

CHAPTER II

TRANSCENDENTAL INTELLIGENCE AND TASAWUF AND PSYCHOTHERAPY

A. Transcendental Intelligence

1. Definition of Intelligence

The word intelligence is derived from Latin *intelligere* which root is *interlegere* means “to pick out” or “discern”. Form of this word, intellectus is a medieval term for people with a good understanding.¹ Generally intelligence is defined as the nature of the mind which includes a number of capabilities such as reasoning, planning, solving problems, thinking abstractly, comprehending ideas, using language and learning. Experts have different definitions of intelligence, but the definition does not always contain significant differences of meaning although showing a different point of view.

At the beginning, intelligence was associated with something physical, especially sense factor and perception factor. Galton argued that there are two characteristics possessed only by the high intelligent person and distinguish them from morons, it is ability to work and sensitivity to the physical stimulus. James Cattell a follower of Galton,

¹ Sam Goldstein, Dana Princiotta, and Jack A. Naglieri (ed). *Handbook of Intelligence: Evolutionary Theory, Historical Perspective, and Current Concepts*, New York: Springer, 2015, p. 3

developed a form of intelligence measurement scale that measure physical abilities like hand strength, reaction speed, ability of eye perception, and so forth.²

Alfred Binet a pioneering figure of intelligence measurements along with Thiodore Simon define intelligence as cited by Terman as consisting of three components, namely the ability to direct the mind or to direct the actions, the ability to change the course of action if the action has been implemented, and the ability to criticize oneself or autocriticism.³ While Lewis M. Terman, as cited by Sternberg defines intelligence as the ability to think abstractly.⁴

H.H Goddard as cited by Azwar defines intelligence as the ability level of one's experience to resolve problems currently encountered and to anticipate upcoming problems. Edward Lee Thorndike said that intelligence is the ability to give a good response from the view of truth or facts. George D. Stoddard calls intelligence as the form of the ability to understand the problems that have at least seven characteristics as follows:

- a. Contains difficulty.

² Stephen Murdoch, *IQ: Smart History Of Failed Idea*, New Jersey: John Wiley & Sons, Inc., 2007, p. 17-28

³ Lewis M. Terman, et al. *The Stanford Revision and Extension Of The Binet-Simon Scale For Measuring Intelligence*, Baltimore: Warwick and York Inc., 1917, h. 147

⁴ Robert J. Sternberg, *Handbook of Human Intelligence*, Cambridge: Cambridge University Press, 1982, p. 225

- b. Complex, means contains various types of tasks that must be addressed properly in the sense that the individual intelligence is able to absorb new abilities and combine them with the capabilities that have been owned for later use in dealing with problems.
- c. Abstract, means contains symbols that require analysis and interpretation.
- d. Economical, means can be solved by using efficient mental process in terms of time usage.
- e. Directed at one goal.
- f. Having a social value, which is the way and the results of problem solving can be accepted by social norms.
- g. Comes from the source, which is the mindset that evokes creativity to create something new.⁵

David Wechsler defined intelligence as a collection or totality of a person's ability to act with a specific purpose, to think rationally, and deal with the environment effectively.⁶ While Gardner defines intelligence as an ability or a set of capabilities that allows individuals to solve problems, or create products as a consequence of the existence of a particular culture.⁷

⁵ Saifuddin Azwar, *Pengantar Psikologi Intelligensi*, Yogyakarta: Pustaka Pelajar., 2010, p. 5-7

⁶ David Wechsler, *The Measurement and Appraisal of Adult Intelligence*, Baltimore: The Williams & Wilkins Company, 1958, p. 7

⁷ Howard Gardner, *Frames of Mind: The Theory of Multiple Intelligence*, New York: Basic Books, 2011, p. xxviii

2. Definition of Transcendental Intelligence

According to Tasmara transcendental intelligence is someone's ability to listen to his conscience or divine whisper of truth in the way he take the 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. Transcendental intelligence is the main intelligence concerning truth and divine knowledge. This intelligence produced a very deep sense of love for the truth (*maḥabbah lillah*), so that every action will be guided by the divine science that drive him to *ma'rifatullah*.⁸

Potentials of transcendental intelligence will constantly brilliant as long as it always be trained with full alertness. The core and the essence of transcendental intelligence in the heart is love (*maḥabbah*). Love is something that is experienced wholeheartedly. The feeling of love is a spiritual feeling, not a feeling of sensory or sexual desire. Because it is originated from a feeling of spiritual, love

⁸ TotoTasmara, *Kecerdasan Ruhaniah (Transcendental Intellegence)*, Jakarta: Gema Insani Press, 2001, p. 47-50

can surpass the feeling of the senses. Human duty is to set love to put it on its right, it is the divine not in the other. Love to Allah is a spiritual reflection which then flows around the body and become a form of motion that converge all hearts potential to one definite direction, that are renounce the worldly pleasure with performing good deeds.⁹

Syahmuharnis and Sidharta define transcendental intelligence as the ability of human beings individually and collectively to understand and implement the rules of God for success and happiness in this world and hereafter. Transcendental intelligence positions human as creatures of God so that there are rules that must be obeyed that is God's rules contained in His Holly Book. Allah has granted the human mind to understand and apply His rules in everyday life. God is the center of all His creation, including human life.¹⁰

Adh-Dzakiy incorporate transcendental intelligence as one indication of prophetic intelligence beside adversity intelligence, emotional intelligence and intellectual quotient. He defined transcendental intelligence as a strong ability to adapt, interact, socialize, and integrate with the spiritual

⁹ *Ibid.*, p. 53-60

¹⁰ Syahmuharnis dan Harry Sidharta, *Transcendental Quotient*, Jakarta: Republika, 2006, p. 54

environment which is supernatural, and can feel and recognize the wisdom of acts of worship vertically before his God.¹¹

3. The Signs of High Transcendental Intelligence

Syahmuharnis and Sidharta explain some human indications with high transcendental intelligence those are:¹²

1. Worship only Allah

Al-Quran only allow people to worship Allah and the greatest sin is *shirk* which is ascribing or the establishment of partners placed beside Allah.

2. Trying to perform religious obligations with sincerity and humility

Someone who has a high transcendental intelligence will make maximum effort to do his obligations to God with a sincere and solemn.

3. Love both parents

People who have high transcendental intelligence love and respect both parents sincerely. This attitude will give glory and success to humans, because the sincere prayer of parents to their children will be granted by God.

¹¹ Hamdani Bakran Adz-Dzakiey, *Psikologi Kenabian; Propetic Psychology*, Yogyakarta: Fajar Media Press, 2010, p. 590

¹² Syahmuharnis dan Harry Sidharta, *op. cit.*, p. 166-206

4. Have high integrity
People who have high transcendental intelligence always try to act and to tell the truth, although it is sometimes painful and cause difficulties for him.
5. Always perform goodness and forbid evil
Not only perform goodness and avoid the evil things but muslim also must try to forbid evil.
6. Have responsibility
Responsible is one of the foundations of religious belief. Each person must take responsibility both for what he/she have or did.
7. Discipline and earnest
Appreciate the time in doing goodness is a personal characteristics with high transcendental intelligence. Discipline and earnest also means focus on doing a work with full concentration and utilize all the capabilities of minds.
8. Maintaining personal hygiene
Personal hygiene includes everything both physical and spiritual, oneself and the environment.
9. Confident and consistent
Confidence will strengthen the ability of mind in realizing the desire or goal to be achieved, but a confident attitude should not be exaggerated. Confident should also be

accompanied by a consistent or firm attitude in establishment of the truth

10. Fair

Fair is not only done to oneself or someone nearby, but fair attitude should also be applied to everyone.

11. Trusted

Human who have a high transcendental intelligence is a man who can be trusted because it always holds its promises.

12. Not bad-tempered and forgiving

Bad tempered is a sign of a man who cannot control his emotions. A bad tempered person make decisions and tend to act emotionally so that he lost his mind and conscience.

13. Not profligate and miserly

Profligate means not thinking about the future. Not profligate but also not miserly mean efficient, knowing things that are necessary and less necessary.

14. Smart and knowledgeable

With high intelligence, humans will prove the truth of God's word and understand the various phenomena of life to increase devotion.

15. Resistant to test

Every man will be tested by Allah with various test. The higher a person's faith the greater the test. Resistant to test

means patient in dealing with the pain of life and adapt to any situation.

16. Always be grateful

By continuously grateful, people will gain great strength to live a laborious life with peace and optimism.

17. Maintain ties of kinship

Ties of kinship will strengthen the unity of people, not only with fellow Muslims but also relationship or harmony with non-Muslim community must also be maintained.

18. Care and respect for others

Care and respect for others not to do with partiality. Care should also be taken without expecting rewards or reply.

19. Always keep the sayings

People who have high transcendental intelligence always tries to keep his words in order not to offend other people, and do not say words that are unnecessary moreover say bad words that resulted infamy for himself or others.

20. Not insolence

There is no place for insolence man no matter how great he/she is. People with high transcendental intelligence will always remember that he was nothing compared to the greatness of Allah.

21. Always think positive

Positive thinking makes the work easier to do, make a physical and mental healthy, can reduce stress and make the relationship atmosphere peaceful.

22. Always trying to be better

People who have high transcendental intelligence love better change. Even they have willing to leave the current comfort zone for the sake of a better life in the future.

23. Have high tolerance

People with high transcendental intelligence are figure of social and familiar with the diversity and differences that have extensive knowledge and a great soul.

24. Productive, innovative and creative

People who have a high transcendental intelligence is the disciplined, earnest, trustworthy and responsible. They are also resilient people against trial, and pro-change for better things so that they are productive and innovative.

Adh-Dzakiey explain indications of someone with transcendental intelligence as follows:¹³

1. Have closeness, the power to know, to love and to meet with God.
2. Always be able to feel the presence of God and His supervision anywhere and anytime.
3. Be able to capture the transcendental phenomenon.

¹³ Hamdani Bakran Adz-Dzakiey, *op.cit.*, p. 590-597

4. Be able to be honest that is the power to release oneself from being lie or untrue to God, oneself, and others.
5. Capable of being trustworthy that is the presence of a force by which one is able to maintain his/her spiritual steadiness, no gripe when in distress, not to exceed the limits when gets the pleasure, and not betray Allah and His Messenger.
6. Being able to deliver the *ḥaqq* to mankind, that is the presence of the power of conscience call which always invites oneself to always remain in *imān*, Islam, and *iḥsān*.
7. Capable of being *istiqāmah*, that is the presence of power that bring behavior and actions straight and steadfast in faith, particularly in performing righteous deeds and avoid forbidden activities.
8. Be able to be sincere, that is the presence of a power to do or act in daily life solely for performing religious messages sincerely from Allah and for Allah, or only hope for *riḍa*, love, and meet with Him.
9. Always grateful to God, that is the presence of a powers to always express gratitude to Allah for what He has given with words, behavior, and a sincere heart.
10. Shame to commit disgraceful act, that is a feeling that encourage the spirit and wanted to leave something carefully, because there is something reprehensible. So

he/she always maintains the ‘*aura*>*h* and leave seditious deeds, and apostasy because of his fear of God.

According to Toto Tasmara, human with transcendental intelligence has some indication those are:¹⁴

1. Have vision

Vision is a way of seeing oneself image in the future. In relation to transcendental intelligence vision is determined beyond the temporal or worldly area. So that it makes heart as the inner voice that is always been heard. Vision or purpose of spiritually healthy Muslims will make appointment with Allah as the pinnacle of his personal vision statement as further elaborated in the form of directed good deeds.

2. Feel the presence of God

Transcendentally intelligent people feel the presence of Allah wherever they are. They believe that one of the products of religious belief among others bore moral-spiritual intelligence that fosters very deep feelings that he is always in supervision of Allah.

3. *Dhikr* and pray

Dhikr give self-awareness meaning which then motivate oneself consciously and with full responsibility to continue his dynamic life mission. *Dhikr* is not only a ritual but the beginning of an actual life journey.

¹⁴ Toto Tasmara, *op. cit.*, p. 6-38

Transcendentally intelligent means realize that prayer has a very deep meaning. By praying means there is a deep sense of optimism in the heart and still have the spirit in looking ahead. Prayer is a spiritual expression and screaming and hoping inner statement as confronting the inner to The Merciful.

4. Has the quality of patient

Patient means sealed a strong expectation in reaching goals. In patient quality, there is *istiqāmah*. Patience means not shifted from their path. Patient means having fortitude and a very strong power to accept burden, test, or challenge without any change of hopes to gain the results.

5. Tend to goodness

Transcendentally intelligent people always tend to goodness. They appreciate time to always produce good things and feel a loss when time passed without a single goodness done.

6. Have empathy

Empathy is a person's ability to understand others and able to adapt by feeling other's inner conditions.

7. Have a great heart

Great heart is the courage to forgive and forget at the same time deeds that have been done by others. The spirit of forgiveness is the elimination of all things that

cause a person psychologically restrained. Transcendentally intelligent people are those who are able to forgive no matter the mistakes ever made on him. Because they realize that the attitude of forgiveness not only as proof of piety but one of responsibility of his life. Because whatever he chooses or determine will eventually affect other people and human beings cannot live without the other.

8. Happy to serve

Serving is a form of responsibility and attitude to always open his heart to the others' circumstances, and feel called from the heart to serve. Serve not only showing outside attitude such as smile, well-dressed, but the most essential is that the serving is a form of calling to fulfill a promise or mandate, the expression of conscience and therefore is a form of someone's piety.

4. Training Transcendental Intelligence

In order to achieve peace of mind in an effort to improve the transcendental intelligence, should be continuously with full of feeling of hope and fear, and responsibility to discipline the soul, through six steps as follows:

1. The feeling of love (*maḥabbah*) and very firm understanding of the spirit of *tawhīd*. Allah as the reason and purpose, all acts directed to Him as the foundation of

any foundation or merely putting trust on Him. The essence of faith lies in compassion, tenderness and forgiveness.

2. Presence of Allah. Providing awareness and confidence that imprint in the hearts that God is present and witnessed the entire action even whisper to the heart. So that the spirit always whispered that Allah is always watching, even infiltrate his heart.
3. The transience of the world Ana the eternity of hereafter. Understand that life is but a wink, a fata morgana. What was on the human side is *fanā*, while Allah is *Baqā*.
4. Want to be good model. Feel and live the values of good deeds by reading and understanding the life history of the Prophet, his companions and the person whose life is clean and serve the truth of Divine values. Doing spiritual journey and read different lessons as counsel of heart.
5. Simplicity is beautiful. Self-test by practicing ascetic life, so that the light of spiritual not sink and taken over by the flame of desire.
6. Curiosity. Learn, ponder and examine with great curiosity on the content of the Qur'an. Then make it as a clue that motivate to act.¹⁵

¹⁵ *Ibid.*, p. 73-74

B. Tasawuf and Psychotherapy

Many scholars have different opinions regarding the origin of the word *taṣawwūf*. Some argue that the word *taṣawwūf* is derived from the root word *al-ṣafā'*, or *al-ṣāf al-‘awwāl*, or from *ṣūffah* of Mosque Nabawi. The second group claimed that Sufism is derived from Greek, *sophia*. The third group refers to the word *al-ṣūf* (wool clothes) as the root of the word *taṣawwūf*, but this opinion was opposed because of the sufis is not identical to fashion, and that opinion also reduce the value of the sufis in the view of others because it seemed only concerned with outward appearance minus the inner.¹⁶ According to At-Tusi as cited by Hajjaj defines sufi as the man who knows Allah, practice what is taught by God, realize what Allah has commanded, feel what they realize, and fused with what they feel. While Abu Bakr Ash-Syibili define Sufism as a purification of the heart or secluded from other than Allah through the process of *mushāhadah*, clatching the Sunnah in every condition, *zuhd* toward the earthly, and subdue lust of the tendency to obey it.¹⁷

Sufism is a science that teaches how to achieve the degree as close to God. While Sufism as a form of practice, describe forms of behavior and steps that must be taken by a person in performing sufistic life. Then Sufism as an attitude and thinking, put everyday

¹⁶ Muhammad Fauqi Hajjaj, *Tasawuf Islam & Akhlaq* Trans. Kamran As'at Irsyady dan Fakhri Ghazali, Jakarta: Amzah, 2011, p. 12-25

¹⁷ *Ibid.*, p. 4

life on a thought of sufism that can be applied in in facing the challenges of life.¹⁸

The term psychotherapy is derived from Ancient Greek *psyche* means "breath; spirit; soul" and *therapeia* means "healing, medical treatment".¹⁹ Watson and Morse as cited by Ariyanto formulate psychotherapy as special form of interaction between two people, the patient and therapist, in which patients begin interaction because he looks for psychological help and therapists compose interaction by using psychological basic to help patients improve the ability to control himself in his life by changing the thoughts, feelings and actions. While Corsini defines psychotherapy as a formal process of interaction between the two parties, each party usually consists of one person, but there are probably composed of two more people. This process aims to improve the unpleasant situation (distress) on one of the two sides due to the inability in the field of cognitive, affective, or psychomotor.²⁰

Psychotherapy means the formal process of interaction between two or more parties in which one party is the helper and the other is being helped by a note that this interaction leads to a change or healing. Changes can be either feeling, thinking,

¹⁸ Amin Syukur, *Sufi Healing*, Jakarta: Penerbit Erlangga, 2012, p. 13

¹⁹ M.A. Subandi, *Psokoterapi: Pendekatan Konvensional dan Kontemporer*, Yogyakarta: Pustaka Pelajar, 2002, p. 2

²⁰ M. Djarot Ariyanto, "Psikoterapi dengan Do'a", *Suhuf*, Vol. XVIII, No. 01 (Mei, 2006), Surakarta: Fakultas Agama Islam, Universitas Muhammadiyah Surakarta, p. 6.

behavior, or habits generated by the action of professional helper with the background of the behavioral sciences and techniques of treatment developed.²¹

Sufism and Psychotherapy Department study sufism a and various matters related to sufism and psychology. The course taken by this course include: General Philosophy, Logic, Qualitative Research Methods, Quantitative Research Methods, History of Theological Thought, Conflict Resolution and Peace Studies, History of Prophet Mohammad, Islam Javanese Culture, History of Tasawuf Development, Tasawuf II, Tasawuf III, Tarekat dan Suluk, Tasawuf Sosial, Psikologi Sufistik, Sufi Healing, Sufi Healing II, Sufi Healing III, Sufistic Counseling and Guidance, Commentary of Sufistic Verses, Sufistic Hadiths, Tasawuf Multikulturalism, Tasawuf and Globalsation, History of Psychological School, General Psychology, Physiological Psychology, Abnormal Psychology, Social Psychology, Psychology of Religion, Developmental Psychology, Personality Psychology, Counseling Psychology, Psychological Measurement, Experimental Psychology, Clinical Psychology, Psychotherapy, Transpersonal Psychology, Emotional Spiritual Quotient (ESQ), Psychoneuroimmunology, Basic Health Sciences, Psychiatry,

²¹ M.A. Subandi, *op. cit.*, p. 2

Psychopharmacology and Traditional Medicine, Statistic, English, dan Arabic.²²

In addition to studying the science of Sufism, the stages and the efforts made by someone to achieve degrees as close to God as well as a wide variety of problem solving methods, Tasawuf and Psychotherapy students should also be able to practice and apply the science of Sufism learned from the lecture bench moreover deliver and apply their knowledge to the public society.

C. The Difference of Transcendental Intelligence between Tasawuf Psychotherapy Department and Non-Tasawuf and Psychotherapy Department

Transcendental intelligence is determined by the effort to cleanse and enlighten the heart (*tazkiyyah*) so as to provide advice and direction of action and the way we make decisions. Piety is the outline indicator of transcendental intelligence. People who are transcendently intelligent are those who fear Allah and have piety. Piety is a form of responsibility that more applicable and done practically so that affect everyday behavior. Piety is a form of responsibility that is implemented with a sense of love and show good deeds under the spirit of hope for the *riḍa* of Allah. Piety deals with spiritual issues that piety is the result of enlightened

²² 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. 194-195

hearts that makes someone understand and act only based on the truth. That's why people who devoted always listen to his heart. To maintain the values or principles of responsibility can be done to educate and cleanse the hearth continuously so that the heart remain aware to receive divine light.²³

Transcendental intelligence is largely determined by the effort to cleanse and enlighten the hearts so as to provide advice and direction of action and how to make decisions. The heart should always be in a position of receiving illumination of the spirit that contain truth and love of the divine. In the heart there is a transcendental sense that is the most natural tendency, a potential that is essentially blown into the human body that is the soul of truth that always invites into the truth.

Ultimate value of life lies on that noble value, someone can stays true to his conscience to listen to the divine truth or fell into a despicable person because of its potential has been buried in the dark.²⁴ Self-training so that the heart always enlightened with divine consciousness is not an easy task. It takes perseverance, continuity, and the most important is the feeling of deep love for God. *Dhikr* is listening to the hearth voice, an inner voice that calls the divine beats. Consciousness arising from the heart which perform *dhikr* does not come by itself, but through a process of reflection and deep experience so that hearts become highly

²³ Toto Tasmara, *op. cit.*, p. 5

²⁴ *Ibid.*, p. 48

sensitive as often trained. Heart also has the potential to deny the divine consciousness that later brings up the arrogant attitude, anxiety, and even powerful greed. The strength of the negative potential that controls the heart can even paralyze the light of conscience and mired in indecision that causes the darkening of transcendental intelligence covered by the spirit of denial and straying very far from the light of transcendental. The attitude of denial that is increasing and likely to serve the temporary desire cause heart disease, vanity, greed, anxiety, anxiety, hatred, and revenge, burning so as to make human beings into abject.²⁵

In views of the Sufis, humans tend to follow desires. Human controlled by impulses of personal desire, not a human who control the desire. He tends to dominate the world or trying to rule the world. This way of life will bring people to the brink of moral destruction. Because realized or not, sooner or later people will carry over to the worship of the world. Pleasure of life in the world will be the main goal, not as a bridge or a means to achieve happiness and pleasure that is ultimate. Such view of life leads towards a conflict with his fellow human being so that he forgot the form of himself as a servant of God that has to walk on His rules. Actually, people should not turn off all desire, but human should control it in order not to bring the digression. Desire is one

²⁵ *Ibid.*, p. 70-71

of the potential created by God in human so that he can live a more advanced, full of creativity, and eager.²⁶

In performing *taṣawwūf*, the early stage to do is by doing spiritual training that aims to control desires in order to purge the soul to be in God's presence. Human actions that are controlled by desires in the pursuit of worldly life is that veil between man and God. As the effort to reveal the veil that obstruct human being with God in sufism there are three stages called *takhallī*, *taḥallī*, *tajallī*. *Takhallī* means purge oneself from bad attitude both inner and outer. *Takhallī* also means seclude oneself by withdrawing from everything that distracts him from Allah.²⁷

Taḥallī is to become adorned with the Divine Attributes. *Taḥalli* also means adorn oneself by familiarize with the attitude, character and good deeds. Try to make every behavior always goes over well observance and religious rule both outer like formal obligation and obedience and inner like faith, sincerity, and so forth. For the establishment and deepening of the material that has been passed from phase of *taḥallī*, the mental education was enhanced in phase *tajallī*. *Tajallī* means unveiling of the divine light into the hearth.²⁸

In Tasawuf and Psychotherapy Department the students take many lectures on sufism when compared to non-Tasawuf and

²⁶ Asmaran, *Pengantar Studi Tasawuf*, Jakarta: RajaGrafindo Persada, 1994, p. 65

²⁷ *Ibid.*, p. 66

²⁸ *Ibid.*, p. 71

Psychotherapy at the Ushuluddin Faculty and Humaniora who only take one of the compulsory subjects that is Akhlak Tasawuf, so that Tasawuf and Psychotherapy Department get more knowledge about *taṣawwūf* and the methods in performing practices to gain the closest place before God.

Transcendental intelligence in theory is not far different from sufism whose main purpose is how to be a human who is close to God, so that they who practice *taṣawwūf* would be human with high transcendental intelligence. Thus, Tasawuf and Psychotherapy students that is have a many more knowledge of *taṣawwūf* and methods to get closer to God has better transcendental intelligence than the non-Tasawuf and Psikoterapi in Ushuluddin and Humaniora Faculty.

D. Hypothesis

The hypothesis is a temporary answer to the formulation of research problems, where formulation of research problems have been expressed in the form of a question sentence. It is said to be temporary, because the given answers given is still based on the relevant theory, not based on empirical facts obtained through data collection.²⁹ The hypothesis is still simply conclusion and the fact need needs to be verified.

²⁹ Sugiono, *Metode Penelitian Kuantitatif, Kualitatif, dan Kombinasi (Mixed Methods)*, Bandung, CV. Alfabeta, 2013, p. 99

Referring to the theory that is the basis of this study and outline formulation of the problem as described above, then compiled the hypothesis that there is a difference of transcendental intelligence between student of Tasawuf and Psychotherapy and Non-Tasawuf and Psychotherapy Department at Ushuluddin and Humaniora Faculty.