

IMPLEMENTATION OF ISLAMIC SPIRITUAL EDUCATION INTELLIGENCE (STUDY OF THE QUR'AN SURAT AL-MUZAMMIL 1-8)

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ABSTRACT

This article aims to: 1) Examine the content of Surah Al-Muzzammil (verses 1–8) of the Qur'an. 2) Understand the concept of spiritual intelligence within Islamic education as found in Surah Al-Muzzammil (verses 1–8). 3) Determine how to implement the spiritual intelligence found in Surah Al-Muzzammil (verses 1–8) within Islamic education. This study is descriptive in nature and was conducted through a literature review. It is classified as library research, utilizing both primary and secondary data sources. Primary sources include Tafsir Ibn Kathir by Ibn Kathir, Tafsir Al-Azhar by Prof. Dr. Hamka, Tafsir Al-Misbah by Prof. Dr. M. Quraish Shihab, and the Ministry of Religious Affairs' (Kemenag) Tafsir (2019). Secondary sources consist of books, articles, scholarly journals, and other research findings related to spiritual intelligence. Data collection was carried out through documentation specifically, by studying and interpreting the selected Qur'anic verses. The data analysis techniques employed were content analysis and discourse analysis. The findings of this study indicate that the implementation of spiritual intelligence comprises four aspects: 1) The social aspect; indicators of this aspect include showing affection toward parents, one's spouse, and children; assisting those in need; demonstrating trustworthiness; possessing the courage to speak the truth; practicing honesty; and avoiding behaviors that create distance between oneself and others. 2) The spiritual/inner-self aspect; Indicators of the psychological aspect include honesty with oneself; a heart free from envy, malice, and hatred; acceptance of one's true self; the ability to overcome depression and anxiety; avoidance of things that harm the soul; steadfast adherence to Sharia principles; emotional balance; a broad-minded nature; spontaneity; acceptance of life; the ability to master and control oneself; and self-confidence. 3) Spiritual aspect; indicators of the spiritual aspect include the ability to distinguish between good and bad behavior, as well as the ability to socialize and interact with others. 4) Biological aspect: A mentally healthy person is characterized by the ability to resolve or overcome any inner turmoil arising from the complexities of life.

1. INTRODUCTION

Intelligence is essentially categorized into three categories: emotional intelligence (EQ), intelligence quotient (IQ), and finally, intelligence quotient (EQ), which is an assessment of how

emotions are controlled according to a person's needs. Therefore, it's important to understand the stages of spiritual intelligence and how to begin developing it. According to Salovey and Marey, there are four types of spiritual and emotional intelligence: recognizing, understanding, managing, and controlling emotions. Spiritual intelligence doesn't develop suddenly but rather through a long process. It can be enhanced through engaging in godly activities and activities closely related to faith, such as reciting the Quran and reciting prayers. This fosters inner peace for students.

In implementing SQ in educational institutions, the opportunities are very wide open, because in general everyone has the skills to develop their own spiritual intelligence, in the context of spiritual intelligence educators strive to encourage students to be able to accept and apply Islamic values and morals with noble character as exemplified by the Prophet Muhammad SAW. Teachers are among the key influences on students' attitudes and spiritual values. As role models (*uswatun hasanah*), teachers must embody these qualities themselves; they must be aware that every action they take within the school environment serves as an example for their students. Educators generally regard education as contributing to all aspects of individual growth, including moral and spiritual development.

A good education can help individuals strengthen their faith, belief, and knowledge of God, as well as the laws, teachings, and morals of their religion. It also fosters a true desire to uphold the demands of a strong faith in God and a conscious understanding of religious teachings and values in daily life, encompassing all aspects of behavior and relationships with God and with others. Changes in students' attitudes are driven by a teacher's education and experience. In other words, a teacher's habits also impact changes in student behavior.

In education, all teachers are required to possess a professional attitude to effectively implement school programs. The criteria for a professional teacher are: First, values. Professionals uphold the values they embrace. Second, ethics. Professionals readily follow all applicable regulations. Third, attitude. Professionals display a friendly disposition when interacting with others and contribute positive energy to those around them. Fourth, habits. Professionals have a positive daily life that allows them to grow and develop into experts in their fields. Fifth, knowledge. Professionals possess a thorough understanding of their professional responsibilities. Sixth, skills. Professional people can be relied on because they have adequate skills to solve all the problems that are their job.

Armed with the spiritual intelligence taught by educators in Islamic schools, it is hoped that students will be able to protect themselves from negative influences, both internal and external. The development of a person's religion begins in childhood, encompassing the basic ideas and teachings of religion acquired during childhood. This deepens as children accept criticism and respond to it with conviction, grounded in their experiences.

2. METHOD

This article is in the form of descriptive research, namely research conducted through book reviews. This research is a type of library research where research data is obtained using primary data and secondary data. Primary data sources come from..Tafsir..Ibn Kathir..work..Ibn..Katsir, Tafsir Al-Azhar by Prof. Dr. Hamka, Tafsir..Al-Misbah by Prof..Dr. M. Quraish..Shihab, and..Tafsir..Depag..Kemenag 2019. Secondary data comes from books, scientific journals, articles, and other research results related to spiritual intelligence. The method of data collection is by

documentation, namely by studying and deepening the verses in the Qur'an. Related to data analysis using discourse analysis and content analysis.

3. RESULTS AND DISCUSSION

From the author's perspective, the content of Surah Al-Muzammil, verses 1-8, relating to spiritual intelligence in Islamic education, encompasses four aspects: social, spiritual, spiritual, and biological. Those who fulfill these four aspects will possess strong spiritual intelligence, a quality attained through adequate Islamic education.

3.1. Social Aspects

Kecerdasan Spiritual dalam surah Al-Muzammil ayat 1:

يَا أَيُّهَا الْمَرْمِلُ ١

Meaning: "O you who is covered (Muhammad)!" (QS Al-Muzammil 73:1)

This verse contains a social aspect. In this verse, Allah SWT calls the Prophet Muhammad Al-Muzammil (the one who is covered). This shows the nature of Rakhim (reverence) for the Prophet. Allah indirectly teaches us to love one another and show compassion. Uthman Najati wrote, *"Indicators of the social aspect include: being devoted to one's parents, loving one's spouse, loving one's children, helping those in need, being trustworthy, daring to speak the truth, being honest, and avoiding things that can alienate others."*

According to these factors, the most important is loving both parents (Birul Walidain). Loving parents has a very broad meaning and encompasses the entire life of a child.

Imam At-Tirmidhi narrates a hadith:

وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَضَا اللَّهُ فِي رَضَا الْوَالِدَيْنِ وَسَخَطُ اللَّهِ فِي سَخَطِ الْوَالِدَيْنِ أَخْرَجَهُ التِّرْمِذِيُّ، وَصَحَّحَهُ ابْنُ جِبَانَ وَالْحَاكِمُ

This means, "From the companion Abdullah bin Umar (ra), from the Prophet Muhammad (peace be upon him), he said, 'Allah's pleasure lies in the pleasure of both parents. While His wrath lies in the wrath of both of them.'" (Narrated by At-Tirmidhi).

This hadith explains that Allah's pleasure lies in the pleasure of parents. Therefore, a child must obey their parents throughout their life and must not use harsh words or behave impolitely towards them. The next important aspect is loving and caring for children. Loving children is an innate human trait based on concern for a child. For parents, children must be well cared for, given a proper and appropriate education, and given attention and peace of mind. Mutual love does not arise naturally; it requires a process of encouraging emotional education. Once this process is complete, the social aspect of mental health is fulfilled. Spiritual intelligence is then achieved, as it originates from the heart.

Trust worthiness is an important indicator. Children who exhibit trustworthiness or are trustworthy become better individuals and can be role models in their environment. This trustworthiness is acquired through various learning experiences, first from their parents, second

from their teachers, and third from their environment. A sense of trustworthiness develops through education or through daily habits, as parents model trustworthiness in their own lives. Education also plays a role in fostering trustworthiness. A teacher's role is to teach by explaining trustworthiness and providing exemplary stories about it.

3.2. Soul Aspect

Indicators of the soul aspect are honesty towards the soul, not envying, hating and envying other people, being able to accept one's identity, being able to overcome feelings of anxiety, staying away from things that disturb the soul, adhering to sharia principles, controlling emotions, being tolerant, direct, accepting reality, being able to control oneself, and being self-confident.

Indicators of the soul aspect of spiritual intelligence in surah Al-Muzammil verse 2:

فُمِ اللَّيْلَ إِلَّا قَلِيلًا ۚ

Meaning: "Rise (to prayer) at night and day except a few." (QS Al-Muzammil 73:2)

Rising at night and performing prayer brings inner peace, freedom from anxiety, and a high level of patience. During the middle of the night, human activity is focused on resting and sleeping. However, those who rise and perform prayer draw closer to Allah and pray to express their problems. Pouring out one's heart and praying at night can bring greater peace.

In the Quran, night prayer, or tahajjud, is explained in Al-Isra' verse 79:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ۗ ٧٩

Meaning: And during part of the night, perform the Tahajjud prayer (as an act of worship) as an additional prayer for you: it is easy, perhaps your Lord will raise you to a praiseworthy place. (Q.S. Al-Isra', verse 79).

Tahajjud prayer is highly recommended for Muslims to perform because of the many benefits it provides, one of which is that prayers will be answered quickly. From a spiritual perspective, the benefits of waking up at night can overcome the anxiety caused by various problems. The soul also requires purification to absorb peace. Purity of the soul comes from worship, especially prayer. In addition to gaining rewards, prayer also provides many benefits for human health. Such as maintaining heart health, improving blood circulation, relieving back and joint pain, and improving mental health.

Intelligence of the heart is driven by spiritual intelligence. Prayer has many benefits, both vertical (human relationship with God) and horizontal (relationships between fellow creatures). Educational prayer includes:

- a) Building and cultivating a sense of calm
- b) Building and cultivating motivation and self-confidence
- c) Practicing wisdom
- d) Practicing integrity
- e) Building and cultivating self-confidence
- f) Practicing leadership skills
- g) For learning

h) For simulation

3.3. Spiritual Aspect

Surah Al-Muzammil verse 4 reads:

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ٤

Meaning: or more than half of that, and read the Quran slowly.

The tartil in reading the Quran is not only about reciting it verbally but also about deeply understanding the messages within it. Reading slowly and fluently can calm the mind and soul. This means that reading the Quran should not stop randomly or at a place of worship. In addition to the tartil in reading the Quran, reciting the Quran also requires focus and breath control.

3.4. Biological Aspects

We can find spiritual intelligence related to biological aspects in the Qur'an, Surah Al-Muzzammil, verse four, which reads:

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيْلًا ٦

Meaning Indeed waking up at night is more powerful (filling the soul); and (recitation at that time) more impressive (Q.S Al-Muzammil 73:6)

The above verse explains about waking up at night to worship Qiyamullail. The atmosphere at night is very quiet and peaceful, making it easier for those who consistently wake up at night to worship Allah SWT to be devout during worship. This makes a person feel closer to their Lord, which causes their heart to be calm without burden. When the heart feels peaceful, it affects human health, because a person who is mentally healthy will also feel physically healthy. A person with a clear mind demonstrates the ability to overcome heart problems caused by life's challenges. Furthermore, they can purify their heart from many things, meaning they are free from worries, feelings, and inner conflict.

Biological intelligence is linked to spiritual aspects, as can be seen in the Qur'an, Surah Al-Muzzammil, verse four, which reads:

وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَتَبَتَّلًا ٨

Meaning: And mention the name of your Lord and worship him with whole heart.(Q.S Al-Muzammil 73:8)

The verse above contains orders to the Prophet Muhammad SAW. to remember Allah SWT a lot. Which means this order is also intended for all the followers of the Prophet Muhammad SAW. God gave such a command so that humans would always feel close to His coming. When humans feel close to their creator, the existence of God will also be felt by every human through their inner being. *Zikir* gives the meaning of self-conscious cognizance, "I am faced with...my God", then consciously makes himself and is full of responsibility to continue his dynamic life

target, namely providing meaning through good deeds. *Ẓikr* is not just a habit but is the beginning of a directed journey.

Prayer and *dhikr* are a vehicle and a driving force for demonstrating a responsible attitude. *Dhikr* reminds us of the journey to meet and return to our Creator. *Dhikr* can also foster self-confidence, fostering a sense of purpose and a desire to do one's best in the afterlife. This fosters steadfastness and unwavering commitment to carrying out one's duties. According to the explanation above, upon deeper study, a person can be said to possess spiritual intelligence if they have fulfilled all four aspects: the spiritual, social, biological, and spiritual. Because all of a person's actions and deeds are rooted in their inner being, if their inner being is sound, then everything, from their physical, biological, and social aspects, is assuredly sound as well.

4. CONCLUSION

Based on research on the Spiritual Intelligence of Islamic Education Contained in Surah Al-Muzzammil, Verses 1–8 of the Quran, it can be concluded that spiritual intelligence is the intelligence of the soul that guides a person in living life by prioritizing moral values, noble character, and good manners. Spiritual intelligence is not only related to one's relationship with Allah SWT, but is also reflected in relationships with oneself, others, and the surrounding environment. The implementation of spiritual intelligence is divided into four aspects: social, spiritual, spiritual, and biological. In the social aspect, spiritual intelligence is demonstrated through devotion to parents, love for one's spouse and children, helping those in need, being trustworthy, courageously speaking the truth, and avoiding behavior that could alienate or hurt others. The spiritual aspect is reflected through honesty with oneself, a lack of envy, hatred, and jealousy, the ability to maintain one's identity, avoid depression and anxiety, avoid anything that could harm the soul, adhere firmly to the principles of sharia, control emotions, be open-minded, act swiftly, accept life with sincerity, possess good self-control, and maintain an optimistic attitude in facing various circumstances. Furthermore, the spiritual aspect is demonstrated through the ability to distinguish between good and bad behavior, as well as the ability to establish good social and community relationships in accordance with Islamic values. The biological aspect is reflected in a healthy mental state, namely a person's ability to resolve various life issues that affect the heart and mind. Furthermore, an individual is able to purify the heart from various forms of anxiety, worry, and inner conflict, thereby achieving spiritual balance. This condition will shape a better personality and foster courage and self-confidence in facing and resolving various life challenges.

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