7 Domains of Spiritual Intelligence from Islamic Perspective

Elmi Bin Baharuddin\textsuperscript{a*}, Zainab Binti Ismail\textsuperscript{b}

\textsuperscript{a}Senior Lecturer, Kolej Poly-Tech MARA, Kuala Lumpur, 56100, Malaysia
\textsuperscript{b}Professor, Universiti Kebangsaan Malaysia, Bangi, 43000, Malaysia

Abstract

Spiritual intelligence is a key element in facing challenges nowadays. This study describes the domain of spiritual intelligence according to Islamic perspective. This study emphasized the establishment of an inductive theory. It is based on primary data of interviews and a review of secondary literature on scientific research data, journal articles, documents related to the domain of spiritual intelligence in Islam. Results found that there were seven spiritual intelligence domains according to the Islamic perspective that are \textit{al-ruh}, \textit{al-qalb}, \textit{al-nafs}, \textit{al-aql}, faith, worship and morality. In conclusion, 7 domains of spiritual intelligence are important to be practiced by Muslims life as a guidance towards worshipping our Creator, Allah.

Keywords: spiritual domain, ruhaniah intelligence, Islam, spiritual intelligence.

1. Introduction

Spiritual intelligence in Islam was derived from the Quran and Sunnah. However, there are various definitions of spiritual intelligence (M. Faiz, 1996; Emmons, 2002; Genia, 2001; Schulte et al. 2002; Hafsa, 2008; Elmi, 2013; Elmi & Zainab, 2013; Kalala, 2015; Khosravi & Nikmanesh 2014; Kalantarkousheh et al. 2014; Jamaly & Hejazi, 2014; and Tee et al. 2014). According to Faiz M. (1996), spiritual intelligence is the power that governs life. Emmons (2000) explains that there is good potential in the spiritual intelligence to solve the problem of spiritual and religious. Emmons view is corroborated by a study done by Genia (2001) that there is a spiritual intelligence scale impact assessment conducted on a group of students. Schulte et al. (2002) agrees with the views of Bishop (1992), Mack (1994), Pate...
and Bondi (1992) which describes the background of cultural diversity were related with religion and spiritual concept. According to Hafsa (2008) in her study found that verbal-linguistic intelligence contribute 18.8% of spiritual intelligence. Meanwhile, Oman and Thoresen (2003) describes the spiritual model is the element that is often neglected in religious life.

In addition, Jain and Purohit (2006) agreed with the view of Troycross (1998), which explains that everyone has a spiritual, but it is not necessary they having religious consciousness. This view is relevant to the study conducted by Elmi (2007), Zainab et al. (2012) and Zainab et al. (2014), which mentioned there is a relationship between religious knowledge and religious activities among the elderly. In addition, Elmi and Zainab (2013) in his study also found that knowledge of the elderly is one of indicator that can determine a person's spiritual intelligence. In fact, Elmi (2013) concluded his study by defining Islamic spiritual intelligence is the human inner strength that comes from the soul, the heart, the feeling, deep faith, perseverance practice based on the guidance of Allah and good morality. Thus, further study of spiritual intelligence domain is needed to ensure the importance is well refined. This study discusses the domain of spiritual intelligence according to Islamic perspective.

2. Research methodology

The study design is a case study which combines observations of behavior and attitudes and perception of participants (Yegidis & Weinbach, 1996). It seeks to predict the pattern of spiritual intelligence domain by Islamic scholars. Islamic scholar’s expertise in this study were four spiritual experts that were Haron Din (2010), Zakaria Stapa (2010), Uthman El-Muhammady (2010) and Sidek Baba (2010). In addition, data collected through interviews were being analyzed descriptively (Rohana, 2003). Through descriptive analysis, this study could explain the situation and whether the quality measure is good explanation, medium or weak (Suharsimi 2005). Computer software NVivo8 was used to analyze the interview data. All the recorded interviews were written in the form of transcription. Constant comparative method were being used to test the validity of the interview data. Then, reliability test was done by re-interviewing the participants.

3. Literature review

According to Zulkifli et al. (2009), the word spiritual is the opposite of the word referred to as material or non-material elements. Elements of a non-material consists of spirit (al-ruh) and soul (al-nafs), which comes directly from Allah. According to al-Ghazali (w.y) states in humans there are four spiritual domain of al-ruh (spirit), al-qalb (heart), al-nafs (soul) and al-aql (sense). While Muhammad D. (2004) describes the spiritual intelligence is the domain of faith, worship and morality. This view is supported by Muhammad Abu D. For the (2002) describes the domain of spiritual intelligence as submission that is under the domain of faith as well as the sincerity in doing charity work under the domain of morality. Similar with al-Dzaki view (2005), which describes the spiritual domain as a person to know God, to feel God's presence and supervision, siddiq, trustworthy, preaching, perseverance, sincerity, wise, always be thankful to Allah and feel ashamed to commits any act of symbolizing sin. All those criteria represents domain of faith, worship and morality of spiritual intelligence. Al-Nawawi (2002) describes the spiritual intelligence domain is the mastery of basic understanding of worship, able to describe Islamic questions practically and practising the Islamic teaching in himself. He even explains the basic rules in accepting the religious practice is the knowledge that reflects the religious domain in spiritual intelligence.

Ahimsa (2005) describes the domain of spiritual intelligence is reading the book which means studying, researching, practising knowledge, the relationship with the creator in the sense of praying five times a day. In this case, Ahimsa (2005) describes the domain of worship and the relationships with the people which represent the domain of morality. He also explained the spiritual domain as do in life. Muhamad Wahyu (2006) describes the domain of spiritual intelligence as a lot of patience, gratitude and have tawadhuk in himself. He also describes the moral domain exists in spiritual intelligence. In addition, there are other studies that describe the domain of spiritual intelligence indirectly. Kalala (2015); Kalantarkousheh et al. (2014); Jamaly et al. (2014) describes the spiritual intelligence is associated with a life that inspires the life of the mind and spirit. According Tee et al. (2014) the spiritual intelligence has five major domains; i) awareness that includes intuition, awareness and synthesis, ii) a mercy which includes beauty, intelligence, freedom, gratitude, consistency and excitement), iii) the meaning which includes motives and
services), iv) include high self-perfection, perfection, practice, as well as equality and purity), v) righteous include humility, peace, strength, openness, presence and trust.

In addition, Bagheshahi et al. (2014) describes the spiritual intelligence as adjustments to certain practices covering four domains; i) Critical thinking, ii) Produce personal meaning, iii) The spiritual awareness, iii) The development of consciousness. Similarly Drakulevski & Veshoska (2014) explains the spiritual intelligence is a set of mental capacity that contributed to the awareness, integration, application customization aspects of the non material matter and the spiritual existence of the person himself. He said that the four domains spiritual intelligence; i) Critical thinking, ii) A deep personal understanding, iii) Spiritual awareness, iv) The development of consciousness have described the spiritual intelligence indirectly.

4. Results

The results shows there were seven domains spiritual intelligence in Islam. All the seven domains determined the Muslim’s personalities. Abu Sangkan (2002), Muhammad D. (2004), Ahimsa (2005), al-Dzaki (2005), al-Nawawi (2002), Muhammad Wahyu (2006) and al-Kumayi (2008) have conducted studies on spiritual intelligence. The results of their study shows that there were indicators that attempt to establish a spiritual intelligence according to Islam which are faith, devotion, always praying, zikrullah, jihad with al-Quran, prayers, fasting in Ramadan, spending the wealth, participating with mosque activity, praying at night, acquire knowledge, do charity work and take a trip to observe the situation around. Their views reflect the existence domain of faith, worship and morality in Islam as spiritual intelligence.

In this regard, al-Ghazali (w.y; 1988) and Toto Tasmara (2001) stated in humans there are four spiritual domain of al-ruh (spirit), al-qalb (heart), al-nafs (soul) and al-aql (sense). The four domain has the same meaning, even though they were different in term. According to the Said Hawwa (1979), where al-ruh of one can beat lust, then the domain its called al-nafs; if al-ruh can beat forbidden lust, then the domain is called al-aql; if al-ruh found in his faith, the domain its called al-qalb; and if al-ruh aware of Allah with true knowledge and true ubudiyyah offered to him, then the domain its called al-ruh. In other words, al-ruh domain that is in man has links with 3 others domain al-qalb, al-nafs, and al-aql. It also can change roles fromal-ruh toal-qalb, al-nafs and al-aql. So in the context of this study, al-ruh, al-qalb, al-nafs and al-aql, faith, worship and morality is the spiritual intelligence domain according to Islamic perspective. This is especially relevant with the view of experts. Sidek Baba (2010) which describes the spiritual intelligence indicators in Islam is a balance and harmonious concept. Intellect could not give real meaning if it is not connected with the soul and conscience. Brain generating the information and soul provide the sense or value of the information. Then, human charity will build on a holistic consideration. Man needs guidance values and ethics. All of these indicators should be developed in a holistic manner (Sidek Baba 2010).

Meanwhile, Zakaria Stapa (2010) describes "Faith in the hearts and minds but not only limit at the mental level, but have to be practiced in behavior". His view reflects the role of the domain of faith, worship and morality as an intermediary to domainal-qalbat make up personalityMuhsinand Mukhlisin in a person. Similarly, view Muhammad Uthman El-Muhammady (2010) which describes the "Brain that thinking of theory involving practical and experimenting". His view reflects the role of the domain of faith, worship and morality as an intermediary to domainal-nafs that make up the person as a Muslim and Muslihin. While Haron Din (2010) explains that there are five indicators in spiritual intelligence which are "life in Islamic laws, sincere in completing task, constantly in practice, generous in spreading knowledge and hope for the mercy of God with trust". His view reflects the role of the domain of faith, worship and morality as an intermediary to domainal-ruh that make up the person as a Mu'min and Mustaqqin.

4.1 Domain al-ruh

According to al-Ghazali (1988) and Toto Tasmara (2001), domainal-ruh is internal power emitted by the spirit of God that can not be seen by the human senses and is not bound by the dimensions or size of material. It is also capable of overcoming space and time. It is the light of God throughout the universe. Al-Ghazali (w.y) divides the domain al-ruhinto two subtle sense of mass (jisim latif) and al-latifah al-`alimah al-mudrikah. Smooth mass (jisim latif) means the mass that contains black blood derived from al-qalb of body, then flows through the body via the muscle, bones
and blood. The glow of life, taste, sight, hearing and smell will come from this al-ruh. It functions as a generator to the entire body. While al-latifah al-ʿalimah al-mudrikah also one of the meanings of al-qalb (heart). In addition, it is also affairs of Allah was amazing, beyond the human understanding and knowledge (al-Ghazali, 1988).

With reference to the views of Imam al-Razi and Ibn al-Qayyim in al-ruh, al-Zuhayli (1998) suggests the meaning of al-ruh is the mass conscience, as opposed to the body for example running water in the roses. It acts as a regulator to the body. While al-Rāzi (2000) stated that al-ruh is cause to human life. Discussions al-ruh as a domain found in the body has long been discussed by al-Mahalli and al-Suyuti (1990); Abu Hayyan (1993); & Hijaz (1993). All of these views are based on al-Isra' (17), verse 85. According al-Isra' (17) verse 85, the domain al-ruh the secret of Allah and only Allah knows about the nature of al-ruh (Sayyid Qutb 2000). Humans can only prove the existence of spirits in their bodies by looking in themselves. According to the Hamka (1999) and al-Tabari (1992), the purpose of Surah al-Isra' (17) verse 85 was revealed by Allah to the Prophet to answer the questions from Jewish about soul in the body.

al-Alusi (1994) discusses the domain al-ruh consist of the six perspectives; the fact of al-ruh, creation of al-ruh either before or after the body, the similarities with al-ruh and al-nafs (soul), the status of al-ruh either dead or not, the difference in the form of al-ruh and body and how the separation of al-ruh from the body. In addition, al-ruh is also interpreted as Allah’s affairs, the Qur'an, the angel Gabriel, Prophet Isa, the Day of Judgement, and the spirit that resides in the human body (al-Mawardi, w.y; Sonhadji et al., 1995; al-Zamakhshari 1995); al-Qurtubi 1996; Hamka 1999; Ibn Battal 2000; Sayyid Qutb 2000; and al-Maraghi 2001). Although there are different understandings of al-ruh, the nature of al-ruh is only Allah who knows it. There are many other verses in the Quran which explains the meaning of the domain al-ruh. Among them are the Yasin (40) verse 15 describes domain al-ruh as Allah’s affairs and people only have very little knowledge about it; Maryam (19) verse 17 describes the domain al-ruh as the angel; al-Shura (42) verse 52 describes domain al-ruh as the Quran.

There is a Hadith of the Prophet that describes al-ruh as spirits in the women’s womb as narrated by Imam Muslim (2001). According to al-Nawawi (1989), the meaning of al-ruh in the hadith is the spirit with the chronology of the creation of man in the womb; starting from the semen, a clot of blood, a lump of flesh bones, then wrapped with skin and finally spirit is blown into the womb. In addition, this hadith explains the four conditions since the beginning of the rule of living, dying, practice and luck. Shihab (2002) also stated that al-ruh is the innerself that makes living creatures. It is also a source of life to which animals and humans can feel and have a will of its own. In summary it can be concluded that al-ruh is the absolute right and authority of Allah. Human have been given very little knowledge about the nature of al-ruh. So in the context of this study, there are two indicators of the domain al-ruh are indicator mu'min and indicator mu'min.

4.2 Domain al-qalb

Domain al-qalb has two senses, namely al-qalb physical and al-qalb spiritual (al-Ghazali, 1988). Al-qalb physical sense is the soul of the flesh is in the side of the left side of the meat with special meaning (be physical) in which a black hole containing blood, while al-qalb spiritual meaning is subtle elements, namely the divine latifah rabbaniyyah ṭūḥāniyyah (al-Ghazali, y.y). Said Hawwa (1979) also divides the meaning of al-qalb into two notions al-qalb as the carnal heart and fine heart (latifah). The carnal heart is the physical heart-shaped piece of tender meat, which has cavities where blood is flowing and people on the left chest, while the fine heart (latifah) is a secret spiritual heart shaped fine (latifah) and nature rabbaniyyah and ṭūḥāniyyah.

In the context of this study, the domain al-qalb in spiritual intelligence is the heart of a delicate, rabbaniyyah and ṭūḥāniyyah like the word Allah in Qur'an, Qaf (50), verse 37. According to al-Mawardi (w.y) Qur'an, Qaf (50) verse 37 indicates al-qalb be construed as reasonable and can also be interpreted as al-nafs and al-qalb as a place for common sense and al-nafs human person. In addition, al-qalb is also the starting point of forming a belief or principle whether to do good or evil (Toto Tasmara, 2001). In short spiritual heart is the brain that meet the middle in man (al-Kumayi, 2008). In addition, the liver is a tool that handles all the members of the body and through other organs take an example or model, whether in obedience or disobedience (Isa, 2002). The study found the domain al-qalb in accordance with Islamic spiritual intelligence is one domain of spiritual intelligence that can change the existing system of trust in a person to know God and execute the laws of Allah or vice versa. This is due to the development of al-qalb either be good or bad relationship with one’s way of life by Allah, fellow human beings and all creations of
Allah. In other words, something that infusion of the liver is the aspiration and divine rays or worried whispers of Satan into the heart of man (al-Makki, 2008). When the liver becomes dirty, it will be born spiritual virus as syirk (associating partners with Allah, rejecting Allah), nifaq (pretend in front of Allah) and fasiq (disobeys Allah) (al-Dzaki, 2005& Imad, 2005).

Al-qalb phenomenon can be seen in Qur’an, al-Anfal (8), verse 2. According to al-Maraghi (2001), verse 2 in Qur'an, al-Anfal (8) describes the hearts of the believers who fear the greatness and power of Allah. There are many other verses of the Qur’an which explains the meaning of domain al-qalb. There is a clear understanding domain al-qalb in the form of positive and negative. Domain al-qalb understanding in positive form is healthy heart (Qur’an, al-Shu’ara’ 26: 88-89), a heart that can be tested (Qur’an, al-Hujurat 49: 3) and liver given as believe in Allah guides (Qur’an, al-Nur 64: 11). While the meaning of domain al-qalb in negative form is a heart that can be blind (Qur’an, al-Hajj 22: 46), which can be a hard heart (Qur’an, al-Hajj 22: 53), a heart that can get disease (Qur’an, al-Baqarah 2: 10), a heart that can be locked off and rusty (Qur’an, al-Mutaffifin 83: 14; and the Qur’an, al-Baqarah 2: 7), a heart that can follow the whispers of Satan (Qur’an, al-An’am 6: 113) and heart without understanding (Qur’an, al-Anfal 8: 24).

The Prophet said when talking about al-qalb it is good for al-qalb which makes the behavior and personality (al-Bukhari 2000M). According to Ibn Battal (2000), this hadith shows one reason and understanding about something is on his mind. While al-Nawawi (1989) also claimed domain al-qalb is a heart that serves as a shaper of life. It plays a role in the effort to move or stop his actions. He explained that a good heart is a heart that always remember about the greatness of Allah, keep His commandments, avoid evil and keep away from doubtful matters falls to the illicit fear.

Moreover, the Prophet also assured that those who have faith in their hearts, even a mustard seed, will be removed from the fire (al-Bukhari, 2000). Based on this hadith, Ibn Battal (2000) explains the advantages of the faithful are in their practice. If in their hearts there is love and faith in Allah, they must put in the heaven even if they do evil. The Prophet as narrated by Bukhari (2000) domain al-qalb is obedient to Allah. According to al-Hashimi (2003) on the basis of this hadith, one who obeys the Messenger are the ones who obey Allah, those who disobey Allah was the one who disobeys Allah. In summary it can be concluded that the domain al-qalb is an element that has the power to make a person good or bad personality. So in the context of this study, there are two indicators of indicators mukhlisin and muhsin in the domain al-qalb.

4.3 Domain al-nafs

Domain al-nafs is the element that holds the results made by the liver which then presents itself in the form of real action in front of another human being (al-Ghazali, 1988& Toto Tasmara, 2001). Domain al-nafs can also be interpreted as anger and lust pressure in human beings and the subtle elements (al-Latifah) (al-Ghazali, w.y; al-Ghazali, 1988). While Said Hawwa (1979) divides the meaning of al-nafs into two meaning al-nafs as the strength or power of anger and desire in mankind and al-nafs as secret or soft al-latifah. This means that elements of al-nafs in spiritual intelligence can be divided into two senses of the soul which ignoble and noble soul. To have peace of domain al-nafs, Allah commands the believers with him to always remember Him (zikr Allah).

This statement is clearly stated in al-ra’d (13), verse 28. According to al-Mawardi (w.y.), verse 28 of the Qur’an, al-ra’d describes the hearts of the believers Allah. Their hearts will be quiet when the remembrance of Allah with four approaches to remember Allah when practicing, remember the blessings that he has given, remembered his promise to the people and always appreciate the Qur’an. Prayer is the most important practice in one's life such as his word in Qur’an, al-Ankabūt (29), verse 45. According to al-Maraghi (2001), the meaning of prayer in verse 45 of Qur'an,al-Ankabūt (29). This shows a complete prayer is worship. It contains various types of worship, such as interpretation, rosary, stood before Allah, bow with pleasure hearts and glorifies Him and refrain from shameful and unjust things. While Shihab (2001) stated that prayer is the deeds that gave birth to spiritual in man which causes it to be spared from committing what is shameful and wrong, and hearts will be clean from sin and sinners.

There are many other verses of the Qur’an which explains the meaning of the domain al-nafs. Nobody explained domain al-nafs as a soul that can cause a disease to be fought in the cause of Allah (Qur’an, Taha 20: 120); al-nafs the psyche that can lead to wickedness and piety (Qur’an, al-Shams 91: 7-10); al-nafs as people who fear the greatness of Allah and refraining from lustful passion (Qur’an, al-Nazi’at 79: 40); al-nafs as the soul that is in accordance with the
desire of the wicked man desires is forbidden by Allah (Qur'an, al-Nisa '4: 27); al-nafs as the soul orgasm bestiality (Qur'an, al-A'raf 7: 81); al-nafs as the soul that makes one think of passion as God (Qur'an, al-Furqan 25: 43); al-nafs as people who do wrong (Qur'an, al-Qasas 28: 50); al-nafs as people who had no guidance from Allah (Qur'an, al-Rum 30: 29); and al-nafs as people who desire to pervert the heart and hearing (Qur'an, al-Jathiyah 45: 23).

In short, domain al-nafs in spiritual intelligence have the ability to make a good and obedient to the laws of Allah or bad and disobedient to the laws of Allah. This is because in man there are three domain al-nafs, namely al-nafs al-ammara bi al-su', al-nafs al-lawwamah and al-nafs al-Mutmainnah. To avoid al-nafs al-ammara bi al-su' and al-nafs al-lawwamah and reached al-nafs al-Mutmainnah, an individual Muslim must clean up the domain al-nafs to obey the laws of Allah, leave prohibitions of Allah, practice zikr Allah and appreciate the commendable behavior in everyday life. So in the context of this study, there are two indicators which are muslihin and muslim in domain al-nafs.

4.4 Domain al-aql

Said Hawwa (1979) states that domain al-aql has two meaning, namely domain al-aql as an element that is aware of the fact that to be an expression of the nature of the knowledge that his place is in the heart (al-qalb) and al-aql as knowledge of being able to know the various science and it is al-latifah. True (1992) also stated domain al-aql a mind that is able to review, examine various issues and events, taking lessons from specific problems and draw conclusions from certain problems. According to Najati (1992), the ability of domain al-aql is what causes people entrusted with the duty of carrying out religious practices and the conduct of elections in accordance with the requirements. In addition, the Said Hawwa (1979) also categorizes the domain al-aql to two terms, namely al-aql-taklifi and al-sar’i al-aql. The term al-aql al-taklifi is meant here is the right and responsibility be ordered by Allah to all people who believe in him and be questioned by Allah, while the term al-aql al-Shar’i is a person's ability to control lust to obey Allah, His understanding and bow to His (Said Hawwa 1979).

Said Hawwa view’s is relevant with the view of al-Ghazali (w.y), who is also the meaning of al-aql divides into two, namely the knowledge of the nature of things and to know and understand the nature of science or knowledge which are or occur in heart (al-qalb al-latifah). In addition, al-Ghazali (t.th: 61) believes al-aql is the physical heart (al-qalb physical) located in the chest and the nature of man (al-alimah al-latifah). Generally, al-Ghazali (1988) and Toto Tasmara (2001) stated that domain al-aql is associated with the element to capture all symptoms which looks at the real world and think about the fact of outward vision seen by the mind.

This means the domain al-aql one can measure spiritual intelligence whether he think something in this world to glorify Allah or otherwise to the word of Allah says in Qur'an, al-Alaq (96) of verses 1 to 5. According to al-Alusi (1994), verses 1-5 in Qur’an, al-Alaq (96) has a relationship with manners when conducting research that is to be sincere simply because Allah. Research conducted because Allah will create an intelligent mind and be able to understand the power and greatness of him. The responsibility of keeping the mind is included in objective prescribed (Maqasid shar’iyyah) which is punishable for those who had to drink beverages can damage the mind. Hence the perfection of mind is important, especially as a condition for the acceptance of an act of worship to Allah as stated by the Prophet in the hadith narrated by Muslim (2001).

Al-Nawawi (2001) explain the meaning of this Hadith is to increase good deeds, charity, forgiveness and obedience to Allah. Goodness will eliminate all the sins they had committed. So this hadith shows the woman is said to be less reason for lack of evidence and lack of work. Less sense in the attestation means something in Islamic law can not be determined unless there were two women who became witnesses. Two women who became witnesses are equal to one male witness. Less work also means that women can not do worship like prayer and fasting month of Ramadan due to menstruation or childbirth.

Basically, the word al-aql not exist in the Quran. But in the context of the verses that use the root word al-aql can be understood in many verses of the Quran like al-aql describe as the best of the creation of man (Qur'an, al-Tin (95): 4); al-aql as an element that man can think and understand him (Qur'an, al-Ankabût 29: 43); domain al-aql as an element that could encourage people to seek knowledge (Qur'an, al-Tawbah 9: 122); al-aql as an element that can increase a person's faith (Qur'an, al-Nisa '4: 9); al-aql as elements that can make a person always remember to Allah (Qur'an, Ali Imrân 3: 191); and al-aql as elements that can make a person always hear and understand the commands of Allah (Qur'an, al-Furqan 25: 44). In short domain al-aql is a source of strength in the imagination to think and reflect on the greatness and power of Allah, thus fostering spiritual intelligence of man. Human life will be more
meaningful if they use the domain al-aql in managing themselves, their families, communities and country centered
on the testimony of the truth of Islam. So in the context of this study, there are two indicators that are muṣaddiqin and
musḥāhidin in domain al-aql.

4.5 Domain tauhid

Domain faith is meant here is the ability of a person to know God as Creator, before obeying the laws of Allah and
seek forgiveness from Allah (Qur’an, Muhammad (47): 19, Qur’an, Taha (20): 13-14). Abu Hayyan (1993) and Hamka
(1999) explains the verse 19 in Qur’an, Muhammad (47), which suggests that practicing with real faith. He explained
that the first duty of a Muslim is to have the knowledge and observations before speaking about Islam. In addition,
Muslims are encouraged in remember and pray to Allah. Even a Muslim should still adhere to the stance that there is
no god but Allah as a way of salvation in the face of life's challenges as caliph.

Moreover, according to Abu Hayyan (1993) and Hamka (1999), verses 13-14 in Qur’an, Taha (20) discussed the
main points in the brochure is the faith of Nubuwwah. He explained that God is one and stand alone by Himself and
not with others. He added that they have relationships with religious priests. Then connect any faith domain associated
with the worship of the ruler as the implementation of the prayers that are best and most useful practices in the hereafter
as well as constantly chanting praise of Allah. Thus, the domain of faith can bring awareness to someone about who
he is, what can be done in this world, and where the end of life.

The fact of belief in Allah has the effect of a sense of obedience in man (al-Ghazali, 1988) and became the driving
force to serve with confidence in retaliation Allah and His punishment (al-Ghazali, 2004). Belief in Allah is the belief of
the existence of matter, the nature and deeds Allah, the conviction of the truth of the Prophet, the confidence of all
things heard through the teaching of religion sam’iyyat like the heaven and hell and confidence with Islamic pillars
(al-Ghazali, 1988). In other words, faith is an indicator domain to the spiritual intelligence. That is one's ability to
declare the power of God and His statutes to implement in their daily lives. So in the context of this study, there are
six indicators contained in the domain of faith, namely belief in Islam as spiritual intelligence.

4.6 Domain worship

Domain worship is meant here is that a person's ability to carry out all the commands of Allah and leave all his
ban. Worship indicator can also be defined as the practice of religion. According to Mohamad (2005), religious
practice refers to the practice of Islam and translation into life as a whole. In the context of Muslim religious practice
refers to the teachings of Islam itself (Mahmood Zuhdi, 2006) as a religious practice. According to al-Qaradawi (2001),
spiritual practice is something that is felt by humans as the needs of the internal pressure through the inner call of nature to
admit they have a God blessed with great reverence, hope, fear and put their trust and ask for help from Him (Qur’an,
al-Zāriyyāt 51: 56).

According to al-Maraghi (2001), verse 56, Qur'an, al-Zāriyyāt (51) it is stated purpose of the creation of man is to
know Allah and His Oneness. While al-Qaradawi (2001: 48), stated that worship such as prayer, charity, fasting,
pilgrimage, tell the truth, charity trustee, do good to parents, connecting ties, enhance promise, prevent from doing
what is wrong, jihad against the infidels and hypocrites, do good to the neighbor, the orphans, the poor, do good to
people and animals, praying and reading the Quran. Therefore, this religious domain can increase a person's piety (al-
Qur’an, Al İmrān 3: 8).

According to al-Maraghi (2001), verses 8 of Qur’an, Ali İmran (3) describes the religious domain as an indicator
of the spiritual domain among believers. Those who believe in mutashabihat will immediately ask Allah to make
themselves preserved from all error after being guided and given a strict attitude to understand the nature of things.
This is because they are aware of the weakness of self and possess inconsistent character. While Sayyid Qutb (1983)
discusses all human life must be derived from the religion bearing system in accordance with the nature of life.

In addition, al-Mawardi Labay (2002) and Akhmal (2004) also stated that individual duty is to practice the religion
that must be done by each individual. Labay al-Mawardi (2002) and Akhmal (2004) also has divided the basic
obligatory to kifayat shar’i and kifayat ghair al-shar’i. Kifayat al-shar’i is a job that already exists in legislation such
as in the funeral prayer, while kifayat ghair al-shar’i jobs that do not exist in legislation but obligatory because the
times and circumstances such as medical science. So in the context of this study, there are five indicators contained in the domain of worship.

4.7 Domain moral

Domain Moral is the ability of a person to behave with good character and leave the despicable behavior. According to Ibn Hazm (1978), the character was created, designed and arranged by Allah. Meanwhile, according to al-Ghazali (1988), moral and manners in fact describes the state of the soul (ruhiyyah). Noble and upright character is a manifestation of an intelligent spiritual soul (al-Ghazali, 1988), but bad manners, bad is the impact of heart impureness and everyone has their own (al-Ghazali, 1988). The admirable moral development requires high power control of the power of knowledge, power mad, power lust and power of justice in balancing science, anger and lust (al-Ghazali, 1988).

Moreover, the Prophet said in a hadith narrated by al-Bukhari (2000) explained by Ibn Hajar (2000), the meaning of good manners is to keep all the words, deeds and vile nature of things and the bad. While al-Hashimi (2003) explain the nicest guy is the best in conduct of believers. In other words, the domain moral through the domain al-ruh of the spiritual intelligence can be measured by one's ability to act with good characteristics. The domain moral can raise awareness in people about human nature that has three main features of the different character of each other according to one's situation. Its first character is the quietest of people who feel calm because the command of Allah and was able to defeat lust (Said Hawwa, 1979: 42; Qur’an, al-Fajr 89: 27-28).

According to al-Rāzi (2000), verses 27-28 in Qur'an, al-Fajr (89) This explains the moral element fixed to the truth, no doubt, no fear and trembling. Moreover, Sayyid Qutb (2000) describes as the moral purpose of the serene soul to Allah, his way of life and the pleasure of qada' and Qadr that have been assigned to him either in trouble or fun, While al-Maraghi (2001) describes the purpose of probation with a quiet life in this paragraph as people who believe in truth, there inevitably fluctuate by suspicion, does not violate the law and are not swayed by the passions. The second is its moral al-nafs al-lawwamah which means people who are unable to achieve tranquility perfectly, but continue to fight against lust (Said Hawwa, 1979) as the word of Allah says in Qur’an, al-Qiyamah (75), verses 2. According to Sayyid Qutb (2000) and al-Razi (2000) explains in verses 2 in Qur'an, al-Qiyamah (75) people who constantly criticize themselves who do not feel satisfied. Meanwhile, according to al-Maraghi (2001) souls incline to a height that is not satisfied with any one position. It still requires other desire to fulfill his wish of existing. In addition, al-nafs al-lawwamah always looking for perfection perfection either good or bad. The nature of spiritual happiness for those who are obedient to the commands of Allah and the accident of disbelief and reject him.

While its third character is the al-nafs al-ammarah bi al-su’ which means moral persuasion always follow lust and evil (Said Hawwa, 1979) as the word of Allah in Qur'an, Yusuf (12), verses 53. According to al-Mawardi (w.y) verse 53 in Qur’an, Yusuf (12), has a relationship with people who always invites desires to commit a crime and is determined to do so. Therefore, the Prophet remind everyone to always keep the character to be people who like people and not like property (al-Bukhari, 2000). Ibn Hajar (2000) explains the meaning of this Hadith as people who have greatness, honors and helpful in feeling pretty well pleased with all the provisions and sustenance from Allah that is rich in spirit. While al-Hashimi (2003) describes the soul as when acquiring the property would be grateful, be patient and do not beg.

5. Conclusion

In conclusion, the Islamic spiritual intelligence is the human inner strength that comes from the soul, the heart, the feeling, deep faith, perseverance practice based on the tenets of Allah and good characteristics. Moreover, being able to live in the environment with the aim of maintaining a good relationship with Allah as well as the relationship between man and nature. Spiritual intelligence in Islam is based on the domain of spiritual intelligence that al-ruh, al-qalb al-nafs al-aql, faith, worship and morality. The seven domains need to be developed and deployed literally in order to build a community of spiritual intelligence in Islam. This is in line with the view of the Quran, Hadith, expert commentary, Islam and Western psychology, spiritual experts and researchers present. Spiritual intelligence according to an Islamic perspective is also known as the intelligence quotient of religious.
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