

CHAPTER I

INTRODUCTION

A. Background

In the beginning, human intelligence was only measured from cognitive aspects namely Intelligence Quotient (IQ).¹ Then people began to realize that IQ is not the only measure of individual intelligence then emerged a new theory of intelligence called multiple intelligences² that is intelligence covering various aspects including spatial, bodily-kinesthetic, musical, interpersonal and intra-personal. Then come another intelligence theory that is emotional intelligence about the ability to recognize one's own and other people's emotions, to discriminate between different feelings and label them appropriately, and to use

¹ The beginning of IQ test was pioneered by Francis Galton. Galton argued that humans inherited mental characteristics of good or bad that determine the success or failure in life. Galton analyzed the family tree of prominent people, that they who dealing with prominent people tend to succeed in life and then began to create a test to measure innate ability by measuring physical energy, reaction time, and sensory acuity and memory. Galton's idea carried on by his supporter James Cattell. Cattell actively set up a laboratory of experimental psychology in the dissemination of testing movement and used the term mental test for the first time in literature of psychology. The next generation intelligence research continued by Binet and Simon, M. M. Goddard, and the last L. M. Terman, this is when IQ term originated. See Stephen Murdoch, *A Smart history of Failed Idea*, p. 11-34.

² Multiple Intelligence was introduced by Howard Gardner in his work *Frames of Mind* published in 1983 as criticize to IQ. Gardner asserted that humans not only have one kind of intelligence, but have a set of intelligence that is relatively independent. See Howard Gardner, *Frames of Mind, The Theory of Multiple Intelligence*, New York, Basic Book, 2011, p. xii

emotional information to guide thinking and behavior.³ In addition, there is a third intelligence theory called spiritual intelligence.⁴

Spiritual Quotient (SQ) is the intelligence to deal with and solve the problem of meaning and values, behavior and intelligence to put life in the context of a broader and richer meaning, intelligence to assess that the action or the way a person life is more meaningful than others.⁵ SQ allows the brain to find and use meaning in solving problems. SQ is the intelligence of spirit, intelligence that can help people heal and establish themselves as a whole. Although SQ capable of connecting the human meaning and the essential spirit of all great religions, but SQ is not necessarily related to religion, because many humanists and atheists though have very high SQ.⁶

In 2001 Toto Tasmara introduced a new concept of intelligence that is transcendental intelligence. Transcendental intelligence is the ability to listen to divine conscience or truth

³ Emotional Intelligence is a development of the concept of intrapersonal and interpersonal intelligence from Gardner's theory of Multiple Intelligence. According to him IQ contributes only roughly 20 percent of the factors that determine success in life, and that 80 percent is determined by other forces. See Daniel Goleman, *Kecerdasan Emosi untuk Mencapai Puncak Prestasi*. Jakarta: Gramedia Pustaka Utama, 2000, p. 513, *Emotional Intelligence, Mengapa EI Lebih Penting Daripada IQ*, Jakarta, Gramedia Pustaka Utama, 2006, p. 44-53.

⁴ Ifa Hanifah Misbach, *Antara IQ, EQ dan SQ*, delivered in "Pelatihan Nasional Guru Se-Indonesia", 28 Desember 2008, p. 2

⁵ Danah Zohar, Ian Marshal, *SQ: Kecerdasan Spiritual*, Bandung: Mizan Media Utama, 2007, p. 4

⁶ *Ibid.*, p. 8

prompting in taking decision or conducting choices, having empathy and adapting.⁷ Transcendental intelligence concept is an intelligence concept based on the Quran and Hadith. This concept is a critique of the previous concept of intelligence primarily spiritual intelligence which states that spiritual is only a brain activity alone and had nothing to do with the work of God.⁸

Transcendental intelligence is the ability to listen to divine conscience or truth prompting in taking decision or conducting choices, having empathy and adapting. Therefore, transcendental intelligence is largely determined by the effort to purify heart (*tazkiyyah, tarbiyyah al-qulb*) thus giving advice and direction of action and how to make decisions. Heart must always be in a position to accept the light beam of spirit, which contains the truth and love of God.⁹ Heart is the center of transcendental intelligence that receive the light beam of divine truth. Heart is the beginning of most authentic human attitude that is honesty, confidence, and the principles of truth.¹⁰ Transcendentally intelligent means to listen and to live the whisper of heart by empowering and directing all the heart potential. Living means expressing the whisper of hearts into real action and not only

⁷ Toto Tasmara, *Kecerdasan Ruhaniah (Transcendental Intellegence)*, Jakarta: Gema Insani Press, 2001, p. 47

⁸ *Ibid.*, p. vii

⁹ *Ibid.*, p. 47

¹⁰ *Ibid.*, p. 46

listening but do not align with the action. It is the same as lying to the promptings of conscience and betrayal to the heart.

The indicator of transcendental intelligence is piety. Piety in this case means not only fear, but piety that is a sense of responsibility carried out with a sense of love and good deeds under the spirit of hope for the pleasure of Allah.¹¹

In addition to transcendental intelligence, there are another intelligence theory that is a response from the previous various theories of intelligence called prophetic intelligence that was initiated by Hamdani Bakran Adz-Dzakiey. Prophetic intelligence is intelligence as possessed by the prophets in solving problems, intelligence acquired through learning in faith and piety guided by God directly into the conscience, the mind, the senses, spirit, and in any behavior, action, attitude, and motion. Thus, the problems that arise can obtain an easy solution.¹² In terms of indications, prophetic intelligence is a combination from four intelligence that adversity intelligence, spiritual intelligence, emotional intelligence, and intellectual quotient.

In addition there is also Quranic quotient, a quotient that is obtained by understanding the Quran, as the purpose of the revelation of the Quran is to educate human beings so they can live in His guidance, gets spaciousness, and guarantee the full

¹¹ *Ibid.*, p. 2

¹² Hamdani Bakran Adz-Dzakiey, *Psikologi Kenabian*. Yogyakarta: Fajar Media Press, 2010, p. 581-582

enjoyment of paradise for those who believe and have good deeds.¹³

When observed profoundly, the last three intelligence have many similarities it is that these intelligence relating to the spiritual, especially based on the viewpoint of Islam and based on the guidance of the Quran. In addition it is also a response to intelligence of the various theories of intelligence that emerged from the western scientists without referring to religious values. The difference is that transcendental intelligence is an independent intelligence beside IQ, EQ and SQ. Whereas prophetic intelligence is essentially a combination of four intelligence which has been adjusted to the values of the teachings of Islam. Last intelligence is intelligence that formed from the Quran, which the intelligences that will appear by understanding the Qur'an.

A study in university is known by what is called department or program of study. The program of study is the unity of education and learning activities that have a specific curriculum and learning methods in a kind of academic education, professional education and/or vocational education. What distinguishes between one program of study to another is the branch of science learned that each program of study have

¹³ Muhammad Djarot Sensa, *Quranic Quotient*, Jakarta: Penerbit Hikmah, 2005, p. 33

specifications and deepening of science that are different from other.

Ushuluddin and Humaniora Faculty is one of eight faculties in UIN Walisongo. As the name, *uṣuluddīn* mean principles, fundamentals, rudiments, elements of religion, a faculty where study a wide range of basic and profound sciences of Islam. In Ushuluddin and Humaniora Faculty of UIN Walisongo there are four departments namely Aqidah Filsafat, Tafsir Hadith, Perbandingan Agama, and Tasawuf and Psychotherapy. Each department has each specification in depth knowledge and curriculum. For example Tafsir and Hadith Department studied Qur'an and Hadith and interpretation methods ranging from classic interpretation methods to contemporary interpretation methods that balance the needs of the era. Perbandingan Agama Department study and research on religious thought and understanding, how to build a good religious attitudes and tolerance, while Tasawuf and Psychotherapy study mysticism in Islam as well as mental and spiritual problems both from a secular psychology viewpoint and Islamic tasawuf viewpoint. The department is based on the assumption that the understanding of psychiatric involving religious aspect determine the success of the treatment of mental illness. This department study the knowledge of psychology and therapy, as well as a number of tasawuf science for therapeutic benefit.

Sufism is a science of a way or method to achieve degree as close as possible to God. As the Prophets and Messengers, they are people who are close to God, then Sufism teaches how to behave like the character of the Prophets and Messengers.¹⁴ Way to reach Allah is associated with stages (*maqāmāt*) in the heart, such as *tawbah*, *wara'*, *zuhd*, *ṣabr*, *tawāḍū'*, *tawakkal*, *riḍa*, *maḥabbah*, and *ma'rifah*¹⁵, as well as in connection with praiseworthy attributes such as *ṣiddīq*, *ikhlaṣ*, *khawf*, and *raja'*^{16 17}.

¹⁴ Amin Syukur, Sufi Healing: Terapi dalam Literatur Tasawuf, *Walisongo*, Vol. 5 No. 2, (November, 2012), p. 396

¹⁵ *Tawbah* means to turn or to retreat from past sinful and evil activities, and to firmly resolve abstaining from them in future. *Wara'* is holding oneself back from unbecoming, unnecessary things as strictly refraining from what is unlawful and forbidden; or abstaining from all doubtful things lest one should commit a forbidden act. *Zuhd* means indifference to worldly appetites, living an austere life, choosing to refrain from sin in fear of God, and despising the world's carnal and material aspects. *Ṣabr* is enduring, bearing, and resisting pain; suffering and difficulty; and dealing calmly with problems. *Tawāḍū'* is one's awareness of one's real position before God, and as letting that realization guide one's conduct toward God and with people. *Tawakkal* perfect trust in God and reliance on Him alone, based on the knowledge that He is The All-Knowing. *Riḍa* is *satisfaction* or *perfect contentment* with Allah's will or decree. *Maḥabbah* is the main purpose of all stages, and the highest peaks of all stages. There is no stage after mahabbah but rather the fruit and consequence. *Ma'rifah* is the truth of God's presence, under the circumstances of his heart was always in touch with the light of Allah. See Abdul Qadir Isa, *Hakekat Tasawuf*, Jakarta: Qisthi Press, 2005, p. 195-261

¹⁶ *Ṣiddīq* character character that evoke persistent, a determination to climb the stair of perfection and refrain from any low moral and despicable. *Ikhlaṣ* perform obedience solely because want to draw closer to Allah without any another tendency. *Khawf* is fear of Allah because of sin committed or because knowing the nature of Allah, nature that required

The concept of transcendental intelligence of Toto Tasmara is in accordance with the teachings of sufism, so that it can be said that people who have high transcendental intelligence are people who practice sufism teaching well. Thus if a student of Tasawuf and Psychotherapy department practice what has been learned in the study, the transcendental intelligence will be higher than the other department students of Ushuluddin and Humaniora Faculty.

From the background the researcher propose to discuss profoundly about transcendental intelligence of Tasawuf and Psychotherapy Department with the title "Transcendental Intelligence Difference between Tasawuf and Psychotherapy Department and Non-Tasawuf and Psychotherapy Department Students in Ushuluddin Faculty of UIN Walisongo."

B. Research Question

Based on the background described above, researcher propose the problem in this study as follows: "Is there any difference in the rate of transcendental intelligence between Tasawuf and Psychotherapy students and Non-Tasawuf and Psychotherapy at the Ushuluddin and Humaniora Faculty, UIN Walisongo Semarang?"

someone to be afraid of Him. *Raja* ' means hope for the grace of God which is proven by deeds. See Abdul Qadir Isa, *Hakekat Tasawuf*, Jakarta: Qisthi Press, 2005, p. 202-213.

¹⁷ *Ibid*, p. 397

C. Aim and Significances of Study

1. Aim of Study

The purpose of this study is to know whether there is a significant difference of transcendental intelligence between Tasawuf and Psychotherapy students and non-Tasawuf and Psychotherapy students at Ushuluddin Faculty, Walisongo UIN Semarang.

2. Significance of Study

The benefits of this research can be reviewed theoretically and practically:

a. Theoretical Significance

Theoretically, this study is expected to contribute meaningful information about the different rate of transcendental intelligence between Tasawuf and Psychotherapy students and non-Tasawuf and Psychotherapy students of Ushuluddin and Humaniora Faculty UIN Walisongo Semarang. So as to support the development of science, especially in the fields of science Tasawuf and Psychotherapy.

b. Practical Significance

In practical term this study is expected to provide additional information to further research related to transcendental intelligence of Ushuluddin and Humaniora Faculty students UIN Walisongo Semarang.

D. Prior Research

The relevant prior research to this study is, "Konsep Kecerdasan Ruhaniyah Menurut K.H. Toto Tasmara dan Implikasinya Dalam Pendidikan Akhlak" (The Concept of Transcendental Intelligence according To Toto Tasmara and Its Implication to Education of *Akhlāq*) a thesis by Yuni Setyani in 2003. This study discusses the concept of transcendental intelligence in general, and explain the concept of transcendental intelligence by Toto Tasmara and explain its implications to moral education. Transcendental intelligence, generally is intelligence or highest ability possessed by an individual who is capable of functioning emotional intelligence (EQ) and intelligence quotient (IQ) effectively based on love of God and His creations determined by the form of behaviors relating to spirituality and religious. In this case, the factors supporting the transcendental intelligence is the factors related to the sensitivity of the soul and exercises. Both will support the formation of good morality.

Transcendental intelligence according to Toto Tasmara is the ability to listen to the promptings of conscience or divine truth in oneself in taking decisions or making choices, adapt and empathize. This intelligence gives us a sense of deep love of the truth so that all the actions will be guided by divine knowledge which describes the *ma'rifatullah*. This intelligence is more in the form of outer and hearts as a center of transcendental intelligence.

The implications of transcendental intelligence in moral education takes two methods, *tazkiyyah al-nafs and tarbiyyah al-qulb* (cleanses the soul and enlighten hearts), so as to provide advice and direction of action for someone that will create perfect and noble personality and avoid the bad traits. So the higher the faith and piety of an individual, the higher the moral and also the higher the transcendental intelligence. So that would make an individual a responsible personality. Therefore spiritual intelligence can form a noble character, then an individual will have a noble personality.

Research reference above discuss the basic concept of transcendental intelligence, its applications and implications, while quantitative research about transcendental intelligence have been found yet by researcher.

E. Research Method

This Study is quantitative research with comparative descriptive method. The variable in this research is the level of transcendental intelligence.

Data collection method is by using Likert scale in order to obtain data that can be tested in accordance with the truth and the problems studied.

F. Thesis Outline

The writing in this study consists of five chapters, while the systematics are as follows:

The first is introductory chapter, this chapter consists of a background of the problem, the formulation of the problem, the purpose and benefits of the research, literature review, research methods, and systematic writing.

The second chapter is the theoretical framework, this chapter describes the description transcendental intelligence, Ushuluddin and Humaniora Faculty students, and research hypotheses.

Chapter three is research methodology, describes the research methodology consisting of the type of research, approaches and research methods, the subject of research, data collection and data analysis methods.

Chapter four is analysis and discussion, contains the presentation and analysis of research data as well as the main results of the study.

Chapter five is closing, contains conclusions and suggestions.