

CHAPTER II

GENERAL OVERVIEW OF SPIRITUAL INTELLIGENCE

A. The Meaning Of Spiritual Intelligence

1. Spiritual Intelligence According to Experts

In general, spiritual intelligence is a person's ability to understand and give meaning to life and its relationship with the world and other creatures around it. This intelligence emphasizes moral aspects, compassion, love, and the welfare of humanity. While spiritual intelligence (Spiritual Quotient or SQ) is a type of mental intelligence that allows a person to develop themselves completely by integrating positive values and the meaning of life into actions. Spiritual intelligence is the foundation needed to run IQ and EQ effectively. In fact, SQ is the highest intelligence.¹ It becomes very easy for someone who wants to know other people and even himself through spiritual intelligence.

Conceptually, spiritual intelligence consists of a combination of the words intelligence and spiritual. Intelligence comes from the word smart, which is the perfect development of reason to think and understand.² While spiritual comes from the word spirit which comes from Latin, namely *spiritus* which means breath. In modern terms it refers to non-physical inner energy including emotions and character.³

Spiritual intelligence is one of the human intelligences that plays an

¹ Danah Zohar dan Ian Marshall, *SQ: Kecerdasan Spiritual* (Bandung: PT Mizan Pustaka, 2000). Hal 12-13

² Ary Ginanjar Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual, ESQ (Emotional Spiritual Quotient)*, cetakan 4 (Jakarta: Arga, 2001).

³ Abd umiarso Wahab, *Kepemimpinan Pendidikan Dan Kecerdasan Spiritual* (yogyakarta: Ar-ruzz Media, 2011).hal 47

important role in giving meaning and direction to a person's life goals. Zohar and Marshall in their book first introduced the term Spiritual Quotient (SQ) as an intelligence that can be used for problem solving solutions and provide meaning and value in a person's life.⁴ Characteristics of spiritual intelligence include high self-awareness, the ability to transcend the ego, and openness to spiritual and universal values.⁵ More than that, spiritual intelligence also concerns awareness of the meaning of life, the desire to serve the greater good, and the drive to live in harmony with noble values.

According to Michael Levin, spiritual intelligence is a perspective “spirituality is a perspective”. This means that it directs our way of thinking towards the deepest essence of human life.⁶

John P. Miller said that spiritual intelligence is related to the ability of conscience or "prophet's word" which is greater than all types of intelligence. Spiritual intelligence is seen as a basic element that makes someone able to achieve true life success. Someone with a high IQ does not guarantee being able to overcome various problems faced, unless it must also be balanced with high spiritual intelligence.⁷

According in the book Sukidi, Khalil A. Khavari defining spiritual intelligence:

“Spiritual intelligence is the faculty of our nonmaterial

⁴ Danah Zohar dan Ian Marshall, *SQ: Spiritual Intelligence, The Ultimate Intelligence* (London: Bloomsbury Publishing, 2000), hlm. 3.

⁵ Robert A. Emmons, "Is Spirituality Intelligence? Motivation, Cognition, and the Psychology of Ultimate Concern", *The International Journal for the Psychology of Religion*, Vol. 10, No. 1 (2000), hlm. 3–26.

⁶ Triantoro Safaria, *Spiritual Intellegence : Metode Pengembangan Kecerdasan Spiritual Anak / Triantoro Safaria*, cet 1 (Yogyakarta: Graha Ilmu, 2007). Hlm. 15

⁷ John P Miller, *Cerdas Di Kelas Sekolah Kepribadian: Rangkuman Model Pengembangan Kepribadian Dalam Pendidikan Berbasis Kelas*, terj Abdul Munir Mulkhan (Yogyakarta: Kreasi Wacana, 2002). Hal 3

dimension the human soul. It is the diamond in the rough that every one of us has. It must be recognized for what it is, polished to high luster with great determination and used to capture lasting personal happiness. Like the other two forms of intelligence, spiritual intelligence is also subject to enhancement as well as deterioration, except that its capacity to increase seems limitless.”⁸

Spiritual Intelligence (SQ) is not something static or separate from other intelligences, but rather an intelligence that can develop over time. Therefore, SQ development can be done through self-reflection, meditation, empathy development, and instilling deep values about life and spirituality. Therefore, spiritual intelligence plays an important role in the process of forming individual characters who are wise, loving, and able to make moral decisions responsibly. Spiritual intelligence is an individual's ability to face various life problems with a positive, calm, and meaningful attitude.

Annas G. Jaya emphasizes that SQ is related to an individual's ability to give spiritual meaning to activities and life, and to align themselves with universal values of goodness. He argues that SQ helps individuals face life's challenges with high awareness and act based on moral and ethical principles.⁹

Howard Gardner, the originator of the theory of Multiple Intelligences, does not officially include SQ in his list of intelligence types. In his article "A Case Against Spiritual Intelligence", Gardner argues that SQ is difficult to verify empirically and is better considered a subset of existential intelligence. However, he does acknowledge the importance of the spiritual dimension in

⁸ Sukidi Imawan, *Kecerdasan Spiritual Mengapa SQ Lebih Penting Dari Pada IQ Dan EQ* (Jakarta: PT Gramedia Pustaka Utama, 2004). Hlm. 35

⁹ A.G. Jaya, *Kecerdasan Spiritual: Menemukan Makna Hidup Dalam Kehidupan Sehari-Hari* (Jakarta: Mizan, 2005). Hlm. 28

human life and suggests existential intelligence as an alternative.¹⁰

1. Spiritual Intelligence in al-Qur'an

Spiritual intelligence not only understood in the context of Western psychology and science, but has also received attention in the views of Islamic scholars and thinkers. In the Islamic perspective, SQ is closely related to a person's understanding of faith, piety, worship, and spiritual relationship with Allah. According to scholars, spiritual intelligence can be seen from various dimensions, including how a person understands the purpose of his life, faces life's tests with patience and resignation, and lives life with moral and ethical principles outlined in the Islamic religion.¹¹

In Islamic terminology, it can be said that SQ is intelligence that is based on the heart. The heart is actually the control center for all movements of the human body. It is the king of all other body parts. All human activities are under its control. If the heart is good, then the movements and activities of other body parts will be good too. One of the keys to spiritual intelligence is in the heart. Then respond to the whispers of conscience by empowering and directing all the potential of the heart, namely *fuad*, *sadr*, and *hawa*.¹²

Meanwhile, the words *ruh* and *al-nafs* in Islamic epistemology describe spiritual meaning. However, the Qur'an clearly emphasizes the spirit as one of

¹⁰ Howard Gardner, "A Case Against Spiritual Intelligence," *The International Journal for the Psychology of Religion* 10 (2009): Hlm. 27–34, https://doi.org/https://doi.org/10.1207/S15327582IJPR1001_3.

¹¹ Ibrahim Bafadhol Riswan, Syaeful Rokim, "Kecerdasan Spiritual Dalam Persepektif Al-Quran (Kajian Tafsir Tematik)," *Jurnal Ilmiah: Cendikia MUda Islam* 3, no. 2 (2023): 227–42.

¹² Agus Salim, "Hubungan Konsep Diri Dan Komunikasi Interpersonal Dengan Kecerdasan Spiritual Ibu-Ibu Pada Pengajian Majelis Ta'lim Raudhatun Nisa' Langsa" (Universitas Medan Area, 2016). Hlm. 30

God's affairs which is not fully revealed to human knowledge but only a little.¹³

As in the word of Allah QS al-Isra verse 85 which reads:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

Meaning: And they ask you about spirits. Say: "The Spirit is among the affairs of my Lord, and you have not been given knowledge except a little (QS. al-Isra':85)¹⁴

This verse answers the question of the pagans of Mecca about the nature of the soul, by stating that knowledge about the soul is limited and only a little is known to humans. Although few humans know or are even given an understanding of spiritual intelligence, prophet Muhammad SAW in his education towards humans greatly emphasized the spiritual and spiritual aspects, namely by embedding faith in their hearts. In one of his hadiths, the Prophet SAW said:

الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَ عَمِلَ لِمَا بَعْدَ الْمَوْتِ

Meaning: An intelligent person is one who prepares himself and does good deeds for the day after death.¹⁵

What is meant by al-kayyis in this hadith is a clever, intelligent person, who is good at organizing affairs and who is easy to understand. This hadith explains that a clever and intelligent person is a person who always remembers and is aware that the world is only temporary and the hereafter is eternal and everlasting. This is a picture of a person who is intelligent in heart and soul.¹⁶

Always think long term and try to always get more valuable results. People

¹³ Rosni Wazir and Suriani Sudi, "Kecerdasan Spiritual : Kupasan Menurut Perspektif Hadis," no. April (2020). Hlm. 45

¹⁴ Departemen Agama RI, *Al-Qur'an Dan Tafsirnya Edisi Yang Disempurnakan* (Jakarta: Lentera Abadi, 2010). Hlm. 295

¹⁵ Tirmidzi, bab Sittah Majalis min amali al-Gharra', no hadith 63 hlm. 15-25

¹⁶ Wazir and Sudi, "Kecerdasan Spiritual : Kupasan Menurut Perspektif Hadis." Hal 5

who have behavior like the hadith above must be very much liked by the Prophet SAW.

Meanwhile, in the book of Tafsir al-Misbah, M. Quraish Shihab said that in the Qur'an there are values that can lead humans to spiritual intelligence. According to him, spiritual intelligence can give birth to deep faith and sensitivity. This intelligence affirms the existence of God and His justice. This intelligence gives birth to the ability to find the meaning of life, refine the mind, and open the sixth sense. Spiritual intelligence leads humans to believe in something unseen, the meaning of unseen is a ladder to improve oneself from the level of animals who do not know except what is accessible to their senses to the level of humanity who realizes that this life is bigger and wider than the area that can only be reached by human senses.¹⁷

In the context of life, spiritual intelligence according to Muhammad Quraish Shihab also involves two important values, namely the first is the balance between physical and spiritual aspects, as well as between intellectual, emotional, and spiritual intelligence. The second is the value of piety. According to Muhammad Quraish Shihab, spiritual intelligence is a measure of our piety to Allah, namely the ability to find the meaning of life and carry out activities with the principle "because of Allah". In addition, the value of spiritual intelligence according to Muhammad Quraish Shihab also includes the values of faith, worship, patience, sincerity, gratitude and morals.¹⁸

¹⁷Quraishshihab.com and Admin, "Profil Singkat M Quraish Shihab," M. Quraish Shihab Official Website, 2015. Diakses pada 26 juni 2024

¹⁸ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan , Dan Keserasian Al-Qur'an Volume 14* (Jakarta: Lentera Hati, 2016). Hlm. 523

According to Baharuddin & Ismail, spiritual intelligence from an Islamic perspective can be interpreted as the ability to maintain good relationships with Allah SWT and fellow human beings, which is manifested in the context of amar ma'ruf nahi munkar.¹⁹ This indicates that the concept of spiritual intelligence is essentially closely related to religious values and teachings, especially in Islamic teachings.

In the context of interpersonal relationships, spiritual intelligence in Islam has the ability to guide a person to be fair and avoid all forms of dishonest actions that can harm other individuals.²⁰ This statement has been conveyed by Allah SWT in His word:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Meaning: "Indeed, Allah commands (you) to act justly and do good deeds, to provide assistance to relatives, and He forbids (committing) vile deeds, evil and enmity. He teaches you so that you can learn a lesson." (Q.S. an-Nahl/16:90)²¹.

This verse emphasizes the importance of a balanced attitude in all words, and actions, encouragement to continue to strive for improvement in all endeavors, paying special attention to the family by providing the necessary support, and condemning all sins, especially very bad sins and actions that are contrary to the Shari'a and common sense. Allah's commands and prohibitions in verse 90 of surah an-Nahl are intended to guide humans towards well-being

¹⁹ Elmi Baharuddin and Zainab Ramli, "Definisi Dan Konsep Kecerdasan Ruhaniah Menurut Perspektif Sarjana Islam," no. January 2014 (2016). Hlm. 15

²⁰ Fadila Elma Ramadhani, "Memahami Kecerdasan Emosional Dan Spiritual Melalui Lensa Islam" 1, no. 2 (2023) hlm. 1–17.

²¹Departemen Agama RI, *Al-Qur'an Dan Tafsirnya Edisi Yang Disempurnakan*. 2010. Hlm. 365

in all areas of life, remembering His blessings, and obeying all His commands.²²

B. Types Of Intelligence

Spiritual intelligence has a close and complementary relationship with intellectual, moral, emotional, and reflective intelligence. Spiritual intelligence is the foundation that directs the use of other intelligences to be in line with the values of goodness, truth, and humanity. The combination of these various intelligences is very important in forming a complete and integral character, especially in facing the complexity of modern life which is closely related to moral and existential challenges.

1. Emotional Intelligence

Emotional intelligence (EQ) was first introduced by Daniel Goleman in his book entitled "Emotional Intelligence: Why It Can Matter More Than IQ". Goleman explains that emotional intelligence involves the ability to identify, understand, manage, and regulate one's own emotions and the emotions of others.²³ Emotional intelligence has several important components that are closely related to spiritual intelligence, namely:

a. Self Awareness

Self-awareness is a person's ability to understand and recognize their own feelings. In spiritual intelligence, a person is very aware of values, life goals,

²² Sariaji Lina Erfina and Muhiddinur Kamal, "Nilai-Nilai Pendidikan Akhlak Dalam al-Qur'an (Kajian Tafsir Surat an-Nahl Ayat 90-97)," *Anwarul Jurnal Pendidikan Dan Dakwah* 3, no. April (2023): hlm. 228–37, <https://doi.org/https://doi.org/10.58578/anwarul.v3i2>.

²³ Daniel Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ* (Great Britain: Bloomsbury, 2020). Hlm. 29-99

and deeper meanings. This is directly related to the ability to recognize one's emotions, inner motivations, and personal beliefs.

b. Self Regulation

A person's ability to manage and control emotions can make a person act in accordance with long-term values and goals, not just based on momentary emotional reactions.

c. Empathy

Empathy is the ability to understand and feel what others feel, both from an emotional and cognitive perspective. According to Goleman empathy is the core of emotional intelligence in social relationships because it allows someone to build healthy relationships, effective communication and good responses to the environment.²⁴

d. Internal Motivation

Self-motivation is one of the important components of emotional intelligence that determines high performance, perseverance and mental resilience. Self-motivation can drive someone to do something with a clear purpose and passion from within themselves, not from others, not even because of rewards or gifts.²⁵

2. Intellectual Intelligence

Intellectual intelligence according to Robert J. Sternberg is part of the Triarchic Theory of Intelligence that he developed. Sternberg defines intelligence in general as the mental ability to adapt to the environment,

²⁴ Goleman. Hlm. 99

²⁵ Robert A. Emmons, "Spirituality and Intelligence Problems and Prospects," *The International Journal for the Psychology of Religion* 10, no. 1 (2000): 57–64, https://doi.org/https://doi.org/10.1207/S15327582IJPR1001_6.

choosing and shaping the environment that is relevant to one's life.²⁶

According to Sternberg, intellectual intelligence includes the ability to:

1. Solving academic problems
2. Using logic and reasoning
3. Evaluate information critically
4. Perform mathematical and verbal analysis ²⁷

3. Moral Intelligence

Moral intelligence is the ability to understand what is right and what is wrong. A person with moral intelligence will have strong beliefs and act based on their beliefs so that people behave correctly and honorably. This intelligence, which is also very important, includes the main characters, such as:

1. The ability to understand the suffering of others
2. Able to control urges and delay gratification
3. Listening from various parties before making an assessment
4. Accepting and appreciating differences
5. Can understand unethical choices
6. Have high empathy
7. Fighting for justice
8. Show compassion and respect for others²⁸

Moral intelligence is very important in developing spiritual life because it helps individuals to behave in accordance with noble values, such as honesty,

²⁶ Robert J. Sternberg, "Beyond IQ: A Triarchic Theory of Human Intelligence" (Cambridge University Press, 1985). Hlm. 60

²⁷ Sternberg. Hlm 61

²⁸ Michelle Borba, *Membangun Kecerdasan Moral Tujuh Kebajikan Utama Agar Anak Bermoral Tinggi*, ed. Raviyanto (Jakarta: PT Gramedia Pustaka Utama, 2008). Hlm. 4

compassion, and justice. Moral intelligence also helps in strengthening interpersonal relationships and increasing social awareness.

4. Reflective Intelligence

Reflective intelligence is the ability to reflect, think deeply, and evaluate life experiences to gain more meaningful understanding. Covey in his book "The 7 Habits of Highly Effective People" explains the importance of reflective intelligence in self-development and spirituality.²⁹ There are five main components in reflective intelligence, including:

1. Identifying the problem
2. Limiting and formulating the problem
3. Proposing a solution
4. Develop solutions rationally
5. Fix and implement solutions..³⁰

C. Factors That Influence Spiritual Intelligence

1. Internal Factor

Values and Beliefs

Personal values and beliefs are the basis of spiritual intelligence. A person who has a clear and strong set of values often has a more meaningful outlook on life, so that they are able to face life's challenges wisely. Zohar and Marshall state that spiritual intelligence is related to a person's ability to find the meaning of life that is in accordance with the values of their

²⁹ Stephen R Covey, *The Seven Habits Of Highly Effective People* (free press, 1989). Hlm. 105

³⁰ Suharningsih, "Analisis Kemampuan Siswa Berdasarkan Kecerdasan Reflektif," *Third Conference on Research and Community Services STKIP PGRI Jombang*, no. September (2021): 512–22.

spiritual beliefs. A person who understands and practices their spiritual values in everyday life tends to have a high level of spiritual intelligence.³¹

Self-awareness

According to Emmons, spiritual intelligence involves a high level of self-awareness of our existence as beings greater than mere physical form, as well as an awareness of our relationship to the transcendent or God.³² It helps a person find the meaning of life, understand his role and pursue higher goals.

Emotional Stability

Stable emotions are one of the most important factors in developing spiritual intelligence. This is because people who are emotionally stable tend to be able to face life's problems with calm and inner peace. Vaughan said that spiritual intelligence involves the ability to control emotions, as well as respond to life experiences in a meaningful way and not just based on instant or impulsive reactions.³³ People who have emotional stability tend to be more patient, forgiving, and more easily accept the realities of life with gratitude.

Intrinsic Motivation

Emmons suggests that spiritual intelligence develops when a person has intrinsic motivation or a drive from within himself to understand higher

³¹ Danah Zohar and Ian Marshall, "Danah Zohar and Ian Marshall : SQ - Spiritual Intelligence , the Ultimate Intelligence," no. January (2001). Hlm. 123

³² Robert A. Emmons, "Spirituality and Intelligence Problems and Prospects." Hlm. 29

³³ Vaugan F, "What Is Spiritual Intelligence?," Journal of Humanistic Psychology, 42, no. 2 (2002): 16–33, <https://doi.org/https://doi.org/10.1177/0022167802422003>.

truths, seek meaning in life and pursue goals that are not only worldly but also spiritual³⁴

Patience and Mental Resilience

People who have high patience and mental resilience tend to develop spiritual intelligence more easily, because they can survive and continue trying even when facing difficulties or failures. In the view of many experts, mental resilience helps individuals maintain focus on the search for the meaning of life and inner peace.

2. External Factors

Education and Social Environment

Education that a person receives, especially religious education, plays a major role in the process of forming spiritual intelligence. Vaughan emphasizes that spiritual intelligence can develop through learning and a supportive social environment.³⁵ Additionally, spiritual communities such as religious groups or self-development groups often provide spaces for individuals to discuss and share spiritual experiences.

Life experience

King explains that deep spiritual or existential experiences—for example, feelings of closeness to God, experiences of nature, or life-

³⁴ Robert A. Emmons, “Is Spirituality an Intelligence? Motivation, Cognition, and the Psychology of Ultimate Concern,” *The International Journal for the Psychology of Religion* 10, no. 1 (2009): 3–26, https://doi.org/https://doi.org/10.1207/S15327582IJPR1001_2.

³⁵ F, “What Is Spiritual Intelligence?” hlm. 80

changing events can enrich a person's views of the meaning of life and spiritual purpose³⁶

Culture

The culture around an individual also plays a role in shaping spiritual intelligence. Each culture has different spiritual views and practices, and these shape how individuals see the world and develop their relationship with a higher power or with the meaning of life. In addition, cultural norms and values also shape how individuals interact with others, and how they seek higher wisdom and understanding.³⁷

Family

Family is one of the external factors that most influences the development of a person's spiritual intelligence. In many cases, spiritual values are first instilled from the family environment. If a family practices religion and spirituality seriously, children tend to imitate.

Friends and Community

Friends and the social community one is in can also have a big impact on the development of spiritual intelligence. Interacting with friends who have similar or even different spiritual views or practices can open one's horizons. Having a spiritual community such as a prayer group, meditation group, or self-development organization provides an opportunity to share spiritual experiences, learn from others, and find support on the spiritual

³⁶ David Brian King, *Rethinking Claims of Spiritual Intelligence: A Definition, Model, and Measure* (The Author, 2008). Hlm. 60

³⁷ Robert A. Emmons, "Is Spirituality an Intelligence? Motivation, Cognition, and the Psychology of Ultimate Concern." Hlm 124

journey.

Technology and Media

Modern technology and social media also play a role in introducing individuals to different spiritual perspectives. Articles, videos, podcasts, or online discussions that focus on self-development and spirituality can help one access teachings and views from around the world. However, this influence can also be twofold; unfiltered or inaccurate information can be confusing and weaken the development of spiritual intelligence if not handled wisely.

Social and political conditions

The social and political conditions around an individual can also influence a person's spiritual intelligence. For example, in a society full of social tension or conflict, an individual may seek inner peace through spirituality. Emmons suggests that external factors such as social violence, injustice, or political tension can trigger a spiritual search as a way to find deeper meaning in life and find peace³⁸

3. Transcendental Factors

Transcendental factors refers to things beyond the physical or material world, usually related to an individual's relationship with God, a divine force, the universe, or ultimate reality. This factor is central to the development of spiritual intelligence because it involves the search for the meaning of life, the purpose of existence, and a connection with something

³⁸ Robert A. Emmons. Hlm. 74

greater than oneself. Maslow called transcendental experiences "peak experiences," moments of high consciousness when a person feels at one with nature, God, or the universe³⁹

Meanwhile, the factors that influence spiritual intelligence according to Agustian are inner values that come from within (conscience), such as openness, responsibility, trust, justice, and social concern. Meanwhile, according to Zohar and Marshall, several factors that influence spiritual intelligence are:

1. Brain Nerve Cells

The brain is the link between inner and outer life. It can do all this because it is complex, flexible, adaptive and able to organize itself. Based on research that was conducted around the 1990s using WEG (Magnet-Encephalo-Graphy) it was proven that the oscillation of brain nerve cells at around 40 Hz is the basis for spiritual intelligence.⁴⁰

2. God Spot

God Spot refers to a region in the brain that is believed to be responsible for responding to religious or divine concepts. This discovery was first proposed by Dr. Vilayanur Ramachandran, a neuroscientist from the University of California at San Diego, in 1997. He and his team conducted studies on the human brain and found

³⁹ Abraham Harold Maslow, *Religions, Values, and Peak-Experiences* (Ohio State University Press, 1964). Hlm 89

⁴⁰ Marshall, *SQ: Kecerdasan Spiritual*. Hlm 54

evidence that there is a neural area that is reactive when someone thinks or experiences experiences related to religion or divinity.⁴¹

Based on their study, Dr. Ramachandran found that this area, when stimulated, can cause individuals to feel more connected to God or have spiritual experiences. While the “God Spot” has not been identified as a specific structure in the brain, this finding suggests that the human brain may indeed have a predisposition to link religious or divine experiences with certain neurological activity. However, there are many different opinions regarding this finding. Some argue that the “God Spot” is simply a discovery linking brain activity to religious belief, while others argue that it reflects a deeper aspect of human biology and evolution toward a search for meaning, purpose, or spiritual connection.⁴²

The discovery of the God Spot in the human brain is reaffirmed by Ary Ginanjar Agustian's opinion in his book that humans are spiritual beings who always feel happy when their spiritual urges are fulfilled⁴³ Humans will always seek their God through His attributes, which are always desired by humans. As in QS al-Hijr 15:29

فَإِذَا سَوَّيْتُهُ ۖ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ ۖ سَاجِدِينَ ﴿٢٩﴾

Meaning: So when I have perfected the event, and have breathed into it My spirit (creation), then you will submit to Him by prostrating yourself. {QS. Al-Hijr (15):29}⁴⁴

⁴¹ Amril Marthapura, “‘God Spot’ Saraf Yang Mendorong Manusia Menemukan Tuhan,” *Keajaiban Islam*, 2012, <https://keajaibanislam.wordpress.com/2012/11/13/god-spot-saraf-yang-mendorong-manusia-menemukan-tuhan/>. Diakses pada tanggal 30 April 2025

⁴² Amril Marthapura. Hlm. 67

⁴³ Ary Ginanjar Agustian, *Rahasia Sukses Membangkitkan ESQ Power Sebuah Inner Journey Melalui Al-Ihsan* (Jakarta: Penerbit Arga, 2003).hlm. 99

⁴⁴Departemen Agama RI, *Al-Qur'an Dan Tafsirnya Edisi Yang Disempurnakan*. Hlm. 263

Ibn Kathīr in his book of tafsir explains that Allah told the angels that if Allah had perfected Adam's physical form and had breathed a soul into his body, then they must prostrate themselves as a form of respect (not worship) to Adam. The spirit here is a spirit breathed by Allah as His creation, not part of the Essence of Allah. It is called "My Spirit" to show the honor and glory of that spirit, not meaning that the spirit is part of God in substance..⁴⁵

⁴⁵ Abu Al-Fida' Isma'il bin 'Umar bin Katsir Ad-Dimasyqi, تفسير القرآن العظيم, ed. Muhammad Husain Syahin, n.d. hlm. 58