

Spiritual Quotient (SQ) of The Prophet Muhammad SAW. Perspectives of Hadith and Sirah Nabawi

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Abstract

This research deals with spiritual quotient based on the perspective of the Prophet Muhammad's hadith and Prophetic narrative (Sirah Nabawi). The research was conducted using hadith science and psychology as research approaches. This research is a scientific literature-based research that is descriptive qualitative and is a library research. The results found in this study that basically quotient is not only intellectual quotient and emotional quotient, but there is also what is called spiritual quotient. In Islam, the spiritual quotient has been taught by the Prophet Muhammad PBUH in life as well as in his various traditions which can be seen in the Sirah nabawi. The spiritual quotient taught by the Prophet Muhammad in his hadith and life (Sirah nabawi) is the main indicator of piety. Piety can be achieved by being generous, and getting closer to Allah swt. by interacting with Him through worship and remembrance (dhikr).

Keywords: Spiritual Quotient, Hadith, Prophetic Sirah

Kecerdasan Spiritual Nabi Muhammad SAW. Perspektif Hadis Dan Sirah Nabawi

Abstrak

Penelitian ini berkaitan dengan kecerdasan spiritual berdasarkan perspektif hadis Nabi Muhammad saw. dan sirah Nabawi. Penelitian dilakukan dengan menggunakan ilmu hadis dan ilmu psikologi sebagai pendekatan penelitian. Penelitian ini merupakan penelitian yang berbasis literatur ilmiah yang bersifat kualitatif deskriptif dan merupakan penelitian kepustakaan. Adapun hasil yang ditemukan dalam penelitian ini bahwa pada dasarnya kecerdasan tidak hanya kecerdasan intelektual dan kecerdasan emosional, namun terdapat juga yang disebut kecerdasan spiritual. Dalam Islam kecerdasan spiritual telah diajarkan oleh Nabi Muhammad saw. dalam kehidupan serta dalam berbagai hadis beliau yang dapat dilihat dalam sirah nabawi. Kecerdasan spiritual yang diajarkan oleh Nabi Muhammad saw. dalam hadisnya serta dalam kehidupan (sirah nabawi) memiliki indikator utama yaitu ketakwaan. Ketakwaan tersebut dapat dicapai dengan bersikap dermawan, serta mendekatkan diri kepada Allah swt. dengan berinteraksi-Nya melalui ibadah dan zikir.

Kata kunci: Kecerdasan Spiritual, Hadis, Sirah Nabawi

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Available online at <http://journal.iaingorontalo.ac.id/index.php/au/index>

A. Introduction

The Prophet Muhammad PBUH is physically dead, but his praiseworthy morals can still be learnt from tracing the *Sirah Nabawī* and the Hadiths, especially those related to the spiritual quotient of the Prophet Muhammad PBUH. The Hadith itself consists of the sayings, deeds, *taqrir*, and attributes of the Prophet Muhammad PBUH.¹ However, some argue that the Hadith is what is attributed to the Prophet Muhammad PBUH in the form of his sayings, deeds, judgements, attributes or narrations, both before prophethood and afterwards.²

The Prophet Muhammad PBUH is considered to be the most successful and influential leader in the world, as written in the book *'The 100, A Ranking of the Most Influential Persons In History*, compiled by Michael H. Hart.³ The Prophet Muhammad PBUH managed to change the face of the world in a fantastic period, namely 22 years 2 months and 22 days. An achievement that has not been matched until now. Even managed to bring the generation after his death to the golden age for 700 years.⁴ This success, of course, is not related to intellectual quotient (IQ)⁵ and emotional intelligence or EQ (*Emotional Quotient*) alone⁶ because quite a lot of people have IQs above average, but many of them are not successful in their personal lives or their work. Instead, those with average IQs are more sociable, helpful, loyal, responsible and friendly. Those with a high IQ, however, tend to be less sociable, callous and selfish. On the other hand, many people have good human

¹ M. Noor Sulaiman, *Antologi Ilmu Hadits*, 1st ed. (Jakarta: Gaung Persada Press, 2008), 17.; M. Agus Solahuddin and Agus Suyadi, *Ulumul Hadis*, 6th ed. (Bandung: Pustaka Setia, 2021), 1.; Qadir Hasan, *Ilmu Mushthalah Hadits* (Bandung: Diponegoro, 2007), 13.; Muḥammad 'Ajjāj Al-Khaṭīb, *Uṣūl Al-Ḥadīṣ*, 5th ed. (Jakarta: Gaya Media Pratama, 2013), 8.

² Mannā' Al-Qaṭṭān, *Pengantar Studi Ilmu Hadis*, 15th ed. (Jakarta: Pistaka Kausar, 2020), 24.

³ Michael H. Hart, *he 100: A Ranking Of The Most Influential Persons In History*, Revised ed (New York: Citadel, 2000).

⁴ Ary Ginanjar Agustian, *Rahasia Sukses Membangkitkan ESQ Power*, 9th ed. (Jakarta: Arga, 2003), 55.

⁵ Intellectual intelligence or IQ (Intellectual Quotient) according to Ary Ginanjar was born from the use of the human neo-cortex brain. The neo-cortex itself is the outer layer of the human brain, and this layer is only owned by humans, not by other creatures. This IQ is related to awareness of space, awareness of things that appear, and mastery of mathematics. Intellectual intelligence (IQ) can work to measure speed, measure new things, store and recall objective information and play an active role in calculating numbers, and others. Agustian, 60.

⁶ Emotional Intelligence or EQ, according to Ary Ginanjar, is a set of skills to pave the way in a world full of twists and turns of social problems. Quoting from the book *Emotional Intelligence* (better known as EQ), by renowned psychologist Daniel Goleman, in the brain deeper than the neo-cortex, there is a middle layer, called the *limbic system*, which functions as a controller of human emotions and feelings. Agustian, 61.

relations, due to their commitment, creativity, loyalty and high integrity (which are part of emotional intelligence) but have noble motivations, such as doing noble things because of your money, material, position, awards, or other intentions.⁷ So it can be concluded that IQ and EQ alone, are not enough to bring oneself, a company, a society, or a nation to true happiness and truth. There are still other values that we cannot deny the existence of, namely spiritual intelligence or SQ. This means that IQ is indeed important in human life so that humans can utilise technology for efficiency and effectiveness. EQ also plays an important role in building effective human relationships as well as its role in improving performance, but without SQ, which teaches the values of truth, then that success has no impact.⁸

Spiritual Quotient (SQ) is the highest intelligence in humans, which encompasses all the intelligence found in humans; even according to Danah Zohar and Ian Marshall, without spiritual quotient (SQ), Intellectual quotient (IQ), and Emotional quotient (EQ), will not run effectively and optimally.⁹

Spiritual quotient according to Michael Levin *is spirituality is a perspective*, meaning that it directs our way of thinking towards the deepest essence of human life, which is self-sacrifice to the Most Holy and All Encompassing. This intelligence can only be seen if the individual has been able to realise it and reflect it in his daily life. This means that the attitudes of the individual's life reflect his or her appreciation of deep virtue and wisdom, by the sacred path to God.¹⁰

According to Victor Frankl, this spiritual dimension can be likened to a rice field that has loose and fertile soil, anything that is planted in it will grow rapidly

⁷ Agustian.

⁸ Agustian.

⁹ 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): 41–48, <https://doi.org/10.54069/attadrib.v3i2.112>; Triantoro Safariah, *Spiritual Intelligence Metode Pengembangan Kecerdasan Spiritual Anak*, 1st ed. (Yogyakarta: Graha Ilmu, 2007), 15.

¹⁰ Adeel Ahmed et al., "Holistic Human Resource Development: Balancing the Equation through the Inclusion of Spiritual Quotient," *Journal of Human Values* 22, no. 3 (13 Juli 2016): 165–79, <https://doi.org/10.1177/0971685816650573>; JH Ali, B Bemby, dan Ilham Sentosa, "The Intelligence, Emotional, Spiritual Quotients and Quality of Managers," *Global Journal of Management and Business Research* 13, no. 3 (2013): 1–11; Safariah, *Spiritual Intelligence Metode Pengembangan Kecerdasan Spiritual Anak*.

and healthily. Conversely, if the rice field has infertile soil, then whatever is planted in it will die and become extinct.¹¹

So important is spiritual intelligence that SQ is very important to be honed from early childhood because post-birth children have billions of neurons and one trillion cells in the baby's brain, this is called the connector of various networks between neurons. There are brain cells that function properly when there is a response and stimulus event from an external event.¹²

There are several previous studies related to spiritual intelligence, namely, a journal written by Rus'an "Spiritual Quotient (SQ): The Ultimate Intelligence",¹³ journal written by Suppiah Nachiappan "Analysis of Cognition Integration in Intelligence Quotient (IQ), Emotional Quotient (EQ) and Spiritual Quotient (SQ) in Transforming Cameron Highlands Youths through Hermeneutics Pedagogy"¹⁴ journal written by Putu Yulia Angga Dewi dan Kadek Hengki Primayana "The Importance of The Spiritual Quotient in Society Life"¹⁵ and many other journals related to spiritual quotient, but no one has focused on discussing based on the perspective of hadith and sirah nabawi.

Observing the phenomenon in society, there are still many who do not understand the spiritual intelligence of the Prophet Muhammad through the Hadiths of the Prophet. Even though he has given many examples of his spiritual

¹¹ Ahmed et al., "Holistic Human Resource Development: Balancing the Equation through the Inclusion of Spiritual Quotient"; Rajni Dhingra, Sarika Manhas, dan Nirmala Thakur, "Establishing Connectivity of Emotional Quotient (E.Q), Spiritual Quotient (S.Q.) with Social Adjustment: A Study of Kashmiri Migrant Women," *Journal of Human Ecology* 18, no. 4 (1 Desember 2005): 313–17, <https://doi.org/10.1080/09709274.2005.11905848>; Safariah, *Spiritual Intelligence Metode Pengembangan Kecerdasan Spiritual Anak*; Regine R. Villagonzalo, "Intelligence Quotient, Emotional Quotient, Spiritual Quotient, and Adversity Quotient® and the Academic Performance of Students," *Journal of Chemical Information and Modeling* 53, no. 9 (2013): 1689–99, <https://doi.org/10.1017/CBO9781107415324.004>.

¹² Nur Hafidz, Kasmianti Kasmianti, dan Raden Rachmy Diana, "Pembiasaan Nilai-Nilai Keagamaan dalam Mengasah Kecerdasan Spiritual Anak," *Aulad: Journal on Early Childhood* 5, no. 1 (2022): 182–92, <https://doi.org/10.31004/aulad.v5i1.310>.

¹³ Rus'an Rus'an, "Spiritual Quotient (SQ): The Ultimate Intelligence," *Lentera Pendidikan : Jurnal Ilmu Tarbiyah dan Keguruan* 16, no. 1 (2013): 91–100, http://journal.uin-alauddin.ac.id/index.php/lentera_pendidikan/article/view/499/476.

¹⁴ Suppiah Nachiappan et al., "Analysis of Cognition Integration in Intelligence Quotient (IQ), Emotional Quotient (EQ) and Spiritual Quotient (SQ) in Transforming Cameron Highlands Youths through Hermeneutics Pedagogy," *Procedia - Social and Behavioral Sciences* 112, no. Icepsy 2013 (2014): 888–97, <https://doi.org/10.1016/j.sbspro.2014.01.1246>.

¹⁵ Putu Yulia Angga Dewi dan Kadek Hengki Primayana, "The Importance of The Spiritual Quotient in Society Life," *Purwadita: Jurnal Agama dan Budaya* 7, no. 1 (2023): 93–100, <https://doi.org/https://doi.org/10.55115/purwadita.v7i1.3148>.

quotient in everyday life. How the spiritual quotient has been exemplified by the Prophet Muhammad PBUH in his Hadiths, researcher will describe in the discussion.

B. Research Methods

This research is library-based research by tracking literature related to the research object. This research is descriptive qualitative. The basis of the research approach used is the science of hadith approach, particularly in the science of *ma'ānil ḥadīṣ*, which is a branch of hadith science that focuses on analysing the meaning of hadith. This indicates that this study does not focus on naqd al-ḥadīṣ, which is then combined with a psychological approach. The combination of these two approaches is used to analyse the meaning or understanding of the Prophet's hadiths, which are the subject of discussion.

C. Spiritual Intelligence or Spiritual Quotient

1. Definition of Spiritual Intelligence or Spiritual Quotient

According to Marsha Sinetar, spiritual intelligence is closely related to self-awareness where individuals follow it wherever the self-awareness takes them. This self-awareness will then encourage individuals to continuously actualise themselves optimally and fully.¹⁶ Furthermore, according to Marsha Sinetar, spiritual intelligence is inspired thinking." This intelligence is inspired by the drive and effectiveness, *divine* existence or life that unites us as creatures of Allah swt, as the main source of passion that has an existence without origin, eternal, eternal complete in itself and its creative power. This intelligence involves the ability to live the deepest truth; which means realising the best, whole and most human thing within.¹⁷

Micheal Levin in his book *Spiritual Intelligence, Awakening the Power of Your Spirituality and Intuition* explains: that spiritual intelligence *is a perspective,*

¹⁶ Safariah, *Spiritual Intelligence Metode Pengembangan Kecerdasan Spiritual Anak*; Villagonzalo, "Intelligence Quotient, Emotional Quotient, Spiritual Quotient, and Adversity Quotient® and the Academic Performance of Students"; Ahmed et al., "Holistic Human Resource Development: Balancing the Equation through the Inclusion of Spiritual Quotient."

¹⁷ Safariah, *Spiritual Intelligence Metode Pengembangan Kecerdasan Spiritual Anak*; Villagonzalo, "Intelligence Quotient, Emotional Quotient, Spiritual Quotient, and Adversity Quotient® and the Academic Performance of Students"; Ahmed et al., "Holistic Human Resource Development: Balancing the Equation through the Inclusion of Spiritual Quotient."

meaning that it directs our way of thinking towards the deepest essence of human life, namely self-serving to the Most Holy and Most Encompassing.¹⁸

According to Levin, the highest spiritual intelligence can only be seen if the individual has been able to realise and reflect it in his daily life. This means that the attitudes of the individual reflect a deep appreciation of wisdom, by the sacred path to the creator.¹⁹

Victor Frankl, explains that the spiritual dimension (spirit) is the dimension that marks us as human beings. He asserts that *"Man lives in three dimensions, the somatic, the mental, and the spiritual. The spiritual dimension cannot be ignored, for what makes us human..."*. He further said: *"Three factors characterise human existence; man's spirituality, his freedom, and his responsibility..."*.²⁰

This spiritual dimension can be likened to a rice field that has loose and fertile soil, anything that is planted in it will grow rapidly and healthily. Conversely, if the rice field has infertile soil, then whatever is planted in it will die and become extinct.²¹

Danah Zohar and Ian Marshall emphasise that SQ does not necessarily have to be related to religion: "for some people with high SQ, it may also be accompanied by formal religious teachings, but being religious does not guarantee high SQ. Many humanists or atheists have very high SQ, whereas many religious people have low SQ". Zohar explains that formal religion is more external (top-

¹⁸ Muhamad Hasan Taofik dan Sumiarti Sumiarti, "Intelligence Quotient (IQ), Emotional Quotient (EQ) and Spiritual Quotient (SQ).", *Proceeding INTERNATIONAL CONFERENCE OF HUMANITIES AND SOCIAL SCIENCE (ICHSS)* 1, no. 1 (2022): 616–23, <https://doi.org/https://doi.org/10.1234/ichss.v1i1.77>; Villagonzalo, "Intelligence Quotient, Emotional Quotient, Spiritual Quotient, and Adversity Quotient® and the Academic Performance of Students."

¹⁹ Taofik dan Sumiarti, "Intelligence Quotient (IQ), Emotional Quotient (EQ) and Spiritual Quotient (SQ)."; Villagonzalo, "Intelligence Quotient, Emotional Quotient, Spiritual Quotient, and Adversity Quotient® and the Academic Performance of Students"; Safariah, *Spiritual Intellegence Metode Pengembangan Kecerdasan Spiritual Anak*.

²⁰ Safariah, *Spiritual Intellegence Metode Pengembangan Kecerdasan Spiritual Anak*; Taofik dan Sumiarti, "Intelligence Quotient (IQ), Emotional Quotient (EQ) and Spiritual Quotient (SQ)."; Mayangsari Mayangsari, "The Importance Of Adversity Quotient And Spiritual Quotient Capabilities For Consistent Performance Of Educators," *AKADEMIK: Jurnal Mahasiswa Humanis* 1, no. 3 (2021): 114–22, <https://doi.org/10.37481/jmh.v1i3.461>.

²¹ Nazarudin, "Spiritual Quotient Penghafal Al-Qur'an," *Jurnal of Darussalam Islamic Studies* 1, no. 1 (2020): 20–30; Ika Kartika, "The Effect of Improving Spiritual Quotient and Emotional Quotient on Mental Health in Sya'ban Month at The Pandemic Covid 19 in Jakarta," *Al-Wasathiyah: Journal of Islamic Studies* 1, no. 1 (2022): 35–49, <https://doi.org/10.56672/alwasathiyah.v1i1.14>.

down) in nature, whereas SQ is an innate internal ability of the soul that provides fundamental meaning. Furthermore, Zohar states that “SQ makes religion possible (and perhaps even necessary), but SQ does not depend on religion”. This means that a person can have high spiritual intelligence even without following religious rituals, and conversely, religious rituals do not automatically make a person spiritually intelligent.²²

Danah Zohar and Ian Marshall's statement can be criticised on the grounds that, from an Islamic perspective, spiritual intelligence (SQ) is rooted in a theocentric framework: the process of *tazkiyat al-nafs* (purification of the soul) is always closely related to faith and devotion to Allah swt. Research by Erihadiana et al. confirms that in Islamic education, SQ is essentially *tazkiyat al-nafs*, all of whose efforts are “closely related to faith in Allah swt”.²³ This paradigm contrasts with the Western concept of SQ (Zohar–Marshall), which is anthropocentric. Zohar and Marshall define SQ as the intelligence to understand the meaning and value of life in a broader context without any connection to any religion.²⁴ In other words, Western SQ tends to place humans at the centre (humanistic), whereas in Islam, SQ is placed in a vertical relationship with God. If the divine dimension is ignored, humans will lose their spiritual orientation; this condition is what Sayyed Hossein Nasr refers to as “positivistic anthropocentrism”.²⁵ In the Islamic view, therefore, the process of purifying the heart (*tazkiyatun nafs*) cannot be separated from religious teachings (*tauhid*), because belief in Allah is the main foundation for a person's spiritual dimension.

²² Danah Zohar and Ian Marshall, *SQ Kecerdasan Spiritual*, 11th ed. (Jakarta: Mizan, 2007), 4.; Matwaya and Zahro, “Konsep Spiritual Quotient Menurut Danah Zohar Dan Ian Marshall Dalam Perspektif Pendidikan Islam.”

²³ Mohamad Erihadiana, Supriana Supriana, dan Ahmad Hasan Ridwan, “Spiritual Intelligence of Islamic Education Concepts,” in *Proceedings of the 5th Asian Education Symposium 2020 (AES 2020)*, vol. 566 (Atlantis Press, 2021), 149–52, <https://doi.org/10.2991/assehr.k.210715.031>.

²⁴ A. R.Nurul Nabilah et al., “The Effect of Meditation on Brain Relaxation Incorporating Different Physiological Activities,” *Journal of Physics: Conference Series* 1962, no. 1 (2021), <https://doi.org/10.1088/1742-6596/1962/1/012059>; Andi Bunyamin, “Mengelola Stres dengan Pendekatan Islami dan Psikologis,” *Idaarah: Jurnal Manajemen Pendidikan* 5, no. 1 (2021): 145–59, <https://doi.org/10.24252/idaarah.v5i1.20971>.

²⁵ Sayyed Hossein Nasr, *The Encounter of man and Nature: The Spiritual Crisis of Modern Man* (London: George Allen and Unwin. Ltd., 1968), 19–20; Abdul Halim, “Konsep Spiritual Quotient dalam Tafsir fi Zhilâlil Qur’ân Karya Sayyid Quthb dan Implikasinya terhadap Pendidikan Islam” (Universitas Islam Negeri Sultan Syarif Kasim Riau, 2022), 1, <https://repository.uin-suska.ac.id/60134/>.

While the Western paradigm often stops at existential meaning-making, the Islamic SQ paradigm goes further through the concept of *ihsan* – the pinnacle of faith perfection. In the hadith, it is mentioned that *ihsan* is worshipping Allah swt., “as if we see Him”,²⁶ so that every act of worship is carried out with sincerity and wholeheartedness. *Ihsan* is described as “perfection in worship, kindness in dealing with others, and beauty in character”. This means that Islamic SQ is not merely about seeking meaning, but actualising that meaning in real deeds that connect humans with Allah swt. and with one another. For example, a hadith narrated by Aisha recounts that the Prophet Muhammad PBUH performed night prayers until his feet cracked as a form of total gratitude to Allah swt.²⁷ In the social sphere, he also set an example: the Prophet never acted harshly or retaliated against evil with evil, but was fond of forgiving and being gentle. It is this harmony between the quality of vertical worship and horizontal morals that shows why indicators of spiritual intelligence according to the prophetic example are always related to aspects of worship and *muamalah*.

Ary Ginanjar Agustian argues about spiritual intelligence that the word spiritual itself comes from the word spirit, which means pure. When using biner numbers - after going through the process of filtering the heart (through the number zero) - humans will find the purity of spirituality. That is, if humans have a clear spirit (0), then they will find their noble potential, as well as find who their God is (1), or the real principle.²⁸

This is in line with Islamic teachings, which state that spiritual intelligence is consistent with an individual's internal strength to have a pure heart. A person with a pure heart has a strong desire to act in such a way that it benefits them now and in the hereafter. The importance of the heart has been mentioned by Bukhari and Muslim as stated by the Prophet Muhammad (peace be upon him): Where in

²⁶ Muslim bin al-Ḥajjāj Abul-Ḥasan An-Naisābūrī, “al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar bi Naql al-‘Adl ‘an al-‘Adl ilā Rasūl Allāh Ṣallā Allāh ‘alaih wasallam,” in 1-5, ed. oleh Muḥammad Fu‘ād ‘Abd al-Bāqī (Dār Iḥyā’ al-Turās al-‘Arabī, 1955), <https://shamela.ws/book/1727>.

²⁷ Muhammad Khoirul Umam dan Eko Andy Saputro, “Kecerdasan Spiritual Ditinjau dari Nilai-nilai Profetik,” *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 1, no. 3 (2019): 1–10, <https://ejournal.badrussholeh.ac.id/index.php/samawat/article/view/167>.

²⁸ Agustian, *Rahasia Sukses Membangkitkan ESQ Power*.

the human body is a lump of flesh in physical form, and if the heart is bad, then the whole body will also be bad.²⁹

Toto Tasmara argues that spiritual intelligence is intelligence centred on a deep love for Allah swt. and all His creations.³⁰ A belief that can overcome all feelings that are physical, temporary and mortal. Spiritual intelligence is precisely the essence of all existing intelligence or it can be said, as spiritual intelligence plus, and the plus is in the values of faith in God. God's messages have been attached by nature when humans are in the spiritual realm, as in QS. al-A'raf/7: 172 or it can be said that spiritual intelligence is the highest form of consciousness that departs from faith in Allah swt.³¹

Based on some of the above definitions, there is also an opinion that spiritual intelligence has nothing to do with religion. This means that without religion, humans are also capable of achieving spiritual intelligence. With religion or without religion, everyone can endeavour to be spiritually intelligent. Of course, with religion, the path to spiritual intelligence is emphasised. With and through religion, the ultimate goal of spiritual drive, God, is known and recognised. Religious individuals believe that God is the source and goal of everything.³²

This opinion appears to be in line with Linus K. Palindangan in his article entitled *Spiritual Intelligence*, explaining that spiritual abilities in humans can be seen from humans individually or collectively, who realise that they are driven to experience life as a whole, more perfect and happier. Humans never accept themselves as already perfect, already whole. He experiences himself as always being pulled upwards, such as: to happiness, perfection and wisdom, a continuous virtue. This fact gives us important information that human nature is naturally open to the spiritual.³³

Toto Tasmara says that spiritual intelligence that comes from the West emphasises the meaning of spirituality as a unique potential in the body, without

²⁹ Nazarudin, "Spiritual Quotient Penghafal Al-Qur'an"; Mayangsari, "The Importance Of Adversity Quotient And Spiritual Quotient Capabilities For Consistent Performance Of Educators."

³⁰ Toto Tasmara, *Kecerdasan Ruhaniah (Transcendental Intelligence)*, 1st ed. (Jakarta: Gema Insani Press, 2001), x.

³¹ Tasmara.

³² Safariah, *Spiritual Intelligence Metode Pengembangan Kecerdasan Spiritual Anak*.

³³ Linus K Palindangan, "Kecerdasan Spiritual," *Jurnal Administrasi dan Kebijakan Publik* 5, no. 1 (2013): 1–18, https://www.researchgate.net/publication/350185890_Kecerdasan_Spiritual.

clearly linking it to the power and power of God. Spiritual intelligence like other intelligence is part of nature. They dissect spiritual intelligence with its main centre on the power of the human *brain* (*Brainware*), and hence very emphatically say, "Spiritual is not a religion". A person may be knowledgeable about religion, but not necessarily spiritually intelligent. Such thinking, of course, can give birth to a kind of new religion that is syncretism, trying to find common ground between humanism, naturalism, and interfaith faith, like the movement that joined the Inter-Faith Organisation.³⁴

In various sources, there is a popular phrase in the modern world, "spiritual but not religious" is often heard in conversations about spirituality. It deliberately tries to separate spirituality from religion. From the Islamic point of view, such a fact is false because Islam does not separate worldly practices and belief in divinity; as followed by the opinions of al-Qardawi, Maududi and al-Attas. Meanwhile, from Fatimah's point of view, spirituality in Islam is essentially carrying out religious obligations and ritual practices that are required of Allah swt. Bensaid and Machouche argue that if spiritual intelligence and religious values are tried to be separated, the concept will only benefit from temporary worldly gains. ³⁵ In essence, according to Ramadan, spirituality in Islam is multi-dimensional and encompasses issues of belief, worship, religious ethics or morals that directly involve the relationship between humans and the Creator as well as the relationship between fellow humans.³⁶

Some Western literature emphasises SQ as an aspect of human beings that is biological/psychological in nature, without necessarily being related to God. In this view, SQ is the physical potential that enables us to "make ourselves whole", and is considered to develop through human reason and instinct. Critics of this

³⁴ Tasmara, *Kecerdasan Ruhaniah (Transcendental Intelligence)*.

³⁵ Ardiana Puspitacandri et al., "The effects of intelligence, emotional, spiritual and adversity quotient on the graduates quality in surabaya shipping polytechnic," *European Journal of Educational Research* 9, no. 3 (2020): 1075–87, <https://doi.org/10.12973/EU-JER.9.3.1075>; Taofik dan Sumiarti, "Intelligence Quotient (IQ), Emotional Quotient (EQ) and Spiritual Quotient (SQ)."; Mayangsari, "The Importance Of Adversity Quotient And Spiritual Quotient Capabilities For Consistent Performance Of Educators."

³⁶ Puspitacandri et al., "The effects of intelligence, emotional, spiritual and adversity quotient on the graduates quality in surabaya shipping polytechnic"; Taofik dan Sumiarti, "Intelligence Quotient (IQ), Emotional Quotient (EQ) and Spiritual Quotient (SQ)."; Mayangsari, "The Importance Of Adversity Quotient And Spiritual Quotient Capabilities For Consistent Performance Of Educators."

Western view argue that defining SQ solely from a psychological perspective risks losing its transcendental dimension. For example, one study highlights that Western thinking about SQ's focus on physical potential, without clearly linking it to the power of God, stops at biological or psychological explanations and does not emphasize the transcendental aspect. They even write that "spirituality is not a religion", meaning that SQ can be studied scientifically without reference to religious doctrine.

Furthermore, SQ is considered independent of existing cultural norms or values: it is not bound by old values but rather allows for the emergence of new ones. This reinforces the view that SQ provides a basis for placing life in a broader context of meaning.

From an Islamic perspective, the spiritual and religious dimensions are inextricably linked. Al-Qaradawi states that in Islam, spirituality is "the inner aspect of human beings that cannot be revealed by the five senses" and is part of religion.³⁷ In other words, every human behaviour must be based on God (tauhid), so that SQ in Islam involves faith, obedience to worship, ethics, and divine values.

Many Islamic scholars argue that SQ must be integrated with religious values. Spiritual intelligence is not only about religious knowledge, but more about the absorption of a pure soul to find divine purpose. Indonesian philosopher and preacher Ary Ginanjar Agustian asserts that after undergoing inner screening (zero and one in the ESQ 'binner' concept), humans will find spiritual purity and the essence of their creator. Similarly, in Islamic tradition, it is said that by upholding tauhid and purifying the heart, a person reaches their spiritual peak.

Thus, the conclusion of the various opinions above is that spiritual intelligence is rooted in inner strength and a pure heart. SQ encourages humans to actualise their best potential (the most complete and humane) in their daily lives. From an Islamic perspective, SQ is reinforced by the belief that Allah swt. is the source of all goodness and the ultimate goal, so that high SQ is reflected through

³⁷ Suriani Sudi, Fariza Md Sham, dan Phayilah Yama, "Spiritual di Dalam Al-Quran: Konsep dan Konstruksi," *al-Irsyad: Journal of Islamic and Contemporary Issues* 2, no. 1 (2017): 59–72, <https://doi.org/10.53840/alirsyad.v2i1.26>.

behaviour full of love, sincerity, and ihsan towards others—all of which boils down to servitude to Him.

2. Indicators of Spiritual Intelligence or Spiritual Quotient

Based on the description of the differences in definitions above, the author concludes the indicators of spiritual intelligence, including the ability to live the deepest truth; self-awareness of self-actualising optimally; the ability to develop the potential that exists in humans; the highest intelligence in humans and can optimise the function of intellectual intelligence (IQ) and emotional intelligence (EQ); with him being able to find his noble potential, as well as discovering who his God is; the highest self-awareness departs from faith in Allah swt.

Howard Garner in his book *"Frames of Mind: The Theory of Multiple Intelligence"* defines SI or SQ in terms of five core components: (1) the capacity for transcendence; (2) the ability to enter high states of spiritual awareness; (3) the ability to invest everyday activities, events and relationships with a sense of sacredness; (4) the ability to draw on spiritual resources to solve life's problems; (5) the capacity to engage in virtuous or virtuous behaviour (to show forgiveness, express gratitude, be humble and show compassion).³⁸

Critically, Gardner's framework excels because it positions spirituality as a universal and inclusive human capacity, not exclusively tied to a particular belief system. However, its epistemic weakness lies in the ambiguity of the boundaries between spiritual experience, moral disposition, and ethical character: is virtuous behaviour an indicator of intelligence or the result of internalised social values? Furthermore, the absence of an explicit theological or metaphysical foundation makes SQ in this framework prone to being reduced to a purely psychological phenomenon, without any binding normative reference.

Thus, Gardner's conceptualisation of spiritual intelligence presents an important paradigm that affirms that meaning, consciousness, and ethics are integral dimensions of human intelligence. The five components of SQ form a progressive whole: from transcendental consciousness and internalisation of

³⁸ Howard Gardner, *Frames of Mind: The Theory of Multiple Intelligences*, 3 ed. (New York: A Member of the Perseus Books Group, 2011), https://www.academia.edu/36707975/Frames_of_mind_the_theory_of_multiple_intelligences.

meaning to ethical actualisation in concrete actions. However, for scientific contexts that demand a normative foundation—such as religious studies—this framework needs to be supplemented with a theological basis so as not to be trapped in relativistic spirituality. Thus, Gardner's version of SQ can be positioned as a productive universal psychological foundation, but it requires integration with a more comprehensive value framework in order to achieve depth of meaning and complete normative legitimacy.

Toto Tasmara in the book “Kecerdasan Ruhaniah”, more specifically states that the indicator of spiritual intelligence is essentially piety.³⁹ According to the author, a pious person will always maintain a good relationship with his creator, his neighbour, and even the environment in which he lives. A pious person realises that his actions will be rewarded in the hereafter; therefore, as a servant of Allah, he must maximise his potential in doing good, and perform the obligations that Islam has taught, solely to achieve His pleasure.

The author tries to describe the spiritual intelligence of the Prophet by departing from the definition of spiritual intelligence or spirit, which is put forward by Muslim experts themselves, although the author does not deny, that there are some similarities from the definitions put forward by Western experts, which can be mutually reinforcing; while differences that cannot be united, the author will ignore them.

The indicator of devotion, in QS. Ali 'Imrān/3: 130-135, among others, are mentioned: 1. giving to charity in times of plenty or hardship; 2. being able to control emotions when angry; 3. being able to forgive others who hurt him; 4. asking Allah's forgiveness for the sins he has committed.⁴⁰

Syahrir Nuhun adds to the fourth point by repaying bad with good. So the first point to the fourth point is social piety, which is the relationship with fellow humans; while the fifth point is personal piety with God. According to him, the level of piety can be measured by the reaction shown when mistreated by others. For those who try to control their emotions and anger, they are still at the lowest

³⁹ Tasmara, *Kecerdasan Ruhaniah (Transcendental Intelligence)*.

⁴⁰ Abū 'Abdullāh Muḥammad bin Aḥmad bin Abī Bakr bin Farrah al-Anṣārī al-Khazrajī Syams al-Dīn Al-Qurṭubī, “al-Jāmi' al-Aḥkām al-Qur'ān – Tafsīr Al-Qurṭubī,” in 4, 2nd ed. (Kairo: Dār al-Kutub al-Miṣriyyah, 1964), 203–9.

level of piety. As for the person who can control his anger and can forgive him, then he is at a higher level of piety. And if he is also able to repay the evil with good, then this is called *ihsan*, (the level of piety) most favoured by Allah swt.⁴¹

While the indicators of piety concluded by Toto Tasmara, are: 1. Having a vision; 2. Feeling the presence of God; 3. Dhikr and prayer; 4. Having the quality of patience; 5. Tending to kindness; 6. Having empathy; 7. Having a big soul; 8. Happy to serve.⁴²

What Toto Tasmara concluded, can be said to be not far from the meaning of what has been mentioned above. For example, for the point of having empathy, the meaning can be included in the first point. While having a big heart, having patience is essentially in line with the point of being able to control emotions, and forgive. As for prayer, it is also in line with the point of asking Allah swt's forgiveness for all sins, all of which are good. Having a vision, being happy to serve, feeling the presence of Allah swt. and dhikr, are other indicators in terms of piety, all of which have been explained in the Qur'an and Hadith of the Prophet.

From a Western perspective, spiritual intelligence is defined as the highest form of intelligence, involving elements such as the capacity for transcendence, entering states of heightened consciousness, sanctifying everyday experiences, utilising spiritual resources to solve problems, and manifesting virtuous behaviour (e.g., forgiveness and compassion). Meanwhile, the Islamic framework places spiritual intelligence (sometimes referred to as spiritual intelligence or piety) as the pinnacle of faith, manifested in the awareness of Allah's presence, steadfastness in faith, the practice of worship (such as remembrance and prayer), and practical moral values (patience, empathy, honesty, and social charity). For example, QS Ali-Imran mentions that the characteristics of pious people are giving charity in times of abundance and hardship, restraining anger, and forgiving the mistakes of others (because Allah swt. loves those who do good), which is in line with the Western emphasis on self-sacrifice and compassion. Both traditions affirm that the highest intelligence involves the meaning of life and transcendental ethical

⁴¹ Tasmara, *Kecerdasan Ruhaniah (Transcendental Intelligence)*; Taofik dan Sumiarti, "Intelligence Quotient (IQ), Emotional Quotient (EQ) and Spiritual Quotient (SQ)."; Nazarudin, "Spiritual Quotient Penghafal Al-Qur'an."

⁴² Tasmara, *Kecerdasan Ruhaniah (Transcendental Intelligence)*.

dimensions, but the Islamic framework adds a normative theological foundation (obedience to Allah swt. and an orientation towards the hereafter) that provides deeper legitimacy, while the Western perspective tends to be more universal and psychological without referring to specific religious teachings.

The synthesis of Western and Islamic versions of spiritual intelligence indicators shows common ground in the ethical-existential realm, but differs ontologically and normatively. Both agree that SQ represents the highest human intelligence related to self-awareness, transcendence, appreciation of the meaning of life, emotional control, empathy, forgiveness, and the actualisation of goodness in concrete actions. However, the difference lies in the final orientation and source of legitimacy of meaning. Western SQ stops at the humanistic-psychological dimension: meaning is produced by human consciousness, and virtue is understood as an expression of moral maturity. In contrast, Islamic SQ is theocentric, where all indicators—both personal and social—are rooted in faith, piety, and ihsan, and are explicitly directed towards Allah as the source and ultimate goal. Thus, Islamic SQ indicators not only measure capacity for meaning and ethics, but also the quality of vertical (worship) and horizontal (muamalah) relationships simultaneously. The integration of the two places Western SQ as a useful universal psychological foundation, while Islamic SQ provides greater normative depth, transcendental orientation, and teleological direction.

D. Spiritual Intelligence or Spiritual Quotient of Prophet Muhammad PBUH in Hadiths and Prophetic Sirahs

1. Hadith about the Sadaqah of the Prophet Muhammad PBUH

a. Prophet Muhammad PBUH. Never Refused a Request

In the Hadith of Bukhari and Muslim, narrated by Jabir RA. which means, that the Prophet was never asked for something and then he replied: "No". (HR. Bukhari and Muslim). In the Hadith of Bukhari and Muslim, narrated by Jabir Ra. which means, that the Prophet was never asked for something and then he replied: "No". (HR. Bukhari and Muslim).⁴³ Textually, this hadith emphasises the Prophet's

⁴³ Abū 'Abdillāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mugīrah al-Ju'fiy al- Bukhāriy, *Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh 'alaiḥ Wasallam Wa Sunaniḥ Wa Ayyāmih*, ed. Muḥammad Zuhair ibn Nāṣir al- Nāṣir, vol. 1-9 (Dār Ṭauq al-Najāt, 1422),

consistency in responding to others' requests with an affirmative attitude. At the level of *matan*, "never saying no" does not mean that the Prophet always fulfilled requests materially, but rather that he did not close the door to empathy, concern, and hope. If understood literally without criticism, this hadith could be misinterpreted as legitimising an attitude of unlimited permissiveness. However, critical analysis of the text shows that its true meaning lies in an ethos of existential openness: the Prophet did not sever human relationships with rejections that hurt people's dignity. From an SQ perspective, this reflects the ability to instil sacredness in social relations and transcend egoistic interests (transcendence), as one of the core components of spiritual intelligence.

The historical context is not explicitly mentioned; this hadith emphasises the Prophet's generous and friendly nature. However, the companions were already familiar with this trait. For example, in another account, it is narrated that when the Prophet PBUH received a shawl (*burdah*) as a gift from a woman, a companion said to Sahl bin Hunaif: "You know that the Prophet PBUH never refuses anyone who asks him for something". (HR. Bukhari).⁴⁴ This shows that the Prophet's habit of always giving had become common knowledge among his companions. The hadith of Jabir was then "cited" as a guideline that every reasonable request to the Prophet PBUH was answered with giving, not just refusal.

In the social context, the people of Medina greatly appreciated generous leaders. The Prophet, despite leading a large community, showed humility by giving easily, even to non-Muslims or beggars. From a psychological perspective, this attitude eliminated the distance between the Prophet and the people, strengthening the community's love and trust in him. Spiritually, this hadith teaches *tawakkal* (trust in Allah swt.) through His messenger: giving without fear of poverty, because true wealth is in the hands of Allah swt.⁴⁵ In the context of

<https://shamela.ws/book/1681>; Muslim Ibn al-Ḥajjāj, *Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Bi Naql Al-'Adl 'an Al-'Adl Ilā Rasūl Allāh Ṣallāh 'alaih Wasallam*, ed. *Compendium of the Saḥīḥ of Muslim*, ed. Rohimi and Zenal Mutaqin, 1st ed. (Bandung: Jabal, 2012).

⁴⁴ Al-Bukhārī, "al-Jāmi' al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min Umūr Rasūl Allāh Ṣallā Allāh 'alaih wasallam wa Sunanih wa Ayyāmih."

⁴⁵ An-Naisābūrī, "al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar bi Naql al-'Adl 'an al-'Adl ilā Rasūl Allāh Ṣallā Allāh 'alaih wasallam."

da'wah, the Prophet's generosity became a call to the heart; people were reluctant to ask him for anything because they knew it would be granted, thus opening opportunities for covert *da'wah* (for example, through charity or gifts that invite dialogue and the spread of Islam).

b. Prophet Muhammad PBUH. Giving is never a fear of poverty

Muslim Hadith narrated by Anas Ra. A man asked the Prophet Muhammad PBUH for two sheep between two mountains, and he gave them to him. After that, the man went to his people saying: "O my people, embrace Islam! By Allah, Muhammad gave a gift without fear of poverty." I said, "If that man converted to Islam, it was only because he wanted wealth. He is not such a Muslim that Islam is more beloved to him than the world and its contents. (HR. Muslim).⁴⁶ This hadith highlights how the Prophet's generosity was used as a tool for da'wah. Although the original text does not mention any names, the time frame of the event is estimated to be after the liberation of Mecca, when many Arab tribes made requests and Islam began to spread.

This hadith describes the Prophet's action of giving a large amount of wealth to someone who did not even have a mature spiritual commitment. The statement 'giving without fear of poverty' is central to the narrative meaning of the hadith. Critically, this hadith is not promoting impulsive generosity or wastefulness, but rather emphasising a spiritual orientation that is completely detached from material fears. In matan criticism, the meaning of 'without fear of poverty' must be read within the horizon of tawhid: the belief that sustenance comes from Allah, not from accumulation. From an SQ perspective, this attitude reflects the utilisation of spiritual resources (faith and *tawakkal*) to overcome existential problems, namely the fear of loss and anxiety about the future.

The historical context, this story belongs to the post-war or peacetime period, when someone – perhaps asking for help or zakat – was given goats in a quantity "equal to the valley between two mountains" (a metaphor for a very large number). This description shows how generous the Prophet was. The historical context lies in the effort to touch the heart of a prospective preacher of a

⁴⁶ An-Naisābūrī; Al-Mundziri, *Ringkasan Shahih Muslim*.

village/tribe. The man, initially motivated by worldly desires (wanting to obtain goats), was then inspired by the Prophet's sincerity, so he repented and invited his people to embrace Islam (as indicated by Anas: initially, he only pursued worldly desires, but then he came to love Islam more).⁴⁷

In the social context, this story shows a persuasive method of preaching: planting the seeds of faith through tangible evidence of generosity. Instead of directly threatening or forcing, the Prophet set an example of kindness. Psychologically, the abundant gifts destroyed the stereotype that the Prophet was greedy or stingy – on the contrary, he was “not afraid of poverty” in giving. This fostered respect and curiosity among his people towards Islam. Spiritually, this story underlines the principle of *tawakkal*: only those who truly trust in Allah swt. would dare to give so much. As interpreted, “not afraid of poverty” means being confident that sustenance is in Allah's hands, so that giving becomes a way to get closer to Him. The implication in the Prophet's da'wah strategy is the use of economics as a “handshake”: the Prophet's intention to give was not merely a transaction, but to instil Islamic values (trust in Allah swt., generosity) in the hearts of the people.

c. The Prophet's gifts are numerous

Muslim Hadith narrated by Ibn Shihab, who said: The Prophet Muhammad PBUH went to battle in the conquest of Mecca, then he went out with the Muslim army to the battle of Hunain, then how Allah swt. won His religion and the Muslims. At that time the Prophet gave Safwan bin Umayyah one hundred goats, and another hundred, and another hundred. Ibn Shihab said: Sa'id b. Musayyab informed me that Safwan said: "By Allah swt, the Prophet has given me so much. The Prophet used to be the one I hated the most, then he used to give me so much that he is now the one I love". (HR. Muslim).⁴⁸

This hadith contains a narrative of inner change: from extreme hatred towards the Prophet (peace be upon him) to deep love, through repeated acts of unconditional giving. Criticism of the text shows that the essence of this hadith is

⁴⁷ Abū Zakariyyā Muḥyī al-Dīn Yaḥyā bin Syarraf An-Nawawī, “al-Minhāj Syarah Ṣaḥīḥ Muslim bin al-Ḥajjāj,” in 1-18, 2 ed. (Beirut: Dār Iḥyā’ at-Turāṣ al-‘Arabī, 1392).

⁴⁸ An-Naisābūrī, “al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar bi Naql al-‘Adl ‘an al-‘Adl ilā Rasūl Allāh Ṣallā Allāh ‘alaih wasallam”; Al-Mundziri, *Ringkasan Shahih Muslim*.

not the number of goats, but the prophetic strategy of spiritual healing. The Prophet's giving served as an ethical medium that softened hearts and opened awareness. From an SQ perspective, this represents the capacity to transform existential conflict into meaning and reconciliation, as well as the actualisation of noble virtues such as compassion and generosity.

The historical context, this event occurred immediately after the Battle of Hunain (8 AH), when the Muslims defeated the inhabitants of Hunain (the Hawazin tribe). Safwan bin Umayyah, a prominent Quraish figure, had previously fought against the Muslims (often mentioned in the stories of Badr and Hunain). Before the conquest of Mecca, the Prophet had borrowed weapons from Safwan. After the victory at Hunain, he fulfilled his moral debt by showing great generosity to Safwan. The reason: the Prophet wanted to tame the hearts of his sworn enemies in order to unite the people. By giving Safwan a very large gift, he showed extraordinary forgiveness and trust. Islamic sources record, "The Prophet continued to give to Safwan until Safwan was amazed and his hatred turned to love". At the same time, Safwan immediately returned home and invited his people to convert to Islam, because he was impressed by the Prophet's character (it is recorded that he exclaimed, "Accept Islam, Muhammad gives as if he is not afraid of poverty!").⁴⁹

When synthesised, these three hadiths form a coherent prophetic SQ pattern: (1) Relational openness (not rejecting requests), (2) Material transcendence (giving without fear of poverty), (3) Inner and social transformation (turning hatred into love). All three show that SQ in Islam is not merely internal awareness, but the ability to manage relationships, emotions, and resources based on a vision of tawhid and noble character. The relevance of these three hadiths to SQ lies in the fact that the Prophet Muhammad presented a spirituality that was operational and down-to-earth. Spiritual intelligence is not measured solely by the intensity of mystical experiences, but by the ability to bring meaning, tranquillity, and transformation to real life. Through these three hadiths,

⁴⁹ 'Abd al-Malik bin Hisyām bin Ayyūb al-Ḥumairī al-Mu'āfirī Abū Muḥammad Jamāl al-Dīn, "al-Sīrah al-Nabawīyyah li Ibn Hisyām," in 1-2, 2 ed. (Mesir: Syirkah Maktabah wa Maṭba'ah Muṣṭafā al-Bābī al-Ḥalbī wa Aulādah bi Miṣr, 1955).

SQ appears as an integrative intelligence that unites faith, ethics, and social action, while also becoming the foundation for the formation of a holistic and transformative spiritual personality.

2. Increasing Interaction with God as a Form of Piety

a. Increase Worship and Be Grateful

Aisha RA narrated that the Prophet Muhammad PBUH used to pray so much that his feet would crack. Then I (Aisha) said to him, "O messenger of Allah, why are you doing this when you have been forgiven your past and future sins". The Prophet replied, "Would you not like me to be a grateful servant." (HR Muslim).⁵⁰

The hadith narrated by Aisha bint Abu Bakr in Sahih Muslim presents a profound spiritual paradox: Prophet Muhammad, who was theologically guaranteed forgiveness for past and future sins, nevertheless performed his worship with such intensity that it had a physical impact (his feet cracked). The main purpose of this hadith is not merely to describe the Prophet's diligence in worship, but to reveal the spiritual meaning behind the act of worship itself. The conceptual benefit of this hadith lies in its ability to shift the understanding of worship from a mere normative obligation to an expression of mature spiritual awareness.

The Prophet's response, "Would you not like me to be a grateful servant?", emphasises that his worship was not driven by anxiety about sin or punishment, but rather by an existential awareness of divine blessings. In essence, this hadith corrects the reductive paradigm of worship—that is, worship as a mechanism for the removal of sin alone. The Prophet PBUH practised worship as an ontological response to the servant-God relationship, in which gratitude was the primary motive.

Critically, this hadith shows that a high spiritual position does not lead to spiritual complacency. On the contrary, the greater the awareness of Allah's blessings, the more intense the relationship of worship that is built. Thus, the Prophet's worship was a form of transcendence over self-interest, including the interest of 'personal salvation', towards a pure orientation towards Allah swt.

⁵⁰ An-Naisābūrī, "al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar bi Naql al-'Adl 'an al-'Adl ilā Rasūl Allāh Ṣallā Allāh 'alaih wasallam."

Within the framework of Spiritual Intelligence (SQ), one of the main indicators of spiritual intelligence is the ability to give transcendent meaning to routine activities. This hadith explicitly shows this: prayer—which is formally a ritual—is transformed into a medium of gratitude, awareness, and existential closeness to Allah. The Prophet PBUH did not worship because he “had to”, but because he ‘understood the deepest meaning’ of the relationship of servitude.

SQ does not stop at normative compliance, but involves deep reflection on one's position in the universe. The Prophet's statement reflects a high level of reflection: the awareness that forgiveness is not a reason to relax one's worship, but rather a basis for deepening one's gratitude. Here, SQ works as an internal motivator, not as a response to external pressures (fear of sin or social demands).

This hadith demonstrates the complete integration of: theological awareness (God's forgiveness), spiritual values (gratitude), and concrete actions (consistent and intense worship). It is this integration that is the main characteristic of mature spiritual intelligence: there is no gap between knowledge, feelings, and practice.

Critically, this hadith challenges the modern SQ paradigm that often emphasises inner experience without practical discipline. The Prophet (peace be upon him) showed that spiritual depth is not measured by claims of consciousness, but by meaningful practical consistency. In this context, SQ is not merely inner peace, but the ability to bear spiritual burdens with full awareness and sincerity. This hadith also corrects the utilitarian tendency in worship—worshipping for the sake of “results” (forgiveness, reward)—and replaces it with a paradigm of worship as a relationship and appreciation of meaning.

In summary, the hadith of Aisha ra. presents a model of complete prophetic spiritual intelligence: worship is not performed out of fear, obligation, or personal need, but as an expression of gratitude born from a deep awareness of servitude. In the context of SQ, the Prophet's attitude represents the pinnacle of spiritual intelligence—that is, when ritual, consciousness, and values are harmoniously integrated. The final conclusion is that the higher a person's SQ, the more they worship not out of compulsion or in hope of reward, but because they understand the deepest meaning of their existence as servants. Through this hadith, the

Prophet Muhammad (peace be upon him) not only teaches how to worship, but also teaches how to be a conscious, grateful, and whole spiritual human being.

b. Increase Dhikr

In a Hadith narrated by Abu Malik al-'Ash'ari, he said: The Prophet Muhammad PBUH said: "Purification is part of faith; *alhamdulillah* fills the scales; and the words *subhanallah* and *alhamdulillah* fill the heavens and the earth; prayer is light; charity is proof; patience is light; the Qur'an is an argument in your defence; and the Qur'an is an argument in your favour. Every human being acts as if he is selling himself; some liberate themselves and some destroy themselves. (HR Muslim).⁵¹

Another hadith from Anas b. Malik states: The Prophet Muhammad PBUH said: "I love sitting with those who remember from the Fajr prayer until sunrise more than freeing four slaves of the son of the Prophet Ishmael AS. And I sit with those who remember from the time of the 'Asr prayer until sunset, more beloved to me than freeing four slaves. (HR Abi Dawud).⁵²

One of the indicators of the spiritual quotient of the Prophet Muhammad PBUH is a lot of dhikr and prayer. This is in line with what is explained by Toto Tasmara, that a lot of dhikr and prayer are characteristics of piety which is also an indicator of a person's spiritual quotient.

On the other hand, dhikr can be a medium for calming down or meditation, which has a calming effect or a relaxing effect.⁵³ To form intelligence requires piety. Peace of mind affects the quality of one's worship and one's worship is a form of piety to Allah swt.

The descriptions above show that piety towards God is the main indicator of achieving spiritual quotient. As for efforts to achieve piety, a person needs to be

⁵¹ An-Naisābūrī, "al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar bi Naql al-'Adl 'an al-'Adl ilā Rasūl Allāh Ṣallā Allāh 'alaih wasallam"; Jamal Badi. Ahmed, "Sharh Arba'een an Nawawī COMMENTARY OF FORTY HADITHS," Fortyhadith.Com, 2002, <http://fortyhadith.iiu.edu.my/>.

⁵² Abū Dāwud, "Sunan Abī Dāwud."

⁵³ Nabilah et al., "The Effect of Meditation on Brain Relaxation Incorporating Different Physiological Activities"; Muhammad Nubli Abdul Wahab dan Urme Binti Salam, "The Effects of Islamic Spiritual Activities on Psycho-Physiological Performance," *Journal of Educational, Health and Community Psychology* 2, no. 2 (2013): 59–67; N. N.Abd Razak et al., "The Response of EEG Signal on Brain Relaxation Meditation Using Different Type of Zikr," *Journal of Physics: Conference Series* 2071, no. 1 (2021), <https://doi.org/10.1088/1742-6596/2071/1/012050>; Bunyamin, "Mengelola Stres dengan Pendekatan Islami dan Psikologis."

generous, have a big heart, be patient, humble, forgiving and control anger as a form of self-control and maximise worship and get closer to God.

E. Conclusion

This article concludes that the construction of Prophet Muhammad's spiritual intelligence (SQ) in the perspective of hadith and sirah is not sufficiently understood as "the ability to interpret life" as modern psychology does, but rather as a theocentric consciousness that is internalised in worship, tazkiyat al-nafs, piety, and ihsan, and actualised in morals and social leadership. SQ in the Western view generally emphasises humanistic-psychological dimensions (transcendence, higher consciousness, existential meaning, sacralisation of experience, spiritual problem-solving, and moral virtue) that can be separated from any particular religion. Meanwhile, SQ in the Islamic view is rooted in tawhid as the source of legitimacy of meaning and is teleologically oriented towards the pleasure of Allah SWT and the hereafter, thus integrating vertical (worship, gratitude, zikr, tawakkal) and horizontal (empathy, generosity) relationships. The uniqueness of Islamic SQ compared to Western SQ lies in its normative-theological, operational-practical, and integrative-teleological nature: spirituality does not stop at inner experience or general morality, but is tested through the discipline of worship and consistent morals that promote healthy social relations. The novelty of this article is the reconstruction of "prophetic SQ" directly from the corpus of hadith and sirah through the *ma'ānil ḥadīṣ* approach combined with psychology, so that the Prophet's SQ can be mapped operationally on the axes of prophetic behaviour, empathetic openness that preserves human dignity, material transcendence through tawakkal that gives birth to strategic generosity, and inner-social transformative power that reconciles conflict, rather than merely conceptual abstractions.

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