

**Trancendental Intelligence Difference between Tasawuf and
Psychotherapy Department and Non-Tasawuf and
Psychotherapy Department Students in Ushuluddin and
Humaniora Faculty of UIN Walisongo**

THESIS

Submitted to the Faculty of Ushuluddin in Partial Fulfillment of the
Requirements for the Degree of Islamic Theology
In Tasawuf and Psychotherapy Department



By:
AHMAD AINUR ROFIQ
(094411033)

**SPECIAL PROGRAM OF USHULUDDIN HUMANIORA FACULTY
ISLAMIC STATE UNIVERSITY (UIN) WALISONGO
SEMARANG
2016**

ADVISOR APPROVAL

Dear Sir,

**Dean of Ushuluddin and
Humaniora Faculty**

**Islamic State University
(UIN) Walisongo Semarang**

Assalâmu 'alaikumWr. Wb.

After correcting it to whatever extent necessary, we state that this thesis belongs to a student as below:

Name : Ahmad Ainur Rofiq

Reg. Number : 094411033

Department : Taswuf and Psychotherapy (TP)

Title : Trancendental Intelligence Difference between Tasawuf and Psychoterapy Department and Non-Tasawuf and Psychoterapy Department Students in Ushuluddin Faculty of UIN Walisongo.

Wassalâmu 'alaikumWr. Wb.

Semarang, July 14, 2016

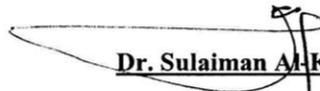
Academic Advisor I



Dr. Ahmad Musyafiq, M.Ag

NIP. 19720709 199903 1002

Academic Advisor II



Dr. Sulaiman Al-Kumayi, M.Ag

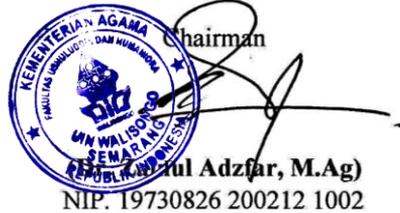
NIP.19730627 200312 1003

RATIFICATION

This thesis belongs to Ahmad Ainur Rofiq (094411033) was examined by two experts on:

Wednesday, July 27 2016

Therefore, this thesis is accepted as one of requirements for fulfilling Undergraduate Degree of Islamic Theology


Chairman
(Dr. Abdul Adzfar, M.Ag)
NIP. 19730826 200212 1002

Academic Advisor I



(Dr. Ahmad Musyafiq, M.Ag)
NIP. 19720709 19903 1002

Examiner I



(Dr. Machrus, M.Ag)
NIP. 19630105 199001 1002

Academic Advisor II



(Dr. H. Sulaiman Al-Kumayi, M.Ag)
NIP. 19730627 200312 1003

Examiner II



(Fitriyati, S.Psi, M.Si)
NIP. 19690725 200501 2002

Secretary



(Hj. Sri Purwaningsih, M.Ag)
NIP. 19700524 199803 2002

DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, July 14, 2016

The writer,



Ahmad Ainur Rofiq
NIM. 094411033

MOTTO

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
لَآيَاتٍ لِّأُولِي الْأَلْبَابِ * الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَّفُعودًا
وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ رَبَّنَا مَا
خَلَقْتَ هَذَا بَطُلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ *

Behold! In the creation of the heaven and the earth, and the alternation of night and day, there are indeed Signs for men of understanding. Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonder of) creation in the heavens and the earth, (With the thought): "Our Lord! Not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire. (Ali Imran 3: 190-191)

ACKNOWLEDGEMENT

Praise be to Allah, Who had guided me to finish this paper. Peace and salutation may be upon to beloved prophet Muhammad SAW, his inspiring attitude, indeed, inspires the writer strongly and bravely in facing the storm eventually comes closer in the process of work settlement. I gave title on this paper: *“Transcendental Intelligence Difference between Tasawuf and Psychotherapy Department and Non-Tasawuf and Psychotherapy Department Students in Ushuluddin and Humaniora Faculty of UIN Walisongo”*, for submitted to the Ushuluddin and Humaniora Faculty in partial fulfillment of the requirements for the degree of Islamic Theology in Tasawuf Psikoterapi Department.

I would like to extend my deep appreciation to all those who have assisted me during my graduates studies at Islamic State University (UIN) Walisongo, Semarang. First, I would like to thank to Prof. Dr. H. Muhibbin, M.Ag, Rector Islamic State University (UIN) Walisongo, Semarang. Second, my sincere thanks go to Dr. H. M. Muhsin Jamil, M.Ag as the dean of Ushuluddin and Humaniora Faculty and in the same time as motivator, inspiration, and father during my study in Ushuluddin Faculty.

My special thanks goes to Mr. Dr. Ahmad Musyafiq, M.Ag and Mr. Dr. Sulaiman Al-Kumayi, M.Ag as my academic advisors, without whose guidance and encouragement, this work could not possibly have been accomplished. I was benefited greatly from their

constructive criticism and was indebted to them in a way that perhaps cannot be repaid.

Furthermore, I would like to express my great thanks to Mr. Dr. Sulaiman al-Kumayi, M.Ag as the chief of Tasawuf and Psychotherapy department and Mrs. Fitriyati, S.Psi, M.Si as his secretary, who both have offered and facilitated me in finding the problem which is proper to be discussed. Additionally, many sincere thanks go to all my lectures that taught and educated me during my studies.

Certainly, I would like to express my special gratitude to my father, Ngadiyo and my mother Suwarni who always love, encourages and motivates me through her do'a and advices. I also would like to express my gratitude to my extended all of my family, who has always supported my academic ambition. This simple expression cannot begin really to describe the depth of my feeling. Last but not least, I would like to thank to the big family of my friends from FUPK Depag (TP and TH) who supported me to hold on and keep my spirit in finishing this paper.

Hopefully, all of the support and kindness that has been given to the writer of the various parties to get a reply doubled reward from Allah. Finally, the presence hopefully this work can be useful and benefits and obtain the pleasure of Allah. *Āmīn...*

Semarang, July 14, 2016
The Writer,

Ahmad Ainur Rofiq

ENGLISH TRANSLITERATION SYSTEM International Version¹

Consonant:

Arabic	Roman
ب	B
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ

Arabic	Roman
ع	'
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
و	w
هـ	h
ء	‘
ي	y

¹ Tim Penyusun Skripsi, *Pedoman Penulisan Skripsi Fakultas Ushuluddin*, Semarang: Fakultas Ushuluddin Iain Walisongo, 2013, p. 142-144

Translation Tables : Vowels and Diphthong

Arabic	Roman
َ	a
ُ	u
ِ	i
ا،ء،ى	ā
و،	ū
يِ	ī

Arabic	Roman
ا،ء،ى	an
و	un
ىِ	in
و	aw
يِ	ay
و	uww, ū (in final position)
يِ	yy, ī (in final position)

TABLE OF CONTENTS

PAGE OF TITLE	i
ADVISOR APPROVAL	ii
RATIFICATION	iii
DECLARATION	iv
MOTTO	v
ACKNOWLEDGEMENT	vi
ENGLISH TRANSLITERATION SYSTEM.....	viii
TABLE OF CONTENTS	x
LIST OF TABLE	xii
ABSTRACT.....	xiii
 CHAPTER I INTRODUCTION	
A. Background.....	1
B. Research Question.....	8
C. Aim and Significances of Study	9
D. Prior Research.....	10
E. Research Method.....	11
F. Thesis Outline.....	11
 CHAPTER II TRANSCENDENTAL INTELLIGENCE AND TASAWUF AND PSYCHOTHERAPY	
A. Transcendental Intelligence.....	13
1. Definition of Intelligence.....	13
2. Definition of Transcendental Intelligence	16
3. The Signs of High Transcendental Intelligence	18
4. Training Transcendental Intelligence..	26
B. Tasawuf and Psychotherapy	28
C. The Difference of Transcendental Intelligence between Tasawuf Psychotherapy Department and Non-Tasawuf and Psychotherapy Department .	31
D. Hypothesis	35

CHAPTER III METHODOLOGY OF RESEARCH	
A. Method of Research	37
1. Type of Research	37
2. Variable of Research.....	37
3. Operational Definition	38
4. Technique of Collecting Data	39
B. Subject of Research	43
C. Method of Instrument Analysis.....	44
1. Validity Test	44
2. Reliability Test	45
3. Data Analysis.....	46
CHAPTER IV RESULT OF THE RESEARCH AND DISCUSSION	
A. Orientation of Research Field	48
B. Research Preparation	50
C. Implementation of Research	50
D. Data Analysis.....	51
E. Discussion.....	58
CHAPTER V CLOSING	
A. Conclusions	61
B. Suggestions.....	61
C. Closing.....	62

BIBLIOGRAPHY

APPENDICES

Appendix 1: Scale of Transcendental Intelligence

Appendix 2: Data of Instrument Test

Appendix 3: Data of Subject

Appendix 4: Result of SPSS Analisis

CURRICULUM VITAE

LIST OF TABLE

Table 1	Score of Likert Scale.....	41
Table 2	Points of Instrument Scale	42
Table 3	Result of Instrument Reliability Analysis	46
Table 4	Result of Normality Test of Tasawuf and Psychoteraphy Group.....	52
Table 5	Result of Normality Test of Non-Tasawuf and Psychoteraphy Group.....	52
Table 6	Result of Homogeneity Test.....	53
Table 7	Result of Hypothesis Test	54
Table 8	Group Interval of Transcendental Intelligence	57

ABSTRACT

Transcendental intelligence is ability to listen to conscience or divine whisper of truth in the way of taking decision or make choices, empathize, and adaptable. Therefore, transcendental intelligence determined by the effort to purify and enlighten the heart (*tazkiyyah*) so as to provide advice and direction of action and the way in making decisions. One of function of the heart is to feel and experience; which means it is able to capture the sensory functions that are summarized and reflected back to the outside world, and this process is called to experience.

The center of transcendental intelligence in the heart is love. Love is not a feeling of sensory but spiritual feeling, therefore the feeling of love can exceed sensory feelings. Transcendental intelligence is not only cognitive intelligence, but also the ability of the hearth which then reflected into the attitudes and actions that affect the live.

In theory, transcendental intelligence is similar to the theory of tasawuf in general that is the way to clean the human heart in order that human beings become closer to God. Student of Tasawuf and Psychotherapy Department are students who study tasawuf in lectures. When compared with other departments in Ushuluddin and Humaniora Faculty, student of Tasawuf and Psychotherapy get more courses on tasawuf so that it can be concluded that the student of Tasawuf and Psychotherapy has knowledge of tasawuf that is more than the students of other departments in the Ushuluddin and Humaniora Faculty which then influence the mindset and behavior of students.

Therefore, this study aims to prove the hypothesis that there is difference between the transcendental intelligence of Tasawuf and Psychotherapy students to students of other departments in Ushuluddin and Humaniora Faculty of UIN Walisongo Semarang period 2013. This study uses quantitative designs by using t-test analysis to find differences in the two different groups. From the results of this study it can be concluded that there is a significant difference between transcendental intelligence of of Tasawuf and Psychotherapy students and Non-Tasawuf and

Psychotherapy students in Ushuluddin and Humaniora Faculty. So the hypothesis is proved correct. T test results show the value of t 5.881 with significant p value 0.000 with a significance of 0.001 so that it can be concluded that there is a significant difference between transcendental intelligence of Tasawuf and Psychotherapy students and Non-Tasawuf and Psychotherapy students where Tasawuf and Psychotherapy students have the higher mean than Non-Tasawuf and Psychotherapy students.