



THE TRILOGY OF INTELLIGENCE AND ITS RELATIONSHIP TO REVELATION (ANALYSIS OF POTENTIAL IQ, EQ, AND SQ)
TRILOGI KECERDASAN DAN KAITANNYA DENGAN WAHYU (ANALISIS TENTANG POTENSI IQ, EQ DAN SQ)

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ABSTRACT

The discourse on the Trilogy of Intelligence, namely intellectual intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ), is currently one of the methods used by a group of people to find success in their lives. Intellectual intelligence (IQ) prioritizes logic originating from theories that can be reasoned for in all actions. Emotional intelligence (EQ) prioritizes an emotional/feeling approach in responding to things, while spiritual intelligence (SQ) is a mindset with a spiritual approach or self-confidence in one's actions, so that with this strength, humans can find the meaning behind all the life experiences they have lived. IQ, EQ, and SQ. Based on the view of Revelation/Al-Qur'an, humans are creatures created by Allah swt, which is perfect compared to other creatures because humans have various psychological potentials, and these potentials determine human quality. These potentials are ruh, aql, qalb, and nafs. According to modern findings, these potentials are then translated into IQ, EQ, and SQ. The potentials given by Allah swt. This makes it possible to bring the people desired by Allah swt to worship Allah, become human beings, or vice versa, become human beings who disobey Allah swt.

Keywords: Intelligence, IQ, EQ, SQ, Revelation/Al-Qur'an

ABSTRAK (BAHASA INDONESIA)

Wacana Trilogi Kecerdasan yaitu kecerdasan intelektual (IQ), kecerdasan emosional (EQ), dan kecerdasan spiritual (SQ) saat ini menjadi salah satu cara yang digunakan sekelompok orang untuk meraih kesuksesan dalam hidupnya. Kecerdasan intelektual (IQ) mengutamakan logika yang bersumber dari teori-teori yang dapat dipertanggungjawabkan dalam segala tindakan. Kecerdasan emosional (EQ) mengutamakan pendekatan emosi/perasaan dalam menyikapi suatu hal, se-

dangkan kecerdasan spiritual (SQ) adalah pola pikir dengan pendekatan spiritual atau rasa percaya diri terhadap tindakan seseorang, sehingga dengan kekuatan tersebut manusia dapat menemukan makna dibalik segala sesuatu. pengalaman hidup yang mereka jalani. IQ, EQ, dan SQ. Berdasarkan pandangan Wahyu/Al-Qur'an, manusia adalah makhluk ciptaan Allah swt yang sempurna dibandingkan dengan makhluk lainnya karena manusia mempunyai berbagai potensi psikologis, dan potensi tersebut menentukan kualitas manusia. Potensi-potensi tersebut adalah ruh, aql, qalb, dan nafs. Berdasarkan temuan modern, potensi-potensi tersebut kemudian diterjemahkan ke dalam IQ, EQ, dan SQ. Potensi yang diberikan oleh Allah swt. Hal ini memungkinkan membawa manusia yang dikehendaki Allah swt untuk beribadah kepada Allah, menjadi manusia, atau sebaliknya menjadi manusia yang durhaka kepada Allah swt.

Kata-kata kunci: Kecerdasan, IQ, EQ, SQ, Wahyu/Al-Qur'an

A. INTRODUCTION

Everyone's big goal in life is to achieve success. In fact, Islam believes that following all the commandments of revelation will help its adherents reach the heaven promised by Allah swt, and success in this world will also have an impact on their life in the afterlife.

Trilogy Discussion Intellectual, emotional, and spiritual intelligence is one of the strategies used by a group of individuals to achieve success in their lives today. Many people participate in these "success" discussions to learn more in-depth information, and some even participate in training programs started by organizations or institutions that support the use of these three intelligence models.

Having a high IQ is not a guarantee of success. People with high IQ are often found to be unsuccessful in life, whereas individuals with medium IQ achieve extraordinary achievements with the help of EQ. The third component of intelligence (SQ) has a significant impact on the intensity and efficacy of EQ mechanisms, which do not stand alone when contributing to humans (Republika, 2005). It is therefore important to investigate this trilogy of intelligence.

It is evident from the high level of interest in this discussion that the intelligence trio continues to develop, both theoretically and in terms of results that are ready to be applied in the real world. The cognitive orientation on which these results are based is closely related to the events discussed here. Although some of these ways of thinking are based on philosophy or religious dogmatic beliefs, others are based on personal experience. Examining this last premise is very interesting because it is suspected that there are elements related to revelation, which is one of the forerunners of religious dogma and contributes to the conclusions above. Based on the background of this problem, the important issue in this paper is

how to interpret the Trilogy of Human Intelligence (IQ, EQ, and SQ) and its relationship to Revelation.

B. METHOD

The research method used in this article is qualitative research in the form of a literature review, which goes through the stages of collecting library sources, classifying them based on research formulas, and managing or citing references, which are then used as research findings. Next, it is abstracted to obtain comprehensive information, and the final stage is interpreted to draw conclusions (Darmalaksana, 2020). So the data used in this research comes from books, journals, articles, the Koran, and other scientific works that are relevant to the study of the intelligence trilogy and its relationship to revelation (analysis of the potential of IQ, EQ, and SQ).

C. RESULT AND DISCUSSION

Analysis/Definition of IQ, EQ, SQ, and Revelation

1. Intellectual Quotient (IQ)

IQ is an abbreviation for Intellectual Quotient, which was first popularized in Germany in 1912 by a psychologist named William Stern. Then, in 1916, a psychologist named Lewis Madison Terman at Stanford University in America continued by using the word IQ in an official capacity (Saputra et al., 2021).

The measure of intellectual capacity, analysis, reasoning, and ratios is known as IQ (Intelligence Quotient) or intellectual intelligence. The ability to receive, store, and convert information into facts is called intelligence. Receiving, storing, and processing information are described as "thinking activities" in the flow description, indicating that individuals with these types of intellectual abilities will engage in them. Alfred Binet (1857–1911) developed this model of intelligence based on scores from responses to questions about logic and reasoning (Baharuddin, 2015).

After defining the term "intellectual," one can move on to understanding the intellectual quotient, or intelligence quotient (IQ). English is the language that gave rise to the term "intellectual." The Big Indonesian Dictionary (KBBI) defines the term "intellectual" as having several meanings, including "intelligent," thinking clearly based on science, having high intelligence, and "intellectual," which refers to complete understanding or awareness. especially in terms of thinking or understanding (Penyusun, 2021), Meanwhile, the phrase has many meanings. For example, in Indonesian, the term "intellectual" can also refer to ulama. A person who uses intelli-

gence for research, work, expression of concepts, and solving problems both basic and complex is called an intellectual or scholar (Salam, 1988).

Cognitive, logical, and linguistic skills all correlate with intellectual quotient (IQ). Cognitive skills (reading, writing, and memorizing general-purpose calculations and responses) (Djaali, 2008). The left brain region associated with IQ is logical, linear, and reasonable. His way of thinking lends itself to activities such as phonetics, symbolism, auditory association, writing, reading, verbal expression, and organizing information and facts.

From the definition above, it is clear that intellectual intelligence, or intelligence quotient (IQ), refers to a person's ability to think and act. Thinking ability is the ability to successfully reason, acquire various forms of knowledge, and think abstractly. On the other hand, the ability to act is the power to solve problems effectively and efficiently.

2. Emotional Intelligence (EQ)

Daniel Goleman is credited with helping improve emotional intelligence, or emotional quotient (EQ), a distinct type of human intelligence that is seen as an important aspect that can influence individual achievement. According to Goleman, emotional intelligence is the ability to identify one's own and others' feelings, be self-motivated, and regulate emotions effectively both within oneself and in interpersonal interactions (Goleman, 2003).

According to Ary Ginanjar, emotional intelligence is the ability to recognize emotional cues and use them as an important source of knowledge to understand oneself and others in order to complete a task. Emotional intelligence, also known as emotional intelligence, is the ability to perceive, comprehend, and utilize emotional power and sensitivity as a source of knowledge, human influence, and energy (Winarno & Saksono, 2001). This suggests that human intelligence involves more than just the use of reason; it also involves the individual's ability to understand the circumstances of their environment in order to succeed in life (Goleman, 1998). Emotional "activity," such as anger, sadness, fear, happiness, love, surprise, frustration, or contempt, is how humans react to this state of understanding. Furthermore, Goleman (2000) views this type of intelligence as a significant contributor to an individual's success.

According to Daniel Goleman (1977), emotional intelligence has five components, namely: a) recognizing one's emotions, namely self-awareness to recognize feelings when they occur; b) managing emotions, namely a person's ability to express and handle their feelings appropriately, the right object, c) Motivating and

understanding yourself, which includes motivating, controlling, and restraining yourself; not quickly feeling satisfied; controlling your impulses; and the ability to be creative, are very important things; d) Recognizing other people's emotions, which involves social skills because you have empathy; e) Building relationships, which involves establishing good relationships with others (Goleman, 1997).

The ability to self-regulate various problems is an important component of emotional intelligence. This allows a person to maintain calm in the face of difficulties, resolve disputes, and maintain personal order in their environment. A right brain network, also known as emotional intelligence, produces positive social and personal attitudes through emotional and ethical reasoning (Pasiak, 2004).

Therefore, the right brain is the home of emotional intelligence. EQ produces positive social attitudes, self-control, and personal attitudes. Emotional intelligence (EQ) is defined as the ability to identify oneself, identify and communicate emotions effectively, and use emotions to relate harmoniously with others. Increasing emotional intelligence, also known as emotional intelligence, requires attention to the factors that influence it. Emotional and behavioral maturity factors accompany intellectual development processes, while learning factors sharpen thinking and provide training in thinking and feeling.

3. Spiritual Intelligence (SQ)

The Big Indonesian Dictionary defines spirituality as having to do with or relating to psychology (spiritual, inner) (Penyusun, 2021). Scientists VS Ramachandran, led by Michael Persinger in the 1990s, and pioneered by Danah Zohar and Ian Marshall discovered the existence of the God Spot, a spiritual center located between the nervous system and the brain. Wolf Singer's research suggests that several brain regions dedicate themselves to consolidating and giving meaning to one's life experiences. We establish a network that genuinely links our life experiences, enabling us to lead more significant lives.

This God Spot truly captures the essence of humanity itself. This God Spot research gave rise to the concept of spiritual intelligence, a human ability that provides insight into enhancing the significance of life. This research utilizes a concept known as spiritual intelligence (SQ) (Ginanjari, 2007).

Psychologists Danah Zohar and Ian Marshall coined the phrase "spiritual intelligence" and were the first to use it. According to Danah Zohar, spiritual intelligence is the ability to see behavior and life from a broader and more meaningful perspective, to recog-

nize that one's actions or way of life are more important than others (Zohar & Marshalh, 2003).

Every human possesses this non-material dimension, often referred to as spiritual intelligence. To use it to gain the wisdom that will ultimately lead him to eternal happiness, each person must accept it for what it is and work tirelessly to polish it until it shines (Sukidi, 2004). Thus, spiritual intelligence is the intelligence inherent in the human soul; in other words, this is the potential latent in each of us. Humans with spiritual intelligence are able to see the good in any situation and are wise enough to solve problems while drawing valuable lessons from them.

People with spiritual intelligence (SQ) adapt more easily to changing circumstances and norms. SQ provides humans with morality, differentiation, and the ability to obey strict laws with an unwavering level of understanding and love. Humans utilize SQ to think about right and wrong, see possibilities that have not yet occurred, and give themselves the strength to overcome difficulties. The ability to regulate one's heart, words, attitudes, and behavior in such a way as to always be on the path of truth that is beneficial to all interested parties is what the author defines as spiritual intelligence.

Here, the laws created by Allah swt. and communicated through the Prophet Muhammad are the path of truth. The ability to absorb divine principles (*asmaul-husna*) into oneself and turn daily actions into worship and devotion to Allah swt. is another definition of spiritual intelligence. The human ability to identify the potential inherent in themselves is known as spiritual intelligence.

4. Revelation

Searching for the meaning of revelation, or al-wahyu (in Arabic), can be done through two categories of meaning. First, namely al-iha', which shows the way of revelation. Second, namely al-muha bih, which shows material or material revelation. For the first category, revelation is basically defined as latent or hidden notification (i'lam fi khafa'); therefore, sign language (al-isyarah), inspiration (al-ilham), whispers (al-kalam al-khafiy), even written notification (al-kitabah), and delivery (al-risaleh) are also called revelations (Al-Misri, t.th.).

In other words, revelation in the language of words is everything that is conveyed gradually, covertly, and with or without sound. Sharia defines revelations as messages that Allah secretly wanted to convey to the Prophets disguised as religious teachings and other facts, thus making the Prophets assume that the knowledge they heard came from Allah. Al-muha bih, the second

category, is separated into two categories: unwritten revelation (al-wahy gair al-matlu), which includes hadith/sunnah (statements, actions, and “prophetic consensus”), and written revelation (al-wahy al-matlu), which is represented by the Koran (Zahwu, 1958), as indicated in QS. al-Najm/53: 3-4:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

Translation:

and neither speaks (about the Qur'an and its explanations) based on his desires. It (the Qur'an) is nothing but the revelation conveyed to it (Kementeriaan Agama RI, 2019).

Thus, the revelation referred to in this article refers to the Qur'an and the Hadith of the Prophet Muhammad, or in general, religious dogma, because religious dogma is supported by these two things.

The Trilogy of Intelligence IQ, EQ, SQ and its Relationship to Revelation

As discussed above, human intelligence consists of IQ centered on the left brain with a physical dimension, EQ centered on the right brain with an emotional dimension, and SQ located on the spiritual dimension. Proper use of these three intelligences will lead to the birth of perfect humans.

The Qur'an does not provide a detailed explanation of the three types of intelligence: IQ, EQ, and SQ. Upon close examination, the verses in the Qur'an that address various aspects of humanity, including physical, spiritual, and life elements, or nafsani, demonstrate a strong correlation between intellectual intelligence (IQ) and these factors. The Qur'an briefly mentions the human body. Nasaruddin Umar explained the three human elements in the Qur'an, namely IQ, EQ, and SQ, as follows: First is the physical element, which requires intellectual intelligence (IQ) to be able to connect with reason.

Second, the heart-related aspect of life or spirit demands emotional intelligence (EQ). The spiritual component, associated with the spirit or soul, necessitates spiritual intelligence (SQ) (Saputra, 2021).

Darwis Hude reiterated Nasaruddin Umar's earlier assertion that intelligence is a precious gift from Allah swt and merits appreciation from an Islamic viewpoint. Hude emphasized that intellectual ability is also something that is innate. Sensation, reason, instincts or emotions, conscience or heart, and other senses are some of the

potential intelligences that humans possess from birth (Hude, 2013).

One example of a verse in the Qur'an that states that there are three human substances, which include the physical element, the mental element, and the spiritual element, is in QS. al-Mu'minin/23:12-14:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلْةٍ مِنْ طِينٍ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَبَارَكُ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Translation:

Indeed, we have created humans from the earth's essence (which originates). Then, we transformed the semen into a robust structure known as the womb. Next, we transformed the semen into a liquid substance known as blood. Next, we transformed the dangling substance into a lump of flesh. Then we made that lump of flesh into bones. Then we wrapped the bones in meat. Next, we transformed him into a different type of creature. Glory be to Allah, the best creator (Kementerian Agama RI, 2019).

The human physical components described in the verse above consist of various material components, including flesh, bones, semen, and blood clots. At the same time, the words "creatures in other forms" implicitly mention mental and spiritual aspects (Ali et al., 2014). This verse implies that Allah swt. formed humans from the earth element or its juice in the form of semen, which subsequently transformed into a lump of flesh covering the bones or a clot of blood. When these physical elements form, Allah swt. blows spiritual components into them.

This revelation, known as the Qur'an, is a guideline for living a life that maximizes each person's IQ, EQ, and SQ, the three intelligences that shape human potential. The Qur'an contains several instructions about thinking and *tadabbur*; it also discusses emotional management, which is an example of the Prophet Muhammad's moral standards. The Koran also extensively discusses the virtues of patience and controlling anger.

1. Command to think (Intellectual Intelligence/IQ)

QS. al-Baqarah/2: 242:

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

Translation:

Thus Allah explains to you His verses so that you understand (Kementerian Agama RI, 2019).

In this verse, there is a word that reads *la'allakum ta'qilûna*, which is interpreted so that you understand. The word *ta'qilûna* is related to the term intelligence. This shows that revelation (the Qur'an) gives important attention to the issue of intelligence. The problem of intelligence in this verse is related to reason or intellectual intelligence because what differentiates humans from animals is that humans have reason. For this reason, humans should use their intellectual intelligence (IQ) as well as possible to understand His verses.

QS. al-Imran/3: 190:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ

Translation:

Indeed, in the creation of the heavens and the earth and the change of night and day, there are signs (of the greatness of Allah) for people who understand (Kementerian Agama RI, 2019).

This verse emphasizes that the human mind always works regardless of time because the mind always thinks and thinks to gain knowledge. A person who can know the signs of the greatness of Allah swt. is a person who is rational and has intelligence.

This verse shows how contemplating the creation and majesty of Allah swt is a cognitive activity carried out by those who have intellectual intelligence (IQ). The act of remembering Allah swt in all situations is included in cognitive thinking activities, which form intellectual intelligence (IQ). So that the practice of dhikr can be transformed into a spiritual and emotional endeavor, spiritual and emotional intelligence (EQ and SQ) are needed. An important conclusion that can be drawn from this is that those who have rationality and intelligence are those who have intellectual, emotional, and spiritual intelligence (IQ, EQ, and SQ), all of which are valued in the Qur'an, namely with all their abilities. Intelligence is the ability to achieve truth by intentionally integrating spirituality and reason.

2. The nature of being patient and holding back anger (Emotional Intelligence/EQ)

QS. ar-Rad/13: 28:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَّا يَذَّكَّرَ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ

Translation:

Specifically, those who believe find peace in their hearts by remembering Allah. Remember that only by remembering Allah will your heart always be at peace (Kementerian Agama RI, 2019).

Patience is an Islamic virtue for controlling emotions and self-control. Those with the highest emotional intelligence tend to be the most patient people. He usually maintains composure in the face of adversity, effectively navigates through various distractions, and has emotional self-control. Remaining calm and emotionally clear is a prerequisite for controlling human emotions. The Qur'an encourages humans to regulate their emotions when they are experiencing mental stress. In addition to emotional intelligence, this verse emphasizes the importance of remembering Allah swt, or spiritual intelligence, in an individual.

The connection between revelation and human emotional intelligence is one of God's ways of making humans intelligent in IQ, EQ, and SQ by fasting. Because the first thing that is required of those who fast is to uphold justice against themselves by placing their lust and anger as prisoners who must follow the dictates of reason and religion.

Individuals who fast should always aim to learn more by following Allah's example. In order to make maximum use of the potential bestowed by Allah swt. that has been given to him, including his heart, mind, and five senses (IQ, EQ, and SQ), In overcoming obstacles and trials, emotional intelligence encourages the development of fortitude and patience. This can be found in the instructions given by the Prophet Muhammad. about fasting, as quoted by Quraish Shihab in his book *Sowing the Divine Message*. The words of the Prophet narrated by Bukhari through Abu Hurairah are:

"When one of you fasts, let him not speak bad words or shout curses; if someone curses him or curses him, let him say, I am fasting (Shihab, 2006)."

This intelligence is what led the Messenger of Allah. and his companions to use emotions in the battle of Badr. With emotional intelligence, the Prophet radiated mercy, forgiveness, and reconciliation towards those who had been hostile to Islam. Emotional intelligence has the power to balance the human spirit, enabling rational, impartial thinking as well as physical balance and health. A person who has strong emotional and spiritual intelligence will be protected from all dangers; both his limbs and his heart will be safe from evil intentions (Shihab, 2006).

"A strong person is not because he is good at wrestling; a strong person is someone who is able to control himself when he is angry." (Muslim Hadith Number 4724) (Ilmu Islam, id).

QS. al-Imran/3: 103 (EQ towards others and SQ):

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ
فُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ
لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

Translation:

Hold fast, all of you, to the rope (religion) of Allah, do not become divided, and remember Allah's favor upon you when you were enemies. Then Allah united your hearts so that by His grace you became brothers. (Also remember that at that time, you were on the edge of hell, and then Allah saved you from there.) Thus Allah explains His verses to you so that you may be guided (Kementeriaan Agama RI, 2019).

The verses of the Qur'an relating to emotional intelligence mentioned above can be interpreted to mean that emotional intelligence, or EQ, allows people to regulate their desires rather than suppress and eliminate them. Not denial and self-elimination, but self-control born of this wisdom. To carry out the obligations of the caliphate on earth, namely building the world in accordance with divine will and guidance, it is necessary to control emotions and passions.

In overcoming obstacles and trials, emotional intelligence encourages the development of fortitude and patience. Anyone who has strong emotional intelligence (EQ) and spiritual intelligence (SQ) will be protected from all danger with their body parts and from all evil intentions with their heart. Intellectual intelligence is another type of intelligence that is needed. However, without the support of two intelligences (EQ and SQ), humanity as a whole, including humans, will fall into the abyss of destruction.

3. Tauhid (Spiritual Intelligence/SQ)

QS. al-Ikhlâs/112: 1-4:

قُلْ هُوَ اللَّهُ أَحَدٌ ۚ اللَّهُ الصَّمَدُ ۚ لَمْ يَلِدْ وَلَمْ يُولَدْ ۚ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Translation:

Say (Prophet Muhammad), "He is Allah Almighty. Allah is the place to ask for everything. He has neither begotten nor begotten, and there is nothing equal to Him (Kementeriaan Agama RI, 2019).

Sensitivity, deep emotions, and strong faith are the fruits of spiritual intelligence. Wisdom like this sharpens a person's character and validates the existence of God, who grants the ability to find the purpose of life and refine one's character.

QS. al-Imran/3: 191:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا
مَا خَلَقْتَهُ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Translation:

(Namely, those who remember Allah while standing, sitting, or lying down and think about the creation of the heavens and the earth, saying, "Our Lord, You did not create all this in vain. Blessed are you. Protect us from the punishment of hell (Kementeriaan Agama RI, 2019).

This verse explains that spiritual intelligence (SQ) is knowledge about the role of the soul as an inherent mechanism with the capacity and sensitivity to see the meaning hidden in the details of reality as it is. Individuals with high SQ are able to understand life's difficulties by finding the positive side in everything, including the difficulties they face. He can raise his enthusiasm and carry out good activities and behaviors by providing positive goals. Spiritual intelligence (SQ) opens communication channels between body and mind, between emotion and reason. SQ offers itself a cohesive and dynamic center for creating meaning.

Based on the descriptions above, it can be understood that every verse in the Qur'an that uses the term reason falls into one of three categories: cosmological, moral, or theological. Understanding the existence of the universe and the greatness of God are all aspects of cosmology, which is one branch of rational intelligence, or IQ. Morality, especially as it relates to social and personal ethics, is a component of emotional intelligence, or EQ. Theological, related to religion, divine consciousness, holy books, and worship; these are several sources of spiritual intelligence, or SQ, that a person uses to seek and find the purpose of life.

Therefore, it makes sense that the Qur'an contains several references to human intelligence. Even though the Qur'an uses diverse terminology, analysis of it leads us to the conclusion that each word has a single meaning, namely the ability of human reason. The Qur'an seems to use various terms, including ruh, aql, qalb, nafs, and words that are almost identical to these four terms, to refer to the brain, whose functional activity gives rise to thought forms. Human quality is actually determined by four important components of the human psychological dimension.

The three main functions of the brain are emotional, spiritual, and logical. This is the same as the three main components of the study of reason, namely the theological, moral, and cosmological components. Islam is the basis for the intellectual side, faith is the basis for the emotional side, and Ihsan is the basis for the spiritual

side. Ignorant knowledge is knowledge that does not have divine attributes. To create a perfect human person (insan kamil), these three elements must function and work together in harmony. Faith and Islam alone are not enough; good deeds are still obligatory, and good deeds require knowledge and faith.

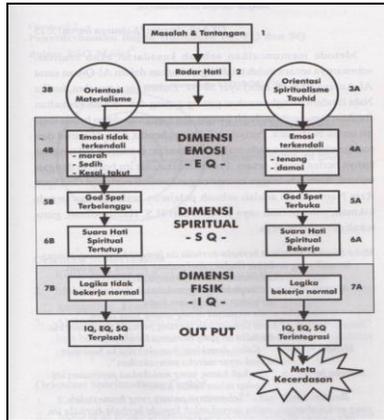
Working Relationship Between IQ, EQ, SQ

The majority of intellectual intelligence (IQ) functions occur in the neocortex, or outer layer, of the human brain. Many tasks, including mathematical calculations, the use of electrical devices, the acquisition of language, and even the creation of nuclear weapons and airplanes, require the brain's neocortex. Emotional intelligence (EQ) operates in deeper layers of the brain in the neocortex, namely in the limbic system (middle layer), while spiritual intelligence (SQ) begins with the discovery of the God Spot, precisely in the human brain (Agustian, 2001). Thus, intelligence, as measured by IQ (intellectual quotient), is the result of the creative process of thought concentrated in the brain. The soul-centered emotional creativity produces emotional intelligence, also known as EQ (Emotional Quotient). Spiritual creativity, with a focus on the spiritual realm, achieves intelligence, also known as SQ (spiritual quotient).

Humans are two dimensional creatures who need to align their needs with the interests of this world and the hereafter. Therefore, humans require a worldview, emotional sensitivity, good intelligence (EQ and IQ), and spiritual mastery, also known as the spiritual quotient (SQ). Ary Ginanjar endeavored to combine these three forms of intelligence. After much contemplation, he tried to integrate the three into the idea of ESQ (Emotional Spiritual Quotient), which can maintain balance between the poles of this world and the poles of the afterlife. The ESQ model, developed by Ary Ginanjar, is a comprehensive and methodical framework that combines the intelligence components of IQ, EQ, and SQ into a single, cohesive system. The six principles of the pillars of Islam build the mental dimension (EQ) of this ESQ model, which then incorporates the regulation of physical activity (IQ) by the pillars of Islam and the formation of the spiritual dimension (SQ) by Ihsan.

There is a strong correlation between emotional intelligence (EQ), intellectual intelligence (IQ), and spiritual intelligence (SQ). The chart below illustrates this:

Figure 1
Intelligence Meta Chart (Agustian, 2004).



This chart shows that orienting towards Tawheed will result in integrated EQ, IQ, and SQ. When a problem arises (1), the heart's radar will respond by catching the signal (2). Due to its orientation towards materialism (3B), the heart generates uncontrollable emotions, leading to attitudes such as anger, sadness, annoyance, and fear (4B). Uncontrolled emotions can shackle the God Spot or hinder the emergence of the inner voice (5B). The God Spot loses the ability to hear divine whispers of a noble nature and becomes dysfunctional, preventing them from collaborating with other intelligent devices. Because the conscience is closed, emotion plays the biggest role. Emotion is what commands the intellectual intelligence (IQ) sector. We will calculate IQ using the impulses of anger, disappointment, sadness, envy, and malice (7B). Imagine what happened at that time! This includes IQ, EQ, and SQ separately (Agustian, 2004).

In another case, when a problem or challenge arises (1), the heart's radar immediately picks up signal vibrations (2). When the signal reaches the wall of Tawhid (3A), Tawhid Awareness regulates emotions, leading to a sense of calm and peace (4A). The God Spot, or heart door, opens and works with controlled emotional calm (5A). In order for the spiritual conscience to function, it is essential to listen to the whispers of love, honesty, responsibility, care, creativity, commitment, togetherness, peace, and other indications of a noble heart. The encouragement of noble whispers leads to the optimal functioning of intellectual intelligence (7A), which is based on the values of justice, honesty, and responsibility. A meta-intelligence was born, namely the integration of IQ, EQ, and SQ (Agustian, 2004).

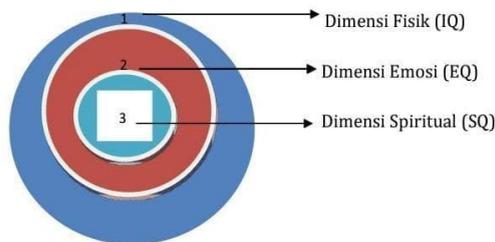
Simply put, Tawhid will be able to regulate the tension in the amygdala (emotional nervous system), ensuring that emotions are always under control. At this point, a person is considered to have high emotional intelligence (EQ). Calmly regulated emotions will optimize the working function of the God Spot in the temporal lobe, as well as the release of the divine

inner voice from its resting place. These divine voices are the most crucial whispers of information, capable of producing judgments that are in harmony with natural laws, current circumstances, and the circle of spirituality. It is at this point that a person is considered to have high spiritual intelligence (SQ). Then take more concrete steps in the form of logical calculations (IQ), so that the mind advances in the manzilah or orbital line towards Allah swt. (SQ). This is what is called meta-intelligence (Agustian, 2004).

According to Sukring, the concepts of IQ, EQ, and SQ in religious language are knowledge of belief, haqqul belief, and 'ainul belief. Example: When the Kaaba is in Mecca, it is knowledge (IQ); when you come to Mecca and see the Kaaba directly, that is haqqul belief (EQ); and if you do tawaf and experience the tawaf directly, that is 'ainul belief (SQ). In other words, IQ, EQ, and SQ are called Islam, iman, and ihsan. The values of the pillars of faith include controlling emotions reliably and competently. Furthermore, physical performance, symbolized by IQ, is controlled by the five orbital paths of the pillars of Islam. Ihsan wants humans to be aware of God's presence and behave in the best way possible.

The ESQ Model developed by Ari Ginajar is a systematic technique for controlling three aspects of humanity, namely body, mind, and soul, or the physical, mental, and spiritual dimensions in one unified whole. In simple terms, ESQ discusses how to organize the three basic components of monotheism, namely faith, Islam, and Ihsan, to ensure harmony and unity. As is known, every human person has a God Spot, which contains energy in the form of the radiance of the characteristics of God the Creator. In this God Spot, it is the place where the divine voice originates, which has great potential as spiritual power (SQ). This inner voice is what makes divine communication possible. This point also tells what He wants, or what He has forbidden, so that humans are in harmony with the provisions of the universe.

Figure 2



How does the ESQ model nurture spirituality? The initial step involves purifying oneself both physically and mentally through the Zero Mind Process, also known as clearing emotions. This process involves freeing all emotions and thoughts from the constraints that limit human potential, enabling them to unleash their inherent spiritual power. In other words, the Zero Mind Process is the formation of a clear and holy heart and mind by

showing complete surrender to Allah swt. under any circumstances (Ahmad, 2006).

Ary Ginanjar presents the final formula for this form of surrender, known as the Infinite Formula, which transforms into a spiritual narrative: "One divided by zero equals infinity." One represents Allah's power, zero represents a clean and clear state of mind, and infinity represents the process that takes place. In conclusion, when we surrender and empty our minds, Allah's power will generate an unexpected solution. In fact, it may be beyond human reason (when everything is handed over to Allah, we will get something we never imagined) because surrender does not mean defeat, and giving up does not mean cowardice (Suryo, 2019).

Moreover, the Zero Mind Process safeguards this potential with emotional intelligence, employing six principles rooted in the pillars of faith:

We build the Star Principle (faith in Allah) as a guide to life.

1. Having angelic principles ensures that others will always trust you.
2. Leadership Principles (faith in prophets and apostles) are a set of principles that will guide you to become an influential leader.
3. Learning Principles (faith in the holy books) involves realizing the importance of principles that will lead to progress.
4. Vision Principle: Having faith in the Last Day means understanding the principles of the future, which will lead to a clear vision.
5. Having a well-organized principle (faith in qadha and qadar) creates a mental system (EQ) within the unity of monotheism.

The principles above attempt to regulate human emotions so that they are always in a stable condition, because spiritual intelligence (SQ) can only function if feelings are stable. For example, you can't learn physics formulas when you're nervous, and you can't work well when you're angry or frustrated. The six principles found in the pillars of faith can control mental conditions such as these.

Next, there are five small circles outside it: Mission Statement (shahadah), Character Building (Prayer), Strategic Collaboration (Zakat), Self-Controlling (Fasting), and Total Action (Hajj). The five of them serve as guides in the physical realm, specifically in ensuring that physical actions (IQ) align with the spiritual path. These five trajectories originate from Islam's pillars. That is the secret to success in building ESQ emotional and spiritual intelligence, which is based on the 6 pillars of faith, 5 pillars of Islam, and 1 ihsan (Ahmad, 2006).

D. CONCLUSION

This intelligence trilogy refers to SQ, EQ, and IQ. Question intelligence, or IQ, is a person's intellectual intelligence, which functions in the outermost layer of the human brain; EQ is emotional intelligence, which functions in the deepest layer of the brain; and SQ is the most core intelligence, namely a person's spiritual ability to think. mastering himself based on a touch of revelation, which functions at the God Spot level in the human brain. If revelation touches IQ, EQ, and SQ, it will produce extraordi-

nary integration. Always manage your emotions, be a pious scientist, and teach others the importance of monotheism. IQ, EQ, and SQ are scientific treasures that need to be studied and deepened so that, with this knowledge, a grounded and objective understanding will emerge, especially if combined with revelation; in other words, "the three potential strengths of human intelligence (IQ, EQ, and SQ). "If applied or carried out optimally, integrated and internalized within humans, it will become a very powerful force to achieve success." Experts have proven that EQ intelligence and SQ intelligence are the keys to a person's success, compared to intellectual quotient (IQ). In the Qur'an, there are many verses that instruct us to think and practice (IQ), and there are many verses related to morals such as patience, holding back anger, not giving up, socializing, etc. (EQ). and its relation to monotheism (accrediting Allah and not associating partners with anything) (SQ). For this reason, human potential and intelligence given by Allah swt. is a strength that humans have, so if this potential is developed and manifested in human life, then the strength of IQ, EQ, and SQ is able to change everything as actualized by the Prophet Muhammad, because the Koran was internalized in the Prophet, so it was able to change world civilization.

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