

## CHAPTER II

### THEORETICAL STUDIES

#### A. Theory Emotional Spiritual Quotient (ESQ)

##### 1. Definition of ESQ Theory

Through the combination of two factors, namely emotional intelligence and spiritual intelligence, it is hoped that a successful generation will be born (worldly) and inner, ESQ (Emotional Spiritual Quotient) is a horizontal and vertical line or the relationship between humans and their neighbors and the relationship between humans and their creation. The term spiritual intelligence or Spiritual Quotient (SQ) was first initiated by Danah Zohar and Ian Marshal, a married couple from Havard and Oxford University. They define spiritual intelligence as the intelligence to face and solve problems of meaning and value. Spiritual intelligence helps humans to give meaning to the activities carried out in life.<sup>1</sup>

In later developments, Ary Gynanjar Agustian initiated a new concept that combines emotional intelligence and spiritual intelligence or better known as ESQ plays an important role in building human relationships and improving performance. Ary Ginanjar defines Emotional Spritual Quotient (ESQ) as an intelligence that includes emotions and spirituality with a universal concept that can lead to satisfying predicates for

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<sup>1</sup> Zahrotul Badiah, "Peranan Orang Tua Dalam Mengembangkan Kecerdasan Emosional Dan Spritual (ESQ) Anak Dalam Perspektif Islam," *Mudarrisa: Jurnal Kajian Pendidikan Islam* 8, no. 2 (2016): 236–37.

himself and others, and can inhibit all things that are counterproductive to the progress of humanity.<sup>2</sup>

Spiritual Quotient teaches the values of truth related to the creator even though the two are different, but SQ and EQ have the power that is equally important to synergize between one another, so that in the end it will form a human being who is balanced between the relationship with Allah SWT and fellow humans.<sup>3</sup>

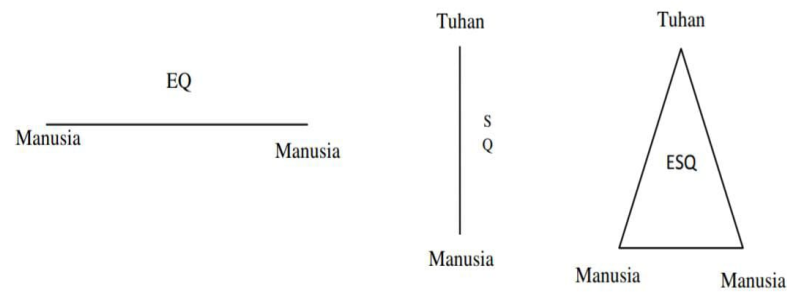
Intellectual intelligence makes a person clever and emotional intelligence makes him self-controlled, then spiritual intelligence allows his life to be meaningful. This is believed to be the highest intelligence. Therefore, the step that must be taken is to try to converge precisely between Intelligence Quotient (IQ), Emotional Quotient (EQ) and Spiritual Quotient (SQ) based on normative values. According to Ary Ginanjar, although in the end EQ and SQ have different contents, they are equally important to synergize with each other. A merger of the two energies composes a more reliable method of finding the true and essential. Ary Ginanjar describes the convergence of these forms of intelligence as follows.<sup>4</sup>

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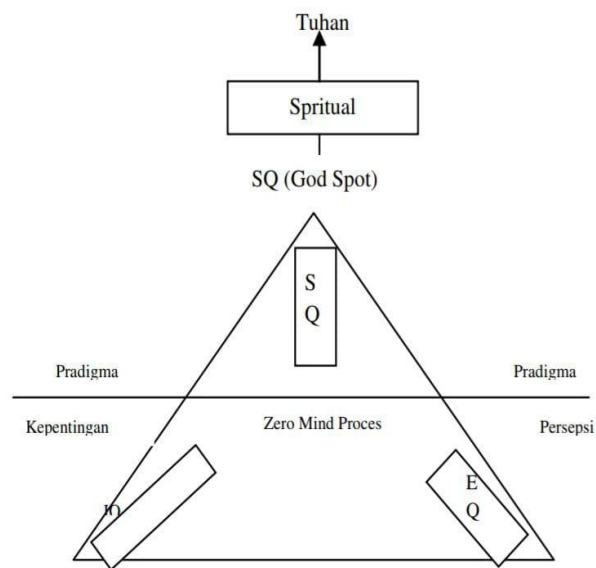
<sup>2</sup> Ali Ridho, "ESQ Dalam Kepemimpinan Pendidikan" 1 (2018): 8.

<sup>3</sup> Badiah, "Peranan Orang Tua Dalam Mengembangkan Kecerdasan Emosional Dan Spiritual (ESQ) Anak Dalam Perspektif Islam," 237.

<sup>4</sup> Ginanjar, *Rahasia Sukses Membangun Kecerdasan Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient The ESQ Way 165 Jilid 1*, 12.



**Picture 2. 1 Convergence of 2 intelligences**



**Picture 2. 2 Relationship between 3 intelligences**

To describe emotional and spiritual intelligence in accordance with Islamic teachings, Ary introduced the ESQ concept whose steps are outlined as follows.

a. Zero Mind Process (Emotional Clarification)

The Zero Mind Process, often known as clarity of heart, tries to define some of the things that are the source of human destruction with the seven shackles contained in humans. The seven shackles according to

Ary Ginanjar are prejudice, life principles, experience, interests and priorities, point of view, comparison, and literature.<sup>5</sup>

This is where spiritual intelligence begins to awaken. Humans here have one value that is universal and beautiful. The final result expected in this step is the birth of a clear and holy subconscious, or the inner voice located in the God spot, which is a return to a heart that is free and free from shackles. The following is an explanation of the shackles.<sup>6</sup>

#### 1) Prejudice

One of the factors that affect a person's objectivity in seeing things is the existence of prejudices or conjectures. People who are often influenced by bad or negative prejudices often fall into error.<sup>7</sup>

A person's actions are very dependent on their own mind, and one of the factors that influence it is the environment. If a person's environment is not good, then he becomes bad, always suspicious, and often prejudiced against others. Conversely, if the environment is good or, then he also becomes good, and has good prejudices as well.<sup>8</sup>

#### 2) Life Principle

In his book Peter Drucker, quoted by Ary Ginanjar, it turns out that it only produces materialist slaves in the fields of economics, efficiency, and technology, but their hearts are dry and lack inner

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<sup>5</sup> Ary Ginanjar Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient Berdasarkan 6 Rukun Iman Dan 5 Rukun Islam*, cetakan 1 (Jakarta: Penerbit Arga, 2001), 11–12.

<sup>6</sup> Agustian, 12.

<sup>7</sup> Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient The ESQ Way 165 I Ihsan, 6 Rukun Iman Dan 5 Rukun Islam*, 79.

<sup>8</sup> Ginanjar, *Rahasia Sukses Membangun Kecerdasan Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient The ESQ Way 165 Jilid 1*, 52.

peace. There is also a principle during the era of economic crisis, namely that there are no lasting friendships, only lasting interests.<sup>9</sup>

Such a principle goes against the human conscience, which actually values friendship, help and love between people. The above principles generally end in failure, either outwardly or inwardly, because they go against the voice of conscience, leading to misery or even destruction.<sup>10</sup>

### 3) Experience

Life experiences or events experienced by a person will play a major role in creating a person's thinking, thus forming a "paradigm" that is embedded in his mind. Often the paradigm is used as a "glass eye" and a benchmark for himself or to assess his environment, thus seeing things subjectively. This will make him confined and sometimes does not realize at all that nature is not his own his mind is disturbed.<sup>11</sup>

### 4) Importance and Prioritization

Everyone has a vested interest in making life choices, but often they are trapped by wrong interests in making decisions. A wrong principle, because he has denied his own conscience. Every principle

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<sup>9</sup> Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient The ESQ Way 165 1 Ihsan*, 6 Rukun Iman Dan 5 Rukun Islam, 82–83.

<sup>10</sup> Ginanjar, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient The ESQ Way 165 Jilid 1*, 56.

<sup>11</sup> Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient Berdasarkan 6 Rukun Iman Dan 5 Rukun Islam*, 24–25.

will give birth to interests and interests will determine what priorities will be prioritized.<sup>12</sup>

#### 5) Viewpoint

In seeing the same thing, people usually have different responses or opinions. This is because they have different perspectives. A person's point of view is influenced by their background in life, namely experience, knowledge and environment. Therefore, he must see objectively and comprehensively, not with only one point of view.<sup>13</sup>

#### 6) Comparator

The point of comparison here is to change principles without studying them or in fiqh terms is blind taqlid. The person is always comparing himself with others or he is following the crowd. So that the person is always in confusion in determining something or taking a step.<sup>14</sup>

#### 7) Literatur

Reading is a source of knowledge, science and various things about life. A person's perspective is also influenced by what they read. If what is read says wrong, then a person will be influenced to say

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<sup>12</sup> Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient The ESQ Way 165 1 Ihsan*, 6 Rukun Iman Dan 5 Rukun Islam, 91.

<sup>13</sup> Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient Berdasarkan 6 Rukun Iman Dan 5 Rukun Islam*, 33.

<sup>14</sup> Agustian, 40.

wrong, conversely, if the reading considers right, then the person will consider it right.<sup>15</sup>

So often people get caught up in mistakes and don't have clear principles. Therefore, the reading that is the correct guidance is based on the Qur'an and Hadith, not the reading that is based on reason or a certain wrong belief of the community.<sup>16</sup>

#### b. Mental Building (Mental Development)

Mental Building, which is building emotional intelligence through six principles based on the pillars of faith, namely building the principle of stars as a guide to life, having the principle of angels so that they can be trusted by others, having the principle of leadership, realizing the importance of learning principles, having future principles, and having the principle of order.<sup>17</sup>

There are six basic principles in mental building according to Ary Ginanjar, as follows.

##### 1) Star Principle (Believing in Allah as the Foundation or Basis of the Principle)

Ary Ginanjar Agustian reinforces that tawhid is the ownership of a sense of security, very high self-confidence, very strong integrity, wise attitude and has a very high level of motivation, all of which are

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<sup>15</sup> Ahyadi, "Emotional Spiritual Quotient (ESQ) Menurut Ary Ginanjar Agustian Dan Relevansinya Dengan Pengembangan Kompetensi Spiritual Dan Kompetensi Sosial Kurikulum 2013," 44–45.

<sup>16</sup> Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient The ESQ Way 165 1 Ihsan, 6 Rukun Iman Dan 5 Rukun Islam*, 103.

<sup>17</sup> Ginanjar, *Rahasia Sukses Membangun Kecerdasan Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient The ESQ Way 165 Jilid 1*, 103–4.

based and built on faith and principles only to Allah and glorify and maintain the nature of Allah.<sup>18</sup>

2) Angel principle (Belief in Angels as a Principle of Purity of Intention)

An angelic person is someone who has a high level of quality, strong commitment, a habit of giving, helpfulness, and mutual trust.<sup>19</sup>

3) Leadership Principle (Belief in Prophets and Messengers as a Leadership Principle)

A true leader is someone who always loves and cares for others, so that he is loved by them. He has strong integrity that earns the trust of his followers, always guides and teaches them, and has a solid and consistent personality. The most important thing is that his leadership is based on a conscience that is in accordance with fitrah (nature). The pattern of leaders termed spiritual leaders who have the characteristics of realizing their weaknesses and looking to the future are all based on piety to Allah as the main principle.<sup>20</sup>

4) Learning Principle (Belief in the Book of God as a Learning Principle)

Someone who already has learning principles based on the Qur'an, will have the habit of reading books and reading situations carefully, always thinking critically and deeply, always re-evaluating his thoughts, being open to making improvements, having strong guidelines in learning, namely adhering to the Qur'an.<sup>21</sup>

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<sup>18</sup> Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient The ESQ Way 165 1 Ihsan, 6 Rukun Iman Dan 5 Rukun Islam*, 122.

<sup>19</sup> Ginanjar, *Rahasia Sukses Membangun Kecerdasan Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient The ESQ Way 165 Jilid 1*, 125.

<sup>20</sup> Ginanjar, 142–45.

<sup>21</sup> Ginanjar, 169–71.



#### 5) Vision Principle (Belief in the Last Day as a Principle for the Future)

Belief in the day of reckoning is a principle that gives rise to future-oriented principles and is always oriented towards the ultimate goal of every step made, doing every step optimally and earnestly, having self-control and social because it has an awareness of the existence of a “later day” has certainty of the future and has a high inner calm, which is created because of a belief in the existence of a “day of reckoning.”<sup>22</sup>

#### 6) Well Organized Principle (Believing in God’s Providence as the Principle of Order)

With this principle, it will have awareness, calmness, and confidence in doing business, because of knowledge of the certainty of natural and social laws and deeply understand the importance of the entire process that must be passed, as well as oriented to the formation of the system, and always try to maintain the system that has been formed.<sup>23</sup>

#### c. Personal Strength (Personal Resilience)

Personal resilience is when a person is in a position to have a firm and clear grip or life principle. So that someone who has personal resilience will not be easily influenced by an environment that continues to change rapidly.<sup>24</sup> Ary Ginanjar in explaining this step uses the example of the pillars of Islam, here are the steps in Personal Strength.

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<sup>22</sup> Ginanjar, 199–212.

<sup>23</sup> Ginanjar, 217–23.

<sup>24</sup> Ginanjar, 253–54.

### 1) Mission Statement

In the mission statement, Ary uses the example of shahada, which is a building of awareness of one belief. Shahadat will build a belief in trying and create a driving force in an effort to achieve goals, and will generate courage and optimism, as well as create inner calm in carrying out life's mission.<sup>25</sup>

### 2) Character Building

The next step as an example in Ary's book is prayer. It is a relaxation method to maintain self-awareness in order to continue to have a clear way of thinking. Prayer is a method that can improve emotional and spiritual intelligence continuously. The values in this prayer will be the answer to every problem that arises in life.<sup>26</sup>

### 3) Self Controlling

In this self-control, Ary explains it by using fasting as an example. Fasting is a training method for self-control. Fasting aims to achieve true freedom, and liberation from uncontrollable shackles. Good fasting will maintain the most valuable asset, which is the conscience.<sup>27</sup>

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<sup>25</sup> Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient The ESQ Way 165 1 Ihsan*, 6 Rukun Iman Dan 5 Rukun Islam, 260.

<sup>26</sup> Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient Berdasarkan 6 Rukun Iman Dan 5 Rukun Islam*, 197.

<sup>27</sup> Ginanjar, *Rahasia Sukses Membangun Kecerdasan Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient The ESQ Way 165 Jilid 1*, 309.

#### d. Social Strength (Social Resilience)

It is a form of social responsibility for an individual who has personal resilience. The following is a continuation of the three steps already mentioned in the Personal Strength category.

##### 1) Strategic Collaboration (Social Synergy)

For example, as in practicing zakat. Zakat is a form of active defense from the inside out. The principle of zakat is to give to the social environment as one of the initial capital to form a synergy in order to build social resilience. Synergy is cooperation between a person or group of people with other people or with other groups by appreciating the various differences that exist.<sup>28</sup>

##### 2) Total Action

The last example of Ary's application of ESQ steps is in Hajj. In principle, Hajj is a concept of thinking centered on Allah, where all thoughts are no longer principled to others. This principle produces an extraordinary mental toughness. Socially, Hajj is a symbol of the highest collaboration, which is a meeting on the highest scale, where all Muslims around the world carry out the same steps, based on the same principles. This is an example of true social resilience.<sup>29</sup>

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<sup>28</sup> Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient The ESQ Way 165 1 Ihsan, 6 Rukun Iman Dan 5 Rukun Islam*, 332–35.

<sup>29</sup> Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual ESQ Emotional Spiritual Quotient Berdasarkan 6 Rukun Iman Dan 5 Rukun Islam*, 262–63.

## **2. Formation of Children's Intelligent Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ)**

The quality of a good child is when the child has complete intelligence, not only his intellectual intelligence (IQ) but also has emotional intelligence (EQ) and spiritual intelligence (SQ). All of these potential intelligences must be understood and realized as the responsibility of parents towards their children. So that parents as the first and main adults for children will be able to optimize and balance these intelligences as provisions for children for their future survival, and obtain happiness in the world and the hereafter.<sup>30</sup>

The concept of intellectual intelligence was born due to various mental tests conducted by psychologists to assess various levels of intelligence which are then better known as Intellectual Quotient (IQ). The factors that can affect intelligence, so that there are differences in one's intelligence with others are innate determined by the traits and characteristics brought from birth, maturity, each organ (physical and psychological) can be said to be mature, if it has reached the ability to carry out its respective functions, formation, namely all conditions outside a person that affect the development of intelligence. There are two kinds of formation, namely deliberate formation (the influence of the surrounding nature), interest that directs actions to one goal and is an encouragement,

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<sup>30</sup> Rina Adeibah, *Meningkatkan Kualitas Anak Optimalisasi Kecerdasan IQ, EQ Dan SQ*, cetakan 1 (Tangerang: Rumah Belajar Matematika Indonesia, 2020), 15–16.

freedom means that humans can choose certain methods in solving problems.<sup>31</sup>

#### **a. Intelligent Quotient (IQ)**

During the period before birth, brain cells have been working to receive and accept messages related to touch, hearing and movement, as well as the senses of taste, smell and touch have also developed. Parents must be wise in what they say, because what they say is captured or responded to by the fetus in the womb. Because the baby in the womb is able to catch the sound and feel the vibrations of the mother's body.<sup>32</sup>

This shows that the educational relationship between mother and child begins in the prenatal period. Education and child development need attention not only after birth, but education and development have started since the child is in the womb.<sup>33</sup>

IQ or Intelligence Quotient is a measure of a person's intelligence in terms of their intellect, analyzing a person's logic and ratio. IQ measures a person's ability to understand, solve problems and think. Thus, IQ is related to speaking skills, awareness of one's surroundings and mastery of math. Intelligence Quotient is a term for human intelligence in the ability to reason, plan things, problem solve, understand ideas, learn, think, use language and so on.<sup>34</sup>

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<sup>31</sup> Badiah, "Peranan Orang Tua Dalam Mengembangkan Kecerdasan Emosional Dan Spiritual (ESQ) Anak Dalam Perspektif Islam," 232–33.

<sup>32</sup> Muhammad Za'im, "Pendidikan Anak Dalam Pengembangan Kecerdasan IQ, EQ Dan SQ," *Muallimuna* 2, no. 1 (2016): 88.

<sup>33</sup> Za'im, 88–89.

<sup>34</sup> Badiah, "Peranan Orang Tua Dalam Mengembangkan Kecerdasan Emosional Dan Spiritual (ESQ) Anak Dalam Perspektif Islam," 232–33.

There are some opinions that say that IQ is an ability from birth that is absolute and cannot change is a wrong opinion, because the ability of IQ can increase from the learning process. This intelligence cannot be beaten that all people are the same, because this intelligence is different for everyone, some are good at math, music, and sports.<sup>35</sup>

The formation of a child's IQ is influenced by genetic and environmental factors. Genetics play a role in the potential intelligence inherited from parents, while the environment includes the learning experiences and stimulation that children receive. According to research, IQ can begin to be measured around the age of 3, and the development of children's intelligence should be done holistically, integrating various types of intelligence.<sup>36</sup>

So generally, a person's IQ level is not much different when they are a child to adulthood, however, it does not rule out the possibility of other things that affect a person's level of intellectual intelligence.<sup>37</sup>

#### **b. Emotional Quotient (EQ)**

Emotional intelligence is a term to describe a number of abilities to recognize one's own emotions, manage and express one's own emotions appropriately, motivate oneself, recognize others and build relationships with others. The main characteristics of the emotional mind are quick but careless responses, prioritizing feelings over thinking,

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<sup>35</sup> Muharoma Chomsatul Farida, "Peranan Media Pembelajaran Dalam Meningkatkan Pertumbuhan Intelligence Quotient, Emotional Quotient Dan Spiritual Quotient Pada Anak Usia Dini," *Mathetes Jurnal Teologi Dan Pendidikan Kristen* 2, no. 1 (2024): 91.

<sup>36</sup> Riris Amelia Dkk, "Internalisasi Kecerdasan IQ, EQ, SQ Dan Multiple Intelligences Dalam Konsep Pendidikan Islam (Studi Pendekatan Psikologis)," n.d., 35–36.

<sup>37</sup> Farida, "Peranan Media Pembelajaran Dalam Meningkatkan Pertumbuhan Intelligence Quotient, Emotional Quotient Dan Spiritual Quotient Pada Anak Usia Dini," 91–92.

childlike symbolic reality, the past positioned as the present, and reality determined by circumstances.<sup>38</sup>

Emotional intelligence is the work of the right brain, while intellectual intelligence is the work of the left brain. The function, role and comparison of the two brains can be seen in the following table:<sup>39</sup>

**Table 2.1 Function and Role of Right Brain and Left Brain**

<b>LEFT BRAIN (LEFT HEMISPHERE)</b>	<b>RIGHT BRAIN (RIGHT HEMISPHERE)</b>
Math, History Language	Perception, Intuition, Imagination
Konveregen, Sistematis	Divergen
Analitis	Feelings
Comparison	Integrated, Holistic
Relationship	Feelings
Linear	Non Linier
Logis	Mistic, Spiritual
Scientific	Creative
Fragment	Taste, Art

The formation of children's emotional intelligence (EQ) occurs during the golden age of development, where children are very sensitive to environmental stimuli. At an early age, EQ includes the ability to manage emotions, empathize, and interact socially. Research shows that the family environment and parenting play an important role in the development of children's EQ.<sup>40</sup>

There are at least four components that must be developed in early childhood so that they have emotional intelligence. First, the ability to recognize one's own emotions. This ability is basically to recognize

<sup>38</sup> Ni Wayan Ari Sudiartini, "Kecerdasan Emosional," in *CV. Eureka Media Aksara*, ed. M.M. Sudung Simatupang, S.E., cetakan pe, 2024, 1.

<sup>39</sup> Ismail, "Kecerdasan IQ, EQ Dan SQ Dalam Pembentukan Kepribadian Mukmin Ismail," *Kabilah: Journal of Social Community* 2, no. 1 (2017): 168–69.

<sup>40</sup> Panzilion Dkk, "Hubungan TIPE Pola Asuh Orang Tua Terhadap Emotional Quotient (EQ) Pada Anak Usia Prasekolah (4-6 Tahun)," *Mahesa: Malahayati Health Student Journal* 3 (2023): 2371.

and sort out feelings. Second, the ability to regulate one's own emotions which functions to handle feelings so that they are appropriate, comfort oneself, release anxiety, moodiness or irritation and the consequences that arise from various negative emotions.<sup>41</sup>

Third, the ability to recognize other people's emotions or empathy. This ability is built on the basis that other people also have interests as well as oneself, aware that each individual is different not to be addressed with resistance and realizing that no human being is perfect. Fourth, the ability to manage other people's emotions. This ability can help in establishing relationships with others openly so that they are liked by their environment because they are emotionally pleasing.<sup>42</sup>

### **c. Spiritual Quotient (SQ)**

Spiritual Quotient is a person's ability to understand the meaning of life, so it can be understood that SQ is not necessarily related to religion. In terminology, spiritual intelligence is the main intelligence that can solve problems regarding meaning and value by placing actions in a broader, richer, and more meaningful context. Spiritual Intelligence (SQ) is a concept that relates to how a person manages and provides meanings, values, and spiritual quality of life.<sup>43</sup>

High spiritual intelligence is not formed by discourses or the collection of factual and phenomenal memories. This intelligence emanates from the depths of the human soul due to the purity of the soul,

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<sup>41</sup> Anita Fitriya, "Optimalisasi Perkembangan Kecerdasan Emosional (EQ) Anak Usia Dini," n.d., 9–10.

<sup>42</sup> Fitriya, 10.

<sup>43</sup> Farida, "Peranan Media Pembelajaran Dalam Meningkatkan Pertumbuhan Intelligence Quotient, Emotional Quotient Dan Spiritual Quotient Pada Anak Usia Dini," 93.



sincerity of heart, without the destructive interests of lust. So SQ will experience maximum actualization if indeed human life is in accordance with its main vision and mission as God's creatures on this earth.<sup>44</sup>

From a young age, children need to be instilled with a strong foundation of the knowledge of God's word so that one day they will live according to the values they have received since early childhood. The role of parents in educating children from an early age is very important. the role of parents for children in the family is to foster faith in the soul of the child, and to do this optimally can only be done in the family environment.<sup>45</sup>

Basically, all intelligence traits work through and are controlled by the brain and its neural networks throughout the body. The neural organization that allows for rational, logical and obedient thinking is called IQ, which allows for associative thinking formed by truth and the ability to recognize emotional patterns is called EQ, while the one that allows for creative thinking, far-sightedness, making and changing rules, reorganizing and transforming the previous two types of thinking is called SQ.<sup>46</sup>

### **3. Relationship between Father and Children's ESQ Development**

Parents are family elements consisting of father and mother, and this is the result of a mutual agreement between parents in a legal marriage, and

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<sup>44</sup> Saputra, Satiri, and Erlina, "Intelligence Quetiont (IQ), Emotional Quetiont (EQ), Dan Spiritual Quetiont (SQ) Qur`ani Ulul Albab," 258.

<sup>45</sup> Farida, "Peranan Media Pembelajaran Dalam Meningkatkan Pertumbuhan Intelligence Quotient, Emotional Quotient Dan Spiritual Quotient Pada Anak Usia Dini," 94.

<sup>46</sup> Ismail, "Kecerdasan IQ, EQ Dan SQ Dalam Pembentukan Kepribadian Mukmin Ismail," 169–70.

then can form a family. Parents have the responsibility to nurture, guide and educate their children to be able to pass certain stages that deliver children to be able to face real life in society.

Parents play an important role and are very influential on the education of their children. Since the child is born, the first to be known and reached is his mother, therefore a child more often imitates his mother's fight. While his father is considered the main helper, especially if the child grows up, he is also considered the smartest person among the people he knows. Righteous parents are good role models for the development of the growing child's soul because their influence is very large in the child's education. If parents have good morals, obey Allah SWT, carry out Islamic law, strive fully in the way of Allah SWT and have a social spirit, then the child will begin to form and grow as the attitude and behavior of parents in their daily behavior.<sup>47</sup>

Fathers are generally responsible for the financial needs of the family, while mothers focus on basic care. Activities such as playing with the child, providing emotional support, supervising, and setting discipline and rules are usually shared responsibilities between fathers and mothers. Here are the 3 components of father involvement:<sup>48</sup>

- a. Paternal engagement: parenting that involves direct interaction between the father and his child, for example through playing, teaching something, or other leisure activities.

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<sup>47</sup> Badiah, "Peranan Orang Tua Dalam Mengembangkan Kecerdasan Emosional Dan Spiritual (ESQ) Anak Dalam Perspektif Islam," 248.

<sup>48</sup> Parmanti Parmanti and Santi Esterlita Purnamasari, "Peran Ayah Dalam Pengasuhan Anak," *Insight: Jurnal Ilmiah Psikologi* 17, no. 2 (2015): 2.

b. Accessibility or availability to interact with the child only when needed.

This is more temporal.

c. Responsibilities and roles in developing a care plan for the child. In this component fathers are not involved.

Infants who have received treatment and care from a father figure will show improved cognitive abilities at 6 months of age. By the time they reach the age of 1 year, they will show an increase in cognitive function, both in terms of problem solving. At 3 years old, they have a higher level of intelligence than their peers. When compared to mothers, fathers conversation patterns with toddlers are more directed towards questions such as what, where this results in children being more communicative in their interactions, using more varied vocabulary and sentences.

Those who receive care from their fathers will show academic achievement. Academic support provided by fathers is positively correlated with adolescents' academic motivation. They will be motivated to do their best academic performance, and prioritize the value of academics in life. In the long run, children raised with father's involvement in their upbringing will have good academic as well as economic performance, career success, top educational attainment, and psychological well-being.<sup>49</sup>

Based on the explanation above, it can be concluded that father support plays an important role in the development of children's Emotional Spiritual Quotient (ESQ). Fathers who are actively involved in their children's education and emotional well-being can improve their cognitive,

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<sup>49</sup> Parmanti and Purnamasari, 3.

social and moral development. Research shows that warm and responsive father involvement contributes to children's psychological well-being and better academic performance. In addition, the educational methods applied by fathers, such as modeling and habituation, also greatly influence children's ESQ development.<sup>50</sup>

## B. Thematic Interpretation Theory

### 1. *Mauḍū'ī* Interpretation Method

The word *mauḍū'ī* comes from the word موضوع which is the isim maful وضع which means to put, make, suppose, deny, or the meaning of *mauḍū'ī*, what is meant here is what is discussed or the title or topic, so it can be understood that *mauḍū'ī* interpretation, is explaining the verses of the Qur'an based on a certain title.<sup>51</sup>

There are various definitions put forward by the scholars of interpretation, regarding the definition of *mauḍū'ī* interpretation. According to Dr. Muhammad Baqir As-shadar, tafsir *mauḍū'ī* is an objective study that introduces a certain topic from one of the themes related to ideology or aqidah, social, or the universe and tends to study and evaluate it from the perspective of the Qur'an to produce a theory from the Qur'an about the topic.<sup>52</sup>

Abdullah Al-Hayy Al-Farmawi writes in his book Tafsir *Mauḍū'ī* is a new term from modern scholars with the meaning of collecting verses of the Qur'an that have the same meaning in the same sense of questioning one

<sup>50</sup> Dkk, "Hubungan Dukungan Ayah Terhadap Perkembangan Anak," 2–3.

<sup>51</sup> Hemlan Elhany, "Metode Tafsir Tahlili Dan Maudhu'i," *Ath Thariq Jurnal Dakwah Dan Komunikasi* 2, no. 1 (2018): 10.

<sup>52</sup> Moh. Tulus Yamani, "Memahami Al-Qur'an Dengan Metode Tafsir Maudhu'i," *J-PAI: Jurnal Pendidikan Agama Islam* 1, no. 2 (2015): 277.

topic of the problem and arranging them based on the time of the revelation of the verse and the cause of the revelation of the verse. Then the mufasirs begin to provide explanations and information and draw conclusions.<sup>53</sup>

Fahd Ar-Rumi mentions in his book that tafsir *mauḍū'ī* is a method where the mufasir does not interpret verses in accordance with the order of the Mushaf, but collects verses of the Qur'an that have similarities in theme issues then interpreted and draws conclusions from the laws therein.<sup>54</sup>

M. Quraish Shihab, defines the *mauḍū'ī* method of interpretation as the mufasir attempts to collect verses of the Qur'an from various letters related to the issue or topic previously determined, then the interpreter discusses and analyzes the content of these verses so that they become a unified whole.<sup>55</sup>

On the other hand, *mauḍū'ī* interpretation, according to Dr. Musthafa Muslim, is an interpretation that discusses the issues of the Qur'an al-karim which has a unity of meaning or purpose by compiling its verses which can also be with the method of tawhidi or unity and then reasoning or analyzing its content according to certain methods to explain its meaning and remove its elements and connect between one and the other with a comprehensive correlation.<sup>56</sup>

However, the most popular definition is, tafsir *mauḍū'ī*, which is interpretation done by a mufasir by compiling all verses of the Qur'an that

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<sup>53</sup> Asyad Abdillah Rosyid, "Memahami Surat Al-Lahab (Studi Tafsir Tematik Surat Al-Lahab)" (Pascasarjana Universitas Islam Negeri Surabaya, 2016), 22.

<sup>54</sup> Dinni Nazhifah and Fatimah Isyti Karimah, "Hakikat Tafsir Maudhu'i Dalam Al-Qur'an," *Jurnal Iman Dan Spiritualitas* 1, no. 3 (2021): 371–72.

<sup>55</sup> Mohammad Rif'at Al-Banna Dkk, "Tafsir Maudhu ' i Dan Ramifikasi Permasalahannya," *Iman Dan Spiritual* 2, no. 2 (2022): 234.

<sup>56</sup> Elhany, "Metode Tafsir Tahlili Dan Maudhu'I," 10.

are discussed about one problem or theme, and lead to understanding or purpose, even though the verses were revealed differently and scattered in various letters in the Qur'an.<sup>57</sup>

## 2. Step for Interpreting the Qur'an Using the *Maudū'ī* Method

The seed of the *maudū'ī* method of interpretation has been around for a long time, but the way it works has not been clearly defined at that time. The past studies can be said to be just an attempt to give birth to the *maudū'ī* method.

In 1977, Prof. Dr. Abd Al Hayy Farmawi, who was a professor at Al-Azhar's Faculty of Usuluddin, published a book entitled *Al-Bidayah Fi Al-Tafsir Al-Maudū'ī* that detailed the steps to be taken to apply the *maudū'ī* method. These steps are.<sup>58</sup>

- a. Determining the Qur'anic issue or theme to be studied *maudū'ī* or thematically.
- b. Tracing and collecting verses related to the problem that has been applied, Makkiyah and Madaniyah verses.
- c. Arrange the verses in chronological order according to the time of their revelation, with knowledge of the background of the revelation of the verse or *asbāb an-nuzūl*.
- d. Knowing the correlation or *munāsabah* of the verses in each Surah.
- e. Organize the subject matter in a precise, systematic, perfect and complete outline.

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<sup>57</sup> Ummu Hafidzoh, "Metode Tafsir Mawdū'ī Muhammad Al-Ghazali (Analisa Terhadap Kitab Nahwa Tafsir Mawdū'ī Li Suwar Al-Qur'ân Al-Karîm )" (Universitas Islam Negeri Syarif Hidayatullah, 2017), 20.

<sup>58</sup> Elhany, "Metode Tafsir Tahlili Dan Maudhu'ī," 11–12.

- f. Supplementing the discussion and description and hadith, if deemed necessary so that the discussion becomes more perfect and clearer.
- g. Studying the verses thematically and thoroughly by compiling verses that contain similar meanings, compromising between the '*am* (general) and the *khaṣ* (specific), *mutlaq* and *muqayyah* (bound) meanings, or those that are contradictory on the surface, so that all of them meet in one estuary, without any differences and imposition.

There are also other steps that can be used to interpret the Qur'an using the *Mauḍū'ī* method. The steps that can be taken according to Dr. H. M. Sa'ad Ibrahim, M.A.<sup>59</sup>

- a. Formulate themes and topic soup.
- b. Collecting verses that are thematic and relevant to the theme.
- c. Compile Prophetic hadiths that are thematic and relevant to the theme.
- d. Compile commentaries on the verses.
- e. Compiling syarah (explanations) of hadiths.
- f. Compile scientific theories.
- g. Organize themes based on themes and sub topics.
- h. Collaborating with scientific theories.
- i. Summarize the teachings of the Qur'an on the theme according to the topic.
- j. Ending with writing.

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<sup>59</sup> Yamani, "Memahami Al-Qur'an Dengan Metode Tafsir Maudhu'i," 281.

There is also Musthofa Muslim. Muslim's methodology is essentially the same as that detailed by al-Farmawi. The steps offered by Muslim are as follows.<sup>60</sup>

- a. Choosing one of the main themes of the Qur'an as a study material after determining the boundaries and content of the theme in the verses of the Qur'an.
- b. Collecting Qur'anic verses that discuss the theme or at least allude to one of its segments.
- c. Organize the verses based on the time of revelation.
- d. Interpreting these verses thoroughly by referring to the books of tahlili interpretation and revealing the *asbāb al-Nuzūl* of the verses if possible, the indications and use of the verses in the context of the verses, the relationship between the verses in the sentence, between the sentences in the verse and between the verses that speak of the same theme as a whole.
- e. After mastering the overall meaning of the verses, the mufasssir tries to draw the main elements of a theme through the messages of the Qur'an that he captures or by studying the verses related to the theme of the discussion.
- f. Interpreting globally the ideas of the discussion, not limited to the linguistic discussion of the content of the lafadz, but drawing the instructions of the Qur'an through these verses.

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<sup>60</sup> Wahyudi Yasif Maladi, *Makna Dan Manfaat Tafsir Maudhu' i*, ed. Eni Zulaikha dan M. Taufiq Rahman, 1st ed., 2021, 103–4.



- g. Refers to scientific methodology in establishing the steps of discussing a theme and explains the form of research that will be used in the discussion.
- h. A mufassir should aim to reveal the truth of the Qur'an by revealing the wisdom of determining the law of the Qur'an for the demands of the social conditions of society in accordance with human nature and always give birth to positive values. As well as expressing the truth in an appropriate and realistic way so that it can be accepted by the reader.

The steps of applying the *mauḍū'ī* method of interpretation above are practical instructions for those who will study a topic based on the guidance of the Qur'an. The topic of the problem should be a problem that touches the community and is felt directly by the community, and the answer is sought based on the guidance of the Qur'an such as poverty alleviation, maintaining the mandate, justice and others.<sup>61</sup>

This is a brief description of the steps taken according to the *mauḍū'ī* method. From the complete systematic steps of the *mauḍū'ī* method covering various aspects of the subject, of course not all *mauḍū'ī* commentaries, in the process, go through the above systematic steps.<sup>62</sup>

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<sup>61</sup> Elhany, "Metode Tafsir Tahlili Dan Maudhu'I," 11.

<sup>62</sup> Elhany, 12.