



The Influence of Spiritual Intelligence on Leadership Competency in The Scope of Government Institutions

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Abstract. The success of an organization cannot be separated from the quality of a leader. Leaders have an important role in achieving the success of an organization. For this reason, a competent leader is needed, so that he is able and proficient in managing the system applied in an organization. This study aims to determine the effect of spiritual intelligence on leadership competencies of leaders within the scope of government agencies. Subjects in this study, leaders within the scope of government totaling 300 leaders in the Makassar City Government Authority. The measuring instrument used is based on the Emmons and Swiderski theory. The statistical analysis method applied is the ordinal regression analysis. Hypothesis test results showed that spiritual intelligence affects leadership competence ($p = 0.000$), with a contribution of 6.9%. This research implies that it becomes the input for leaders to increase the level of spiritual intelligence so that they can become competent leaders in carrying out their duties and responsibilities, and can implement systems and manage human resources to achieve maximum results from organizational goals.

Keywords:

spiritual intelligence;

leadership

competence;

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INTRODUCTION

The development and success of an organization, of course, cannot be separated from the capabilities of a leader (Miftah Thoha, 2004; Yukl, 1998). Leaders are

considered as the main factor in aligning and aligning organizational processes (Lewis, Packard, & Lewis, 2012) because leaders can create a good work commitment and cooperation for their subordinates (Ahmad Idrus, et al., 2014), and are proficient in

regulating the system implemented in an organization. The abilities and skills possessed by a leader are called leadership competencies that must be possessed by every leader in an organization.

Barner (2000) argues that to obtain organizational success, there are five competencies that an organizational leader must have, namely strategic, management, technical, social, and ethical competencies. Leaders should have good competence to maintain the continuity of organizational achievement. By having competence, a leader will be able to position himself as an important element in an organization so that they are expected to be able to make maximum efforts to maintain the existence of the organization in achieving goals in an organization. Leadership competence will make leaders more sensitive, skilled, and always serve the people they lead.

Therefore, a professional and highly competent leader is needed in carrying out their duties and responsibilities. Also, spiritual intelligence variables have the most potential in influencing leadership and organizational effectiveness (Cox, 1993; Conger & Associates, 1994) has been asking questions for more than a decade regarding the possible influence of spiritual and organizational intelligence. Since then, various conferences have emerged and several journals that have sponsored special issues such as the journal of organizational change management, the journal of management education, and the leadership quarterly (Cowan, 2005).

In this problem, spiritual intelligence is usually used as a catalyst for individual belief and cooperation in an organization, which does not come from physical, emotional, and mental sources (Pfeffer, 2002). Without a solid conceptual foundation for the investigation and implementation of spiritual intelligence in organizations, constructive action will likely remain weak. Leaders must have good spiritual intelligence, as a basis for engaging in work-life (Palmer, 1990; Guillory, 2000). A spiritually intelligent leader will certainly have

a personality and values that are personally believed. The many challenges in the future require a leader in an organization to be able to identify and solve every problem by applying spiritual and religious values.

Spiritual and religious values greatly influence the behavior and ability of a leader in carrying out his roles and responsibilities as a leader of an organization. Mumford, et al. (2000) argued that to become a competent leader in the future, it is not enough to rely on expertise in managing and managing an organization alone, but also requires spiritual and religious values to strengthen human resources in the organization. Although there is still little evidence to identify the variables of spiritual intelligence related to organization, spirituality still appears as a topic in books related to organizational change (Senge, et al., 1999), and leadership (Srivastva & Cooperrider, 1999; Hesselbein, Goldsmith, & Beckhard, 1996).

Because this problem is new enough that spiritual intelligence may be a significant variable in predicting leadership competence and organizational performance. With this premise, researchers develop and propose a conceptual framework that translates the concept of spiritual intelligence, through Emmons (2000), into leadership competencies. It is too early to conclude that spirituality in general or spiritual intelligence in particular is capable of influencing leadership competence. So that further research is needed to prove the arguments built. To provide an organizational context relevant to spiritual intelligence, we combine integrative, linear patterns of leadership and organizational evolution, with a circular model that relates to individual potentials that position the spiritual between physical, emotional, and mental potentials (Figure 1). With leadership implications drawn from this context, we translate the components of Emmons' spiritual intelligence into a leadership competency framework that we believe can enrich current discussions on leadership competency development.

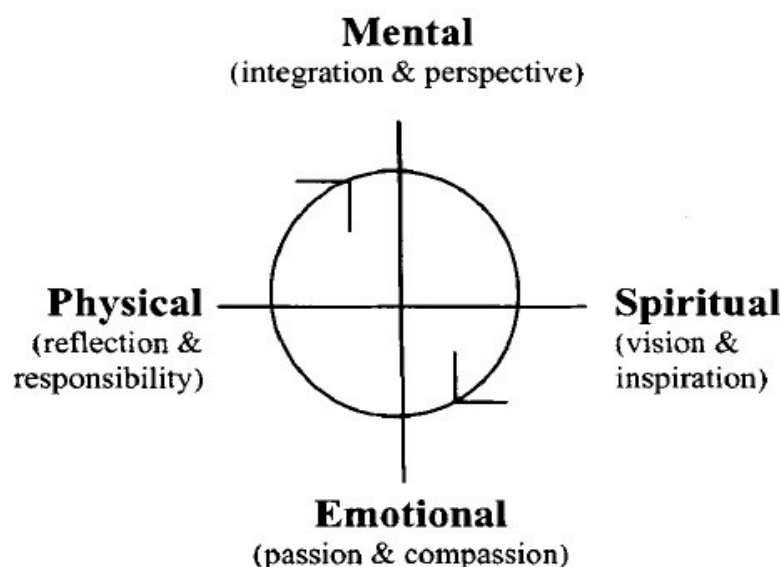


Figure 1. The relevance of interconnection between dimensions of individual potential (Adapted from Storm, 1994; Meadows, 1990)

With this assumption, we draw attention to Figure 1 which depicts a map of individual potential based on cultures around the world such as America (Underwood, 2000; Storm, 1994), for Celtic culture (Pennick, 1997), and African culture (Fu- Kiau, 1985). Especially in the Western world, the emphasis on individual development has traditionally been based on the domains of physical and mental potential. Evidence of this comes from the tremendous excellence of education (mental) and sport (physical) in the development of childhood and adolescence. Only recently has Western culture begun to seriously consider the role and potential significance of emotional potential (George, 2000; Ashkanasy & Daus, 2002), and spiritual (Delbecq, 2000; Guillory, 2000).

The relevance of the interconnection between the dimensions of individual potential becomes clearer when we consider that spiritual power can manifest through leadership behavior (Palmer, 1996) into an organizational context (Mitroff & Denton, 1999). As an organization, spirituality can interact with the mental, physical, and emotional aspects of a situation. Therefore, all of this potential is said to be "intelligence" that can be increased and used to get the success of a leader (Riggio, Murphy, & Pirozzolo, 2002). The framework of spiritual intelligence provides more substantive influence information for developing organizational and leadership competencies. To explain this framework, we can refer to three important

concepts related to the development of spiritual intelligence (Emmons, 1999, 2000; Zohar, Marshall, & Marshall, 2000; Wolman, 2001). Although none of these authors focus on their work concept in leadership and organizational contexts, however, Emmons' (1999, 2000) framework is arguably the dimension best able to explain this problem. The works of Zohar, Marshall, and Marshall (2000) and Wolman (2001) offer useful insights to enrich and perfect leadership connections but do not provide a set of dimensions relevant to leadership nan like Emmons. As a result, researchers have focused on using the Emmons framework in explaining the relationship between emotional intelligence and leadership competencies.

Zohar, Marshall, and Marshall (2000) construct a framework of their spiritual intelligence based on physiological development, which lies between the nervous systems in the brain. Their approach combines previous work from Zohar (1997) and reflects the pattern of the work of Elaine de Beauport and Diaz (1996), who suggest that behavior arises because it is based on the nervous system, emotional intelligence arises based on the limbic system, and mental intelligence is based on the neocortical system. Both authors describe the development of the evolution of intelligence from physical to emotional to mental, and towards spiritual intelligence. Zohar, Marshall, and Marshall (2000) suggest that spiritual intelligence is the ability to

provide meaning and value to place behavior and life in a broader context. Zohar, Marshall, and Marshall's (2002) framework consist of different categories of individual activity (Barnett, Krell, & Sendry, 2000), each of which provides access to increasing spiritual intelligence, namely: tasks, nurture, knowledge, transformation. personal, fraternal, and servant leadership.

Wolman's (2001) framework builds on the concept of spiritual intelligence based on factor analysis of data collected from 714 individuals who took part in conferences oriented and focused on spiritual practice awareness, healing, awareness, and self-empowerment. These participants come from all walks of life, both from socioeconomic status and education level. Each participant is allowed to complete the PsychoMatrix Spirituality Inventory, which consists of 114 items. These results obtain seven factors of spiritual intelligence: divinity, attention, extrasensory perception, community, intellectuality, trauma, and childhood spirituality. In terms of organizational relevance, the first five factors offer indirect support for the dimensions of Emmons' framework (1999, 2000).

The construction of spiritual intelligence allows spirituality to be viewed as a quality that is more or less developed in different people and can be developed as a form of expertise (Emmons, 1999, 2000). The framework created by Emmons (1999, 2000) is built on the assumption that spiritual intelligence exists along a continuum and can be nurtured and acquired. In this respect, Emmons' work is valuable because it allows us to more easily explore whether spirituality can be learned and applied in organizational settings. spiritual intelligence is positioned in a more practical way which makes it easily transferable to leadership contexts and open to systematic inquiry. Spiritual intelligence consists of several abilities and competencies that are part of a person's knowledge base or expertise. Emmons (2000) suggests that spiritual intelligence is a framework for identifying and organizing the skills and abilities needed for the adaptive use of spirituality. Emphasis on adaptive abilities creates job opportunities in leadership development programs. Emmons' (2000) framework includes five core components of spiritual intelligence which we translate into leadership competencies, namely: 1) having the capacity to transcend, 2)

having the ability to increase spiritual awareness, 3) having the ability to live a clean life, 4) can explore spiritual resources in solving problems, and 5) can behave nobly.

In closing, spiritual intelligence is expected to make a positive contribution to leadership competence. More specifically, leaders who have spiritual intelligence are expected to have better competence in carrying out their duties and responsibilities in an organization. Overall, this study is important to investigate spiritual intelligence and its contribution to leadership competence in government agencies.

METHOD

The population of this research is all employees who work in government organizations in the city of Makassar who meet the criteria and requirements of the subject. The research sample involved in this study was 300 leaders consisting of men and women ($M = 1.27$; $SD = 0.44$), with a bachelor to doctoral education level ($M = 1.60$; $SD = 0.50$), who are Muslims and Christians ($M = 1.04$; $SD = 0.21$), and have a working period of 5 to 10 years and 11 to 30 years ($M = 1.74$; $SD = 0.43$). The characteristics of the subjects in this study are as follows; (1) occupies the lowest echelon III rank, (2) has worked as a leader at the head of the field, head of the section, and sector leader in the sub-district area.

Spiritual intelligence is measured by a questionnaire made by researchers concerning Emmons' theory (2000) with five components, namely, 1) can transcend, 2) can increase spiritual awareness, 3) can live a clean life, 4) can explore spiritual resources in solving problems, and 5) can behave nobly. This questionnaire consists of 16 items which are divided into favorable and unfavorable items, using a Likert scale model on the answer choices from 1 very inappropriate and 5 very suitable. The validity analysis used was factorial validity with the second-order CFA method. The results of the validity analysis show that the statistical values that form the basis for decision making to test the Goodness of Fit model are RMSEA ($0.07 < 0.08$), NNFI ($0.95 > 0.90$), PNFI (0.74 ; the greater the value is said to be fit) and IFI ($0.96 > 0.90$) has met the criteria, so that the theoretical model is by the empirical data. The value of standardized

loading factor ($slf > 0.30$) from the results of the second-order CFA model analysis reports that items in component 1 move from 0.59-0.69, items in component 2 move from 0.31-0.68, items in component 3 move from 0.54-0.68, items in component 4 it moves from 0.56-0.69, and items in component 5 move from 0.59-0.68, so all instrument items are valid in measuring the factor. Then for the standardized loading factor value on the spiritual intelligence variable with each component of 1.00. This shows that the five components that make up the spiritual intelligence variable have a very strong contribution or influence. Reliability in this questionnaire uses the construct reliability approach ($CR > 0.70$), with a reliability coefficient value of 0.91, so that the questionnaire can be said to be reliable in a good category.

Leadership competence is measured by a questionnaire made by researchers concerning Swiderski's theory (2002), which is stated in three aspects, namely managerial competence, psychological competence, and conceptual ability. This questionnaire uses the Likert model with a choice of answers from 1 very inappropriate and 5 very suitable, with a total of 28 items divided into favorable and unfavorable items. The validity analysis used was factorial validity with the second-order CFA method. The results of the validity analysis show that the statistical values that form the basis for decision making to test the Goodness of Fit model are RMSEA ($0.011 < 0.08$), NNFI ($1.05 > 0.90$), PNFI (0.77; the greater the value is said to be fit) and IFI ($1.05 > 0.90$) has met the criteria, so that the theoretical model is following the empirical data. The standardized loading factor value from the results of the second-order CFA model analysis reports that items in aspect 1 move from 0.36-0.68, items in aspect 2 move from 0.04-0.69, and items in aspect 3 move from -0.05-0.70. These results indicate that in the second and third aspects there are items that must be discarded because they do not meet the criteria ($slf > 0.30$), leaving 24 valid items. Then for the standardized loading factor value on the leadership competency variable with each aspect of 1.00. This shows that the five components that build the leadership

competency variable have a very strong contribution or influence. Reliability in this questionnaire uses the construct reliability approach ($CR > 0.70$), with a reliability coefficient value of 0.92, so that the questionnaire can be said to be reliable in a good category.

The researcher initially applied for a research permit from the National University of Malaysia. Then, the researcher asked permission from the Regional Research and Development Center (Balitbangda) and the Makassar City Government, South Sulawesi, which would be used as a place to collect research data. Furthermore, a request to research each agency, each head of the agency is the study area of the Mayor of Makassar, the sector leader in the sub-district area, and the fifty heads of work units within the Makassar city government. Then the last stage, the researcher took data from each head of the work unit who met the criteria for the research subject. Researchers involved fifty work units as the research sample with a total of 300 leaders.

The data analysis used is descriptive (Table 1) and inference analysis uses the ordinal regression method which aims to test the effect of spiritual intelligence on leadership competencies in the scope of government agencies (Table 2), with the help of SPSS software version 22.00 with a significance level smaller than 0.05. Then the researcher will conduct further analysis to see the correlation value (Spearman Rho) and the strongest contribution of each component of spiritual intelligence to the leadership competency variable, which refers to the correlation criteria of Dancey and Reidy (2017) with the help of Rstudio software version 1.2.1335. Furthermore, researchers also saw differences in spiritual intelligence and leadership competencies based on demographic data of subjects (Wilcoxon and Kruskal-Wallis), with the help of SPSS software version 22.00.

RESULT AND DISCUSSION

The subjects involved in this study consisted of 300 leaders, with details of age, gender, religion, and years of service which can be seen in the following table.

Table 1. Descriptive statistics of demographic variables (N = 300)

Variable	N	%	Valid%	Cumulative %	M	SD
Gender						
Male	219	73.0	73.0	73.0	1.27	0.44
Female	81	27.0	27.0	100.0		
Education						
Bachelor	121	40.3	40.3	40.3		
Masters	177	59.0	59.0	99.3	1.60	0.50
Doctor	2	0.7	0.7	100.0		
Religion						
Islam	286	95.3	95.3	95.3	1.04	0.21
Christian	14	4.7	4.7	100.0		
Years of service						
5-10 years	76	25.3	25.3	25.3	1.74	0.43
11-30 years	224	74.7	74.7	100.0		

Table 1 above, shows that the subjects in this study were dominated by male leaders (73.0%), with the latest masters education

(59.0%), were Muslim (95.3%), and had a work period of 11 up to 30 years (74.7%).

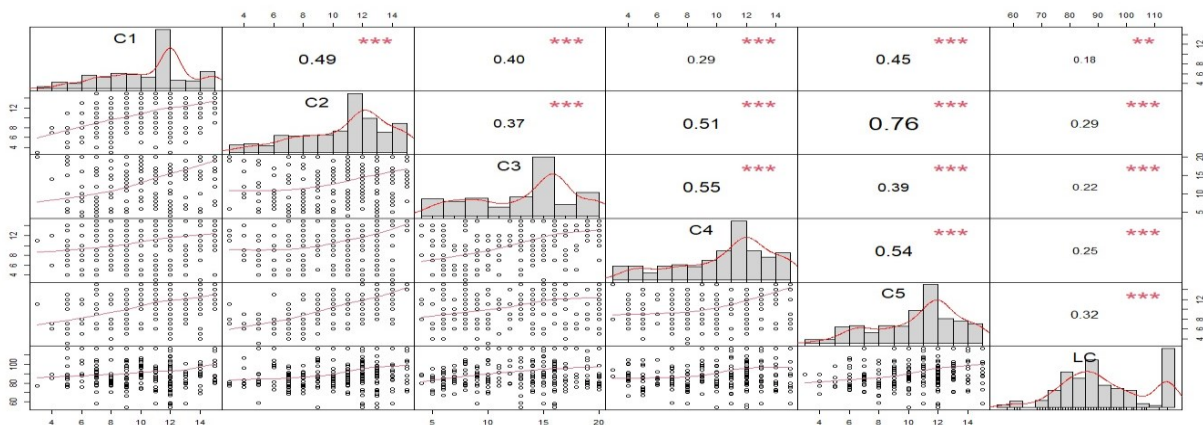
Table 2. Hypothesis test results

Variable	Nagelkerke	Sig.	Explanation
Spiritual intelligence			
Leadership competence	0.069	0.000***	Ha Received

Note. * $p < 0,05$; ** $p < 0,01$; *** $p < 0,001$.

Table 2 above shows that there is an effect of spiritual intelligence on leadership competence with a significance value of 0.000 ($p < 0.05$), so the hypothesis (Ha) is accepted. Nagelkerke's value can be interpreted as the value of the coefficient of determination which is used to determine how much the contribution of the independent variable in influencing the dependent variable with the value obtained is 0.069, which means that spiritual intelligence

has an influence of 6.9% on leadership competence, while the rest is influenced by factors- other factors that were not measured in this study. The researcher then carried out further analysis to see which aspects had the strongest correlation value and made the strongest contribution to the dependent variable (leadership competence), which is presented in the figure below.



Note. * $p < 0,05$; ** $p < 0,01$; *** $p < 0,001$.

Figure 2. Correlation of spiritual intelligence components with leadership competencies

The picture above shows that the correlation coefficient value in the first component (C1) with leadership competence is 0.18, which is positive. So that C1 and leadership competencies have a positive correlation and fall into the weak category. With the increase in C1, leadership competence tends to increase. It is known that the significance value is $0.002 < 0.05$, it is concluded that there is a significant relationship between C1 and leadership competence. The first component (C1) contributed $0.18^2 = 0.032$ or 3.2% to leadership competence. The correlation coefficient value in the second component (C2) with leadership competence is 0.29, which is positive. So that C2 and leadership competencies have a positive correlation and fall into the weak category. With the increase in C2, leadership competence tends to increase. It is known that the significance value is $0.000 < 0.05$, it is concluded that there is a significant relationship between C2 and leadership competence. The second component (C2) contributed $0.29^2 = 0.084$ or 8.4% to leadership competence.

The correlation coefficient value in the third component (C3) with leadership competence is 0.22, which is positive. So that C3 and leadership competencies have a positive correlation and fall into the weak category. With the increase in C3, leadership competence tends to increase. It is known that the significance value is $0.000 < 0.05$, it is

concluded that there is a significant relationship between C3 and leadership competence. The third component (C3) contributed $0.22^2 = 0.048$ or 4.8% to leadership competence. The correlation coefficient value in the fourth component (C4) with leadership competence is 0.25, which is positive. So that C4 and leadership competencies have a positive correlation and fall into the weak category. With the increase in C4, leadership competence tends to increase. It is known that the significance value is $0.000 < 0.05$, it is concluded that there is a significant relationship between C4 and leadership competence. The fourth component (C4) provides a contribution of $0.25^2 = 0.062$ or 6.2% to leadership competence.

The correlation coefficient value in the fifth component (C5) with leadership competence is 0.32, which is positive. So that C5 and leadership competencies have a positive correlation and fall into the weak category. With the increase in C5, leadership competence tends to increase. It is known that the significance value is $0.000 < 0.05$, it is concluded that there is a significant relationship between C5 and leadership competence. The fifth component (C5) provides a contribution of $0.32^2 = 0.102$ or 10.2% to leadership competence. Subsequent additional analyzes examined differences in spiritual intelligence and leadership competencies based on the demographic data of the subjects presented in the figure below.

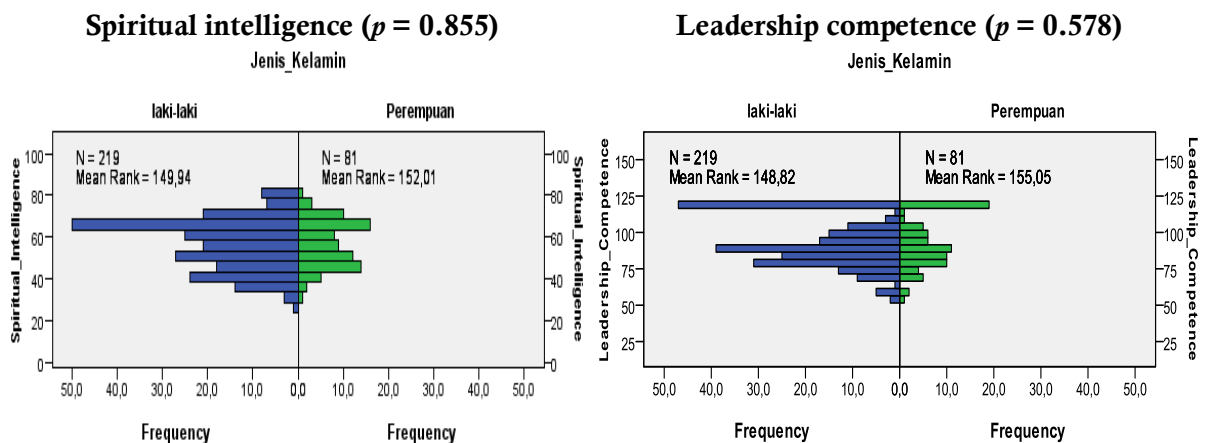


Figure 3. Differences between spiritual intelligence and leadership competence based on gender

Figure 3 above reports that the mean rank (spiritual intelligence) for men is 149.94 and for women is 152.01, with a significance of 0.855 ($p > 0.05$). This shows that there is no

significant difference between the spiritual intelligence of a leader who is male and female. The mean rank (leadership competence) for men was 148.82 and for women was 155.05,

with a significance of 0.578 ($p > 0.05$). This means that there is no significant difference

between the leadership competencies of a leader who is male and female.

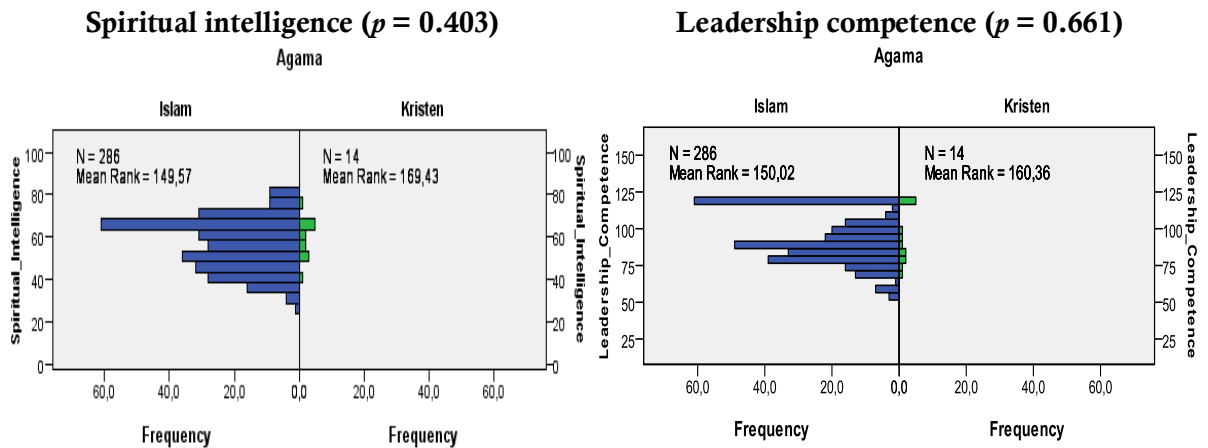


Figure 4. The difference between spiritual intelligence and leadership competence-based on religion

Figure 4 above reports that the mean rank (spiritual intelligence) of Islam is 149.57 and Christian is 169.43, with a significance of 0.403 ($p > 0.05$). This shows that there is no significant difference between the spiritual intelligence of a leader who is Muslim and

Christian. The mean rank (leadership competence) of Islam is 150.02 and Christian is 160.36, with a significance of 0.661 ($p > 0.05$). This means that there is no significant difference between the leadership competence of a leader who is Muslim and Christian.

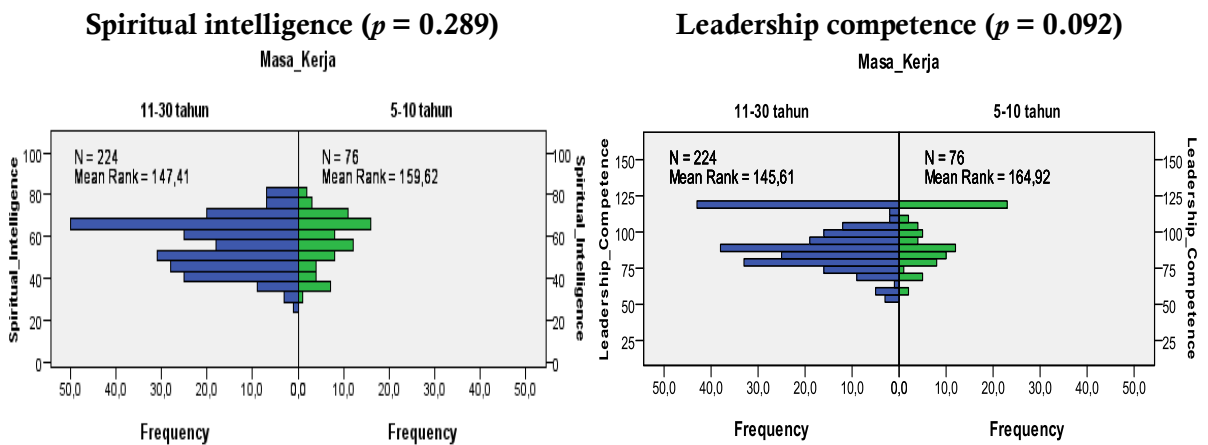


Figure 5. The difference between spiritual intelligence and leadership competence-based on tenure

Figure 5 above reports that the mean rank (spiritual intelligence) of leaders with a work period of 5-10 years is 159.62 and 11-30 years, namely 147.41, with a significance of 0.289 ($p > 0.05$). This shows that there is no significant difference between the spiritual intelligence of leaders with a work period of 5-10 years and leaders who work for 11-30 years. The mean

rank (leadership competence) of leaders with a work period of 5-10 years is 164.82 and 11-30 years, namely 145.61, with a significance of 0.092 ($p > 0.05$). This shows that there is no significant difference between the leadership competence of leaders with a work period of 5-10 years and leaders who work for 11-30 years.

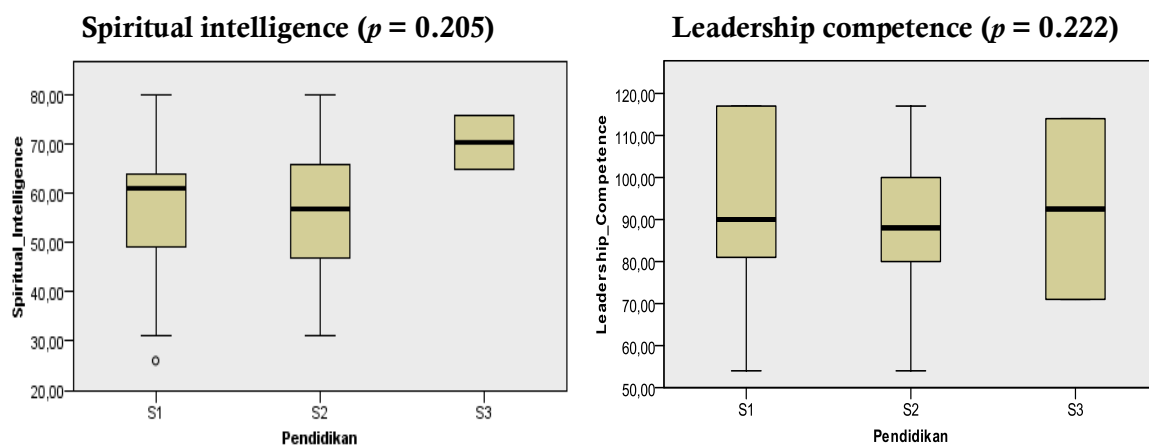


Figure 6. The difference between spiritual intelligence and leadership competencies based on education

Figure 6 above reports that the significance value for spiritual intelligence is 0.205 ($p > 0.05$), so there is no significant difference between spiritual intelligence at the bachelor, masters, and doctor education levels. The significance value for leadership competence is 0.222 ($p > 0.05$), so there is no significant difference between leadership competencies at the bachelor, masters, and doctoral levels.

Discussion

The results of this study indicate that spiritual intelligence plays an important role in building leadership competencies for a leader. This finding supports the results of previous research conducted by Fry (2003), which reported that spiritual intelligence affects the competence of a leader in an organization. Fry (2003) further explains that the development of spiritual intelligence in the workplace can have a positive influence on leadership style and the way a leader manages his systems and human resources. Individuals with high spiritual intelligence will not do something that can cause harm to themselves or other individuals and tend to see things from various sides (holistic). This spiritual intelligence is also related to individual job satisfaction, the achievement of maximum work results, and the success of the leader in managing the organization (Zohar & Marshall, 2003).

Stenberg (1990) argues that leaders with spiritual intelligence can build and improve their skills better and positively, especially in fostering and developing a good working atmosphere in an organization. Then a leader who has high spiritual intelligence will use

intuition and think consciously so that he can make decisions according to the problem situation (Lord & Maher, 1991). The intuition is an understanding that appears suddenly without realizing it. This intuition is very useful in making decisions in situations that are unclear and full of complicated problems because the information related to this is very limited and there are situations full of uncertainty. However, in making important decisions involving intuition, a very broad initial knowledge is needed regarding the organization as well as the conditions around it. (Korac-Kakabadse et al., 2002).

Spiritual intelligence is the deepest form of spontaneity and is the deepest response from the individual. The spontaneity associated with responsiveness and responsibility is also associated with disciplined behavior and feelings of compassion. Pargament (1999) suggests that spiritual understanding is an ability that accompanies daily experience and sincere responsibility by opening up opportunities for empirical exploration. Research conducted by Tekkeveettil (2001) suggests that the signs of leaders who have high spiritual intelligence, namely: flexibility, self-awareness, the ability to face and take advantage of situations, the ability to inspire through vision, the ability to think holistically, have the desire and the capacity to find solutions to things that cause losses, has a tendency to study problems fundamentally, and can work under pressure.

The spiritual intelligence possessed by a leader can help him in living a more profoundly meaningful life. A well-developed spiritual intelligence in an individual is

generally characterized by an increased ability to behave flexibly (adaptively spontaneously and actively), a high level of awareness, the ability to face problems, the ability to solve problems outside the quality of oneself based on vision and noble values (Wong, 2003). A leader with good spiritual intelligence will be able to develop himself into a more complete human because of the potential that an individual has in the form of a conscience (Tasmara, 2001). Research conducted by Emmons (2000) reports that some individuals make every effort to develop their spirituality to achieve their final goals. The result is believed to be the link between motivation, spirituality, and intelligence. Also, this approach to endeavor is at the root of cognitive personality theory. The assumption of the cognitive motivational approach is the desire of individuals to always join in certain communities. This is done with full awareness as a means of achieving the final goal.

Emmons (2000) in his research reported that there are five core components of spiritual intelligence related to leadership competencies, namely: 1) having the capacity to transcend, 2) having the ability to increase spiritual awareness, 3) having the ability to live a clean life, 4) can explore spiritual resources in solving problems, and 5) can behave nobly. Our findings indicate that it is the fifth component (C5) that has the greatest contribution among the other four components to leadership competence, with a contribution of 10.2% ($p = 0.000$; $R = 0.32$; $R^2 = 0.102$).

Leadership competence can be built with the fifth component (C5) of spiritual intelligence which is reflected in the capacity to consistently engage in noble and wise behavior. Emmons (2000) suggests that individuals who have spiritual intelligence can develop the capacity to behave nobly to show forgiveness, to express gratitude, to be humble, and to show compassion. Each is seen as a signal of maturity, growing awareness, a transcendence of personal agendas, and so on. Understanding inner qualities allow individuals to have good morals, so they can behave by applicable norms. This requires good self-control to avoid deviant behavior. Baumeister and Exline (1999) suggest that self-control is a psychological trait that is at the core of virtuous behavior, and also plays an important role in every aspect of life. Likewise, failure of self-control can be triggered by seven

deviant traits, namely: greed, indolence, pride, anger, greed, lust, and envy.

In the case of leaders, it is important to examine it further by aligning it with the inspirational principle in Millman's (1992) theory of "being happy without a reason." Millman proposes that individuals will be happy if there are good reasons to be happy. Likewise, anyone can be "virtuous" if there is a good reason for it. According to Millman, the challenge is to be a source of happiness when circumstances are not supportive. In an organizational context, if the "policy that is implemented does not make sense," then leaders will learn to be a source of virtue in unfavorable circumstances (Cohen, 2000), and a project that virtue to other individuals who cannot accept the policies that have been implemented (Abrashoff, 2002; Frankl, 1984). Spiritual intelligence in this case is involved, not only in the capacity to behave nobly and wisely but can do various virtues (do good) for no apparent reason.

Concerning leadership competence, leaders are expected to be competent, especially in resolving conflicts that arise in an organization. Also, having the ability to look at problems that occur both inside and outside the organization, a leader must have wisdom in guiding his subordinates. Wisdom itself comes from spiritual intelligence especially in the fifth component (C5) as an effort to understand problems in everyday life, as well as in an organization (Gardner, 1999). Wisdom can create an impression for every individual who sees the behavior of a leader in an organization. The higher the wisdom possessed by a leader, the higher the influence on the leadership competence of a leader (Vaughan, 2002; Pasiak, 2004).

Here it can be seen that the role of spiritual intelligence is conceptually capable of perfecting the character of leadership because in addition to basic things such as courage, fortitude, and flexibility in spiritual intelligence there is also an unlimited vision, which places the individual as an integral part of the universe. This certainly can encourage unlimited creativity and innovation, especially when linked to leadership competencies.

CONCLUSION AND SUGGESTION

Based on the research results, it can be concluded that spiritual intelligence plays an

important role in achieving leadership competence for a leader. Leaders who apply spiritual values in carrying out their duties and responsibilities, the higher the quality of leadership competencies. These findings highlight the importance of spiritual intelligence to improve leadership competence for a leader in government agencies in Makassar city.

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