

CHAPTER IV

RESULT OF THE RESEARCH AND DISCUSSION

A. Orientation of Research Field

Ushuluddin and Humaniora Faculty, previously Ushuluddin Faculty established in Tegal in September 1970 eventually moved in Semarang on February 25, 1974. Ushuluddin and Humaniora Faculty is one of eight faculties at the Islamic State University Walisongo Semarang besides the Faculty of Syariah and Islamic Law, Faculty of Tarbiyah, Faculty of Dakwa and Communication, Faculty of Economics and Islamic Business, Faculty of Social and Political Sciences, Faculty of Science and Technology, and the Faculty of Psychology and Health.

This research was conducted at the Ushuluddin and Humaniora Faculty, UIN Walisongo Semarang which is located in Jl. Prof. Dr. Hamka KM. 1 Ngaliyan, Semarang. There are four departments at Ushuluddin and Humaniora Faculty namely Aqidah Filsafat, Tafsir Hadith, Perbandingan Agama, and Tasawuf and Psychotherapy. Department of Akidah Filsafat comprehensively studied philosophy, ranging from the western philosophical thinking to Islamic philosophical thinking based on the faith of Islam. By learning in this course students are expected to think critically and keep it within the purity of the faith of Islam.

In the 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. Students of Tafsir Hadith Department is expected to be an expert in the study of the Qur'an and Hadith. Perbandingan Agama Department study and research on religious thought and understanding, how to build a good religious attitudes and tolerance. Students of comparative religion was expected to spread tolerance and peace between religious communities and increasing faith in the religion of Islam.

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. From here born scholar who mastered the science of theoretical with practical skills in providing solutions, especially in the psychological field for people in need.

What distinguish between the Tasawuf and Psychotherapy Department and other departments in the Ushuluddin and Humaniora Faculty is that the Tasawuf and Psychotherapy Department study the human soul from the point of view of psychology and tasawuf in depth and how to identify issues related to human soul and how to overcome them, as well as on how to anticipate problems that cause disturbances in the soul. Moreover

in this department studied in detail on how to train, organize, and manage the human soul to always be healthy both body and spirit and become a man of noble and close to God.

B. Research Preparation

The first preparatory of research is initiated by compiling research instrument namely an instrument scale of transcendental intelligence. Transcendental intelligence scale compiled by the researcher himself based on transcendental intelligence theory proposed by Toto Tasmara consisting of 8 aspects and 16 indicators. Each indicator there is at least one representative item. Overall, the number of items contained 62 items. After analyzed the items it is found 19 items that are not valid, so that the total valid items are 43 items which would then be used to collect data.

C. Implementation of Research

After the instrument is tested for validity and reliability, the instrument can be used to collect data from research subjects. This research was conducted at the Ushuluddin and Humaniora Faculty of UIN Walisongo Semarang began on the June 6 to June 13, 2016 by spreading questioner to 50 students of the Ushuluddin and Humaniora Faculty. Data were collected from 50 subjects that became the sample and divided into two groups namely students of Tasawuf and Psychotherapy group consisting of 15 students and

Non-Tasawuf and Psychotherapy group which consists of 35 students.

D. Data Analysis

Techniques of data analysis in this study uses t-test analysis where this method requires some assumptions that must be met that are test for normality and test for homogeneity or equality.¹ Therefore, before hypothesis is tested, the tests of normality and homogeneity should be conducted first.

1. Normality Test

Normality test aims to determine that the data of each variable to be analyzed is based on the normal distribution.² The data from the variables of research were tested for the distribution normality using the technique of One-Sample Kolmogorov-Smirnov Test at the significance 0.05. If $p > 0.05$, then the distribution is clarified as normal.

The analysis of normality test with One-Sample Kolmogorov-Smirnov techniques performed with SPSS 16.00 program which results can be seen in the following table.

¹ Mikha Agus Widiyanto, *Statistika Terapan: Konsep dan Aplikasi SPSS/LISREL dalam Penelitian Pendidikan, Psikologi, dan Ilmu Sosial Lainnya*, Jakarta: PT Elex Media Komputindo, 2013, p. 154

² Sugiyono, *Statistika untuk Penelitian: 24th Edition*, Bandung: Alfabeta, 2014, p. 79

Table 1: Result of Normality Test of
Tasawuf and Psychotherapy Group

One-Sample Kolmogorov-Smirnov Test

		TP
N		15
Normal Parameters ^a	Mean	141.60
	Std. Deviation	14.851
Most Differences	Extreme Absolute	.152
	Positive	.152
	Negative	-.101
Kolmogorov-Smirnov Z		.591
Asymp. Sig. (2-tailed)		.876

a. Test distribution is Normal.

Table 2: Result of Normality Test of
Non-Tasawuf and Psychotherapy Group

One-Sample Kolmogorov-Smirnov Test

		Non-TP
N		35
Normal Parameters ^a	Mean	121.83
	Std. Deviation	8.760
Most Differences	Extreme Absolute	.119
	Positive	.119
	Negative	-.075
Kolmogorov-Smirnov Z		.701
Asymp. Sig. (2-tailed)		.709

a. Test distribution is Normal.

From the table above it is known that the distribution of the scale of transcendental intelligence of Tasawuf and

Psychotherapy group obtained $KS-Z= 0.591$ with a significant $p = 0.876$ ($p > 0.05$), while in the Non-Tasawuf and Psychotherapy group obtained $KS-Z= 0.701$ with significant $p= 0.709$ ($p > 0.05$) so that it can be concluded that the distribution of the variable is normal.

2. Homogeneity Test

In addition to the test on normal or not is the distribution of sample, further testing is on the similarity (homogeneity) of the sample, whether the variance of samples drawn from the same population is homogenous.³

Homogeneity test conducted with Levene's One-Way ANOVA analysis with significance 0.05 performed with SPSS 16:00 program. Homogeneity test analysis results can be seen in the following table.

Table 3: Result of Homogeneity Test

Test of Homogeneity of Variances

TI

Levene Statistic	df1	df2	Sig.
3.652	1	48	.062

From the table above it is known that the test results of homogeneity of the distribution of transcendental intelligence scale obtained significant $p = 0.062$ ($p > 0.05$).

³ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, Jakarta: Rineka Cipta, 2006, p. 320

This results indicate that there is no difference between group variance. In other words, the variance between groups is homogeneous.

3. Hypothesis Test

Research hypothesis testing aims to prove the truth of the hypothesis. The hypothesis proposed in this study is that there is difference between the transcendental intelligence of Tasawuf and Psychotherapy and Non-Tasawuf and Psychotherapy students period 2013.

After testing the assumption that include normality tests and homogeneity tests then conducted the hypothesis test that is Independent Sample T-test performed with SPSS 16:00 program. Independent Sample T-test is used to test comparison of ratio or interval data from two sample that are not correlated.⁴ The results of hypothesis test by using Independent Sample T-test can be seen in the following table.

Table 4: Result of Hypothesis Test

Group Statistics

Group	N	Mean	Std. Deviation	Std. Error Mean
TI TP	15	141.60	14.851	3.834
Non-TP	35	121.83	8.760	1.481

⁴ Sugiyono, *Statistika untuk Penelitian: 24th Edition, op. cit.*, p. 137

Independent Samples Test

	Levene's Test for Equality of Variance		t-test for Equality of Means							
	F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference		
								Lower	Upper	
T Equal variances assumed	3.652	.062	5.881	48	.000	19.771	3.362	13.012	26.531	
Equal variances not assumed			4.810	18.319	.000	19.771	4.110	11.147	28.396	

In the Group Statistics table above of the test analysis results of Independent Samples T-Test shows the amount of data that is 15 samples from Tasawuf and Psychotherapy (TP) group and 35 samples from Non-Tasawuf and Psychotherapy (Non-TP) group. The mean shows that the group of students from the Tasawuf and Psychotherapy (TP) is 141.60 and the

Non-Tasawuf and Psychotherapy (Non-TP) group is 121.83. Based on the mean value shows that student of TP groups have greater mean than student of Non-TP groups, but to determine whether the difference in the mean value is significant, it can be seen in the Independent Sample Test table.

In the table of Independent Sample T-Test above the t score is 5.881, while significant score (p) is 0.000 so that $p < 0.05$. This shows that there are significant difference of transcendental intelligence between student of Tasawuf and Psychotherapy group and students of Non-Tasawuf and Psychotherapy group period 2013.

The explanation of the results of the gained transcendental intelligence value between Tasawuf and Psychotherapy Department and Non-Tasawuf and Psychotherapy Department can be seen from the following calculation:

1. The minimum limit score, assumes the respondents answered all the questions of item that have the lowest answer score or 1, with the item number 43. So the minimum score limit is the number of respondents x number of item x score of item = $1 \times 43 \times 1 = 43$
2. The maximum limit score, assumes respondents answered all the questions of the item that have highest answer score or 4, with the item number 43. So that maximum limits

score is the number of respondents x number of item x score of item = $1 \times 43 \times 4 = 172$

3. Interval between the maximum and the minimum limit = $172 - 43 = 129$
4. Interval between the maximum and the minimum limit : number of class interval = $129 : 5 = 25.8$

So that the interval can be divided into five classes, as the following table:

Table 5: Group Interval of Transcendental Intelligence

Interval	Interpretation	Frequency	
		TP	Non-TP
43 - 68.8	Very low	-	-
68.9 - 94.6	Low	-	-
94.7 - 120.4	Medium	1 (6.7%)	18 (51.4%)
120.5 - 146.2	High	10 (66.7%)	17 (48.6%)
146.3 - 172	Very high	4 (26.7%)	-

From the table above is known that transcendental intelligence of Tasawuf and Psychotherapy student are available in 3 categories: 1 student with medium transcendental intelligence, 10 students with high transcendental intelligence, and 4 students with very high transcendental intelligence. While the Non-Tasawuf and Psychotherapy student are in two categories: 18 students with medium transcendental intelligence and 17 students with high intelligence transcendental.

E. Discussion

The research that has been conducted on transcendental intelligence difference between Tasawuf and Psychotherapy and Non-Tasawuf and Psychotherapy Department students period 2013 showed that the mean value of transcendental intelligence of Tasawuf and Psychotherapy student is 141.60 and the mean value of Non-Tasawuf and Psychotherapy Department is 121.83. This shows the difference of mean value of transcendental intelligence between Tasawuf and Psychotherapy students and Non-Tasawuf and Psychotherapy students where Tasawuf and Psychotherapy students have higher mean value of transcendental intelligence.

While the results of Independent Sample T-Test showed that the mean difference of transcendental intelligence of both groups is to have significance. Thus the hypothesis of this study have been answered that is there is significant difference of transcendental intelligence between Tasawuf and Psychotherapy students with Non-Tasawuf and Psychotherapy students period 2013. Where in this case the transcendental intelligence of Tasawuf and Psychotherapy students have the higher mean.

Transcendental intelligence is the ability to listen to the conscience of heart as the heart is the center of transcendental intelligence. The conscience is a place in the human soul which is the central point that moves human actions that could tend to the goodness or badness. In heart accumulated moral feeling that experience on right or wrong, good and bad, and the decisions that

must be accounted consciously, so that quality of the heart will determine whether a person can appear as a subject, even as God's representatives on earth, or will collapsed in disgrace.⁵

The moral feelings will appear in the form of the action with goodness potential so that grows main transcendental intelligence that is the awareness to be responsible so that transcendental intelligence is more than just the ability to listen to their conscience, but also the ability to implement and realize what is listened from conscience thus becoming a real action.⁶ Transcendental intelligence is determined by the effort to cleanse and enlighten the heart so as to give advice and directions of action in taking decisions.

In the lectures, Tasawuf and Psychotherapy Department is a department that study a lot of tasawuf science in which Sufism according to As-Syibily as cited by Fauqi Hajjaj is a purification or cleaning of hearts from besides Allah in which purity of heart can be achieved through a process of *musyāhadāt*, hold on to the Sunnah in all condition, *zuhd* against worldly, and subjecting lust from tendencies to obey it which against the law of Islam.⁷ So that generally students of Tasawuf and Psychotherapy has better knowledge about the methods in practice and cleanse the hearts

⁵ ⁵ Toto Tasmara, *Kecerdasan Ruhaniah (Transcendental Intelligence)*, Jakarta: Gema Insani Press, 2001, p. 46

⁶ *Ibid.*, p. 47

⁷ Muhammad Fauqi Hajjaj, *Tasawuf Islam & Akhlaq* Trans. Kamran As'at Irsyady dan Fakhri Ghazali, Jakarta: Amzah, 2011, p. 7

than the other students and whether realized or not it makes a difference to the perspective and mindset that affect behavior.

Viewed from the subject, students of Non-Tasawuf and Psychotherapy also get subjects of Sufism, but much difference when compared with students of Tasawuf and Psychotherapy. From about 47 subjects taken by the Department Tasawuf and Psychotherapy, 14 of them are subjects of tasawuf or associated with tasawuf,⁸ while students of other department have only one subject of tasawuf namely Akhlak Tasawuf which is a compulsory subject of the university. Students of Ushuluddin and Humaniora Faculty period in 2013 when the study was conducted is on the end of the 6th semester, where in this semester many subject have been taken even some students in this semester have completed all the subject so that there are differences in the understanding and knowledge of tasawuf between students of Tasawuf and Psychotherapy and Non-Tasawuf and Psychotherapy.

Therefore this study shows that there are significant differences between transcendental intelligence of Tasawuf and Psychotherapy and Non-Tasawuf and Psychotherapy students at Ushuluddin and Humaniora Faculty, because the different of knowledge specifications so as to form a different mindset manifested in different manners.

⁸ Tim Penyusun, *Buku Panduan Program Sarjanah (S.1) Dan Diploma 3 (D.3) UIN Walisongo Tahun Akademik 2015/2016*, Kementerian Agama Institut Agama Islam Negeri Walisongo Semarang, 2015, p. 195