

ASPECTS OF SPIRITUAL INTELLIGENCE IN ISLAMIC EDUCATION (STUDY OF Q.S. AL-IKHLAS VERSES 1-4)

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Abstract: The aims of this research are: 1) To find out aspects of spiritual intelligence in Islamic education; 2) To find out aspects of spiritual intelligence contained in Surah Al-Ikhlâs verses 1-4; 3) To find out the implementation of aspects of spiritual intelligence contained in Surah Al-Ikhlâs verses 1-4 to the concept of Islamic education. The method used in this study uses a type of library research (library research), namely activities relating to library data collection, and recording research materials. The results of this study are: Aspects of spiritual intelligence in Islamic education consist of: Religious spiritual point of view, socio-religious relational point of view, reflected on social attitudes in terms of togetherness and social welfare, Social ethics point of view. The aspects of spiritual intelligence contained in Surah Al-Ikhlâs verses 1-4 are that Allah SWT is the One and Only God, the only One, without helpers, without partners, the Most Holy of numbers and compositions, because this is the nature of absolute for God. And Allah has a special nature that is not owned by other than Him. The implementation of aspects of spiritual intelligence contained in Surah Al-Ikhlâs verses 1-4 on the concept of Islamic Education is Making Tawheed as the Basis of Akhidah, Instilling Tawheed by Giving an Description of the Nature and Nature of Allah SWT, Fostering Akhidah Tauhid.

INTRODUCTION

Intelligence is one of the greatest gifts that Allah SWT has given to mankind. Allah SWT gave one of these advantages to humans compared to other creatures. The wisdom possessed allows humans to continuously maintain and improve their quality of life which is constantly increasing. The process of thinking and learning is continuous. Making humans try their best to realize their potential (fitrah). Talking about spiritual intelligence, it includes attitude assessment (including assessment) in the 2013 curriculum. The attitude assessment consists of spiritual attitudes and social attitudes. A spiritual attitude is an attitude towards God. Of course that includes the assessment of worship. At the same time, his social attitude, namely how he behaves towards other people, is of course also included in social interaction. When it comes to assessing the attitudes of participants in the 2013 course, this includes the emotional area of the student

participants. According to Bloom, there are 3 abilities of students, namely: (1) cognitive domain (2) emotional domain and (3) psychomotor domain.

Islamic education places humans as intelligent creatures of Allah. As intelligent beings, humans need to harmonize their needs for physical and spiritual interests. Therefore, humans have emotional sensitivity and good intelligence (EQ and IQ). The types of intelligence that are often heard are about intellectual intelligence (IQ) and emotional intelligence (EQ). These two types of intelligence have always been the main focus of educational institutions in an effort to produce graduates who are qualified and highly competitive. In reality, the development of IQ and EQ alone is not enough to produce quality graduates. The phenomenon that occurs among students at this time is a reflection that IQ and EQ do not guarantee students become competent human beings and are expected to be useful for their families, communities, religions, nations and countries. Brawls between students are increasingly getting out of control, rampant criminal acts committed by students, drug abuse, free sex behavior and so on. This deviant act is proof that education that has been focused on aspects of IQ and EQ alone is not enough to shape students into highly competent individuals. So it is not surprising that many people in this country have high intelligence but have low morals. As a result, crime is increasingly rampant, corruption is gradually increasing the suffering of the people and only enriching some people or certain groups.

To improve the moral quality of students, education should not only focus on aspects of IQ and EQ. Aspects of Spiritual Quotient (SQ) must also be considered by educational institutions in an effort to develop the potential and abilities of students. SQ can be used as a counterweight to IQ and EQ, so that in addition to making students academically intelligent, they are also intelligent in behaving in accordance with applicable norms. As stated by Zohar and Marshal that "spiritual intelligence (SQ) is a necessary foundation for the functioning of the two previous types of intelligence, namely intellectual intelligence and emotional intelligence. This expression emphasizes that SQ really needs to be developed in the educational process. Then Ramadi and Permadi revealed that: "Spiritual intelligence teaches humans that we are not only in the world, but actually exist in the world. Here, a spiritually intelligent person tends to not only act and be responsible for himself, but also act and be responsible for the world as a whole. As spiritual beings, students have souls and personalities. The soul contains a sacred attitude to love each other, build desires and hopes and visions. This level of spiritual awareness is a true human value. Humans become one of the inhabitants of spiritual entities, and spiritual deities also provide the innate power of humans and the universe, and are also the center of the process of understanding and understanding. The spiritual values possessed by students will be able to understand themselves.

Ali Bin Abi Talib explained that intelligence is the highest gift given by God to mankind. If used, it will reach the pinnacle of realization, just like God's vision of human existence set forth for mankind. Therefore, when man learns or increases his intelligence, it is driven by purity, humanity and curiosity, to reach the truth and is grounded in nature itself.

Spiritual wisdom comes from human nature itself, on the other hand humans also have to do it as well as not being attached or concentrated mental life. To cultivate spiritual wisdom, it is actually recommended to multiply the worship of hadith which can be said to be one type of transcendental climbing. Worshiping our hadith is like a journey to approach and gain divine light. Based on the above expression, it is clear that a person with a high level of SQ has more responsibility for elements that are outside of himself than a person who has a high IQ and EQ but a low SQ who has a selfish character, is only responsible for himself without considering responsibility to other people. Spiritual intelligence is the intelligence of the soul. It can help humans heal and build themselves completely.

Intellectual or rational intelligence is intelligence that is used to solve logical and strategic problems. Intelligence Quotient (IQ) refers to the intellectual intelligence of students in understanding the materials presented by their teachers. IQ is often the dominant indicator in the learning process that measures the success or failure of teachers in delivering subject matter. Likewise with Emotional Quotient (EQ). Often also a teacher's assessment of their students apart from their IQ. The two aspects of intelligence mentioned above have been the focus of attention of teachers in educating their students. Educational institutions now prioritize emotional intelligence (EQ) and intellectual intelligence (IQ) without being balanced with spiritual intelligence. Whereas Spiritual Intelligence (SQ) is very important in improving the moral quality of students. Moreover, the Qur'an is a life guide and a guide in the educational process. Q.S. Al-Ikhlâs Verses 1-4 have a clear picture of how to explain and educate their students well. Someone who has spiritual intelligence has a soul that is responsible and quick to act and someone who has spiritual intelligence can adapt to the surrounding environment. People who have spiritual intelligence do not think about themselves.

THEORETICAL STUDY

Definition of Intelligence

Etymologically, intelligence is the ability to solve problems of meaning and value, placing actions or a way of life in a wider, richer and meaningful context. In the Big Indonesian Dictionary (KBBI), the word intelligence contains two meanings, namely intelligence and intellectual behavior, such as intelligence and mental acuity, as well as the perfection of other intellectual developments.

Researchers conclude that intelligence is a characteristic of extraordinary human performance in understanding, determining, predicting, and processing things. Intelligence is one of the greatest gifts that Allah SWT has given to mankind. Compared to humans, intelligence is one of the advantages of humans. Because of his wisdom, humans can continue to maintain and improve the quality of life that is increasingly complex through continuous thinking and learning processes. Usually intelligence is associated with reason (intelligence), but intelligence is not enough to ensure decision making, so now people start talking about other intelligences, such as emotional intelligence and spiritual intelligence. Intelligence was initially only related to the ability of thinking structures to see the symptoms of something, therefore intelligence only

touched, because it was related to cognitive aspects. As for now intelligence is associated with the structure of the mind and also the order of the heart which also needs to have a place to grow emotional aspects, such as moral, emotional, spiritual, and religious life.

Spiritual Intelligence Indicator

According to Khavari there are three indicators that can be seen to test a person's level of spiritual intelligence:

- 1). Religious spiritual point of view (vertical relationship, relationship with the almighty).

This point of view will see how far the level of spiritual relationship is we are with the creator. This can be measured in terms of "communication and"spiritual intensity of the individual with his god". Manifestations can be seen than the frequency of prayer, spiritual beings, love for God that resides in the heart, and gratitude for His Presence. Khavari put more emphasis on this aspect to measure the level of spiritual intelligence, because "if the harmony of one's religious spiritual relationships and relationships is higher, the higher the quality level of spiritual intelligence."

- 2). The point of view of socio-religious relations.

This point of view looks at the psychological and spiritual consequences of religion towards social attitudes that emphasize the aspect of togetherness and social welfare. Spiritual intelligence will be reflected in the kinship between each other, sensitive to the welfare of other people and other living beings, being generous. Behavior is a manifestation of the state of the soul, so the spiritual intelligence that exists within the individual will be manifested in social attitudes. So this intelligence does not only deal with divinity or spiritual problems, but will affect broader aspects, especially relationships between humans.

- 3). Religious ethical point of view.

This point of view can describe the level of religious ethics as a manifestation of the quality of spiritual intelligence. The higher the spiritual intelligence, the higher the religious ethics. This is reflected in one's adherence to ethics and morals, honesty, trustworthiness, courtesy, tolerance and anti-violence. With spiritual intelligence, individuals can appreciate the importance of courtesy, tolerance and civility in life. This is an intrinsic call in social ethics, because we are fully aware that there is a symbolic meaning of God's presence in everyday life who always watches or sees us in ourselves and our movements, wherever and whenever, let alone religious people. of religion are morals and ethics.

Based on the description above, there are three indicators according to Khavari, namely the religious spiritual point of view (vertical relations, the relationship with the almighty), the socio-religious relation point of view, and the religious ethical point of view.

Characteristics of Spiritual Intelligence and People Who Have Spiritual Intelligence

As for the sign. Signs of a well-developed SQ are:

- 1) Ability to be flexible (adaptive spontaneously and actively).
- 2) High level of awareness.
- 3) The ability to face and take advantage of suffering.
- 4) Ability to face and go beyond pain.
- 5) Quality of life inspired by vision and values.
- 6) Reluctance to cause unnecessary harm.
- 7) The tendency to see the relationship between various things.
- 8) Tendency to ask "why" or "what if"
- 9) To look for basic answers.
- 10) Has the ease of going against convention.

However, according to Marsha Sinetar, individuals who have spiritual intelligence (SQ) have deep self-awareness, intuition and high "behavior" or "authority" powers, a tendency to experience "peak experiences" and "aesthetic talents". A person who is spiritually intelligent works only depends on God for his life. God who rules the whole world perfectly. God who regulates the circulation of countless celestial bodies without the slightest escape from His rule. God who governs plants, animals, nature with all its benefits. God who divides sustenance with a calculation that is in accordance with the efforts and abilities of humans, animals, and plants. Such a person will not depend on anything other than God. He will not leave his fate to spiritual experts who do not necessarily know his own fate. He does not depend his fate on objects that are considered sacred, even though the objects themselves are powerless with age.

Someone who is spiritually intelligent will try hard to have noble character. Morals are like the nature of the Prophet Muhammad SAW. Those qualities are honesty, trustworthiness, tabligh, and fatah. Intelligent people should imitate the morals of the Prophet Muhammad such as steadfast stance, happy to reconcile disputes between humans, generous, put the interests of others first, humble, like to help, surrender, love for Allah, keep secrets, patient, gentle, forgiving, obedient, maintain self-respect and glorify others.

Factors Affecting Spiritual Intelligence

Zohar and Marshall revealed several factors that influence spiritual intelligence, namely:

- 1) Brain nerve cells. The brain is the bridge between our outer and inner life. It can perform all these operations because it is complex, flexible, adaptable and self-regulating. Based on research conducted in the 1990s using MEG (Magneto-Encephalography), it is proven that the oscillations of brain nerve cells in the range of 40 Hz are the basis of mental intelligence.
- 2) God point. Rama Chandra found that the part of the brain, the temporal lobe, increases when a religious or spiritual experience occurs. He called it the "shen spot" or "shen spot". The view of God plays a decisive biological role in spiritual experience. However,

the divine view is not an absolute requirement of spiritual wisdom. All parts of the brain, all aspects of life and all aspects need to be integrated.

Based on the description above, it can be concluded that the factors that influence spiritual intelligence come from the internal factors of humans themselves, while external factors are family, school and community environment.

several functions of spiritual intelligence, including:

1) Educate the heart to be true. True education is the education of the heart, because the education of the heart not only emphasizes the aspects of intellectual cognitive knowledge but also fosters aspects of psychomotor qualities and reflective spiritual awareness in everyday life.

2) Spiritual intelligence can lead to success. Like thing Rasulullah SAW, as someone who is famous for being a tuber, cannot read and write, but he is the most successful person in his life. He can carry out all his duties and obligations well. This is all because his mind and heart followed the guidance and guidance of Allah which was revealed to him. Every step he wants to take, is always adjusted to the revelation he receives, so that he is successful.

Aspects of Spiritual Intelligence

All aspects of Spiritual intelligence according to Suyanto include: Truthfulness, honesty, simplicity, caring, cooperation, a sense of trust, inner cleanliness, humility, gratitude, perseverance, patience, justice, sincerity, wisdom and determination. Agustian explained all aspects of spiritual intelligence, namely: Shidiq, Istiqomah, Fathanah, Amanah and tabliq. Based on the point of view above, the researcher took several indicators, namely honesty, gratitude and patience. According to Khavari, there are several aspects that form the basis of spiritual wisdom, namely:

- 1) From a religious spiritual perspective, it means that the more harmonious our spiritual-religious relationship before God, the higher the level and quality of our spiritual wisdom.
- 2) The view of socio-religious relations, which means that spiritual wisdom must be reflected in social attitudes that emphasize certain aspects such as unity and social welfare.
- 3) The point of view of social ethics. The more civilized the ethics of human society, the better the quality of spiritual wisdom.

According to Buzan, spiritual wisdom has ten aspects, namely a thorough understanding of the universe, exploration of values, vision and career, compassion, giving and receiving, the power of laughter, the ability to be a child again, the power of ritual, peace and love. Mean while, according to research by Zohar and Marshall, there are 9 aspects of spiritual wisdom, namely:

- 1) Flexibility (self-adaptation).
- 2) A high level of self-awareness.
- 3) The ability to face suffering and make good use of it.
- 4) Ability to face and cope with pain.
- 5) Quality of life inspired by vision and values.

- 6) Not willing to cause unnecessary damage.
- 7) Tend to see the relationship between things (with a "holistic" view).
- 8) A clear tendency to ask questions and seek basic answers.
- 9) Facilitate routine/independent work violations.

Understanding Islamic Education

Islamic Education In Indonesian, the term education comes from the word "didik" by giving it the prefix "pe" and the suffix "an", meaning "deeds" (things, ways and so on). The term education comes from the Greek, namely "paedagogie", which means guidance given to children. This term is then translated into English with "education" which means development or guidance. In Arabic this term is often translated as "tarbiyah" which means education. In its development, the term education means guidance or assistance given intentionally to students by adults so that they become adults. In further developments, education means an effort carried out by a person or group of people to influence a person or group of people to become adults or reach a higher level of life and livelihood in a mental sense. Often we are stuck with two terms between Islamic education and Islamic religious education (PAI) even though in essence, Islamic religious education and Islamic education are very different. The efforts that are taught about personal religion can then be called Islamic religious education, while Islamic education is the name of a system, namely an Islamic education system.

Islamic Education Goals

Education experts have provided a definition of the purpose of Islamic education where the formulation or definition of one is different from another definition. However, in essence, the formulation of the objectives of Islamic religious education is the same, maybe only the editorial and emphasis are different. The purpose of Islamic education is to form a ummah based on internalize or instill in the person Islamic values. It also develops students to be able to practice these values dynamically and flexibly within the limits of the idealistic configuration of Allah's revelation. Islamic education must be able to educate students optimally so that they have maturity in faith and piety and practice the results of Islamic education that have been obtained. Islamic education acts as a mediator in promoting Islamic teachings in society at various levels. Through this Islamic education, humans can understand, appreciate and practice Islamic teachings in accordance with the provisions of the Qur'an and al-Sunnah.

Functions of Islamic Education

Education has a dual role and function, firstly its role and function as an instrument of preparing a quality generation of the nation, secondly, its role and function as an instrument of value transfer. The first function implies that education has an articulation role in equipping a person or group of people with the required knowledge and skills, which serve as a tool to live a life full of dynamics, competence and change, the second function implies the role and function of education as an instrument for the transformation of values. noble from one generation to the next. These two functions explicitly indicate that education has meaning for the development of science and

technology as well as the development of ethics, morals, and spiritual values for the community to grow and develop into citizens who have a complete personality in accordance with their nature, civilized and dignified citizens. , skilled, democratic and have a competitive advantage and comparative advantage. One of the functions of education is the process of passing on the values and culture of society from one generation to the next or by the older to the younger. In sociological interaction there is also a learning process. At that time someone who is older (educator) is required to use the values that have been accepted by the ethical rules and general creed of the community. And it is also hoped that educators are able to develop and internalize these values to students by paying attention to the development of culture and civilization that has emerged. So that the learning process that occurs can internalize the value, and the value is applicable in the lives of subsequent students

Islamic Education Foundation

Every effort, activity and intentional action to achieve a goal must have a good and strong foundation. Therefore, Islamic education as an effort to shape human beings, must have a foundation on which all activities and all formulation of the goals of Islamic education are linked. The foundation consists of the Qur'an and the Sunnah of the Prophet Muhammad which can be developed with *ijtihad*, *al-maslahah*, *al-mursalah*, *istihsan*, *qiyas*, and so on.

1) Al-Qur'an

Al-Qur'an is the word of Allah SWT. Which has a wide and large treasury for the development of human culture. Al-Qur'an is a complete source of education, both social (social), moral (moral), and spiritual (spiritual), as well as material (physical) education, and the universe. The Qur'an is a source of absolute and complete values. Its existence will never change. It is a normative-theoretical guideline for the implementation of Islamic education that requires further interpretation for educational operations. If the Qur'an is so broadly persuasive in guiding humans, all of which are educational processes for humans, make the Qur'an as the main basic book. for scientific development. The Qur'an is the word of God in the form of revelations conveyed by Jibril to the Prophet Muhammad. it contains basic teachings that can be developed for the purposes of all aspects of life through *ijtihad*. The teachings contained in the Qur'an consist of two major principles, namely those relating to matters of faith called *AKIDAH*, and those relating to charity called *SHARI'AH*.

2) As-Sunnah

As-Sunnah is the word, deed or confession of Allah's S.W.T. What is meant by this acknowledgment is an incident or act of another person who was known to the Messenger of Allah and he just let the incident or action take place. The Sunnah is the second source of teachings after the Qur'an. Like the Qur'an, the Sunnah contains the *Aqeedah* and *Shari'ah*. Sunnah contains instructions (guidelines) for the benefit of human life in all its aspects, to foster people to become fully human or pious Muslims.

Hadith or sunnah is a way or method that the prophet has exemplified in the course of his life carrying out Islamic *da'wah*. The example he gave can be divided into three parts,

namely *hadith*, *qauliyah*, *fi'liyah*, and *taqririyah*. This *hadith* is a source and reference that can be used by Muslims in all their life activities. This is because, although in general the largest part of Islamic *Shari'ah* has been contained in the *Qur'an*, the content of the law has not regulated the various dimensions of the activities of people's lives in detail and analysis.

RESEARCH METHODS

In this study, the author uses a type of library research, which is a series of activities related to library data collection methods. According to Abdul Rahman Sholeh, library research is research that uses methods to obtain information data by placing existing facilities in the library, such as books, magazines, documents, records of historical stories. Or pure library research related to the object of research. Library research is a series of activities related to the methods of collecting library data, reading and taking notes and processing research materials. It is a research that utilizes library resources to obtain research data

DISCUSSION AND RESEARCH RESULTS

Aspects of Spiritual Intelligence in Islamic Education

Spiritual intelligence directs the human to the search for the essence of humanity. The nature of humanity can be found in an encounter or when communicating between humans and Allah SWT. Because of that, Pepper is of the view that the spiritual intelligence of Pepper is the intelligence of the human being which is used to connect with God. The assumption is pepper, if a person's relationship with God is good, then it can be confirmed that the relationship with humans is also good. As just what is presented in the analysis above, the aspects of spiritual intelligence are as follows: Religious-spiritual point of view. This can be measured in terms of "communication and spiritual intensity of the individual with his god". Its manifestations can be seen from the frequency of prayer, spiritual beings, love for God that resides in the heart, and gratitude for His Presence. Khavari put more emphasis on this aspect to measure the level of spiritual intelligence, because "if the harmony of one's religious spiritual relationships and relationships is higher, the higher the quality level of spiritual intelligence." That is, the more harmonious the religious-spiritual relationship is with the presence of God, the higher the level of quality and spiritual intelligence.

The point of view of socio-religious relations. Spiritual intelligence will be reflected in the kinship between each other, sensitive to the welfare of other people and other living beings, being generous. Behavior is a manifestation of the state of the soul, so the spiritual intelligence that exists within the individual will be manifested in social attitudes. So this intelligence does not only deal with divinity or spiritual problems, but will affect broader aspects, especially relationships between humans. This means that spiritual intelligence must be reflected in social attitudes that emphasize the aspect of togetherness and social welfare. The point of view of social ethics. The higher the spiritual intelligence, the higher the religious ethics. This is reflected in one's adherence to ethics and morals, honesty, trustworthiness, courtesy, tolerance and anti-violence. With spiritual intelligence, individuals can appreciate the importance of courtesy, tolerance and civility in life. It means, the more adaptable a human is to social ethics, the higher the quality of his spiritual intelligence.

Aspects of Spiritual Intelligence in Surah Al-Ikhlās Verses 1-4

Teaching Akhidah Tawhid Without the slightest doubt belief in Allah SWT. Is the only place lean teach belief that Allah not begotten or begotten belief that there is no one who is able to match Allah SWT. Implementation of spiritual Intelligence aspects contained in Surah Al-Ikhlās verses 1-4 towards concepts islamic education. Making tawhid as the basis of akhidah instilling tawhid by giving an picture about the nature of and nature of Allah SWT. fostering akidah tawhid

CONCLUSION

Based on the results and discussions that have been described regarding aspects of Islamic education spiritual intelligence in Surah Al-Ikhlās verses 1-4, the following conclusions can be drawn:

1. Aspects of spiritual intelligence in Islamic education consist of:
 - Religious spiritual point of view
 - The point of view of religious social relations
 - reflected in social attitudes that emphasize the aspect of togetherness and social welfare.
 - The point of view of social ethics.
2. The aspects of spiritual intelligence contained in Surah Al-Ikhlās verses 1-4 are as follows:
 - Allah SWT is God Almighty, the only One, without helpers, without partners, the Most Holy of numbers and composition, because this is an absolute attribute for Allah. And Allah has a special nature that is not owned by other than Him.
 - Allah is the intended place for shelter from all things. The master of his servants who can grant all the requests of his servants without intermediaries.
 - Allah is pure from what creatures think of Him. Allah is not a being who can give birth (have children) or be born by mother or father. Allah is the One Supreme Being, the Creator of the entire universe.
 - Nothing can resemble or equal Allah in the essence of being. And there is nothing that can match Him in deeds and abilities.
3. The implementation of aspects of spiritual intelligence contained in Surah Al-Ikhlās verses 1-4 on the concept of Islamic Education are as follows:
 - Making Tawheed the Basis of Akhidah
 - Instilling monotheism by providing an overview of the nature and nature of Allah SWT.
 - Fostering Akhidah Tauhid

SUGGESTION

Suggestions related to results can be added.

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