

CHAPTER I INTRODUCTION

A. Background of the Problem

Intelligence is a special gift given by God only to humans. Other creatures do not have perfect intelligence like humans. The existence of intelligence in humans makes a deeper understanding of every phenomenon that occurs in life. With intelligence, humans become able to take lessons and lessons from every event that is passed in their lives.

Broadly speaking, there are at least 3 types of intelligence, namely Intellectual Intelligence or Intelligence Quotient (IQ), Emotional Intelligence or Emotional Quotient (EQ), and Spiritual Intelligence or Spiritual Quotient (SQ).¹ So far, humans have relied heavily on the ability of the brain and reasoning power (IQ). The impact of this perspective is that it makes humans intelligent, but their attitudes, behaviors and life patterns are inversely proportional to their intellectual abilities. Intellectual intelligence is obtained through reasoning. Emotional intelligence is obtained through the exercise of the soul. Meanwhile, spiritual intelligence is obtained by cultivating the heart. It is the cultivation of the heart that is often neglected by humans. When humans do not care about fulfilling their basic spiritual needs, they will experience a spiritual crisis. This spiritual dryness is the root of all crises.²

Ideally, the three types of intelligence mentioned above can work together and support each other. However, each of the three, namely IQ, EQ, and SQ, has its

¹ Danah Zohar and Ian Marshall, "Danah Zohar and Ian Marshall : SQ - Spiritual Intelligence , the Ultimate Intelligence," no. January (2001). Hlm. 60-62

² Arin Muflichatul Matwaya and Ahmad Zahro, "Konsep Spiritual Quotient Menurut Danah Zohar Dan Ian Marshall Dalam Perspektif Pendidikan Islam," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 3, no. 2 (2020): Hlm. 41-48,.

own area of strength and can function separately. IQ is a layer of the brain found in humans called the neo cortex, which is a God-given tool that has the ability to think logically and rationally..³ Furthermore, EQ is a signal that takes the form of emotion, sadness, disappointment, anger or happiness. These attitudes arise because of the intersection between the vibration of the heart and the attributes of justice.⁴

Whereas in the SQ dimension humans are taught the essence of the names or attributes of God. This can be felt in the form of an inner voice. Because they are the attributes and names of God, the form of spirituality is values that apply and can be accepted by all people, which are suitable and acceptable to the inhabitants of the earth and the inhabitants of the sky. Values that are no longer limited by human differences. These values include the value of discipline, the value of honesty, the value of love and compassion, and the value of justice.⁵

Therefore, our three levels of intelligence are not necessarily equally low and not necessarily equally high. One does not need to be high in IQ or SQ to be high in EQ as one may be high in IQ but low in EQ and SQ.⁶

The most worrying crisis for humans today is the crisis of spiritual intelligence. Many modern humans today suffer from a disease called spiritual pathology.⁷ According to Khalil Kavari, if people fail to achieve meaning in life,

³ Ary Ginanjar Agustian, *Rahasia Sukses Membangkitkan ESQ POWER Sebuah Inner Journey Melalui Al-Ihsan* (Jakarta: Penerbit Arga, 2003). Hlm. 98

⁴ Ary Ginanjar Agustian Hlm. 100

⁵ Ary Ginanjar Agustian Hlm. 188

⁶ Matwaya and Zahro, "Konsep Spiritual Quotient Menurut Danah Zohar Dan Ian Marshall Dalam Perspektif Pendidikan Islam." Hlm. 48

⁷By Lynn and Gray Jackson, "Spiritual Pathology," 2011, 4–5. Patologi adalah istilah yang telah digunakan selama berabad-abad untuk mengartikan studi tentang penderitaan. Ini berasal dari kata Yunani pathos dan berhubungan dengan kesedihan. Saat ini, istilah tersebut digunakan untuk mengartikan "ilmu atau studi tentang asal usul, sifat, dan perjalanan penyakit" (dictionary.reference.com/browse/pathology). Meskipun banyak orang yang prihatin dengan asal-usul dan penyebab penyakit serta kondisi dan prosesnya, ada pula yang belajar untuk melihat lebih

they will suffer from mental dryness, as is the case around us today. This happens due to misorientation in living life. They think that the meaning of life can be achieved with materials, but in reality they fail to find the true meaning of life through these materials.⁸ Spiritual intelligence refers to a person's ability to understand the meaning of life, get closer to God, and live life with divine awareness and values.

Whereas in the understanding of Danah Zohar and Ian Marshall, spiritual intelligence is the value of worship and faith in God only in human life as innate nature and this is a religious tendency. This opinion is in line with the word of Allah in Surah Al-Rum verse 30:

فَأَقْمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Meaning: “so set your faces to the straight religion, the fitrah of Allah who created mankind upon it. There is no change in the creation of Allah. That is the straight religion, but most people do not know.”⁹

In tafsir Wajiz, it is explained that Allah asks people to always follow the religion of Islam by always turning their faces, souls and bodies straight to Islam. Such is the fitrah of Allah that He has created man according to that fitrah. Humans were created by Allah with a fitrah in the form of a tendency to follow a straight religion, namely the religion of tawhid. However, in this context, many people do not understand that following Islam is their fitrah.¹⁰

jauh dari sekedar mempelajari proses material dan beralih ke mempelajari ilmu pengetahuan spiritual. Salah satu orang tersebut adalah Mary Baker Eddy, Pendiri Ilmu Pengetahuan Kristen.

⁸ Agustian, *Rahasia Sukses Membangkitkan ESQ POWER Sebuah Inner Journey Melalui Al-Ihsan*. Hlm. 97

⁹ Departemen Agama RI, *Al-Qur'an Dan Tafsirnya Edisi Yang Disempurnakan* (Jakarta: Lentera Abadi, 2010). Hlm. 560-570

¹⁰ Tim Penyusun, *Tafsir Wajiz Jilid II, Bagian 2*, cetakan 1 (Lajnah Pentashihan Mushaf Al-Qur'an, 2016). Hlm. 90

The explanation of the verse above is in line with the understanding of spiritual intelligence, which is by nature that the purpose of life is to worship and always hope to be pleased by Allah. Tasmara explains that spiritual intelligence can also be said to be spiritual intelligence because it is closely related to how humans can hold firm to their stance and be responsible for that stance, and always create balance and create values that are in harmony with God.¹¹

Spiritual intelligence leads humans to their true nature, which is to worship God with full sincerity. Every action of a person that involves spiritual intelligence will always lead to divinity. Spiritual intelligence in the Islamic view has the same meaning as the spirit. Ruh is something that cannot be known in form and existence. The spirit is always associated with divinity, because the spirit is the essence of human life.¹² According to Abdul Razak al-Kasyani's view, quoted by Mulyadi Kartanegara, the spirit is spiritual, pure, and undivided. The spirit is described as a substance that comes from God that has an eternal holy nature.¹³

Related elements that build spiritual intelligence in the Qur'an are, *al-ruh* (spirit), *al-qalb* (heart), *al-nafs* (soul), *al-aql* (resourceful), faith, worship, and morality.¹⁴ Some of these aspects can be the inner strength of humans that comes from the soul, feelings, strong faith, worshipping diligently, guided by the principles of God and good character.

¹¹ Renny Nurdiawati, *Pengembangan Kecerdasan Spiritual Dan Metode Pembiasaan Kecamatan Purwokerto Timur Program Studi Pendidikan Guru Madrasah Ibtidaiyah Fakultas Tarbiyah Dan Ilmu Keguruan Universitas Islam Negeri Syekh Wasil (Iain) Purwokerto Pengembangan Kecerdasan Spiritual*, Skripsi IAIN Purwokerto 2018. Hlm. 65

¹² Dhipayasa Adirinarso, skripsi. "Nilai-Nilai Kecerdasan Spiritual Dalam Surah Luqman Ayat 12-19," *Nucl. Phys.* 13, no. 1 (2023) hlm. 104.

¹³ H. Fuad Nashori, *Potensi-Potensi Manusia Seri Psikologi Islami*, cetakan 1 (yogyakarta: Pustaka Belajar, 2003). Hlm. 104-105

¹⁴ Adirinarso, "Nilai-Nilai Kecerdasan Spiritual Dalam Surah Luqman Ayat 12-19." Hlm. 50

The linkage of spiritual intelligence in the Qur'an supports character and morals in the midst of a crisis in the spiritual values of Muslims. The character that is based on the quality of the Prophet Muhammad Saw. Through the traits that exist in him become an important aspect of the realization of the balance of the direction of Islamic spiritual intelligence. These aspects are *shiddiq*, *amanah*, *tabligh*, and *fathonah*. The importance of spiritual intelligence in Muslims is a challenge for us in order to realize the balance between the life of the world and the life after, namely the afterlife.

In this case the Qur'an has explained a figure that we should emulate at this time, namely the prophet Muhammad Saw. In surah al-Muzzammil it has also been told that the person with the blanket referred to in the first verse is the prophet Muhammad. The spiritual intelligence of Prophet Muhammad can be reflected in his attitude that always submits all matters to Allah when his enemies come and oppose his preaching. With all the insults and slander against him, he did not hold a grudge, and hoped to Allah that someday they or their descendants would believe in the afterlife. The Prophet was one of the worshipers, the Prophet's heart was always in touch with Allah SWT, he was very fond of worship and munajat. Wake up at night to pray and taqarrub ilallah. So that the prophet always feels the shade of his closeness to God. In Islam, spiritual intelligence is coherent with an individual's internal power to have a pure heart. A person with a pure heart has strong ideals to act in such a way that benefits them now and in the hereafter.¹⁵ The importance of the heart has been narrated by Bukhari and Muslim by An-Nu'man bin Basyir radhiyallahu 'anhuma, Nabi ﷺ bersabda:

¹⁵ Rohana & Donant A. Iskandar, "Kecerdasan Utama Muhammad SAW Dan Serambi Relevansinya Dengan Ilmu Kecerdasan Modern" 3, no. 1 (2021)Hlm. 7–14.

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ . أَلَا وَهِيَ الْقَلْبُ

“Remember that within the body is a lump of flesh. If it is good, the whole body is good. If it is damaged, then the whole body is damaged. Know that it is the heart.” (HR. Imam Bukhari no. 52 and Muslim no. 1599).¹⁶

This hadith conveys an important message about the importance of guarding the heart and soul from all forms of vices, as the heart is considered the main source of good and bad behavior. When one manages to avoid liver diseases such as anger, selfishness and envy, they will be able to exhibit positive actions consistently. Conversely, negative behaviors are more likely to emerge when one is unable to avoid the symptoms of such liver diseases.

The reason the author chose Surah al-Muzzammil as a study of spiritual intelligence by looking at the views of the book of interpretation al-Miṣbāḥ by M. Quraish Shihab is based on research conducted by Tilka Gusri Rafita entitled spiritual intelligence education in the Qur'an surah al-Muzzammil verses 1-9 only focused on spiritual intelligence in the world of education and has not found research that discusses spiritual intelligence according to the book of interpretation al-Miṣbāḥ.¹⁷

So from the background that the author describes above, finally the author considers the importance of conducting scientific research through the process of literature review on the values of spiritual intelligence in the Qur'an surah al-Muzzammil. The hope is that the results of this study will obtain an overview of the indicators of spiritual intelligence in surah al-Muzzammil according to the perspective of tafsir al-Miṣbāḥ.

¹⁶ Bukhari. Sahih Bukhari Kitab al-Iman. Bab Fadlu Man Istabra'a Dinihi. No hadis 52 Hlm. 100

¹⁷ Tilka Gusri Rafita, “Pendidikan Kecerdasan Spiritual Dalam Al-Qur'an Surat Al-Muzzammil Ayat 1-9” (Universitas Islam Negeri Imam Bonjol Padang, 2018),. Hlm. 36-40

B. Problem Formulation

From this background, there are several problems that will be discussed in this study:

1. How is Spiritual Intelligence understood in al-Qur'an?
2. How are the indicators of spiritual intelligence in QS. Al-Muzzammil verses 1-10 in the perspective of tafsir al-Miṣbāḥ?

C. Research Objective

From the background and problem formulation that has been presented, the research objectives can be formulated as follows:

1. Explaining holistically comprehensive about the value of Spiritual Intelligence in al-Qur'an
2. Explaining some of the interpretations of the verses of Surah al-Muzzammil that contain indicators of spiritual intelligence according to the perspective of the interpretation of al-Miṣbāḥ

D. Research Benefits

1. Theoretically

Provide insight into the indicators of spiritual intelligence in surah al-Muzzammil verses 1-10 according to tafsir al-Miṣbāḥ.

2. Practically

As an effort to solve problems resulting from the perception of some of the general public who greatly worship the power of reason and reason in living life. That the power of reason needs to be balanced so that there is no deviation in living life, namely by turning on spiritual intelligence (SQ).

E. Literature Reviews

To avoid similarities in a writing, the author realizes that there have been several previous researchers who have conducted research on the values of spiritual intelligence in the Qur'an. Here is the explanation:

1. Article with the title “Kecerdasan Spiritual Perspektif al-Qur'an” written by Sri Tuti Rahmawati, a Lecturer at the Faculty of Tarbiyah IIQ Jakarta and Ahmad Zain Sarnoto, a Postgraduate Lecturer at PTIQ Institute Jakarta in 2020 and published by the Madani Institute journal. In it, it discusses several verses in the Qur'an that discuss spiritual intelligence and its interpretation which does not only focus on one book of Tafsir. The results of this study reveal that someone who has spiritual intelligence will base all his work only for God Almighty. Emphasizing God by doing worship or work only for God not for other reasons so that a tough mentality is built.¹⁸
2. Research on spiritual intelligence was also conducted by Indria Putri Amelia in the form of a thesis with the title “Nilai-nilai Kecerdasan Spiritual dalam Surah Luqman Ayat 12-19” tahun 2023. The discussion is about spiritual intelligence contained in surah Luqman verses 12-19 which in its interpretation uses the book of tafsir al-Miṣbāḥ. The results of his research are that there are several values of spiritual education in surah Luqman verses 12-19, including:
 1. the prohibition of associating partners with Allah, 2. the order to do good deeds, 3. the order to pray, do good, and be patient, 4. the order to prohibit being arrogant and haughty, 4. the order to be modest.¹⁹

¹⁸ Sri Tuti Rahmawati Tinggi, “Politik, Hukum, Ekonomi, Pendidikan Dan Sosial-Budaya,” *Kecerdasan Spiritual Perspektif Al-Qur'an Sri* 9, no. 2 (2020)Hlm. 20.

¹⁹ Adirinarso, “Nilai-Nilai Kecerdasan Spiritual Dalam Surah Luqman Ayat 12-19.” Hlm. 16

3. Research on spiritual intelligence was also conducted by Mujib Hendri Aji in 2020 with the title “Kecerdasan Spiritual dalam Surat *al-Ṭarīq* (Perspektif *Tafsīr Fī Zilāl al-Qur’ān*)” This research uses the book *Tafsīr Fī Zilāl al-Qur’ān*, the results of this study Sayyid Qutb explains through his tafsir that in QS. *al-Ṭarīq* verses 1-17 explains the meaning of spiritual intelligence means interpreting the nature of human creation and the nature of its creator, that every soul has a guardian who is watching, the nature of human creation to be watched and will be judged according to his actions and the divine nature that is all-powerful over everything. There are also four characteristics of spiritual intelligence, namely, having a clear purpose in life, always feeling the presence of God, a high level of self-awareness, the ability to face suffering and fear.²⁰
4. Research by Riyadh Ali Achmadi with the title “Kecerdasan Spiritual dalam Surah al-Muzzammil dan al-Muddatstsir Perspektif *Tafsīr Fī Zilāl al-Qur’ān*” Sayyid Quthb's work in the form of a thesis in 2021. This research was conducted using an analytical descriptive method in the form of a thematic study (thematic character) using Spiritual Quotient theory and library data. The results of this study are that there are several elements of spiritual intelligence including: piety in the form of night prayers, reading the Qur'an slowly, worshiping, praying and dhikr, having a vision, tending to goodness, having the quality of patience, and having a big soul. Sayyid Quthb states that in surah

²⁰ Mujib Hendri Aji, “Kecerdasan Spiritual Dalam Surat *al-Ṭarīq* (Perspektif kitab *Tafsīr Fī Zilāl al-Qur’ān*)” (Universitas Muhammadiyah Surakarta, 2020).Hlm. 60

al-Muzzammil and al-Muddatstsir there is spiritual intelligence but he does not state directly that it is spiritual intelligence.²¹

5. Research on other spiritual intelligence education was conducted by Tilka Gusri Rafita entitled “Pendidikan Kecerdasan Spiritual dalam al-Qur’an Surah al-Muzzammil ayat 1-9” tahun 2018. The results of this discussion explain that in the Qur'an letter al-Muzzammil verses 1-9 there is spiritual intelligence that can make one's religious life better. The result of this research is that spiritual intelligence education includes cognitive, affective, and psychomotor aspects, and focuses on emotional and spiritual intelligence that rests on the self.²²
6. Article with the title “Kecerdasan Spiritual (SQ) Sebagai Faktor Pendukung Hasil Belajar Siswa” written by Samsul Arfin IAIN Purwokerto and published in the journal *La Tahzan* volume XXI, no 2, November 2020. The result of this study is that learning achievement is realized from a person's ability to solve problems (problems) related to certain scientific concepts. An indication of student ability manifested in learning outcomes and learning experiences as an indicator of the achievement of learning objectives is evidenced by research from Kasih Haryo Basuki, that there is a significant direct effect of spiritual intelligence on learning outcomes. As the hadith of the Prophet Muhammad SAW, "Verily the intelligent person is the one who always gets closer to Allah and he does charity for after death".²³

²¹ Riyadh Ali Achmadi, “Kecerdasan Spiritual Dalam Surat Al-Muzzammil Dan Al-Muddatstsir Perspektif Kitab *Tafsīr Fī Zilāl al-Qur’ān* Karya Sayyid Qutb” (Universitas Islam Negeri Sunan Gunung Djati Bandung, 2021),.Hlm. 58

²² Rafita, “Pendidikan Kecerdasan Spiritual Dalam Al-Qur’an Surat Al-Muzzammil Ayat 1-9.” Hlm. 18

²³ Arfin Samsul, “Kecerdasan Spiritual (SQ) Sebagai Faktor Pendukung Hasil Belajar Siswa,” *La-Tahzan: Jurnal Pendidikan Islam* XXI (2020)Hlm. 201.

7. Thesis with the title “Konsep Kecerdasan Emosional (EQ) Dan Kecerdasan Spiritual (SQ) Dalam Pendidikan Akhlak Menurut Surat Luqman (Ayat 12-20)” written by Didin Supriyanto in 2012, State Islamic University of Maulana Malik Ibrahim Malang. The result of his thesis research is the concept of EQ and SQ in moral education according to Surah Luqmān verses 12-20, namely:
 - a) moral education that is included in emotional intelligence (EQ): *birrul waalidain* / doing good to parents, not underestimating the good and evil even though it is small and little, establishing prayer, *amar ma'ruf nahi munkar*, patience, not turning away from others, not turning away (arrogant), walking modestly (moderately), slowing down the voice when speaking, prohibition to argue without the basis of knowledge.
 - b) moral education included in spiritual intelligence (SQ): gratitude, *tawhid* (not associating partners with Allah), having a strong *aqidah* / faith, following the path of those who return to Allah, establishing prayer, *amar ma'ruf nahi munkar*, and patience.²⁴
8. Article with the title “Hubungan Kecerdasan Spiritual Terhadap Prestasi Belajar Siswa” oleh Hasbi Ashshidieqy tahun 2018. The result of his research is that spiritual intelligence is very influential in students' learning achievement. The better the spiritual intelligence, the easier and more directed the students are in developing learning achievements. This straight comparison can be used as a reference in understanding to students.²⁵

Based on the results of the literature review above, there are similarities, namely the discussion of Spiritual Intelligence. There is also a similarity in using

²⁴ Didin Supriyanto, *Konsep Kecerdasan Emosional (Eq) Dan Kecerdasan Spiritual (Sq) Dalam Pendidikan Akhlak Menurut Surat Luqman (Ayat 12-20) Skripsi*, 2012. Hlm. 80

²⁵ Hasbi Ashshidieqy, “Hubungan Kecerdasan Spiritual Terhadap Prestasi” 07 (2018)Hlm. 70–76.

the perspective of the book of interpretation Al-Miṣbāḥ but in Surah Luqman verses 12-19. So that the results of this study have been confirmed to be different.

F. Theoretical Study

ESQ Model Theory

Ary Ginanjar Agustian formulated the ESQ (Emotional Spiritual Quotient) model as an approach that synergizes IQ (Intellectual Quotient), EQ (Emotional Quotient), and SQ (Spiritual Quotient). This theory is contained in his book entitled *Secrets of Success in Awakening ESQ Power* in 2001.²⁶ The purpose of ESQ is to form a complete human being or in Islam called *insan kamil* who is not only intellectually intelligent, but also has integrity and spiritual values. Spiritual intelligence in ESQ is directed to answer existential questions such as: "who am I? What do I live for? Where will I return to?"

Simply put, ESQ talks about how to organize the three main components of faith, Islam and *ihsan* in the harmony and unity of *tawhid*. In this theory, it is said that in a human being there is a point of God (God Spot) in which there is energy in the form of a spark of the attributes of God as the Creator. In this God Spot there is a divine inner voice or self which is a collective unconscious, which then has great potential as a spiritual force (SQ). The inner voice contained in this God Spot is called spiritual capital.

In this spiritual capital, there can be divine communication that always tells what He wants. From this point, He also tells His prohibitions so that humans are in harmony with the provisions of the universe. However, the inner voice contained

²⁶ Ary Ginanjar Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual, ESQ (Emotional Spiritual Quotient)*, cetakan 4 (Jakarta: Arga, 2001). Hlm. 15

in this God Spot is often covered by the “black circle” which is filled with perceptions or paradigms of the world.²⁷

The first step in the process of maintaining spiritual capital is to cleanse oneself physically and mentally through the Zero Mind Process or ZMP. It is a process that aims to cleanse the heart from the shackles that cover it, such as perceptions and paradigms. After the inner value contained in the God Spot is free from environmental influences, then humans will be able to control their emotions in a stable manner so that they get good spirituality, because spiritual intelligence (SQ) in it can only work when emotions are stable.²⁸

A simple conclusion that can be drawn from the ESQ Model mechanism that starts with the ZMP process, then the light on the God Spot as the center of the orbit (SQ) will be able to appear. Spiritual and intellectual intelligence will be able to be created if emotions are stable.

Although the ESQ Model combines IQ, EQ, and SQ, the main focus of this theory is on spiritual intelligence as the foundation of personal development. Ary Ginanjar Agustian emphasizes that without spiritual intelligence, emotional intelligence and intellectual intelligence can be missused. So that spiritual intelligence becomes the determinant of direction and value in life.

G. Research Methods

This research examines the values of spiritual intelligence contained in Surah al-Muzzammil. Research methods are an important part of a study for researchers to collect, process, and analyze data in order to answer questions or

²⁷ Agustian. Hlm. 16

²⁸ Agustian, *Rahasia Sukses Membangkitkan ESQ POWER Sebuah Inner Journey Melalui Al-Ihsan*. Hlm. 28-29

solve problems in a study.

1. Type of Research

This type of research is library research, library research is a research activity carried out by collecting information and data with the help of various kinds of materials in the library such as reference books, similar previous research results, articles, notes, and various journals related to the problem to be solved. Activities are carried out systematically to collect, process, and summarize data using certain methods/techniques to find answers to the problems at hand.²⁹

2. Data Source

a. Primary Data Source

Primary data sources are the main source of researchers in conducting research studies and are data sources obtained directly from research subjects as the main source of information in research. The data source of this research is the book of interpretation of the Qur'an.

b. Secondary Data Source

Secondary data sources are references obtained from other parties' research results, such as books, journals, reports, articles and even hadiths that can be used to support or complement primary data

c. Data Analysis

In the analysis, the author uses the conceptual thematic interpretation method, which raises a concept that is not explicitly mentioned in the Qur'an but

²⁹ Milya Sari, "Natural Science : Jurnal Penelitian Bidang IPA Dan Pendidikan IPA , ISSN : 2715-470X (Online), 2477 – 6181 (Cetak) Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA," 2020, Hlm. 41–53.

substantially the idea of the concept is contained in the Qur'an.³⁰ The theme of spiritual intelligence is not discussed clearly in the Qur'an, but verses that talk about what values indicate spiritual intelligence can be found in Surah al-Muzzammil

The steps of the conceptual thematic interpretation method adopted from al-Farmawi's theory with necessary modifications are as follows: first, establishing the theme to be discussed, namely about spiritual intelligence. Second, collecting verses related to the theme. In this case covering the letter al-Muzzammil only. Third, interpreting the verses carefully, taking into account the sentence structure in the verse as well as the asbabun nuzul aspect to find the relevant meaning.³¹

In addition, the author will also look for aspects of the relationship or correlation of the verses to be searched. So that the theory of munasabah science is needed. Fourth, compiling the discussion in a perfect framework in accordance with the academic problems in this study. Fifth, supplementing with relevant hadiths and explanations from intelligence experts. Sixth, re-examining the interpretation of the verses of spiritual intelligence as a whole and looking for relevant and actual meanings for the current context related to the problem of spiritual intelligence, then making conclusions holistically-comprehensive.³²

H. Discussion Systematics

The systematic writing of this literature review research report is designed

³⁰ Abdul Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir* (yogyakarta: Idea Press Yogyakarta, 2014).Hlm. 62

³¹ Abu Hayy al-Firmawi, *al-Bidāyah fī al-Tafsīr al-Mawḍū'ī* (Kairo: al-Hadārah al-‘Ārabiyyah, 1976), hlm. 49-50

³² Abu Al-Fida' Isma'il bin 'Umar bin Katsir Ad-Dimasyqi, *تفسير القرآن العظيم*, ed. Muhammad Husain Syahin, n.d. Hlm. 50

to facilitate the research implementation and writing process. It includes a summary of the main points of the content of the research results as a whole before the reader continues by reading chapter by chapter, with the following details:

CHAPTER I: Contains an introduction as an introduction to the following chapters, consisting of a background in the form of academic problems and others, then the formulation of the problems that the author raises in this study, the objectives and benefits of the research, a literature review containing previous research and relevant to the title of this study, the next is the research methodology and writing systematics.

CHAPTER II: This theoretical basis includes an investigation of previous studies used as a starting point in research and also serves as a point of view for outlining the results of research obtained through exploration of various literatures. This becomes a guideline in formulating hypotheses, by understanding the values of spiritual intelligence contained in surah Al-Muzzammil.

CHAPTER III: Explains the formulation of the first problem. Namely the indicators of spiritual intelligence in the Qur'an accompanied by verses related to spiritual intelligence in the perspective of Muhammad Quraish Shihab. This chapter also reveals the biography profile of the author of Tafsir *al-Miṣbāḥ*, including his works, style of thought in his interpretation, sources of interpretation, examples of interpretation as well as the strengths and weaknesses of Tafsir *al-Miṣbāḥ*. This discussion also includes the redaction and translation of verses, *asbāb an-nuzūl*, and *munāsabah* between verses with other contexts that support the understanding of spiritual intelligence.

CHAPTER IV: Presentation of data, regarding what are the values of

spiritual intelligence in surah al-Muzzammil and how the interpretation of surah al-Muzzammil according to the perspective of the book of *al-Miṣbāḥ* such as having compassion, self-awareness, being positive and having patience and mental resilience. This section also integrates Qur'anic values with the ESQ Model theory to provide a deeper understanding of spiritual intelligence.

CHAPTER V: Closing, which recalls the results of the entire research, especially related to the core of the problem, which includes two sub-sections, namely conclusions and recommendations that describe the details of the actions that need to be taken based on the research.