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Operationalizing Islamic Theological Convergence: The Global Kalam Strategic Framework (GKSF) for Data-Driven Intra-Faith Unity

SeyyedAbdolHojjat MoghadasNian
University of Religions and Denominations
S14110213@Gmail.com

SeyedMehdi AlizadehMousavi
University of Religions and Denominations
SMA.Moosavi@urd.ac.ir

SeyedMohammadMahdi HosseinPoor
University of Religions and Denominations
SMM.HosseinPoor@urd.ac.ir

Akbar Bagheri
University of Religions and Denominations
A.Bagheri@urd.ac.ir

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Abstract

This study introduces the Global Kalam Strategic Framework (GKSF), a fourteen-pillar, 280-KPI architecture that quantitatively operationalizes intra-Islamic theological convergence. Guided by the Primary Research Question how to render unity measurable across doctrinal, ethical, institutional, and socio-political arenas the research employs a mixed-methods sequential design. Classical kalām texts and institutional documents informed KPI generation; a 40-expert Delphi panel, Analytic Hierarchy Process, and fuzzy logic established weights and resolved linguistic ambiguity. Quantitative analyses (PCA, K-means, MDS) produced a composite Doctrinal Flexibility Index (DFI) and visual

dashboards. Findings show highest convergence in Ethical Unity and Social Cohesion, and lowest in Mystical Theology and Political Governance. Technology & Innovation and Philosophy of Religious Language remain underutilized but highly leverageable through semantic AI, blockchain certification, and BI dashboards. Theoretically, the GKSF reframes kalām as a measurable, adaptive system. Practically, it offers ministries, media regulators, and educational institutions decision-grade dashboards to prioritize transparency, budget alignment, content moderation, and curricular reform. The framework's logic is portable to other sectors airline management, health tourism, and digital transformation where KPI governance aligns normative objectives with operational efficiency.

Introduction

Background

Islamic kalām has historically underpinned Muslim identity formation, governance logics, and socio-political cohesion. Yet, despite repeated calls for *taqrīb* (rapprochement) among madhāhib, most initiatives remain discursive, lacking instruments that translate abstract doctrinal proximity into actionable, monitorable metrics. Building on earlier pilot versions of the Global Kalam Strategic Framework (GKSF) initially configured around six dimensions and later expanded in response to institutional, economic, media, technological, ritual, and security imperatives this study formalizes a fourteen-pillar architecture with 280 Key Performance Indicators (KPIs) (Moghadasnian, 2025). The framework synthesizes classical kalām corpora, Qurʾānic–hadith principles, and field evidence from Iran and other Muslim-majority contexts to enable quantitative assessment of convergence and divergence across doctrinal, ethical, methodological, historical–cultural, social, political, institutional–governance, economic, media, technological, security, mystical, and linguistic-philosophical domains.

Advances in digital transformation semantic AI, big-data analytics, blockchain-secured text certification, and IoT-enabled monitoring permit real-time dashboards and decision-support systems that were previously infeasible. By adapting KPI logics proven in other sectors (e.g., the Integrated KPI Excellence Framework, IKEF-360+, for airline performance management) to theology and governance, the GKSF operationalizes unity as a measurable, improvable construct rather than a purely normative aspiration (MoghadasNian, 2025a; McKinsey Digital Quotient; Balanced Scorecard literature).

Statement of Problem

Current intra-faith dialogue models within Islam:

- Lack quantification: There is no widely adopted, theoretically grounded KPI system to score doctrinal alignment, ethical coherence, institutional responsiveness, or media narratives across schools and states.
- Insufficient technological integration: Existing rapprochement efforts rarely leverage AI-driven semantic analysis, blockchain-based authenticity verification, or BI dashboards to track longitudinal change.
- Fragmented governance linkages: Policy, education, media, and security sectors operate with disparate metrics, impeding cross-pillar comparability and evidence-based allocation of resources.

Consequently, scholars and policymakers cannot consistently benchmark progress, identify high-impact intervention points, or compare trajectories across regions. The GKSF addresses this gap by (i) defining 280 rigorously specified KPIs, (ii) assigning weights via AHP, Delphi, and fuzzy logic, and (iii) embedding analytic pipelines (PCA, K-means, MDS) into a unified theological-governance scorecard.

Research Questions and Objectives

Primary Research Question (PRQ)

How can Islamic intra-faith unity and theological convergence be operationalized through a KPI-based strategic framework across doctrinal, institutional, ethical, and socio-political dimensions?

3 Sub-Research Questions (SRQs)

1. What measurable indicators capture convergence/divergence among major Islamic theological traditions across fourteen strategic pillars?
2. How can a KPI framework inform data-driven policymaking, curriculum design, and media/technology strategies in support of unity?
3. What institutional, technological, and communicative mechanisms most effectively reinforce convergence when monitored and optimized through KPIs?

Objectives:

- Architect and validate a 14-pillar, 280-KPI schema grounded in kalām and contemporary governance science.
- Develop a weighted scoring model (Doctrinal Flexibility Index-DFI) integrating AHP, Delphi, and fuzzy logic.
- Prototype BI/AI-enabled dashboards for continuous monitoring and scenario analysis.
- Situate GKSF within a suite of complementary KPI frameworks (TPF-CJ, IHF, IDDF, ECKF) to enable cross-religious and jurisprudential comparability.

Significance of the Study

Scholarly contribution: The GKSF advances comparative theology by introducing a quantifiable, multi-dimensional performance architecture, extending beyond qualitative exegesis to evidence-based, reproducible assessment (cf. Boston College/Harvard comparative theology models; Pew Faith Metrics).

Practical contribution:

- Policy and governance: Ministries of religious affairs, cultural institutions, and OIC bodies can allocate budgets and evaluate programs using harmonized KPIs.
- Education and curriculum: Seminaries and universities can embed KPI-informed syllabi to cultivate measurable faith literacy and inter-madhhab competencies.

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- Media and technology: Semantic AI, social listening, and multilingual content KPIs enable rapid detection of divisive narratives and optimization of unity messaging.
- Security and stability: Quantified indicators of event security, anti-sectarian legislation, and cyber-intelligence exchange inform risk mitigation strategies.

Scope of the Study

Geographically, the framework is piloted in Iran, Iraq, and Egypt, with scalability to broader Islamic geographies. Substantively, it spans fourteen thematic pillars and five analytical sub-foundations per pillar (theoretical–epistemological; ethical–behavioral; legal–institutional; educational–transformational; technological–innovative), later extendable to seven (adding evaluation–indexing and socio-cultural participation). Temporally, the study consolidates data from classical sources to contemporary institutional reports and digital media analytics, focusing on 2023–2025 developments for weighting and validation. Technologically, the scope includes AI-driven text mining, BI dashboards, blockchain certification, and IoT instrumentation as specified in the draft.

Outline of Article Structure

Following this Introduction:

- Section 2 (Literature Review) synthesizes comparative kalām scholarship, intra-faith dialogue models, and KPI-based governance literature.
- Section 3 (Methodology) details framework design, KPI construction, weighting (AHP/Delphi/fuzzy logic), and data sources, and introduces the DFI algorithm (Figure 1).
- Section 4 (Findings/Results) reports pillar-level convergence patterns, highlights high/low performing domains, and presents the composite indices (Table 1 summarizes pillars and KPI counts; Appendix A lists all 280 KPIs).
- Section 5 (Discussion) interprets theoretical implications, policy applications, and technological integrations (e.g., semantic AI dashboards).
- Section 6 (Conclusion & Recommendations) articulates strategic actions (e.g., national GKSF commissions, open-data platforms, KPI training).
- Appendix A provides the complete KPI inventory.

Literature Review
Theoretical Background

The Global Kalam Strategic Framework (GKSF) is grounded in three intersecting bodies of theory: (i) classical and comparative kalām, (ii) performance management and KPI-based governance architectures, and (iii) data-driven policy/technology frameworks (MoghadasNian, 2025a).

Kalām and Comparative Theology. Foundational debates between traditionalism and rationalism (e.g., Ashʿarī, Māturīdī, Muʿtazilī trajectories) establish the epistemic spectrum the GKSF seeks to quantify (Abrahamov, 1998; Grabus, 2012; Թամրազյան, 2022). Recent syntheses highlight shared late-antique theological constructs prophecy, eschatology, divine justice underscoring measurable common ground (Nakissa, 2023). Works on *taqrīb* (rapprochement) stress ethical solidarity and institutional cooperation (Gilani & Islam, 2012; Akhmetova, 2015; Barazili & Syukur, n.d.).

KPI and Governance Models. The GKSF adapts KPI logics employed in secular management and governance multi-criteria weighting (AHP), Delphi consensus, fuzzy logic to a theological domain (Karpati & Ellis, 2019; van Ooijen et al., 2019). Prior KPI architectures authored by the present

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researcher (e.g., IKEF-360+ for airlines; TPF-CJ for comparative fiqh; IHF, IDDF, ECKF) demonstrate the transferability of KPI-based thinking across sectors and faith traditions (MoghadasNian, 2025b; Moghadasnian, 2025c; MoghadasNian, 2025d; MoghadasNian, 2025e; MoghadasNian, 2025f;). This is further evidenced by KPI deployments in revenue governance (MoghadasNian & Mousavian, 2024) and jurisprudential rapprochement (MoghadasNian, Qasemi, MoghadasNian, & AlizadehMousavi, 2025), which mirror the GKSF's aim to quantify convergence.

Digital Transformation and Data Ethics. Evidence-based policymaking frameworks integrate big data, dynamic modelling, and AI-driven analytics to support transparent, ethical decision processes (Androutsopoulou & Charalabidis, 2018; Gao et al., 2024; He, 2024; Franzke et al., 2021). Recent studies on KPI-oriented data governance and dashboarding in aviation (MoghadasNian, Rajol, & HosseinZadehShirazi, 2024) and Industry 5.0–enabled transformations (MoghadasNian & Moslehi, 2024) provide methodological templates for the GKSF's Tech & Innovation pillar. These inform the GKSF's technological pillar (e.g., semantic AI usage, blockchain certification) and its governance of data integrity.

Media, Communication, and Technology in Religion. Studies on Islamic broadcasting, social media daʿwah, and digital religious authority provide the conceptual scaffolding for the Media & Communication and Technology & Innovation pillars (Azizah, 2024; Elumalai, 2023; Mohiuddin, 2023; Sebihi & Moazzam, 2024; Hasanah & Ruslan, 2024; Muchtar & Ritchey, 2014; Naji, 2024).

Educational and Institutional Reform. Literature on integrating Islamic values into strategic management and higher education reform validates GKSF's Educational–Transformational sub-foundation (ALKHUBRA et al., 2025; Huda & Huda, 2024; Maisah et al., 2024; Razak et al., 2024; Saputra et al., 2024).

Critical Analysis of Existing Literature

Three strands emerge:

1. Normative–Qualitative Dominance in Kalām Discourse. Classical and modern texts richly articulate doctrinal positions yet seldom operationalize alignment. Abrahamov (1998) and Grabus (2012) map conceptual differences; Nakissa (2023) and Թամրազյան (2022) trace historical-philosophical parallels. However, none convert these insights into standardized, comparable indicators.
2. Fragmented KPI Usage in Religious Contexts. Pew Faith Metrics and ecumenical indices quantify religion's social footprint but do not penetrate intra-Islamic doctrinal mechanics. Conversely, secular KPI systems (e.g., data-driven governance in public policy) demonstrate robust metricization but lack theological sensitivity (Karpati & Ellis, 2019; Van Ooijen et al., 2019; Vargas & Gautama, 2021).
3. Under-theorized Tech–Media Integration. Studies affirm the role of digital media in unity and counter-radicalization (Azizah, 2024; Naji, 2024), yet offer limited methodological rigor for measuring narrative convergence or misinformation suppression. Ethical data governance frameworks (He, 2024; Franzke et al., 2021) are rarely linked to Islamic institutional contexts.

In sum, the literature provides rich qualitative theory and scattered quantitative precedents but lacks a unifying, KPI-based architecture that spans theology, governance, media, and technology a gap GKSF directly addresses.

Identification of Research Gaps

Derived from the above critique and the study's problem statement, the principal gaps are:

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- Metricization Gap: No comprehensive, validated KPI set exists to quantify intra-Islamic convergence across doctrinal, ethical, institutional, media, and technological dimensions (cf. Moghadasnian, 2025a).
- Methodological Integration Gap: Theological studies seldom adopt multi-criteria decision tools (AHP, fuzzy logic, PCA), while governance/IT literature overlooks the theological specificity required for kalām-based metrics.
- Technological Governance Gap: Ethical AI, blockchain, and big-data governance models are not contextualized for Islamic unity measurement, especially in Iranian and broader Middle Eastern settings (Gao et al., 2024; He, 2024; Hossin et al., 2023).
- Visualization and Communication Gap: Existing research does not propose standardized visual analytics (radar charts for pillar performance, heatmaps for jurisprudential variance, solar graphs for impact layers) to render complex convergence data intelligible to stakeholders.
- Contextual Gap (Iran and Pilot Regions): Empirical, KPI-based studies focusing on Iranian (and comparable) institutions' roles in theological unity remain scarce, leaving policymakers without localized benchmarks.

By architecting a 14-pillar, 280-KPI matrix; embedding advanced weighting and clustering techniques; and prescribing standardized visual analytics, this study fills these precise lacunae and aligns them with the objectives outlined in Section 1.

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Methodology

This study adopts a mixed-methods, sequential design: qualitative inputs (textual exegesis of classical kalām sources and expert elicitation) are first used to generate and refine indicators; quantitative techniques then weight, score, and validate the 280-KPI matrix. A mixed design is essential because the research problem operationalizing theological convergence demands both hermeneutic depth and statistical rigor, mirroring earlier KPI deployments in non-theological domains such as airline performance management (IKEF-360+) and jurisprudential benchmarking (TPF-CJ) (MoghadasNian, 2025b; Moghadasnian, 2025c). Purposive sampling was employed to recruit a 40-member Delphi panel of senior scholars and policy practitioners from Iran, Egypt, Iraq, Pakistan, and the UK; inclusion criteria were (i) publication or institutional leadership in kalām/taqrīb, (ii) direct engagement with governance, media, or technology portfolios, and (iii) willingness to iterate across two to three Delphi rounds. Complementary documentary sampling drew on classical theological corpora (e.g., *Sharḥ al-Mawāqif*, *al-Murshid al-Kāfī*), institutional records from Majmaʿ al-Taqrīb and the OIC, governmental/NGO reports, and contemporary media datasets. Data collection proceeded in three streams aligned to the research objectives: (1) Textual and document analysis of primary/secondary kalām sources and policy texts to draft candidate KPIs; (2) Expert elicitation via structured Delphi questionnaires to validate KPI relevance and assign preliminary weights; and (3) Digital analytics semantic AI/NLP tools (e.g., NVivo, RapidMiner), BI dashboards (Power BI), and blockchain-based registries for text authenticity to capture media narratives, institutional transparency metrics, and technology adoption indicators. Quantitative analysis comprised a multi-stage procedure: Analytic Hierarchy Process (AHP) generated pillar/KPI weights; fuzzy logic handled linguistic uncertainty in expert judgments; percentage or frequency scales (0–3 scoring rubric) produced raw KPI values by school/entity; Principal Component Analysis (PCA) reduced dimensionality; K-means clustering identified doctrinal/ institutional groupings; and

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Multidimensional Scaling (MDS) visualized theological proximity. The composite Doctrinal Flexibility Index (DFI) was then computed as a weighted aggregate of all pillars. Qualitative consistency checks were embedded through iterative Delphi feedback and expert memoing to ensure that numerical transformations remained faithful to doctrinal nuance. Building on KPI projects that required strict data privacy and cyber-ethics in aviation IT (MoghadasNian & Saeedi, 2024), we enforced ethical protocols followed University of Religions and Denominations guidelines: informed consent was obtained from all panelists; identities were anonymized in published outputs; sensitive institutional data were encrypted and stored on secure servers; and data governance adhered to platform-ethics frameworks (Franzke et al., 2021; He, 2024). Reliability and validity were addressed through methodological triangulation (texts, experts, digital traces), inter-round stability checks within Delphi iterations, AHP consistency ratios, and cross-framework benchmarking against IDDF, ECKF, and external comparative theology indices. Content validity was ensured by aligning each KPI with explicit doctrinal or operational constructs; construct validity was examined via factor structures emerging from PCA; and external validity was probed through pilot scoring in Iran, Iraq, and Egypt with plans for broader replication. This integrated procedure secures clarity, reproducibility, and analytical rigor while preserving the author's original voice and theological intent.

7 Findings and Results

All 280 KPIs were scored on the 0–3 rubric and normalized to a 0–1 scale for cross-pillar comparability. Weights derived via AHP/Delphi/fuzzy logic produced a composite Doctrinal Flexibility Index (DFI) and pillar-level convergence scores.

Pillar-Level Performance

The Ethical Unity (P2) and Social Cohesion (P6) pillars registered the highest weighted convergence both exhibiting dense clusters of KPIs in the "high alignment" band. These pillars benefited from widely shared Qur'ānic-ethical values (e.g., justice, compassion) and actionable social programs, directly addressing SRQ1 (measurable indicators of convergence) and SRQ2 (policy-oriented KPIs). Conversely, Mystical Theology (P13) and Political Unity & Governance (P7) scored lowest, confirming the methodological and politico-legal sensitivities flagged in the problem statement. Technology & Innovation (P11) and Philosophy of Religious Language (P14) showed moderate means but wide dispersion, underscoring their "underutilized" status noted earlier.

KPI-Level Highlights

Within high-performing pillars, KPIs tied to collaborative action (e.g., Joint Charity Participation Rate JCPR; Mutual Trust Index MTI; Crisis Response Agility Rate CRAR) showed consistent cross-school gains. In lower-performing pillars, indicators such as Convergence on "Unity of Being" Doctrine (CUBD) and Agreement on Religion–State Roles (ARRS) revealed persistent divergence. Media & Communication KPIs related to divisive content removal (RRDC) and unity message consistency (UMCI) improved where AI-assisted monitoring and multilingual content production were deployed, linking directly to SRQ3 on institutional/technological/media mechanisms.

Multivariate Patterns (PCA, K-means, MDS)

PCA extracted a small set of latent factors Doctrinal–Ethical Convergence, Institutional–Governance Alignment, and Tech–Media Integration explaining the majority of variance. K-means clustering (k=3) grouped schools/entities into:

- Cluster A (Convergent): High on ethical/social KPIs, moderate on doctrine;

- Cluster B (Transitional): Moderate across most pillars, large variance on media/tech;
- Cluster C (Divergent): Low on political/mystical KPIs, fragmented governance indicators. MDS plots (Figure 4) spatially positioned these clusters, visually confirming distances hypothesized in the Literature Review (Section 2). These results satisfy SRQ1 (identifying measurable divergence) and reinforce the research objective of providing decision-grade segmentation.

Composite Index (DFI) and Cross-Pillar Linkages

The overall DFI the weighted aggregate of all pillars indicates a medium convergence baseline, validating the necessity of a KPI-governed roadmap. Sensitivity tests showed that strengthening a small subset of institutional KPIs (e.g., Transparency in Institutional Operations TIO; Budget Allocation for Unity Projects BAUP) disproportionally lifts the DFI, aligning with the Significance of Study's policy focus. This directly addresses the PRQ by demonstrating how KPI instrumentation operationalizes theological unity.

Alignment with Research Objectives and Gaps

- Objective 1 (architect and validate KPIs): Achieved 14 pillars × 20 KPIs, validated via Delphi/AHP/fuzzy logic.
- Objective 2 (develop DFI): Achieved DFI computed and stress-tested.
- Objective 3 (dashboard prototyping): Achieved BI/AI tools applied to media and institutional datasets.
- Objective 4 (cross-framework comparability): Achieved results are structurally comparable with TPF-CJ, IHF, IDDF, and ECKF.

Discussion

Interpretation of Results

The pillar scores confirm that ethical and social domains (P2, P6) exhibit the highest convergence because they are anchored in universally affirmed Qur'ānic imperatives justice (ʿadl), compassion (raḥmah), and communal solidarity (taʿāwun). This directly addresses the PRQ by demonstrating that unity can, in fact, be operationalized where doctrinal abstraction overlaps with actionable social practice. Conversely, persistent dispersion in Mystical Theology (P13) and Political Unity & Governance (P7) indicates that metaphysical nuance (e.g., waḥdat al-wujūd) and state–religion calibration remain contested, validating SRQ1's expectation of identifiable divergence zones. Technology & Innovation (P11) and Philosophy of Religious Language (P14) achieved only mid-range, highly variable scores: institutions adopting semantic AI, blockchain text certification, and multilingual NLP pipelines progressed more quickly, while traditional actors lagged an empirical affirmation of SRQ3 regarding the leverage of institutional–technological mechanisms. The DFI's moderate baseline further shows that incremental gains in a small subset of institutional KPIs (transparency, budget alignment) can catalyze systemic uplift, aligning with SRQ2's focus on data-driven policymaking.

Comparison with Existing Literature

These findings extend the largely qualitative comparative-kalām corpus (Abrahamov, 1998; Grabus, 2012; Nakissa, 2023) by inserting a quantitative layer absent in prior rapprochement literature (Gilani & Islam, 2012; Akhmetova, 2015). Where earlier studies noted broad ethical commonalities, the GKSF pinpoints precisely which ethical KPIs drive measurable cohesion. Media and digital-era analyses

(Azizah, 2024; Mohiuddin, 2023; Sebihi & Moazzam, 2024) argued for technology's promise but did not specify standardized indicators; our results show that AI-driven content moderation (RRDC, UMCI) tangibly improves unity scores, thereby operationalizing their theoretical claims. Governance and data-ethics studies (Karpati & Ellis, 2019; Van Ooijen et al., 2019; Franzke et al., 2021; He, 2024) advocate evidence-based, ethically governed decision systems; the GKSF adapts those prescriptions to a theological setting, demonstrating convergence measurement across doctrinal and institutional spectra. Finally, the framework's successful transfer of KPI logics from aviation (IKEF-360+) and jurisprudence (TPF-CJ) confirms cross-domain applicability, bridging managerial science with kalām discourse an original contribution not present in prior Islamic governance or education reform studies (Razak et al., 2024; Huda & Huda, 2024; Saputra et al., 2024).

Implications for Theory

Theoretically, the GKSF recasts kalām as a quantifiable, adaptive system rather than a static doctrinal archive. It contributes:

- A metricized model of theological convergence integrating AHP/fuzzy logic with doctrinal constructs advancing comparative theology beyond narrative agreement/disagreement grids.
- An integrative performance architecture that aligns with management frameworks (Balanced Scorecard, Digital Quotient) yet remains faithful to Islamic epistemology (ijtihād principles, hermeneutic alignment).
- A visual grammar for theology (radar, heatmap, solar graphs) that mainstreams complexity-reduction tools in religious studies, inviting further theoretical work on visual epistemics in kalām.

Implications for Practice

For policymakers and institutional leaders, the results offer a decision-grade dashboard: ministries can prioritize high-leverage KPIs (e.g., TIO, BAUP) to shift the DFI curve; media regulators can monitor RRDC and UMCI to counter sectarian content; security agencies can track RESI and IASCR to pre-empt volatility; and curriculum planners can close gaps in P11 and P14 by embedding AI literacy and linguistic philosophy modules. For practitioners in adjacent domains airline management, health tourism, or digital transformation the study illustrates how KPI architectures can be transplanted: e.g., in airlines, ethical and social KPIs parallel customer-experience and safety metrics (CASK, NPS), while doctrinal convergence mirrors regulatory alignment and sustainability benchmarks. Thus, the GKSF demonstrates a scalable logic of KPI-driven unity relevant to any sector where multi-stakeholder alignment is required under normative constraints.

Conclusion

Summary of Key Findings

This study transformed intra-Islamic unity from a normative aspiration into a measurable construct through the Global Kalam Strategic Framework (GKSF) a fourteen-pillar, 280-KPI architecture weighted by AHP, Delphi consensus, and fuzzy logic. Ethical Unity (P2) and Social Cohesion (P6) achieved the highest convergence scores, confirming that Qurʾānic ethical imperatives readily translate into coordinated action. Mystical Theology (P13) and Political Unity & Governance (P7) exhibited the greatest dispersion, reflecting enduring metaphysical and constitutional sensitivities. The composite Doctrinal Flexibility Index (DFI) established a moderate baseline, and sensitivity analyses showed that targeted improvements in a small set of institutional KPIs (e.g., transparency and budget alignment) can

lift system-wide convergence. By embedding semantic AI, blockchain certification, and BI dashboards, the framework demonstrated that digital transformation tools materially enhance monitoring and policy responsiveness. These outcomes directly address the PRQ and SRQs by (i) specifying measurable indicators of convergence/divergence, (ii) evidencing how KPI instrumentation informs policy, curriculum, and media strategy, and (iii) proving the leverage of institutional–technological interventions. The scholarly contribution lies in recasting kalām as a quantifiable, adaptive system and in exporting KPI logics previously validated in aviation (e.g., IKEF-360+) and jurisprudence (TPF-CJ) to theological governance.

Recommendations for Practitioners and Policymakers

Religious ministries and unity councils should institutionalize GKSF dashboards, mandate periodic KPI reporting, and tie budget allocations to performance on high-leverage indicators such as TIO, BAUP, and AIR. Media regulators and communication strategists ought to operationalize RRDC and UMCI via AI-driven content moderation and multilingual NLP pipelines, integrating these metrics into editorial governance. Security agencies should track RESI, IASCR, and STRR to pre-empt sectarian flashpoints and to benchmark preparedness. Seminary deans and university curriculum committees can close gaps in Technology & Innovation (P11) and Philosophy of Religious Language (P14) by embedding AI literacy, data ethics, and linguistic philosophy modules, measured through PDCTC and TURLA. Cross-sector managers in aviation, health tourism, and digital services can adapt the GKSF logic to their own Balanced Scorecards: align operational KPIs (e.g., CASK, RPK, customer NPS, Tourism 4.0 readiness) with ethical and governance indicators, deploying IoT sensors, blockchain audit trails, and CRM analytics to ensure traceable, value-driven performance.

Limitations of the Study

The pilot application focused on Iran, Iraq, and Egypt, limiting external validity until broader regional data are incorporated. The Delphi panel size (n=40) and purposive sampling constrain statistical generalizability, though they optimized expert depth. KPI scoring relied on a 0–3 rubric; while pragmatic, it compresses variance and may obscure subtle doctrinal gradations. Data heterogeneity (classical texts vs. contemporary media streams) required normalization decisions that may introduce bias. Finally, full automation of KPI ingestion remains incomplete; AI modules for real-time semantic classification and blockchain deployment are still under development.

Directions for Future Research

Future studies should expand longitudinally and geographically applying the framework to Southeast Asia, Sub-Saharan Africa, and diaspora contexts to test stability and cultural adaptability. Exploring agent-based AI orchestrators (cf. MoghadasNian & MahMoudy, 2025) and KPI schemes in ancillary Islamic domains waqf (MoghadasNian et al., 2025) or Qur'anic sciences (MoghadasNian et al., 2024) can extend GKSF's interoperability. Methodologically, dynamic weighting models (e.g., Bayesian updating, reinforcement learning) can recalibrate KPI importance as contexts evolve. Theologically, integrating interfaith KPI suites (IDDF, ECKF) will enable cross-religious benchmarking of convergence mechanisms. Sectorally, translating GKSF logics to airline route optimization, health tourism value chains, and sustainable aviation (linking KPI clusters to RPK/ASK efficiency, patient experience indices, or carbon-intensity metrics) can validate the framework's portability. Technologically, future work should build interoperable APIs, IoT-enabled sentiment sensors in religious spaces, and explainable AI modules to enhance transparency. Such extensions will deepen scholarly understanding and strengthen the practical uptake of KPI-governed unity across theological and industry domains.

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Appendix

Appendix A: Comprehensive KPI Inventory for Operationalizing GKSF Across Strategic Theological Roles

To facilitate the practical implementation of the Global Kalam Strategic Framework (GKSF) introduced in this study, this appendix presents the full 280-KPI inventory. These KPIs are designed for cross-functional application by scholars, policymakers, religious authorities, and intra-faith dialogue institutions aiming to achieve measurable theological convergence and data-driven unity across diverse Islamic traditions.

Aligned with the Universal KPI Development Framework for Theological Institutions, this curated set spans all fourteen strategic pillars of the GKSF: Doctrinal Convergence | Ethical Integration | Ritual Synchronization | Mystical Alignment | Jurisprudential Approximation | Institutional Collaboration | Political Dialogue | Media Discourse Moderation | Educational Curricular Harmony | Innovation & Semantic Technology | Interfaith Calibration | Youth & Gender Empowerment | Social Cohesion | Economic Synergy

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Use this Inventory to:

1. Populate Strategic Dashboards

   Integrate each KPI with its full metadata definition, formula, data source (e.g., institutional reports, seminary syllabi, intra-sectual agreements, digital media content, AI semantic indices), and reporting cadence (monthly/quarterly/annual) to construct real-time performance dashboards for intra-faith councils, waqf institutions, and ministries of religious affairs.

2. Define RACI Governance Models

   Assign ownership for each KPI across stakeholder groups:

   o Responsible: Theological Advisory Boards, Curriculum Councils, Fatwa Committees

   o Accountable: Ministries of Religion, Supreme Islamic Bodies

   o Consulted: Inter-madhhab Forums, Islamic University Councils, Dialogue Think Tanks

   o Informed: Public Religious Media, Faith Communities, NGO Partners

3. Benchmark Inter-Sectual Performance

   Calibrate KPIs against comparative baselines including:

   • Historical Unity Treaties (e.g., Amman Message, Qom–Al-Azhar dialogues)

   • Institutional Records (seminary reforms, Friday sermons, doctrinal revisions)

   • Ecumenical Indices (DFI = Doctrinal Flexibility Index, EUI = Ethical Unity Index)

   • Peer-Reviewed Models (e.g., IDDF, IHF, ECKF)

4. Integrate Across Theological & Operational Domains

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Link KPIs across cascading layers of theological logic and institutional implementation. Example: Doctrinal Approximation → Fatwa Harmonization → Media Messaging Consistency → Public Perception Score → Institutional Trust Index

5. Embed Digital & Semantic Enablers

Enhance KPI governance by embedding:

- o AI-Powered Semantic Analysis of sermons and doctrinal texts
- o Blockchain Certification of intra-sect agreements and inter-seminary curricula
- o Natural Language Processing (NLP) for fatwa harmonization scoring
- o Business Intelligence (BI) Dashboards for intra-faith performance
- o Green-Theology Indicators (e.g., Eco-Waqf KPIs, sustainability sermons per quarter)

6. Strategic Dimensions & KPI Clusters

How to Navigate this Appendix:

- Sections 1–14 correspond directly to each of the 14 strategic pillars of the GKSF.
- Within each section, KPIs are listed alphabetically by name, with standardized abbreviations in parentheses.
- Each section includes:
  - o Formal definition
  - o Calculation formula or scoring rubric
  - o Primary data source(s) (e.g., theological publications, platform analytics, intra-sect conference outputs)
  - o Frequency of reporting

Strategic Dimensions & KPI Groups

1. Doctrinal Theology (Aqidah Convergence)
- Unity in Tawhid (%) (UTP)
- Divine Attributes Commonality (%) (DAC)
- Prophethood Concordance Index (%) (PCI)
- Imamate Principle Agreement (%) (IPA)
- Predestination–Free Will Alignment (%) (PFWA)
- Knowledge of God Alignment (%) (KGA)
- Core Doctrinal Acceptance Rate (%) (CDAR)
- Joint Theological Symposiums Held (JTSH)
- Shared Theological Texts Rate (%) (STTR)
- Doctrinal Synergy Index (%) (DSI)
- Theological Dispute Reduction (%) (TDR)
- Pan-Islamic Theology Conferences Held (PITC)
- Scholar Participation Rate in Dialogues (%) (SPRD)
- Imamate Concept Concordance (%) (ICC)
- Joint Theological Text Translation Rate (%) (JTTR)

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- Doctrinal Flexibility Index (%) (DFI)
- Consensus on Monotheism (%) (COM)
- Joint Theological Training Sessions (JTTS)
- Prophetic Doctrine Integration Index (%) (PDII)
- Annual Growth in Theological Consensus (%) (AGTC)

2. Ethical Unity (Ethics Convergence)

- Justice Value Consistency (%) (JVC)
- Compassion Principle Alignment (%) (CPA)
- Joint Charity Participation Rate (%) (JCPR)
- Shared Ethical Values Index (%) (SEVI)
- Behavioral Integrity Score (%) (BIS)
- Joint Ethical Fatwas Issued (%) (JEFI)
- Multilateral Ethics Workshops Held (MEWH)
- Ethical Dispute Reduction (%) (EDR)
- Social Responsibility Cohesion Index (%) (SRCI)
- Joint Justice Initiative Execution Rate (%) (JJIER)
- Sacred Respect Action Participation (%) (SRAP)
- Mutual Trust Index (%) (MTI)
- Joint Ethical Statements Issued (%) (JESI)
- Ethical Consensus Forums Held (ECFH)
- Reason–Ethics Correlation Rate (%) (RECR)
- Intentionality Convergence Index (%) (ICI)
- Ethical Implementation in Organizations (%) (EIO)
- Youth Participation in Ethical Projects (%) (YPEP)
- Cross-School Ethical Stability Index (%) (CESI)
- Ethical Debate Transparency Level (%) (EDTL)

3. Eschatological Unity (Eschatology Convergence)

- Eschatological Consensus Rate (%) (ECR)
- Judgment Day Understanding Index (%) (JDUI)
- Inter-School Intercession Agreement (%) (ISIA)
- Corporeal–Spiritual Afterlife Consensus (%) (CSAC)
- Return (Raj'a) Doctrine Concordance (%) (RDC)
- Joint Eschatology Publications (JEP)
- Participation in Eschatology Seminars (%) (PES)
- Shared Eschatological Model Adoption (%) (SEMA)
- Eschatology Flexibility Index (%) (EFI)
- Growth in Eschatology Understanding (%) (GEU)
- Joint Afterlife Training Courses (JATC)
- Agreement on Judgment Criteria Index (%) (AJCI)
- Shared Eschatology Text Translation Rate (%) (SETTR)
- Unity in Raj'a Doctrine Index (%) (URDI)
- Inter-School Intercession Consensus (%) (ISIC)
- Eschatology Expert Forums Held (EEF)
- Concordance in Afterlife Doctrines (%) (CAD)
- Reduction of Eschatology Disputes (%) (RED)

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- Eschatological Teaching Harmony (%) (ETH)
- Participation Rate of Eschatology Scholars (%) (PRES)

4. Methodological Convergence

- Knowledge Source Concordance (%) (KSC)
- Ijtihad Principles Harmony Index (%) (IPHI)
- Hermeneutic Alignment Rate (%) (HAR)
- Reason–Revelation Ratio Agreement (%) (RRRA)
- Joint Methodology Committees Held (JMCH)
- Standardization of Interpretive Rules (%) (SIR)
- Methodological Cohesion Score (%) (MCS)
- Ijtihad Criterion Concordance (%) (ICC)
- Shared Methodology Research Projects (%) (SMRP)
- Translation Rate of Methodology Texts (%) (TRMT)
- Methodological Flexibility Index (%) (MFI)
- Methodological Empowerment Courses Held (MECH)
- Global Hermeneutic Model Concordance (%) (GHMC)
- Hermeneutic Framework Completeness Index (%) (HFCI)
- Adoption of Innovative Methodologies (%) (AIM)
- Textual Analysis Standards Consistency (%) (TASC)
- Integration in Deductive Logic (%) (IDL)
- Reduction of Methodological Disputes (%) (RMD)
- Validation Criteria Harmony Rate (%) (VCHR)
- Comparative Methodology Cohesion Index (%) (CMCI)

5. Historical–Cultural Unity (Including Ritual & Commemorative)

- Joint Cultural Events Held (JCEH)
- Intra-Sect Participation in Cultural Events (%) (ISPC)
- Historical Narrative Harmony Index (%) (HNH)
- Reduction in Sectarian Narratives (%) (RSN)
- Shared Cultural Heritage Index (%) (SCHI)
- Common Ritual Practices Rate (%) (CRPR)
- Youth Engagement in Historical Forums (%) (YEHF)
- Joint Historical Text Translation Rate (%) (JHTTR)
- Historical Development Analysis Concordance (%) (HDAC)
- Joint Islamic Heritage Exhibitions Held (JIHE)
- Cultural Narrative Convergence Rate (%) (CNCR)
- Intercultural Cohesion Index (%) (ICI)
- Digital Cultural Exchange Participation (%) (DCEP)
- Shared Use of Historical Records (%) (SUHR)
- Ruler Interaction Assessment Score (%) (RIAS)
- Reduction in Historical Disputes (%) (RHD)
- Elite Cultural Participation Rate (%) (ECPR)
- Overlap in Islamic Festival Participation (%) (OIFP)
- Multilingual Cultural Content Production Rate (%) (MCCPR)
- Growth in Common Heritage Awareness (%) (GCHA)

6. Social Cohesion & Solidarity

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- Joint Social Project Participation Rate (%) (JSPP)
- Mutual Trust Among Communities Index (%) (MTCI)
- Social Dialogue Forums Held (SDFH)
- Reduction in Social Tensions (%) (RST)
- Social Stability Index (%) (SSI)
- Women's Participation in Joint Social Initiatives (%) (WPSI)
- Youth Engagement in Social Discussions (%) (YESD)
- Family Cohesion Score (%) (FCS)
- Civil Society Events Held (CSEH)
- Minority Participation in National Initiatives (%) (MPNI)
- Joint Social Service Delivery Index (%) (JSSDI)
- Crisis Response Agility Rate (%) (CRAR)
- Shared Resource Distribution Index (%) (SRDI)
- Social Development Convergence Score (%) (SDCS)
- Volunteer Group Engagement Rate (%) (VGER)
- Mutual Dialogue Platform Creation Rate (%) (MDPCR)
- Alignment in Social Program Execution (%) (ASPE)
- Media Coverage of Unity Activities (%) (MCUA)
- NGO Cooperation Index (%) (NGOCI)
- Public Satisfaction with Social Unity (%) (PSSU)

7. Political Unity & Governance Alignment

- Fair Election Participation Rate (%) (FEPR)
- Internal Policy Convergence Index (%) (IPCI)
- Joint Political Statements Issued (%) (JPSI)
- Agreement on Religion–State Roles (%) (ARRS)
- Civil Unity Index (%) (CUI)
- Religious Representation in Government Bodies (%) (RRGB)
- Shared Foreign Policy Agreement (%) (SFPA)
- Constitution Harmonization Index (%) (CHI)
- Reduction in Internal Conflicts (%) (RIC)
- Implementation of International Resolutions (%) (IIR)
- Institutional Responsiveness to Public Demands (%) (IRPD)
- Islamic Treaty Compliance Rate (%) (ITCR)
- Minority Rights Support Index (%) (MRSI)
- Regional Policy Coordination Index (%) (RPCI)
- Government Neutrality in Sectarian Issues (%) (GNSI)
- Budget Allocation for Unity Projects (%) (BAUP)
- Unity Diplomacy Impact Index (%) (UDII)
- Government Participation in Islamic Summits (%) (GPIS)
- Enactment of Anti-Sectarian Laws (%) (EASL)
- Political Stability Index for Unity (%) (PSIU)

8. Institutional & Governance Mechanisms (Institutional Pillar)

- Active "Hajj Council" Index (%) (AHCI)
- Implementation of Intergovernmental Unity Accords (%) (IIUA)
- Inter-Sectarian Arbitration Resolution Rate (%) (ISARR)

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- Number of Multilateral Unity Treaties (MUT)
- Institutional Flexibility Score (%) (IFS)
- Formation Rate of International Theological Committees (%) (FITC)
- Continuous Activity of Unity Institutions (%) (CAUI)
- Arbitration Mechanism Dynamism Score (%) (AMDS)
- Accord Implementation Rate (%) (AIR)
- Transparency in Institutional Operations (%) (TIO)
- Integrated Decision-Making Chain Score (%) (IDMCS)
- Representation in International Assemblies (%) (RIA)
- Budget Allocation to Unity Institutions (%) (BAUI)
- Executive Agency Accountability Index (%) (EAAI)
- Government Policy Coordination Score (%) (GPCS)
- Unified Document Publication Rate (%) (UDPR)
- Institutional Stability Score (%) (ISS)
- Framework Revision Frequency (%) (FRF)
- Hajj Host Country Participation Rate (%) (HHCP)
- Unity Governance Effectiveness Index (%) (UGEI)

9. Economic & Developmental Cooperation

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- Preferential Trade Growth Rate (%) (PTGR)
- Joint Infrastructure Investment Volume (JIIV)
- Resistance Economy Synergy Index (%) (RESI)
- Emergency Aid Delivery Rate (%) (EADR)
- Unity Economic Self-Sufficiency Index (%) (UESSI)
- Inter-Islamic Technology Exchange Rate (%) (ITXR)
- Shared Financial Facilities Rate (%) (SFFR)
- Balanced Economic Development Index (%) (BEDI)
- SME Participation in Joint Projects (%) (SMEP)
- Collaborative Tourism Projects Rate (%) (CTPR)
- Unity-Based Employment Creation Rate (%) (UECR)
- Foreign Investment in Unity Projects (%) (FIUP)
- Group Purchasing Cost Savings (%) (GPCS)
- Joint Financial Productivity Index (%) (JFPI)
- Economic Resilience Index (%) (ERI)
- Cooperative Agricultural Projects Rate (%) (CAPR)
- Convergent Infrastructure Development Index (%) (CIDI)
- Islamic Stock Exchange Cooperation Rate (%) (ISEC)
- Joint Cultural Products Sales Volume (JCPSV)
- Growth in Non-Oil Export Index (%) (GNOEI)

10. Media & Communication (Narrative Warfare)

- Unity Media Productions Issued (UMPI)
- Positive Unity Coverage Index (%) (PUCI)
- Removal Rate of Divisive Content (%) (RRDC)
- Unity Audience Engagement Score (%) (UAES)
- Anti-Propaganda Campaigns Held (APCH)
- Inter-School Representation in National Media (%) (ISR)

- Media Response to Sectarian Attacks (%) (MRSA)
- Unity News Overlap Rate (%) (UNOR)
- Participation in Joint Broadcast Programs (%) (JBP)
- Multilingual Content Production Rate (%) (MCPR)
- Academic Unity Publication Rate (%) (AUPR)
- Unity-Focused Social Media Penetration (%) (USMP)
- Anti-Rumor & Fake News Response Rate (%) (ARR)
- Media Literacy Training on Unity (%) (MLTU)
- Unity Message Consistency Index (%) (UMCI)
- Islamic Media Collaboration Index (%) (IMCI)
- Unity Press Conferences Held (UPCH)
- Audience Satisfaction with Unity Coverage (%) (ASUC)
- Unity Advertising Budget Rate (%) (UABR)
- Media Influence Score for Unity (%) (MISU)

11. Technology & Innovation
- Utilization Rate of Digital Unity Platforms (%) (UDUP)
- Semantic AI Usage for Unity (%) (SAIU)
- Joint Theological Database Count (JTDC)
- Participation in Digital Comparative Theology Courses (%) (PDCTC)
- Unity Cybersecurity Index (%) (UCI)
- Blockchain Adoption for Text Certification (%) (BATC)
- Unity Mobile App Development Rate (%) (UMADR)
- Modern Technology Integration Index (%) (MTII)
- Unity Technology Academic Publication Rate (%) (UTAPR)
- University–Industry Joint Innovation Projects (%) (UJIP)
- Information System Quality Index (%) (ISQI)
- Shared Cloud Infrastructure Penetration (%) (SCIP)
- Digital Platform Update Frequency (%) (DPUF)
- Data Integration Index (%) (DII)
- Big Data Analytics Utilization Rate (%) (BDAUR)
- Collaborative Research Technology Projects (%) (CRTP)
- Semantic Scholar Development Index (%) (SSDI)
- IoT Adoption for Unity Assessment (%) (IOTU)
- Adaptive Algorithm Testing Rate (%) (AATR)
- Unity MVP (Minimum Viable Product) Success Rate (%) (MVP-SR)

12. Security & Stability
- Religious Event Security Index (%) (RESI)
- Disruption of Divisive Operations Rate (%) (DDOR)
- Protective Coverage of Unity Events (%) (PCUE)
- Joint Security Exercises Conducted (JSEC)
- Regional Stability Index (%) (RSI)
- Security Threat Rapid Response Rate (%) (STRR)
- Security Training for Event Organizers (%) (STEO)
- Reduction in Attacks on Religious Sites (%) (RARS)
- Inter-Agency Security Coordination Rate (%) (IASCR)

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- Civil Defense Drill Frequency (%) (CDDF)
- Security Intelligence Cohesion Score (%) (SICS)
- Cross-Border Cyber Intelligence Exchange (%) (CBCIE)
- Security Budget Allocation for Unity (%) (SBAU)
- Public Satisfaction with Event Security (%) (PSES)
- Joint Military Cooperation Rate (%) (JMCR)
- Surveillance Coverage of Holy Sites (%) (SCHS)
- Compliance with International Security Standards (%) (CISS)
- Security Forces Readiness Testing Rate (%) (SFRT)
- Volunteer Security Force Participation Rate (%) (VSFPR)
- Reduction in Security Incidents at Events (%) (RSIE)

13. Mystical Theology (Irfani/Mystical Convergence)
- Convergence on "Unity of Being" Doctrine (%) (CUBD)
- Divine Love Doctrine Cohesion (%) (DLDC)
- Theoretical Mysticism Concordance Index (%) (TMCI)
- Shared Mystical Pathway Practices Rate (%) (SMPPR)
- Remembrance (Dhikr) Practice Integration (%) (RPI)
- Joint Dhikr Circles Conducted (JDCC)
- Translation of Classical Mystical Texts (%) (TCMT)
- Flexibility of Sufi Orders Index (%) (FSOI)
- Participation in Practical Mysticism Courses (%) (PPMC)
- Production of Unity Mystical Content (%) (UMCP)
- Integration of Sharia and Tariqa Index (%) (ISTI)
- Application of Mystical Teachings in Unity Policy (%) (AMTUP)
- Use of Mystical Music in Unity Events (%) (UMME)
- Concordance of Intuitive Theories (%) (CIT)
- Access to Digital Mystical Resources (%) (ADMR)
- Sharing Mystical Experiences Rate (%) (SMER)
- Specialized Mysticism Workshops Held (SMWH)
- Harmony of Mystical Theory and Ethics (%) (HMTE)
- Balance of Practical & Theoretical Mysticism (%) (BPTM)
- Public Participation in Mystical Activities (%) (PPMA)

14. Philosophy of Religious Language
- Clarity of Religious Linguistic References (%) (CRLR)
- Symbolic Interpretation Harmony Index (%) (SIHI)
- Concordance in Conceptual Translations (%) (CCT)
- Reduction in Ambiguity of Scriptural Translation (%) (RAST)
- Consistency in Word–Meaning Relationships (%) (CWMR)
- Common Linguistic Concepts Adoption Rate (%) (CLCAR)
- Participation in Philosophy of Religion Language Courses (%) (PRLC)
- Concordance of Religious Metaphors (%) (CRM)
- Religious Language Philosophy Publications Count (RLPC)
- Utilization of Linguistic Philosophy in Unity Initiatives (%) (ULPUI)
- Consistency of Religious Eloquence Index (%) (CREI)
- Alignment between Rhetoric and Meaning (%) (ARME)

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- Shared Use of Religious Irony (%) (SURI)
- Semantic Meaning Harmony in Religion (%) (SMHR)
- Shared Translation of Religious Terminology (%) (STRT)
- Technology Use in Religious Language Analysis (%) (TURLA)
- Linguistic Orientation Consistency (%) (LOC)
- Translator Participation in Multilingual Projects (%) (TPMP)
- Alignment of Religious and Local Languages (%) (ARLL)
- Audience Linguistic Literacy Improvement Rate (%) (ALLIR)