

**THE CONCEPT OF SPIRITUAL INTELLIGENCE AND ITS
RELEVANCE TO THE ISLAMIC EDUCATIONAL CONCEPT
(STUDY OF DANAH ZOHAR'S THOUGHT)**

SKRIPSI

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**ISLAMIC EDUCATION DEPARTMENT
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THE STATE ISLAMIC UNIVERSITY OF MAULANA MALIK IBRAHIM
MALANG
November, 2015**

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*Presented to Tarbiyah Science and Teaching Faculty, The State Islamic
University of Maulana Malik Ibrahim Malang in partial fulfillment of the
requirement for the degree of Sarjana Pendidikan Islam (S.Pd.I)*

BY

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**ISLAMIC EDUCATION DEPARTMENT
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THE STATE ISLAMIC UNIVERSITY OF MAULANA MALIK IBRAHIM
MALANG**

2015

APPROVAL SHEET

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DEDICATION

Thanks into Allah who gives me mercy and blessing to finish my thesis without any obstacles. Shalawat and salam also always be given to prophet Muhammad SAW who deliver us from jahiliyyah period to lightness addinul Islam

I would like to dedicate this thesis for special people that I respect and obey, they are My beloved parent, Mr. Bambang Yajid, S. Ag and Mom Dra. Sri Riwayatiningtyas My beloved brother Habiibul Umam, My beloved Sister Hikmah Buroidah and all of family who give me praying, loving, supporting not only in spirit, motivation, inspiration but also in financial for me.

Thanks a lot for all of lecturer in Faculty of Tarbiyah and Teaching Sciences and all of teachers when I have met who have given me great lesson and always support me to reach my future.

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This thesis officially dedicated to all of teacher, especially the islamic education teacher and also the parents, hope they contantly able to bring up and care for the spiritual seeds in the hearts of learners and their children.

MOTTO

وَإِذْ تَأَذَّتْ رَبُّكُمْ لِيَنْ شَكَرْتُمْ لِأَزِيدَنَّكُمْ وَلِيَنْ
كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

Dan (ingatlah) ketika Tuhan kamu memberitahu: Demi sesungguhnya!
Jika kamu bersyukur niscaya Aku akan tambahi nikmat Ku kepada
kamu dan demi sesungguhnya, jika kamu kufur sesungguhnya azab
Ku amatlah pedih (14:7)



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Appendixes : 4 (four) Exemplars

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Assalamu'alaikum Wr. Wb

After carrying out the several times for guidance, both in the terms of content, language and writing technique and after reading the following thesis:

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Malang, November, 06th 2015

Ghulam Nurul Wildan

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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As for the purpose of this thesis as material guidelines and knowledge for readers, special for candidates of teacher there is anything way to developing education in Islamic.

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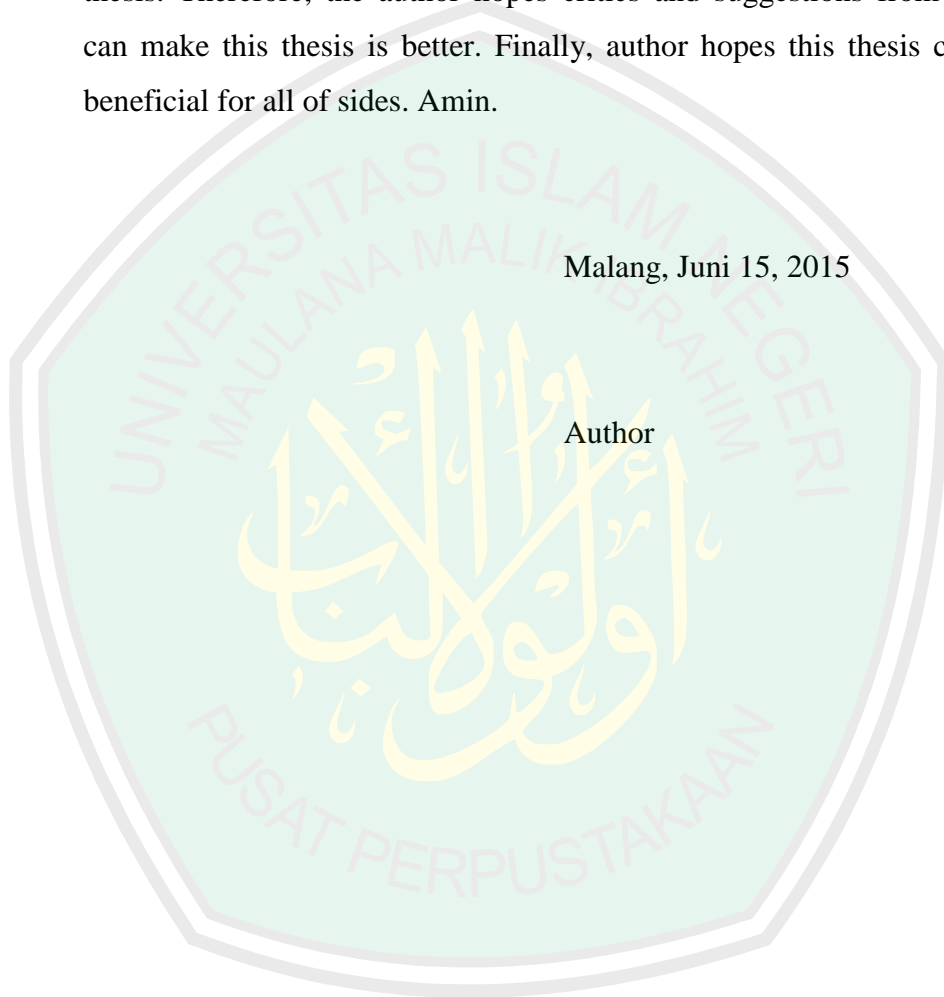
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The author knows that there are many weakness in the writing of this thesis. Therefore, the author hopes critics and suggestions from readers can make this thesis is better. Finally, author hopes this thesis can give beneficial for all of sides. Amin.

Malang, Juni 15, 2015

Author



DIRECTION OF ARABIC-LATIN transliteration

The written of Arabic-Latin in this thesis use directive transliteration base on the collective decision between the Minister of Religion Republic of Indonesia and the Minister of Education and Culture Republic of Indonesia number 158/1987 and number 0543 b/U/1987 that in board outline can be describe as bellows:

A. Letter

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	h	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	,
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

B. Long Vowel

Vowel (a) Long = â

Vowel (i) Long = î

Vowel (u) Long = û

C. Diphthong Vowel

أَوْ = Aw

أَيَّ = Ay

أُوَّ = û

إِيَّ = î

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ABSTRACT

Wildan, Ghulam Nurul. Thesis. *The Concept of Spiritual Intelligence and Its Relevance to the Islamic Educational Concept*, Islamic Education Department, Faculty of Tarbiyah and Teaching Sciences, State Islamic University of Maulana Malik Ibrahim Malang.
Advisor: A. Nurul Kawakib, M. Pd, M.A

Moral crisis of modern man became one of the effects of progress or globalization of the world. This is caused because there is no filter on the inside of man to hinder the pace of globalization of the world. Education is one of the aspects of modern humans who contracted the crisis. The crisis in education is evidenced by the loss of moral and ethical students and educators who are in the educational environment. It is very troubling to some observers and actors of education about the future of education. National exam cheating, fights, and drug abuse becomes an example. If we look more closely at the problems arising from the use of intelligence that is not balanced. The tendency to use the intellectual and emotional intelligence without balanced with spiritual intelligence will make a smart man, but immoral. Spiritual intelligence into a new offer for education, especially Islamic education to inculcate Islamic values in self-learners.

The aim of this research is to try to define the concept of spiritual intelligence into the main intelligence of a human being. and searching for its relevance to the concept of Islamic education, especially in the aspect of the purpose of education, teachers and learners. This research is considered useful to review the understanding of Islamic education and also the use of spiritual intelligence as a basis to implement and achieve the objectives of Islamic education.

To achieve these objectives the researchers used a qualitative research approach with methods of library research. The data used in this study is the book of Danah Zohar entitled *SQ: Spiritual Intelligence - the ultimate intelligence* is published by Bloomsbury, London in 2000. The data analysis method used was content analysis method.

Results of this study stated that spiritual intelligence is meant by Danah Zohar is the intelligence to find meaning and value of the activities and behaviors that humans do every day. Some characteristics of a person who has a spiritual intelligence is flexible, self awareness, holistic view and have a high responsibility. And evidenced by the high self intelligence, deeply understanding about itself. Overcome Difficulties and religious cleverly, and responsible leadership. High spiritual intelligence that could accelerate the development of the potential that exists in a person. Its relevance to the Islamic education lies on the purpose of education, Islamic education goal is to make a civilized man or a man who has good morals in society. While the purpose of a person has a high spiritual intelligence is to make responsible human and could be a problem solver in social life. Other relevance lies in the function that is how the teacher can present meaningful educational life and also teach students about the spirituality that is in itself. and learners and also a good human character in spiritual intelligence. So, it will realized a man which characters of *rahmatan lil Alamin*.

Key words: Spiritual Intelligence, Islamic Education.

ملخص

ولدان، غلام نورل، بحث علمي. مفهوم الذكاء الروحي ولها صلة بمفهوم التربية الإسلامية. شعبة تربية الإسلامية. كلية العلوم التربية والتعليمية. جامعة الإسلامية الحكومية مولانا مالك ابراهيم بمالانج.
تحت المشرف: أحمد نور الكواكب الماجستير.

الأزمة الأخلاقية للإنسان المعاصر إلى واحدة من آثار العولمة أو التقدم في العالم. يحدث هذا بسبب عدم وجود أي مرشح من داخل الكائن البشري لعرقلة خطي العولمة في العالم. التعليم هو أحد الجوانب التي تعاقبت مع أزمة الإنسان المعاصر. الأزمة في التعليم يتضح من فقدان الطالب المعنوية والأخلاقية ومرب المقيمين في التربية البيئية. هي مزعجة حتى بعض المراقبين والجهات الفاعلة للثقف بشأن المستقبل التعليم. الغش، والامتحان الوطني شجار، وإساءة استعمال المخدرات أصبحت مثال. وتنشأ المشكلة من استخدام المعلومات الاستخباراتية التي ليس متوازنا عندما أننا نلقي نظرة فاحصة. الميل إلى استخدام الذكاء الفكري والعاطفي دون متوازنة مع المخبرات الروحية سيجعل رجل ذكي ولكن عديبي الضمير. الذكاء الروحي في محاولة جديدة للتعليم في التربية الإسلامية خاصة لغرس القيم الإسلامية في النفس المتعلمين.

والأهداف من هذا البحث هو محاولة لتعريف مفهوم الذكاء الروحي التي أصبحت المركزية للاستخبارات للإنسان. وبحث عن له صلة بمفهوم التربية الإسلامية لا سيما في الجوانب للغرض من التعليم والمعلمين والمتعلمين. ويعتبر هذا البحث مفيداً توضيح فهم الإسلام والتعليم مرة أخرى أيضا استخدام الاستخبارات الروحية كأساس للتشغيل وتحقيق أهداف التربية الإسلامية.

ولتحقيق هذا الهدف للباحثين باستخدام نهج البحوث النوعية مع أساليب البحث المكتبة. مصدر البيانات المستخدمة في هذه الدراسة هو كتاب زوهار، "ميدان الدانة": "الذكاء الروحي - وتنشر المعلومات الاستخباراتية في نهاية المطاف بلومسوري، لندن في عام 2000. أساليب تحليل البيانات المستخدمة أساليب تحليل المحتوى.

حاصل نتائج هذه الدراسات أن الذكاء الروحي الدانة زوهار المقصود هو الذكاء للبحث عن معنى وقيم حول الأنشطة والسلوكيات التي تتم كل يوم، رجل. بعض الخصائص لشخص لديه الذكاء الروحي هو الوعي الذاتي، ومرنة، نظرة شمولية، ومسؤولية عالية. ويتضح من الذكاء الذاتي عالية، فهم عميق حول نفسها. التغلب على الصعوبات ودينية ذكاء، والقيادة المسؤولة. الاستخبارات الروحية التي يمكن أن تعجل بتطوير إمكانات عالية موجودة في شخص. تكمن أهمية للتربية الإسلامية في أهدافها التعليمية، أهداف التربية الإسلامية المتحضر جعل الرجل أو الرجل الذي لديه الأخلاق الحميدة في المجتمع. وفي حين أن الغرض من شخص له عالية الذكاء الروحي هو جعل الرجل المسؤول ويمكن أن يصبح حل المشاكل في حياة المجتمع. تكمن أهمية أخرى في مهام المعلم، وهي: كيف يمكن للتعليم يعرض حياة ذات معنى وكما يعلم المتعلمين حول الروحانية في نفسك. والمتعلمين وأيضا أحرف بشرية جيدة في المخبرات الروحية.

فكرة رئيسية: الذكاء الروحي، التربية الإسلامية.

ABSTRAK

Wildan, Ghulam Nurul. Skripsi. *The Concept of Spiritual Intelligence and Its Relevance to the islamic educational concept*, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang.
Dosen Pembimbing: A. Nurul Kawakib, M. Pd, M.A

Krisis moral manusia modern menjadi salah satu dampak dari kemajuan atau globalisasi dunia. Hal tersebut diakibatkan karena tidak ada filter dari dalam diri manusia untuk menghalangi laju globalisasi dunia. Pendidikan menjadi salah satu aspek yang terjangkit krisis manusia modern. Krisis dalam dunia pendidikan dibuktikan dengan hilangnya moral dan etika pelajar dan pendidik yang berada di lingkungan pendidikan. Hal tersebut sangat merisaukan beberapa pengamat dan pelaku pendidikan tentang masa depan pendidikan. Kecurangan ujian nasional, tawuran, dan penyalahgunaan narkoba menjadi contohnya. Apabila kita lihat lebih dekat permasalahan tersebut berasal dari penggunaan kecerdasan yang tidak seimbang. Kecenderungan menggunakan kecerdasan intelektual dan emosional tanpa diimbangi dengan kecerdasan spiritual akan menjadikan manusia yang pintar namun tak bermoral. Kecerdasan spiritual menjadi sebuah tawaran baru bagi pendidikan khususnya pendidikan islam untuk menanamkan nilai-nilai keislaman pada diri peserta didik.

Tujuan dari penelitian ini adalah mencoba untuk mendefinisikan konsep kecerdasan spiritual yang menjadi kecerdasan utama bagi seorang manusia. dan mencari relevansi nya dengan konsep pendidikan islam terutama pada aspek tujuan pendidikan, guru dan peserta didik. Penelitian ini dirasa bermanfaat untuk menelaah kembali pengertian pendidikan islam dan juga penggunaan kecerdasan spiritual sebagai dasar untuk menjalankan dan mencapai tujuan dari pendidikan islam.

Untuk mencapai tujuan tersebut peneliti menggunakan pendekatan penelitian kualitatif dengan metode *library research*. Sumber data yang digunakan dalam penelitian ini adalah buku dari Danah Zohar yang berjudul *SQ: Spiritual Intelligence – the ultimate intelligence is published by Bloomsurry, London pada tahun 2000*. Metode analisis data yang digunakan adalah metode analisis isi.

Hasil penelitian ini menyebutkan bahwa kecerdasan spiritual yang dimaksudkan oleh Danah Zohar adalah kecerdasan untuk mencari makna dan nilai tentang kegiatan dan perilaku yang dilakukan manusia disetiap harinya. Beberapa karakteristik seseorang yang memiliki kecerdasan spiritual adalah flexible, self awareness, holistic view and have a high responsibility. Dan dibuktikan dengan kecerdasan diri yang tinggi, deeply understanding about itself. Overcome difficulties and religious cleverly, and responsible leadership. Kecerdasan spiritual yang tinggi bisa mempercepat perkembangan potensi yang ada pada diri seseorang. Relevansinya dengan pendidikan islam terletak pada tujuan pendidikan, tujuan pendidikan islam adalah menjadikan manusia yang beradab atau manusia yang mempunyai akhlak yang baik dalam bermasyarakat. Sedangkan tujuan seseorang mempunyai kecerdasan spiritual yang tinggi adalah untuk menjadikan manusia yang bertanggung jawab dan bisa menjadi seorang problem solver dalam kehidupan bermasyarakat. Relevansi yang lainnya terletak pada fungsi guru yaitu bagaimana bisa menyajikan pendidikan yang meaningful life dan juga mengajarkan peserta didik tentang spiritualitas yang ada pada diri. dan peserta didik dan juga karakter manusia yang baik dalam kecerdasan spiritual.

Kata kunci: Kecerdasan spiritual, Pendidikan islam.

CHAPTER I

INTRODUCTION

A. Background of Study

Nowadays people live in the middle of technological progress and modernization of civilization. This is evidenced by digitizing nearly all aspects of human life. Such changes have brought great changes to the human civilization. Unfortunately the modern civilization which created not only bring positive changes such as advances and ease of life perceived by humans, but also the negative impact also become the impact of such changes. science and technology as resources only seen by the human modernity from the perspective of science and knowledge only not a whole. Modernization treat humans as a quantity of material has keep him away from the values of humanity.

Human life in the modern era is closely related to the needs that are material and getting away from the values of humanism that is in human beings. This is evidenced by the vulnerability of depression to the experience of modern society, stress and despair. In the political field such as, the position is the key subject of politics has made people do everything they can to get it. Ranging from money politics, forging documents, knockdown and also give some money to the chosen to become a leader.

Another problem is the fulfillment of desire needs in the field of economics. Corruption is not a new name in the ears of the people of Indonesia. In fact, some experts refer to it as the cultural which means has become a tradition for the people of Indonesia to engage in corruption. Corruption is a social disease that involves the elite until ordinary people that go into the government system. Cases which most attention

is the case of some politicians with his Hambalang projects that harm the State amounted to 463 billion rupiah. Another case relating to corruption is the case of money laundry conducted by Gayus Tambunan. whereas if we see further Gayus is one of the best scholars graduate from high school well-known official in Indonesia. Gayus certainly have high intellectual intelligence than other students in the high school.

Modern human moral crisis continues in the world of education. One case in point was the murder conducted by some elementary school students in the area of west Sumatra. The cause of the murder just a matter of "joke" only. Furthermore the problem of dishonesty on the implementation of the national exam. From year to year, although the standard matter and that stuff is complicated, but this should not discourage some persons for cheating on the national exams.

The deceit happens include; the leak of answer keys, answer key selling fake and systemic cheating involving teachers and officers who were at the school. Another problem that arises from the world of education is a crisis of moral and character of students. Characterized by treatment disrespectful towards teachers, bullying to the school friends and even doing immoral acts and consume narcotics resulted in declining quality of students in Indonesia. It is unfortunate if the world of education that has the noble aim should be destroyed several actors who are not responsible.

In the social life of the community, distortions and crisis of character has become commonplace. Social inequality between communities, distrust in the community is also a problem for the social life that lead to the outbreak of unrest among people living in the neighborhood. Sometime ago there were riots between people in Papua is causing some residents were injured, as offended by the words and deeds conducted by someone other villagers. Then, people who become asocial because of

gadgets and devices that do not appear a balance between citizens and convert them into more individual.

Some of the problems mentioned above is the logical consequence of the development of science and technology are rapidly today. Some events that are not reasonable and surprisingly also often occur in Indonesia., As a boy who kills his parents, rape of minors, social and political stability are no longer assured with both divisions between groups, crime and even religious leaders doing indecent acts.

On the other hand there are several families and groups of people who are materially sufficient and have a healthy physique but are not able to feel the happiness and peace of mind. That is because the assessment of the happiness only in terms of physical and material only. But not on other aspects or often called a moral crisis. Some people and society often feel anxious, agitated and deep fear and despair that leads to suicide. It is a reality of life that emerged due to the tension of mind and emotional pressure or stress on someone.

Some stress management and prevention efforts as well as the emotional stress experienced significant growth. Various training, such as vocational training, management of hearts, emotional intelligence jump-start activities and others. Such forms of treatment may be an alternative for victims who are mentally distressed.

If we look into human beings, naturally humans have a variety of potential stored in it. However, not all the potential of the human being can be developed and optimized. Even some people who do not know the potential spread in itself. The ignorance makes the human potential is not explored optimally and have left people who currently do not have "identity" as a personality. Thus causing humans may have

difficulty in overcoming the various problems that arise in the midst of life as described above.

If we look more closely certain things should be caused by the use of one or two intelligence alone is only intellectual intelligence and emotional intelligence without involving spiritual intelligence.

Intelligence is the potential of nature (fitrah) that is possessed by all humans. As a favor and grace of Allah SWT. Indications that mention the existence of potential intelligence in humans as mentioned in the Qur'an that invites people to organize thinking and reasoning against all phenomena that occurred in the middle of life. Allah says in the Qur'an:

“Maka apakah mereka tidak memperhatikan unta bagaimana dia diciptakan(17), dan langit, bagaimana ia ditinggikan?(18). Dan gunung-gunung bagaimana ia ditegakkan?(19). Dan bumi bagaimana ia dihamparkan ?(20¹)

If we observe many studies related to intelligence, these studies resulted in the development of the various functions and controversy that Intellectual Quotient, Emotional Quotient and Spiritual Quotient. At the end of the twentieth century, a series of the latest scientific research shows the latest intelligence spiritual intelligence. Intelligence, which in essence has inherent in human beings from birth humans have a natural tendency to develop in accordance with his wishes and in accordance with nature, intelligence has existed since human beings are born, but the next color is the environment and the family. Spiritual intelligence is fundamental as starting formation

¹ “ *Al Ghasiyah:17-20, (Depertemen Agama. 2006. 592)*

of generations. Spiritual intelligence of person will provide guidance on intellectual (IQ) and emotional (EQ).

Spiritual intelligence is a new thing of the twentieth century. Danah Zohar and Ian Marshall call it intelligence that serves to face and solve the problem of meaning and value, which is often trapping modern humans and also to place the behavior and life in a wider meaning.²

Humans in the span and a long history, so use brainpower and their reasoning power alone or the Intellectual Quotient (IQ) alone. Even now people still rely on IQ alone. IQ is the intelligence of the brain, which for nearly a century and a determinant of human success benchmark, IQ is the result of sheer brain. According to some studies IQ only contribute between 5-20% in ushering in a human success. In fact, according to the Technology of Carnegie America, than ten thousand people are successful, 15% because of intellectual ability, while the rest is due to the personality factor.³

Thinking ability is regarded as excellent whereas the other potential marginalized. Mindset and worldview that has spawned such an educated man with a brain but not educated. But the attitude, behavior and banged lifestyle is in stark contrast with the intellectual ability. As described above many intelligent human being intellectually but failed in work and social life.

The phenomenon experts realize that a person's success is not only determined by the ability of the brain and the power of human thought alone, but are determined by emotional intelligence and spiritual intelligence. Surely there is something wrong with the pattern of human development in the world of education this time. IQ that is

² Danah Zohar, Ian Marshall, *SQ* (Bandung, Mizan Pustaka, 2007), Page 4

³ Ary Ginanjar Agustian, Ridwan Marzuki, *ESQ For Teens* (Jakarta: PT Arga Publishing, 2007), page 19

too forward, ignoring the EQ and SQ. therefore this condition is time to end. The education process must be applied in full and balanced by paying attention to and give the same emphasis between IQ, EQ and SQ.

Thus it is necessary to do a deep study of intelligence that has not been touched by the previous intelligence that are EQ and SQ. The findings of the scientists who discovered the role of emotions in a child, the intelligent cognition was experiencing a deep feeling of pressure so he changed and became less dominant intellectual intelligence. It is proved that the human perception of intelligence had been wrong, there are other factors that influence the learning style of a child is emotional intelligence.⁴

Emotional intelligence is an invention which is phenomenal and makes the world stunned, with the present invention are expected to problems that have been related to education, especially in the learning process immediately solved. But the reality of emotional intelligence has not been able to resolve the major problems facing mankind. Intelligence that is expected to help it compete with the intellectual. When children and learners unrelenting emotional intelligence they will be sensitive children, weak and pessimistic life. This was totally unexpected. The Expectations for emotional intelligence can work together with intellectual intelligence so complementary in education.

Emerged spiritual intelligence as mediator and connector between intellectual intelligence and emotional intelligence. This spiritual intelligence emphasizes the human nature is not merely physical, but there is also a spiritual aspect. So that a balance

⁴ Ary Ginanjar Agustian, *ESQ Emotional Spiritual Quotient*, (Jakarta: Arga, 2001) page 1

occurs in humans and learners in education it is necessary for the development of spiritual intelligence so that man back to nature (Fitrah).

Spiritual intelligence originally popularized by Danah Zohar and Ian Marshall. Spiritual intelligence is defined as the intelligence for meaning and significance of real life without shackles that influence it. In such circumstances people can feel the peace of mind that underlie all behavior, and uses his voice as a guide towards a real truth. According to Danah Zohar and Ian Marshall in some parts of the book highlights the relationship between religion and SQ, since most people assume that the SQ is always identical with religion. Whereas according to the two figures differ SQ with religion, even many people who are not have religious but have a high spiritual intelligence.

Interestingly, the sense of spiritual intelligence proposed by Danah Zohar and Ian Marshall did not always associated with divinity. For both figures, more spiritual intelligence issues related to the meaning of life, values and wholeness. All of them do not need to be associated with an aspect of divinity. People can find the meaning of life of learning, work, work and even in the face of the problems and suffering. While Danah Zohar put religion as one of the media to get the highest SQ.

The authors decided to use the theory of Danah Zohar Spiritual Intelligence is not without reason. Within the scope of Islamic education are indeed many thinkers and figures of the Islamic spiritual intelligence. Unfortunately, he has not been systematic thinking and focus on spiritual intelligence alone, but is associated with other aspects. Although in the case of religious dogma is justified.

In this study, the authors would like to examine more deeply about the spiritual intelligence which is not mixed religious dogma as expressed by Danah Zohar and Ian Marshall and more systematic in explaining the spiritual intelligence. The tendency to

use the experience and sense functions in researching the phenomenon of spiritual intelligence be interesting and of course objectively is science.

Spiritual intelligence by western society today become a pop culture or lifestyle and not a religious doctrine that binds a person to continue to use that intelligence.

Spiritual intelligence is what determines a person's success. This intelligence answer and reveals about one's identity. According to the Zohar human that had a high Spiritual Intelligence will be able to make sense of the suffering of life by giving a positive meaning to the events and problems they experienced. Intelligence described by Danah Zohar and Ian Marshall can solve problems related to the value and meaning and spiritual intelligence has been proved by the figures above with proving his science based on research that has been done by both a few years ago.

If we look more closely revealed the spiritual intelligence Danah Zohar and Ian Marshall is a product of modern western thought. The only type of intelligence in human studies that focus on the spiritual dimension with a very comprehensive scientific research and deep about the human brain activity. And generally distanced itself from the religious perspective.

Based on the background above, it is necessary to discuss in a thesis with a tittle about **The Concept of Spiritual Intelligence and Its Relevant with Islamic Educational Concept (Study of Danah Zohar Thought)**

B. Focus of Study

Based on the background of study above, the focus study in this thesis are:

1. How is the concept of Spiritual Quotient according to Danah Zohar ?
2. What is the Relevance between Spiritual Quotient according to Danah Zohar and Islamic Educational Concept?

C. The Objectives of Study

Based on the focus study above the objectives of research are:

1. To explore the Concept of Spiritual Quotient (SQ) according to Danah Zohar
2. To identify the relevant between Spiritual Quotient (SQ) according to Danah Zohar and Islamic Educational Concept

D. The Significances of Study

1. For the researcher

By doing this library research, so the students as researcher can deeply understand about spiritual quotient according to Danah Zohar and Ian Marshall perspective and its relevant to Islamic Education.

2. For State Islamic University of Maulana Malik Ibrahim Malang

Giving some information the aspect of Spiritual Quotient for the one who wants to discuss and hopefully could be applied for his self in spite of another person, especially to develop the Islamic Education.

3. For enriching the knowledge

Based on theory, hopefully this research will be kind of science development and contribution in the field of Islamic education

E. The Limitation of Study

This research will mainly discuss about the concept of spiritual Quotient/Intelligence according to Danah Zohar perspective such as: definition

of the SQ, The Characteristic of SQ, How to Develop our SQ and also the Benefits of have a high SQ. the second is the relevant SQ and Islamic Education. According to the researcher this limitation is representative to explain the concept of Spiritual Quotient (SQ) and its Relevant in Islamic Education. This research will be focus on the islamic educational concept, especially in the field of the essence and also the goal of islamic education. Then, will be made relevant to the spiritual intelligence concept by Danah Zohar, Ian Marshall.

F. The Terms of Study

To avoid misunderstanding by read this research meaning. the terms that related by this research will be explained as follows:

1. Spiritual Quotient/Intelligence (SQ)

Intelligence: The ability to deal with and adapting to the new situation appropriately and effectively.⁵

Spiritual: an awakening or enlightenment in achieving the purpose and meaning of life.⁶

Spiritual Intelligence: the intelligence to face and solve the problem of meaning and value, the intelligence to put a more meaningful behavior.⁷ SQ is the Faculty of non-material dimensions or can be regarded as a human soul, that ability is not limited to enhanced.⁸

2. Islamic Education

⁵ Pius A Partanto, M. Dahlan Al Barry, *Kamus Ilmiah Populer*, (Surabaya: Arkola,2007), page, 51

⁶ Aliah B. purwakanian Hasan, *Psikologi Perkembangan Islami*. (Jakarta: PT Raja Grafindo Persada, 2006), page 288

⁷ Ary Ginanjar Agustian, *ESQ*, (Jakarta: Arga, 2007), page 13

⁸ Ratna Sulistami D, Erlinda Manaf Mahdi, *Universal Intelligence*, (Jakarta: Gramedia Pustaka Utama, 2006) page 41

Islamic education is the physical and spiritual guidance leading to the formation of a major personality dimensions according to islam.⁹ Moreover Yusuf Qaradawi gives the sense that the Islamic education is fully human education, mind and heart, spiritual and physical, character and skill. Therefore, Islamic education to prepare people to live well in a state of peace and war and prepare to face the public with all the goodness and wickedness, sweet and bitter.¹⁰ Another part of the goal of Islamic education according to al Syaibani, are included the changes in the form of knowledge, people's attitudes, behavior and physical and mental abilities must have to live in this world and the hereafter.

Professional purpose is related to education and teaching as a science, an art, a profession and as a community. The definition above represents at least the understanding of Islamic education is the process of forming good human personality and become rahmatan lil Alamin.

G. The Previous Research

No.	Previous research	Similarity	Difference	Originality of Research
1	Telaah komparatif atas pemikiran	- The use of theory and tough of	- In that thesis mentioned the comparison	Farikhatul walidah, Skripsi

⁹ Azyumardi Azra, *Pendidikan Islam tradisi dan modernisasi di tengah tantangan millennium II*, (Jakarta: KENCANA PRENADA MEDIA GROUP) page, 6

¹⁰*Ibid.*,

	<p>danah zohar, ian marshall dan ary ginanjar agustian tentang kecerdasan spiritual (study pustaka)</p>	<p>danah zohar, ian marshall in spiritual intelligence.</p>	<p>between danah zohar, ian marshall perspective and ary ginanjar agustian perspective about spiritual intelligence. Meanwhile, in this research will focus only in danah zohar, ian marshall perspective and its relevance to the islamic education.</p>	<p>jurusan Tarbiyah Program Studi Pendidikan Agama Islam STAIN Salatiga, 2013.</p>
2	<p>Konsep Spiritual Intelligence Danah Zohar dan Ian Marshall sebagai</p>	<p>- The use of theory and tough of danah zohar, ian marshall in</p>	<p>- In the thesis stress prevention as the object or the dependent variable of the study. While this</p>	<p>Sri Haryanto, Skripsi Jurusan Bimbingan Penyuluhan Islam (BPI)</p>

	<p>pencegahan Strees (tinjauan Bimbimngan konseling dalam islam)</p>	<p>spiritual intelligence.</p>	<p>research will explore about spiritual intelligence and its relevance to the Islamic education.</p>	<p>Fakultas da'wah, IAIN Walisongo Semarang, 2004.</p>
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1. Farikhatul Walidah, STAIN Salatiga. Telaah Komparatif Danah Zohar, Ian Marshall dan Ary Ginanjar tentang Kecerdasan Spiritual.

In a previous study conducted by farikhatul Walidah of STAIN Salatiga he wrote the title of a comparative study of Danah Zohar and Ary Ginanjar about spiritual intelligence. In the paper the authors try to find similarities and differences between the ideas and thoughts danah Zohar ary Ginanjar Agustian about spiritual intelligence. After finding the similarities and differences, the authors describe and relate it to the context of existing education today.

The difference with this study is the researchers used a single object in this study are only thinking about spiritual intelligence Danah Zohar. Then, from the variables mentioned research that the author would mean more focused on thinking and its relevance to the concept of Islamic education.

2. Sri Haryanto, IAIN Walisongo. Konsep Spiritual Intelligence Danah Zohar dan Ian Marshall sebagai pencegahan Stress (Tinjauan Bimbingan Konseling dalam Islam)

Research conducted by the Sri Haryanto on the concept of spiritual intelligence danah Zohar, ian marshall as stress prevention. In the study explained that the extent to which the spiritual intelligence Danah Zohar, Ian Marshall can prevent stress in terms of guidance counseling in Islam. The similarity in this study is the use Danah Zahar, Ian Marshall as a single object of research. While the difference in his research to be conducted more Spiritual Intelligence to review and examine the contents of the book Danah Zohar, Ian Marshall which will then be reviewed relevance to Islamic education.

Despite having a common figure that will be studied his thinking, but the research to be conducted will be more in-depth review and analyze the content of the thought Danah Zohar, Ian Marshall in previous studies still have not been discussed in depth. Later, after analysis will find its relevance to Islamic education.

CHAPTER II

A. Spiritual Quotient/Intelligence (SQ)

1. Definition of Spiritual Intelligence

Spiritual intelligence is the soul of intelligence. That is the intelligence that can help heal and establish ourselves as a whole. spiritual intelligence is the consciousness with which we not only recognize the values that exist, but creatively discover new values.

Spiritual intelligence are arranged in two words, namely intelligence and spiritual. Intelligence is the ability to handle situations and the ability to learn things, including the achievement of a relationship with another. The ability to deal with the hassle, complexity or with abstracts, skills and ability to think.

Spiritual intelligence is the ability to give spiritual meaning to the thought, behavior and activities, and is able to synergize between IQ, EQ and SQ. comprehensively.¹

Spiritual intelligence is concerned with the inner life of mind and spirit and its relationship to being in the world. Spiritual intelligence implies a capacity for a deep understanding of existential questions and insight into multiple levels of consciousness. Spiritual intelligence also implies awareness of spirit as the ground of being or as the creative life force of evolution. If the evolution of life from stardust to mineral, vegetable, animal, and human existence implies some form of intelligence rather than being a purely random process, it might be called spiritual. Spiritual intelligence emerges as

¹ Ary ginanjar Agustian, *Rahasia sukses membangun kecerdasan Emosi dan Spiritual ESQ* (Jakarta, Penerbit Arga, 2005), page 47

consciousness evolves into an ever-deepening awareness of matter, life, body, mind, soul, and spirit.²

Spiritual intelligence is related to emotional intelligence insofar as spiritual practice includes developing intrapersonal and interpersonal sensitivity. Paying attention to subjective thought and feelings and cultivating empathy is part of increasing awareness of the inner spiritual life. Spiritual intelligence depends on the capacity to see things from more than one perspective and to recognize the relationships between perception, belief, and behavior. Most people are expected to take responsibility for behavior but not for beliefs or perceptions, although these are intimately interconnected. Refining any form of intelligence requires training and discipline, and spiritual intelligence is no exception.³

Spiritual Intelligence combines spirituality and intelligence structures in a new structure. Whereas spirituality is associated with searching and experiencing sacred elements, peaked intelligence, excellence and essence. Spiritual intelligence requires capabilities which use such spiritual issues in order to making compliance and effective action and producing high-value products and outcomes. Generally the development of spiritual intelligence structure can be considered as using the capacities and spiritual resources in practical situation. It seems that any discussion of spiritual intelligence will be incomplete without understanding the broad range of spiritual

² Frances Vaughan. *What is Spiritual Intelligence?* Journal of Humanistic Psychology, Vol 42, No.2 Spring 2002 (France, Sage Publications 2002) Page. 17

³ *Ibid.*, Page 18

experiences. Unlike the logical intelligence which computers have it and unlike emotional intelligence which Primate have it, the spiritual intelligence is dedicated to human which is the most basic and most important kind of intelligence. Meanwhile, according to islamic perspective, spiritual intelligence similiar meanig to intelligence spiritual meaning potential that exists in every person man, in which the potential of the human being is able to adapt, interact and socialize with the environment ruhaniyah supernatural or transcendental, and can recognize and feel the wisdom of his acts of worship vertically in front of the god directly.

In the Islamic concept there are several indicators that show that a person has acquired intelligence in the spiritual meaning of life more closely with the intelligence that is religion. That is, someone who has a high spiritual intelligence proved by making the meaning of life in accordance with religious teachings.⁴

Several meanings above provide a statement that intelligence is an ability of a person to give meaning to his worship so that it can be implemented in daily life.

⁴ Hamdani Bakran Adz-Dzakiey, *Propethic Intlligence Kecerdasan kenabian* (Yogyakarta, penerbit Islamika, 2004) page. 613

2. Components of Spiritual Intelligence

According to Ary ginanjar agustian the characteristics of people who have high spiritual intelligence, are good behavior or akhlakul karimah, that behavior like this:

- a. Istiqomah (kerendahan hati)
- b. Tawakkal (effort dan submission)
- c. Keikhlasan (sincerity)
- d. Kaffah (totality)
- e. Tawazzun (equality)
- f. Ihsan (integrity and perfection)⁵

People who have spiritual intelligence, when faced with problems in his life, not only faced and solved by rational and emotional, but connecting it with the spiritual meaning of life. Thus, the steps become mature and meaningful in life.

Another components of Spiritual Intelligence based on Nobel and Vaughan believed that eight components of Spiritual intelligence are precision, openness, integrity, humility, kindness generosity, tolerance and resistance. And desire to meet other needs.⁶

In the islamic perspective spiritual intelligence has attracted considerable attention implicitly. For example, factors affected spiritual intelligence in islamic literature is virtue and piety along with daily exercise such as

⁵ Ary Ginanjar Agustian,

⁶ Mahdi Esmaili, Hamid Zareh, Mahdi Golverdi. *Spiritual Intelligence: Aspects, Components and Guidelines to Promote it*. (International Journal of Management, Accounting and Economics Vol. 1, No.2, 2014)page 166

contemplation in creation, horizons and introversive, fasting, worship, reading the Qur'an and honest reflection on its verses. As we know that Qur'an has attributed the trait of "Ulul Albab" to the people who have high spiritual intelligence. It refers to people who realized the nature of truth and passed through the illusions.

Generally, the key axes of Spiritual Intelligence are the fundamental principles of religion (Islam) such as achieving unity beyond the diversity, finding answer about the origin of the universe, correct diagnosis of intellectual patterns, and adjusting behaviour based on them. We could bring religious people compassion, kindness, integrity in differences, and reliance on essence.⁷

According to Islam, such components that mention that people which have high spiritual intelligence if they have :⁸

1. Get closer, understand love and converge the God
2. Always feel the presence and supervision Lord anytime and anywhere. This is in accordance with the stages that this man was afraid to leave his command and away from his ban, because God is always watching, seeing, and oversee all human activities anytime and anywhere. Because God is life, not sleeping and not too sleepy.⁹
3. Unveiling of unseen nature (transcendental) or mukasyafah). With the unraveling of the supernatural or transcendental nature or man is someone really going to have a steadiness of faith and perfect confidence. Believe in the teachings of Islam is not only theoretical

⁷ Ibid., Page 171

⁸ Op.Cit., Prophetic Intelligence. Page 613.

⁹ Ibid., page 615

but also through the journey affective and empirical. With this knowledge one can distinguish between right and falsehood, which is lawful and unlawful. According to Imam Ghazali, mukasyafah is the science of the mind and the summit of all knowledge. Above mentioned is a science as visible light in the heart when the heart was cleansed and purified from the reprehensible nature.¹⁰

4. Siddiq (truthful / right) that the presence of a force that makes the release yourself from false or dishonest attitude towards God, or others.¹¹
5. Amanah is everything that is entrusted to man, both concerning her rights, the rights of others, and the right of Allah or something given by God to man who is judged to have the ability to carry it. Or in other words the mandate is a force capable of maintaining stability ruhaniyah, no bitching when the disaster struck and do not exceed the limits if derive pleasure.¹²
6. Tabligh, in a language meant to convey. An invitation or call to to convey the teachings of the divine. The main contents of tablligh is to always invite to goodness, and stay away from all falsehood or commanding the good and forbidding the evil. In essence, this indicator is not stopped on the meaning of to understand, engage and to convey truths and prophetic deity alone. But also focus on improving ourselves and others. So one indicator of a person has a

¹⁰ Ibid., page 616

¹¹ Ibid., page 618

¹² Ibid., page 622

high spiritual intelligence that is able to invite myself and my surroundings.¹³

7. fathanah is to be wise, strong in making a change, improvement, development, and healing, understanding and divinity exists in secret, and protected from spiritual ignorance.
8. Istiqamah straight and firm stance, especially in running order and avoid prohibitions of Allah SWT.
9. Sincere deed or activity in daily life solely for exercising religious messages with the nodes of Allah SWT. Would please, love, and the encounter with Him.
10. Always give thanks to God is an expression of gratitude towards anything that God has given us. Expression of gratitude that can be realized through words, behavior and heart. One of his by always improve the quality of the understanding, appreciation and practice of the faith, Islam, to charity and the unity of God.
11. Shame commit sin and disgraceful. Based on al-jurnaji shy or perspective, the soul is feeling the pressure of something, and want to leave something it carefully, because in it there is something despicable. As such a shame to leave the command of God and doing prohibited. Ashamed to defend themselves as doing a bad or evil.¹⁴

3. Function of Spiritual Intelligence

¹³ Ibid., page 624

¹⁴ Ibid.,Page 630

Spiritual intelligence function said Agustian is shaping the behavior of someone who is noble, the behavior in question is:

- a. Modesty/istiqomah it means honor and receive all of the suggestion and critique from another people.
- b. Resignation means trying and surrender, steadfast against all the trials and always surrender to God.
- c. Sincerity or honesty is always doing something selfless.
- d. Kaffah (totality), which is the tendency to see things and seek fundamental answers to be critical of the problems and see the truth from various sources.
- e. Tawazzun (equality) becomes a thing to be possessed by a man so that man could be flexible and prioritize work that is more important and could divide their time well.
- f. Ihsan (integrity and refinement) that have integrity and responsibility to bring vision and a higher value to do the job seriously and be a good example in the act.

4. Develop The Spiritual Intelligence

There are several ways to develop spiritual intelligence, according to Mahpur:

Doing pilgrimages, istigosah and i'tikaf As a medium taqarruban ila Allah, muhasabah and motivation, patience, hope, increase the cohesiveness and togetherness.

1. Jam'iyah, halqah As a self-development, interactive problem solver, mental endurance, sharpening cognitive and memory.
2. Humor students as media managers stress, a familiarity to mediate conflict, burnout, creativity and dynamism. SOWAN and Musafahah As internalization modeling, the balance of personality dimensions.
3. Riyadhah As forgers themselves, the formation of self-esteem and sportsmanship mentality.

Actually, Rasulullah told us about how to solve the heart disease mean, therapy the spirituality according to Muhammad SAW. First, faith psychoterapiy, and then worship therapy, third, therapy of sholat, forth, therapy of hajj fasting, and praying.¹⁵ That is almost same with the concept how to develop our spirituality based on *sunnah of the prophet* means, we can learn by the sunnah of rosul to develop the spiritual intelligence. Here they are the principles:

¹⁵ Usman Najati, *Belajar EQ & SQ dari Sunnah Nabi*, translated from *Al-Hadis Al-Nabawi wa Ilmu Alnafs* (Jakarta, Alhikmah, Cet IX 2006), page 100

1. Confident

One factor that helps people to be confident is a good self-concept. Therefore, the concept of human dignity big influence on behavior. If the concept of man stating he is the one who deserves to be loved and respected people and people who are successful and capable, then the behavior will also reflect the same thing with the concept itself. If the concept he declared himself unworthy of man and not able to be respected, then the behavior is also consistent with the concept itself.

Confidence becomes very important to have because Rasullullah so asked his friend to get rid of confidence, weakness, fear and inculcate noble attitude and express their opinions and express their thoughts.¹⁶

2. Patient

One indicator of mental health or spiritual intelligence is the ability themselves to endure difficulties of life, resolute face of disaster and crisis, as well as when the patient comes shocks and disasters. No sentence unsteady weak or desperate. Because the real people who may face the unfortunate and difficult situations with patience and unwavering is the soul of healthy yan. Because according to the word of Allah in Surah Al-baqarah ayat 45 *Jadikanlah sabar dan sholat sebagai penolongmu. Dan*

¹⁶ Ibid., page132

sesungguhnya yang demikian itu sungguh berat, kecuali bagi orang-orang yang khusyu'.

Prophet embed lessons to companions that their plight is a test from God with the purpose of elevating the degree and erase his sins.¹⁷

3. Work effectively and dilligent

Islam is a religion of life and work. Islam encourages people to do good and forbid lazy and lackluster attitude. Islam calls on people to try and seek the gift of God on earth. As the word of the prophet that *“tidaklah seseorang memakan sesuatu makanan yang lebih baik dari makanan hasil kerja tangannya. Sesungguhnya Nabi Allah Daud A.s. makan dari hasil kerja tangannya.* It is a reflection on the people to always work hard and diligently because it is one of the pillars to uphold the religion and grateful for ni'mat given by Allah SWT.¹⁸

Besides several ways to develop spiritual intelligence in Islamic According to Bakar Almascaty ie :

- a) Identify the verses of the Qur'an relating to the topic. The intention of identifying the verses pertaining to the topic was studying the Qur'an verses, and practice the teachings contained in the Qur'an, in accordance with the circumstances.

¹⁷ Ibid., page 138

¹⁸ Ibid., page 140

b) Identify the hadiths of the Prophet. Then the second purpose, namely to study the hadiths of the Prophet, as well as teaching practice, according to his sunnah.

c) Identify the history of the Companions Thirdly, such as studying history, friends, and emulate his kindness, how the lives of the Companions of the Prophet.

d) Identify the great works of scholars and Muslim intellectual. Fourth, the study works of scholars and Muslim intellectuals, as well as take lessons, so they can apply them in life.

e) Identify the works of Western scholars Then a fifth, which is studying the works of western scholars, as knowledge, to enrich science.

f) Establish the foundations of a model Islamic spiritual intelligence. The last, the sixth, is to build a base of spiritual intelligence, based on what has been learned, both from al-Qur'an, hadith, role model friends, the works of the scholars as well as scholars, then implemented in life.

According to Ginanjar Ary Agustian to develop SQ is to pray or worship of God, with the devoutly to the full, because praying fervently invited to sharpen the heart, as well as the taste properties of the wisdom of the Divine is present in the soul.

5. Increase The Spiritual Intelligence

Levels of spiritual can be increased by increasing the use of the tertiary psychological namely the tendency to ask why to look for linkages between

everything, to bring to the surface assumptions about the meaning behind or in anything, become more meditative, little reach outside themselves, is responsible, more aware of yourself, more honest with yourself, and more brave. Meanwhile efforts to increase the SQ in the perspective of Al-Ghazali, known methods tahaquq (charging or realization) and takhalluq (behavior changes), which in other terms is called psycho-spiritual, Tahaquq and takhalluq actually can not be separated by tathahhur, both can not be done if tathahhur has not been done. So, tahaquq and takhalluq is a continuation of tathahhur.

according to Danah Zohar, there is term obtain spiritual intelligence, the term used al-Ghazali is to make the heart shine. There are 10 kinds of ways for shining the heart according to al-Ghazali, who termed by Danah Zohar with spiritual intelligence is:

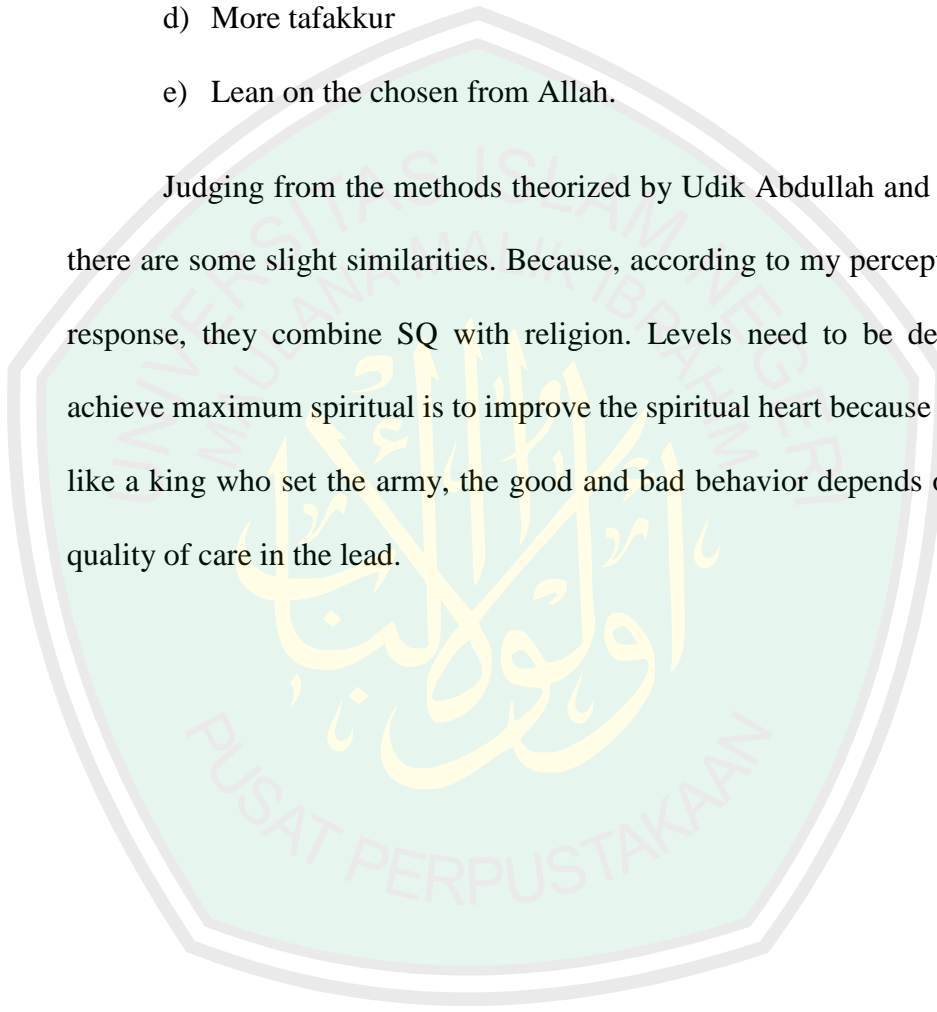
- a. Tobat
- b. Patient and thankful
- c. Hope and feel of scared
- d. Poverty and Zuhud
- e. Tauhid dan Tawakkal
- f. Love, Miss, pity, willingness
- g. Intention, sincere, honest
- h. Self Control
- i. Deeply Thinking
- j. Remember of a death and hereafter

In the book *Blowing up IESQ By Step piety and resignation*, work Udik Abdullah, seen there how to improve SQ with step taqwa and resignation. So,

there are some things that, God willing, according to him useful to enlarge the sense of taqwa and enhance a sense of trust and purify devotion to Him. that is:

- a) Straighten the intention
- b) Praying before action
- c) Keep clean the heart and faith
- d) More tafakkur
- e) Lean on the chosen from Allah.

Judging from the methods theorized by Udik Abdullah and AlGhazali, there are some slight similarities. Because, according to my perception of that response, they combine SQ with religion. Levels need to be developed to achieve maximum spiritual is to improve the spiritual heart because the heart is like a king who set the army, the good and bad behavior depends on how the quality of care in the lead.



B. Islamic Education

1. Definition of Islamic Education

Humans have a desire to meet the educational needs within himself. Islamic education has several components that can be displayed in sequence so easy to learn and applied in the educational process. The use of theory and concepts suitable to be applied in educational environments, as well as the emergence of the concept of environmental education into the educational process. Islamic education is a combination of basic elements and components in education and Islam.

The presence of learners or anyone who still need help from others to develop further through education. Secondly, the personification of educators, that someone who is able to show the advantages of personality and ready to assist human development. Third, the purpose of normative and educational program of Islam. Fourth, the context has a range of teaching and learning process to the social context.

The human need for education is something that is absolutely necessary in life. Humans can not be separated from the educational activity itself.¹⁹

Islamic education as the process of development of human potential in life through a number of ways the activity of the conceptual meaning of Islamic education is a conscious effort that was designed and is designed to develop human potential in all its aspects in accordance with the teachings of Islam. Meanwhile, in the non-conceptual dimension of Islamic education

¹⁹ A. Fatah Yasin, Dimensi-dimensi pendidikan islam, (yogyakarta: Sukses offset, 2008). Page 11

is an event encounter between person to person by intentional or not that impact could develop human potential in all its aspects in accordance with the teachings of Islam.²⁰

Based on that perspective, we can conclude that the meaning of islamic education will be a success if the activities done in many ways, either through conceptual or non-conceptual as through frequent meeting, ask and get along with anyone who is considered to know and better scholarly.

2. The basis of Islamic education

Every activity and an intentional act to achieve a goal should have a strong foundation footing and his right systematics. Therefore, Islamic education as an attempt to form a human being, has a foundation of all activities and the formulation of educational goals of Islam is connected. The Basics consists of quran and sunnah of the Prophet Muhammad that can be developed with ijtiihad, al maslahah mursalah, istihsan, qiyas and so on.

21

a. Al-qur'an

Qur'an is the word of God in the form of a revelation delivered by jibril to the Prophet Muhammad. It includes the basic teachings that can be developed for all aspects of life through ijtiihad. The teachings contained in the Qur'an is composed of two major fundamental is about matters of faith or

²⁰ Ibid., page 29

²¹ Ibid., page 19

commonly called the aqidah and associated with good deeds or shariah.

In the study of shariah much discuss about worship to act directly in touch with God, muamalah for actions related to other than Allah or muamalah concerned with moral action, ethics and morality in the association.

b. As-Sunnah (Hadits)

As-Sunnah is the actions, speech and recognition of the Prophet Muhammad. What is meant is the recognition of events or actions of others are known to the prophet and he let alone the events and actions that run. Therefore the sunnah of Prophet Muhammad as a basis both for Islamic education is always possible there is a new interpretation being developed.

c. Ijtihad

Ijtihad is the term Fuqaha are thought to use all the knowledge possessed by scientists to determine an Islamic Shari'a Islamic Shari'a law in matters which have not been confirmed by the ruling alof the Qur'an and as-Sunnah.

Al-Quran is believed by Muslims as kalamullah (word of God) are true, valid throughout the ages and contains teachings and instructions on various issues related to human life in the world and the Hereafter. The teachings and guidance of the

Qur'an related to the concept which is needed by man in going through his life in this world and the hereafter.²²

3. Vision and Mision Islamic Education

Guiding and directing the development of mental and physical growth in terms of education can not be separated from the psychological sense. Because educating and teaching that have a human target that is developing and growing it must be based on the stages of psychological development which has conducted a special method of aspects of human willingness to learn.²³

Islamic education task continuously and indefinitely continued. This is because the nature of Islamic education is an endless process in line with the universal consensus established by Allah SWT. According to Ibn Taymiyyah Islamic education task is essentially concentrated on two aspects namely tauhid education and educational development of learners. Education tauhid among others by giving an understanding of the two shahadah.

Understanding of the types of *tauhid* and avoid all forms of idolatry. Medium character development education aims learners so that learners are able to meet the goal of creation is to worship Allah. Islam views the family as one of the institutions outside of school because the

²² Abuddin nata, *Tafsir ayat-ayat Pendidikan; Tafsir Al-ayat Al-Tarbawy*, (Jakarta: PT Raja Grafindo persada, 2002), page 1

²³ M. Arifin, *Ilmu Pendidikan Islam ; Suatu tinjauan teoritis dan praktis berdasarkan pendekatan interdisipliner*, (Jakarta: Bumi Aksara, 1993), page 136

family is also ongoing educational process. Child role as learners, being parents as educators. That is where the educational process takes place.²⁴

Another mission first, of islamic education is the mission of the islamic religion it self that is *rahmatan lil alamin* (rahmat bagi seluruh umat). In the view of Islam, all human activity that is intended as a mercy for all people to realize the worth of worship. Thus it is not merely a ritual of worship such as prayer, fasting and pilgrimage, but also has the meaning of a social dimension.²⁵

Second, appreciate the knowledgeable people according to the People of wisdom says that science is a miracle, science is a shield that will protect the user from destruction. Dear nation is a nation that knowledgeable science. Therefore appreciate the knowledgeable people as necessary and imperative for a country that wants her education to be number one. Third, build a civilization in the reformation era, and the last is the savior of human civilization.

4. The aim of Islamic Education

In ushulliah rules stated that: "al Umuru bi maqashidiha ". That every action and activity must be oriented to the goal or a predetermined plan. This rule indicates that education should be oriented towards the objectives to be achieved, not merely on a series of material. Goals are

²⁴ Jasa Ungguh Muliawan, *Pendidikan Islam Integratif, Upaya mengintegrasikan kembali dikotomi ilmu dan pendidikan islam*, (Yogyakarta: Pustaka Pelajar, 2005) page 160

²⁵ Tobroni, *Pendidikan islam Paradigma teologis, filosofis dan spiritualitas* (Malang, UMM Press, 2006), page.

the business standard that must be passed and a starting point for achieving other goals.

The goals also limit the space for business, so that activities can be focused on what is aspired, and most importantly, be able to pass judgment on the efforts of education.²⁶ Formulation aim of Islamic education should be oriented to the nature of education that includes several aspects, for example, about the goals and tasks of a human life. Second, pay attention to the basic qualities of human beings who have some inherent potential as nature, talents, interests, the nature and character. Seperti tercantum dalam surat al-kahfi: ayat 29

Meaning: But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا
أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا
بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ
مُرْتَفَقًا ﴿٢٩﴾

Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters."

Third, is the people's demands. These demands form of preservation of cultural values that have been institutionalized in the life of a community as well as the fulfillment of the demands of life in

²⁶ Abdul Mujib dan Jusuf Mudzakkir, *Ilmu Pendidikan Islam*, (Jakarta: Putra grafika, 2006) page 71-73

anticipation of the development of the world.²⁷ Fourth, is the ideal dimensions of life in Islam.

Dimensions ideal life in Islam containing values that can improve the lives of people in the world to manage and utilize the world as a provision afterlife, and contains values that encourage people to reach the afterlife more pleasant. The dimensions can combine the interests of earthly life and the hereafter seperti firman Allah dala QS.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ
مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي
الأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

Al-Qashash ayat 77.

But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters."

²⁷ Ibid., page 72-73.

CHAPTER III

METHOD OF RESEARCH

A. Method of Research

1. Kind of Research

In this research the author uses descriptive qualitative research method, to explain and emphasize the power of data analysis on the sources of the data. Therefore, this research is the study or (library research), which is the verbal data, in this case the author will make systematic writing, editing, classification, and assessment. These sources can be obtained from a variety of books and other writings that discuss spiritual intelligence by relying on existing theories to be interpreted in a clear and deep to produce a concept of a theory.¹

It is similar of Lexy J. Moleong on descriptive terms as a characteristic of a qualitative approach for data analysis is descriptive, more emphasis on process rather than results, analyze data and design inductive temporary and research results can be negotiated.²

This kind of scientific work is the research library. Library research attempts to reveal the new concepts and old how to read and record information that is relevant to the needs. Reading material includes books, journals and research texts.

¹ Abdurrahan Soejono, *metode pennelitian suatu pemikiran dan penerapannya*, (Jakarta: Rineka Cipta, 1999), page 14

² Lexy Moleong, *metodologi penelitian kualitatif*, (bandung: PT. Remaja Rosdakarya, 2004) cet. Ke-20, page 8.

2. Source of Data

In every research activity, the source of data is a very important part in the search for valid sources for a study. Therefore, in the absence of data sources, the research does not run. Intended data source is all good information which is the real object, something abstract, events / symptoms may either be obtained.³

Therefore, in this study the authors used a personal document and the document library as a source of data in this study. As for the data source including:

First, the primary data the source of consisting of works by Danah Zohar and Ian Marshall about SQ: Spiritual Intelligence - The Ultimate Intelligence is published by Bloomsbury, London, 2000 original and the translation. Translation book in question is SQ: translated by Mizan Pustaka in 2002.

Primary Data Sources

No.	Books Tittle	Authors
1.	SQ, Memanfaatkan Kecerdasan Spiritual dalam berfikir Integralistik dan Holistik untuk memaknai Kehidupan.	Translated by Mizan Pustaka; Bandungm 2005
2.	SQ: Kecerdasan Spiritual translated from – The Ultimate Intelligence by Danah	Translated By Rahmania Astuti,

³ Anton bakker & Achmad Charis Zubair, *Metode Penelitian Filsafat*, (Yogyakarta: kanisus, 1990), page 65

	Zohar and Ian Marshall publication by Bloomsbury, London	Ahmad najib Burhani, Ahmad baiquni. Publication by PT Mizan Pustaka, Bandung, 2001
3.	Spiritual Capital: Wealth we can Live by Using Our Rational, Emotional and Spiritual Intelligence to Transform Ourselves and Corporate Culture Publication by Blomsburry, London	Danah Zohar and Ian Marshall; Blomsbury, London, 2004.
4.	Spiritual Capital, Memberdayakan SQ di Dunia Bisnis, translated by Mizan Pustaka	Danah Zohar and Ian Marshall; translated by Mizan Pustaka, Bandung, 2005

Second, secondary data source include literature supporting the form of books, journals, and scientific works. Like the book of taufik Pasiak about the integration of intelligence IQ, EQ and SQ with science, and also books of the 21st Century Revolution intelligence Criticism MI,, EQ, AQ and SQ succesful intelligence on IQ publisher alphabet. And also supported with educational books on Islam by some figures in Indonesia.

3. Data Technique Collection

Data collection techniques, in this case the author will identify the discourse of books, papers or articles, magazines, journals and web or other information relating to the title of writing to find things or variable in the form of notes, transcripts, books, magazines and so forth. This step is known as the method of documentation.

Suharsimi Arikunto found documentation method is how to find data on matters such as notes, transcripts, books, newspapers, magazines, agenda, journals, etc.⁴ Because the study was not intended to test the hypothesis, in the sense just described and analyzed critically to a problem that is examined by the authors, namely the concept of spiritual intelligence and its relevance to the study of Islamic education thought Danah Zohar and Ian Marshall.

4. Data Technique Analysis

According to the type and properties obtained in this study, the data analysis techniques used by the author in this study is the content analysis.

According to Weber, the content analysis is a methodology that utilizes a set of procedures to draw the right conclusions from the document. According to Hosli content analysis is any technique that is used to draw a conclusion

⁴ Suharsimi Arikunto, *Prosedur penelitian suatu pendekatan praktik*, (Jakarta: PT. Rineka Cipta, 2002), cet 11, page 236

through the efforts to find the characteristics of the message, and conducted objectively and systematically.⁵

Meanwhile, according to Soejono abdurrahman content analysis is research carried out to reveal the contents of a book that describes the situation of the author and the public at the time the book was written. Besides, in this way can be compared between the book with other books in the same field, either based on the time difference and the capability of writing these books in achieving the target as the materials presented to the public or a particular group of people.⁶ Then textual qualitative data obtained categorized by sorting the data. As a condition proposed by Noeng Muhajir about the content analisis namely, objective, systematic, and general.⁷

5. Data Technique Validity

A variety of ways of testing the credibility of the data or confidence in the qualitative research data, among others, the extension of observation, increased diligence in research, triangulation, discussions with colleagues, negative case analysis, and member check.⁸

In this study, to examine the validity of the data the researchers used diligence in research, improving persistence means to observe more closely and continuously. Researchers are diligently focused on the research

⁵ *Ibid*, page.163

⁶ Abdurrahman Soejono, *Op.Cit.*, hlm. 14

⁷ Noeng Muhajir, *Metodologi Penelitian Kualitatif*. (Yogyakarta: Rake Surasin. 1989), page 69

⁸ Sugiyono, *Metode penelitian Kuantitatif,, Kualitatif*, (Bandung: Alfabeta, 2008) page. 247

background and content to determine the characteristics and elements The relevant to the issue under study. Researchers looked at in depth in order to found objects can be grouped according to categories that have been created properly.⁹

As a provision to increase the persistence of researchers is to read a variety of reference books and research results or Documentation relating to the findings of the investigation. By reading this, the insights of researchers will be increasingly widespread, so it can be used to check the data found is true and can be trusted or not.

⁹ *Ibid*, page. 272

CHAPTER IV

EXPOSURE OF DATA AND RESEARCH FINDING

A. Biography of Danah Zohar and Ian Marshall

Danah Zohar has a husband called Ian Marshall active in writing the book and guide international seminars or workshop. Those couples who lived in Oxford, England with her two children. Danah Zohar itself was born and received his education in the United States. Zohar was a physicist, philosopher, educator, management is often a speaker at an international conference on business, education and leadership. Zohar has also conducted in-house presentation in many organizations such as Volvo, Shell, British Telecom, Motorola, Philips, Scotland Insurance, UNESCO The Young Presidents Organization, and the Europe cultural Foundation.

Zohar in his youth to imitate the leaders of the country who always talk about ideals and values. They are John F Kennedy, Martin Luther King and Bobby Kennedy. Zohar is a middle-class family that is well-established. Since young he was already struggling with the search for meaning, life and vision that can put the actions undertaken in the framework of a broader meaning. B.Sc degree in Physics and Philosophy obtain it at the Massachusetts Institute of Technology (MIT) in 1966. Later he completed his doctoral work at Harvard University in psychology and theology from 1966-1969. Zohar study again at the Hebrew University, Jerusalem in 1969 until 1971. Now the Zohar became a member of Cranfield schol of Management. He is also a lecturer at Oxford Strategic Leadership Programme at Oxford University.

Success in writing books and formulate spiritual intelligence can not be separated from his or her educational background and her education. Her husband is

none other Dr. Ian Marshall is a psychiatrist and Jungian-oriented psychotherapist. He got his degree in psychology and philosophy at Oxford University and took his medical degree at the University of London. Marshall is a psychiatrist, psychotherapist and author of several academic papers about the nature of mind. His daily Ian Marshall worked as a counselor.

Danah Zohar and Ian Marshall in pairs or alone has published books and other scholarly works. including:

1. SQ: Spiritual Intelligence, The Ultimate Intelligence (London : Blommsbury, 2000) translated by Mizan entitled SQ, Spiritual Intelligence Utilizing the Integratiistic Thinking and holistic to interpret life. In this book describes the three types of intelligence possessed by humans are spiritual intelligence (SQ). Through scientific data prove that the concept of internal spiritual intelligence is an innate ability of the brain. Since humans have the potential to be born spiritually intelligent because through the nerves in the brain, humans have the ability to have a sense of who she is, awareness of the value, the meaning of life, and the deepest purpose in life.
2. *Spiritual Capital : Wealth we can live by Using Our Rational, Emotional and Spiritual Intelligence to Transform Ourselves and Corporate Culture* (London : Blommsbury, 2004) translated by Mizan by the tittle Spiritual Capital, Memberdayakan SQ di Dunia Bisnis. This book shows how the SQ was given a place in the business world. Business with fixed SQ profit oriented, but not only for ourselves, but for all stakeholders: employees, owners, partners, families, communities, even nature and all life on earth.

3. *The Quantum Self: Human Nature and Consciousness Defined by the New Physics* (London: William Morrow, N.Y Bloomsbury & Harper Collins, 1990)
4. *The Quantum Society : Mind, Physics & A New Social Vision* (London ; William Morrow, N.Y Bloomsbury & Harper Collins, 1993).
5. *Who's Afraid of Schrodinger's Cat ? A dictionary of the New Scientific Ideas* (London : William Morrow, N.Y Bloomsbury, 1997).
6. *Rewriting the Corporate Brain : Using the New Science to Rethink how we Structure and Lead Organizations* (San Francisco: Koehler, 1997).
7. *Through the Time Barrier* (London : William Heineman, 1982)¹

B. Concept of Spiritual Intelligence

1. Definition of Spiritual Intelligence

As mentioned in Danah Zohar's books, some of the following definitions about spiritual intelligence are found in one of his books.

Spiritual intelligence according to Danah Zohar is intelligence to face and solve the problem of meaning and values, the intelligence to put the behavior and life in the wider context of meaning and wealth. Intelligence to judge a person's actions or way of life more meaningful. Spiritual intelligence is supreme intelligence that belongs to the man who is actually should be used in living his life.²

Developing spiritual intelligence is an important factor in the use and utilization of the existing Spiritual Intelligence inside. Spiritual intelligence is a guide for people

¹ Riwayat hidup Danah Zohar dan Ian Marshall dapat dijumpai di hampir semua buku-buku karyanya di antara: SQ : Spiritual Intelligence (London: Bloomsbury, 2000), Juga dapat dijumpai di website: www.danahzohar.com

² Danah Zohar, Ian Marshall SQ: *Kecerdasan Spiritual* (Bandung, terjemahan Mizan Cet. XI, 2007) page 9

who are in urgent circumstances. Circumstances which are illustrated the problems and chaos in the face. Another proposed definition of the author in his book is as a means to meet the spiritual needs. Someone who has a high spiritual intelligence that would be religious, but they are not narrow-minded, exclusive, fanatic or prejudiced. Make man spiritual intelligence can bring things that are interpersonal and intrapersonal as well as bridging the gap between themselves and others.³

Optimizing spiritual intelligence in human beings will be able to accelerate the development of more self intact. Because human nature already has the potential to grow spiritually and to form a character through a combination of experience and vision, the tension between what we actually do and the things that are bigger and better might we do.⁴

Up to the understanding and optimization of spiritual intelligence that Spiritual Intelligence will be very useful as a shield to deal with the problem right and wrong, life and death and the true origins of human suffering and despair.

We too often try to rationalize away this kind of problem (good, bad, life and death and suffering, human despair), or we are swept up in an emotional or destroyed by it. In order to have spiritual intelligence intact, sometimes we need to see the face of hell, knowing the possibility of despair, suffering, pain, loss and remain steadfast to deal with.

Spiritual Intelligence makes us ask the big questions: Why was i born? What is the meaning of my life? Why am I devoting my life to this relationship or this job or this cause? What am i really trying to achieve with this project or with my life? It allows us to see the larger context in which events take place and to see the big picture. It gives our lives an overarching canopy of meaning and value.

Spiritual according to danah zohar comes from the Latin word spiritus, meaning the vitalizing principle of an organism. The “s” in SQ could

³ Ibid., page 12

⁴ Ibid., page 13

also be delivered from the latin word sapientia (greek sophia), meaning “wisdom” intelligence. SQ embraces all that we traditionally mean by wisdom, as opposed to more knowledge acquisition or to a rather mechanistic talent for solving problems.⁵

People motivated by generativity, or the even higher motivations of higher service, world soul, or enlightenment, have considerable access to this dimension. Our spiritual intelligence gives us all a glimmer of this infinite or sacred realm, an opportunity to hear the whispers of angels or to make brushing contact with archetypal energies. It is important to stress once again that the use of the word spiritual in relation to intelligence has no necessary connection with institutional religion.

A person may be high in Spiritual Intelligence but have no religious faith or belief of any kind. A person may be very religious but low in Spiritual Intelligence. Religion is based on particular set of customs, beliefs and values, like being Muslim, Christian, Hindu, Buddhist, or Jew. Which, if any religion we follow usually depend upon culture and upbringing.

Spiritual Intelligence, by contrast is an innate capacity of the human brain it is based on structures in the brain that give us that basic ability to form meanings, values, and beliefs in the first place. SQ is pre cultural, and more primary than religion. It is because we have spiritual intelligence in the first place that humanity later evolved religious systems as answers to the questions that SQ makes us ask.⁶

Spiritual intelligence is the soul of intelligence. It is the intelligence that makes us whole perception, that allows us to integrate the many fragments of our lives, activities, and being.

It allows us to know what we and our organizations are about. SQ puts us in touch with the depths of our being and with the deep wells of our potentiality. It allows insights and understanding to move from those depths to the surface of our being where we act, think, and feel. Indeed, this Danah Zohar

⁵ Danah Zohar, Ian Marshall *Spiritual Capital _ Wealth we can live by* (Berrett-Koehler Publisher, Inc. San Francisco, California, 2004) page, 56

⁶ Ibid., page 59

understanding of what it means to have a soul in the first place to be a living channel through which life's deeper dimensions and potentialities can rise to the surface and enter the world. It is our spiritual intelligence that gives us (or makes us into) a soul.⁷

Spiritual Intelligence also helps us to evolve. More than just sustaining the known or the given, Spiritual Intelligence takes us into the unknown and into the could be. It allows us to aspire to higher motivations and enables us to act from these. In the evolution of our human species, it was the quest for meaning that triggered our brains to evolve language. In the evolution of society, our quest for meaning and deep values has caused us to select out (over time, and with many mistakes) the best leaders for the groups, the leader who most inspire us to dream or to stretch ourselves.

Our Spiritual Intelligence search for ever greater meaning, purpose, and value makes us dissatisfied with the given, inspiring us to create ever more of what we seek. That, too, it pushes us to grow and develop as a culture.

Spiritual intelligence provides us with a kind of unboundaried insight into and understanding to the whole of situation, a problem, or into the whole of existence itself. It gives us a deep sense of knowing or discovering the deepness or significance of things.

These are the twelve criteria for a person that high in SQ, and the twelve principles that allow SQ to dissolve old motives and create new ones:

1. Self-awareness. To know what i believe in and value and what deeply motives me. Awareness of my deepest life's purposes.
2. Spontaneity. To live in and be responsive to the moment and all that it contains.

⁷ Ibid., Page, 65

3. Being vision and value led. Acting from principles and deep beliefs, and living life accordingly.
4. Holism (a sense of system, or of connectivity). Ability to see larger patterns, relationships, connections. A strong sense of belonging.
5. Compassion. Quality of feeling with and deep empathy. Ground work for universal sympathy.
6. Celebration of diversity. Valuing other people and unfamiliar situations for their differences, not despite them.
7. Field independence. To be able to stand against the crowd and maintain my own convictions.
8. Tendency task fundamental why? Questions. Need to understand things, to get to the bottom of them. Basis for criticizing the given.
9. Ability to reframe. Stand back from the problem or situation and look for the bigger picture, the wider context.
10. Positive use of adversity ability to own and learn from mistakes, to see problems as opportunities. Resilience.
11. Humility. Sense of being a player in a larger drama, sense of my true place in the world. Basis for self-criticism and critical judgement.
12. Sense of vocation. Being called to serve something larger than myself. Gratitude toward those who have helped me, and a wish to give something back. Basis for the servant leader.⁸

2. Characteristic of Spiritual Intelligence

⁸ Ibid., page 68

Spiritual intelligence which is high on someone usually characterized by several characteristics such dedicated leadership, someone who is responsible for bringing vision and a higher value to others and inspire others.

Danah Zohar indicates signs of SQ that has grown well include some of the following:

a. The Ability to be flexible (adaptive spontaneously and actively)

Flexible it is meant to put himself in any situation or flexible in dealing with problems. Flexible here does not mean hypocrisy or duplicity also does not mean not having establishments.

Flexible it is meant a broad and deep knowledge and attitudes of non-rigid in facing a condition. Later, another characteristic of the flexible is easier to adjust in a wide variety of situations and conditions.

Flexible person also did not want to impose the will and often seem easy to succumb to other people. Nevertheless, with a flexible easy to accept by open heart.

b. Self Awareness

Someone who has a high spiritual intelligence according to the Zohar will recognize themselves in depth.

People who are thus easier to control themselves in a variety of situations and circumstances, including in controlling emotions. By knowing themselves well, someone will be easier to understand others. In the next spiritual stage, it is easier for him to get to know god.

In the face of increasingly complex problems of life, a high awareness today is very important. Not easily discouraged. Far from anger, otherwise very close to the user. Someone who has a character of this sort would show himself as a man who knows his ability.

c. Ability to face and taking advantages of misery

The ability to deal with and take advantage of the suffering person has obtained because of the realization that this suffering to happen eventually establish itself in order to become a stronger man.

d. Ability to confront and exceeded the pain

High spiritual intelligence can be seen from how strong her face and transcend pain. Patience will face everything. Patience in many ways that it could be meaningful as a person courage in the face of life. This ability is particularly concerned with finding spiritual meaning in the highest levels of spiritual intelligence.

e. The quality of life inspired by the vision and values

Vision and values of a person can be anchored in the belief in God, or can be set off from the vision and values that come from life experiences. Vision and values owned by a wealthy could make his life purposeful, not waver in the face of trials and easier to achieve happiness.

f. Reluctance for causing unnecessary losses.

Unnecessary losses rarely done by people who have high spiritual intelligence.

People who have spiritual intelligence are reluctant when the decision or measures taken could cause unnecessary losses.

This could happen because of the thought that more selective in considering various ways. This is often referred in the science of management is effective and efficient measures.

g. The tendency to face the holisticview

So that the decision and measures taken by the person can approach the success requires the ability to see the linkages between the various terms.

In order for some it shows a good of its own, it is necessary to see the connection between things in a problem. There was also a view to solve the problem is often done by humans is the subjective views and one point of view to solve the problem.

Meanwhile, it will make people think narrow resulting in depression and stress in dealing with problems.

h. The tendency to ask and seek answers fundamental

With the question of why or how one can understand the problem well, not partially, and can make decision properly. This is directly related to the holistic understanding of oneself that brings the wisdom of thinking, and also makes a person think before they act on what they encounter when it.

i. To be responsible for the vision and read higher values of others

This context to talk about that every human being has a soul to lead. Both lead themselves, another person or an organization. Someone who has its own intelligence will bring a lot of vision and values in the organization or community that he led. This becomes very important and distinguishing between those who only use the intellectual and emotional intelligence course in acting at that emphasizes spiritual intelligence.⁹

3. Develop the spiritual intelligence

Western scientists have had a strong belief in one way, one truth and one god. They admire people who find their way at a young age and then sticking to it. The road are meant in this case is to find the meaning of his own deepest and most powerful own integrity. Acting on the deepest motivations, and perform actions for the sake of family, community, nation and so on. Road they mean is an odyssey of life, relationships, work goals, dreams and how to live it all.¹⁰

A person may be lucky enough to have found a way of life with a pure heart when he was young, became a doctor, or a teacher. If so, he acted on the center, based on one of his deepest motivations, and he was on the road a smart spiritually. However, it is often the case that finds its way from the beginning and then the appointment to her firm can encourage people to ignore the many other roads that lie in front of them or, worse, forcing them to choose the path that contain no spiritual intelligence or heart.¹¹

We must understand that there are many path not only one way to be intelligent of spiritual or develop spiritual intelligence, there is not even a good path. Everything is legitimate and important. The world needs many intelligent human being spiritual in their respective fields, be it teachers, doctors, teachers, cooks, mechanics, and even parents though. Each path or a way to develop

⁹ *Op.Cit.*, Danah Zohar, Ian Marshall, *SQ: Kecerdasan Spiritual* (Bandung, Mizan Pustaka, Cet XI 2007), page 14

¹⁰ *Ibid.*, page 197

¹¹ *Ibid.*, page 198

spiritual intelligence have characteristics and its own character according to the type of personality of each. When the entire job, profession and the role of man is done on the basis of spiritual intelligence, life would be more fun.

Improving and develop spiritual intelligence instead of just one activity. Such as, the spiritual intelligence is an activity that is measured by the depth of the motivation for such activity, whatever it is. Maybe it's praying or meditating, or perhaps also while cooking, working, or just eat a mouthful of rice and drinking water, as long as the activity that arises from the desire that the centralized, from the motivations and values of our lives most in.¹²

Development and optimization of spiritual intelligence to every person has different types. Depending on the characteristics and types of personality of each human being. Often problems arise in the development process and the search for the way of spiritual intelligence caused by a mismatch between the path that is used in finding the spiritual intelligence with the kind of personality that is owned by someone.¹³

According to danah zohar there were Six path to the highest level of Spiritual Intelligence that are:

a. The Path of Role (Conventional Personality)

¹² Ibid., page 199

¹³ Ibid., page 200

Danah zohar present some of path to develop the spiritual intelligence by using the potential of human being, interestingly, Danah zohar classified the path based on the self characteristic of human being.

Conventional personality is a personality type that tends to adjust to the group, however, individuals who are studying the type of personality and ignore the other side will result in the separation of the ego with the innermost self, which then led to the attitude of fanaticism.¹⁴

On this path to be spiritually intelligent have to loyal to the group and on a deeper level, it could be part of the group. Humans must be faithful, loyal, and consistent with itself and subject to the truth that is in itself. This road is associated with a sense owned, cooperation, contribute, and cared for by the comm unity.

By recognizing the meaning of all this, and consciously admitted to faithfully and carry out tasks for the sake of the group, will then exceeded the way level of conformity in this kind of task. However, the development does not stop at the loyalty and loyalty to the group, also have to interpret it with deeper. In essence flocking, faithful and loyal to the group have to returned to the purification of self and eliminating prejudice to the environment so as not to blind fanaticism and truths against the group.¹⁵

b. The Path of Nurture (Social Personality)

Tendency in social personality type is a caretaker, keeping. However, if too deep on this type will result in over-protective attitude.

¹⁴ Ibid., 201

¹⁵ Ibid., 204

Being intelligent of spiritual in this the way according to the Danah Zohar spontaneous human have to.

That is, open and always out of conscience without any secrets, is open in the sense accept everything that comes from outside himself, and to be honest, in the end have to accept good advice.

This view will quickly make man free from all problems, openness is a principle in counseling and listening to conscience is a higher wisdom. Through this way, of spiritual intelligence will be increased and peace of mind will appear. This The road related with affection, nurturing, protection and enrichment.

c. The Path of Knowledge (investigative personality)

Scientists, professionals, scholars and others are private investigative. Individuals who have this personality type tend to be more forward thinking of his reason.

Severability ego with deeply understand center will generate over rational attitude so that everything is measured only by the intellect. On the way this knowledge, people can be healthy while always searching for the values behind or in anything that finally will cause the new values in the knowledge.¹⁶

The road stretches knowledge of common understanding of the practical problems, the most in the philosophical search for truth, to the spiritual quest for knowledge about God and the rest of the way and the final unification with Him through knowledge.

d. The path of Personal Changes

¹⁶ Ibid., page 210

Tendency in this personality always puts feelings. Deviations or changes in behavior that is experienced by the individual of this type is feeling too excited, or vice versa feeling too sad, depressed.

On this path, Danah Zohar insists on dialogue with oneself, pondering, resigned to the belief and sacrifice ego is a way in which to improve the spiritual intelligence.¹⁷

The artist is a personality who often are on the way of this personal change. The spiritual task facing those who walked the streets of change is the integration of personal and transpersonal. Namely, have to wade heights and depths of oneself and uniting separate parts of themselves into one unified and independent.

e. The Path of Brotherhood (realistic personality)

This personality is the tendency of spontaneity and embarrassed when getting negative responses that deviate. Then fed on itself and becomes self-indulgence when there is a positive response. Three stages to obtain high spiritual intelligence in the personal as it is.

- a. Feelings were not satisfied with the existing situation
- b. Honestly acknowledge all are failures caused by oneself
- c. The desire to change for the better.¹⁸

Their spiritual duty in this way is a relationship with a better side of all human beings and all beings place rooted ego selves. Spiritual discipline that allows this is the search for justice fearless and

¹⁷ Ibid., Page 215

¹⁸ Ibid., page 225

uncompromising. Justice is meant is to make sure everyone gets what they need, while the brotherhood is the value of all mankind.

f. The Path of Dedicated Leadership

One last way expressed Danah Zohar is the path of devotion, serving and have the sincerity to serve.

Mental behaviors that tend to be responsible, faithful to the ideals is the behavior of the leadership. Entrepreneur personality, and form deviations of this type is to be an individual who is acting great, materialistic and abuse of power. Someone which is good businessman, politician adviser, doctor or counselor if orientation is power and sheer material, then there is no base ends to satisfy that desire and will result in pain spiritually.¹⁹

On the contrary, if the paradigm and perspective on the profession changed that it is to serve and for humanity, as practiced by herry.²⁰ Although only a small employee as the mounting bolts on the seat of an automotive company but Herry feel happy and valued his life with his work. Another example is the Caliph Umar a leader when appointed khalifah, leadership orientation is to serve his people, Umar was happy despite living very simply. Unlike entrepreneurs and other leaders, even if they are successful and succeed in business, business, and wealth is abundant but many of them are unhappy and even tend to be in a vacuum, life is not worth.

Leadership devoted, in a sense that is important is the highest in the realm of spirituality. Through the gifts given by life and their personality, these people have chance to serve, heal and enlighten the mind of the people they lead, but the road is demanding high integrity. The main energy that

¹⁹ Ibid., page 228

²⁰ Ary Ginanjar., The Power of ESQ (Bandung, Mizan, 2002),., page 57-58

moves like this kind of personality is power. Misappropriation use it incorrectly and the wrong will cause the dumb spiritually. Road ignorance to intelligence through various temptations and pitfalls of power.²¹

There were four types for every single ways or type of personality.

1. Common survey about relevant experience.
2. Common obstacle of advancement
3. Some of solutions probably for the sustainable development
4. Some transpersonal aspect, or conventionally more spiritual than another path of the situation.

4. Benefits of Spiritual Intelligence

Danah zohar and Ian Marshall mentioned some function of having high Spiritual Intelligence are:

- a. Made humankind they are now and provide the potential to continue to grow
- b. Being more creative, present it when desired to be flexible, insightful, and spontaneous in a creative way.
- c. Facing the existential problem that is on personal time slumped trapped by habit and concerns, and the past due to sadness. SQ makes humans solve the problem or at least come to terms with the problem.

²¹ Danah Zohar, *SQ Kecerdasan Spiritual* (Bandung, Mizan, Cet IX, 2007) page 230

- d. Become a cantilever or a problem solver in the crisis of the very loss of identity. With the SQ identity will find the right path.
- e. Having the ability religious right, without fanatical and closed to the diverse life.
- f. SQ bridging and uniting things that are personal and interpersonal, between the self and others.
- g. Spiritual intelligence is also useful to achieve a more complete personal maturity because it has the potential in it. Because spiritual intelligence will make people aware of the meaning and principle of life that the ego will disappear, and life based on true personal.
- h. Optimizing the spiritual intelligence to face the choice and reality that will be come and have to face it no matter the shape. Good or bad or even suffering a sudden came unexpectedly.²²

C. Islamic Educational Concept

Islamic education as the process of development of human potential in life through a number of ways the activity of the conceptual meaning of Islamic education is a conscious effort that was designed and is designed to develop human potential in all its aspects in accordance with the teachings of Islam. Meanwhile, in the non-conceptual dimension of Islamic education is an event encounter between person to

²² Ibid., page 13

person by intentional or not that impact could develop human potential in all its aspects in accordance with the teachings of Islam.

Islamic education is an education conceived and developed from the teachings and fundamental values contained in the basically source, namely al-Qur'an and as-Sunnah. In this sense, Islamic education can be either educational thought and theory which bases itself or be built and developed from the basic sources.²³

1. The Goal of Islamic Education

According to Khan, some of the goal of islamic education there are:

- a. Provide teaching of the Qur'an as the first step of education
- b. Instilling notions based on the fundamental teachings of Islam embodied in the Qur'an and as-sunnah and that these teachings are timeless.
- c. Provide the insights in the form of knowledge and skill with a clear understanding that these things can be changed according to changes in society.
- d. Instilling the understanding that science without faith and Islam is the basis of education that are not intact or lame.
- e. Creating young people who have good strength in the faith and in science
- f. Islamic develop high-quality human universally recognized.²⁴

If you look at some of the traits above, Islamic education should be in the planning, formulation and implementation should lead to the establishment of the Islamic faith who have a personal, noble, free-minded. Islamic education should pay attention to two angles in all aspects of human life in an integrated manner in the absence of separation.

²³ Basori Muchsin, Abdul Wahid. *Pendidikan Islam Kontemporer*. (Bandung, PT Refika Aditama, 2009)., page 9

²⁴ Ibid., page 11

Such as the physical and spiritual aspects, aqliyah and qalbiyah, individual and social, and so on. Islamic education leads to the formation of perfect man, the caliph of God which in essence is a godly man, man can be a mercy to all the worlds.

Thought the above is similar to what was presented by Naquib al-Attas of the educational goals of Islam. That theoretically Islamic education has two essential objectives which aim to prioritize the individual and the second is Islamic education as community development.

2. The Concept of Teacher in Islamic Education

Educators are people who guide the process of education to students, so that the responsibility of educators is the success or failure of learners. Being an educator is the nature of every human being to fulfill his responsibilities as a parent to his son.

Educators in Islam are all adult human beings who have responsibility for education, which is the parent of every child born. In Islam the real educator is Allah which became the first teacher of the prophet Adam. While the second educator is the Prophet Muhammad. Is the messenger of Allah which is an extension of God's hand in delivering his teachings. Then the third one is a parent educator. Parents are the first educators within the family, because naturally the children at the beginning of life in the midst of a family environment.

Zakiah daradjat suggested several Islamic educational responsibilities to be borne by parents, at least be implemented in order:²⁵

²⁵ Zakiyah Darajat et al, *Ilmu Pendidikan Islam*, (Jakarta, PT Bumi Aksara, 1992) page. 35

1. Nurture and raise children
2. Protect and guarantee the similarity, physical and spiritual.
3. Provide instruction in a broad sense.
4. Blissful children and hereafter

While the fourth educator is a teacher. Teachers are educators in formal educational institutions. Basically the teacher is a parent of a learner who is not in school. Teachers are professional educators, who have professional responsibility for the work carried. Therefore, a teacher must have some requirements for the implementation of the educational process can achieve its purpose well.

Several requirements that must be owned by a teacher are as follows: ²⁶

- a. Taqwa to God, because the teacher is a role model for his students as the Prophet an example for his followers.
- b. Knowledgeable
- c. Healthy of physically and mentally
- d. Having good character and can provide role models for students.

Some other things a teacher should possess is to love his position as a teacher, to be fair, valid patient and calm, dignified, happy and fun, be humane, able to work together and be able to establish good communication with the public.

²⁶ Ibid., page 41-42

A teacher or educator should be able to be a parent and friend to students, so that two-way communication exists that can foster the good teaching and learning process.

3. The Concept of Students in Islamic Education

Learners are humans who are in a period of growth and development, which require the assistance of another person to lead the growth and development. Learner needs include physical needs and physical, each of which needs to be met properly.

In Islam learners has its own meaning is not shared by other religions. Islamic ontological view of education can be seen from the concept of human nature in this case, including educators and learners.

Islamic education or in the religion of Islam itself learners in this regard is the child already has a nature or innate in him about the potential that is ready to be developed. Some potential that exists in man besides the potential of three intelligence that IQ, EQ and SQ according to M. Arifin in Hartono²⁷ there were some potential components which already done to be develop, that are:

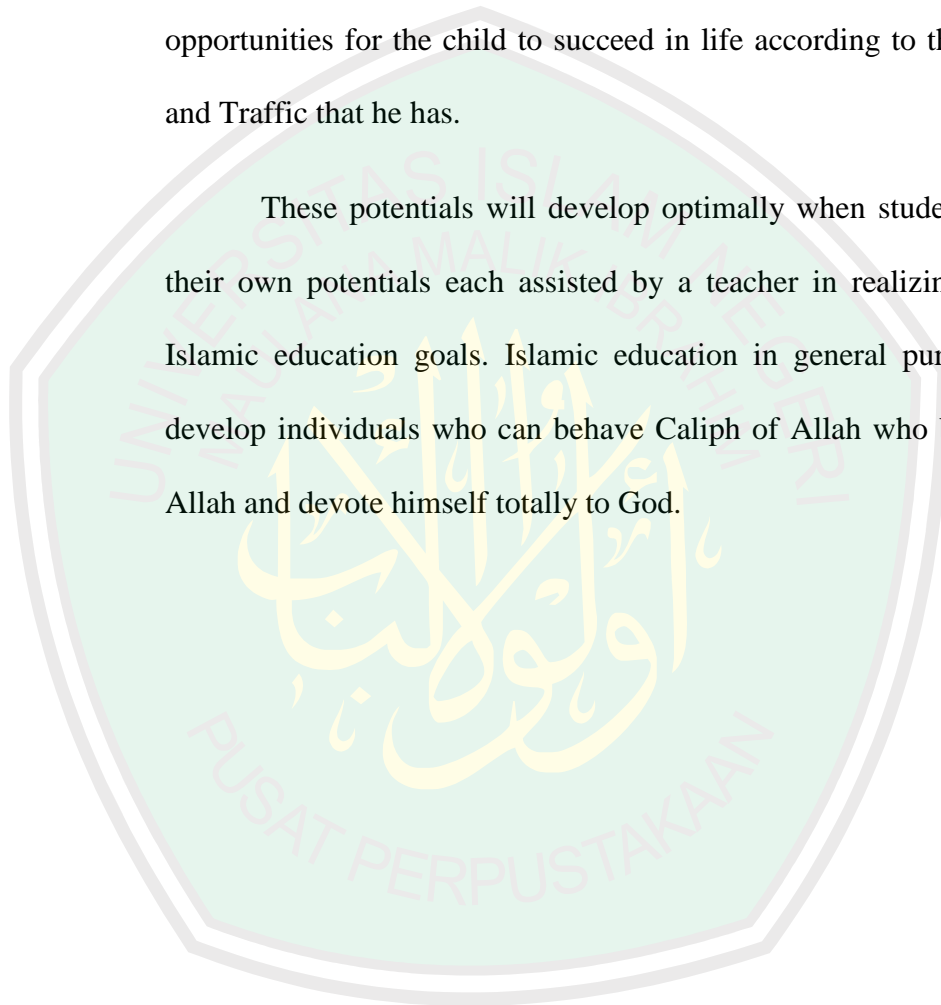
1. The basic ability to understand God. Proven in the Holy Qur'an dialogue between the fetus and God while still in the womb.
2. *Mawahib* (Talent), which contains the basic capabilities that are more dominant than others and *Qabliyat* propensity or tendency to believe in god.
3. The instinct to accept the truth of God (Revelation)

²⁷ Hartono, *Pendidik dan Peserta didik dalam perspektif Filsafat Pendidikan Islam* (Riau, UIN Suska, 2014) page 109

4. Basic skills for religious in general
5. Some of the other components of the offspring, intuition, character, passion, talent and intelligence, and also instinct.

A child born with talent and intelligence that will provide opportunities for the child to succeed in life according to their talents and Traffic that he has.

These potentials will develop optimally when students realize their own potentials each assisted by a teacher in realizing the true Islamic education goals. Islamic education in general purpose is to develop individuals who can behave Caliph of Allah who believes in Allah and devote himself totally to God.



CHAPTER V

RESEARCH DISCUSSION

A. Danah Zohar Thoughts about Spiritual Intelligence

Danah zohar dan Ian marshal reveal that spiritual intelligence is intelligence that put the behavior of life in the wider and rich context of meaning. Spiritual intelligence is the soul of intelligence. That is the intelligence that could heal and establish ourselves as a hole life. Spiritual intelligence is the consciousness which not only recognize the values that exist, but also creatively discover new values.

This definition is closer with the perspective of Ary Ginanjar. He said that spiritual intelligence is an ability to give spiritual meaning to the thought, behavior and actitivities, and is able to synergize between three of intelligence. Sppiritual intelligence combnines spirituality and intelligence structures in a new structures. Whereas spirituality is associted by searching and experiencing sacred elements, peaked of intelligence, excellence and essence.

Based on the above understanding Danah Zohar tried to define spiritual intelligence as associative intelligence that tries to unite the two intelligence into the intelligence intact. Was Not without reason danah Zohar gives that sense of spiritual intelligence. Departing from anxiety Danah Zohar see the western world are meaningless and no longer pay attention to the environment in performing daily activities.

This is reinforced by his statement that spiritual intelligence is intelligence about the search for meaning in any behavior that does. Spiritual intelligence is an attempt to put the life and behavior in the context of broader meaning and detail. Danah

Zohar statement about spiritual intelligence has opened the eyes of the world on the third new intelligence or intelligence.

Because, after Daniel Goleman intensify emotional intelligence as intelligence that frees man from the chains of science that is not meaningful. The reality of emotional intelligence is still considered failed in giving a view of life and provide a broad knowledge of life. This is proved by the many, hypocrisy, prejudice, and desperate among some groups. The fact such is the underlying Danah Zohar to formulate a new intelligence that spiritual intelligence.

Another understanding shows similarities with Danah Zohar is the opinion of Ary Ginanjar. According to her spiritual intelligence is the ability to give meaning of worship of the human behavior and activities to do each day. A striking difference in it is the specifications given by Ary Ginanjar about the meaning of spiritual intelligence relating directly to the meaning of divinity. Unlike the case with Danah Zohar that define it without any element of divinity or religious though.

Interestingly, Danah Zohar is more focused on the psychological experience and research of a physicist about the "God Spot" which already exists in man and should be developed further by humans. the statement above is in line with the verses in the Qur'an about the man in whom had been blown spirits of divinity so dependent father made him, Majusi or a Christian. ¹

The concept of spiritual intelligence expressed Danah Zohar can not be separated on the characteristics of the development of spiritual intelligence. One characteristic that is put forward is about the ability to deal with and take advantage of suffering. The concept is in line with what was stated by al-Ghazali about the patient.

¹, Hadith of Rasulullah

According to his Patience is a product recall God's promises will be given to people who are willing to bear hardship implement of charities devotion that difficult to do, willing to bear the bitterness due to restraint of lust that are forbidden, and he realized that all the disaster that comes from God and from *tasharruf* unto God's creatures.²

On the other hand Danah Zohar also describes the characteristics of spiritual intelligence about the quality of life that is inspired by the vision and values. The same thing also delivered by al-Ghazali in *Ihya 'Ulumuddin* which says humans have two potential mutual influence and scramble. The first comes from Allah and His angels in the form of religious impulse and the mind follows the instrument. The second is the potential that leads to the denial and counter to the first potential. This potential is the influence of syetan in the form of lust and all the instruments that will lead of lust with what he wanted.³

Another feature which became one of improving one's spiritual intelligence is the ability to be flexible or adaptive spontaneously and actively. The point is how people can take advantage of spiritual intelligence in an attempt to be flexible with the community. Agrees with the above characteristics, namely ary Ginanjar giving *tawazzun* label which means balance in life, that is able to put themselves in a flexible and not monotonous. The balance meant is balance between the world and hereafter. Such firman Allah SWT.

² Teungku Muhammad Hasbi Ash-Shiddieqy, *Al-islam I*, (Semarang: Pt. Pustaka Rizki putra, 1998)., page 515

³ Al-ghazali, *Ihya'Ulumuddin*, (Beirut: Libanon, Darul Kitab, Lt), hlm.65

وَاتَّبِعْ فِي مَآءِ أَنْتَ لَكَ اللَّهُ الدَّارَ الْآخِرَةَ ۗ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۗ وَأَحْسِنَ كَمَا
أَحْسَنَ اللَّهُ إِلَيْكَ ۗ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

"Dan carilah pada apa yang telah dianugerahkan Allah kepadamu (kebahagiaan) negeri akhirat, dan janganlah kamu melupakan bahagianmu dari (kenikmatan) duniawi dan berbuat baiklah (kepada orang lain) sebagaimana Allah telah berbuat baik, kepadamu, dan janganlah kamu berbuat kerusakan di (muka) bumi. Sesungguhnya Allah tidak menyukai orang-orang yang berbuat kerusakan. (QS. al-Qashash ayat 77)

Another equality of spiritual intelligence is the tendency to see the things (holistic view), as well as the tendency to seek answers to basic, it is almost the same as the characteristics of spiritual intelligence is said by Ary Ginanjar that is *kaffah* means to see things as a whole. Dalam alqur'an Allah SWT, berfirman: albaqarah ayat 208

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا
تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾

Hai orang-orang yang beriman, masuklah kamu ke dalam Islam keseluruhan, dan janganlah kamu turut langkah-langkah syaitan. Sesungguhnya syaitan itu musuh yang nyata bagimu

Danah Zohar latter suggests characteristics of people who have high spiritual intelligence which is responsible for bringing the vision and values were higher in others, this feature is an improvement of several traits that have been previously disclosed. Which means that if all the properties already owned by someone then it will be a leader for others with full responsibility and giving good advice to those they lead.

This characteristic is similar to the last character expressed by Ary Ginanjar, when a person has high intelligence, he has the nature of charity, namely integrity and improvement in the act. That is when a person has to have qualities such as sincerity, steadfastness, resignation, *kaffah*, *tawazzun*, and the latter charity, means the person already has a strong integrity within himself. This means that someone already working or doing totally, hearty in high spirits.⁴

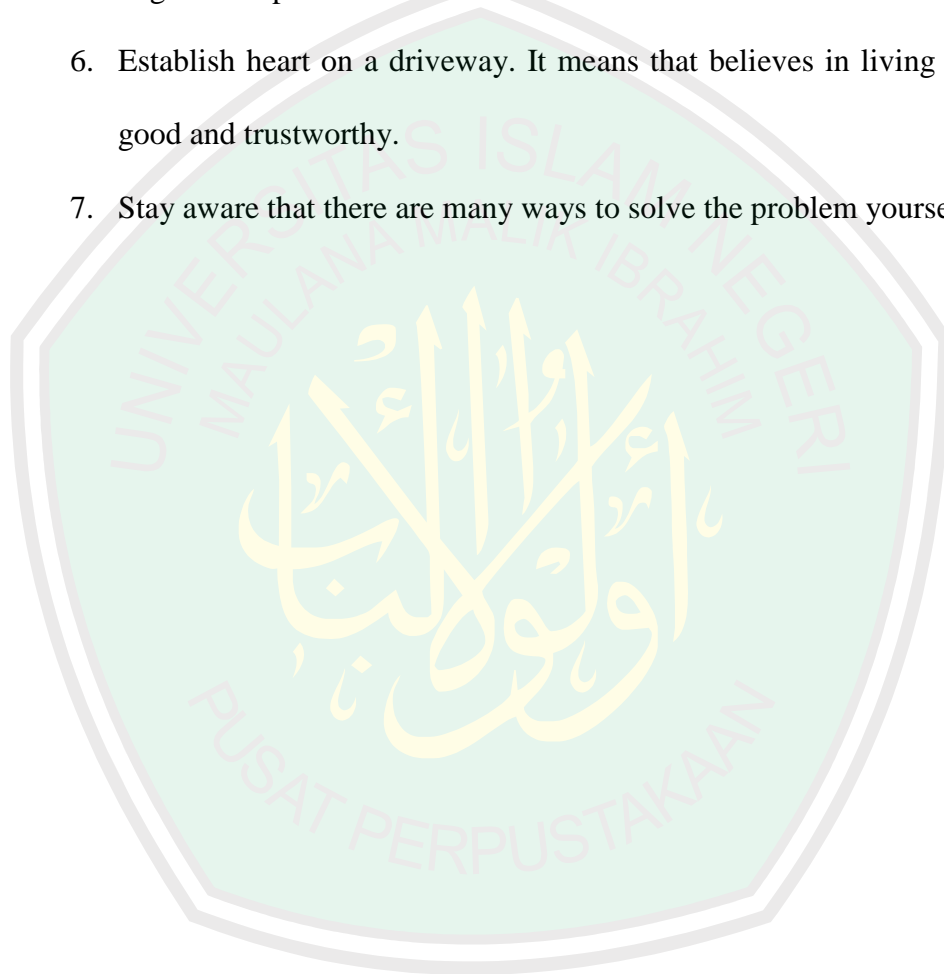
As described above some of the traits and characteristics of a person were has a high spiritual intelligence appears to be no significant difference between the opinions Danah Zohar about spiritual intelligence and also some Islamic figures before and after it has provided views on spiritual intelligence. This proves that the spiritual intelligence although from a different angle, but some of them want to formulate how to be a perfect man or a man were gives the values of the divinity of life and everyday activities.

To be a man of deep spiritual intelligence, Danah Zohar tried to define some of way or a practical step towards a higher level. Interestingly, Danah Zohar provide concrete and tangible steps in accordance with one's personality and solutions for higher spiritual intelligence. It can not be separated from the background of a Danah Zohar who is a psychologist. However, on the other hand practical steps for the whole man is back on the heart and way not to "dumb of spiritual". Some measures such as

1. Recognizing himself, were means understanding and knowing who, what and how I act as a human being.
2. Feeling strongly that I wanted to change, suggests that humans actually have to keep moving forward in order not static with changing times

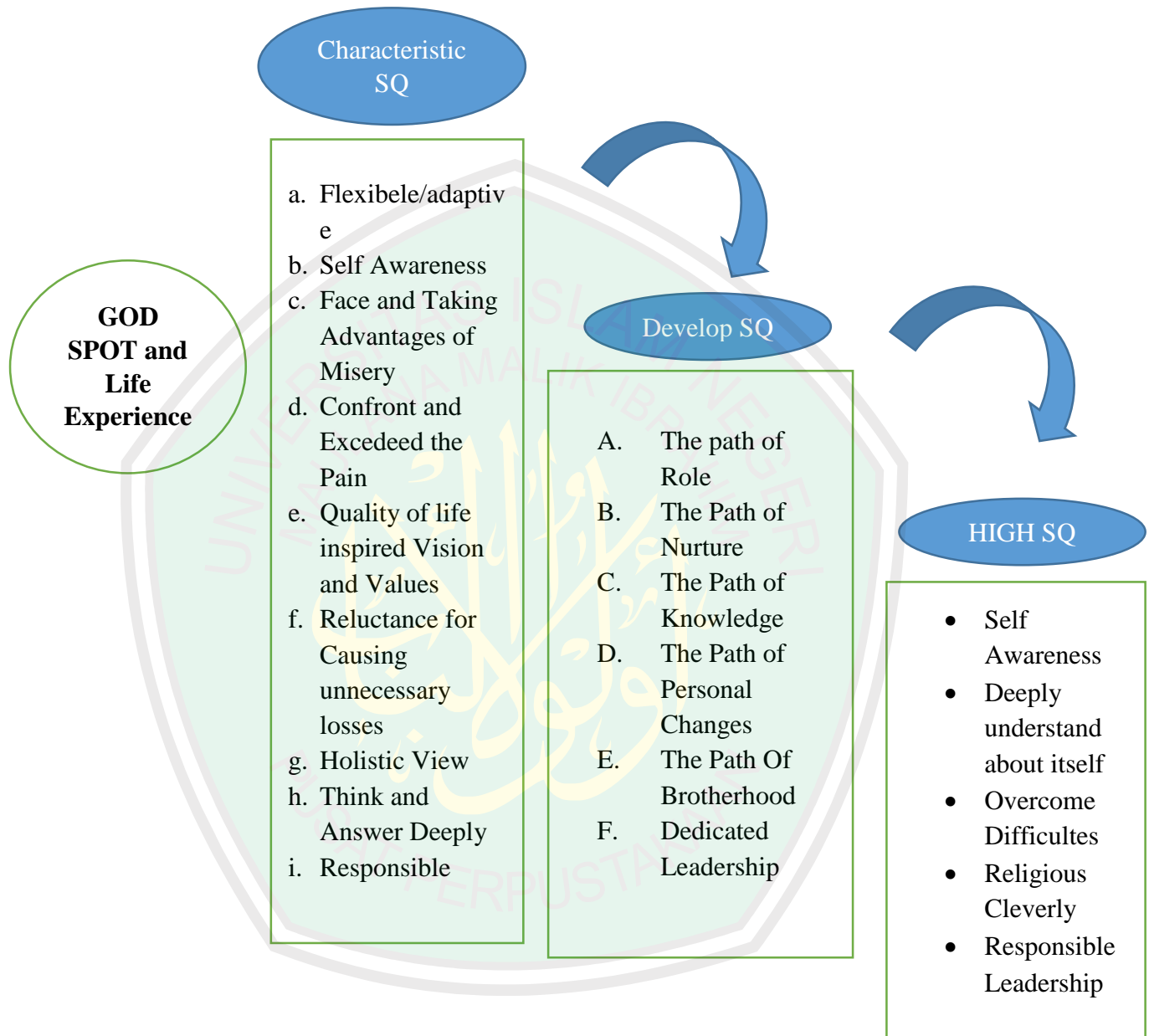
⁴ Op.Cit., Ary Ginanjar. Page 110

3. Contemplating whether myself and what my deepest motivation. Shows that every human being has a tendency to come back and be motivated by myself in acting and trying.
4. Find and overcome obstacles. Which means that humans should overcome any obstacles.
5. Dig a lot of possibilities to advance.
6. Establish heart on a driveway. It means that believes in living a life with good and trustworthy.
7. Stay aware that there are many ways to solve the problem yourself.⁵



⁵ Danah Zohar., SQ (Bandung, Mizan. 2001) page.231

The Concept of Spritual Intelligence



This table shows us the concept of spiritual intelligence based on danah zohar thought's. This kind of the step from the God Spot untill the ones which high spiritual intelligence.

B. The Relevance of Spiritual Intelligence and Islamic Educational Concept

Spiritual intelligence has become a new paradigm in the development of intelligence in human beings. The concepts offered by Danah Zohar and her husband have opened eyes and our knowledge of the characteristics and personality of a human being from a different side. Various human characters ranging from were conservative to the personality were is the leader has found a way to develop spiritual intelligence. Just how good education now actors in Formal, Informal and Non formal apply it spiritual intelligence in the domain of each.

When the spiritual intelligence associated with the contemporary context, of course, many things can be addressed in it. Such moral degradation students in Indonesia, proliferation of immoral crime and drug abuse, corruption has become a culture in Indonesia and of course the problems were still fanatical religious followers to the group. An issue of interest to be associated with the development of one's spiritual intelligence. When viewed in more detail the problems that have been expressed previously rooted in the implementation of formal education, informal and non-formal were not optimal. Overlapping the policy holder, his degenerate mental of students, the loss of respect for the environment, becoming unfair leader would be few problems of education in Indonesia.

Public education and Islamic education orientation is still struggling on the development of the intellectual and little that is emotional intelligence. It makes learners can not develop deeply spiritual intelligence. Indeed there is of spiritual development, but it's just a matter of normativity not for the awareness of spirituality. So that learners are still regarded as a man were only has a high intellectual but not accompanied by

spiritual intelligence. Which lead to the search for meaning and identity of a human being to be blocked.

Indeed, Islamic education should refer to the concept of education-minded humanity in the sense of seeing human beings as subjects and objects of education holistically. Due to the nature of education has a central role in the psychological and sociological context of human life. The background of human malignant. And the task of education is to find a substitute objects and procedures sublimated beneficial eliminate a human ferocity.⁶ If education is placed within the framework of humanity above, will bring forth the practice of humanistic education and sees humans as a whole.

Islamic educational goals leads to the achievement of a good human being is ethically and morally and is engineered *insyanyiah* running systemically, simultaneous and rationally developed within the framework of human integrity, in accordance with nature. While the education process is just a process of transformation of formal knowledge developed mechanistically to provide intellectual enrichment patterned theoretical and material. The less touching the spiritual aspect. Islamic education desired as taught by Luqman in a letter al-Luqman verse (1-34) first thing to do is awareness of the potential of a religious nature, grow, manage and shape insight, morals and Islamic attitude, conferring and lean people to do righteous deeds in order to worship God.⁷

The statement above is in line with the characteristics of someone were has a spiritual intelligence proposed by Danah Zohar and her husband. According to the Zohar The first thing that must be done by a human being is how human consciousness

⁶ Tobroni, *pendidikan islam : paradigma teologis, filosofis dan spiritualitas* (Malang, UMM Press, 2008) page 103.

⁷ *Ibid.*, page.105

would be, what, why and how I created. Then switch to the second trait is adaptive to the times. It is closely related to the adaptive nature and spontaneity of someone who has a higher spiritual intelligence.

If the above description is applied in the practice of Islamic education course will bring humanistic education and a holistic view of a man who will give a significant impact on Indonesia that human being as *rahmatan lil Alamin*. Despite the controversy Danah Zohar were "separating" religion to the level of one's spirituality. However, trends and approaches Danah Zohar were seen through the eyes of the scientific and life's experiences humans to formulate the characteristics and development of spiritual intelligence in fact in Islam has been explained about the human good and intelligent spiritual proven to be relevant to the concept offered by Danah Zohar.

Relevance of Islamic education to the discussion in this chapter focuses on the role of teachers and learners in achieving education *lil Alamin rahmatan* Islam in the context of social. Because the two components were greatly affect the progress of an education system, especially Islamic education.

1. Teacher as an activator of Spiritual Intelligence

In the treasures of Islamic thought teachers had some of the terms such as teachers, *mu'allim, mu'addib and murabbi* ". The teacher designation associated with some of the terms for education that is tarbiyah, ta'dib and ta'lim were actually has meaning and different characteristics. Some terms indicates a different meaning, the teacher is defined as a builder of morality, the teacher as a transmitter of knowledge and science and teachers as supervisors in maintaining the physical and spiritual aspects with affection.

In Indonesian teachers have a broader meaning some call those that call them teachers and educators. Two of the term actually refers to the function of the teacher is to teach and educate. Then less fit when teachers only teach without educating and vice versa. The role and function of teachers should be strengthened in establishing a good education system. Reinforced in the sense of providing a broader sense to shape the character and directs participants of his students to a better way and ensure they become more useful to the human environment

It can be inspired from the story of an emperor Hirohito when Hiroshima and Nagasaki were destroyed by the US army. At the same time the emperor Hiro Hito collect his aides and asked "how many teachers remaining". The emperor did not ask about the condition of the army and the strategy behind the war against American troops. Feels strange, because the emperor questions focus on the state of Teachers in Japan at that time. However, the current reality is precisely Japan's turn now to attack the United States with all the scientific discoveries and new knowledge gained by Japan in recent years.

The story has been described how admirable and valuable a teacher in the building and creating a conducive and advanced countries. From that Japan wanted to show that the teacher can change the culture and outlook of gun violence met with science. It means that teachers are very active role

suppress the development of the properties and potential evil that exist in the body of learners.⁸

According Daoed Joesoef, teachers have three important missions that function professional, humanitarian function, and the function of civic mission.⁹ Sehingga fungsi guru bisa semakin efektif dalam mengembangkan tugas dan fungsinya tersebut. Guru efektif dalam hal ini adalah guru yang dapat menunaikan fungsinya secara profesional, kematangan pribadi dan sikap penuh dedikasi, dan juga suasana kerja yang kondusif.

The statement above reinforces the theory that human beings have a spiritual intelligence revealed by Danah Zohar. Although not specifically describe the profile of what a good teacher as yet, there is an important task that must be done every human being that in fact it became a school teacher formal, informal education and non-formal education. In the above study shows that a teacher must know the true position as a teacher who will bring a vision to educate the spiritual potential of learners. Must have the resilience and capitalize on any complaints and take lessons from what is done by the students they educate. The latter a teacher must have a holistic or comprehensive view of the learners who will spread the vision and values of the true Islamic education.

From the description above shows the relevance between Spiritual Intelligence and Islamic Education Teacher especially as one component of

⁸ *ibid.*, page 109

⁹ *ibid.*, page 114

Islamic education which should accommodate all the needs that are personal and social.

2. Learners as an agent of *rahmatan lil alamin*

Learners is basically a human being in a period of growth and development who need help from others to living these stages. Learners have some needs that are categorized as non-physical needs and physical needs, which both these needs should be met properly.

Islamic education or in the religion of Islam itself learners in this regard is the child already has a nature or innate in him about the potential that is ready to be developed. Some potential that exists in man besides the potential of three intelligence that IQ, EQ and SQ according to M. Arifin in Hartono¹⁰ there were some potential components which already done to be develop, that are:

1. The basic ability to understand God. Proven in the Holy Qur'an dialogue between the fetus and God while still in the womb.
2. *Mawahib* (Talent), which contains the basic capabilities that are more dominant than others and *Qabliyat* propensity or tendency to believe in god.
3. The instinct to accept the truth of God (Revelation)
4. Basic skills for religious in general

¹⁰ Hartono, *Pendidik dan Peserta didik dalam perspektif Filsafat Pendidikan Islam* (Riau, UIN Suska, 2014) page 109

5. Some of the other components of the offspring, intuition, character, passion, talent and intelligence, and also instinct.

A child born with talent and intelligence that will provide opportunities for the child to succeed in life according to their talents and Traffic that he has.

These potentials will develop optimally when students realize their own potentials each assisted by a teacher in realizing the true Islamic education goals. Islamic education in general purpose is to develop individuals who can behave Caliph of Allah who believes in Allah and devote himself totally to God.¹¹

Worship is meant is more meaningful to comprehensively cover all the leadership behavior that counts as a worship. Which means that if the students carry out their duties and functions with both the rewards for himself is free from the punishment in the Hereafter, and will be a blessing for the inhabitants of the world. Thus the Islamic education as the responsibility of Muslims to liberate themselves from the punishment of God Almighty.

It also does not collide with the meaning of a man that must be a good leader for the world they occupy. As said by Danah Zohar and her husband. Learners to become smart and reflects the attitude of good leadership according to Danah Zohar should be looking for and answer the most basic questions about themselves as learners. Then refrained

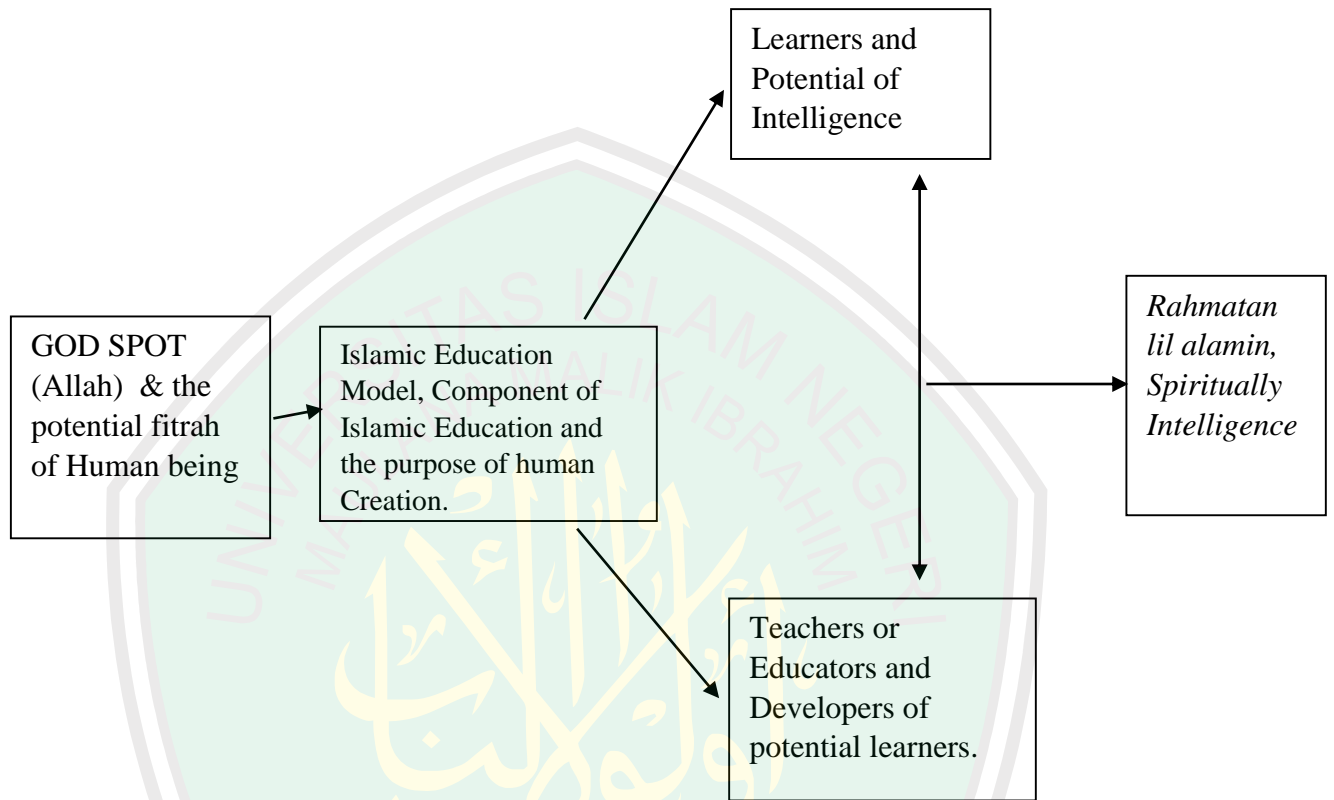
¹¹ Ibid., page 114

from acts that are detrimental to other people and things that are not necessary. And can also be adaptive to the times now.

After the characteristics of spiritual intelligence is already fulfilled well by learners it will be easy to interact with the social. A man who continues to grow, continue to think creatively, to face problems with a wise and full of meaning, applying the values of the religious right, and also become a person who is a problem solver for social issues.

So the concept *rahmatan lil Alamin* carried by an Islamic education could be realized well thanks to the help and cooperation among educators (teachers) and students which are related to the purpose of mankind in order to use Spiritual Intelligence that SQ is Necessary foundation for the functioning of both IQ and EQ it's our ultimate intelligence. Could manifest front of this earth.

The Relevant between Spiritual Intelligence and Islamic Education



From that chart above we could be now the relevant between spiritual intelligence and islamic educational concept. Begin from the god spot and the potential of fitrah from human being to the islammic education model, component of islamic educaion and the purpose of human creation. Define the concept of human being that have a bright future. and the assignment of the learners also teacher bring the potential of human being in islamic education to the entire world of *rahmatan lil alamin*

CHAPTER VI

CLOSING

A. CONCLUSION

1. The Concept of Spiritual Intelligence

Based on Danah Zohar perspective spiritual intelligence is the intelligence to face and solve the problem of meaning and values, the intelligence to put the behavior and life in the wider context of meaning and rich of values. Intelligence to judge a person actions or way of life more meaningful. Spiritual intelligence is supreme intelligence that belongs to the man who is actually should be used in living his life. Danah Zohar mention that optimizing the spiritual intelligence in human beings will be able to accelerate the development of more self intact. Because human has the potential to grow spiritually and to form a character through a combination of experience and vision.

Danah Zohar also define the characteristic of the one which have a high spiritual intelligence such as: ability to be flexible, self awareness, ability to face and taking advantages of misery, ability to confront and exceeded the pain, the quality of life inspired by the vision and values, reluctance for causing unnecessary losses, the tendency to face the holistic view, the tendency to ask and seek answers fundamental and to be responsible for the vision and read higher values of others. Those the characteristic that will show the people which high spiritual intelligence.

Developing the Spiritual intelligence will be the important for the people there were 6 paths to develop the Spiritual intelligence according to

Danah Zohar; The path of role for conventional personality, the path of nurture for social personality, the path of knowledge for investigative personality, the path of personal changes, the path of brotherhood for realistic personality, and the last is the path of dedicated leadership. The beneficial of having high spiritual intelligence that are: Made humankind they are now and provide the potential to continue to grow, Being more creative, present it when desired to be flexible, insightful, and spontaneous in a creative way, Facing the existential problem that is on personal time slumped trapped by habit and concerns, and the past due to sadness. SQ makes humans solve the problem or at least come to terms with the problem, Become a cantilever or a problem solver in the crisis of the very loss of identity.

With the Spiritual intelligence identity will find the right path, Having the ability religious right, without fanatical and closed to the diverse life, Spiritual intelligence bridging and uniting things that are personal and interpersonal, between the self and others, Spiritual intelligence is also useful to achieve a more complete personal maturity because it has the potential in it. Because spiritual intelligence will make people aware of the meaning and principle of life that the ego will disappear, and life based on true personal, Optimizing the spiritual intelligence to face the choice and reality that will be come and have to face it no matter the shape. Good or bad or even suffering a sudden came unexpectedly.

2. The relevant between spiritual intelligence and islamic educational concept

The relevant between spiritual intelligence and islamic educational concept stated on the goal of islamic education, the characteristic of teacher and also the define of the students. The goal of spiritual intelligence are to create a good man in the good places or the man which always give the meaning of live. And also the islamic education goal is creating the Good World or *rahmatan lil alamin*.

Concept of teacher and the task of meaningful life. the theory that human beings have a spiritual intelligence revealed by Danah Zohar. Although not specifically describe the profile of what a good teacher as yet, there is an important task that must be done every human being that in fact it became a school teacher formal, informal education and non-formal education. In the above study shows that a teacher must know the true position as a teacher who will bring a vision to educate the spiritual potential of learners. Must have the resilience and capitalize on any complaints and take lessons from what is done by the students they educate. The latter a teacher must have a holistic or comprehensive view of the learners who will spread the vision and values of the true Islamic education.

After the characteristics of spiritual intelligence is already fulfilled well by learners it will be easy to interact with the social. A man who continues to grow, continue to think creatively, to face problems with a wise and full of meaning, applying the values of the religious right, and also become a person who is a problem solver for social issues.

B. SUGGESTION

From the results of the research and the reality on the ground, then the researcher in this section will provide such suggestions or ideas for consideration in the development of islamic education is relevant to build and develop the spiritual intelligence of the students and most of the children. The following suggestions are:

1. The development of spiritual intelligence in the soul of every human is the obligation of all the teacher, parents and also the environment. Remembering, the importance of having a high spiritual in every day life will create the good environemnt.
2. To the teacher have to be aware of their assignment to be an educator. Someone who educate another. So that, teacher must have the high spiritual intelligence by using their heart when they teach and also always open minded and doing some contemplation to do and to find the way how to get some values and vision in the daily life
3. For the parents indeed, the children have a huge potential of spiritual intelligence so the parents have to be aware and care of their potential. The way how to be care of them are habituate their life by always give values in every single creation, event or etc. And always guide them to be the man which have opened minded when they face some problem.
4. For the next research this research actually try to provide the relevance between islamic educational concept and the spiritual intelligence concept. Its needed to do continued field research and argue the concept of spiritual intelligence in the daily life.

APPENDIX



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