



Islamic Review of Spiritual Intelligence

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ABSTRACT

This study explores the concept of spiritual intelligence from an Islamic perspective. Through literature research, the author investigates various sources that discuss spiritual intelligence from an Islamic point of view. The method used in this study is an analysis of literature relevant to spiritual intelligence in Islam. The primary sources used include the holy book of the Quran, hadith, works of scholars, and previous research that has been done in this field. The results of this study reveal that spiritual intelligence from an Islamic perspective involves the development of an individual's relationship with God, increased self-awareness, and increased morality. Spiritual intelligence enables individuals to balance material and spiritual dimensions, improve the quality of life, and achieve blessings in all aspects of life. The implications of this research can be used in the development of the education field and help individuals achieve goals and happiness in life.

Keywords: *Islamic, Intelligence, Spiritual*

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INTRODUCTION

The brain has an important role as the source and center of intelligence in humans. Intellectual intelligence (IQ) is in the brain function (neocortex), emotional intelligence (EQ) is in the limbic system, and spiritual intelligence (SQ) is in the temporal lobe of the human brain (Baran, 2021). In Islamic literature the brain is referred to by the term "aql" which is mentioned 49 times in the Qur'an. The mention of the word "al-aql" refers to the notion of understanding and thinking (Akaberi dkk., 2020). Synonymous with "aql" is "al-qalb" (Agboola dkk., 2020). Qalbu in the view of Pasiak (2003) as a spiritual brain, a place where humans can feel the presence of God, the source of the voice of the heart and mind.

Intellectual intelligence is the third intelligence that relates to practical knowledge, memory, reasoning, vocabulary and problem solving (Basílio dkk., 2022). This intelligence is the reasoning faculty of humans (Skrzypińska, 2021), which makes

individuals have the ability to solve rational (logical) problems, therefore spiritual intelligence will experience a deadlock when faced with intuitive and esoteric problems.

Emotional intelligence was introduced by Daniel Goleman. It is an intelligence that allows individuals to evoke feelings and helps the mind to understand feelings (Daher-Nashif dkk., 2021). This intelligence will lead individuals to become mature and stable individuals who have the ability to feel (Kuanova dkk., 2021), understand and emotional sensitivity (Najati, 2003). Emotional intelligence is the intelligence to manage and maintain emotional harmony (Reid dkk., 2019). The distinctive character of an emotionally intelligent person can be recognized by his or her ability to manage emotions well, thus enabling individuals to build relationships (Lari dkk., 2019), socialize and adapt to the surrounding environment in harmony.

Next is spiritual intelligence. This type of intelligence was introduced by husband and wife Danah Zohar and Ian Marshall through their scientific work, "SQ: Spiritual Intelligence-The Ultimate Intelligence" (Ikra dkk., 2021). This work is based on the findings of neurologists and psychologists on the activity of the God Spot, which is an isolated module of neural networks located in the temporal lobe (Floren dkk., 2019). The God Spot plays an important role in religious experience (Hassan dkk., 2021). Spiritual intelligence as a product of modern human curiosity to unravel the mystery and complexity of human beings has provided a new nuance in the midst of scientific approaches that have been separated from religious perspectives.

This research will examine the key concepts of spiritual intelligence in Islamic terms. It will provide a complete and in-depth understanding of spiritual intelligence from an Islamic perspective, including its meaning, concept, development process and implications in life.

RESEARCH METHODOLOGY

This research on the concept of spiritual intelligence in Islamic terms is qualitative research. Qualitative research is intended to examine and explore the key concepts of spiritual intelligence in Islamic terms. The qualitative approach allows researchers to gain a full and in-depth understanding of the concept of spiritual intelligence in Islam. To collect data, the researcher will use the literature research method, to obtain a complete and comprehensive illustration of the concept of spiritual intelligence. The method of analysis used is content analysis, with steps such as coding, categorization and thematic findings. Through coding, the researcher will identify relevant literature which will then be grouped into specific themes to form a more organized and holistic understanding.

RESULT AND DISCUSSION

Spiritual Intelligence from an Expert Perspective

Spiritual intelligence was initiated by Zohar Marshall through scientific research based on the results of research by psychologists and neurologists related to human brain activity (Greenberg dkk., 2020). Spiritual intelligence is the ultimate intelligence

(Moafi dkk., 2021). Intelligence in humans is a requirement to be able to optimize the function of intellectual and emotional intelligence more effectively. In the view of Adlen (2003), spiritual intelligence is an offer of thought to a person's way of life to live more meaningfully than others (Burton dkk., 2021), which in Islamic conception is categorized as "the best human being", because the best human being is a human being who is useful (gives meaning) to others" (Al-Hadist).

In the view of Pasiak (2003), spiritual intelligence is one of the human intelligences that relates to the transcendent. Intelligence that transcends and transcends time, beyond the present and even experience (Aldulaimi, 2020). This intelligence is the deepest and most important part of the human being. Khavari (2000) considers spiritual intelligence as a non-material dimension that is very valuable to human life.

Spiritual intelligence is an enlightened idea. It is the light of life that awakens the deepest beauty and truth (Delle Foglie & Panetta, 2020). Because spiritual intelligence gives individuals the ability to be able to distinguish good and evil, as well as intelligence that will help individuals to act in accordance with their human nature which tends to the truth.

Spiritual Intelligence from an Islamic Perspective

Intellectual intelligence in Islam is associated with the intelligence of the mind. Emotional intelligence is related to the emotional side, and spiritual intelligence refers to the intelligence of the heart (Schunk & DiBenedetto, 2020). Kumayi (2003) refers to spiritual intelligence as "Transcendent Intelligence", an intelligence centered on deep love for the creator and His creation (Mdege dkk., 2019). Love that is implemented in the willingness to carry out orders and stay away from prohibitions, love that takes the form of a willingness to take good care of the environment and others (Gonçalves Júnior dkk., 2020). Love that is strongly tied to morals and humanity (Jäger dkk., 2019), because the essence of love is the ability to open the door to forgiveness, away from envy, spite, revenge and hatred and a strong desire to give.

Agustian (2002) defines spiritual intelligence as "The ability of individuals to give meaning to the worship of every activity through steps that are fitrah (Xiao dkk., 2020), towards hanif humans who have tauhidi thinking. Because spiritual intelligence is actually a form of realization of tawhid in life (El-Seedi dkk., 2019). Tawhid is formally organized in "Confession" (shahadat) (Lee dkk., 2020). This confession is the initial covenant that humans make with Allah, "And remember when your Lord brought forth the children of Adam from their foreskins and Allah took testimony to their souls (while saying) Am I not your Lord? They answered "Yes (You are our Lord) we are witnesses" (We do this) so that on the Day of Resurrection you will not say "Indeed we (the Children of Adam) were ignorant of the oneness of Allah" (QS. Al A'raf: 172).

In spiritual intelligence "meaning" is the main element, because Spiritual intelligence is intelligence that functions to help individuals solve problems related to meaning and value (Cheong, 2020). The need for the meaning of life for humans is a basic need, because the search for a meaningful life is the source of motivation. Without meaning, life will be empty, empty and meaningless. And individuals will get meaning

in their lives when they live in honesty, and are able to benefit themselves and others. Meaning is related to the motive or purpose of life (Bingaman, 2020). The importance of life goals, the Prophet SAW, invites each individual to set goals (intentions) in every action. Determination of this intention will affect the way and results, because every job with the intention and for every action depends on what he intended ". (HR Bukhari-Muslim).

CONCLUSION

Spiritual intelligence in the Islamic perspective involves the development and deep understanding of the spiritual dimension of human life. It involves an individual's relationship with his or her God, increased self-awareness, and improved moral and ethical qualities. Spiritual intelligence in the Islamic perspective also involves the aspects of, Tawhid (Recognizing the oneness of Allah), by developing a relationship with Him through worship, prayer, and devotion; Tazkiyatun-Nafs (Cleansing oneself of vices and egoism), Ihsan (Worshiping Allah with full awareness), Tafakkur (Contemplating the signs of Allah's greatness). Spiritual intelligence in an Islamic perspective aims to achieve balance and harmonization between the material and spiritual dimensions of human life. By developing spiritual intelligence, individuals can achieve a meaningful life, full of happiness, and get blessings in all aspects of their lives.

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