Psychiatry (3rd Ed.)*. Lippincott Williams & Wilkins, (2010).

²¹ Kaplan & Sadock, B. J. *Kaplan and Sadock's Synopsis of Psychiatry (10th Ed.)*. Lippincott Williams & Wilkins (2007).

"When you have finished the prayer, make dhikr of Allah (remembering and mentioning Him), whether you stand, sit or lie down. When you feel safe, perform the prayer (perfectly). Indeed, prayer is an obligation whose time has been determined for the believers." QS An-Nisa: 103

This verse was revealed in the context of the Prophet Muhammad (peace be upon him) and his companions being in a state of war (Salat al-Khauf). Despite the danger, Allah still commanded them to perform prayer. This demonstrates that prayer is a pressing spiritual need that should not be neglected under any circumstances, even when life is at risk.

A peaceful soul is not only calm due to external factors, but also because its inner peace comes from within, as its heart is always close to Allah. A person who maintains prayer is not merely fulfilling an obligation, but also maintaining a stable, secure, and peaceful state of mind. Therefore, prayer is not merely a ritual act of worship, but a spiritual and psychological means of maintaining inner balance.

3. Inner Peace

Inner peace is a state of inner calm born from one's spiritual closeness to God. In Islam, this state is achieved through dhikr, the activity of remembering and reciting the name of God verbally, mentally, and in action. Dhikr is not merely a verbal ritual, but rather a form of deep spiritual connection between a servant and God ²² In Islam, inner peace is born from a deep connection with God, which is realized through dhikr and contemplation of His verses. Allah SWT says in Q.S. Al-Anfal: 2:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا دُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

"Indeed, those who believe are those whose hearts tremble when the name of Allah is mentioned, and when His verses are recited their faith increases, and only in God do they put their trust." (Q.S. Al-Anfal: 2)

This verse illustrates that true serenity and inner peace are present when the heart feels connected to God. The trembling of the heart is not a

²² Al-Ghazali, *Ihya Ulumuddin*. Jakarta: Pustaka Azzam, (2005).

form of negative anxiety, but rather a spiritual response that fosters reverence, loving fear, and deep trust in God (²³).

A leader with a spirit of muthmainnah not only demonstrates emotional stability and inner calm, but also serves as a source of peace and moral direction in the community he leads (²⁴). A calm spirit enables a leader to remain unshaken by pressure, maintain clear thinking, and consistently carry out his mandate fairly and compassionately. In the context of modern leadership, this trait is crucial amidst the moral crisis and information explosion that often trigger social unrest.

The peace of mind born of a deep spiritual connection with Allah SWT enables leaders to face social pressure, criticism, and even failure without losing their direction or integrity (²⁵). A muthmainnah leader is able to mitigate conflict, calm tensions within the organization, and make decisions based on wise considerations and a long-term orientation, rather than just short-term reactions.

This aligns with research by (²⁶) which showed that individuals with high levels of psychological well-being possess emotional resilience, self-regulation skills, and a strong sense of meaning in life. These qualities are essential for leaders in today's disruptive era, particularly in the face of uncertainty, technological change, and challenges to public trust.

In prophetic leadership, the spirit of muthmainnah serves as a spiritual foundation that strengthens the values of honesty, patience, gratitude, and contentment, which are crucial in shaping leadership that is not only managerially effective but also morally noble. (²⁷) adds that leaders who are able to manage their emotions healthily will be more effective in developing strategies, building interpersonal relationships, and maintaining organizational stability. Thus, the spirit of muthmainnah is born from a strong spiritual awareness and a consistent relationship with Allah SWT.

The findings of this study indicate that leaders who possess a muthmainnah soul fulfill the essential criteria of prophetic leadership. This is reflected in the exemplary leadership demonstrated by the prophets, whose

²³ Mubarak, Achmad. *Psikologi Qur'ani*. Jakarta: IIIT Indonesia, (2003).

²⁴ Mubarak, Achmad. *Psikologi Qur'ani*. Jakarta: IIIT Indonesia, (2003).

²⁵ Al-Ghazali, *Ihya Ulumuddin*. Jakarta: Pustaka Azzam, (2005).

²⁶ Ryff & Singer B. H. "Happiness Is Everything, or Is It? Explorations on the Meaning of Psychological Well-Being." *Journal of Personality and Social Psychology* 6, no. 57 B. H. "Happiness Is Everything, or Is It? Explorations on the Meaning of Psychological Well-Being." *Journal of Personality and Social Psychology* 6, no. 57: 1069-1081 (1998).

²⁷ Goleman, D. *Emotional Intelligence: Why It Can Matter More Than IQ*. New York: Bantam Books (1995).

lives illustrate how inner peace, faith, and emotional stability form the foundation of wise and resilient leadership. The first indicator, confidence rooted in firm belief, is clearly reflected in the leadership of the Prophet Muhammad (peace be upon him), particularly during the early phase of his mission. When facing rejection, ridicule, and physical violence from the Quraysh and the people of Taif, the Prophet consistently demonstrated patience, calmness, and unwavering commitment to conveying the message of Islam. Despite severe emotional and physical suffering, he refrained from retaliation and responded with compassion and prayer. This attitude reflects a deep and tested faith, not merely superficial belief, but conviction forged through trials.

This belief was not merely superficial, but a faith tested by severe trials. The Prophet Muhammad (peace be upon him) was convinced that his mission of preaching was a command from Allah, which must be carried out patiently and with full hope in His help. Therefore, despite being wounded and hurt, he responded with prayer and hope that the descendants of these people would become people who worship Allah sincerely.

"I hope that Allah will bring forth from their descendants people who worship Allah and associate nothing with Him." (HR. Bukhari dan Muslim)

This event illustrates that leaders with a muthmainnah soul do not panic when confronted with extreme threats but remain steadfast and focused on their divine mandate. Such inner peace enables leaders to withstand intimidation and pressure without compromising their principles or emotional stability. Overall, the leadership of these prophets demonstrates that the spirit of muthmainnah is a fundamental foundation for facing challenges with calmness, faith, and perseverance. Leaders guided by this inner state are able to act wisely, avoid emotional reactivity, and remain morally consistent despite external pressures.

Second, having a sense of security. In the context of leadership, this sense of security can be seen in the Prophet Moses. The incident on the shores of the Red Sea is a clear example of the spirit of muthmainnah demonstrated by the Prophet Moses (peace be upon him). After leading the Children of Israel out of Egypt, they were trapped in front of the Red Sea while behind them Pharaoh's army was approaching. The Children of Israel were filled with fear and panic, even feeling they would be captured again. However, in the midst of this tense situation, the Prophet Moses (peace be upon him) remained calm and demonstrated complete trust in Allah. He said,

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٧﴾

"Moses replied, 'Never (will I be overtaken); indeed, my Lord is with me and will guide me.'" (Surah Ash-Shu'ara: 62).

The second indicator, a sense of inner security, is exemplified in the leadership of Prophet Musa (peace be upon him) during the incident at the Red Sea. When his people panicked as Pharaoh's army approached, Prophet Musa remained calm and expressed complete trust in Allah, declaring that Allah would guide and protect them (QS. Ash-Shu'ara: 62). This moment illustrates how inner security, grounded in faith and tawakkul, enables a leader to remain composed even in seemingly hopeless situations.

In leadership contexts, this sense of security is crucial, as a leader's emotional state directly influences the stability of those being led. Prophet Musa's calmness amid collective fear provided psychological reassurance to his followers, allowing them to remain united and obedient. His ability to maintain emotional control and trust in divine guidance reflects the essence of the muthmainnah soul in leadership.

The third indicator, inner peace, is profoundly illustrated in the story of Prophet Ibrahim (peace be upon him) when he was condemned to be burned alive by King Nimrod. Despite facing death, Prophet Ibrahim demonstrated complete surrender and tranquility, trusting entirely in Allah's protection. This inner peace was divinely rewarded when Allah commanded the fire to become cool and harmless. This is mentioned in (QS. Al-Anbiya: 69).

قُلْنَا يَنَّاٰرُ كُونِي بَرْدًا وَسَلَامًا عَلٰى اِبْرٰهِيْمَ

"We said: 'O fire, be cool and a savior for Abraham.'" (Quran, Al-Anbiya: 69)

This event illustrates that leaders with a muthmainnah soul do not panic when confronted with extreme threats but remain steadfast and focused on their divine mandate. Such inner peace enables leaders to withstand intimidation and pressure without compromising their principles or emotional stability. Overall, the leadership of these prophets demonstrates that the spirit of muthmainnah is a fundamental foundation for facing challenges with calmness, faith, and perseverance. Leaders guided by this inner state are able to act wisely, avoid emotional reactivity, and remain morally consistent despite external pressures.

Beyond prophetic examples, the findings of this study align with contemporary psychological theories. Leaders with a *muthmainnah* soul demonstrate an integration of spiritual depth, emotional stability, and

intellectual wisdom. According to ²⁸ such individuals exhibit patience, gratitude, trust in Allah, and firmness in decision-making, reflecting a balanced interaction between reason, emotion, and spirituality.

This balance resonates with the integration of intellectual intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ). Emotional intelligence, as described by Goleman (1995), enables individuals to recognize, manage, and regulate emotions effectively, fostering psychological security and emotional stability. This capacity is closely related to the muthmainnah indicator of inner security, as emotionally intelligent leaders are less reactive, more composed, and better equipped to manage interpersonal relationships.

Emotional intelligence is closely related to the concept of the muthmainnah soul indicator, namely having a sense of security, because it creates a sense of psychological security because emotionally intelligent people are usually not explosive, can calm themselves, and are not easily swayed emotionally. Intelligence itself, according to ²⁹ is an individual's general ability to understand the world around them, deal with new situations, and solve problems efficiently. Meanwhile, according to ³⁰ intelligence is the ability to solve problems, create products, or provide valuable services in one or more cultures. Meanwhile, ³¹ explain that intelligence is the mental ability to learn from experience, adapt to new environments, understand and handle abstract concepts, and use knowledge to manipulate one's environment.

Therefore, it can be concluded that intelligence is an individual's general ability to understand the environment, solve problems, learn from experience, adapt to new situations, and create something of value for themselves and society. In the context of the muthmainnah soul, emotional intelligence enables individuals to manage stress, remain calm in stressful situations, and empathize with others.

According to ³² emotional intelligence is a person's ability to recognize, understand, and manage their own emotions and those of others. This ability enables individuals not only to understand the outside world

²⁸ Al-Ghazali, *Ihya Ulumuddin* Jakarta: Pustaka Azzam, (2005).

²⁹ Mangal, S. K. *Essentials of Educational Psychology*. New Delhi: PHI Learning Pvt. Ltd, (2007).

³⁰ Gardner, H. *Multiple Intelligences: New Horizons*. New York: Basic Books, (2003).

³¹ Sternberg & Salter, W. *Understanding and Assessing Intelligence*. Handbook of psychology, (2003).

³² Goleman, D. *Emotional Intelligence: Why It Can Matter More Than IQ*. New York: Bantam Books (1995).

intellectually but also to manage interpersonal relationships effectively, maintain emotional stability, and make appropriate, fair, and wise decisions. This is explained in QS. Ali Imran: 134

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالصَّرَّاءِ وَالْكُفْرَيْنِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

"Those who spend (in charity), both in times of ease and hardship, and those who restrain their anger and pardon people. Allah loves those who do good." (QS Ali Imran: 134)

This verse was revealed after the Battle of Uhud, where the Muslims suffered defeat because some of the troops disobeyed the Prophet's (peace be upon him) orders. It was at this time that Allah emphasized the importance of restraining anger, forgiving, and continuing to do good, even when disappointed or hurt. In this context, emotional intelligence is included as an indicator of a sense of security and a peaceful heart. Emotional intelligence helps a person manage and regulate their emotions effectively, so they are not easily shaken by stress, anxiety, or pressure from their environment.

Next is psychological well-being, which is closely related to the concept of the muthmainnah soul indicator, namely inner peace, because psychological well-being is essentially a healthy and balanced mental state. In this state, a person is able to accept themselves, feel in control of their life, understand the meaning of life, and have positive relationships with others. When all these aspects are fulfilled, a person tends to feel calm and comfortable in living their life. They are not only free from stress but also feel whole, balanced, and at peace within. Therefore, inner peace can be considered a natural result of a high level of psychological well-being.

The definition of welfare itself is a condition in which the basic needs of society, both material and non-material, are met properly and fairly in social life, according to ³³. Meanwhile, according to ³⁴ welfare is a condition in which human life needs, both physical and spiritual, are met, thus enabling individuals or groups to live decently. ³⁵ added that welfare is a condition of physical and psychological balance in a person that allows individuals to feel satisfied with their lives. Therefore, it can be concluded that welfare is a condition in which basic human needs, both physical and psychological, are

³³ Soekanto, S. *Sosiologi Suatu Pengantar*. Jakarta: RajaGrafindo Persada, (2005).

³⁴ Notoatmodjo, S. *Pendidikan Dan Perilaku Kesehatan*. Jakarta: Rineka Cipta, (2003).

³⁵ Hurlock, , E. B. *Developmental Psychology: A Life-Span Approach*. New York: McGraw-Hill, (1978).

met, which allows individuals to live decently, in balance, and feel satisfied in their lives.

In developing the concept of well-being, ³⁶ explain psychological well-being as a condition in which an individual is able to accept themselves, establish positive relationships with others, have autonomy, master their environment, have a purpose in life, and experience personal growth. People who experience psychological well-being tend to accept themselves, feel their lives are meaningful, and are not consumed by envy or dissatisfaction. This is in accordance with Allah's word in QS. An-Nisa: 32

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا كَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾

"And do not envy what Allah has given some of you more than others." QS. An-Nisa: 32

This verse was revealed when Muslims were debating the distribution of inheritance between men and women. Some of them questioned why men received more. Allah rebukes the practice of comparing wealth and emphasizes that each person has their own destiny and virtues. This verse also forbids comparing one's wealth or fate with others, as each person has their own portion and destiny from Allah SWT.

Spiritual Well-Being is closely related to the concept of the muthmainnah soul indicator, namely having faith, because spiritual well-being is closely related to faith in God or life values. Then according to ³⁷ spiritual well-being is the process of describing the nature of the dynamic bond between the person and the creator, with a harmonious relationship depending on deliberate self-development, usually coming from the basis of the compatibility between meaningful life experiences, having a purpose, and personal life values.

Thus, it can be concluded from several expert opinions that spiritual well-being is a condition in which an individual feels life satisfaction related

³⁶ Ryff & Singer, B. H. "Happiness Is Everything, or Is It? Explorations on the Meaning of Psychological Well-Being." *Journal of Personality and Social Psychology* 6, no. 57 B. H. "Happiness Is Everything, or Is It? Explorations on the Meaning of Psychological Well-Being." *Journal of Personality and Social Psychology* 6, no. 57: 1069-1081 (1998).

³⁷ Kurniawati H. "Studi Meta-Analisis Spiritual Well-Being Dan Quality of Life. Seminar Psikologi & Kemanusiaan, Institut Agama Islam Negeri Purwokerto." <https://jurnal.umj.ac.id/index.php/khidmatsosial/article/download/11999/6753>. (2015).

to spiritual aspects of relationships, such as relationships with God, oneself, others, and nature, as well as the existence of meaning, purpose, and value in life. Spiritual well-being reflects a person's inner closeness to God, a sense of peace, and the belief that their life is under divine guidance and protection. This is emphasized in QS. Ar-Ra'd: 28

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

"Only by remembering Allah will hearts be at peace." (QS. Ar-Ra'd: 28)

This verse reinforces that true peace of mind does not come from worldly matters, but from spiritual closeness to Allah through *dhikr* and *tawakkul* (religious trust). A leader with a strong spiritual well-being is resilient to external pressures because his heart is filled with closeness to Allah. This fosters inner peace, firm conviction, and wisdom in decision-making. With strong spiritual well-being, a leader is able to provide a clear and calming direction for the team or community he leads. The Prophet Muhammad (peace be upon him) is a prime example of a leader who not only mastered political aspects but also served as a spiritual guide, bringing serenity and justice through a close relationship with Allah SWT.

Furthermore, self-regulation is closely related to the concept of the *muthmainnah* soul indicator, namely having a sense of security, because it is related to the ability to regulate emotions and behavior to remain stable. Self-regulation is an individual's ability to control themselves through the process of self-observation, self-evaluation, and self-reaction. Then, self-regulation is the ability to manage or control negative impulses and emotions, maintain self-composure, and remain positive and constructive in difficult situations. Self-regulation is a proactive process in which individuals set goals, monitor their progress, and regulate emotions, thoughts, and actions to achieve them.

Therefore, it can be concluded that self-regulation is an individual's ability to control their thoughts, emotions, and behavior to align with long-term goals and personal values. This includes emotional control, impulse management, action planning, self-evaluation, and the ability to act consistently in the face of challenging situations.

Leaders who are able to self-regulate tend not to get angry or frustrated easily, but instead act calmly and wisely. This process allows a person to regulate their actions according to personal standards and goals. This ability allows them to control their impulses, emotions, thoughts, and actions to remain in line with their values and life goals. People with a spirit of self-control are able to restrain their desires, are not impulsive, and

prioritize common sense. This is explained in Allah's word in QS. Al-Hashr: 18

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

"O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (the afterlife). Fear Allah. Indeed, Allah is careful about what you do." Q.S Al-Hasyr:18

This verse was revealed to remind Muslims not to be lulled by the world and to always evaluate themselves, remembering the Last Day. This verse is a call for introspection and self-control over life goals. Muthmainnah leaders have strong evaluation and self-control abilities. He is not impulsive or emotional, but consistent with long-term values and goals. This is a form of soul control in leadership.

In the context of self-regulation, the above verse emphasizes the importance of self-examination and clear goal-setting to achieve more beneficial and long-term results. This verse explains that each individual must reflect on what they have done and what they will do to achieve more ambitious goals. They must also acknowledge Allah as their supervisor and guide in all their endeavors. A person with good self-regulation is able to respond to pressure, stress, or threats in a calm and controlled manner, preventing them from easily panicking or being carried away by negative emotions such as anxiety or fear.

Through self-regulation, individuals can maintain emotional balance, thus feeling psychologically secure even when facing difficult or stressful situations. This ability to manage oneself allows for a stable heart and clear mind, creating a sense of security, a key characteristic of the muthmainnah spirit. A leader with good self-regulation is able to act wisely, maintain team composure, and make sound decisions without being distracted by external pressures or fear.

Inner peace is an important aspect in achieving the soul of muthmainnah, especially in the indicator of having a peaceful heart, because it leads to feelings of calm, freedom from internal conflict, and feeling comfortable with oneself. As explained by ³⁸ inner peace is a positive emotional state characterized by psychological balance, the ability to manage stress, and self-acceptance. Then according to ³⁹ inner peace is the result of

³⁸ Santrock, J. W. *Life-Span Development* (9th Ed.). New York: McGraw-Hill, (2003).

³⁹ Ryff & Singer, B. H. "Happiness Is Everything, or Is It? Explorations on the Meaning of Psychological Well-Being." *Journal of Personality and Social*

psychological well-being, where a person feels harmony within themselves, has a purpose in life, and relates positively to others. And according to ⁴⁰ inner peace is a component of emotional intelligence, especially in emotional management (self-regulation), where a person is able to remain calm, not easily provoked, and can manage stress healthily. So it can be concluded that inner peace is a state of peace within a person that arises from mental balance, emotional control, self-acceptance, and freedom from stress or anxiety.

Inner peace enables individuals to face life's challenges with more wisdom and patience, and to create harmony between themselves and their environment. In the spirit of muthmainnah, a person reaches the pinnacle of inner peace by accepting God's decree, understanding the purpose of life, and releasing ephemeral worldly attachments. The end result is inner peace; a calm leader can become a center of tranquility for the entire group. His decisions are firm, not swayed by personal feelings, as stated in QS. Ar-Ra'd: 28:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

"(Namely) those who believe and whose hearts find rest in the remembrance of Allah. Remember, only in the remembrance of Allah do hearts find rest." QS. Ar-Ra'd: 28

This verse, like the previous one, was revealed to emphasize that the primary source of inner peace in the face of life's pressures and difficulties is closeness to Allah. A leader of the muthmainnah possesses strong inner peace. He is not easily shaken by crises, because his faith and spiritual connection to Allah SWT are the primary pillars of his spiritual stability. This verse emphasizes that true inner peace stems from spiritual closeness to Allah SWT. Dhikr, in this context, is not limited to verbal remembrance but encompasses heart awareness, self-reflection, and a deep spiritual connection. Someone who constantly remembers Allah tends to have better emotional regulation and is able to live life with an attitude of trust and openness. Therefore, QS. Ar-Ra'd: 28 can be used as a spiritual foundation to explain that inner peace (muthmainnah) is not formed solely by external factors but is greatly influenced by the strength of faith and consistent spiritual practice.

Psychology 6, no. 57 B. H. "Happiness Is Everything, or Is It? Explorations on the Meaning of Psychological Well-Being." *Journal of Personality and Social Psychology* 6, no. 57: 1069–1081 (1998).

⁴⁰ Goleman, D. *Emotional Intelligence: Why It Can Matter More Than IQ*. New York: Bantam Books (1995).

Thus, inner peace is a tangible form of a peaceful heart, which grows from spiritual closeness, the strength of faith, and mature self-regulation skills.

Conclusion

This study concludes that peace of mind (muthmainnah) constitutes a fundamental spiritual and psychological foundation in prophetic leadership. Peace of mind (muthmainnah) is characterized by three core indicators: faith, a sense of security, and inner peace. These indicators are rooted in the Qur'an and Hadith and are exemplified in the leadership experiences of the prophets, including Prophet Muhammad (peace be upon him), Prophet Moses (peace be upon him), and Prophet Abraham (peace be upon him), who demonstrated patience, emotional stability, and deep trust in God when facing leadership challenges. From a psychological perspective, muthmainnah is closely associated with contemporary concepts such as emotional intelligence, psychological well-being, spiritual well-being, self-regulation, and inner peace. This finding indicates that muthmainnah is not only a theological concept but also possesses a strong psychological dimension that is relevant to modern leadership contexts. In practical terms, peace of mind (muthmainnah) enables leaders to manage pressure, respond wisely to crises, and make decisions with clarity and fairness. Leaders who embody muthmainnah are better able to regulate their emotions, maintain composure, and provide moral guidance for those they lead. Therefore, muthmainnah supports leadership that is not only managerially effective but also ethically grounded and capable of fostering calm, just, and exemplary leadership.

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