

**SPIRITUAL INTELLIGENCE IN QS. AL-MUZZAMMIL  
VERSES 1-10 PERSPECTIVE OF THE BOOK OF TAFSIR  
*AL-MIŞBĀĦ***

**THESIS**



**By:  
FITROTUL ISMI  
NIM. 21102057**

**QURAN AND TAFSIR STUDY PROGRAM  
FACULTY OF USHULUDDIN AND DA'WAH  
KEDIRI STATE INSTITUTE OF ISLAM  
JUNE 2025**

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VERSES 1-10 PERSPECTIVE OF THE BOOK OF TAFSIR  
*AL-MIŞBĀḤ***

**THESIS**

Presented to

Kediri State Institute Of Islam

In partial fulfilment of the requirements

For the degree of Sarjana in Education Departement

**By**

**FITROTUL ISMI**

**NIM. 21102057**

**QURAN AND TAFSIR STUDY PROGRAM  
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JUNE 2025**

**AGREEMENT PAGE**

**SPIRITUAL INTELLIGENCE IN THE QURAN  
AL-MUZZAMMIL VERSES 1-10 PERSPECTIVE OF THE  
BOOK OF TAFSIR *AL-MIŞBĀḤ***

**By  
FITROTUL ISMI  
NIM. 21102057**

Approved by:

Advisor I

  
**Dr. H. Masrul Anam, Lc., MA.**  
**NIP. 198505022019031003**

Advisor II

  
**Dr. Ach. Shodiqil Hafil, M. Fil. I.**  
**NIP. 198802032019031004**

## ENDORSEMENT PAGE

### SPIRITUAL INTELLIGENCE IN THE QURAN AL-MUZZAMMIL VERSES 1-10 PERSPECTIVE OF THE BOOK OF TAFSIR *AL-MI ŞBĀH*

**Fitrotul Ismi**  
**21102057**

Has been examined by the board of examines of  
Kediri State Institute Of Islam at the  
date of 20 June 2025

Examiners,

1. Main Examiner

**Dr. Zaenatul Hakamah, Lc, MA, Hum**  
**NIP. 198709012015032003**

()

2. Examiner I

**Dr. H. Masrul Anam, Lc., MA,**  
**NIP. 198505022019031003**

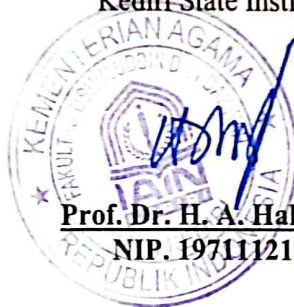
()

3. Examiner II

**Dr. Ach. Shodiqil Hafil, M. Fil. I.**  
**NIP. 198802032019031004**

()

Kediri, 26 June 2025  
Dean of the Faculty of Usuluddin and Da'wah,  
Kediri State Institute Of Islam



**Prof. Dr. H. A. Halil Thahir, M.HI**  
**NIP. 197111212005011006**

## DINAS NOTE

Kediri, June 4, 2025

Number :  
Attachments : 4 (four) sheets  
Subject : Thesis Guidance

To the Dean of the Faculty of Usuluddin and Da'wah  
Kediri State Institute Of Islam  
In  
Jl. Sunan Ampel 07 Ngronggo, Kediri

Assalamu'alaikum Wr. Wb

Fulfilling the request of the Chancellor to guide the preparation of the student's thesis below:

Name : Fitrotul Ismi  
NIM : 201102057  
Title : Spiritual Intelligence in the Qur'an Surah Al-Muzzammil Verses  
1-10 Perspective of the Book of Tafsir *Al-Misbāh*

After revising the material and structure, we are of the opinion that the thesis has fulfilled the requirements for completing the final exam for a Bachelor's Degree (S1). Attached to this attachment is a file of the thesis manuscript, with the hope that within the specified time it can be examined in the Munaqasah session.

So, to understand your willingness, we say many thanks

Wassalamu'alaikum Wr. Wb

Advisor I

Advisor II



Dr. H. Masruri Anam, Lc., MA.  
NIP. 198505022019031003



Dr. Ach. Shodiqil Hafid, M. Fil. I.  
NIP. 198802032019031004

## **GUIDANCE NOTE**

Kediri, June 4, 2025

Attachment : 4 (four) sheets  
Subject : Thesis

To  
To the Dean of the Faculty of Usuluddin and Da'wah  
Kediri State Institute Of Islam  
In  
Jl. Sunan Ampel No. 7 Ngronggo Kediri

Assalamu'alaikum Wr. Wb

Fulfilling the request of the Dean of the Faculty of Ushuluddin and Da'wah to guide the preparation of the student's thesis:

Name : Fitrotul Ismi

NIM : 201102057

Title : Spiritual Intelligence in the Qur'an Surah al-Muzzammil Verses 1-10 Perspective of the Book of Tafsir *Al-Misbah*

After the material and its structure have been revised, in accordance with the instructions and guidance given in the Munaqasah Session held on - we can accept and approve the results of the revisions.

So, to understand your willingness, we would like to say thank you very much.

Wassalamu'alaikum Wr. Wb

Advisor I



**Dr. H. Masrur Anam, Lc., MA,**  
**NIP. 198505022019031003**

Advisor II



**Dr. Ach. Shodiqil Hafil, M. Fil. I.**  
**NIP. 198802032019031004**

## MOTTO PAGE

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

٢٦٩  
الْبَابِ

Artinya: Dia (Allah) menganugerahkan hikmah kepada siapa yang Dia kehendaki.

Siapa yang dianugerahi hikmah, sungguh dia telah dianugerahi kebaikan yang banyak. Tidak ada yang dapat mengambil pelajaran (darinya), kecuali ululalbab.

Qs. Al-Baqarah: 269

## STATEMENT OF AUTHENTICITY OF WRITING

I, the undersigned:

Name : Fitrotul Ismi

NIM 201102057

Study Program: Al-Quran Science and Tafsir

Faculty : Usuluddin and Da'wah

I hereby declare that this thesis is truly my own writing and is not plagiarized in part or in whole.

If at a later date it is proven or can be proven that this thesis is the result of plagiarism, either in part or in whole, then I am prepared to accept sanctions for such actions in accordance with applicable provisions.

Kediri, June 4, 2025  
Who make a statement

**Fitrotul Ismi**  
**NIM: 21102057**

## ABSTRACT

FITROTUL ISMI. Advisor I Dr. H. Masrul Anam, Lc., MA, and Advisor II Dr. Ach. Shodiqil Hafil, M. Fil. I. Spiritual Intelligence in QS. Al-Muzzammil verses 1-10 Perspective of the Book of Tafsir Al-Misbah. Thesis, Study Program of Al-Qur'an Science and Tafsir, Faculty of Ushuluddin and Da'wah, Kediri State Institute Of Islam 2025.

**Keywords:** Intelligence, Spiritual, Al-Muzzammil, and Tafsir Al-Misbah

The most worrying crisis facing modern humans is the crisis of spiritual intelligence. Many modern humans today suffer from a disease called spiritual pathology. If humans fail to achieve the meaning of their lives, they will suffer from spiritual dryness, as is often the case around us today. This occurs due to a misorientation in living life. They think that the meaning of life can be achieved with material things, but in reality they fail to find the true meaning of life through those materials. Spiritual intelligence refers to a person's ability to understand the meaning of life, get closer to God, and live life with awareness and divine values.

Based on the background of the problem above, the significance of the purpose of this study is to understand the importance of growing spiritual intelligence in the midst of the arid times and to understand the indicators of people who have spiritual intelligence in QS. Al-Muzzammil according to the perspective of Al-Misbah's interpretation. Based on various sources of data that have been obtained, this study is a type of library research. The formulation of the problems raised in this study include: 1) What are the indicators of spiritual intelligence in al-Qur'an?, 2) What are the indicators of spiritual intelligence in QS. Al-Muzzammil verses 1-10 according to al-Misbah's interpretation?. The author uses the theory of intelligence (ESQ Model) developed by Ary Ginanjar Agustian to analyze the indicators of spiritual intelligence contained in QS. al-Muzzammil.

The results of this study indicate that in QS. al-Muzzammil there are four indicators of spiritual intelligence according to Quraish Shihab: 1) having a sense of compassion, based on the event of insulting prophet Muhammad by the Quraish in Darun Nadwah 2) self-awareness, being the main supporting factor in the formation of spiritual intelligence 3) reading the Qur'an slowly, as a process of finding the meaning of life 4) positive attitude, through the daily life of prophet Muhammad who was very busy during the day for worldly affairs 5) patience and mental resilience, reflected by prophet Muhammad when there was a lot of ridicule and insults while preaching

## TRANSLITERATION GUIDELINES

### A. Transliteration Letters<sup>1</sup>

| ARAB | INDONESIA | ARAB | INDONESIA |
|------|-----------|------|-----------|
| ا    | ‘         | ط    | Ṭ        |
| ب    | B         | ظ    | Ẓ        |
| ت    | T         | ع    | ‘_____    |
| ث    | TH        | غ    | GH        |
| ج    | J         | ف    | F         |
| ح    | Ḥ        | ق    | Q         |
| خ    | KH        | ك    | K         |
| د    | D         | ل    | L         |
| ذ    | DH        | م    | M         |
| ر    | R         | ن    | N         |
| ز    | Z         | و    | W         |
| س    | S         | ه    | H         |
| ش    | SH        | ء    | —’        |
| ص    | Ṣ         | ي    | Y         |
| ض    | Ḍ         |      |           |

<sup>1</sup> Lembaga Penelitian dan Pengabdian Kepada Masyarakat IAIN Kediri, Pedoman Penyusunan Karya Tulis Ilmiah, IAIN Kediri (Kediri: LPPM IAIN Kediri, 2021). Hlm. 122-123

## B. Consonant Cluster

Consonant Cluster (*Shaddah*), sourced from *ya'* nisbah (*ya'* which is written as a clue) scribbled on it.

أحمدية : written *Aḥmadīyah*

Double consonant derived from non *ya* nisbah are written in double letters.

دَل : written *dalla*

## C. Ta' Marbūṭah

1. When turned off written “ah”

جماعة : written *jamā'ah*

2. When it is activated by a conjunction with another word (as *Mudhaf*),

written “at”

نعمة الله : written *ni'mat Allah*

زكاة الفطر : written *zakat al-ḥiṭr*

## D. Short vowels

Fathah written a, kasrah written I, and dammah written u, each with a single letter.

## E. Long vowels (mad)

a long is written ā, i long is written ī, and u long is written ū, each with a scribble above the letter a, i, and u

## F. Double letter sound

Arabic double (truncated) letters sounds are transliterated by combining the two letters “ay” and “aw” for each letter (أَي) and (أَو)

#### **G. The article alif+lam**

If there is an alif+lam followed by a qamariyah letter or followed by a syamsiyah letter, the letter al is a written al-

الجامعة : written *al-jāmi'ah*

الشيعة :written *al-Shi'ah*

#### **H. Uppercase**

Capitalization is adjusted to EYD

#### **I. Words in phases and sentences**

Staying consistent with the above formulation, words in a series of phases and sentences are written word for word.

شيخ الاسلام : written *Shaykh al-Islām*

#### **J. Others**

Word that have been standardized in the large indonesian dictionary (such as *ijmak*, *nah*, *Al-Qur'an* and *hadith*) do not follow these transliteration guidelines and are written as they are in the dictionary.

## **DEDICATION PAGE**

For all the hard work and constant prayers  
Thank You For  
Allah, my parents and extended family, and my teachers.

This paper is the author dedicates to people who are never tired of encouraging me and those who always send me beautiful prayers. And for someone out there who is patiently waiting, who knows who and where, may time bring us together at the right time. Thank you because your patience has become a spirit that secretly strengthens me.

And most importantly to my beloved almamater,  
Kediri State Institute Of Islam

## **FOREWORD**

The author would like to express his deepest gratitude to Allah SWT for the grace and blessings He has bestowed upon him, so that the author can complete this thesis well.

The author would like to express his deepest gratitude to the various parties who have helped the author in completing this thesis. The author's gratitude is especially conveyed to the honorable:

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11. Friends of the 2021 batch, especially friends of Al-Qur'an Science and Tafsir class A and those who cannot be mentioned all who have accompanied me during this study period.

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13. The author's online nephew, Dmtrive Abraham Hariyanto (Abe) and Ritsuki who always accompany and encourage the author with their super funny and adorable behavior.
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15. Friends of KKN 120 Punjul Village who have given many colors and experiences to the author. May good things always surround us and Allah always bless our steps.

Kediri, June 4, 2025

FITROTUL ISMI  
NIM. 21102057

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