DEVELOPMENT OF SPIRITUAL INTELLIGENCE MODEL FOR
ADOLESCENTS IN MALAYSIA

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ABSTRACT

Education in Malaysia is undergoing a transformation period from knowledge based education to value based (holistic) education which is being clearly objectified in the National Philosophy of Education (NPE), but there is a gap between the current practices in our education industry with the NPE. Many social problems among adolescents are being reported that are alarming and could be the hindrance factor for Malaysia in achieving its Vision 2020. This study is focused on developing a spiritual intelligence model for adolescents (SIMA) in Malaysia with the objectives to identify the need for designing the model, to develop the SIMA from the perspective of Imam al-Ghazali and Hasan Langgulung and finally to evaluate the SIMA. Design and Developmental Research (DDR) was used in this study which involved three phases. In the first phase, SI needs analysis was conducted amongst students, adolescents, parents, and educators. The majority of the respondents valued spiritual intelligence as an important element and highly needed by adolescents. In the second phase; design and development, content analysis was done using texts from the renowned spiritual scholar, Imam al-Ghazali and educationist, Hasan Langgulung. Seven major components of SI were identified to build the SIMA: (1) meaning/ purpose of life, (2) consciousness. (3) transcendence, (4) spiritual resources, (5) self-determination, (6) reflection - soul purification, (7) spiritual coping with obstacles. In the final phase, the SIMA was evaluated using fuzzy Delphi method. A set of questionnaire containing the major seven components of SI with 34 sub-items was evaluated and validated by 10 experts. All the components reached a consensus of 75% and above and were accepted as the important components to build the SIMA. The built model is necessary in providing guidelines towards the achievement of success and to overcome social problems among adolescents in Malaysia.

ABSTRAK

Pendidikan di Malaysia kini sedang melalui tempoh transformasi pendidikan berasaskan pengetahuan kepada pendidikan berasaskan nilai (holistik) yang jelas termaktub dalam Falsafah Pendidikan Kebangsaan (FPK). Namun demikian wujud jurang yang jelas antara amalan semasa dalam sistem pendidikan negara berbanding dengan FPK. Ini jelas terbukti dengan pelbagai permasalahan sosial yang berlaku dan yang dilaporkan dalam media massa dalam kalangan remaja di Malaysia. Senario ini amat membimbangkan dan bakal menjadi penghalang kepada pencapaian Wawasan 2020. Kajian ini memberi tumpuan dalam membangunkan model kecerdasan rohani untuk remaja di Malaysia dengan tiga objektif; mengenal pasti keperluan kecerdasan rohani dalam kalangan remaja di Malaysia, membina *'Spiritual Intelligence Model for Adolescents'* (SIMA) dari perspektif Imam al-Ghazali dan Hasan Langgulung, dan menilai SIMA. Reka bentuk dan Pembangunan Penyelidikan (DDR) telah digunakan dalam kajian ini yang melibatkan tiga fasa. Dalam fasa pertama, analisis keperluan kecerdasan rohani telah dijalankan dalam kalangan pelajar, remaja, ibu bapa dan pendidik. Majoriti daripada responden menilai kecerdasan rohani adalah penting dan sangat diperlukan bagi remaja. Dalam fasa kedua, analisis kandungan telah dilakukan dengan menggunakan teks dari ulama kerohanian terkenal Imam al Ghazali dan pendidik Hassan Langgulung, di mana tujuh komponen utama kecerdasan rohani telah dikenal pasti untuk membina SIMA. Dalam fasa ketiga komponen – komponen ini telah dinilai dengan menggunakan kaedah fuzzy Delphi. Satu set soal selidik yang mengandungi tujuh komponen utama kecerdasan rohani dengan 34 sub kategori telah dinilai dan disahkan oleh 10 orang pakar. Ke semua tujuh komponen mencapai kata sepakat 75% dan ke atas dan telah diterima sebagai komponen penting untuk membina SIMA. Pembentukan model ini mampu menjadi elemen penting dalam

menyediakan garis panduan ke arah pencapaian kecemerlangan dan mengatasi permasalahan sosial di kalangan remaja di Malaysia.

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CHAPTER 1

INTRODUCTION

Chapter 1 introduced the background of the study and the problem statement in detail. Based on the purpose of the study, I had outlined the research objectives and the research questions clearly. The significance of the study visibly elaborated, particularly to those interested parties and to the body of the knowledge as a whole. The few limitations of the study were discussed briefly. Finally, a list of the definitions of terms was specified to enrich better understanding of the research processes and discussion.

1.1 Introduction

Spiritual intelligence is a term that is gradually emerging. With the current preoccupation with spirituality especially in the Western world, spiritual intelligence has started to evoke academic and professional interest, particularly within religion and psychology (Amram & Dryer, 2008; Emmons, 2000a; King & DeCicco, 2009; Zohar & Marshall, 2000). Nonetheless in the context of Malaysian society including the academic world, spiritual intelligence is relatively new and not widely discussed. Spiritual intelligence contributes significantly to the positive life orientation which protects individuals against non-adaptive or negative behaviours in society or in personal life (Emmons, 2000a).

Spiritual intelligence is the central and most fundamental of all intelligences, because it becomes the source of guidance for others, being an integrating intelligence, linking our rational and emotional intelligences. Spiritual intelligence is chosen as the main theme of the research as it is the core value in creating a holistic education that will guide other intelligences such as intellectual, emotional and physical (Covey, 2004). In the context of the Malaysian education system, the implementation of holistic education seems

to be vague and there is a clear gap with the current practice in schools and education institutions especially in the scope of spiritual intelligence. This has led to a beautiful journey of my research and the main concern is given to the future generation of a nation, the adolescents. Adolescents are considered as being in a crucial stage of development and if they fail to cope with the pressures and prospects of the growing development, they would be disruptive and cause great social problems that can hinder the overall development of a nation.

1.2 Background of the Study

Education has the ability to transform a normal human being into a purposeful one who is able to be a better person, able to teach others to be better and able to make the world a better place to live. And as a *'khalifah'* (vicegerent) of God, the person will make education the backbone of his or her purpose of living. According to Naquib al - Attas (1999, p. 8), education can be defined as "Recognition and acknowledgement, progressively instilled into man, of the proper places of things in the order of creation, such that it leads to the recognition and acknowledgement of the proper place of God in the order of being and existence".

In Islam, education has been given a great priority, even when Prophet Muhammad Peace Be Upon Him (PBUH) received his first *wahyu* (revelation) and Prophet-hood from God through angel Jibrail (Gabriel), the first verse from al-Qur'an said by the angel is *'Iqra'* (96: 1) which means read.

> *Read! In the Name of your Lord Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not.*

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(Al-Alaq, 96: 1-5)

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Thus we can say that education should be the starting point of every human being towards success and achieving excellence as how Prophet Muhammad (PBUH) was the first to be educated by God through Angel Gabriel. He received his Prophet-hood and became successful in spreading Islam to the world and be the greatest mankind ever created by God (Esposito, 2011). Here we are not looking into the education for the sake of the world (knowledge based education) but we need to go beyond this surface education towards a value-based education. And without doubt knowledge and values gained through value based education is one of the three things that continue to benefit mankind even after his or her death. As the Prophet Muhammad (PBUH) said:

> *When a man dies, everything in his life will be left behind except three things that will follow him till the end-akhirah: acts of charity, knowledge by which (all) profit, and righteous children who pray for him.*
> (Sahih Muslim, Hadith 4223, Volume 4 in Nasiruddin al-Khattab, 2007, p. 371)

According to Imam al-Ghazali (Fazlul Karim, 1991), education without aiming on the core values of human development will leave mankind constricted within the materialistic boundary and will not succeed in gaining true contentment. The core values were discussed in detail by al-Ghazali in his work, *Ihya Ulumuddin* (Book 3), which related to the human soul. Korthagen (2004) stated that the "core values of human being are the sources of man's stability, through which they maintain a sense of purpose in their life". I strongly believe that the core values of a human being here in this context are closely related to the elements of spiritual intelligence.

Even though multiple dimensions of intelligences (intelligent quotient, emotional intelligence, social intelligence and others) are believed to contribute to the betterment of a human being and building the human capability (Flynn, 2000; Gardner, 2003 ; Goleman & Sutherland, 1996; Mayer, Salovey, & Caruso, 2004; Sternberg, 1985) but spiritual intelligence contributes significantly in guiding individuals to achieve success and

excellence in one's life. (Amram & Dryer, 2008; Emmons, 2000a; King & DeCicco, 2009; Zohar & Marshall, 2000) and especially as a vicegerent of God (Fazlul Karim, 1991; Hasan Langgulung, 1986; Naquib Al Attas, 1999; Sidek Baba, 2004).

For instance, one of the important intelligences in today's world is emotional intelligence (EQ). Daniel Goleman developed the term emotional intelligence in his book titled "Emotional Intelligence: Why It Can Matter More Than IQ" in year 1995 (Goleman & Sutherland, 1996). In 1998, Goleman in his work titled "Working with Emotional Intelligence" (Goleman, 1998) said that the level of the intellectual quotient (IQ) contributes only 20% towards one's achievement, while the rest are determined by emotional intelligence. Actually the term emotional intelligence was coined by Peter Salovey and John Mayer in the year 1990 (Mayer, Salovey, Caruso, & Mayer, 2000). According to them who first used the term emotional intelligence, it is a form of social intelligence that involves the ability to monitor one's own and others' feelings and emotions, to distinguish among them, and to use this information to guide one's thinking and action.

As a Muslim and vicegerent of God having a high EQ per se would be insufficient. The completion of the true intelligence can only be achieved when it is being related to the spiritual quotient/ intelligence (SQ/ SI). Spiritual quotient is the intelligence involved in questions about the meaning of life and ultimate values (Zohar, 2010). Spiritual intelligence is related to the inner-relationship between spirit, mind and body, and the reason to be in this world. Spiritual intelligence involves a deep understanding on existential reasoning and awareness into various stages of consciousness (King & DeCicco, 2009). As Vaughan (2002) states:

Spiritual intelligence also entails cognisance of spirit as the ground of being or as the creative life force of evolution. If the evolution of life from stardust to mineral, vegetable, animal, and human existence infers some form of intelligence rather than being a purely random process, it might be called spiritual. Spiritual intelligence emerges as consciousness evolves into an ever-deepening awareness of matter, life, body, mind, soul, and spirit (p. 18)

Spiritual intelligence is therefore beyond the capacity of cognitive ability; it illumines the mind, strengthens the physical body and stimulates the soul. Many verses in al-Qur'an portrayed the existence of spiritual intelligence's elements thousands of years ago and indicates that man needs this added dimension to be able to attain his full human potential through the importance of knowledge that cultivate the faith in God, internalisation of belief trough practices and the interconnectedness with other beings. As Allah SWT says in al-Qur'an:

Undoubtedly, the believers reached to their goal. Those who beseech in their prayers.....
(Al-Mu'minun, 23: 1 – 2)

In Tafsir *al-Qur'an al-`Azim* by Ibn Kathir (Abdullah, 2012), the believers who reach the goal [success] are individuals who are successful, gain the life happiness and good fortune. The believer (*mu'min*) is able to reach his or her goal through the nearness of God with prayers and gain the beseech (*kusyu'*) in prayers. According to Hassan al-Basri, the condition of beseech could only be attained by a heart or soul that position God beyond anything else. The believers understand their life purpose and are conscious about the existence of God in their lives. As Allah (SWT) says in al-Qur'an:

The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely. The one who establish prayer, and from what We have provided them, they spend. Those are the believers, truly. For them are degrees (of high position) with their lord, and forgiveness and noble provision.
(Al-Anfaal, 8: 2-4)

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Achieving human success (high position, forgiveness and noble provision) was clearly depicted in the above verse which could be gained through the possession of spiritual intelligence elements such as the realisation as a servant of God; humble and surrendering oneself to God with fearfulness (*taqwa*) that directly related to the Oneness of God (*tawhid*). The believers' faith increases as they rely upon the verses of God (al-Qur'an) and take it as their main spiritual resources to guide the life journey in this world and hereafter. Besides, improving the relationship with God through prayers, the believers are able to build a positive relationship with other human beings through performing zakat and spend the wealth for their own selves and for others for the good cause.

God is always there to offer His guidance, as long as the believers submit themselves to Him, as Imam al-Ghazali said in his *Ihya Ulumuddin* (Book 3) (Fazlul Karim, 1991), they will be able to attain God's light that leads them out of the darkness. This is known as spiritual light which illuminates the way and imbues us with contentment and tranquillity. As Allah (SWT) says in al-Qur'an:

> *Allah is the protector and guardian of those who believe. He brings them out from darkness into light…*
>
> (Al-Baqarah, 2: 257)

According to Abdullah (2012) in Tafsir *al-Qur'an al-A'zim* by Ibn Kathir, nothing is greater than the guidance of the Almighty God. He will guide His servants to the paths of peace; from the darkness of disbelief, doubt and hesitation to the light of plain, clear, explained, easy and unequivocal truth. The darkness is the misguidance of evil whereas the light is the truth from God. The guidance of God could only be gained by human beings when they know God and His attributes (God-consciousness) and Divine knowledge. With this consciousness, they are able to transcend themselves, gain strength and achieve near perfection. Abu Hurairah narrated that the Prophet Muhammad (PBUH) said:

> Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the nights
>
> (Sahih Bukhari, Volume 1, Hadiths 39 in Muhsin Khan, 1997, p. 74)

The verses and the Hadiths (recorded words and actions of Prophet Muhammad PBUH) clearly indicate that only those who are the true believers will gain success and be rewarded by the Almighty God, Thomas (2005) states:

> An authentic Islamic vision of education has the power to re-animate a truly holistic conception of education which encompasses not only the higher intellectual faculties, but also the realisation that human excellence (*ihsan*) is inseparable from beauty and virtue and should never be limited to an individualistic concept of personal achievement, mastery and success. This is a vision of *tawhid*, in which cognitive, moral and spiritual functions are all intertwined and interdependent, and necessarily actualised in right action (p. 20).

1.3 Statement of the Problem

The Malaysian education system has undergone a number of changes in transforming Malaysia into creating a better human capital to fulfil the criteria as stated in the National Philosophy of Education (NPE) - 1996:

> Education in Malaysia is on-going efforts towards further developing the potential of individuals in a holistic and integrated manner, so as to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonic, based on a firm belief in and devotion to God. Such an effort is designed to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards and who are responsible and capable of achieving high level of personal well-being as well as being able to contribute to the harmony and betterment of the family, the society and the nation at large
>
> (*Pelan Strategik Interim Kementerian Pendidikan Malaysia 2011-2020*, 2012)

In the early period of the education establishment, during the British colonial era, the nation's education system was divided into religious and non-religious education in which it was the starting point to the secularisation of education in Malaysia. Besides that, various vernacular schools were established to cater to the needs of different ethnic groups in Malaya; Malays, Chinese and Indians. The Independence gained by Malaya (now

Malaysia) in 1957, marked the point of departure for the betterment of the educational system and structured policies. The National Education System was instigated after the formation of an Education Act in 1966. Later the National Development policy (First Malaysia Plan, 1966-1970) was developed, and from that year onwards, the Malaysian education system was greatly influenced particularly by the economic and social policies (Azmi Zakaria, 2000).

The development of the education system in Malaysia replicates the multi-faceted accountability in creating a better human capital to achieve success nationally and globally. It is undeniable that many approaches were taken by the Ministry of Education (MOE) to move towards educational transformation, including "Pelan Strategik Interim Kementerian Pendidikan Malaysia (2011-2020)", "Kajian Semula Sistem Pendidikan Negara - 2012" and recently, the establishment of Malaysia Education Blueprint (MEB) – (2013-2025) in December 2012.

The latest development in the Malaysian educational system could be seen with the final report of the MEB. There are two main aspirations outlined; firstly those in the education system as a whole and secondly, those of individual students, which will set the stage for the transformation of the Malaysian education system. For the second part, one of the six key attributes needed by every student to be globally competitive is 'Ethics and Spirituality' in which the education system will inculcate strong ethics and spirituality in every child to prepare them to rise to the challenges they will inevitably face in adult life, to employ sound judgment and principles during critical moments, and to have the courage to do what is right. The education system also seeks to nurture caring individuals who gainfully contribute to the betterment of the community and the nation (*Malaysia Education Blueprint 2013 - 2025*, 2013).

In the 3rd edition of *Dasar Pendidikan Kebangsaan* (2012), one of the stated objectives is to create a human being who is a believer, noble, knowledgeable, skilled and prosperous which was in accordance with the NPE that emphasised the holistic achievement [human excellence] through IQ, EQ, PQ and SQ. The aspiration of the NPE is strengthened with the introduction of the MEB. Visualising the content of the MEB, major concern is given to the achievement in IQ. The stereotyping of the Malaysian still believes that IQ plays a pivotal role to lead life to success compare to others, which can be seen in greater emphasis for examination. Exams are considered as a main function and consideration to move from pre-school to primary school, from primary school to secondary school and from secondary school to higher educational institution. SQ is only considered and discussed within the boundary of religious and moral studies.

With all these developments in the nation's education system and with the first documentation of NPE, 25 years ago (1989), the implementation of the holistic education seems to be vague and there is a clear gap with the current practice in the education industry especially in the scope of spiritual intelligence. I am firm with my stand as many issues, especially social problems among adolescents/ school students are alarming. One of the breaking news was highlighted in the *New Straits Times* (2014) in which juvenile cases increased by 15 per cent to 1,240 cases in the first seven months of 2014, as compared with the same period in 2013. Tan Sri Lee Lam Thye the vice-chairman of the Malaysia Crime Prevention Foundation (MCPF) expressed his concern over the increasing trend of juvenile involvement in crime, adding there is a need to address the issue before it goes out of control (Sim Bak Heng, 2014). Earlier, the study done by the Malaysia Economic Planning Unit in 2013 through the "Malaysian Well-being Report", reported that the overall crime rate decreased from 6.5 to 6 (for every 000' population) but juvenile cases increased from

0.07% to 0.16%, which has increased by more than 100% (within the population aged 10-18 years old).

The social problems that involve adolescents are not just as disciplinary problems such as fighting, truancy, avoidable absenteeism, verbal abuse, sexual and other forms of harassment, threat / intimidation of students and teachers, but other crimes as well such as drugs, abortion, theft, rape, murder and others (Abd Wahab, 2005; Fraenkel, Wallen, & Hyun, 2012; Li, 2008). Much of what is happening among adolescents is actually showing the actual context of a larger society in action. It can bring a negative impact to the society as a whole and might hinder the nation from successfully achieving Vision 2020 especially in achieving the fourth challenge of "establishing a fully moral and ethical society, whose citizens are strong in religious and spiritual values and imbued with the highest of ethical standards".

All these clearly show that the paradigm of traditional education as 'schooling' is essentially ineffective because it is ultimately based on the intrinsic mistrust of the 'human personality' or 'human nature'. Human nature is closely related to spiritual intelligence and involves moral, spiritual or social nature with instincts. Effective adaptation of human nature in the education system enables the nation to change social conditions and to shape the adolescents who are the next generation that will determine the development of the nation. Hence this study will focus on developing a spiritual intelligence model for adolescents that could be the key element in providing guidelines towards achievement of human success amongst adolescents in Malaysia. To develop the model, the works of two important Islamic scholars; Imam al-Ghazali's '*Ihya Ulumuddin*' and Hasan Langgulung's '*Manusia dan Pendidikan*' were used as their works are closely related to the nature of educating with the basis of spirituality and intelligence.

1.4 Purpose of the Study

This study is aimed at building a new model of spiritual intelligence for adolescents especially in the Malaysian context in which the majority of the population is Muslim. Nonetheless this study is indirectly creating uniqueness in the built model as it could be used beyond the scope of particular race and religion and in the future it could be applied for general public. In building the 'Spiritual Intelligence Model for Adolescents' (SIMA), adolescents were chosen as a sample since this is the critical period for the physical, psychological and cognitive development of the adolescents (Albert & Steinberg, 2011; UNICEF, 2011). This is the generation who will shape the future of a nation's success and development. The SIMA was built based upon two important texts; Imam al-Ghazali's '*Ihya Ulumuddin*' (Book 3) and Hasan Langgulung's '*Manusia dan Pendidikan*' (Human and Education) which could be used as a guide to create and shape this future generation towards a positive life journey and to be the true vicegerent of Allah (SWT) (*Khalifathullah*).

1.5 Research Objectives

In line with the above stated purpose of the study, the specific objectives of this study are:

1. To identify the need to construct a spiritual intelligence model for adolescents in Malaysia.

2. To develop a spiritual intelligence model for adolescents in Malaysia from the perspective of Imam al-Ghazali and Hasan Langgulung.

3. To evaluate the constructed Spiritual Intelligence Model for Adolescents (SIMA) in Malaysia.

1.6 Research Questions

The research questions addressed in this study are:

1. What is the need to construct a spiritual intelligence model for adolescents in Malaysia?

2. How would a spiritual intelligence model for adolescents in Malaysia be built based on the works and thoughts of Imam al-Ghazali and Hasan Langgulung?

3. What is the agreement reached by experts on the compatibility of the themes in the built spiritual intelligence model for adolescents (SIMA) in Malaysia?

1.7 Rationale of the Study

Spiritual Intelligence is being considered as the utmost important intelligence compared to other forms of intelligences because this is the only intelligence that is able to answer and give valuable meaning for our purpose to be in this world. Zohar and Marshall (2000) defined this intelligence as an ultimate intelligence. Practicing and conducting life through spiritual intelligence allowed human beings to understand the life meaning and build a better connectivity with God and improve their relationship with other beings. Spiritual intelligence is the main and central intelligence that will guide other intelligences that enables the mankind to achieve success and human excellence. As Covey (2004, p. 53) said, "spiritual intelligence is the central and most fundamental of all intelligences, because it becomes the source of guidance for the other three [IQ, EQ and PQ] intelligences".

As discussed earlier, quite a number of studies have been done on spiritual intelligence, but none of the studies specifically built a model of spiritual intelligence that caters to the needs of adolescents in Malaysia. Adolescents were chosen as the target since they are at the crucial transition stage, transforming themselves from childhood to adulthood. They are the next generation that will shape the success and development of a

nation. In today's education scenario, the emphasis is given more towards the achievement of materialistic aspects and lack of non-material or spiritual concern. This has positioned the nation into the alarming stage with serious social problems amongst adolescents in Malaysia. At this stage, with proper guidance through the built SIMA, the adolescents are able to change their values, norms and personality and move towards achieving success and human excellence.

1.8 Significance of the Study

First, there are not many researches on spiritual intelligence written by Muslim scholars academically. However, it does not mean that Muslims did not recognise the spirituality in their lives. Even all aspects of Muslim life have to deal with spirituality since the main purpose of Muslim life is to worship God and be the vicegerent of God, but the term spiritual intelligence is not just merely about religious or spirituality, it involves cognitive ability which should blend well and be central to other intelligences.

Second, the scarcity of the Muslim literatures, specifically on spiritual intelligence. The problem of scarcity in the Muslim literatures on spiritual intelligence is probably because of two reasons. First, not many Muslim scholars bring this topic to the academic line since the practical spirituality is more important rather than just bringing it for discussion and relate to cognitive ability. However, there is no mistake if we bring the scholastic concept of spiritual intelligence into academic discussion since it could be an alternative way of *da'wah* in order to introduce the Muslim concepts of spiritual intelligence to others and to assimilate with spiritual intelligence terms from the Western perspective. Besides that, most of the Muslim literatures were done using non English language, especially Arabic and other national languages used by Islamic countries such as Indonesian, Malay, Persian, and so forth. It also leads the Muslim concept unfamiliar to

non-Muslim, although in fact, the Muslim concept of spiritual intelligence is more comprehensive than the Western one.

Third, this study is very much important to the educational world in Malaysia since it will lead to the success of our National Philosophy of Education which emphasises holistic education. The built Model of Spiritual Intelligence for Adolescents (SIMA) will be the central for all other intelligences and will bring great effort in achieving human success in the eyes of God the Almighty.

Fourth, this study will be the first ever study to look into the new model of spiritual intelligence that is guided by the works of two important Islamic scholars; al-Ghazali (traditional scholar) and Hasan Langgulung (contemporary scholar) and empirically validated through the fuzzy Delphi method with the consensus of more than 75% reached from 10 experts with different expertise related to coaching, academic, spiritual and religious background. Obviously this model will enable adolescents to move towards being a servant and the vicegerent of God who are able to balance their worldly matters and hereafter for the sake of gaining God's pleasure and not for gaining the pleasure from mankind. As Allah (SWT) says in al-Qur'an:

> ... *And look at what God has given you happiness in the Hereafter, and do not forget your share of the pleasures of the world.*
>
> (Al-Qasas, 28: 77)

1.9 Limitations of the Study

First, 40 respondents were chosen (phase 1) for the needs analysis survey. The results gained could not be generalised to the general public, especially adolescents in Malaysia as a whole. Because of the time, space and cost constraints, only 40 respondents were chosen and purposive sampling was done.

Second, even though the built SIMA could be applied to human beings as a whole, concentration was only given to adolescents in Malaysia, not other groups of population and not globally discussed as to get in-depth results rather than go for a bigger scale since no grant received and time constrain urged me to finish my Ph. D study within the depicted timeframe.

Third, although many western studies have been done on spiritual intelligence, only four studies (Amram & Dryer, 2008; Emmons, 2000a; King & DeCicco, 2009; Zohar & Marshall, 2000) were chosen to build the theoretical framework since these four are interrelated and could well be assimilated with the Islamic point of view on spiritual intelligence.

Fourth, content analysis was done for two texts only; *Ihya Ulumuddin* (Book 3) by Imam al-Ghazali and '*Manusia dan Pendidikan'* by Hasan Langgulung. Since the works of these scholars are well known in the field of adolescents and education and widely accepted by the current *ummah* and the western world; besides that, the time constraint did not allow me to do my research on more resources, since in-depth analysis was done, even for *Ihya Ulumuddin* (Book 3), I took nearly one year to study and understand the translation done by Fazlul Karim (1991).

Fifth, one of the main limitations was my inability to read in Arabic language that hindered me from studying the original copy of *Ihya Ulumuddin* by al-Ghazali and other related texts and I solely depended on the English translation. I had faced difficulty in understanding directly the content of the text which took a long time to carefully understand and relate to the concept of spiritual intelligence.

Sixth, in the final stage of the research, in evaluating the built model, I used fuzzy Delphi method in which consensus was gained from 10 experts. Finding the experts was difficult, since not many experts are available in Malaysia in relation to spirituality/ spiritual intelligence background with awareness of the condition of the Malaysian adolescents. Out of 15 experts approached, only 10 responded, some who were not able to participate, gave the reason of the complexity of the multidisciplinary approach in this study that involved psychology, education, religion and spirituality.

1.10 Definitions of the Terms

In this sub-section, I defined a few important terms which are the keywords and used frequently in this study.

1.10.1 Spiritual Intelligence

Spiritual Intelligence is defined as a competency of an individual to contemplate the meaning of one's existence, to reach the state of consciousness and able to transcend oneself through transcendental awareness. A person with high SI is keen in purifying himself or herself and determined to achieve the highest competency by the guidance of the spiritual resources which enable the individual to cope with obstacles/ problems in life.

1.10.2 Human Excellence

Human Excellence is a superior level of holistic (SQ + IQ+ EQ + PQ) achievement which is guided by one's spiritual intelligence. It is the highest achievement of an individual who is able to perform well his or her duty and obligation as a servant and vicegerent of God (*Hablumminallah*) and create a positive relationship with other creations of the Almighty Creator (*Hablumminnas*).

A person with high level of human excellence will lead a positive life by taking someone as a role model or as exemplary in his or her life. For Muslims, Prophet Muhammad (PBUH) is the best example. As Allah says in al-Quran:

There has certainly you have in the messenger of Allah an excellent example (to follow) for him who hopes in Allah and the latter day and remembers Allah much.

(Al-Ahzab, 33:21)

As stated by Hart (1978) in his book *The 100, A Ranking of the Most Influential Persons in History*:

My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the secular and religious level. ... It is probable that the relative influence of Muhammad on Islam has been larger than the combined influence of Jesus Christ and St. Paul on Christianity. It is this unparalleled combination of secular and religious influence which I feel entitles Muhammad to be considered the most influential single figure in human history (p. 33)

This is parallel to what Allah (SWT) says in al-Qur'an:

"And We have not sent you, [O Muhammad], except as a mercy to the worlds"

(Al-Anbiya, 21:107)

1.10.3 Reflection - Soul Purification

The ability of an individual to reflect upon him/herself through soul purification in the form of remembrance of God: verbal (*dhikr*), thought (*fikr*) and action.

1.10.4 Meaning/ Purpose of Life

One's capability to contemplate the meaning of life, especially as the servant and vicegerent of God.

1.10.5 Consciousness

The capacity of a person to reach a refined awareness through self-consciousness and to move from a low level of passion towards a higher rational thought and gain God-consciousness and a conscious for building a positive relationship with other beings.

1.10.6 Transcendence

The ability of an individual to perfect him/herself through applying the nature of God (*Al-Asma' al- Husna*) in one's life and possesses a character of selflessness.

1.10.7 Self - determination

Motivation or will to achieve higher order needs towards self-actualisation.

1.10.8 Spiritual Resources

Inputs used as a guidance to gain sacred, moral and ethical values in life and to solve problems; can be in the form of spiritual practices, faith community, people (spiritual *gurus*, *imams*, teachers), materials (books, holy text, al-Qur'an, the Hadiths, audios, visuals), places, experience, environments and surroundings.

1.10.9 Spiritual Coping with Obstacles

The ability of a person to solve problems or to face with life's obstacles through spiritual coping.

1.10.10 Adolescents

Adolescence: An Age of Opportunity, divided into two categories; early adolescence (10 – 14 years old) and late adolescence (15 – 19 years old).

1.11 Organisation of the Study

This sub-section explained the content of this study organised by chapters as per the requirement of the institution (Institute of Graduate Studies, University of Malaya).

1.11.1 Chapter 1: Introduction

This chapter contains the introduction to the thesis's subject matters in which it is concerned with the background of the study, the problem statement, the purpose of the study, the research objectives and research questions, the rational of the study, the significance of the study, limitations of the study, definitions of the terms and outline of the research approach.

1.11.2 Chapter 2: Literature Review

In this chapter the relevant literature is discussed; intelligence in general, different types of intelligences, spiritual intelligences from the Western and Islamic perspectives in relation to the Malaysian educational system and adolescents. The theoretical framework is illustrated towards designing and developing the Spiritual Intelligence Model for Adolescents (SIMA).

1.11.3 Chapter 3: Methodology

This chapter describes and explains the framework of the research methodology which consists of the key research question, the research design, conceptual framework and the procedures adopted. The three stages in the design and development research (DDR) explained in detail, including the sampling methods, instruments used and the engagement of fuzzy Delphi method.

1.11.4 Chapter 4: Results

This chapter explains the results from all the three stages of DDR which were presented in the form of text, figures and tables, complete with data analysis.

1.11.5 Chapter 5: Discussion

Chapter 5 portrays the interpretation of the results which answer all the research questions. The findings are elaborated with the support from some major secondary sources.

1.11.6 Chapter 6: Conclusion

Chapter 6 summarises the findings, and provides the implications of the study. This chapter also gives suggestions and recommendations for future studies.

1.12 Chapter Summary

This chapter is the key chapter that explained the overall content of the thesis. At the beginning, the background of the study was given, followed by the section on the statement of the problem which stressed the gap that existed in the Malaysian education system, which led to the realisation of the importance of the spiritual intelligence amongst adolescents. Later justification to conduct the research were given in section 1.4; the purpose of the study; continued with sections on research objectives and research questions. The rationale and the significance in conducting the research were explained in section 1.6 and 1.7 respectively. The last three sections were related to the limitations faced by myself as the researcher in this study, some definitions for major terms and the outline of the thesis.

CHAPTER 2

LITERATURE REVIEW

2.1 Chapter Overview

Chapter 2 covers discussion and analysis of relevant literature from various sources, including journal articles, research studies, doctoral theses, books, historical texts, newspaper articles, government publications and so forth which are related to the study directly or indirectly. At the beginning of the chapter, various definitions of intelligence are given, then, different types of intelligence are reviewed which finally brought to the discussion on spiritual intelligence. In developing the theoretical framework, I concentrated on four main SI studies from the Western perspective that are later being related to the two major texts from the Islamic perspective. These two texts were critically analysed in relation to spiritual intelligence which took the major part of this chapter. The final part of the chapter covers the discussion on the Malaysian education system and the current state of Malaysian adolescents and issues related to the problem statement of this study.

2.2 Intelligence Defined

To date, defining intelligence is a continuing debate and there is no single standard definition. In general, there are many definitions given by various dictionaries and there are many similarities among these definitions. Intelligence is defined by the *Oxford English Dictionary* (n.d), as "the power to acquire and apply knowledge and accomplishments" while the *Cambridge Online Dictionary* (n.d) defined it as "the ability to learn, understand, and make judgments or have opinions that are based on reason". According to *Encyclopaedia Britannica* (n.d), intelligence is "an ability to adapt effectively to the surroundings, either by creating a change in oneself or by modifying the environment or

finding the new one and it is not a single mental process, but rather a combination of many mental processes directed towards effective adaptation to the environment".

The topic of intelligence is a contentious issue in which psychologists are still debating on the correct definition of intelligence and how the human intelligence could be best evaluated (Legg & Hutter, 2007). David Wechsler, who was well known for a number of intelligence tests, defined intelligence as, "the aggregate or global capacity of the individual to work purposefully, to think rationally, and to deal effectively with his environment" and Sir Cyril Burt, who was one of the pioneers of the intelligence testing movement, called it "an innate general cognitive ability" (Bartholomew, 2004, p. 4).

According to Gardner (1993), who is regarded by some as against IQ testing and as the initiator of unfathomable and more pertinent approach to human abilities, intelligence is:

> to my mind, a human intellectual competence must entail a set of skills of problem solving – enabling the individual to resolve genuine problems or difficulties that he or she encounters and, when appropriate, to create an effective product – and must also entail the potential for finding or creating problems – and thereby laying the groundwork for the acquisition of new knowledge (p. 13)

Anastasi (1992) defined intelligence as "not a single, unitary ability, but rather a composite of several functions" (p. 613). The term indicates that the unification of abilities is required for endurance and progression within a particular culture. Whereas human intelligence from Sternberg's perspective is a "mental activity directed towards purposive adaptation to cull and shaping of the authentic-world environments pertinent to one's life" (Sternberg, 1985, p. 45), which implies that intelligence is the ability of individuals to deal with any environmental changes throughout life. Sternberg's theory encompasses three elements: componential, experiential, and practical.

Sternberg defined intelligence as a skill in accomplishing whatever that is essential to realise in life within the social cultural setting (2003). Intelligence can be pointed out as a successful intelligence because it emphasises the employment of intelligence to achieve success in life.

Breaking down the definitions of intelligence from various dictionaries and definitions applied by psychologists, it can be concluded that there is not any precise definition for it, but all these definitions are related to mind or brain processes which are necessitated by humans in order to be linked to the universe. Another concern by many psychologists is how intelligence will be measured.

2.3 Intelligence Quotient (IQ)

Intelligence quotient has formed a noticeable aspect of the psychological sciences for nearly a century and intelligence test is an assessment that determines the intelligence quotient or IQ of an individual, as an estimate of their relative cognitive abilities (Richardson, 2002). In the beginning of the 20th century, intelligence quotient (IQ) has been a vast issue discussed and researched. IQ is a measure which is inferred from several different standardised tests attempting to assess intelligence.

IQ was first highlighted during a symposium in 1921. In this symposium, 17 leading scholars were asked to articulate their understanding on intelligence and how it could be measured. Diverse answers were given and no specific consensus was reached (Richardson, 2002), but the origins of the intelligence testing thus far could be traced from two important paths that have little constructive relations between them in the early stages. The first, which upsurge the term IQ, was introduced by Alfred Binet in 1905. Based on his observation, analysis and discussions with educators in schools, he identified that children

were expected to learn different kinds of knowledge and skills and led him to build short questions on memory for specific facts: defining prevalent words; verbal and arithmetic reasoning; counting; sentence construction; arranging sets of blocks in order or incrementing and so on (Danziger, 1990), and then these constructs were related to the child's age (mental age and reached its pinnacle with the presence of Lewis Terman's, The Measurement of Intelligence published in 1916 (Bartholomew, 2004).

Binet and Simon (1916) defined intelligence as a set of judgment skills which could only be tested by examining higher levels of cognitive abilities, such as verbal skills and social comprehension. Their original test consisted of tasks designed to measure mental performance of childhood. After the immediate released of the Binet-Simon Intelligence Test, Terman revised and perfected the test and the test was renamed as Stanford-Binet-Simon Intelligence Scale and initiated its use in North America. Terman was the first to utilise the intelligence quotient score (Cianciolo & Sternberg, 2004).

The second part has its roots from a factor analysis pioneered by British Psychologist, Charles Spearman in 1904. Binet revised Spearman's paper critically and later, Spearman himself reviewed Binet's work and was not impressed. Terman did relate his study to Spearman's contribution, among others, but suggested that it integrated not much to his own study (Bartholomew, 2004)

A connection between the two branches seems to have sprung up out of the demand to extend Binet's method for minors to adults in the 1930s. This was done by David Wechsler, who had studied briefly with Spearman (Bartholomew, 2004). Looking into Spearmen's (1904) work, he suggested a two-factor model of intelligence, entailing a general ability (*g*) and specific ability (*s*). He described *g* as a generalised mental energy

measured by all intelligence tests, which is available to the same individual to the same degree in all mental operations. He believed that *g* was a more important factor than *s* since one could easily predict the amount of *g* used on a task based on the amount of *g* used on all other tasks (Cianciolo & Sternberg, 2004).

Spearmen's work was criticised by Thurstone (1938) who claimed that *g* was a statistical item resulting from the mathematical measures used to analyse it. Using his new approach to factor analysis, Thurstone found that intelligent behaviour does not arise from a general factor, but rather emerges from seven independent factors that he called primary abilities: word fluency, verbal comprehension, spatial visualisation, number facility, associative memory, reasoning, and perceptual speed. Moreover, when Thurstone analysed a mental test data from samples encompassed of people with similar overall IQ scores, he found that they had different profiles of primary mental abilities, further supporting his model and suggesting that his work had more clinical utility than Spearman's unitary theory (Cianciolo & Sternberg, 2004).

Later, when Thurstone directed his tests to an intellectually diverse group of children, he was unsuccessful to discover that the seven main abilities were entirely separated; rather he found evidence of *g*. Thurstone managed a sophisticated mathematical solution that resolved these deceptively contradictory results, and the final version of his theory was a conciliation that accounted for the occurrence of both a general factor and the seven specific abilities. This concession helped lay the groundwork for future researchers who suggested hierarchical theories and theories of multiple intelligences (Ruzgis, 1994).

One of the individuals who involved tremendously in early intelligence testing was David Wechsler, who defined intelligence as the aggregate or global capacity of the

individual to act intentionally, to think logically and to deal effectively with his environment (Carson, 1999). In 1939, Wechsler developed the first standardised adult intelligence test, the Bellevue-Wechsler Scale and later the Wechsler Intelligence Scale for Children which was considered as the best test available (published in 1949 and revised in 1974). One of Wechsler's major contributions to psychology is the concept of intelligence that requires the abilities which are essential to be successful in life and later he developed the idea that personality traits and emotional states as well as mental abilities should be measured to assess intelligent behaviour in one's environment (Carson, 1999).

In the 1960s, there are a few psychologists whose works and findings are being used till today. To name a few are Jean Piaget (1963) who proposed four stages of intellectual development and John Horn (1966) student of Raymond Cattell, who proposed that general intelligence is not simply a single construct, but rather a composition of up to 100 different mental abilities which divided them into 2 components and this work is known as the Theory of Fluid and Crystallised Intelligence (Cianciolo & Sternberg, 2004).

Some critics of IQ specified that the concept of intelligence on IQ test scores alone, disregard many important aspects of mental supremacy, but they did not challenge the stability of IQ test scores or the element that envisage certain patterns of achievement quite effectively (Neisser et al., 1996). The IQ tests were criticised by Sternberg. From his point of view, the IQ tests are 'convenient partial operationalization of the construct of intelligence, and nothing more. They do not provide the kind of measurement of intelligence that the tape measures provide of height.' He then categorised intelligence into three parts, namely the 'Triarchic Theory of Intelligences' consisting of componential intelligence, experiential intelligence and contextual intelligence (Sternberg, 1985).

Sternberg failed to gain a lot of supports among mainstream intelligence researchers. Gottfredson (2003) for instance, reviewed Sternberg's Practical Intelligence. Sternberg proposed that there "exists a general factor of practical intelligence that is distinct from academic intelligence and which predicts future success as well as g, if not better". Gottfredson counter claimed that the evidence supporting the practical intelligence model, and its associated empirical claims, is illusionary and that the evidence opposing the claims was ignored.

In conclusion, IQ is a measurement or test of human intelligence in relation to mental/ cognitive process or ability. According to Bartholomew (2004) in his book Measuring Intelligence Facts & Fallacies:

> Intelligence Quotient is an index calculated from the scores obtained with a set of test items which are judged by experts to encompass the abilities covered by the term 'intelligence'. It is not a fixed characteristic of the individual tested, but will vary according to the particular set of items used, the circumstances under which the test is taken and so forth. Its scale of measurement has no natural origin or unit of measurement and the form of its distribution is a matter of convention. The main drawback of IQ is that it measures different kinds of 'intelligence'. Different IQ tests may mix these kinds in varying proportions. This further undermines the possibility of valid comparisons, even within the same population, where different tests may have been used. This feature can be summarised by saying that IQ is trying to measure a multidimensional quantity (p. 143)

2.4 Other Intelligences

Following the never ending discussion on intelligence and IQ, many forms of intelligence emerged from different perspectives for different purposes. Before discussing the main concern of this study, spiritual intelligence, it is essential to have the knowledge on different types of intelligences and their inter-connectivity.

2.4.1 Theory of Multiple Intelligences

The theory of multiple intelligences was introduced by American developmental psychologist, Howard Earl Gardner in the late 1970s and early 1980s. Gardner is an Adjunct Professor of Psychology at Harvard University and Chairman of the Steering Committee for Project Zero at the Harvard University's Graduate School. According to Gardner, individuals possess eight or more moderately self-directed intelligences. Individuals induce with these intelligences individually and as a team, to create products and resolve problems pertinent to the societies they live in (Gardner, 2006, 2011).

Most of the time, the traditional intelligence tests evaluate verbal ability, the relationships between verbal concepts and mathematical-logical thought. This test does not measure skills such as new information analysis, modern problem-solving, creative and abstract thinking (Gardner, 2011). The traditional intelligence tests do not give ample evidence about the human's impending development span. Gardner introduced The Theory of Multiple Intelligences (Gardner, 1983) that identified seven intelligences:

a. Logical – mathematical intelligence which comprises of the abilities to discern models, deductive reasoning, and logical thinking.

b. Lingual – verbal intelligence which comprises of sensitivity towards language of speech and writing, and the ability to apply words and language.

c. Visual – spatial intelligence which comprises of the ability to solve problems through the touching up and creation of mental images, and thinking through portrayal imagination.

d. Musical intelligence which comprises of identifying musical pieces, composition of rhythmical songs, and enjoying music.

e. Physical – kinetic intelligence which comprises of the abilities to control the body movements, skilfully working with objects, using all or a part of the

body limbs to solve problems, interact with the surrounding environment for reminding-of and processing information coordination between the eye and the hand, and other psycho-motor skills

f.   Interpersonal intelligence meaning that the person has talent to understand purposes, motives and feelings of others and the skill to set relationships with them.

g.   Intra personal intelligence which comprises of personal talent for an individual to understand himself, his emotions and feelings

In 1999, Gardner combined the last two intelligences as one and added a new intelligence which is called naturalistic intelligence; the empathy towards natural things. He later recommended a potential additional intelligence called existential intelligence, the ability to see and to tackle deep questions about human existence, such as the meaning of life, why do we die, and how did we get here. A few years later, Gardner recommended two additional intelligences which are 'the mental searchlight intelligence' that is related to managing society efficiently and the 'lesser intelligence' that concentrates on the arts, sciences and trades, that are more possible to create the developments (as well as catastrophes) of a society (Gardner, 2006).

A few have criticised Gardner's work in relation to the *g* factor, for instance Visser, Ashton, and Vernon (2006), Waterhouse(2006), Gottfredson (2003) -- lack of empirical support, should not be the basis for educational practice, no validating data and so forth. But nonetheless Gardner's Multiple Intelligences has opened the eyes of many that intelligence could be seen beyond cognitive ability and it can be applied in the educational context to test the intelligence of students as being researched by Chen (2004); a theory is not necessary to be validated and in the case of Multiple Intelligence Theory, it can be

validated by applying the theory in the range of educational settings and not all the time need to be provided with empirical evidences because "the absolute objectivity of any practice is illusory" (p. 17).

2.4.2 Social Intelligence

E. L. Thorndike (1920) initially differentiated social intelligence from other form of intelligence and defined it as the ability to understand men and women, boys and girls – to act wisely in human relations (Salovey & Mayer, 1990).

Albrecht (2006) defined social intelligence as "the ability to get along well with others and a set of practical skills (situational awareness, presence, authenticity, clarity, and empathy) for interacting successfully in any setting". The incorporation of these key elements created a comprehensive model—S.P.A.C.E for describing, measuring, and developing this intelligence at a personal level, as well as a set of hands-on guidelines for using this method as an effective problem-solving and progressive tool for professional.

The George Washington Social Intelligence Test (GWSIT) was introduced as the first test to test the social intelligence (Moss, Hunt, Omwake, & Woodward, 1955, in Kihlstrom & Cantor, 2011). The GWSIT encompassed a number of sub tests, which can collectively produce an aggregate score. The sub tests are:

1.   Judgment in social situations

2.   Memory for names and faces

3.   Observation of human behaviours

4.   Recognition of the mental states behind words

5.   Recognition of mental states from facial expression

6.   Social information

7.   Sense of humour

A few studies (Goleman, 1995; Mayer et al., 2004) have shown that not only does cognitive intelligence have an important role in shaping the learning process but emotional characteristics (emotional intelligence) and social skills also contribute significantly to the betterment of an individual personally and professionally. Goleman (2006) who involved in social neuroscience research proposed that social intelligence is made up of social awareness (including empathy, empathic accuracy, and social cognition) and social facilities (including synchrony, self-presentation, influence, and concern).

According to Kihlstrom and Cantor (2011) the criterion for impaired individuals is clearly operationalised by an IQ threshold, but there is yet no standard by which impaired social functioning/social intelligence can be defined. Feasibly novel notional approaches, such as the social-intelligence view of personality and the "theory of mind" view of development, might transform this situation, so that future reviews in these matters will be able to describe assessments of social intelligence grounded in an understanding of the general social-cognitive processes out of which individual differences in social behaviour emerge.

2.4.3 Emotional Intelligence

In 1966, the term emotional intelligence was first used in psychology when it had been stated in relation to psychotherapy treatment (Mayer, Roberts, & Barsade, 2008). Mayer and Salovey (1990) defined emotional intelligence (EI) as "the subset of social intelligence that involves the ability to monitor one's own and other's feelings and emotions to discriminate among them and to utilise this data to guide one's thinking and actions" (p. 189). Those who possess a high level of EI, are capable of seeing how emotions can blend

well with physical and mental capability to gain positive impacts on their own-self, relationships with others, and their ability to pursue and attain goals and objectives in life. Mayer and Salovey (Mayer et al., 2004. p. 187) defined EI as:

> The capacity to reason about emotions, and of emotions to enhance thinking. It includes the abilities to accurately perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth.

In this definition, it can be seen that IQ and EI are interrelated. Individual needs both; having an IQ itself is insufficient to enhance thinking and assisting thought for emotional and intellectual growth. In one of their studies, Mayer et al. (2004) found that individuals who scored higher in the ability to perceive accurately, understand, and appraise others' emotions were better able to respond flexibly to changes in their social environments and build supportive social networks.

Established along the revaluations of existing psychological literature, Mayer and Salovey (1997) divided the abilities and skills of EI into four divisions:

1. The ability to perceive emotion

2. Use emotion to facilitate thought

3. Ability to understand emotions

4. Ability to manage emotion.

These divisions of the model are arranged from the more basic psychological processes to higher psychological integrated processes. For instance, the lowest level branch; the ability to perceive emotion is related to simple abilities of identifying and articulating emotions. In contrast, the highest level branch; to manage emotion is more concerned about the conscious, reflective parameter of emotion.

The term EI is widely-known to the world by the work of Daniel Goleman (1995b) a well-known psychologist in his work titled "Emotional Intelligence - Why it can matter more than IQ." There are few important points brought to the forefront with regard to the importance of emotional intelligence. According to Goleman (1995b):

a.   Emotional intelligence (EI) is vital to the life of an individual which is more powerful than IQ. IQ only contributes 20% to success in life, while other factors including emotional intelligence contribute the rest.

b.   Emotional intelligence could be the best predictor of success in life. Those with high EI are more likely to succeed in everything they undertake in their lives.

c.   EI is not inherited and static; we can teach and improve the EI

d.   IQ and SAT (Standard Achievement Test) results cannot predict who will be successful in life. Even success in academics can be predicted more by emotional and social measures (being self-confident and attentive, following commands, and turning to teachers for assistance and articulating needs, friendly and others) compared to academic achievement.

e.   EI contributes significantly to a person in many aspects of life through its various elements, namely knowledge of one's emotion (self-awareness), knowledge of others' emotion and handling the relationship with them, managing the emotions, motivating oneself and so on.

Goleman's (1995b) EI competencies are mainly divided into 4 categories:

1.   Self-awareness

Knowing what we experience in the moment and using that to direct one's own decision making; having a realistic judgment of one's own abilities and a well-established sense of assurance.

2.   Self-Management

Handling one's emotions accordingly so that they facilitate rather than interfere; delaying fulfilment to pursue goals; improving well from emotional grief; arraying one's deepest preferences to take initiative, progress and be persistence.

3.   Social Awareness

Recognising others' feelings, being able to accept their perception and nurture bonding with a broad diversity of people.

4.   Social skills/ relationship management

Managing emotions in building relationships with others and precisely thoughtful about social circumstances; communicating smoothly; using these skills to convince, lead and negotiate.

These four domains (with 18 competencies) provide a practical guide for individuals to reach success especially in the context of an organisation. The following Table 2.1 illustrates the major theories or measures of emotional intelligence:

Table 2.1: Comparison of major theories or measures of emotional intelligence

(Boyatzis, 2009)

Theoretical Basis	Authors	Measurement Distinctions
Ability	Mayer, Salovey & Caruso	MSCEIT (Mayer, Salovey Caruso Emotional Intelligence Test) – direct performance assessment of emotional processing, some scenario testing; confusion on scoring between consensus and expert scoring models (Mayer et al, 1999; Salovey & Mayer, 1997)
	Schutte *et al*	Self-report measure based on Mayer, Salovey and Caruso model (Schutte *et al*, 1998)
Behavioural	Boyatzis and Goleman	ECSI-360 (Emotional, Social, Cognitive Inventories), functional approach inductively derived from effective performance, called competencies (more outcome oriented and realistic in real settings) (Boyatzis & Goleman, 1996; Wolff,2005,2008)
	Bar-On	EQ-i:360 (Emotional Quotient Inventory), although originally a self-report, the 360 was introduced in 1997 (Bar-On, 1997)
	Dulewicz *et al*	EIQ (Emotional Intelligence Questionnaire), a 360 of competencies (Dulewicz *et al*, 2003)
	Bradberry	EQA (Emotional Quotient Appraisal), a 360 skill assessment modelled after Goleman and Boyatzis model (Bradberry & Su, 2006)
Internal (self) perception	Bar-On	EQ-I, originally is a self-report, internally process driven model (more psychological than others) but now more behavioural in its 360 form (Bar-On, 1997)
	Schutte *et al*	Self-assessment based on Mayer-Salovey-Caruso model (Schutte *et al*, 1998)
	Wong *et al*	WLEIS (Wong & Law Emotional Intelligence Scale), a self-assessment based on MSCEIT model (Wong *et al*, 2004)
	Petrides & Furnham	TEIQue (Trait Emotional Intelligence Questionnaire), a self-assessment of EI trait based on a content analysis of major models (Petrides and Furnham, 2000, 2001, 2003)

There are some weaknesses in the current models of EI especially the ability form of EI. For example, in the Mayer, Salovey, and Caruso Emotional Intelligence Test – MSCEIT (Mayer, 2002), as the utmost extensively used tests of EI ability, the model does not in any condition measure the intelligence — at all moments, continuously, notwithstanding by its authors — it does not measure any coherent dimension of psychological involvement. This is why it is scientifically unproductive to persevere in the efforts to improve its psychometric properties; for, even if these were to reach adequate standards one day, the resulting scores would still not be interpretable due to the nature of the fundamental scoring system (Petrides, 2011). Murphy (2006) reviewed the problems of Emotional Intelligence and identified four broad conclusions about the current status of emotional intelligence:

1. Emotional intelligence is often poorly defined and poorly measured.

2. The relationship between emotional intelligence and other concepts, including general intelligence, social skills, and personality, is not adequately understood.

3. The most widely publicised claims about the relationship between emotional intelligence and success in school, in the workplace, and in life are not supported and, in some important cases, are almost certainly untrue.

4. There are some reasons for optimism about the future of emotional intelligence, but there is still a long way to go before this concept will come close to living up to the hype.

2.5 Intelligences Concluded and Brain Connectivity

The work of psychologists in the late 1900s in relation to intelligence was not specifically written and discussed in terms of cognitive aspects (problem solving, memories and so on) but some were engrossed with thoughts and written works related to non-cognitive aspects (emotional, social, intrapersonal etc.). Many definitions were given by psychologists;

following this, in 1994, a group of 52 connoisseurs in the study of intelligence and related fields suggested the following definition of intelligence (Gottfredson, 1997, p. 13):

> Intelligence is a very general mental capability that, among other things, involves the ability to reason, plan, solve problems, think abstractly, comprehend complex ideas, learn quickly and learn from experience. It is not merely book learning, a narrow academic skill, or test-taking smarts. Rather, it reflects a broader and deeper capability for comprehending our surroundings—catching on, making sense of things, or figuring out what to do.

Some other researchers have long contended that human beings have a variety of intelligences but with substantiating degree; for example, an individual may be good at art and music but worst in learning mathematics. A single number (a score on an IQ test) cannot sufficiently signify the complex and diverse abilities of a human being. Hence, Howard Gardner emerged with Multiple Intelligences theory with the updated version of 8 intelligences; verbal skills, mathematical skills, spatial skills, bodily-kinaesthetic skills, musical skills, interpersonal skills, intra-personal skills and naturalistic skills and has written about the possibility of a ninth intelligence—the existential (Gardner, 1999). Gardner absence himself from committing his writing and discussion in relation to spiritual intelligence, but intimated that an "existential" intelligence may be a useful paradigm (Gardner, 2006).

Sternberg (1999) in his Triarchic Theory outlined three aspects of intelligence which are analytical, creative and practical. Analytical abilities enable individual to evaluate, analyse, compare and contrast information. Creative abilities create inventions, discovery, and other creative activities. Practical abilities draw everything together by allowing individuals to apply what they have learned in the appropriate setting. Individuals who make the best use of their analytical, creative and practical strengths while compensating for weaknesses in any of these areas will lead a successful life. Individuals might engage in refining weak areas to become well reformed to the needs of a particular

environment, or choose to work in an environment that values their particular strengths (Sternberg, 1999). The vital feature of the Triarchic Theory of Intelligence is adaptability--both within the individual and within the individual's sociocultural context (Cianciolo & Sternberg, 2004).

All the intelligences as discussed above relate to brain capability. Roger Sperry, a Nobel Prize winner, initiated a work that studied the relationship between the right and left brain's hemispheres. Sperry found that the left side of the brain inclines to function by processing information in an analytical, rational, logical, sequential way in which it deals with data collection, analysis and the use of rational thinking to reach a logical conclusion. The right side of the brain tends to function by recognising relationships, assimilating and synthesising information, and arriving at intuitive perceptions. The left brain inclines to break information apart for analysis, while the right brain tends to put information together to synthesise a whole picture (Dew, 1996).

Gary Smalley and John Trent claim that emotions are right-brain activities but involved both hemispheres, though each hemisphere "seems to be more in control of different subsets of emotions, the left hemisphere being biased towards the positive and the right towards the negative emotions (Smalley & Trent, 1990). Jerre Levy (1985), a bio-psychologist at the University of Chicago, opposes:

> The two-brain myth was founded on an erroneous premise: that since each hemisphere was specialised; each must function as an independent brain. But in fact, just the opposite is true. To the extent that regions are differentiated in the brain, they must integrate their activities. Indeed, it is precisely that integration that gives rise to behaviour and mental processes, greater than and different from each region's contribution. Thus, since the central premise of the myth makers is wrong, so are all the inferences derived from it (p. 43).

Intelligence is not just a matter of 'book smart' but a person with high intelligence is also considered as an individual who is able to comprehend his or her surroundings. He or she is able to make sense of what is happening and deciding what will be done to respond to the environment. Intelligence is also not just about a single intelligence. A person would be able to possess many forms of intelligences, but might vary in terms of the capacity.

All intelligences are interrelated as suggested by the findings on brain lateralisation (Dew, 1996; Smalley & Trent, 1990). Some scientists and psychologists divide the brain into right hemisphere and left hemisphere to its own capability but in reality, all the capacities from both sides of the brain are interconnected. I strongly believe that the brain functionalities are connected to the heart (*qalb*) that determined the existence of human beings and associated to an intelligence known as Spiritual Intelligence (SI). *Qalb* is also known as inner heart or inner self that represents the whole human personality in relation to this world and world to come (Che Zarrina, 2007). According to al-Ghazali (Che Zarrina, 2007; Faris, 1970), "it is the heart which enables man to attain the knowledge of God (ma`rifah Allah), to draw one's self near to Him, to work for Him and labour towards Him. It is the heart which rejoices in proximity to Him and prospers when man has purified it and it is the heart which is disappointed and miserable when man has defiled and corrupted it". (Al-Ghazali, 1973, pp. 226 - 227; McCarthy, 1980, p. 364).

2.6 Spiritual Intelligence

As a vicegerent of God, having a high IQ or EQ would be inadequate. Neither IQ nor EQ nor any other intelligences, combined or separated are far from behind in understanding and exploring the full potential of a human being. Scientifically, animals as well do have IQ and EQ to some extent (Zohar & Marshal, 2000), but what differentiate human beings

with animals? The potential of the animal and human being is differentiated by a structure in the body called the heart (*qalb*) and it is not merely looking into the heart per se but looking beyond the physical aspect of the heart. Understanding this unique position allows human beings as the vicegerent of God, not just to have and to use the normal five senses (see, taste, touch, hear and smell) but connecting them with the inner self (*qalb*) to gain deeper understanding about one's existence and realise the purpose of life in this world and hereafter.

The *Oxford English Dictionary* (n.d) defines the sixth sense as "supposed faculty giving intuitive or extra-sensory knowledge". The sixth sense is an instinctive inborn feeling beyond logic that enables individual to be conscious of the unknown and of the future. Once we are aware of our sixth sense, we will be able to realise that there is something that leads us to understand our inner self and the meaning of real life which will be able to attain through high level of spirituality. In order for a person to realise these, he or she needs to have a high level of spiritual intelligence. Before looking into this term in detail from the perspective of Islam, it is fair to consider it from the Western perspective.

2.6.1 Spiritual Intelligence: Mind, Body and Soul Relationship

Humans are naturally spiritual beings; we are spiritual beings experiencing human body and not human body experiencing spiritual things. Steiner (1912) in his lecture series in Helsinki titled "Spiritual Beings in the Heavenly Bodies and in the Kingdoms of Nature" stated that inner life is an attribute of being human which enable the human to experience spiritual fulfilment (Steiner, 1981). This statement shows that human being does not only encompassed the body, but also spirit or soul as well.

Before discussing the concept of spiritual intelligence from the Western perspective, it is essential to understand the relationship between mind, body and soul as it will answer the question about oneself, 'Who am I'? Human beings encompass three important elements which are mind, body and soul. These three elements are interrelated. Analogically, this relationship can be explained as a man driving a car. The engine is the mind, the car is the body and the man is the soul. To drive the car we need the engine and the car needs to be driven by a man. Without any one of it, the car would not be able to move on the road. Thus, without the utilisation of mind, body and soul collectively, human being is unable to reach his or her full potential.

Socrates was the first Western philosopher to focus on issues related to the human self, finding answers to questions: 'Who one is?', 'Who one should be?' and 'Who one will become?'. According to Socrates in addition to our physical bodies, each person possesses an immortal soul that will survive beyond the death of the body (Chaffee, 2011, p. 89).

This is supported by his student, Plato who said the soul and body are two separate substances. The dualism concept is discussed by Plato in *Phaedo*. A man is identical with his soul. The man is essentially his soul, but not his body. The soul to the body is as a driver to a car. The driver drives the car, but the driver is a being that is distinct from the car and can exist when not in the car. Plato argued that soul cannot be destroyed. "All unseen things are unchanging, they do not have parts (simple)" (Lacewing, 2009). Since the soul has no parts and is unchanging, it cannot be destroyed as how a body is perished.

Plato further explained the concept of the soul in which he divided the soul or self into three interrelated parts (Chaffee, 2011, p. 93):

1.   Reason - Our divine essence that enables us to think intensely, make prudent choices and achieve a true understanding of eternal truths.

2.   Physical appetite – our basic biological needs such as hunger, thirst and sexual desire.

3.   Spirit or passion – our basic emotions such as love, empathy and anger.

The three parts might function in the same direction, for instance, a person who loves (passion) his or her family will provide the best shelter and food (physical) for the family in order for the family to have a safe and healthy life (reason). The three parts might as well face with conflict, torn between these three parts in which Plato believes that it is the responsibility of the reason to resolve the conflict and create a harmonious relationship between the three (Chaffee, 2011).

The same concept should be applied to mind, body and soul. These three elements are interrelated. For example, our body (body) needs to be healthy in order for us to do our daily activities. To have a healthy body we need knowledge on how to be healthy, that can be acquired through reading and rationalising the importance of having a good health (mind). At the same time, our soul (soul) needs to be fit as well, so there is a need for soul purification which can be achieved by getting ourselves closer to our Creator. When our soul is fit, we are able to control whatever is happening to us, for instance, we are able to deal with a stressful life, our mind will be able to comprehend with whatever that we see, touch, hear and so on which will give a positive impact to our health.

As for Aristotle, the soul is to the body as form is to matter; a human being is a composite of form and matter. Aristotle in his *de Anima II*, said that there are three types of substance (Cohen, 2008):

   a. Matter

   b. Form

   c. The compound of matter and form

   He believed that human is basically composed of matter and form. The soul is to the body like the power of hearing to the ears that hear. Hence, for Aristotle, the soul cannot exist independently of the body. Aristotle in Hasan Langgulung (1986) said that the soul is the function of the body. He further explained emotions such as anger, happiness and love are not from the soul alone but from the body as well. When the soul's emotion happened, it will bring changes to the body. For instance the emotion of anger happened when the body experiences a situation of anger. If a person is getting angry without the body experiencing anger then the individual is faced with mental illness.

   Both Plato and Aristotle, who have differing views about body and soul relationship, discussed about human intelligence in detail. Plato compared human intelligence to blocks and wax, as how human beings are different in the size, hardness, moistness, and purity of their knowledge. In this analogy, intellectual deficits were described as the result of overly hard, overly soft, muddy, or impure blocks of wax (Cianciolo & Sternberg, 2004). According to Plato, true knowledge or intelligence is the ability to grasp the world of 'forms' (ideas) with one's mind, albeit his evidence for the existence of 'forms' is intuitive only. The elucidation of this idea was written in Plato's *Allegory of the Cave*, from his best-known piece of work, *The Republic* (Waterfield, 2008).

   Intelligence from Aristotle's perspective is a state of grasping the truth, concerning reason, involved with action about what is good or bad for a human being. In his book *Nicomachean Ethics, Book 6* (NE6) (Irbe, 2000), Aristotle looked into the connection

between reasoning, desire and choice. Both the contemplative and practical intellects are being used by human beings to distinguish what is naturally good or bad so that human beings will be longing for the right. According to Aristotle in NE6 (Irbe, 2000):

> Since moral virtue is a state of character concerned with choice, and choice is deliberate desire, therefore both the reasoning must be true and the desire right, if the choice is to be good; and the desire must pursue the same things that the reasoning asserts. Now this kind of intellect and of truth is practical; of the intellect which is contemplative, not practical nor productive, the good and the bad state are truth and falsity respectively (for this is the work of everything intellectual), but the function of practical intellect is to arrive at the truth that corresponds to right desire.

The accomplishment of truth is the task of both intellectual parts of the soul; so, their respective qualities are the states that will enable them to attain the truth. The soul seeks the truth using the contemplative and applied intellectual parts. For Plato, the intellectual is not just from one's mind, but from the power of intuition (soul) as well. Aristotle also believed soul could reach the truth through intellect. These two thoughts proved that there is a strong relationship between the spiritual (soul) and intelligence (intellect and knowledge). This basic knowledge of soul and intellectual from Ancient Greek's philosophers will ease our understanding of spiritual intelligence discussed by some western scholars and experts.

Human beings tend to ask some fundamental questions as to how they are created, who created them, where are they heading in their life, how long they will be in this world and so on. These questions and others which are related to the human self are being answered through an intelligence known as spiritual intelligence. It is the influence that we gain by acting from a deep sense of meaning, our deepest values, and sense of higher purpose through a life devoted to service (Zohar, 2010). There are few widely accepted definitions of spiritual intelligence, two of them being:

> A set of mental capacities which contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence,

leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, mastery of spiritual states (King & Decicco, 2009). It is an intelligence with which we access our deepest meanings, values, purposes, and highest motivations (Zohar & Marshall, 2000).

For the purpose of the study, four scholars were chosen in which the discussions and findings of these four studies are closely related to this thesis writing and created the foundation for structuring the SI themes that developed the Spiritual Intelligence Model for Adolescents (SIMA).

2.6.2 Spiritual Intelligence from King's and DeCicco's Perspectives (King & Decicco, 2009)

King (2008) in King and DeCicco (2009) defined spiritual intelligence as a set of mental capacities which contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states. There are four main components of spiritual intelligence identified: (1) critical existential thinking, (2) personal meaning production, (3) transcendental awareness, and (4) conscious state expansion.

The first component is defined as the capacity to critically contemplate meaning, purpose, and other existential or metaphysical issues (e.g. reality, the universe, space, time, death and other existential or metaphysical issues). This component is supported by some researchers as a form of definition for spiritual intelligence (Vaughan, 2002; Zohar & Marshall, 2000) and spirituality (Matheis, Tulsky, & Matheis, 2006; Wink & Dillon, 2002)

Allan and Shearer (2012) defined existential thinking as the propensity to involve with ultimate concerns and the capacity to carry out a meaning-making process that discovers oneself in relation to those existential issues. They believe that existential thinking is not just related to spirituality and spiritual intelligence, but it is also related to religiosity. Besides that existential thinking may be associated with intrinsic religiosity, which refers to a personal commitment to one's religion, and thereby increase the time spent considering existential issues and engaging in meaning-making. Religions may provide meaning and explanations for existential thinking.

The second component is personal meaning production. It is an ability to construct personal meaning and purpose in all physical and mental experiences, including the capacity to build and master a life purpose (King & Decicco, 2009). As per the existential thinking, personal meaning production is also commonly described as a component of spirituality. Nasel (2004) suggested that through spiritual intelligence, individuals are able to find the purpose and meaning in all life experiences when they comprehend the contemplation of the symbolic meaning of personal occasions and conditions. A person with high personal meaning production will be able to direct his or her purpose in life and relate to all events and experiences. The ability to regulate and dominate this particular element is part of cognitive ability.

The third component, transcendental awareness, involves the ability to recognise transcendent dimensions of self, of others, and the physical world during the normal waking state of consciousness. The mindfulness of the transcendental is a key factor of spiritual intelligence (King & Decicco, 2009). Based on the work of Abraham Maslow; Hamel, Leclerc, and Lefrançois (2003) originated the term transcendent-actualisation, which they defined as self-realisation founded from the awareness and experience of inner

life or the self which gives the same meaning as transcendental awareness of self. As a whole, transcendental awareness explained the cognitive ability of an individual to perceive the individual self in relation to the surrounding and environment such as non-materialistic aspects, holism and the interconnectedness.

The final component proposed by King in his original work was the 'conscious state expansion'. It is an ability to enter a spiritual state of consciousness at one's own will. State here can refer to cosmic consciousness, pure consciousness and oneness (King & Decicco, 2009). They believed that an expanded or altered state of consciousness is deeply rooted in both -- aspects of religion and spirituality. It is necessary to consider a person in this state does apply his or her mental capability. Vaitl et al. (2005) identified a set of altered state of consciousness that is triggered by one's own mental exercises through meditation and relaxation.

In the first study, King and DeCicco (2009) developed and tested a preliminary self-report measure of spiritual intelligence (SISRI) consisting of 84 items, which was later reduced to 42 items after removing some that resulted in inadequate model representation. The final one is the 24-item scales (SISRI-24) after the removal of some due to high redundancy. A second study was done to test the validity of the model. The parameter estimates for all 24 items were substantial with a smaller incongruity function. This four-factor model displayed an acceptable fit to justify and reflect the spiritual intelligence capability of individuals. Individuals may use their spiritual intelligence to reframe, re-interpret or re-contextualise their thinking towards creating a purpose in life/ meaning making with greater level of consciousness and self-transcendence.

2.6.3 Spiritual Intelligence from Robert Emmons's Perspective (Emmons, 2000a)

According to Emmons (1999) individuals who are able to demonstrate a capacity for heightened consciousness for the transcendental process possess spiritual intelligence. To Emmons, spiritual intelligence is very much similar to spirituality. Later, Emmons (2000b) stated that spiritual intelligence as a set of skills or abilities linked with spirituality to facilitate problem solving and goal accomplishment. A spiritual intelligence individual is characterised by (1) the capacity for transcendence, (2) the ability to enter into heightened spiritual state of consciousness, (3) the ability to invest everyday activities, events, and relationships with a sense of the sacred, (4) the ability to utilise spiritual resources to solve problems in living and (5) the capacity to engage in virtuous behaviour or to be virtuous (to show forgiveness, gratitude, to be humble, to display compassion (Emmons, 2000a). These components of spiritual intelligence are claimed by Emmons to exist in the majority of cultures around the world.

The first two components are discussed in similar terms in which both components deal with the capability of an individual to engross in heightened and extraordinary forms of consciousness. The aspects of mysticism are included in the second component. Emmons (2000a) believed that individual with high level of spiritual intelligence will possess skills to enter into heightened and extraordinary forms of consciousness. Responding to this, Gardner (2000) argued that the components are simply in the state of controlling one's physical body as in meditation, so it is fair to say it is best thought of as expressions of bodily-kinaesthetic intelligence.

The third component is defined as the ability to sanctify everyday experience. According to the *Oxford English Dictionary* (n.d) sanctify is "set apart as or declare holy -- make authentic or necessary by religious ceremony, free from sin (purify), cause to be or

seem morally right or acceptable". Some contemporary research was done to justify the important consequences of a sanctification process such as, work is seen as a calling rather than a job (Emmons, 2000a), or when parenting is viewed as a sacred responsibility (Dollahite, 1998). Sanctification can be resulted when every action and experience in life such as, oneself, work, family, and home are considered sacred. Sanctification is considered by Emmons as part of spiritual intelligence because this is considered as the ability of an individual to solve problems and plan effective actions. Gardner (2000) indicated his concern as to how the sacred is being defined and are there any independent grounds for delineating what is sacred and separate it from the profane.

The fourth component of Emmons's model is the ability to utilise spiritual resources to solve problems. This component involved religious and spiritual coping. Spiritual adaptations can reform the goals precedence (Paloutzian, Richardson, & Rambo, 1999), and the capacity to review goal priority are indicators of intelligence (Haslam & Baron, 1994). Even though this factor fulfilled one of the criteria of an intelligence (Gardner, 1983; Sternberg, 1997) but Gardner (2000) believed that it is important to differentiate between descriptive and prescriptive abilities. The first three are considered as descriptive while the fourth one is prescriptive.

The final component of Emmons is described as the capacity to be virtuous for instance, displaying forgiveness, to prompt appreciation, to display self-effacement, to be empathetic, and to display sacrificial love (Emmons, 2000a). Zagzebski (1996) defined virtuous as an acquired excellence of the person. This capacity seems to be far away in relating to intelligence as Gardner (2000) claimed these virtues are more of a behavioural characteristic rather than intelligence. This was further supported by Mayer (2000) in which he strongly believed that many of Emmons's spiritual intelligence qualities are

resulted from life experiences or inherent temperament rather than intellectual potential. Emmons (2000b) later modified his model without the inclusion of the fifth component.

2.6.4 Yosi Amram's Seven Dimensions of Spiritual Intelligence (Amram & Dryer, 2008)

Earlier, in 2007, Amram developed an ecumenical grounded theory of spiritual intelligence based on thematic analysis of 71 interviews in relation to themes or components that are considered as spiritual intelligence by the interviewees. Amram defined spiritual intelligence as "the ability to apply and embody spiritual resources and qualities to enrich daily functioning and wellbeing". Seven major themes emerged which are universal across the traditions and culture: consciousness, grace, meaning, transcendence, truth, peaceful surrender to self and inner-directedness (Amram & Dryer, 2008):

1. Consciousness is defined as developed refined awareness and self-knowledge. Three sub themes are included in consciousness: mindfulness (knowing self and living consciously with clear purpose and mindful, personified awareness and presence), Trans-rational knowing (transcending rationality through the amalgamation of inconsistencies and using various states of consciousness) and practice (using a variety of practices to develop and improve consciousness or special qualities).

2. Grace is defined as living in alignment with sacred demonstrating love for and trusts in life. Three sub-themes found: sacred (living in alignment with the divine, a universal force, nature, or one's true essential nature), love (admiration and valuing of life based on gratitude, beauty, vitality and joy) and trust (hopeful/ optimistic outlook based on faith).

3. Meaning is experiencing significance in daily activities through a sense of drive and a call for service, including in the face of pain and suffering.

4. Transcendence is defined as going beyond the separate egoist self into an interconnected wholeness. It consisted of two sub-themes: relational I-Thou (nurturing relationship and community with acceptance, respect, empathy, compassion, loving-kindness, generosity and I-Thou orientation) and holism (utilise a systematic perspective for seeing the wholeness, unity, and the interconnection among diversity and differentiation).

5. Truth – living in open acceptance, inquisitiveness, and love for all creation. There are two sub-themes: acceptance (forgive, embrace, and love what is, including the "negative" and shadow) and openness (open heart, mind, open curiosity, including open respect for the wisdom of multiple traditions)

6. Peaceful surrender to self consists of peacefulness (centred, calmness, self-acceptance, self-compassion, and inner wholeness) and egoless-ness (letting go of persona to maintain humble receptivity, surrendering, and allowing what wants and needs to happen)

7. Inner-directedness – inner freedom associated with responsible wise action. Inclusive of three sub-themes: freedom (deliverance from conditioning, attachments and fears, demonstrating courage, creativity, and playfulness), discernment (wisdom to know truth using an inner-compass) and integrity

(being/ acting authentically, responsibly, and with alignment to one's values)

Based on the above dimensions of spiritual intelligence, in 2008, Amram and Dryer developed an instrument to measure these dimensions; the Integrated Spiritual Intelligence Scale (ISIS) (Amram & Dryer, 2008). There are 83 items with 22 subscales under five major domains: consciousness, grace, meaning, transcendence and truth. Great effort has been taken to create the scale with appropriate reliability and validity achieved, but personally, I believe that this scale is quite complicated with many items to be tested and the nature of some of the statements are more towards assessing the personality and behavioural components rather than the cognitive ability which is the main concern of any intelligence for instance; "I get upset when things don't go the way I want them to go", and "I feel that my work is an expression of love". Overall, this work does contribute significantly to some form of empirical evidence for the existence of spiritual intelligence.

2.6.5 Zohar and Marshall's Ultimate Intelligence (Zohar & Marshall, 2000)

Zohar and Marshall (2000) defined spiritual quotient (SQ) / SI as "the intelligence with which we address and solve problems of meaning and value, the intelligence in which we place our actions and lives in a wider, richer, meaning-giving context, the intelligence with which we can assess that one course of action or one life-path is more meaningful than another" (pp. 3 & 4). SQ is described as an ultimate intelligence beyond the emotional intelligence (EQ) and conceptual intelligence (IQ) because neither EQ nor IQ is able to explain the full complexity of human intelligence and soul. Zohar and Marshall (p. 15) further outlined 10 indications of high SQ:

1.   Flexibility

2.   Self-awareness

3. The capacity to face and use suffering

4. The capacity to face and transcend pain

5. The quality of being inspired by vision and values

6. Reluctance to cause unnecessary harm

7. The tendency to see the connection between diverse things

8. Tendency to ask why, what if, and to seek answers

9. Facility to work against convention

10. Servant leader

Zohar and Marshall (2000) discussed the element of cognitive in relation to thinking. In a modern model of thinking, thinking is basically related to the cerebral hemispheres and its process (thinking with the head) but in reality, we do not only think with the head but with the soul as well. Zohar and Marshall divided human thinking into three categories: serial thinking (IQ) such as mental arithmetic; more precise and accurate, associative thinking (cooperation between IQ and EQ) and unitive thinking (SQ) which is creative, intuitive and insightful which is not possessed by any other non-beings. Zohar and Marshall outlined seven practical steps for better SQ/ SI (p. 263):

1. Become aware of where I am now

2. Feel strongly what I want to change

3. Reflect on what my own centre is and on my deepest motivations

4. Discover and dissolve obstacles

5. Explore many possibilities to move forward

6. Commit myself to a path

7. Remain aware there are many paths

Zohar and Marshall claimed that SQ gives the ability to discriminate, gives the moral sense, the ability to be creative, to change the rules and to alter situations (Zohar & Marshall, 2000). SQ could also be used to battle with questions of good and bad and to foresee unrealised possibilities. Gardner (2000) and Hyde (2004) both debated that the definition of Zohar and Marshall on spirituality is not clear; they also questioned as to how the spiritual intelligence is being measured and how morality is related to spirituality. These 10 indicators and seven steps are not explained as to how they can be categorised as the intelligence that involved cognitive ability. Rather than listing many indicators, major themes and their explanations should be clearly given to relate how these components could influence a person's spiritual intelligence level.

2.6.6 Spiritual Intelligence and Religion; Integration of Mind, Body and Soul

As discussed earlier, there is a strong relationship between mind, body and soul and this integration is proven to be closely related to the major concern in this study, which is spiritual intelligence. The connotation mentioned above, relating the mind, body and soul with a man driving a car is as well related to religiosity which shows an initial connection between spiritual intelligence and religion: imagine oneself in a car driving on the road. The person driving the car is the soul, the engine is the mind and the car is the body. Without any one of these, the car would not be able to move on the road and reach the intended destination. The road is the pathway in this world to reach the final destination of the hereafter. In order for mankind to reach this destination, and of course, through Islamic perspective the final destination is *akhirah*, mankind need to purify the soul (the person driving the car should be good natured), with well-kept engine/ mind/ intellect especially with the knowledge of God and His attributes. Mankind also need a healthy body; feeding the body with good food internally and externally. In total, mankind should have a high spiritual intelligence (matured intellect with a purified soul). With a high spiritual

intelligence, the pathway to *akhirah* will be smoother; even though the road might be bumpy, mankind will be able to get through the obstacles wisely.

Looking into the above relationship, there is a high correlation between spiritual intelligence and religion (e.g., Islamic perspective) in which both spiritual intelligence and religion involved matters related to soul, mind and body. Few intellectuals have proclaimed that spirituality is often restricted to one's religion, although the two terms are not synonymous (Thompson, 2002) and several scholars have found that religious belief and intelligence are negatively associated. For instance, Bertsch and Pesta (2009) investigated the relationships between individual IQ scores, elementary cognitive task (ECT) performance, and religious beliefs based on the work of Lynn, Harvey, and Nyborg (2009) which resulted in negative relationships. Kanazawa (2010) and Cribari-Neto, and Souza (2013) also obtained a similar result. The findings clearly indicate the limitation of these studies since intelligence was narrowed down solely to intellectual intelligence (IQ) and the sample used was an atheist group and non-fundamental religious group including non-Muslims.

Spirituality is considered as an ultimate concern; passion for infinite (Tillich, 1957 in Emmons, 2000a). It also refers to the psychological involvements of religiosity/spirituality that communicate to an individual's sense of connection with something transcendent be it a distinct deity, exquisiteness, or anything else considered to be greater than self and manifested by the emotions of wonderment, appreciation, love, empathy and compassion (Vaillant, 2013). As a whole, spirituality is to live a life with ultimate concern and achieved self-transcendence. And relatively, religion is based on personal beliefs and one way or another is a non-informative and non-discursive symbols of inner feelings, attitudes, or existential orientations (Harrison, 2006). Religion also refers

to aspects that are consequential with the engagement of oneself in a formal religious group's doctrines, values, traditions, and co-members (Vaillant, 2013). An individual who is aiming to achieve the truth ultimate concern with the ultimate vision, is able to gain this vision through the engagement of self in a systematic religious belief system (Pargament & Park, 1995).

The above brief discussion clearly shows some overlapping elements between spirituality and religiosity. Both religion and spirituality involve ultimate concern, ultimate vision, and sense of connection to something great beyond oneself that is the Creator of all the creations in this world and beyond the world, which is the Almighty God. In the context of this study, elements of spiritual intelligence are closely related to religion. In Islam, spiritual intelligence is parallel with the religion. First and foremost, Islam is being defined as the religion of the Muslims, a monotheistic faith regarded as revealed through Muhammad (PBUH) as the Prophet of Allah (*Oxford English Dictionary*, n.d) The meaning of Islam itself is derived from the Arabic word which means peace, purity, submission and obedience. In the religious sense, Islam means submission to the will of Allah (SWT) and His law. Islam did not gain the name after a person or a group of people, nor was it decided upon by the earlier generations of humans (Sayyid Abul A'la Mawdudi, 1960). Undeniably, the name Islam was given by Allah (SWT) Himself as it is clearly stated in al-Qur'an in many verses, for instance one of them is:

> *Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them -- out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.*
>
> (Al-Imran, 3: 19)

With regard to the above verse, in *Tafsir al-Qur'an al-'Azim* by Ibn Kathir, it is stated that, truly, the religion with Allah is Islam. Allah states that there is no religion

accepted with Him from any person, except Islam. Islam includes obeying all of the Messengers until Muhammad (PBUH) who finalised their commission, thus closing all paths to Allah except through Muhammad (PBUH). Therefore, after Allah sent Muhammad (PBUH), whoever meets Allah following a path other than Muhammad's, it will not be accepted of him (Abdullah, 2012). In another verse Allah (SWT) says:

And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.

(Al-Imran, 3: 85)

The fundamental principles of Islam are based on the Five Pillars of Islam and Six Pillars of Iman (Sheikh Muhammad, 2007):

Five Pillars of Islam:

1.   The Declaration of faith:

"I testify that there is no deity worthy of worship except Allah, and that Muhammad is His slave and messenger of Allah".

2.   Prayers (5 times a day)

And when you have finished your prayer remember God -- standing and sitting and lying down and when you are once again secure, observe you prayers [fully]. Verily, for all believers prayer is indeed a sacred duty linked to particular times [of day].

(Al-Qur'an, an-Nisaa, 4: 103)

3.   *Zakah* (Obligatory of Charity)

Do you fear that you will not give in sadaqah before your consultation? So when you do not do it and God has turned to you (mercifully), then keep up prayer and pay zakah and obey God and His Messenger; and God is aware of what you do.

(Al-Qur'an, al-Mujaadalah, 58: 13)

4.   Fasting in the month of Ramadhan

Oh you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you many learn piety and righteousness.

(Al-Qur'an, al-Baqarah, 2: 183)

5.   Hajj (pilgrimage to Mecca)

And perform properly (i.e., all the ceremonies according to the ways of Prophet Muhammad (PBUH.), the Hajj and Umrah (i.e., the pilgrimage to Makkah) for Allah.

(Al-Qur'an, al-Baqarah, 2: 196)

Six Pillars of *Iman* (faith):

1.   Belief in Allah the Almighty; Allah (SWT):

Worship Allah and do not associate partners with Him.

(Al-Qur'an, an-Nisaa, 4: 36)

2.   Belief in Angels

The Messenger believes in what has been revealed to him from his Lord, and so do the believers. All believe in Allah, His Angels and His Messengers.

(Al-Qur'an, al-Baqarah, 2: 285)

3.   Belief in His scriptures (revealed in their original form by Allah to His messengers)

Say (O Muslims): We believe in Allah, and the revelation given to us and to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord, we make no difference between one and another of them, and we bow to Allah.

(Al-Qur'an, al-Baqarah, 2: 136)

4.   Belief in His messengers

Whoever does not believe in Allah and His Messenger, We have prepared a blaze for the unbelievers.

(Al-Qur'an, al-Fath, 48: 13)

5.   Belief in the Hereafter

Every person is held responsible for his (or her) deeds. On the Day of Resurrection We shall bring out for him a scroll which will see spread open. (He will be ordered): Read your own record; it is sufficient that you judge yourself today.

(Al-Qur'an, al-'Isra', 17: 13-14)

6.   Belief in Predestination (*Qada'* and *Qadar*)

Indeed, all things We created with predestination.

(Al-Qur'an, al-Qamar, 54: 49)

As a creation of the Almighty God, Muslims are obliged to practice these two main pillars in their life. To practice them and contemplate accordingly, Muslims need a high level of spiritual intelligence. As defined earlier in this research, a person with high spiritual intelligence is a person with high soul ability in which his or her soul is moving towards Allah (SWT) and in Islam, a person with high soul ability take these two main pillars as the guidance and pathway to reach to God and gain knowledge of Him and His attributes.

A person who is religious and having a high spiritual intelligence is aware that besides worshipping Allah, he or she has responsibilities towards other creations of Allah SWT as well. That is why Allah (SWT) has created man as the vicegerent (*khalifah* of Allah). Anas ibn Malik reported: The messenger of Allah, peace and blessings be upon him, said: "None of you believes until he loves for his brothers or his neighbours what he loves for himself" (Hadith 13, al-Bukhari & Muslim in Jamal Ahmed Badi, 2002, p. 68).

In another Hadith, Sa'd bin Malik Al-Khudari reported: The messenger of Allah, peace and blessings be upon him, made a verdict: "There should be neither harming nor reciprocating harm." (Hadith 32, Ibn Majah in Jamal Ahmed Badi, 2002, p. 157). These two Hadiths clearly explained that being religious is not just about the relationship with

Allah, but with other creations as well (*Hablumminallah* and *hablumminannas*). It is the same with having a high spiritual intelligence; one needs it for not only knowing the Creator and reaching the ultimate vision, but also to know and to love and not to harm other creations of the Creator. In conclusion, I strongly reject the views of some scholars as discussed earlier who were saying that spiritual intelligence and religion are not related, or have less relation. Spiritual intelligence and religion are interconnected and inseparable and will be the main concern of this study and discussed in detail in this chapter later.

2.7 The Pyramid Model of Intelligences

Besides the inter-relationship of spiritual intelligence to religiosity, it is important to view spiritual intelligence as the core intelligence that is connected to other intelligences. The perfect outlook of an individual with different types of intelligences is summarised in the following diagram (Figure 2.1):
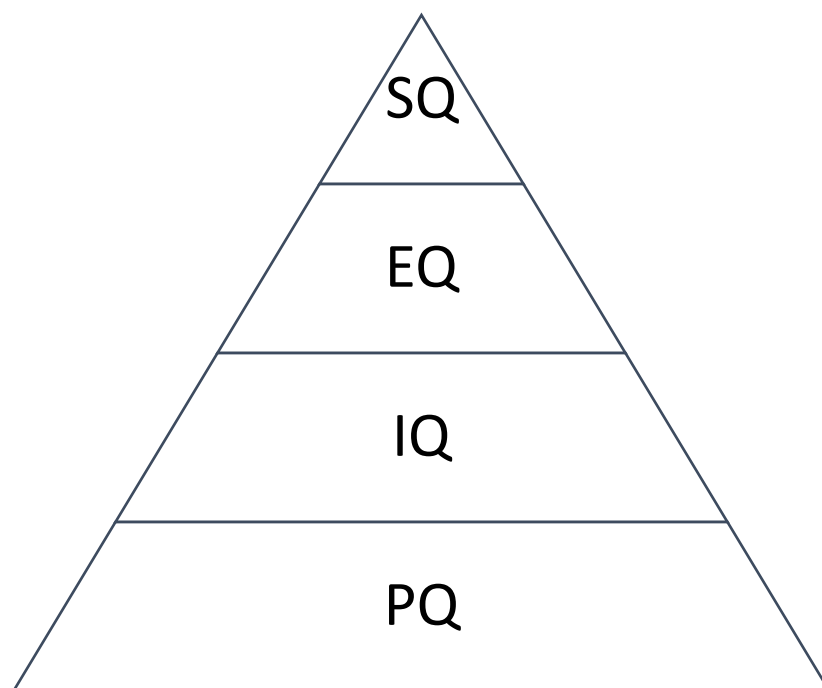
Figure 2.1:

The Pyramid Model of Intelligences adapted from Wigglesworth (2012, p. 22)

The foundation of the pyramid is PI or PQ which is physical intelligence or physical quotient. Physical here is referring to the physical body. Healthy physical condition allows the individual to engage in his or her daily routines and activities. As taking care of one's physical body is a basic need as demonstrated by Abraham Maslow in his Hierarchy of Needs theory, one should not neglect it. When physical condition is being related to cognitive ability, a form of intelligence known as physical intelligence is derived. Wigglesworth (2012) pointed out that if one's physical intelligence is underdeveloped, the individual will not have the emphasis or vitality to advance or use his or her cognitive, emotional and spiritual skills. Physical intelligence relates to Gardner's bodily-kinaesthetic intelligence. The individual needs to be knowledgeable in bodily wellness.

As can be seen from Figure 2.1, SQ is positioned at the highest level. The presence of SQ at the top reflects the importance of SQ in human life. As Maslow portrayed in his Five Needs Theory, the highest need is the self-actualisation need. An individual with high spiritual intelligence has reached his or her self-actualisation that is being connected to God in whatever he or she does. The human being should be governed by soul rather than an ego-self. This development of SQ can accelerate the development of IQ and EQ as well as PQ. Spiritual Intelligence is the dominant and most essential of all intelligences, because it becomes the basis of guidance for the other intelligences (Covey, 2004).

The four main sources; Amram and Dryer (2008), Emmons (2000a), King and DeCicco (2009) as well as Zohar and Marshall (2000) concurrently discussed on a few major elements of spiritual intelligence; existential, meaning, transcendence and consciousness while other components of SI such as spiritual resources was reflected upon and others were fairly discussed. The combination of these studies led to the development

of the theoretical framework for the current study as these components are closely related to the concept of spiritual intelligence discussed in this study from the perspective of Islam. For this purpose, two important texts were chosen; *Ihya Ulumuddin* (Book 3) by Imam al-Ghazali (translated by Fazlul Karim, 1991) and *Manusia dan Pendidikan* (Human and Education) by Hasan Langgulung (1986). The discussion of spiritual intelligence is of utmost importance to be reflected in the context of al-Qur'an and Hadiths.

2.8 Imam al-Ghazali and *Ihya Ulumuddin* - Book 3 (Fazlul Karim, 1991)

In this sub-section, I discuss in detail the content of the selected parts and chapters of al-Ghazali's *Ihya Ulumuddin* (Book 3) which are related to the purpose of this study in relation to spiritual intelligence.

2.8.1 Al-Ghazali's Biography

Abu Hamid Muhammad bin Muhammad al-Tusi al-Ghazali, also known as Imam al-Ghazali, was born in 1058 at Tus near Khurasan (Persia or Iran). He was comparatively poor, but his late father was able to leave some amount of money with his *Sufi* friend for the education of his two sons because he had a standing for learning and a preference for *sufism* (Watt, 1953). He wanted his *sufi* friend to give his two sons a thorough and liberal education and a firm foundation in the Qur'an and traditions, learning the stories of the saints and memorising mystical poems. Al-Ghazali is known as *Hujjat al-Islam* (Proof of Islam) for his great contribution in protecting Islam against the inclinations of thought that existed during his period of life (Smith, 1944). As Smith said in her book, Al-Ghazali the Mystic (1944, p. 47):

> He was called The Proof of Islam and undoubtedly was worthy of the name, absolutely trustworthy (in respect of the Faith). How many an epitome (has he given) us setting forth the basic principles of religion: how much that was repetitive has he summarised, and epitomised what was lengthy. How many a simple explanation has he given us of what was hard to fathom, with brief elucidation and

clear solution of knotty problems. He used moderation, being quiet but decisive in silencing an adversary, though his words were like a sharp sword-thrust in refuting a slanderer and protecting the high-road of guidance.

Al-Ghazali started his early education at about the age of 7, studying al-Qur'an, Persian, Arabic and the philosophies of religion. He went on to intermediate and higher education at a *madrasah*, where he studied *fiqh* (Islamic jurisprudence), *tafsir* (Qur'anic exegesis) and Hadiths (Prophetic tradition) (Nabil Nofal, 2000).

Al-Ghazali had his early education in his hometown, Tus under Ahmad Ibn Muhammad al-Radhkani, a renowned teacher in jurisprudence (McCarthy, 1980). During this period he also studied *sufism* under the guidance of a famous *sufi*, Yusuf al- Nassaj (Watt, 1963). In 474/1081, he became the student of Imam al-Juwayni who introduced him to theology and later became the greatest theologian at the Nizamiyyah College in Nishapur for seven years and continued with legal studies. Al-Ghazali wrote his first work titled *al-Mankhul Min Ilm al-Usul* (McCarthy, 1980). He as well instigated to write and to study *sufism* under another best known scholar in *sufism*, Abu Ali al- Farmadhi. Al-Ghazali learned about the *sufi* path, good works and duties. Through Farmadhi, he learned to achieve a higher state of consciousness and frequent devotion. (Che Zarrina, 2007).

Al-Ghazali's era of apprenticeship came to an end with the death of al- Farmadhi (1084) and al- Juwayni the next year (1085). Al-Ghazali moved out from Nishapur to join the court of Nizam al-Mulk, where he was invited to participate in a discussion with other scholars which was attended by Nizam al-Mulk himself. With the knowledge that al-Ghazali possessed, he was able to get the attention of Nizam al-Mulk. In 1091 he was appointed to a professorship to teach in the Nizamiyyah College of Baghdad, where he was

earlier bestowed with the titles of "Brilliance of the Religion" and "Eminence among the Religious Leaders" (Griffel, 2009).

He involved actively in politics, learned the disputes and wrote some books on theology, logic and *fiqh*. Some of the most important works that he wrote were *Al-Mustazhiri* (The Exotericist) and *Al-Iqtisad fi-l-I'tiqad* (The Golden Mean in Belief); both works are related to the political nature on *fiqh*. Al-Ghazali was a protagonist in three vigorous political and intellectual controversies which were rampant in the Islamic world at that time: the struggle between philosophy and religion (between Islamic and Greek culture), in which he supported religion against philosophy; the struggle between the Sunnites and the Shi'ites, in which he defended the 'Abbasid Caliphate; and the struggle between revelation and reason, and between *fiqh* and *sufi* mysticism (Nabil Nofal, 2000).

His learning on methodological claims of the scholastic theologians, *sufism*, philosophers and *batinites* (esotericism) contributed to his first personal epistemological crisis which lasted for two months. Al-Ghazali claimed that this crisis occurred as a light that God had bestowed on him in which this crisis had rescued him from pure conformism (Che Zarrina, 2007). As a professor at the Nizamaya Madrasah in Baghdad, al-Ghazali made a comprehensive study of philosophy (Greek philosophy specifically that of Aristotle, Plato and Plotinus, as well as Islamic philosophy specifically that of Ibn Sina (Avicenna) and al-Farabi in order to better counter it. The basic problem faced by al-Ghazali was that of unification of philosophy and religion. He resolved this conflict by upholding that philosophy was correct as far as it settled with the principles of (Islamic) religion, and was defective wherever it was at inconsistency with it (Nabil Nofal, 2000). During this period, some of the well-known works written by al-Ghazali were:

1.   *Maqasid al-Falasifah* (The Aims of the Philosophers).

2.   *Tahafut al-Falasifa* (The Incoherence of the Philosophers).

It summarised his contrasting points towards philosophers in twenty major arguments, dealing with God, the universe and man. This work caused an insightful outcome in the Islamic world and the Greek philosophical thought.

3.   *Al –Iqtisad fi I'tiqad* (The Middle Way in Correct Belief).

4.   *Fada'ih al-Batiniya wa- Fada'il al-Mustazhiriya* (The Infamies of the Esotericists and the Virtues of the Exotericisms).

The work was on military and intellectual confrontation; aimed his attacks more against the principle of the infallibility of the imam than against the esoteric interpretation of *shari'a*. He also endeavoured to defend and justify the existence of the 'Abbasid Caliphate.

5.   *Iljam al-Awwam 'an 'Ilm al-Kalam* (Restraining the Masses from the science of Theology).

6.   *Mizan al-'Amal* (The Balance-Scale of Action).

In the month of Rejab 488/ July 1095, al-Ghazali at the age of 38, experienced his second personal crisis because of his study in *sufism*. This crisis was far more serious than the first one in which he collapsed physically prohibiting him from communicating or teaching, and, having achieved the truth by the light that God had illuminated his heart, finally caused him to leave his post and relinquish wealth, fame and influence (Che Zarrina, 2007).

Al-Ghazali categorised the dominant doctrines of his day into four main groups: scholastic theology, based on logic and reason; *batinism* or esotericism, based on initiation; philosophy, based on logic and proof; and *sufism*, based on unveiling and receptiveness

thereto. He also believed that the means where knowledge could be attained were: the senses, reason and revelation. In the end, he came to prefer *sufism* and revelation (inspiration) (Nabil Nofal, 2000).

He abandoned his career and left Baghdad ostensibly to perform pilgrimage to Makkah. However in reality, he left behind his professorship and his career as a theologian and jurist (McCarthy, 1980). From Baghdad, he went to Damascus and remained there for nearly two years occupying himself by cleansing his soul, refining his character and purifying his heart for the constant reminiscence of God (Che Zarrina, 2007). In this journey he studied *sufism* and came to realise that gaining the knowledge of God cannot be necessitated with words but only through experience and the detachment from worldly matters (Smith, 1944).

In 1096, he visited Jerusalem and later Madinah and Makkah. Al-Ghazali's eleven years period of journey to seek the truth had given him ample time to complete many works in various disciplines, especially in *sufism* and ethics, including his most important work on s*ufism* and its doctrine; *Ihya' 'Ulumuddin* (The Revival of the Religious Sciences), which was composed in four volumes totalling to about 1500 pages inclusive of religious practices, social customs, the causes of purgatory and the means of deliverance (Che Zarrina, 2007; Nofal Nabil, 2000). This work occupies a distinctive position in the history of Islamic thought.

Al-Ghazali's life journey is inimitable due to his move in turning his life crisis into a journey of truth seeking and life learning. He pursued many challenges to prove his unique thoughts and experiences; he later transformed them to written forms in the field of jurisprudence, philosophy, *batinites*, theology and *Sufism*. He bravely altered the course of

his life and his soul was healed and perfected to reach the nearness to God. Even though he has returned to God the Almighty more than one thousand years ago, his soul is still connected to millions of souls till today and brought a great achievement to the development of knowledge not just in the Islamic world but in the Western world as well.

2.8.2 The Nature of a Man

From the Islamic perspective, the basic nature of a human is spiritual and metaphysical (Aisha Utz, 2011). Human consists of dualistic form which are body and soul. The body is only a vehicle for the soul (Haque, 2004). In understanding the truth nature of a man, it is wise to explore the truth in al-Qur'an, since al-Qur'an and *as-Sunnah* (words and actions of Prophet Muhammad PBUH) are the two main important sources of reference for Muslims. As mentioned in al-Qur'an, the first man created by Allah (SWT) is Prophet Adam A.S. The creation of our beloved prophet is clearly mentioned in al-Qur'an:

> *And (mention, O Muhammad), when your Lord said to angels, "Indeed I will make upon the earth a successive authority. They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know.*
>
> (Al-Baqarah, 2: 30)

> *And He taught Adam the names -- all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."*
>
> (Al-Baqarah, 2: 31)

> *They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise.*
>
> (Al-Baqarah, 2: 32)

> *He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed.*
>
> (Al-Baqarah, 2: 33)

> *And (mention) when We said to the angels, "Prostrate before Adam'; so they prostrated except for Iblis (Satan). He refused and was arrogant and become of the disbelievers."*
>
> (Al-Baqarah, 2: 34)

Allah (SWT) commanded to the Prophet to tell his people that the human race has been chosen by God to be a leader on this earth. Human being is selected by God to be the ruler to rule the earth with all the advantages and privileges that have been given to him. In *Tafsir al-Qur'an al-`Azim* by Ibn Kathir it is stated that the appointment as a *Khalifah* is a great privilege as man has been mentioned in front of the angels even before being created. However, the angels fear that man's appointment as a caliph to replace the creation before him such as genie will do mischief on the earth and kill each other (al-Qurtubi in Abdullah, 2012). God knows what is not known to the angels.

The creation of man and appointment as a caliph will bring greater positive effects than the damage that the angels have feared in which Allah (SWT) will create among them prophets, and righteous people and devout worshippers, asceticism members, saints, people who are closer to God, scholars and people who love Allah (SWT) and His messenger, Prophet Muhammad (PBUH).

Al-Baqarah (chapter 2), verses 31-33: These three verses described about our beloved Prophet Adam's dignity as the first man created by Allah (SWT). In these verses Allah (SWT) mentioned the glory position of Adam, because God gave him the knowledge of the names of all things which Ibn Abbas explained as the names of objects such as humans, animals and all human needs in this world, while the angels do not know, because when Allah (SWT) asked the angels to tell all the names the angels do not know anything unless it is being taught by God. This verse (Al-Baqarah, 2: 32) clearly shows that the knowledge of Prophet Adam is much greater than what was being taught to the angels.

Al-Baqarah (chapter 2), verse 34: Ibn Jarir in his *Tafsir al-Thabari* (Zulkifli Mohamad al-Baqry, 2010) says, this particular verse is as a reminder to the Jews who

inhabit the city of Medina with Prophet Muhammad (PBUH) in which many favours and blessings are given. When Allah (SWT) ask the angels to prostate, it is a prostration to show the respect to Prophet Adam as being said by Al 'Alamah Thahir 'Asyur in his tafsir *al-Tahrir Wa al-Tanwir* (Zulkifli Mohamad al-Baqry, 2010). He further added that the respect received by Prophet Adam is an honour and glory for the knowledge that is being thought by Allah (SWT) to him and not to the angels. This verse is also to portray Prophet Adam as a prime example of proficiency in knowledge creation.

The later part of the verse says that all the angels prostrated except Satan. This is because Satan refused and was haughty which prevented him to obey the order of Allah (SWT). Sheikh Rashid Redha, in his commentary in *al-Manar* (Zulkifli Mohamad al-Baqry, 2010) said, the devil did not comply with the instruction from God since he believed that he is greater than mankind since he is made from fire whereas mankind is created from clay. Haughty nature and likes to show the nature of vanity are feelings which affect the higher self of the truth. The refusing was also caused by the arrogant nature of Satan (Iblis).

2.8.3 Man as the Best Creation

Man is the best creation of God. As Allah (SWT) says in al-Qur'an:

> *We have indeed created man in the best of moulds.*
>
> (At-Tin, 95: 4)

> *He who created all things in the best way and He began the creation of man from clay.*
>
> (Al-Sajdah, 32: 7).

> *We created man from the purest kind of clay; then made him a drop in a secure receptacle; then formed the drop into a clot and formed the clot into a lump and formed the lump into bones and clothed the bones in flesh; and then brought him into being as another creature. Blessed be God, the Best of Creators!*
>
> (Al-Muminuun, 23: 12-14)

Since man is the best creation on earth, Allah SWT has chosen us to be the *khalifah* of Allah (vicegerent) in which Allah (SWT) has subjected all His other creations in heavens and earth to us as His *khalifah*. He has completed and perfected His Graces upon us externally (health, features, skin colours etc.), internally (wisdom, guidance for doing righteous deeds, knowledge), and through the desires and enchantments of the hereafter as being stated in al-Qur'an, al-Luqman (chapter 31), verse 20.

It clearly shows that there is no other creation better than human being and man's position is a vital part of the network creation of God, serving the Creator's great universal plan. As Allah (SWT) says in al-Qur'an:

> *It is Allah Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape -- and made your shapes beautiful, and has provided for you sustenance...*
>
> (Al-Gafir, 40: 64)

As the greatest creation of Allah (SWT), man is given the power of reasoning and insight. The most significant aspect of man's life is he is given a soul, in which by means of soul, he is competent to gain the knowledge of Allah SWT and His qualities. As Allah SWT says in al-Quran, as-Sajadah (chapter 32), verse 7 and al-Mukminuun (chapter 23), verses 12-14; man is created from the purest clay and at the end Allah SWT brought him into being as a creature with a soul.

2.8.4 Soul and Spirituality

In this section the aspects of soul will be discussed in detail referring to Imam al-Ghazali's *Ihya Ulumuddin;* Book 3 (Chapter 1). This particular chapter is chosen since it explained comprehensively about the soul and its attributes. From my perspective, soul is the main essence in understanding spiritual intelligence which will be discussed in detail later.

Few dictionaries have defined soul in relation to spirituality. For instance in *Merriam-Webster Online Dictionary*, soul is defined as: "the spiritual principle embodied in human beings, all rational and spiritual beings, or the universe". The synonym of soul is spirit. *Cambridge Online Dictionary* also defined soul similarly as "the spiritual part of a person that some people believe remains to exist in some form after their body has died, or the part of a person that is not physical and experiences deep feelings and emotions". In *Oxford English Dictionary* (n.d), soul is defined as "the spiritual element of a person, believed by some to be immortal and a person inner nature".

Exploring and studying about soul and its attributes is not an easy task. Many questions were asked but very few have been answered. One of the Qur'anic verses that describe the soul is:

> *They ask you [O Muhammad (saws] concerning the ruh (soul) Say: 'It is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given very little*

(Al-Israa, 17: 85)

As elaborated in *Tafsir al-Qur'an al-`Azim* by Ibn Kathir (Abdullah, 2012), narrated by Imam Ahmad from Abdullah bin Mas'ud r.a, he tells: "I was walking with the Prophet on a farm in Medina, at the time he was in a walking stick from palm fronds. Then he passed a group of Jews, and some of them said to the others: "Ask him about soul." Ibn Mas'ud then asked the Prophet about soul or spirit which later resulted in the revelation of the above verse". The same narrated by Imam Al-Bukhari and Imam Muslim.

There are many different opinions in interpreting the meaning of soul. One of the opinions which is closer to this study is by as-Suhaili; the notion that the soul is like a very soft essence creeping in the body, blown by the angels to the foetus. The relationship

between body and soul is caused by the existence of the soul with nature; the nature of good and bad (Abdullah, 2012).

Knowledge about soul from the Islamic perspective is very limited; most Muslim scholars considered any discussion regarding the soul to be out of bounds and so this boulevard of knowledge remained almost closed within scholastic circles. The knowledge about soul was well written by Imam al-Ghazali in *Ihya Ulumuddin* (Book 3). I have chosen this text because it is related to the spiritual intelligence term in creating a set of themes to build a new model of spiritual intelligence.

2.8.5 Soul Ability in Relation to *Nafs, Ruh, Qalb* and *Aql*

According to Imam al-Ghazali in his book *Ihya Ulumuddin*: The Book of Religious Learning (Book 3), human soul is the source to gain knowledge of the Creator and His attributes. Understanding of the soul is the essence of the knowledge of God the Almighty. To gain the knowledge about God and to be attached to Him, the soul must be freed from things other than Him. If the soul is committed to things other than God, it will drift away and become unfortunate. For the soul to become fortunate, it first needs to be purified and cleansed. Imam al-Ghazali further stated it is vital to be acquainted with soul and its ability as it is the root of religion (Fazlul Karim, 1991).

The main aspect of the above statement is the relationship between the soul and knowledge. Human creation is completed by Allah (SWT) with a soul. As Allah (SWT) says in al-Quran:

> *Then God completes (incidence) and breathed into (the body) his soul (creations) of his.*

(Al-Sajadah, 32: 9)

Prophet Muhammad (PBUH) has told us − as he is a true man that only speaks the truth: "That a person being created in his mother's womb for 40 days turned into a clot, then made like a piece of meat, then God sent an angel to write four things and ordered to write; practice (*amal*), death, provision (*rizk*) and his evil/ good deeds, then breathed his spirit (soul) ... " (Hadith 4, al - Bukhari & Muslim in Jamal Ahmed Badi, 2002, p. 21).

Each and every one of us is held responsible to have faith in Allah (SWT), which is engraved in every human's soul. It is based on this innate faith that Allah (SWT) has defined His purpose of human creation in al-Qur'an:

I have not created the jinn and humankind except that they worship Me.

(Adh-Dhariyat, 51: 56)

Thus, the vital purpose that human is being created is to worship God. However, the Almighty God is not in need of human devotion. The creation of the human beings is not out of a need on His part. If no single human worshipped Him, it would not weaken His exaltation in any way; neither would it increase His exaltation in any way if all of human beings worshipped Him. God is the Most Perfect. He alone exists without any needs whereas all created beings have needs. Thus, it is humankind that needs to worship God.

In order for us to worship God, we need knowledge. In order to have knowledge about God and His attributes we need to have knowledge about soul. We need to have the knowledge about soul in order for us to purify our inner self which will help us to differentiate between good and evil and thus help us to make the right choice; after all our life is all about making choices. As Allah (SWT) says in al-Qur'an:

Verily, it is indeed Satan that makes you do evil and say things about Allah (or His deen) of which you have no proper knowledge.

<div align="right">(Al-Baqarah, 2: 169)</div>

The above verse explained the consequence of making a wrong choice (no proper knowledge) and human being can be easily influenced by Satan. When Satan conquers one's soul, it will lead the human being to do evil and wrongdoing which is against the purpose of being created by the Almighty God. When human beings do not have a proper knowledge of soul, their souls will be attached to possessions other than the Almighty. When soul is attached to things other than God, this is the moment that Satan is waiting for, as what he has promised to Allah (SWT):

Iblis (Satan) said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. Except Your chosen, (guided) slaves among them".

<div align="right">(Al-Hijr, 15: 39 – 40).</div>

The reprieve given by Allah (SWT) has been used by Satan to set his primary goal in leading mankind to a misleading path until the Day of Judgment. As told by Allah (SWT) in al-Qur'an:

(Iblis) said: 'Because You have sent me astray, surely, I will sit in wait against them (human beings) on Your straight path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e., they will not be dutiful to You)".

<div align="right">(Al-A'raaf, 7: 16-17)</div>

In order for the soul to avoid the unfortunate and misleading path of Satan, there is a need for soul purification. Soul purification or the cleansing process will take place once the soul's ability is increased and improved. In other words, I believe that soul ability is the spiritual intelligence that every human being should have in order to better understand and gain the knowledge of God and His attributes. As mentioned by God in al-Qur'an:

God Almighty says that when He has fashioned the human self (by blowing His spirit/ soul in it), He has also equipped it with the ability to choose to be pious or deviant, following the straight path or going astray from it.

(Ash-Shams, 91, 7-8)

The above discussion could be simplified through Figure 2.2:

Knowledge of the soul is the essence of the understanding of God the Almighty (Fazlul Karim, 1991). As Allah (SWT) says in al-Qur'an:

And be not ye as those who forgot Allah, therefor He caused them to forget their

souls. Such are the evil-doers.

(Al-Hasyr, 59: 19)
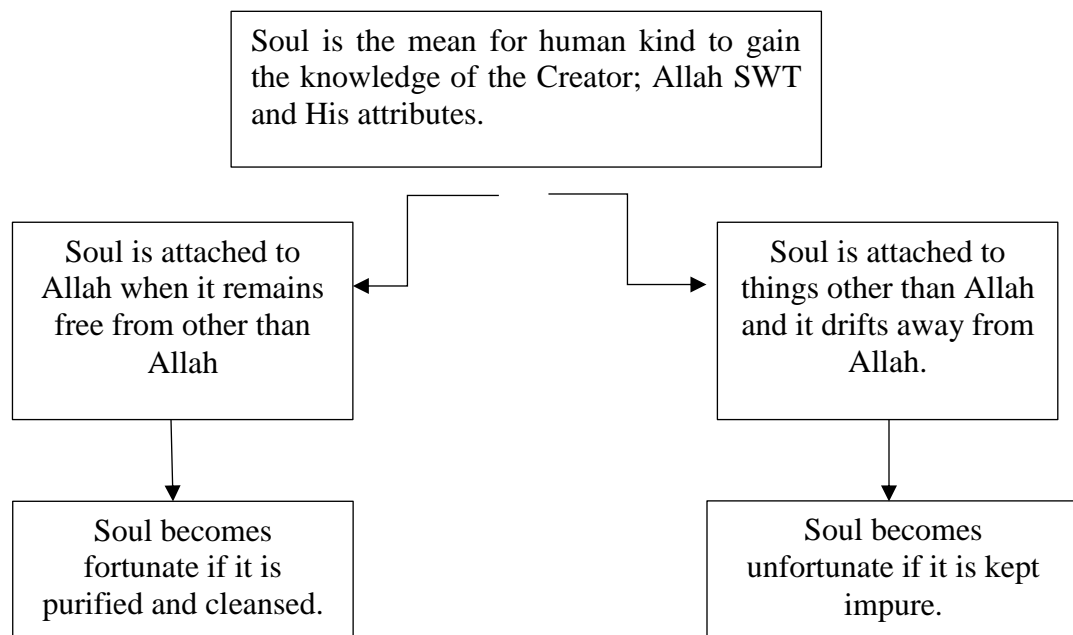
Figure 2.2: Soul attachment adapted from al-Ghazali's *Ihya Ulumuddin* – Book 3 (Fazlul Karim, 1991)

In *Tafsir al-Qur'an al-`Azim* by Ibnu Kathir (Abdullah, 2012) the above surah is explained as if we forget to remember Allah (SWT) for instance through *dhikr* or else

failing to gain knowledge about Allah (SWT), Allah (SWT) will make us forget to do good deeds that will be beneficial in the hereafter, rewards or punishment is in accordance to our own practices and deeds. And when we have no knowledge of soul we will become evil-doers. Evil-doers are those who disobey Allah (SWT), who will perish in the Hereafter and be in loss on the Day of Judgment. In conclusion, it is essential to have the knowledge about soul (soul ability) which is the root of religion; to know Allah (SWT) and His attributes. In this study, I defined soul ability as spiritual intelligence. It can be simplified as in Figure 2.3:
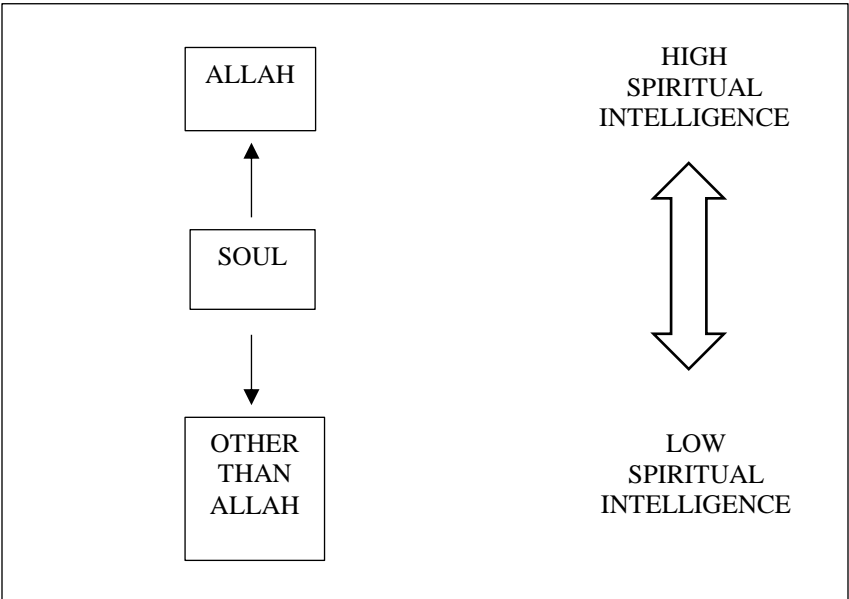
Figure 2.3: Levels of spiritual intelligence 1 adapted and modified from al-Ghazali's

Ihya Ulumuddin **– Book 3 (Fazlul Karim, 1991)**

In understanding the soul ability and to build a new spiritual intelligence model, a particular chapter (Chapter 1: Soul and Its Attributes) in *Ihya Ulumuddin*: The Book of Religious Learning (Book 3) is elaborated.

2.8.6 *Qalb, Ruh, Nafs* and *Aql*

According to Imam al-Ghazali (Fazlul Karim, 1991) there are four words that can be associated with soul: (a) *Qalb,* (b) *Ruh,* (c) *Nafs* and (d) *Aql.* There are two definitions of *qalb*. First, it is a piece of blood in the left chest called heart. Second definition is it is an immaterial entity or amorphous element which is connected to the heart. It catches the knowledge of God and the spiritual world (Fazlul Karim, 1991). Looking into the second definition, the *qalb* or heart plays an important role as one of the spiritual entities to discover the ultimate reality (knowledge of God and spiritual world). The *qalb* which is the third stratum, is the threshold of the divine dimension of beings, it is essentially an incandescent nature, and the world which is disclosed by the activity of the *qalb* constitutes ontologically the middle domain between the world of pure light of God, and the world of material darkness under the dominion of Satan (Hassan Amer, n.d.).

Ruh itself is a substance within the heart which vibrates the whole body like the current electricity and runs through the veins of the body; called life. It has the supremacy of five senses; touch, hear, sight, smell and taste. The other definition is it is an immaterial substance called soul which is considered as part of a human body in the form of *lathifah* (abstract and cannot be seen by external eyes) which has the power to know and to absorb (Fazlul Karim, 1991). *Al-Kindi,* one of the great philosophers of Arabs believed that the soul is a simple, immaterial substance, which is related to the material world only because of its faculties which operate through the physical body (Adamson, 2005).

According to al-Ghazali, Ruh is Divine tenderness (*lathifah ilahiyiah*). It sets in the heart of a man inserted by Allah into the body. Its effect on the body is as candles in a room which brings brightness to the whole room and gives meaning to continue to live (Fazlul Karim, 1991). This *lathifah ilahiah* is a foundation for human body to understand the

material things through the external and internal senses and live a life which is different from animal nature.

The term *ruh* is mentioned twenty one times in al-Qur'an with different meanings (Rohaida & Asmadi, 2007), which refer to a spirit creature, soul or breath of life (spirit blown into the human body), divine inspiration, angels or revelation. In one of the verses in al-Qur'an, Allah (SWT) says:

> *Say, (Muhammad), "The Pure Spirit has brought it down from your Lord the truth to make firm those who believe and as guidance and good tidings to the Muslims".*
> (An-Nahl; 16:102)

The Pure Spirit or *Ruhul Qudus* refers to the angel Gabriel. This verse explained about Angel Gabriel who brought down al-Qur'an to our beloved Prophet Muhammad (PBUH) as guidance to human kind from mistake or error and towards good tidings to gain Paradise. In another verse in al-Qur'an, Allah (SWT) says about *ruh*:

> *O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, "Three"; desist – it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.*
> (An-Nisaa, 4: 171)

The above verse clearly said that Allah is saying to the people of the Scripture (*Injil, Taurat* and *Zabur*) that they should not say Jesus as son of God but he is the son of Mary created by Allah (SWT) with *ruh* (soul/ spirit) (Abdullah, 2012)

As being quoted earlier from al-Qur'an:

> *They ask you [O Muhammad (saws] concerning the Ruh (Soul). Say: 'It is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given very little.*
> (Al-Israa, 17: 85)

This verse explained that the knowledge about *ruh* is very limited to the eyes of mankind. According to Ibn al-Qayyim this verse has created arguments among Muslim scholars. For some scholars (*salaf*) the word *ruh* is not referring to the *ruh* of Bani Adam (mankind) but referring to the angels which will arise on the Day of Judgment. However, according to Ibn al-Qayyim, the meaning of *ruh* in this verse is referring to al-Qur'an and not to human being as what has been discussed quite widely by many scholars from different religions (Rohaida & Asmadi, 2007).

These three are some of the verses which mentioned about *ruh*. These verses proved that there are a few different definitions and meanings given to *ruh*. For the purpose of this research, *ruh* is referred to as a soul or spirit as being discussed by Imam al-Ghazali.

The third term used by Imam al-Ghazali is *nafs*. According to him *nafs* is a passion or lower self; greed, anger and other evil attributes. Another definition is soul. There are three types of *nafs* discussed by al-Ghazali; *Nafs Ammarah* (Al-Qur'an, surah Yusuf, 12:53) which urges one to spontaneously indulge in gratifying passions and prompts to do evil, *Nafs Lawwamah* (Al-Qur'an, surah al-Qiyamah, 75:2) which is the conscience that guides mankind towards right or wrong, and *Nafs Mutmainnah* which is a nature that grasps the ultimate peace and will assume calmness by removing all the evil attributes. *Nafs Mutma*innah is clearly mentioned in al-Qur'an:

> *(It will be said to the righteous) O, you serene [reassured] soul! Return to your Lord well-pleased (with Him) and well-pleasing (Him). So enter among My servants. And enter into My Garden.*
>
> (Al-Fajr, 89: 27-30)

A satisfied/ reassured soul is *al-nafs al-mutmainnah* which is considered as the highest level of soul that gives an ultimate peace to gain the knowledge of Allah (SWT)

and His attributes. A man who possesses *nafs mutmainnah* has realised the ultimate reality and attained freedom from sensuous desires and freed his soul from all kinds of negative influences that go against his nature (Hossein Yousofi, 2011). The Qur'an elucidates how mankind can achieve the noble state of the contented soul (*nafs al-mutmainnah*):

> *Indeed, in the remembrance of Allah do hearts find satisfaction.*
>
> (Al-Ra'd, 12: 28)

This is also the soul that is able to go through all the difficulties and obstacles of life with patience and endurance. As Allah (SWT) says in al-Qur'an:

> *Be sure, We shall test you with something of fear, hunger, some loss of goods or lives or fruits of your toils. But give glad tidings to those who are patient. Those who say, when afflicted by calamity: To Allah we belong and to Him we shall return.*
>
> (Al Baqarah 2: 155-156)

The second type of *nafs* is *nafs al-lawwamah*. As Allah (SWT) says in al-Qur'an:

> *I do call to witness the Resurrection Day. And I do call to witness the self-reproaching spirit [to the certainty of resurrection].*
>
> (Al-Qiyaamah, 75:1-2)

The first two verses of surah Al-Qiyaamah emphasised Allah's oath about the Judgment Day and the self-approaching soul. The Judgment day will arrive sooner or later and nobody can deny it. In the second verse the phrase *al-lawwamah* (self-reproaching soul) refers to the human conscience that upbraids him from doing bad deeds but also moves towards good deeds. In *Tafsir al-Qur'an al-`Azim* by Ibnu Kathir (Abdullah, 2012), according to Juwaibir, "We have received news from al-Hassan whereas he used to say .... There is none of the inhabitants of the heavens and the earth, but will reproach himself on the Day of Judgment". Ibnu Jarir said, "The soul reproach both the goodness and badness that he or she has done and regret all that has prevailed".

Juwaibir, Hassan al-Basri, Ibu Jarir and others have expressed the view that Allah (SWT) has sworn an oath by the self-approaching conscience in order to show honour for the believing souls who take account of their deeds, regret, and feel sorry for their shortcomings and upbraid themselves (Abdullah, 2012).

The lowest level of *nafs* is *nafs al-ammarah*, that is, the obliging self, animal nature and passion dominating in a man. This has a paralysing consequence of higher cognitive processes of the heart (Hossein, 2011). An individual who is at this lowest stage of *nafs* is addicted to evils and considered equal to animal level. As mentioned by Al Jurjani, *nafs al-ammarah* inclines to the bodily nature, slaved by physical pleasures and bodily desires, drawing the *qalb* to ignominy (Abu Aliyah, 2013). As Allah (SWT) says in al-Qur'an:

> *And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful.*
>
> (Yusuf, 12: 53)

This undomesticated, un-weaned soul is the habitat for a multitude of never-ending desires and passions: be it for power, fame, physical gratification, wealth and any form of exploiting; anything which repels one away from God and to the lower possibilities of the human condition (Abu Aliyah, 2013). It is the abode of evil, giving birth to all reprehensible traits such as pride, envy, vanity, greed, impatience and so forth.

The fourth and the last term associated with the soul is *aql*. According to al-Ghazali (Fazlul Karim, 1991), *aql* can be defined as intellect or power to understand the secrets of different learning, which is called knowledge.

Aql or intellect is mentioned about fifty times by name in al-Qur'an; the phrase 'people of insight' (*ulu'l-albab*), which is to say, 'people of intellect', appears more than

ten times, while 'people of discernment' (*ulu'l-nu*ha) is also to be found once, at the end of the verse of surah *Taha*. Furthermore, these Qur'anic references mostly apply to God's signs, and to the fact that those who are addressed by them, who understand them and receive guidance through them, are the most intelligent. Most of these verses pertain to the physical universe, which point to God's knowledge, will, wisdom, and compassion (Rashid Rida in Winter, n.d.).

The importance of *aql/* intellect was emphasised by our Prophet as well. In Sahih Muslim (in Winter, n.d.) in which the companions are taught on the correct position of the body during worship. Prophet Muhammad (PBUH) used to touch their shoulders before the Prayer, saying: "Form straight lines! Do not stand unevenly, lest your hearts be at odds! Let those of you who have minds and intelligence (*ulu'l-ahlam wa'l-nuha*) follow me."

That whatever one know, how do they know, where it matters, is what they have managed to remember, that is why the *Prophet is 'only a reminder'* (Al-Ghashiyah, 88: 21), and Allah (SWT) has reminded us about His reward and punishment; *Those who are unbelievers they deny the truth* (Al-'Inshiqāq, 84: 22) and *for them is the painful punishment from Allah (SWT)* (Al-'Inshiqāq, 84: 24). As for *the believers who do the righteous things great rewards are given by Him* (Al-'Inshiqāq, 84: 25). To make a choice between good or bad [as being reminded by Prophet (PBUH) and Allah (SWT)]; to be punished or being rewarded involved a high level of intellectual, with a sound mind; individual who are able to achieve a harmonious balance between *qalb, ruh, nafs* and *aql* (body, intellect and soul).

2.8.7 Army of Soul

According to Imam al-Ghazali (Fazlul Karim, 1991) there are two main armies of the soul. One army can be seen by the external eyes and another army can only be seen by internal eyes. These armies are essential to reach the highest level of the soul ability -- spiritual intelligence in order for its journey to reach God. These armies of soul are the five senses, the external limbs, internal organs, and so forth. They are servants of the soul. They are created to obey the soul and cannot go against it. For instance, when the soul orders the mouth to speak, the mouth speaks and so on. As Allah (SWT) says in al-Qur'an: *I have not created jinn and man, but that they should worship Me.* (Adh-Dhariyat, 51: 56)

The above verse shows that there is a relationship between soul, body and mind/ intellect. Body is a carrier of soul. Body needs food, and the food for the soul is knowledge. In order to acquire the food (knowledge) it needs good deeds. Literally, food is an important element for human beings to keep healthy. Good food is needed to be healthy and at the same time a man should avoid taking food which is harmful. In this sense the armies of soul can be divided further into three types (Fazlul Karim, 1991):

1. Greed
2. Anger
3. Secret emissaries

The army of greed can benefit the soul, which can be characterised as will. The second army, which is anger, is able to give strength and power to move the greed wisely. The third army works like secret ambassadors such as the power of taste, sight, touch, hearing and smell which have the external organ to function accordingly like fingers, tongue, nose, eyes and ears (Fazlul Karim, 1991).

The third army is separated into two divisions which lives openly: the elements of five organs and the other army lives in secret in the horizon of the brain; they are the power of thought, power of idea, power of retention, power of memory and power of consolidating them together (Fazlul Karim, 1991). These have been illustrated by Imam al-Ghazali using a simple connotation (p. 8):

> Intellect is like a rider, greed is like a horse and anger is like his hunting dog. When the rider is an expert and his horse and dog are trained, success can be obtained by hunting. When the rider is inexperienced, disobedient horse and dog, the dog and horse do not obey him. Similarly when intellect is mature and greed and anger are submissive to intellect, success is sure, but if intellect is immature and greed and anger are not under control, there is surely ruin.

The above explanation and illustration greatly explained the concept of spiritual intelligence. People with high spiritual intelligence are able to control the inclinations of their mind towards greed and anger (negativity) while those with lower spiritual intelligence tend be submissive to this negativity.

2.8.8 Knowledge and Will

Knowledge and will are two important elements of spiritual intelligence and both are inter-related. These two elements are needed by the human soul to become fit to approach God. How to gain knowledge? Knowledge of both the material (worldly) and spiritual can be gained by the main 5 senses (eyes, ears, nose, mouth and limbs). According to al-Ghazali, lower animals have got no share in it (Fazlul Karim, 1991).

From al-Ghazali's perspective, with will, a man is able to comprehend any of his actions intellectually and recognise what will bring virtue and cultivates a will to obtain that good and to do the action. It is not the will of insatiability or the predisposition of the lower animals. It is opposed to greed. For example, there is greed of wearing expensive jewellery, but intellect prohibits it.

One of the ways to gain soul power is through learning and efforts (Fazlul Karim, 1991). Learning and efforts are closely related to knowledge and are the main essence of intelligence. In order for individuals to be closer to God, they need to be educated. In educating themselves, they need to gain knowledge. The more knowledge of God they gain the more intelligent they are from the spiritual perspective. Gaining knowledge works parallel from both sides, internal and external. Internal organs and external organs of a man are inseparable. For instance, *qalb* and *nafs* are internal. Body and limbs are external.

When we love a person we will do anything for the person to gain his or her love; hence in order to gain the truth and the eternal love of Allah (SWT), we cannot just say in our heart that we love Allah SWT without doing anything. In order to gain Allah's love we need to do what Allah asks us to do. As Allah (SWT) says in al-Qur'an:

> *Say (O Muhammad): 'Believe in it (the al-Qur'an) or do not believe. Verily! Those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration.*
>
> (Al-'Israa, 17: 107)

In Sahih Bukhari (Volume 9, Book 97, Chapter 39 in Muhsin Khan, p. 373): Abu Hurairah narrated: The Prophet (PBUH) said:

> "Allah says: 'I am just as My slave thinks I am (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running." This is the truth and eternal love of God.

God does not suppress His mercy to shed knowledge on the human soul, but the humans themselves are to be responsible because they failed to purify their souls and minds from the impurities that are piled on them. "As air does not enter a pot full of water, so the

knowledge of God does not enter a soul or mind if it remains filled up with things other than God. Knowledge is the special attribute of the human soul (Fazlul Karim, 1991, p. 10).

According to Imam al-Ghazali the human body has been framed to accommodate the soul in which again it is the house of knowledge. Human's ultimate goal is to gain divine knowledge (knowledge of God and His attributes). By achieving this ultimate goal, man will be able to reach a high level of spiritual intelligence. The high level of spiritual intelligence can only be achieved if human soul is emptied from things that move oneself away from God and by filling the soul with knowledge of God.

Individuals who aimed to gain a high level of spiritual intelligence will assure that their prosperity in life lies in compelling God's vision as the ultimate aim, the next world as their permanent abode, this world as temporary home, the body as their carrier and the limbs as their servants. Human soul is the centre to comprehend them and the king over the state of the body (Fazlul Karim, 1991).

2.8.9 Four Natures of a Man

According to al-Ghazali (Fazlul Karim, 1991), there are four natures within a mankind; beastly, animal, devilish and angelic and the root of these natures is human soul. A person with lower animal nature tend to act and behave like animals; where his only concern is bodily needs, whereas one with angelic nature will act, behave and think truly like a wise person with virtuous qualities and be able to regulate the animal nature and beastly nature and hence gain faith, wisdom, knowledge and positive attributes (Figure 2.4).
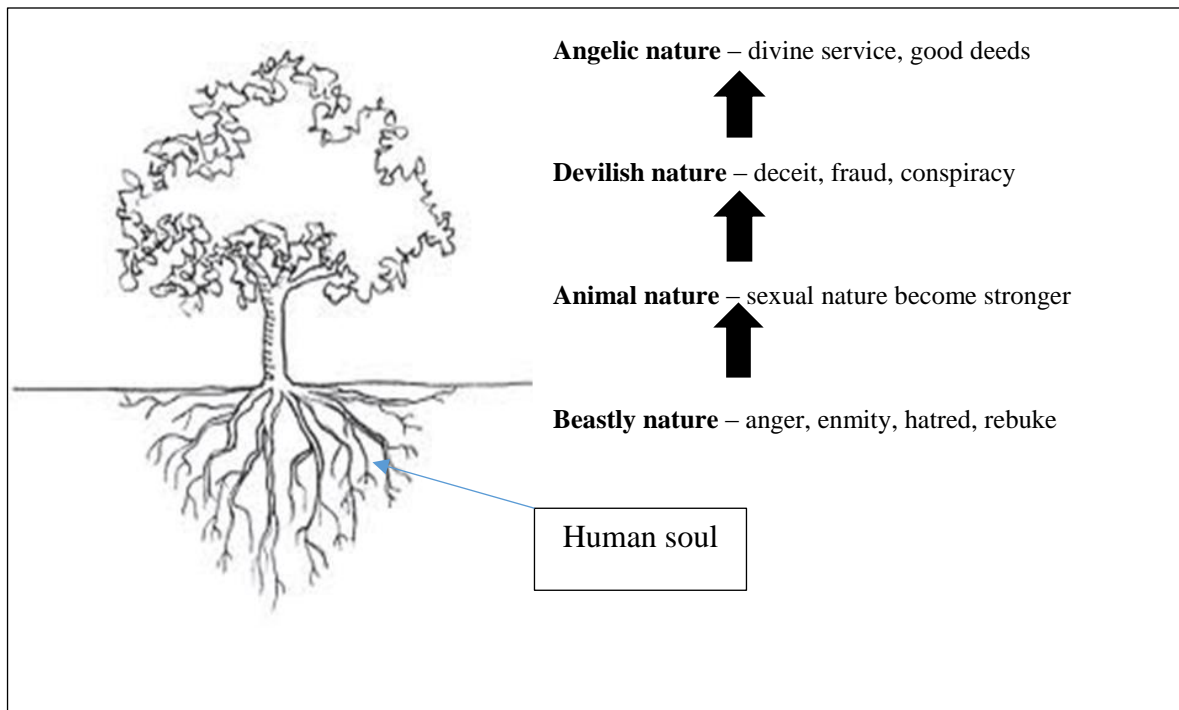
Figure 2.4: Four natures of a man adapted and modified from al-Ghazali's *Ihya*

***Ulumuddin* – Book 3 (Fazlul Karim, 1991, p. 12)**

When individuals are free from sexual passion, anger and devil conducts, they attain pardon, serenity, self-righteousness, self-discipline, piousness and God-fear. By keeping anger in control, they gain boldness, compassion, patience and peace (Fazlul Karim, 1991). This illustration could be simplified and related to the spiritual intelligence as per Figure 2.5:
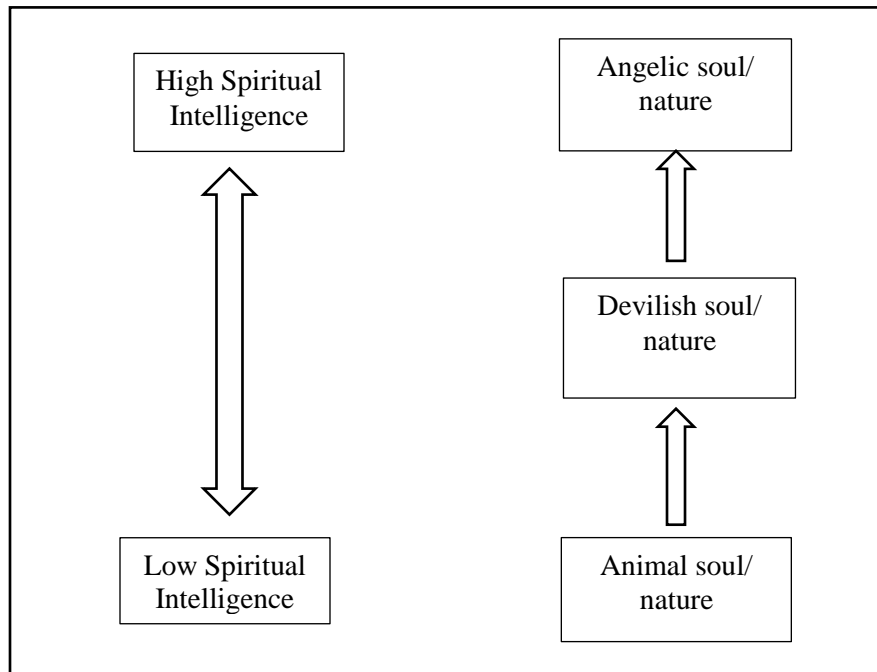
Figure 2.5: Levels of spiritual intelligence 2 adapted and modified from al-Ghazali's

***Ihya Ulumuddin* – Book 3 (Fazlul Karim, 1991)**

2.8.10 Soul is a Reflection

Soul resembles a mirror in which the characteristics of a human being are reflected. Referring to Figure 2.5, individual with high spiritual intelligence, the soul is reflected by angelic nature, pure, shining, resplendent and bright. Whereas people with low spiritual intelligence, possess the animal soul and will be reflected with evil act, sin, guilt and darkness. Angels are dedicated servants of God. They are not given free will as human being. Day and night they will worship God. As Allah (SWT) says in al-Qur'an:

> *To Him belong all those in the heavens and the earth. And those who are near to Him are not arrogant against His worship, nor are they sluggish. They proclaim His purity night and day, never slackening.*
>
> (Al-Anbya, 21: 19-20).

When human being is being compared to angels, the comparison is done to explain how the human being is positioned by Allah above everything in their life. All aspects of life are moved towards Allah. A person's soul gains the light of Allah, which brighten

one's life through his or her journey in this world and towards the hereafter. As Allah (SWT) says in al-Qur'an:

Light upon light. Allah guides to His light, whom he wills. And Allah presents examples for the people, and Allah knows of all things.

(An-Nur, 24: 35)

A soul which has been brightened by Allah's light will always be in the remembrance of Allah that gives the soul an inner peace, happiness and calmness. Man's remembrance shows that the soul is in total dependence of God:

Verily, in the remembrance of Allah do hearts find rest.

(Ar-Ra'd, 13: 28)

O ye who believe! Celebrate the praises of Allah, and do this often; And glorify Him morning and evening. He it is Who sends blessings on you, as do His angels, that He may bring you out from the depths of Darkness into Light: and He is Full of Mercy to the Believers.

(Al-Ahzab, 33: 41-43)

In contrast, those with lower spiritual intelligence, their soul is equal to the devilish soul or animal soul. This kind of soul got the higher tendency to commit sin and create a black spot in their soul:

No indeed! The truth is that their hearts have become rusted on account of their evil deeds.

(Al-Mutaffifin, 83: 14)

Imam al-Ghazali (Fazlul Karim, 1991) concluded that there are four kinds of soul:

1. Bright (soul of a believer)

2. Black (soul of a disbeliever)

3. Confined within cover (hypocrite – *munafik*)

4. Mixed (faith + hypocrite)

The soul of a believer is bright whereas the soul of a disbeliever is dark. For the believers when they are attacked by devils, they will fear God because they remember God and will not do anything that can cause deviation from the remembrance of God (Fazlul Karim, 1991). As Allah (SWT) says in al-Qur'an:

When the devil attack those who are God fearing, they remembered God and they keep on looking.

(Al A'raaf, 7: 201)

Spiritual Intelligence is very much synonymous to soul and its relation to knowledge. The soul is the receptacle of knowledge. To better understand the soul, one must fill it with knowledge. The soul or the self-reflection can be illustrated in a way that an image will be perceived if positioned in front of a mirror, different substances of knowledge are reflected in the soul. Every object of knowledge has its nature and every nature has an image. The image is reflected in the mirror of the soul and is evidently noticeable. A mirror is an entity, image is a different entity and its shadow in the mirror is a different entity. Similarly, man has three entities; 1) soul, 2) real nature of a thing, and 3) the knowledge of its real nature. Knowledge is an entity associated with the soul. Knowledge does not arise unless the object of the knowledge falls in to a soul (Fazlul Karim, 1991).

How do we gain the knowledge of God and His attributes? As discussed earlier, the soul needs to be emptied. One must fill it with the remembrance of God. Once the soul is filled with God remembrance, the soul can easily accept and learn any matters pertaining to God and His attributes. Voluntarily the self will do whatever is being directed by God and would not do whatever that is forbidden by Him. Somehow it is not a smooth journey in gaining the divine knowledge. In order for the above process to happen, the soul needs to

identify the five obstacles to getting the divine knowledge which are the hurdles in the reflection on truth and work on to overcome them.

2.8.11 Obstacles to Divine knowledge

Al-Ghazali identified five obstacles of getting divine knowledge (Fazlul Karim, 1991) in which lowers down the level of spiritual intelligence possessed by an individual:

1. Natural defect of a soul as the soul of a boy

Every child is born in a state of nature (*fitrah*) - in a state of Islam. The parents are the one that make the child as a Jewish, Christian or Zoroastrian. (Sahih Muslim, Book 33, Number 6426). Islam postulates the natural state of the human individual as positive, as the true state -- a state of submission and obedience to God but eventually the parents, the environments, its culture and by the extrapolation that the soul of child exposed and experienced defection (Leaman, 2006).

2. Impurities of sins (self-indulgence, lust and low desires)

When sins are committed continuously, the soul will be full of impurities and it will become dark. The darkness of the soul will treat sin as common and there is a high tendency to inhabit a life full of greed, worldly love, low desires, lust and other sins. The soul is moved away from God and it is difficult for the individual to acquire divine knowledge.

The prophet (PBUH) said; "*The intellect of a man who is habituated to compel sins goes away. Rust fills in his soul unless it is removed by good deeds and repentance. The soul becomes precise if it does not follow the low desires and urge of passion*" (Fazlul Karim, 1991, p. 15). Good deeds and repentance enable the soul to move towards God. It

brightens the soul and avoids low desires and urge of passion; as Allah (SWT) says in al-

Qur'an:

> *And those who strive for Us – We will surely guide them to Our ways. And indeed,*
> *Allah is with the doers of good.*
>
> (Al-Ankabut, 29: 69)

3. Attention devoted to worldly pursuits

The soul that engages complete devotion and energy to the fulfilment of Divine knowledge

can acquire knowledge. Whereas the soul with attention diverted to worldly pursuits will

not be blessed with Divine knowledge. The soul that cares for himself or herself tends to

devote to the fulfilment of Divine knowledge. As being narrated by Abu Umayyah ash-

Sha'bani in Sunan Abu Dawood in (Nasiruddin al-Khattab, 2008, p.540):

> I asked Abu Tha'labah al-Khushani: "What is your opinion about the verse 'Care
> for yourself'. He said: I swear by Allah, I asked the one who was well informed
> about it; I asked the Messenger of Allah (saws) about it. He said: No, enjoin one
> another to do what is good and forbid one another to do what is evil. But when you
> see niggardliness being obeyed, passion being followed, worldly interests being
> preferred, everyone being charmed with his opinion, then care for yourself, and
> leave alone what people in general are doing; for ahead of you are days which will
> require endurance, in which showing endurance will be like grasping live coals. The
> one who acts rightly during that period will have the reward of fifty men who act as
> he does. Another version has: He said (The hearers asked :) Messenger of Allah, the
> reward of fifty of them? He replied: The reward of fifty of you.

> In regard to this matter, Allah clearly says in al-Qur'an:
>
> *Know that the life of this world is only play and amusement, pomp and mutual*
> *boasting among you, and rivalry in respect of wealth and children. (It is) as the*
> *likeness of vegetation after rain, thereof the growth is pleasing to the tiller;*
> *afterwards it dries up and you see it turning yellow; then it becomes straw. But in*
> *the Hereafter (there is) a severe torment (for the disbelievers-evildoers), and (there*
> *is) forgiveness from Allah and (His) Good Pleasure (for the believers- good doers).*
> *And the life of this world is only a deceiving enjoyment*
>
> (Al-Hadid, 57: 20)

The above Hadiths and verse explained beautifully how the worldly pursuits can

destroy a person. When we are too busy with worldly pursuits, our soul is totally engaged

with what we see through the external eyes which blinds our self to gain Divine knowledge and hinder a person from gaining a high level of spiritual intelligence.

4. The environment and surrounding

A person's belief is the root of his or her life. Without a firm and strong root, individuals are easily influenced by negative environment and surrounding which creates a block or border. This might create obstacles in finding the truth.

According to Robbins and Judge (2013), three factors can determine a person's personality; heredity, environment and surrounding. At the early stage of an individual's life, heredity plays an important role, but along the way, environment and surrounding play a crucial part in shaping one's personality.

Shaping a divine personality is not merely through continuous purification and acknowledging purpose of life in the context of human-God relationship but as well with an inherently dynamic interaction with environment and surrounding. Failure to interact and be vigilance with environment and surrounding can be a great hindrance to build a better human-God relationship. In order to have a personality with Divine knowledge, one should be surrounded with an environment of that kind.

5. Ignorance

Ignorance in Divine knowledge merely means lack of knowledge. They are aware about the Divine knowledge, but it is not their priority. These individuals are being blinded by the devil's influence with other aspects of their life as they choose to gain things other than God's love and knowledge. As Allah (SWT) says in al-Qur'an:

But as for anyone who chooses to remain blind to the remembrance of the Most Gracious, to him We assign an [enduring] evil impulse, to become his other self. And indeed, the devils avert them from the way [of guidance] while they think that they are (right) guided.

(Az-Zukhruf, 43: 36-37)

These five obstacles will be the impediments in the reflection of truth in souls in which we barely perceive the truths. As Imam al- Ghazali (Fazlul Karim, 1991, p. 17) said, "soul is a holy entity, and it has got the natural attributes of knowing the truth", as Allah (SWT) says in al-Qur'an:

Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant

(Al-Ahzab, 33: 72)

This verse explained that the soul has acquired a superior trait as mentioned in *Kitab al-Qur'an al-'Azim* by Ibnu Kathir (Abdullah, 2012) as a trust (*amanah*) which the heavens and the earth and the mountains could not take. This trust is what Prophet Adam has accepted for mankind in which the soul will be rewarded for good deeds and be punished for misconducts and bad deeds. Ibn Kathir further stated that, it is recorded by Imam Ahmad that Hudzaifah said, "Prophet (PBUH) told them that the trust is given to the soul (*qalb*) and later al-Qur'an is given to mankind. The *qalb* takes al-Qur'an and *as-Sunnah* to be learnt and practiced.

This *amanah* is supported by Imam al-Ghazali as *ma'arifat*, Divine knowledge and related to the concept of *tawhid*. The soul is naturally apt to accept this trust, but it cannot attain its real nature due to the five obstacles stated above. The Prophet (PBUH) once said, "Where is God? On earth or in heaven?" He said: God is in the soul of the believer. The Prophet was asked, "Who is the best man?" The Prophet replied, "The believer whose soul is *makhsoom* is best." He was asked, "What is *makhsoom*?" He said: "The soul is

makhsoom when it is God-fearing, in which there is no deception, dishonesty, deceit, contrivance and abhorrence" (Fazlul Karim, 1991, p. 17). The objective of all the deeds is to create a soul that is pure and bright. As Allah (SWT) says in al-Qur'an:

He who purifies it will get salvation.

(Ash-Shams, 91: 8)

Only with soul purification is the human able to gain Divine knowledge; able to gain the light of Allah the Almighty as being said in al-Qur'an:

Can he whose breast Allah has opened up for Islam and who is thus (moving along a Path) illumined by a light from Allah (be likened to him who derives no lesson from what he observes)? Woe, then, to those whose hearts were further hardened after Allah's admonition. Such are indeed in obvious error.

(Az-Zumar, 39: 22)

Al-Ghazali (Fazlul Karim, 1991) divided the light of faith into three stages:

Stage 1: Light of an ordinary man (heard about something from other people)

Stage 2: Light of the followers of *fiqh* (heard about something by listening by own self)

Stage 3: Light of friends of God (see and listen by own self)

These three stages can be related to spiritual intelligence as in Figure 2.6:
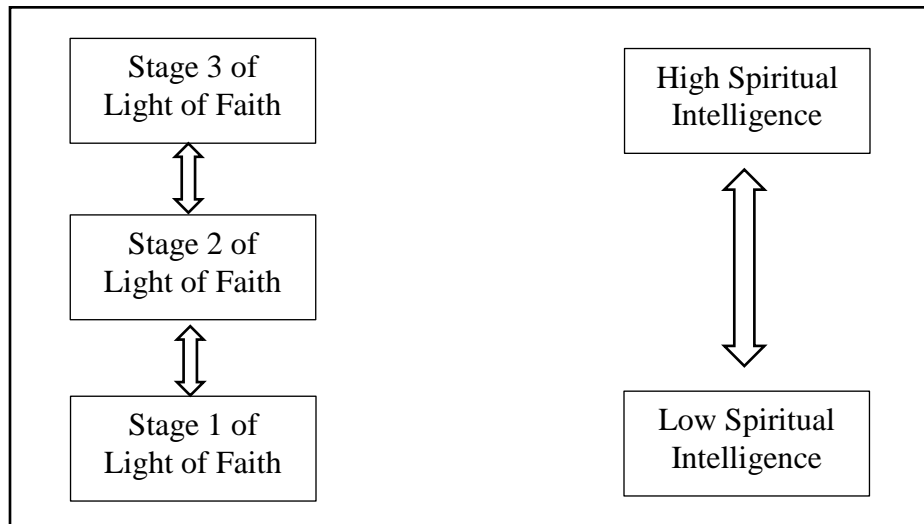
Figure 2.6: Levels of spiritual intelligence 3 adapted and modified from al-Ghazali's

***Ihya Ulumuddin* – Book 3 (Fazlul Karim, 1991)**

The initial stage is the light of an ordinary man, which is the light of blind faith. At this stage a person might believe that God is one, that there are rewards and punishments, but they themselves have never practiced what they heard from other secondary sources. This ordinary man can be categorised with low level of spiritual intelligence as they do not practice what they heard from others (Fazlul Karim, 1991), as said by Imam al- Ghazali in his book entitled *Khulashah at Tashanif fit Tasawwuf,* "*ilm* (knowledge) without *amal* (action) is crazy and *amal* without *ilm* is useless" (Naquib al-Attas, 2010).

As human beings climb up the stage of light of faith, the light becomes brighter and their level of spiritual intelligence is getting higher. In the second stage they are not depending on others to gain Divine knowledge, but they themselves gained it by listening to the primary sources. In the third stage it is not only what they listen to, but what they are able to see for themselves. For instance, they learn face to face about Divine knowledge by attending classes, talks, and discussions. Finally by seeing and listening to the knowledge they are able to practice it (Fazlul Karim, 1991).

Ilm (knowledge) and *amal* (action) could not be separated. Mankind is considered handicapped without either one. That is why the learned men will continuously act to seek improvement and obtain blessings from God and overflow themselves in terms of time to seek knowledge. Evidence of this statement could be seen in al-Qur'an:

> *And among them (O Muhammad) are those who listen to you, until when they depart from you, they say to those who were given knowledge, "What has he said just now?" Those are the ones whom Allah has sealed over their hearts and who have followed their [own] desires. And those who are guided – He increases them in guidance and gives them their righteousness.*
>
> (Muhammad, 47: 16-17).

2.8.12 Types of Knowledge

According to Imam al-Ghazali intellect and religion are the two forms of knowledge which fall into a soul. Intellect is divided into two kinds. First is the natural intellect which is inherited from birth from parents and ancestors while the other kind of intellect is that being acquired through learning with the contact of the surroundings and the environments. Acquired learning is divided into two types which are worldly knowledge and next worldly/ spiritual knowledge which we relate back to religious knowledge (Fazlul Karim, 1991). I believe that this whole aspect of knowledge should not be looked and discussed separately, but indeed all these are interrelated as Allah (SWT) says in al-Qur'an:

> *Who is blind in this world will be blind (blindness of soul) in the hereafter.*
>
> (Al-'Isra', 17:71)

This verse shows the relationship between the intellect knowledge and religious knowledge. Both types are required to gain Divine knowledge and gain the highest level of spiritual intelligence. The source of this knowledge is al-Qur'an and *as-Sunnah*. For the salvation of the soul, both knowledge of religion and intellect are needed. Education in

relation to intellect is like food and religious education is like a supplement or medicine. For humans to live a complete life, they need food as a basic need, but in today's condition, having food per se would be insufficient and there is a need for supplements to live a healthy life. As said by Imam al-Ghazali (Fazlul Karim, 1991, p. 21), "He who calls towards blind belief without the submission of intellect is a fool. On the other hand, he who relies on intellect and giving up the al-Qur'an and *as-Sunnah* is a proud man".

In order to have a high level of Spiritual Intelligence, one's door of soul should open towards the six senses and connect them accordingly to the material world. Only those who are the believers will be able to gain victory through the attainment of spiritual intelligence. As Allah (SWT) says in al-Qur'an:

You will be victorious if you are believers.
<div align="right">(Al-Imran, 3: 38)</div>

Believer means the devotee with prodigious spiritual knowledge and not Muslims with only external faith. As Allah (SWT) says in al-Qur'an:

God will raise those in rank who are believers among you and who have been given knowledge.
<div align="right">(Al-Mujaadalah, 58: 12)</div>

There are many Hadiths that discussed the superiority of those with knowledge in the eyes of Allah (SWT), for instance:

Prophet Muhammad (PUBH) said: "Whoever follows a path to seek knowledge, Allah will make the path to Jannah (Paradise) easy for them."
  Sahih Muslim in *Riyaddus Saliheen*, Book 13, Hadiths 1381 (An-Nawawi, 1983).

Anas stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who goes out in search of knowledge is in the way of Allah until he returns."
  At-Tirmidhi in *Riyaddus Saliheen*, Book 13, Hadiths 1385 (An-Nawawi, 1983)

Abu'd-Darda' said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Allah will make the path to the Garden easy for anyone who travels a path in search of knowledge. Angels spread their wings for the seeker of knowledge out of pleasure for what he is doing. Everyone in the heavens and everyone in the earth ask forgiveness for a man of knowledge, even the fish in the water. The superiority of the man of knowledge to the man of worship is like the superiority of the moon to all the planets. The men of knowledge are the heirs of the Prophets. The Prophets bequeath neither dinar nor dirham; they bequeath knowledge. Whoever takes it has taken an ample portion.'"

Abu Dawud and at-Tirmidhi in *Riyaddus Saliheen*, Book 13, Hadiths 1388

(An-Nawawi, 1983)

The nearer the soul is getting towards the Almighty God, the higher will be the challenges that need to be faced. The greatest challenge is the devil's whispers into the soul. Abu Sulaiman Darani in Imam al-Ghazali's *Ihya Ulumuddin* – Book 3 (Fazlul Karim, 1991, p. 32) said; "soul is like a closed tent of which all the gates or entrances have been shut. One door out of the doors is opened towards spiritual realm and the Almighty God. That is opened by God-fear, self-restraint from worldly lusts, greed and efforts". The absence of worldly lusts and greed with God-fearing characteristic would enable people to increase their spiritual intelligence.

Imam al-Ghazali (Fazlul Karim, 1991, p. 33) further stated:

The soul is like a structure to which arrows are thrown from every direction and received by the five senses. For instance, when carnal desire raises high on account of over eating, its effect falls on the soul. The soul deviates from one state to another state. This effect on the soul is called *khawatir* and out of it grows will and then intention. Thoughts are good and bad. Good thoughts are called *ilham* or inspiration and bad thoughts are called *waswas* or whisperings of the devil. The desire towards good actions is called angel and the impulse towards bad conducts is called the devil. *Lathifa* or essence gives help to soul to receive *ilham* and this help is called *tawfiq*. The matter which is accepted from *waswas* is called misguidance

Table 2.2 is simplified from the above statement:

Table 2.2: High spiritual intelligence vs low spiritual intelligence adapted and modified from al-Ghazali's *Ihya Ulumuddin* – Book 3 (Fazlul Karim, 1991)

High Spiritual Intelligence	Low Spiritual Intelligence
God fearing	Negative thoughts
Positive thoughts	*Khawatir* (apprehensive)
High inspiration	*Waswas* (whispering of Satan)
Angelic characteristics	Worldly lusts
Receive *ilham*	Greed and sexual passion
Gain *tawfiq*	Devilish characteristics

Table 2.2 shows that Allah (SWT) creates everything with two opposites' agencies (except God, all things are opposed to each other). There are two compulsions in the soul, one is of an angel which calls towards good deeds and confirms truth which shows a high level of spiritual intelligence. He who feels the instinct should know that it is from God. Another urge comes from the enemy or devil, which leads to uncertainty and holds out the truth as falsehood and forbids good works which resulted from low spiritual intelligence. As Allah (SWT) says in al-Qur'an:

> *Whatever of good befalleth thee (O man), it is from Allah, and whatever or ill befalleth thee it is from thyself* .
>
> (An-Nisaa, 4: 79)

Hassan Al Basri in Imam al-Ghazali's *Ihya Ulumuddin* − Book 3 (Fazlul Karim, 1991) said, two thoughts rove over soul, one thought is from God and the other is from the devil. God shows mercy on a servant who settles at the thought that comes from Him. He embraces the thought that comes from God, while fights against the one from the enemy. To illustrate the heart's mutual attraction between these two powers, the Prophet (PBUH) said: "The heart of a believer lies between two fingers of the Merciful" (Sahih Muslim, Volume 7, Book 46, Chapter 3, Hadith 6750, p.29 in Nasiruddin, 2007)

From the above verse, the fingers stand for disruption and disinclination in the heart. If a man follows the decrees of anger and appetite, the dominion of the devil appears in him through idle lusts and his heart becomes the nesting-place and vessel of the devil, who feeds the passion. If a man battles with his passions and do not let them govern his *nafs*, emulating the character of the angels, at that time his heart becomes the resting-place of angels and they alight upon it (Fazlul Karim, 1991).

The devil works constantly with the medium of sexual desire. Those who trail it choose the devil as their guide. When a man returns to *dhikr* (remembrance of God), the devil moves away and the angels give enticement to good works. In the battlefield of the soul, there is a boundless clash between the soldiers of the devils and angels. After the triumph over devils, the soul remains in peace and the devil becomes subservient (Fazlul Karim, 1991). In other words, the devil would not enter a soul which is free from sexual desire. As Allah (SWT) says in al-Qur'an:

> *[And yet,] behold, thou shalt have no power over [such of] My servants [as place their trust in Me]: for none is as worthy of trust as thy Sustainer.*
>
> (Al-'Isra', 17: 65)

> *Verily, they who are conscious of God bethink themselves [of Him] whenever any dark suggestion from Satan touches them -- whereupon, lo! they begin to see [things] clearly.*
>
> (Al-A'raaf, 7: 201)

In a locus of lower spiritual intelligence, a man can be easily conquered by sexual urge. One of the ways to lower the sexual urge is through hunger or fasting. The devil travels in a man like the circulation of blood. This circulation is narrowed down by hunger (fasting) (Fazlul Karim, 1991). Fasting cures sexual lust which is the weapon to protect men from the devil.

As being narrated in *Sahih Muslim*: Abdullah b. Mas'ud reported that the Prophet (PBUH) said to us, "O young men, those among you who can support a wife should marry, for it restrains eyes (from casting evil glances) and preserves one from immorality, but he who cannot afford it should observe fast, for it is a means of controlling the sexual desire" (Sharif Chaudhry, 2003).

According to Imam al-Ghazali (Fazlul Karim, 1991), there are three forms of thought:

1.   Bad thought – leads to evils

2.   Good thought – leads to *ilham*

3.   Mix thoughts (bad and good) – leads to *waswas* (devil can present doubt in the form of good)
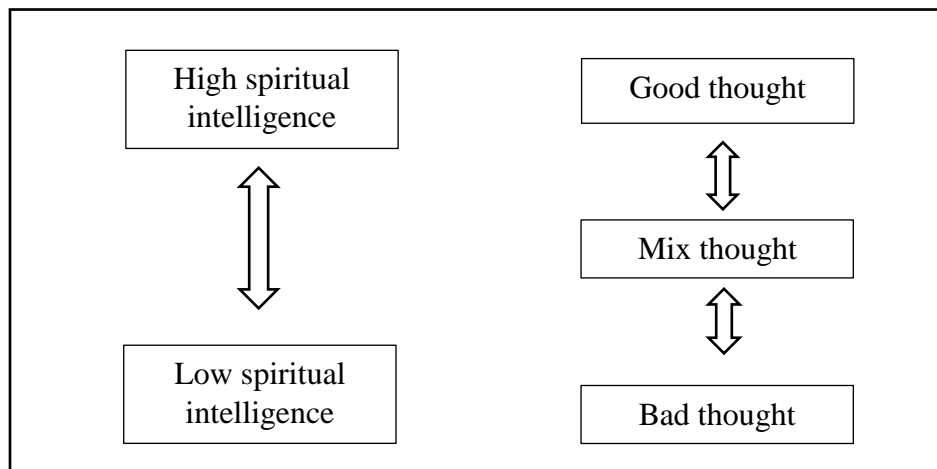
Figure 2.7: Levels of spiritual intelligence 4 adapted and modified from al-Ghazali's

***Ihya Ulumuddin* – Book 3 (Fazlul Karim, 1991)**

At the end of chapter 1 of Ihya Ulumuddin book 3, Imam al-Ghazali has outlined 12 factors that can cause the devil to enter a soul. These factors were discussed in detail in the rest of the chapters which would not be discussed thoroughly in this research as the main concern of spiritual intelligence could be seen in the earlier chapters. The struggle between the devil and the angel in a man's soul will continue till his death. Only those with high

spiritual intelligence would be able to go through it successfully until God is satisfied with the soul and it enters into paradise.

As stated earlier, there are 12 doors for the devil's entry (Fazlul Karim, 1991):

(1) Anger and sexual desire.

When the intelligence is fragile, the armies of the devil attack the soul. The lower spiritual intelligence will lead to resentment and later defeat the soul. During the conversation between the devil and prophet Musa, the devil said, "One should remember me at the time of three things and I should not do any harm (p. 38):

a. When a man gets angry, he should remember that his life is with his soul. My eyes move with his eyes, and move within him like a circulation of blood.

b. When one joins a fight, he should remember that I came down at that time and I remind him of his wives, children and properties, as a result he flies away.

c. A man shall not be with a *non-mahram* (who can be married) woman as I stay with her as his messenger and will not stop to influence the man to fall into my trap and endanger him.

Anger is a negative emotion and it is a part of human nature to become angry and it also has the ability to grasp away the insight of a man. It is a necessity for an individual to control his or her anger. As Allah (SWT) says in al-Qur'an:

And those who avoid the major sins and immoralities, and when they are angry, they forgive.

(Ash-Shura, 42: 37)

Abu Hurairah reported that the messenger of Allah said, "The strong one is not the one who overcomes people with his strength, but the one who controls himself while in anger" (*Sahih Bukhari*, Volume. 8, Hadiths 6114). And in another Hadith the Prophet (PBUH) explained as to how one can control anger, if a person gets angry and says… "I seek refuge from Allah", his anger will go away (*Sahih Bukhari*, Vol. 8, Hadiths 6115).

Besides anger, sexual passion is another great danger which enables the devil to control a human being. Sexual passion is a natural feeling of a human. There are two benefits of sexual passion which are the satisfaction of an intercourse (between a husband and a wife) and the other one is to preserve mankind. But there is a danger of sexual passion if it is not under control. In this worldly life women is a great test for men through the five senses especially the eyes (Fazlul Karim, 1991). The Prophet (PBUH), the messenger of God is reported to have said, "The look (of the eyesight) is a poisonous arrow of Iblis (Satan)" (Hadiths narrated by Ahmad in Shamsu ed-Deen Dhahabi, n.d.). As Allah (SWT) says in al- Qur'an:

> *And go not nigh to Fornication, surely it is an indecency and an evil way.*
> (Al-'Isra', 17: 32)

In another Hadith The Messenger (PBUH) is reported to be saying, "Any man, who sits in a privacy with a female (whom he can marry), would be accompanied by Satan as the third companion to the two" (Hadith reported by Tirmidzhi in Shamsu ed-Deen Dhahabi, n.d.). It is very important for humans to be able to control their thoughts and eye sights, in order to control sexual passion and put a hurdle for the devil from entering a soul.

(2) Hatred and greed

Love and hate for the sake of God is encouraged in Islam and it is known as *Al-Wala' Wal Bara* as narrated by Abu Umamah: The Messenger (PBUH) said, "If anyone loves for the

sake of Allah, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he will have perfect faith" (*Sunan Abu Dawood*, Book 40, no. 4664 in Nasiruddin al-Khattab, 2008; Muhammad Saeed al-Qahtani, 1982).

Nonetheless hatred can lead to danger as well when it is not based on the above concept. It can be one of the main diseases of the soul and in which devils can enter into a soul and destroy its purity. Hatred is an intense negative emotion. According to the *Oxford English Dictionary* (n.d) hatred is a very strong feeling of dislike for somebody or something.

Hatred and greed are interrelated. Greed is strong and self-centred longing for something, for instance, money, power, food and wealth. It could be excessive and uncontrolled and denying the same things to others. If others are better, the feeling of hatred will occur (Fazlul Karim, 1991).

A great lesson to mankind from Allah (SWT) is stated in the Holy Qur'an in which these two acts had brought the first bloodshed on earth that was initiated by the devil. In *Sahih Bukhari* (Volume 4, Hadiths 3335), as narrated by Abdullah: "The Prophet (PBUH) said: No human being is killed prejudicially, but a part of the accountability for the crime is placed on the first son of Adam (Qabil), who created the tradition of killing (murdering) on earth". As Allah (SWT) says in al-Qur'an:

> *And (O Muhammad SAW) recite to them (the Jews) the story of the two sons of Adam [Habil (Abel) and Qabil (Cain)] in truth; when each offered a sacrifice (to Allah), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you." The former said: "Verily, Allah accepts only from those who are Al-Muttaqun [pious]. If you should raise your hand against me to kill me - I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the World. Indeed I want you to obtain [thereby] my sin and your sin so you will be among the companions of the fire. And that is the recompense of wrongdoers. And his soul permitted to him the murder of his brother, so he killed him and became*

among the losers. Then Allah sent a crow who scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

(Al-Maidah, 5: 27-31)

(3) Eating with satisfaction

The devil will enter into the soul through the door of food. It makes sexual passion stronger. Eating with satisfaction can cause heaviness and laziness to pray and to *dhikr* (Fazlul Karim, 1991). As stated by Ibn al-Qayyim:

> Overeating leads to all kinds of evil consequences. It hastens the limbs towards defiance while making them lethargic to work with virtue. These two consequences are adequate to prove exactly how tough and bad it is. A man has a high tendency to commit sins as the result of satiation and overeating and further lead to failure in materialising good deeds. Whoever safeguards himself from the evil of his stomach has indeed saved him from a great evil. Satan has his greatest influence over a person with a full stomach.
>
> (*Prophet Muhammad Recommendations Regarding Food*, n.d.)

Excess eating will open the door of the soul to devils and should be avoided. As Allah (SWT) says in al-Qur'an:

> *Eat and drink, but be not excessive. Indeed, He does not like those who commit excess.*
>
> (Al-A'raaf, 7: 31)

(4) Love for fine things

Another door of the devil is affection for fine things such as cars, clothes, houses and furnitures. When a woman, for instance, loves and is proud of herself and would want others to look highly upon her, she will dress up with the finest clothes and accessories (Fazlul Karim, 1991). All the fine things created by God are to test His servants. As Allah (SWT) says in al-Qur'an:

> *Surely We have made whatever is on the earth an embellishment for it, so that We may try them (as to) which of them is best in works.*
>
> (Al-Kahf, 18: 7)

(5) Dependence on people

Dependence on others and to value hopes to get their favours are another door of the devil. For that, man adapts to show artificial approaches; thus greed becomes his deity. Very often humans depend on others to get something in their life. Too much of dependency creates an attachment. The reliance and attachment towards people happen because there is emptiness in our life that we did not fill it with Divine knowledge, but rather with people around us especially those people who can bring benefit to us (Fazlul Karim, 1991). As Allah (SWT) says in al-Qur'an:

> *On the Day when the sinner will bite his hands, saying: 'If only I had taken away to the Messenger. Woe to me, if only I hadn't taken so-and-so as a close friend. He misguided me from the Remembrance after it came to me.' And Satan is forever a deserter of humans in their time of need.*
>
> (Al-Furqaan, 25: 27-29)

> *Indeed, what you have taken besides Allah is only idols. Love between you is only in this world, but on the Day of Resurrection you will disown each other and curse each other and your abode will be the fire and you will have no helpers.*
>
> (Al-'Ankaboot, 29: 25)

According to Ibnu Qayyim (*Madaarij as-Saalikeen*, Vol. 1, pp. 443-449), the above verse is explaining the state of those who share goals, they love each other as long as they help each other to achieve it. If the goal is cut off, it is followed by regret, sadness and pain, and that love will change into hatred, cursing, blaming one another, and the goals change into unhappiness and punishment. This false relationship and dependency eventually change into hatred and enmity (*Effects of the Five Heart Corrupters*, n.d.).

(6) Hastiness and absence of steadiness

Thoughtlessness in action and to give up steadfastness in action is another door of the devil. God says; '*man has been created with thoughtlessness'* (Al-Qur'an, al-Anbya, 21: 37). Thoughtlessness or hastiness is something ordinary for human beings, but God has

given His guidance in the al-Qur'an and from the way of life of our beloved Prophet (PBUH). As Allah (SWT) says in al-Qur'an:

Indeed, mankind was created anxious. When evil touches him, impatient, and when good touches him, withholding of it.

(Al-Ma`arij, 70: 19-20)

Hastiness and absence of patience can only be cured with high patience and *tawakkal* or reliance on Allah SWT. As being reported by Anas Ibn Malik: The Prophet (PBUH) said "Patience is from Allah and hastiness is from Satan" (Fazlul Karim, 1991).

(7) To possess wealth beyond necessity

Another great door of the devil is to possess wealth and assets beyond one's needs. One who leads a simple or moderate lifestyle lives in peace, but if one owns excessive wealth one cannot appreciate the peace as one desires for more and more. Wealth will corrupt the soul of a man because it opens the doors to arrogance, blemishes and greed, which would otherwise remain closed. These are some of the characters influenced by Iblis (the devil) and they are prohibited by Allah SWT. It is natural for a human being to have the intention to be rich when they are growing in their life. As being narrated by Anas bin Malik, the messenger of Allah (PBUH) said: "The son of Adam (man) grows old and two desires grow old with him; the love for wealth and wish for a long life….." (*Sahih Bukhari*, Vol. 8, Hadith: 5986).

As Allah (SWT) says in al-Qur'an:

Your richness and your children may be a trial: whereas Allah, with Him is the highest reward. So fear Allah as much as you can; listen and obey; and spend in charity for the benefit of your own souls. And those saved from the covetousness of their own souls, they are the ones that achieve prosperity.

(At-Taghabun, 64: 15-16)

When the wealth is being used against the will of Allah SWT, the devil can easily enter the soul and form a black hole which will darken the lights received from Allah. Whereas, if it is being used for the benefit of others the light of Allah will brighten the soul and the person will be able to gain real wealth or success (Fazlul Karim, 1991).

(8) Miserliness and fear of poverty

According to al-Ghazali (Fazlul Karim, 1991), miserliness and fear of poverty will avert charity outlay, encourage hoarding (show off) and form insatiability for wealth or greediness. The devil says; "Man will hold control over me, but he will not be able to prevail over me in three matters:

a.   Misappropriation of money

b.   Spending it unjustly

c.   Not to pay the dues of others

He further stated that the fear of poverty will lead to faithlessness if there is no stronger defence. If the wealth becomes enormous, there is a high possibility for oneself to move further from one's religion and resulting in ultimate loss. As Allah (SWT) says in al-Qur'an:

> *Let not those who are niggardly in giving for charity from what Allah has blessed them with, think that it is good for them: nay it is very bad for them. All the wealth they hoarded with niggardly behaviour will be hung around their necks like a collar on the Day of Resurrection. It is Allah who will inherit the heavens and the earth. Allah is well aware of all your actions.*
>
> <div align="right">(Al-Imran, 3: 180)</div>

(9) Staying in bazaar

According to Imam al-Ghazali (Fazlul Karim, 1991), the devil lives in bazaars. The Prophet (PBUH) said:

When the devil came down to the earth, he said: O Lord, give me place for habitation. God said: I give you bathroom for habitation, the devil said: give me place for assembly. God said: For that I give you bazaars and centres of pathways. The devil said gives me food. God said: You are given again food over which God's name is not taken. The devil said: Give me drink. God said: I give you drink which produces intoxication. The devil said: Give me inviters. God said: I give you instruments of song. The devil said: Give me Qur'an. God said: I give you poetry….. (Fazlul Karim, 1991, p. 41)

(10) Love for sect and hatred for opponents

Love for sect/ *mazhab* and abhorrence for those who be in conflict with and hold him in disrespect is another great door of the devils. This is where the religious men are brought down. People who follow their own group think that it is the best and they relish abhorrence for other factions (Fazlul Karim, 1991). Sectarianism has been regarded as profanation in al-Qur'an. As Allah (SWT) says in al-Qur'an:

> *And hold firmly to the rope of Allah all together and do not become divided. And remember the favour of Allah upon you -- when you were enemies and He brought your hearts together and you became, by His favour, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.*
>
> (Al-Imran, 3: 103)

The above verse clearly represents the truth that unity is favoured and graced by Allah (SWT) whereas division and sectarianism are prohibited. The believers who are united are mentioned as guided ones and the people who are divided (based on sectarianism) are mentioned as misguided.

In Tafsir *al-Qur'an al-'Azim* by Ibn Kathir (Abdullah, 2012), it is stated that Allah orders the community of the believers to stick together and forbids division. *Sahih Muslim* recorded that Abu Hurayrah said that the Messenger of Allah said:

> It pleases Allah for you to acquire three qualities and displeases Him that you acquire three characteristics. It pleases Him that you worship Him Alone and not associate anything or anyone with Him in worship, that you hold on to the Rope of Allah altogether and do not divide, and that you advise whoever Allah appoints as

your Leader. The three that displease Him are that you say, `It was said,' and, `So-and-so said,' asking many unnecessary questions and wasting money.

This was revealed about the *Aws* and *Khazraj*. During the time of *Jahiliyyah*, the *Aws* and *Khazraj* were at war and had great hatred, enmity and ill feelings for each other, causing long conflicts and battles to occur between them. When Allah (SWT) brought Islam, those among them who embraced it became brothers who loved each other by Allah's grace, having good ties for Allah's sake and helping each other in righteousness and piety (Abdullah, 2012)

(11) Ordinary men leaders of religion

There are people who claimed to be the leaders of religion although they have no knowledge and education and they do not care about the need for learning and actions of God's claim. They are amused with doubts in the basic values and ethics of faith (Fazlul Karim, 1991).

One of the great examples of misconduct by these leaders as mentioned by al-Ghazali is in interpreting the word *jihad*, how it has been manipulated by religious leaders for their own benefit. The word *jihad* means striving and it could be used in the sense of striving against poverty, ignorance and other social ills. Al-Qur'an encourages Muslims to go for what is halal or "permitted" and to refrain from what is haram or "evil" but eventually most of the time the content of al-Qur'an is misinterpreted or adapted by individuals, leaders and groups' needs to suit their own interests in this modern world and this is a form of corruption (Faleye, 2013).

(12) Corrupt judgment about Muslims

One of the great doors of the devil is corrupt or evil judgments and thoughts about Muslims (Fazlul Karim, 1991). Islam is the true religion, but it is widely believed that Muslims are bad, especially in Western countries. For instance, *Al Jazeera* reported that a new survey indicates almost half of Americans have a negative opinion about Muslim countries. The 46 per cent of respondents who held an unfavourable view of Islamic nations was up five per cent from 2002, while just 20 per cent said they held a positive opinion (*Americans 'Negative' about Muslims*, 2009). As Allah (SWT) says in al-Qur'an:

> *The devil gives encouragement to backbite one about whom a bad idea is*
> *entertained.*

(Al-Hujurat, 49: 12)

People who are being influenced by the devil will have doubt in relation to basic principles of Islam and without the Divine knowledge which is based on al-Qur'an; one would not be able to gain a positive opinion about Muslims and will create hatred towards them.

These 12 doors of the devil should be addressed and corrected in order to gain Divine knowledge and increase one's spiritual intelligence. A few means were discussed by Imam al-Ghazali to drive out the devil (Fazlul Karim, 1991, p. 43). One of the ways is through purification of the soul (from evil attributes) with *dhikr* or remembrance of God. The Prophet (PBUH) said, "The devil does not walk on a route used by Umar. The cause is that his soul is free from greed. Greed is removed with sincere *dhikr*" (Fazlul Karim, 1991, p. 44). God fearing and God remembrance remove the devil. Besides *dhikr,* prayers make the soul pure. The prayer of a man whose soul is filled up with passion and greed is not accepted. If you want to be free from the devil, proceed to fill up your soul with God fear

then apply the medicine of *dhikr* (Fazlul Karim, 1991). Persons with high spiritual intelligence will purify their souls and are able to free themselves from the devil and fill their souls with God fearing.

2.8.13 Cause of Invocation Not Being Accepted.

As a servant of God, man invokes Him, but the invocation is not being accepted by Allah (SWT), although He says in al-Qur'an:

> *Invoke me and I will accept your invocation.*
>
> (Al-Baqarah, 2: 186)

According to al-Ghazali (Fazlul Karim, 1991), a person's heart will die and the invocation is not acceptable by God which is caused by eight behaviours:

1. You know the duties towards Allah, but you do not do them

2. You recite al-Qur'an, but you do not look to its promise of punishment.

3. You say that you love the Prophet (PBUH), but you do not follow him.

4. You say that you fear death, but you do not prepare for it.

5. God says: The devil is your enemy, but you take his help in sinful acts.

6. You say that you fear hell fire, but you keep your body immersed in it.

7. You say that you love Paradise, but you do not act for it.

8. When you get up from bed, you throw sins by your back and disclose the sins of the people, thereby causing the displeasure of your Lord.

People with high spiritual intelligence will assimilate their mind, body and soul in a way that their invocation is accepted by Allah SWT and resist from involving themselves in the eight conducts stated by al-Ghazali.

2.8.14 Al-Ghazali Concluded

The discussion on al-Ghazali's *Ihya Ulumuddin* (Book 3) (Fazlul Karim, 1991) clearly indicates the presence of spiritual intelligence elements; existence, purpose, meaning of life, consciousness, transcendence, spiritual resources, self-determination, will and dealing or coping with problems or obstacles in life. The details of this part could be seen in the content analysis (Table 4.2) done. Towards the end of the discussion, the 12 doors of the devil's entrance were elaborated as I looked into it as problems or obstacles in life which can hinder access to a high level of spiritual intelligence. These 12 doors of the devil's entrance are the contents of *Ihya Ulumuddin* (Book 3) in the rest of the chapters which I did not include in the analysis; this discussion is sufficient as it only contributed to one seventh (1/ 7) of the spiritual intelligence components discussed in this study.

2.9 Hasan Langgulung's *Manusia dan Pendidikan* (Human and Education)

This is a very simple text by Hasan Langgulung (1986) but contains a deep meaning and understanding of the concept of spiritual intelligence and is closely related to the content of al-Ghazali's *Ihya Ulumuddin* (Book 3).

2.9.1 Hasan Langgulung's Biography

Hasan Langgulung was born in Rappang, South Sulawesi, Indonesia on 16th October 1934 to Amnah Tanrasuh and Langgulung. His early education started back in his home town at *'sekolah rakyat.'* He later continued his high school education at *Sekolah Menengah Islam* and subsequently at Islamic Teacher's School in Makasar (1949-1952). At Makasar, he learnt English language. He furthered his study to Cairo, Egypt at the Faculty of Dar al-Ulum and obtained the Bachelor of Arts in Islamic and Arabic studies in 1962. A year later he obtained a Diploma in Education from *Ein Shams* University in Cairo followed by a Masters from the same university in psychology and mental health (mental hygiene) in

1967. In addition, earlier, he obtained his second diploma in modern Arabic literature from the Institute of Higher Arabic Studies, Cairo (1964). He continued his education at the University of Georgia, United States of America in psychology and obtained the title of Doctor of Philosophy (PhD) in 1971 (Rusleda & Wan Kamal, 2012; Syamsul & Erwin, 2011).

His contributions in the field of education without borders showed that he did not choose the apprentice, but prove that in the struggle for education everyone should be educated without discriminating between one's race, religion and nationality. This made him a true educator. Most of his writings are related to education, psychology, philosophy and Islam. Till the year 2000, he has published 14 books and more than 60 articles in these fields. He did his master degree with the thesis titled *al-Murahiq al- Indonesiy; Ittihatuh wa Darajatutawafuq Indahu* (Indonesian Youth; Attitudes and Adaptation) and completed his PhD with a dissertation titled; A Cross-Cultural Study of The Child's Conception of Situational Causality in India, Western Samoa, Mexico, and The United States and was published by the Journal of Social Psychology in 1973. Later he continued to write in relation to child development, titled The Development of Causal Thinking of Children in Mexico and The United Stated, USA and this was published in The Journal of Cross-Cultural Studies (1973) and subsequently another paper titled Social Aim and Effects of Higher Education, Kuala Lumpur: Economic & Business Student's Association in Southeast Asia (1973) (Hasan Langgulung, 2000). He also wrote articles related to adolescents and education, such as:

1. Examining the Social Aims and Effects of Higher Education. (1973). Seminar for Student Leaders, Kuala Lumpur

2. The Self: Concept of Indonesian Adolescence (1975). Malaysia: *Jurnal Pendidikan*

3.   *'Belia, Pendidikan dan Moral'* (1977). Kuala Lumpur: *Dewan Masyarakat*

He was a member of the APA (American Psychological Association); besides that he was a visiting assistant professor at the University of Riyadh, Saudi Arabia in 1977 to 1978, research assistant at University of Georgia in 1970, psychological consultant at Stanford Research Institute, Menlo Park, California (1971) and, teaching assistant at University of Georgia (1969 to 1970). (Hasan Langgulung, 2000).

Hasan Langgulung was an expert in the field of Education, Philosophy and Psychology. He was a person with high intellectual intelligence, as well as a productive and creative thinker. This is evidenced by his works which were produced and well written in Bahasa Malaysia, Bahasa Indonesia, French, English, and Arabic language. He had contributed significantly to the transformation in education not only in Indonesia but in Malaysia as well.

Since 1971, Hasan Langgulung lived his life as an academician in Malaysia. He was given a responsibility to develop and expand the education department to become the Faculty of Education at Universiti Kebangsaan Malaysia (UKM). He became the first department head of the UKM Department of Education, as well as the first dean after it was expanded to a faculty. In 1989, he was asked to develop and expand the Department of Education of International Islamic University Malaysia (IIUM) and appointed as the first head of the Department of Education, IIUM. He was awarded as Royal Professor in 2002 in Kuala Lumpur (Karwadi, 2009). Prof. Dr. Hasan Langgulung died on August 2, 2008 (Syamsul & Erwin, 2011) at the age of 73 which was a great loss to the world of education especially in Malaysia.

2.9.2 Human and Education

The Islamic philosophy of life accounts for the truth which is speculative but practical that enables the interpretation of human nature, the characteristics, the fate and the fact of human beings. The philosophy of Islamic education determines the final purpose, the meaning, objectives, values and the way which was prescribed by the Islamic philosophy of life and carried out by the educational process. Islamic philosophy emphasised the principles and norms that governs the entire scope of education which includes:

a.   The creation of man and his nature of the Islamic views

b.   Human nature, which is based on God's attributes

c.   The trust given upon humans as Caliphs

d.   The agreement (*mithaq*) between God and humans

(Hasan Langgulung, 1986)

1. Human creation and his life purpose

God created human with purpose and the ultimate purpose is to worship Him. As God says in al-Qur'an:

> *And I did not create jinn and mankind except to worship Me.*
> (Adh-Dhariyat, 51: 56)

> *That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is the Disposer of all things.*
> (Al-An'am, 6: 102)

These two verses emphasise worshipping Allah (SWT). Worshipping is not just a matter of submitting oneself through prayers, but it is wider in scope. Worshipping Allah (SWT) as a person's ultimate goal will lead a true Muslim's life objective to light up his pathway, shapes his accomplishments, controls his footsteps, actions and positions. He walks on the ground while his heart is fixed on the Heavens. He goes forward one instance

and holds back another; sometimes accelerates and sometimes slows down, speaks on one circumstance and holds his tongue on another. This objective makes the Muslim intolerant of ignoring the commands of his Lord. It also makes him waste little of his time. He is thoughtful not to spend the passing moments of his life on anything that does not gratify his Lord (Naahah, Asim, & Esaam-ud-Deen, 1997). Everything is completed to pursue the pleasure of Allah and this is the true worshipping. As Allah (SWT) says in al-Qur'an:

> *Say, "Surely my prayer, all my acts of worship, and my life and my death are for Allah alone, the Lord of the Worlds".*
>
> (Al-An'am, 6: 162)

Worship means every aspect of our deeds, words, gestures and behaviours. In a broader sense this is exactly the purpose of our creation and the purpose of education in Islam. Highly spirituall intelligent people will be attentive about their life's purpose (meaning of life).

2. Human nature

In the creation of Prophet Adam (A.S), Allah (SWT) says in al-Qur'an:

> *And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.*
>
> (Al Hijr, 15: 29)

As mentioned in the above verse, Allah (SWT) gives mankind potentials or abilities in accordance to His nature; the nature of God that is called *al-Asma' al-Husna* (99 names of Allah). Worship in a general sense means expanding the nature of God to humans in accordance with the orders and instructions of God. For example, God commands man to pray to Him, by doing this act of prayer, a man becomes pure and holy, and this is the nature of God's name *Al-Quddus*. Development of all these attributes of God is limited as

to avoid any claim from human being to claim himself as a god. This is the trust that Allah bestowed upon human beings (Hasan Langgulung, 1986).

All these potentials or attributes need to be developed and actualised to gain a high spiritual intelligence. Engaging in this act will allow individuals to perform and fulfil their obligations and duties that will turn out to be an *ibadah* [act of worship done to seek the pleasure of Allah (SWT)].

Hasan Langgulung discussed the aim of education which is to develop individuals' potentials for their own benefit as well as for a society as a whole to overcome any problems and obstacles in life (Hasan Langgulung, 1986). Developing the individual's potential is closely related to building the purpose of life through *ibadah*. Prostrating or *ibadah* in a wider context means developing God's attributes in humans. These attributes are related to the 99 names of God (*al-Asma' al-Husna*).

Hasan Langgulung (1986) further stated, human is born with nature (*fitrah)*, being born with God's attributes (99 Names of God). So here *fitrah* is like the two sides of a coin; one side, is *wahyu* (al-Qur'an) and *as-Sunnah* and the other side is intellect (portrayed through God's attributes). This is an example of the importance of spiritual intelligence in the existence of a human being.

The 99 attributes of God need to be practiced and implemented in the human's daily life. Moving forward in life with these attributes is able to guide and protect individuals from being driven to negative pathway. As Syed Naquib al-Attas (in Hasan Langgulung, 1986, p. 189) said:

Man of Islam, presupposes the emergence in him of a higher type of man capable of lofty inspirations towards self-improvement – the self-improvement that is no less than the actualisation of his latent power and capacity to become a perfect man. The man of Islam is a city dweller, a cosmopolitan, living a civilised life according to clearly defined foundations of social order and code of conduct, in he to whom obedience to Divine law endeavour towards realising true justice and striving after right knowledge and cardinal virtues. The motive of conduct of such man is eternal blessedness, entrance into a state of supreme peace

To reach the level of a man mentioned above, it should be through proper spiritual resources especially al-Qur'an and *as-Sunnah*. Through intellect alone man could not reach the state of eternal blessedness and supreme peacefulness. Combining both spirituality and intelligence will lead to a state of high spiritual intelligence as stated by al-Attas above.

3. The trust and the position of Caliph on earth

As the best creation of God, mankind has been bestowed by God with a trust to be Caliphs , in which it is addressed by Allah (SWT) in al – Qur'an as *Khalifatullah fī al-ard* (Allah's vicegerent on earth) (Hasan Langgulung, 1986). This honoured position was conferred on man in spite of the protest from the angels. This event is illustrated in al- Qur'an:

> *…. When your Lord said to the angels, "Indeed, I will make upon the earth a successive authority [Khalifah]." They said; "Will You place upon it one who causes corruption therein, and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know what you know not"*
>
> (Al-Baqarah, 2: 30)

The above verse explains that the angels foresaw some negative attitudes of man, but Allah SWT, the All Wise was able to see many of the positive attributes of man that is capable of performing on earth. As such, Allah SWT granted man with many gifts that will enable him to carry out his duties well as being Allah's vicegerent. Among the gifts that man acquired from Allah were, authority, freedom of action, intelligence, and so forth (Mohd Abbas, 2011).

As the best creation and *khalifah* or vicegerent of Allah, with many positive attributes and potentials given by Allah, it is the accountability of human beings to worship Him as this is a great trust given upon them. As can be seen in a few verses of al-Qur'an:

And We have certainly established you upon the earth and made for you therein ways of livelihood. …….

(Al-A'raaf, 7: 10).

It is He who created for you all of that which is on earth…..

(Al-Baqarah, 2: 29)

Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous.

(Al-A'raaf, 7: 128)

And it He who has made you successors upon the earth and raised some of you above the others in degrees that He may try you through what He has given you…..

(Al-An'am, 6: 165)

Al-Maududi, in his annotation of al-Qur'an, explained that human being as the vicegerent of God does not make him master of the universe, but only as a deputy who is allowed to exercise the delegated powers given to him by Allah (SWT) the all Supreme (Mohd Abbas, 2011). In this sense, there are two types of trust given to mankind by Allah (SWT):

1. The willingness of the man to develop God's potentials or attributes in him

2. To manage the resources available on earth

These trusts should be undertaken by human beings with honesty, righteousness, and with high spiritual intelligence. This is because the trust is put forward to the heavens, the earth and the mountains, but they refused to bear it, and it was accepted by mankind. As Allah (SWT) says in al-Qur'an:

Indeed, we offered the trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man (undertook) to bear it……..

(Al-Ahzab, 33: 72)

Human being as the best creation of God has been chosen to be the *khalifahtullah*. Allah has created everything in this universe for the use and service of humankind. And everything is a trust or *amanah* in which man should establish a proper social order, civilisation and a peaceful society for the betterment of the *ummah*. This understanding of man's role as the vicegerent of God on earth and the use of its resources by man as God's trust gives a deeper meaning to the concept of ownership in Islam, which implies that the ownership whether private or public is not absolute and everything belongs to Allah (SWT) the Almighty. This understanding will only be gained by those who possess high spiritual intelligence and human being should be guided towards realising this *amanah*.

4. The agreement between human and God the Almighty.

People often misuse the trust given to them by God and this is related to certain aspects of human nature and perhaps also known as Satan's temptation of Adam and his generation. Satan also influences the desire and confidence of the people that they have permanent and absolute power on earth that cause people to forget the trust that has been entrusted by God as a servant and caliph. As Allah (SWT) says in al-Qur'an:

…..and mankind was created weak.

(An-Nisaa, 4: 28)

And We had already taken an oath from Adam before, but he forgot and We found not in him determination.

(At-Taha, 20: 115)

Basically Prophet Adam's weakness was caused by his forgetfulness. This forgetfulness is referred to forgetting the nature of God. According to al-Qur'an, before

Adam's fall in the temptation of Satan, God had taught Adam the names of many things as being said by Allah (SWT) in al-Qur'an:

And He taught Adam the names – all of them….

(Al-Baqarah, 2: 31)

These names include the nature of God (the 99 names of Allah). Thus, for perfect guidance in worshipping, managing the trust, discharging the duties, and especially in reminding people to covenant with God, God Himself sent His revelation (*wahyu*) to mankind. Revelation is an admonition to offset the impotency of humanity, the nature to forget. As Allah (SWT) says in al-Qur'an:

Indeed, it is We who sent down the Qur'an and indeed, we will be its guardian.

(Al-Hijr, 15:9)

…By the Qur'an containing reminder.

(Sād, 38: 1)

…….. [This is] a book which We have revealed to you, [O Muhammad], that you might bring mankind out of darkness into the light by the permission of their Lord to the path of the exalted in Might, the Praiseworthy.

(Ibrahim, 14:1)

All the reminders that mankind received are genuinely emanating from Allah SWT. Allah SWT has appraised His servants and *khalifahs* through Prophet Muhammad (PBUH) and the Qur'an about His commands, and has made them ken on how mankind should conduct themselves in order to please Him and gain His pleasure. Allah (SWT) has charged the believers with the task of enjoining the good, preventing the erroneous behaviours and reminding of the truth. Therefore, every reminder a believer receives is consequential. The Qur'an advises people to direct their life towards good things and prevent evil and to remind one another of their responsibilities. Human beings with high spiritual intelligence will take al-Qur'an as a great reminder to lead a life and gain success in this life and the hereafter.

Allah (SWT) has imbued in the heart of every human being the knowledge that He is Allah, the One and the Only Lord that deserves to be worshipped. Human being should understand the content of this covenant and retain it in the subconscious mind as a potential that can be brought to consciousness. Factors like type of education and social environment could never thoroughly efface or tarnish the covenant, but the least they could do is to pervert and obviate the covenant from coming to the conscious part of the human being (Mohd Abbas, 2011)

Three fundamental issues were discussed by Hasan Langgulung (1986) in relation to Islamic philosophy and education; human existence, the problems of knowledge and human values. These three issues are very crucial in creating and developing human being to attain a high level of spiritual intelligence.

Spiritual intelligence should be taken as a main guidance as a way of life and it is not just merely within the border of religion such as worshipping (prayers). And it should be guided with proper resources, as in Islam, the main source of guidance is al-Qur'an which sets the foundation to the way of life of Islam. Thus the policy criteria for evaluating theory and practice in education ought to be competent in applying the principles of al-Qur'an. Education should aim at creating a pattern of behaviour based on the Qur'an (Hasan Langgulung, 1986). Understanding the purpose and content of education based on al-Qur'an is very important in the educational process and to ease the learning process of gaining a high level of spiritual intelligence.

The purpose of education should be the purpose of life that students and adolescents could learn, and this purpose of life should be related to Allah SWT as the Lord (Hasan Langgulung, 1986). As Allah (SWT) says in al-Qur'an:

Say: indeed my prayer, my rites of sacrifice, my life and my death are (all) for Allah, the Lord of the Worlds

(Al-An'am, 6: 162)

The purpose of education also includes the discussion of the nature of human origin according to Islam. This is because education produces a vital role in the formation of the human to achieve excellence and success. As man is chosen by Allah SWT to be the vicegerent on the earth, it is the accountability of mankind to hold the trust and to equip themselves with the potentials and attributes that God has bestowed upon them. There are several features of these potentials in accordance with the Qur'anic description as being explained by Hasan Langgulung (1986)

 a. Humans are inherently good (not inheriting the sin of the prophet Adam)

 b. Spirit interacts with the body

 c. Freedom of the will (the will to make choices)

 d. *Aql* (intellect)

As the Prophet (PBUH) said; every child is born in a state of *fitrah*. Thus, both parents are the ones who make the child a Jewish, Christian or a Zoroastrian This Hadiths *sahih* clearly shows the role of the parents to educate, preserve and to bring up their children. In fact, parents are the key to the future of the children. Children are as pure as a white cloth. The parents and later together with the teachers and society will determine the *colour* and *pattern* on the white cloth, whether to look good and highly valued or otherwise shed *colour* without control and eventually being valued negatively. It is a great trust to all

the educators, including parents and teachers to educate the children in accordance to their *fitrah* (Hasan Langgulung, 1986).

Naturally mankind has needs to be fulfilled. The needs, either physically or spiritually, could only be attained when there is a positive interaction between mind, body and soul. Human behaviour is the interaction between mind, soul and body. As for Ibn Sina in Hasan Langgulung (1986), he divided the substance of the individual into three parts; intellect, soul and body. The intellect will allow a man to think and contemplate about his existence and purpose of life. The relationship between mind, body and soul could be seen for instance in a prayer. Prayer although spiritual in nature cannot be done without the help of the body and the needs of biological origin (bodily needs) are not possible without the concern of the soul. Without soul, body could not exist, without the body, the soul would not be able to achieve its meaning of life. As Allah (SWT) says in al-Qur'an:

> *… I have proportioned him and breathed into him of My (created) soul….*
> (Al-Hijr, 15: 29)

The above verse is a clear proof that human beings consist of body and soul (and mind). Human beings should occupy themselves with knowledge and be well educated in understanding the interaction between mind, body and soul. Having the appropriate knowledge, including the knowledge of God and the soul will lead them to have a higher spiritual intelligence.

As the vicegerent of Allah (SWT), with their own will, human beings accept the position of trust that cannot be borne by other creatures (Hasan Langgulung, 1986). As Allah (SWT) says in al-Qur'an:

And say, "The truth is from your Lord, so whoever wills – let him believe; and whoever wills – let him disbelieve…..

<div align="right">(Al-Kahf, 18: 29)</div>

Human beings have the freedom to choose whether to believe in God or not. Humans have the desire and freedom to make choices that will enable them to interact with nature. Freedom of the will is closely related to the intellect (*aql*). Intellect will allow a man to make choices of what is right and what is wrong. Intellect is the spiritual substance in which the soul thinks, and is able to differentiate between rights and wrong (Hasan Langgulung, 1986).

Hasan Langgulung (1986) also discussed the content of education. Educational content means knowledge that forms the basis of all the educational activities. Content is one of the ways to achieve a goal (means to achieve the end result). There is not one universal content, but it should be adapted to the different conditions of the society as the purpose of education in each community is different. The content should be selected based on the values that suit the community. In Islam, al-Qur'an is the basis of every step in knowledge gaining. Each subject should be closely linked with the principles in al-Qur'an (no religious subjects and secular- dualism).

The dualism in education would not be able to create an education system that is in accordance with al-Qur'an. The dualism exists as a result of acceptance of a Western education system which separates religion from education (Hasan Langgulung, 1986). In reality the education content and curriculum should develop human beings who are able to act upon the *amanah* given to him or her.

The main purpose of education is to develop believers as the servant and *khalifah* of Allah SWT. As the *fitrah* of a human is pure, as being mentioned earlier in the al-Qur'an and Hadiths, humans should be motivated and disciplined (Hasan Langgulung, 1986) which increase the desires and the self-determination (will power) towards achieving success and human excellence. As Hasan Langgulung (1986) said; "The purpose of education is to maximise the *fitrah* and *ibadah* is the highest form of *fitrah* development through self-actualisation" (p. 59) and the aim of education from the Islamic perspective should directly outline the role of spiritual intelligence for success and human excellence.

Al-Abrasyi (1969, p. 71) in Hasan Langgulung (1986) outlined five aims of Islamic education:

1. Development of noble morals

2. Preparing for the world and hereafter

3. Preparation for livelihood

4. Adding a spirit of gaining knowledge, curiosity and reviewing the knowledge

5. Preparation of students in terms of professional, technical and trade to dominate certain professions, and specific job skills in order to find life earning while preserving the spiritual and religious aspects.

Nahlawy (1963, p. 67) in Hasan Langgulung (1986) defined four general purposes of education in Islam:

1. Intellectual education and mind preparation (contemplate the creation of the heavens and the earth in order to believe in God)

2. To grow and develop the human potentials and their original talent (nature)

3.   Pay attention on the strengths and potentials of young people and educate them using the best method

4.   Strive to balance the potentials and the talents of the human

Al Jammali (1966, p. 82) in Hasan Langgulung (1986) outlined four purposes of education based on al-Qur'an:

1.   Introduction to human's position among the other creations of Allah and the individual's responsibility in this life

2.   Introduction to social relationship and responsibilities within a social system

3.   Introduction to the universe and understanding the wisdom of the Creator in His creations, and allowing human to use them and gain benefits.

4.   Introducing people to the creator (to know God)

Based on the above listed aims and purposes of education from the Islamic perspective, it is crucial for the national education system to be based upon al-Qur'an and *as-Sunnah* to enhance the potential of *Iman*. Individuals who are educated through these resources are able to increase their spiritual intelligence level and prepare themselves for this life and the hereafter.

In executing the trust as the Caliph of Allah SWT, and to exhibit a life with better discipline should be through al-Qur'an which contains essential divine rules and advice; moral advice about belief in God, mercy, kindness, honesty, keeping promises, patience, courage and others. The second basic source of life is Hadiths; *as-Sunnah* of the Prophet (PBUH), which is the report with examples and actions of the Prophet Muhammad (PBUH). He is regarded as a model Muslim to the *ummah* and the whole of human behaviour (Hasan Langgulung, 1986).

The life guided by al-Qur'an and *as-Sunnah* and *ijma'* (consensus of scholars) draws a strong discipline in the human being's life as an individual, a member of society and denizen of the universe. The existence of this discipline is the evidence that there is no dispute in the existence of the All-Wise Creator, Almighty, All-Knowing and all His attributes. To gain a high spiritual intelligence, it is a must for human beings, to be guided by al-Qur'an and *as-Sunnah* as these two main sources in Islam were being trusted by Allah SWT upon human beings.

Ibn Sina in Hasan Langgulung (1986) as well emphasised the importance of the Qur'an as part of the educational resources. In addition to the Qur'an, the stories of religion, the stories of the prophets and also poetry should be used in educating individuals. All these sources or any texts related to motivation, morals and ethics are the best sources of spiritual intelligence that should be used by human beings.

Individuals with high spiritual intelligence are aware about the existence of nature, world and the universe as the creations of God the Perfect. In Islam, God is the *Khaliq* (creator) and others are *makhluq* (creations). The existence of a*l-Khaliq* was perfect and above all others; which portrayed God as transcendent (Hasan Langgulung, 1986). Based on the principle that the creations are created by God, the creations, especially human beings should connect themselves with God (God-consciousness). God is the source of all the powers, and these powers were given to human beings as a trust or *amanah*.

Beholding the purpose of life, to gain a high level of spiritual intelligence, mankind should address the following questions seriously in their life (Hasan Langgulung, 1986):

- What is the role of human in this life?

- What are the natural and original powers (abilities and capabilities) possessed by

  human?

- To what extent does the environment shape human behaviour?

- Are human beings free to learn and acquire new experience?

By finding the answers to these questions, human beings will understand the nature of their existence as the servant and the vicegerent of Allah (SWT). As the best creation of Allah (SWT), humans are given potentials or attributes to assist them to be dutiful and responsible. Man as the caliph not only has the responsibility towards himself, but also the accountability upon society. As Allah (SWT) says in al-Qur'an:

> *And let there be (arising) from you a nation inviting to (all that is) good, enjoining what is right and forbidding what is wrong, and those will be the successful.*
>
> (Al-Imran, 3: 104)

Individuals with high spiritual intelligence will be conscious in understanding their responsibility towards the society as being said in the above verse. They should also serve as a witness to the whole of life, knowledge, and power that were bestowed upon human beings by the Almighty God.

Having a high spiritual intelligence as well will lead to a better discipline which is important to the continuation of human life in this world. Man must have rules and discipline in guiding their life as the creation of the universe by Allah (SWT) itself is based on rules and regulations (Hasan Langgulung, 1986):

> *And We did not create the heaven and the earth and that between them in play [without purpose]*
>
> (Al-Anbiya', 21: 16)

..do they not look at the camels – how they are created? And at the sky – how it is raised? And at the mountains – how they are erected? And at the earth – how it is spread out?

<div align="right">(Al-Ghāshiyah, 88: 17-20)</div>

In the world of education from the Western perspective, there is no specific agreement on what human potential really means. But from the perspective of Islam, human potential is not just about intelligence per se, but must be related to the natural potentials that God has instilled in every human being that are the 99 attributes of Him, which consist of every single aspect of human-needed potentials from the early age till the last moment of their lives (Hasan Langgulung, 1986).

Because they have neglected the importance of these potentials or attributes and lack of implementation of these potentials in human life, humans are not able to understand their own self and do not understand other human beings and other creations of God which lead to negative behaviours that threaten the whole world's harmony and balance. According to Ronald Higgins (1978) in Hasan Langgulung (1986); there are seven obstacles that will cause disasters to human and the nature:

1. Excess of population

2. Hunger and lack of healthy food

3. Decrease in natural resources

4. Decrease in the quality of the environment

5. Nuclear power

6. Tremendous increase in education and technology

7. Deterioration of human moral

Higgins believed that all these disasters could only be overcome through spiritual development as how this research emphasises the importance of spiritual intelligence. He outlined 3 solutions:

1.   Break the devotion of secular gods (human in power)

2.   Awareness on not depending on this worldly life because this world is not eternal

3.   Spiritual relationship with other human beings (p. 266)

Looking from the spiritual intelligence perspective, Hasan Langgulung (1986) suggested four factors that could lead to the success of human being to overcome obstacles in life:

1.   Belief *(iman)*

2.   Good deeds (*amal soleh*)

3.   Give reminder and advice with facts and truth

4.   Patience (*sabr*) (to wait for the rewards from the Almighty in this world or in the hereafter)

Most of the chapters in Hasan Langgulung (1986) covered the aspects of spiritual intelligence indirectly and being related to knowledge and the education process, tools and systems. Some chapters are not being included in this research as they are not related and not within the scope of this research and a few are redundant with chapters being discussed earlier.

2.10 The Educational Reformation (*Tajdid*) in Malaysia

Every nation's educational philosophy should address the issue of values, beliefs and attitudes in developing individuals at the micro level, and later to develop the society and nation at the macro level. As for Malaysia, the vision, mission and the NPE (*Malaysia Education Blueprint 2013 - 2025*, 2013) are as stated below:

"Vision: Excellent School: Glorious Generation"

"Mission: Developing Individual Potentials through Quality Education"

"Education in Malaysia is an on-going effort towards further developing the potential of individuals in a holistic and integrated manner, so as to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonious, based on a firm belief in and devotion to God. Such an effort is designed to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards, who are responsible and capable of aiming a high level of personal well-being as well as being able to contribute to the harmony and betterment of the family, the society and the nation at large"

Education is an essential and a foremost important route in developing individuals to be the key performers in achieving the country's aspirations. The National Philosophy of Education (NPE) stands as guidance for all educational systems, processes and activities in Malaysia. It sets the values, beliefs and principles of the Malaysian educational framework. The NPE explained the aims and objectives of the national inculcation for the individual, society and the nation. Its aims and objectives are in tandem, namely, to generate individuals who are erudite through a holistic and integrated manner who are able to contribute as accountable and ethical citizens.

The substratum of NPE's philosophy is that individuals are committed to their notion in God and their religion. The ultimate aim of the NPE should pave the way to goods ethics and moral values as responsible and learned individuals, members of the

community and the nation. In accordance with this value, I specifically researched on the spiritual intelligence (SI) perspective which is considered as an ultimate intelligence (Zohar & Marshal, 2000) and how SI is able to guide Malaysian adolescents in achieving success and human excellence. This research effort could be clearly seen from Figure 2.8:
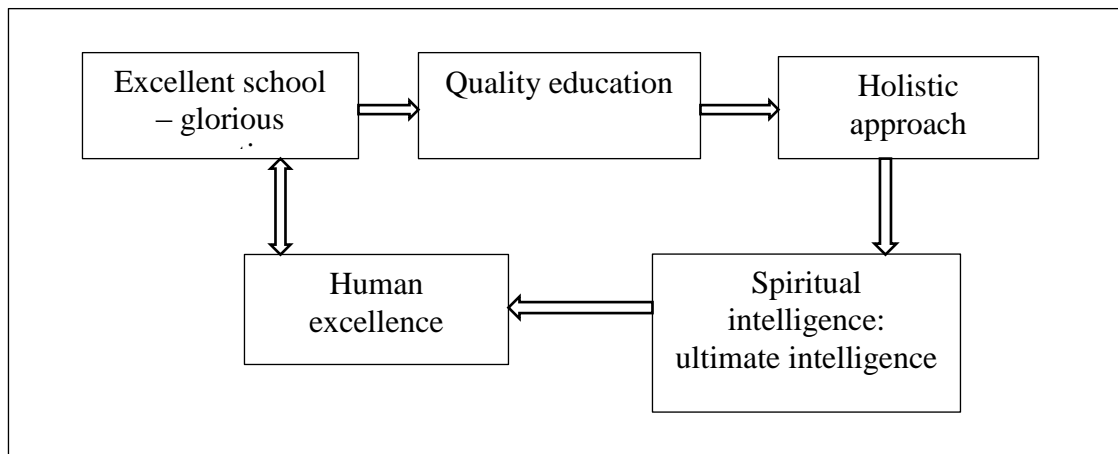
Figure 2.8: The research paradigm

The vision of the national education in achieving excellent school − glorious generation could be achieved through quality education with a holistic approach to create a well-balanced individual with high morality and ethics. The journey of Malaysian education towards achieving the vision seems to be vague as there is a huge gap in one of the important elements of holistic education that is the spiritual element. Majority of the schools and educational institution in Malaysia are emphasising more on intellectual element and partially emotional element. The spiritual element is being separated and narrowed down to religious and moral study. Whereas the reality of education in Islam as being emphasised by Hasan Langgulung (1986), Naquib Al Attas (1999) and Sidek Baba (2011) is that there should not be any separation between the spiritual element and the rest of the elements in holistic education.

The spiritual element should be the core element in guiding the other elements. This study is initiated to research on spiritual intelligence which is the ultimate intelligence by developing a model of SI to achieve success and human excellence as per the educational vision of Malaysia. Adolescents were chosen as the target group since the stage of adolescence is very crucial and it is a critical stage of transformation from childhood to adulthood.

Before discussing the gap in detail and the target group of this research, which is adolescents, it is very important to look into the chronology of our education system in bringing the educational transformation to Malaysia. In the realisation process of the Vision 2020 and the country's efforts to encounter the challenges of the 21st century, the Government has introduced four important pillars (*Pelan Strategik Interim Kementerian Pendidikan Malaysia 2011-2020*, 2012): (1) 1Malaysia, (2) Government Transformation Program, (3) The 10th Malaysia Plan (10MP) and (4) The New Economic Model (NEM).

These four (4) pillars are underlying the transformation of Malaysian education. It is undeniable that many efforts have been taken by the Malaysian government through the Ministry of Education (MOE) towards transforming Malaysian education system with the two most recent efforts being the Interim Strategic Plan - MOE (*Pelan Strategik Interim Kementerian Pendidikan Malaysia 2011-2020*, 2012) and the Malaysia Educational Blueprint (*Malaysia Education Blueprint 2013 - 2025*, 2013).

Earlier in 2006, *Pelan Induk Pembangunan Pendidikan* (PIPP), with the aim to produce a first class human capital, the Ministry of Education (MOE) through the PIPP has ensured education agenda outlined in the Development of Education 2001-2010 continued

through two approaches, namely equality of educational opportunity and excellence in education. PIPP is implemented through six (6) strategic thrusts (*Pelan Strategik Interim Kementerian Pendidikan Malaysia 2011-2020*, 2012), namely:

1. Developing the Country through 1Malaysia [as a race]

2. Developing Human Capital

3. Empowering Schools

4. Bridging the Education Gap

5. Elevating the Teaching Profession

6. Accelerating Excellence in Educational Institutions

Nearly 300 plans were carried out and according to MOE, all the six strategic thrusts achieved more than 80% success (*Pelan Strategik Interim Kementerian Pendidikan Malaysia 2011-2020*, 2012) but in terms of the second strategic thrust, it is questionable as to how it was achieved and the element of spiritual (in holistic approach) is not clear .

Following the PIPP, the Malaysian Education Blueprint (MEB) was established (2013 – 2025). There are five outcomes the MEB aspires for the Malaysian education system as a whole: access, quality, equity, unity, and efficiency (*Malaysia Education Blueprint 2013 - 2025*, 2013):

1. Access

Every child in Malaysia deserves equal access to an education that will enable that child to achieve his or her potential. The Ministry thus aspires to ensure universal access and full enrolment of all children from preschool through the upper secondary school level (Form 5) by 2020.

2. Quality:

All children will have the opportunity to attain an excellent education that is uniquely Malaysian and comparable to the best international systems. The aspiration is for Malaysia to be in the top three countries in terms of performance in international assessments, as measured by outcomes in TIMSS and PISA, within 15 years. (TIMSS and PISA currently test for literacy, Mathematics, and Science only. Additional assessments that address other dimensions of quality relevant to the Malaysian context may be included as they are developed and become accepted international standards).

3. Equity

Top-performing school systems deliver the best possible education for every child, regardless of geography, gender, or socio- economic background. The Ministry aspires to halve the current urban-rural, socio-economic, and gender achievement gaps by 2020.

4. Unity

As students spend over a quarter of their time in school from the ages of 7 to 17, schools are in a key position to foster unity. Through interacting with individuals from a range of socio- economic, religious, and ethnic backgrounds—and learning to understand, accept and embrace differences—a shared set of experiences and aspirations for Malaysia's future can be built. The Ministry aspires to create a system where students have opportunities to build these shared experiences and aspirations that form the foundation for unity.

5. Efficiency

The Malaysian education system has always been well-funded, yet improvements in student outcomes have not always matched the resources channelled into the system. While

the Government will maintain current levels of investment, the aspiration is to further maximise student outcomes within the current budget levels.

In relation to this research, the second aspiration is the only aspiration that needs to be considered. Hence, the quality of the education is reflecting on physical achievement and shows no concern for spirituality. But narrowing down specifically into the student aspiration, it did mention the six key attributes needed by every student, which are: knowledge, thinking skills, leadership skills, bilingual proficiency, ethics and spirituality, and national identity.

As stated in the MEB, in terms of ethics and spirituality:

> The education system will inculcate strong ethics and spirituality in every child to prepare them to rise to the challenges they will inevitably face in adult life, to resolve conflicts peacefully, to employ sound judgment and principles during critical moments, and to have the courage to do what is right. The education system also seeks to nurture caring individuals who gainfully contribute to the betterment of the community and the nation.

To achieve this aspiration, the related shift to transform the education system is to develop value-driven Malaysians, and one of the ways is through enhancing Islamic and Moral education with greater focus on core values and underlying philosophies of major religions by the year 2017. The shift clearly separates the whole education system from the core values of ethics and spirituality and only concentrating to the particular subject matters (Islamic and Moral studies); whereas the real transformation in the education system should be holistic and viewed as a whole and in all aspects it should be related to spirituality.

In order to achieve the educational transformation in Malaysia, there is a need for *tajdid* (reformation). *Tajdid* in education should begin with understanding the basis of education. Education is not just a matter of education through *ta'lim* (teaching a knowledge to someone) or *tarbiyyah* (not just educating human being but inclusive of animals and plants; the concept is very wide) but it should be through *ta'dib*; beyond a matter of educational transformation which is to educate individuals to reach a near perfect life in every aspect (Sidek Baba, 2011).

In his book, '*Beberapa Pemikiran Tentang Pendidikan Islam*' (1995), Hasan Langgulung outlined three main functions of education from the Islamic perspective which I believe should strongly be implemented in the Malaysian educational system: first, spiritual function (related to *aqidah* and *iman*), second, psychological function which is related to individuals' behaviours and moral values to reach a near perfect level and the third function, social function, related to relationship with other human beings in creating a harmonious and balanced society. In this research all these three functions were achieved through the developed spiritual intelligence model.

During the British colonisation, the Malaysian education system was divided into two educational systems; religious and non-religious education (Azmi Zakaria, 2000). This dualism instigated the secularisation of education in Malaysia which till today is the main cause of failure in our educational system; the system failed to build a perfect individual (*insan kamil*) which is portrayed by Prophet Muhammad (PBUH). Obviously to reach a perfect condition as the Prophet is impossible, but the education system should be able to develop an individual with near to perfect characteristics following the footsteps of the Prophet (PBUH) and take al-Qur'an as the source of guidance in life.

The seven elements of spiritual intelligence developed in this research could be as a guidance in transforming the Malaysian education system and bring a great *tajdid* in creating a near to perfect individual who is not only developed in the sense of high-tech but in 'high-touch' as well. According to Sidek Baba (2011), the human capital is not just limited to the scope of economics, but the real values gained through expertise and high value of compassion to develop individuals who are balanced between technology and human touch (spiritual, psychology and social concern).

The real transformation and reformation of education was being clearly recommended in the first World Conference on Islamic Education held in Mecca, Saudi Arabia in 1977 (Hasan Langgulung, 1986):

> Education should aim at balanced growth of the total personality of man through the training of man's spirit, rational self, feelings and bodily senses. The training imparted to a Muslim such as faith is infused into the whole of his personality and creates in him an emotional attachment to Islam and enables him to follow the Qur'an and Sunnah and be governed by Islamic system and values willingly and joyfully so that he may proceed to the realisation of his status as *Khalifatullah* to whom Allah has promised the authority of the universe;….Education should promote in man the creative impulse to rule himself and the universe as a true servant of Allah not by opposing and coming into conflict with nature but by understanding its laws and harnessing its forces for the growth of a personality that is in harmony with it (p. 153).

The implementation of the above mentioned philosophy should be well assimilated with the NPE in bringing the *tajdid* (reformation) and transformation to the Malaysian educational system. This assimilation could be achieved through the built spiritual intelligence model in this research which is discussed in detail in chapter 5.

2.11 Adolescents in Malaysia

Adolescence is an age of opportunity for children, and a pivotal time for us to build on their development in the first decade of life, to help them navigate risks and vulnerabilities, and to set them on the path to fulfilling their potential. (UNICEF, 2011, p. 6)

United Nations Children's Fund (UNICEF) (2011), in its report, Adolescence: An Age of Opportunity, divided adolescence into two categories; early adolescence (10 – 14 years old) and late adolescence (15 – 19 years old). Recent neuro-scientific research indicates that in these early adolescent years the brain undergoes a spectacular burst of electrical and physiological development. The number of brain cells can almost double in the course of a year, while neural networks are radically reorganised, with a consequent impact on emotional, physical and mental ability. While in late adolescence, it is a time of opportunity, idealism and promise. It is in these years that adolescents make their way into the world of work or further education, settle on their own identity and world view and start to engage actively in shaping the world around them.

The process from childhood to adolescence is considered as an evolution that is accompanied by dramatic psychological and biological transformations (Albert & Steinberg, 2011; Arredondo, 2003; Mishra & Vashist, 2014). I strongly consider this category of age as a critical age because this transformation could be significantly influenced by the education that they received and intensely will determine and shape the direction of a nation. That is why adolescents are also known as the future generation or the next generation. They are the future of a nation. In Malaysia, in 2014, based on the estimated figures, adolescents consist of nearly one fifth of the overall population.

Table 2.3: Population by age, Malaysia, 2014 ('000) (*State/ District Data Bank of*

Malaysia 2012, 2012)

(Overall total = 30 261.7 million)

Age	Total
0 - 4	2547.6
5 - 9	2526.5
10 - 14	2664.2
15 - 19	2822.2
20 - 24	3085.9
25 - 29	2979.2
30 - 34	2564.0
35 - 39	2047.0
40 - 44	1853.1
45 - 49	1699.5
50 - 54	1521.8
55 - 59	1257.1
60 - 64	960.1
65 - 69	708.5
70 - 74	439.7
75 - 79	308.4
80 - 84	148.3
85+	128.5

Source: Department of Statistics, Malaysia

The state of the adolescents is being reflected by the nation's education system. Without a proper education system and from the context of this research, as the researcher, I strongly believe that adolescents who are not occupied with the holistic education with the core values of spiritual intelligence will fail to cope with the pressure and prospects of the growing development, and may act in a disruptive behaviour and cause great social problems which can hinder the overall development of a nation.

Looking into the social problems amongst adolescents, in Malaysia, the country has long been afflicted by juvenile criminal behaviours. There is a tremendous increase in juvenile offences with 4 801 cases reported in 2011 by the Malaysia Department of Statistics (*Social Statistics Bulletin*, 2012). The predicament of criminal behaviours among juveniles is reported to be on the upsurge from time to time. The genuine number of cases

is projected to be much higher than that reported. Social eccentricity among juveniles starts at school age. At the early stage, these criminal behaviours are in the form of disciplinary problems such as smoking, truancy, vandalism and others. The deficiency of effective measures to curb and overcome this quandary is a catalyst to more earnest malefactor malfeasance such as bullying, rape, murder, drug and others (Abd Wahab, 2005). The Economic Planning Unit in the Prime Minister's Department, reported the juvenile cases increased dramatically from 0.07% (2011) to 0.16% (2012) in relation to the number of population aged 10-18 years old (*Malaysian Well-being Report 2013*, 2013).

Abd Wahab (2005) further stated that one of the main reasons that contribute to the remarkable increase in juvenile cases from time to time are lack of religion (and spiritual) understanding and practice. Based on his personal experience and observation among the juvenile detainees in the prison Department of Malaysia, 80% of the juveniles have a weak foundation in religious knowledge, 18% have secondary level religious education and 2% tertiary level religious education. This clearly indicates the importance of spiritual knowledge and religion in adolescents' life.

Personal spirituality is directly related to depressive symptoms and risky behaviour in which Religion [spirituality] is considered as an important element in reducing the negative behaviours among adolescents (Hardy, Steelman, Coyne, & Ridge, 2013; Kang & Romo, 2011; Luczak et al., 2014). In a study done by Manimekalai, Ambikai and Gobindran Raj (2013) in their research titled, '*Salient Factors Influencing the Healthy Development of Adolescents',* more than 65% of the respondents considered religious values more important than anything else. According to Phelps et al. (2009), religious [spiritual] values are able to increase the confidence levels of the adolescents and reduce the negative social behaviours among them. Hence, the spiritual intelligence domains

researched in this study will contribute in curbing the social problems amongst adolescents in Malaysia and transform and reform the educational system in creating human excellence amongst them who will be the future generation for a better Malaysia in achieving the Vision 2020.

2.12 Theoretical Framework

Figure 2.9 illustrated the theoretical framework of this research. The term spiritual intelligence is derived and discussed from two perspectives; Western and Islamic. From Western perspective four important and inter-related works were considered; 1) King and DeCicco, 2) Amram and Dryer, 3) Emmons and, 4) Zohar and Marshall. Whereas from the Islamic perspective al-Ghazali's and Hasan Langgulung's works are compared and discussed. The combination of these Western and Islamic perspectives depicted the foundation of this research which led to the development of spiritual intelligence model for adolescents (SIMA) in Malaysia.

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                    ┌─────────────────────────┐
                    │  Spiritual intelligence │
                    └─────────────────────────┘
                ┌─────────────────┴─────────────────┐
      ┌──────────────────┐              ┌──────────────────┐
      │ Western perspective│            │ Islamic perspective│
      └──────────────────┘              └──────────────────┘
```

David and DeCicco (2009)

-Existential,
-Meaning
-Transcendental
-Conscious

Emmons (2000a)

-Transcendence
-Consciousness
-Sense of sacred
-Spiritual resources

Al-Ghazali

Ihya Ulumuddin

Amram and Dryer (2008)

-Consciousness
-Grace
-Meaning
-Transcendence
-Truth
-Surrender
-Inner-directedness

Zohar and Marshall (2000)

-Aware of where I am now
-Feel strongly what I want to change
-Reflect on what my own centre is and on my deepest motivations
-Discover and dissolve obstacles
-Explore many possibilities to go forward
-Commit myself to a path
-Remain aware there are many paths

Hasan Langgulung

Manusia dan Pendidikan

Figure 2.9: Theoretical framework

CHAPTER 3

METHODOLOGY

3.1 Chapter Overview

In the research methodology chapter, I focused on the journey of the research design (Creswell, 2009) to determine the strategies and methods that were used in this study. The rationale for the chosen strategies and methods were discussed at the beginning of this chapter. The chosen research processes and methods contribute significantly to the development of the Spiritual Intelligence model to achieve success and excellence amongst adolescents in Malaysia. Ethical considerations in which precision and reliability achieved were outlined in detail. The procedures below took place to resolve all the research questions:

- Research Design
- Conceptual Framework
- Research Sample
- Tools and instrument
- Procedures and data collection
- Data analysis

3.2 Research Methodology Framework
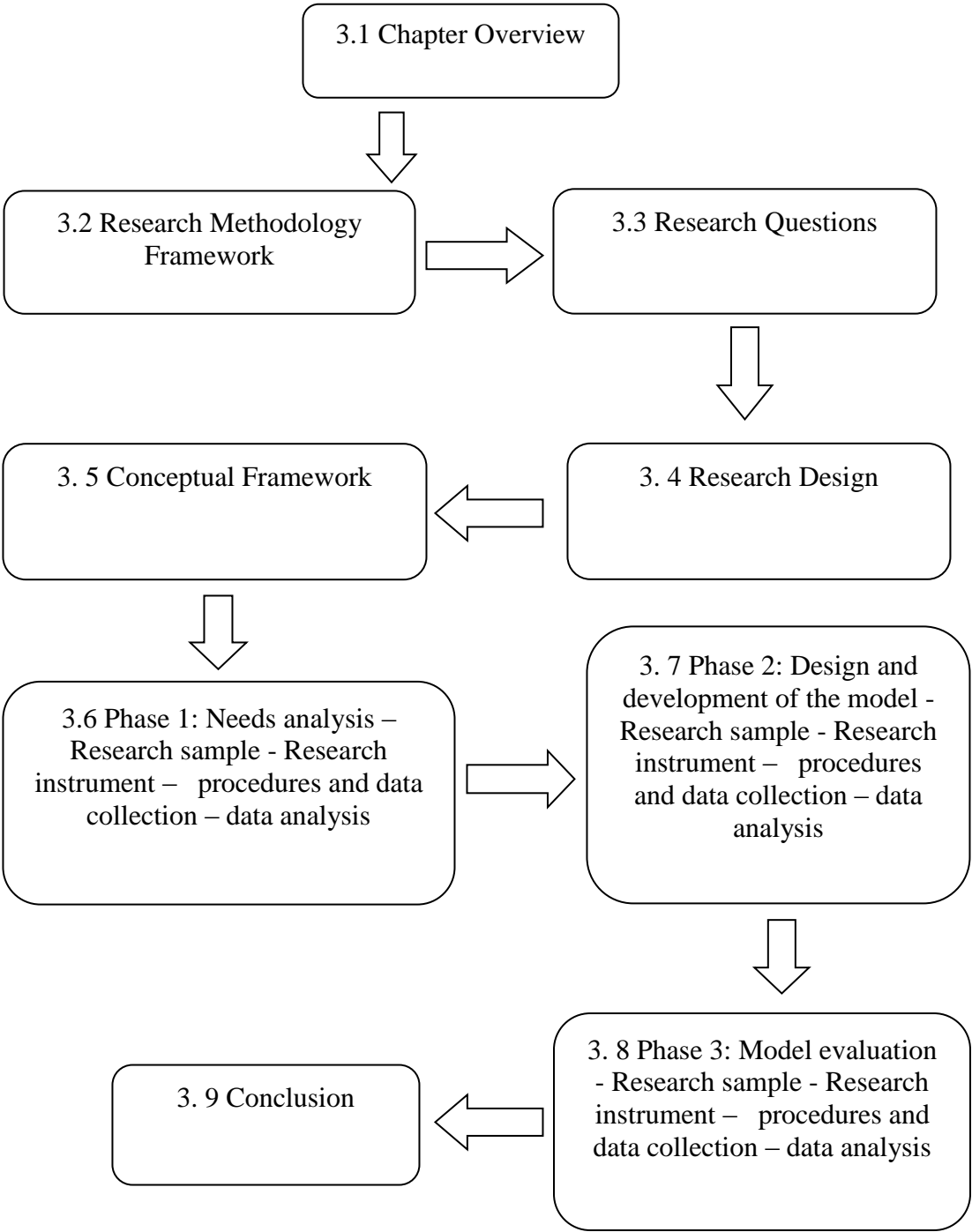
Figure 3.1: Research methodology framework

Figure 3.1 depicted the overall content of chapter 3, in which it begins with an overview of the chapter and the research methodology framework used in this research. The research questions were restated. Explanation for the research design was done to justify the chosen method. The conceptual framework was illustrated clearly as to how the spiritual intelligence model for adolescents was built. The three phases of the research were explained in detail in terms of research sample, research instrument, procedures, data collection and data analysis and finally end with conclusion.

3.3 Research Questions

This study was designed to answer the following research questions:

1. What is the need to construct a spiritual intelligence model for adolescents in Malaysia?

2. How would a spiritual intelligence model for adolescents in Malaysia be built based on the works and thoughts of Imam al-Ghazali and Hasan Langgulung?

3. What is the agreement reached by experts on the compatibility of the themes in the built spiritual intelligence model for adolescents (SIMA) in Malaysia?

3.4 Research Design

Research design is a 'blueprint' for conducting a research which will enable the researcher to answer the research questions. Research design is defined by Creswell (2009) as a plan or procedure that involved several important decisions; procedures of inquiry (strategies), specific methods of data collection, analysis and interpretation that begins with philosophical assumptions.

There are three questions which are the fundamental steps in designing a research (Creswell, 2003, p. 5):

1.   What knowledge claims are being made by the researcher (including a theoretical perspective)?

2.   What strategies of inquiry will inform the procedures?

3.   What methods of data collection and analysis will be used?

The ultimate goal of design-based research is to build a stronger connection between educational research and real world problems. An emphasis is placed on an iterative research process that does not just evaluate an innovative product or intervention, but systematically attempts to refine the innovation while also producing design principles that can guide similar research and development endeavours (Amiel & Reeves, 2008).

3.4.1 Knowledge Claims

According to Creswell (1994), knowledge claims can be derived from five important questions:

1. What is knowledge? (Ontology)

2. How do we know it? (Epistemology)

3. What values go into it? (Axiology)

4. How we write about it? (Rhetoric)

5. Process for studying it? (Methodology)

In answering the above questions, there are four basic positions in knowledge claims as per Table 3.1:

Table 3.1: Four positions in knowledge claims (Creswell, 2003, p. 6)

Post-positivism	- Known as scientific method or science research - Examining the causes that influence the outcome - Reductionist (narrow down the ideas – being specific) constitute to hypotheses and research questions - Careful observation and measurement of objectives in real life - Develop numeric measurement of the observation
Constructivism	- Seek to understand the world - Develop subjective meanings of the experiences - Look into wider scope and complex situations - Generalise the views to get more ideas that relate to current social environment as well as historical evidences. - Need for involvement of the participations through discussions and interactions (qualitative)
Advocacy/ participatory	- Against post-positivism : structural laws/ theories do not fit the marginalised individuals/ groups - Against constructivism: no action agenda to assist the marginalised people
	- Need for political agenda (action agenda) intervention for reformation - Addressing specific issues by working together with participants (qualitative)
Pragmatism	- Combination of all the above which arise out of actions, situations and consequences - Concern on application (what works) - Free to choose methods, techniques and procedures - Many approaches to collect data (mix methods)

In this study, knowledge of the spiritual intelligence (SI) was the main concern. The epistemology of this study looks into many ideas and thoughts of SI from both Western and Islamic perspectives including the use of al-Qur'an and Hadiths. Four Western perspectives (as mentioned in chapter 1) were specifically selected to organise the theoretical framework as there were similarities between them that were closely linked to Islamic perspective.

This study was not merely to study about SI from both Western and Islamic perspectives per se, but rather looked into the application of SI into the real social scenario and historically being related to the main sources in Islam (al-Qur'an and Hadiths). This

study specifically concentrated on adolescents as many social problems occurred amongst them, besides, this group is going to be the future of a nation (future generation) including in Malaysia. Involving the political agenda (action agenda), this study is related to the failure of the Malaysian educational system in instilling the values of SI. There is a need for transformation and reformation (*tajdid)* in the Malaysian educational system through the SI components studied in this research which led to the formation of the SI model to achieve success and human excellence amongst adolescents in Malaysia. This study stood in the pragmatism position (combination of all the other three positions) of knowledge claims which led to mix strategies.

3.4.2 Research Strategies of Inquiry

The four knowledge claims positions discussed above led to three main strategies of inquiry as in the following Table 3.2:

Table 3.2: Three research strategies of inquiry (Creswell, 2003, p. 13)

Quantitative	- Experimental (for instance, quasi experiment, correlational study, structural equation model) - Non experimental (for instance, cross sectional experiment, longitudinal study)
Qualitative	- Narratives (participations' stories and experiences, gained through interview) - Phenomenology (identify the essence of human experiences concerning a phenomena, understand life experience, small number of subject) - Ethnographic (social and cultural observation) - Grounded theory (general, abstract theory of a process, action, or interaction grounded in the views of participants in a study through multiple stage of data collection) - Case studies (specific individual/ group related to specific subject)
Mix methods	- Sequential (elaborate or expand the study , finding of one method to another, for instance begin with quantitative and end with qualitative or vice versa) - Concurrent (qualitative and quantitative are done simultaneously) - Transformative (a theoretical lens as a predominant view within a design that contains both quantitative and qualitative data which provides a framework for the research)

The pragmatism position of this research led to a strategy of inquiry of mixed methods. According to (Creswell, 2006):

> Mixed methods research is a research design with philosophical assumptions as well as methods of inquiry. As a methodology, it involves philosophical assumptions that guide the direction of the collection and analysis of data and the mixture of qualitative and quantitative approaches in many phases in the research process. As a method, it focuses on collecting, analysing, and mixing both quantitative and qualitative data in a single study or series of studies. Its central premise is that the use of quantitative and qualitative approaches in combination provides a better understanding of research problems than either approach alone (p. 5).

Qualitative research is an empirical research where the data are not in the form of numbers whereas quantitative research is an empirical research where the data are in the form of numbers (Punch, 2005). Since exploring the main theme of this study, which is spiritual intelligence is not widely discussed academically in Malaysia, I believe that it is of utmost importance to prove that the necessity of studying this issue using both qualitative and quantitative methods. It gave a strong base for me in developing a model of spiritual intelligence that can be applied among the adolescents in Malaysia to achieve success and human excellence as envisioned in the NPE as there is a strong background in relation to education, "design & developmental research" (DDR) was used as this is one of the main strategies used in the education industry and in this research, it involved a transformative study.

DDR is also sometimes known as design based research (DBR). According to Anderson and Shattuck (2012), DBR is a methodology planned by and for educators that attempts to expand the effect, exchange, and interpretation of educational research into enhanced practice. Besides that, it focuses on the requirement for hypothesis construction and progress of configuration standards that guide, educate, and enhance both practice and

research in the educational setting. DDR is a well-known method in educational research that was known as 'design experiments' introduced by A. Brown and A. Collins in 1992 (Collins, Joseph, & Bielaczyc, 2004). The method is also known as design research (Nieveen, Gravemeijer, McKenney, & Van Den Akker, 2006); design-based research (Reeves, 2000) and developmental research (Richey, Klein, & Nelson, 2004). DDR was chosen and applied in this research because of its practicality in testing and validating a theory or model. Besides, it is also a way to create a new procedure, technique and tool based on specific needs analysis (Richey & Klein, 2005).

Richey and Klein (2005) defined DDR as a systematic research of design, development and evaluation process with the aim of establishing an empirical basis for the creation of instructional and non-instructional products and tools, new or enhanced models that govern their development. DDR is an umbrella term that consist a wide range of studies, inclusive of quantitative and qualitative research methods and strategies.

According to Richey and Klein (2005) DDR is often structured in phases. There are two types of DDR. The first type would include analysis phase, prototype development and testing and, prototype revision and retesting. While type 2 includes model construction phase, implementation phase and validation phase.

Table 3.3 shows the similarities and differences between Type 1 DDR and Type 2 DDR:

Table 3.3: Summary of the two types of developmental research

(Richey et al., 2004, p. 1103)

	Type 1	**Type 2**
Emphasis	Study of specific product or Study of design, program design, development, or development, and/ or evaluation processes, evaluation projects	Study of design, program design, development, or development, and/ or evaluation processes, evaluation projects tools, or models
Product	Lessons learned from New design, development, developing specific and evaluation products and analysing procedures and/ or models, the conditions that and conditions that facilitate their use facilitate their use.	New design, development, developing specific and evaluation products and analysing procedures and/ or models, the conditions that and conditions that facilitate their use facilitate their use.
	Context-specific Conclusions	Generalised Conclusions

3.4.3 Research Methodologies

Research methods involved matters pertaining to the data collection process and data analysis. According to Creswell, (2003), there are three methods which can be applied to any research as per table below:

Table 3.4: Research methods (Creswell, 2003, p. 17)

Quantitative method	- Predetermined instruments - Available data (performance data, attitude data census, statistical data and so on)
Qualitative method	- Emerging methods – open ended questions - Interview, observation, document and audio visual data - Text and image analysis
Mixed method	- Both predetermined and emerging methods - Both open ended and closed ended questions - Statistical and text analysis

In this study, mixed methods were employed in different phases of DDR. Table 3.5 shows the research methodology component in different phases of DDR in comparison between the two types of DDR.

Table 3.5: Common research methods employed in developmental research studies (Richey & Klein, 2005, p. 30)

Type of Developmental Research	Function/ Phases	Research Methods Employed
Type 1	Product design and development	Case study, in-depth interview, field observation, document analysis
	Product evaluation	Evaluation, Case study, in-depth interview, document analysis
	Validation of tool and technique	Evaluation, experimental, expert review, in-depth interview, survey
Type 2	Model development	Literature review, case study, **survey**, Delphi, think aloud protocols
	Model use	Survey, case study, in-depth interview, field observation, **document analysis**
	Model validation	Experimental, **expert review**, in-depth interview, replication

As discussed earlier, this study involved three phases and each phase employed different research method in which very much similar to the type 2 of DDR (in bold) stated in Table 3.5:

1. Phase 1: Needs analysis – close ended questions (needs analysis survey)

2. Phase 2: Model Design & Development – text analysis (content analysis)

3. Phase 3: Model evaluation – both open ended and close ended questions and analysed using fuzzy Delphi method (for close ended questions)

3.5 Conceptual Framework
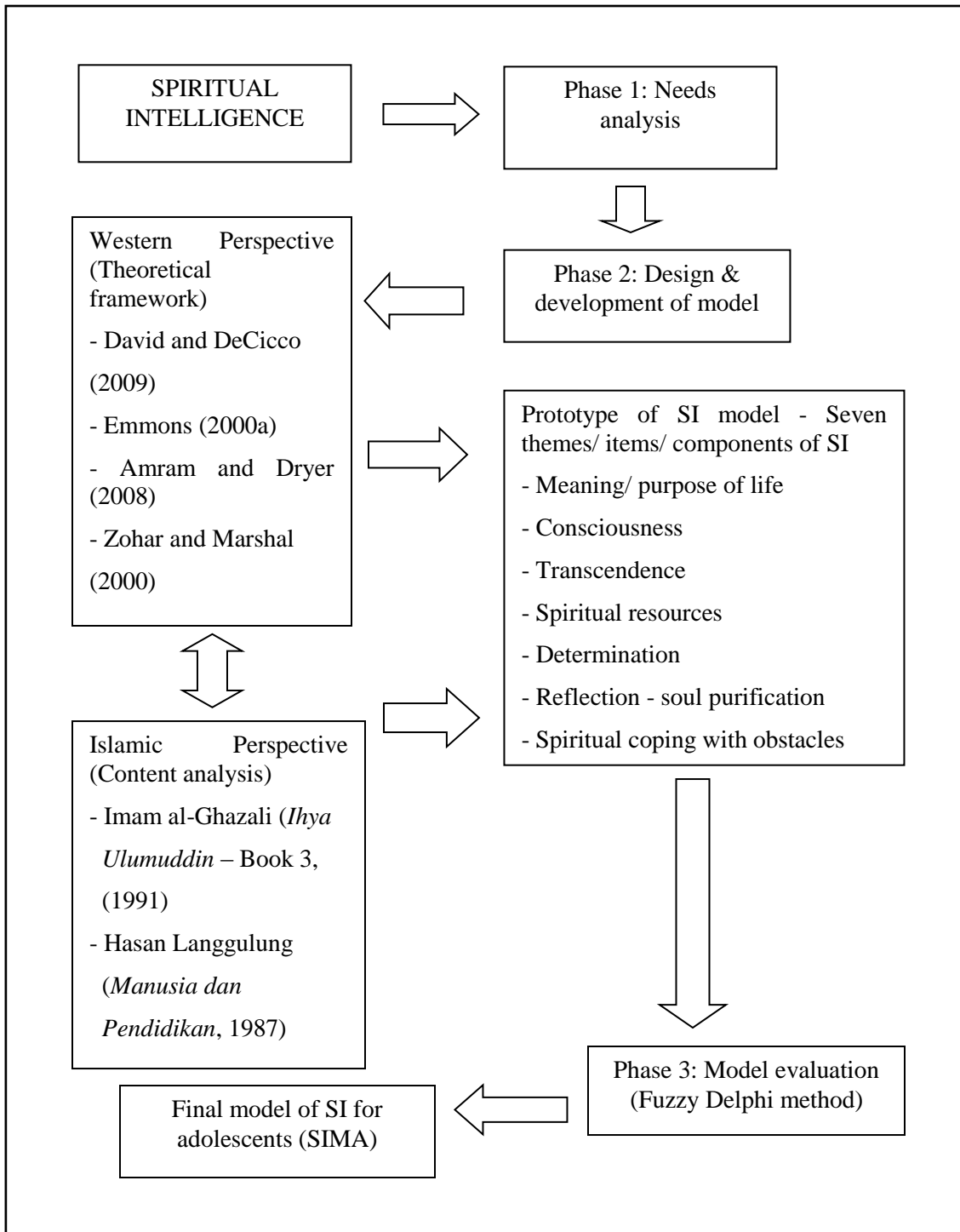
Figure 3.2: Conceptual framework

Figure 3.2 explained the conceptual framework of this research. The spiritual intelligence

model for adolescents (SIMA) was built based on three phases of DDR:

1. Phase 1 – Needs analysis

2. Phase 2 – Content analysis

3. Phase 3 – Fuzzy Delphi method

3.6 Design and Developmental Research (DDR) Phase 1: Needs Analysis

In the first phase of DDR, needs analysis was done to identity the needs of spiritual intelligence amongst adolescents in Malaysia. Needs analysis is also synonymous with needs assessment, gap analysis and performance analysis. Allison Rossett (1987, p. 3) in (Watkins, Meiers, & Visser, 2012) defined needs analysis as "The systematic study of a problem or innovation, incorporating data and opinions from varied sources, in order to make effective decisions or recommendations about what should happen next". Needs analysis is a gap in a result. Need is a gap between current result and desired outcome. In general need represents the discrepancy between one's ambition and the result of the current performance. The following are benefits of conducting needs analysis (Watkins et al., 2012):

1. Provide a systematic process for decision making and step-by-step guides. The procedures involved help researchers to reflect on, customise and make continuous improvement to enrich the decision making. In this research, the needs analysis is used as an initial procedure to support my decision to build a spiritual intelligence model for adolescents.

2. Provide justification for decisions before they are made. Needs analysis proactively identifies: a) data that define the needs, b) prioritise the needs, c) criteria for assessing potential intervention, d) the information necessary to justify the selection of one or more activities to improve performance. In this research, I am able to identify the needs of spiritual intelligence amongst adolescents. The positive responses from respondents supported the

need to make an improvement in the practice of spiritual intelligence in Malaysia by building a model of spiritual intelligence for adolescents.

3. Needs analysis can be scalable for any size of project, time frame and budget. In this research, needs analysis was applied for small scale research, no budget was involved and it was done within a week.

4. Needs analysis can offer a replicable model that can be applied by novices or experts. In this research, most of the questions were reused and amended accordingly to build a set of questionnaire that was later distributed to a panel of experts.

5. Needs analysis can provide a systemic perspective for decision makers. In this research, rather than blindly build a model, needs analysis is a base/ fundamental procedure to support the reason to build the model of spiritual intelligence for adolescents.

Needs analysis can allow interdisciplinary solutions to complex problems. For the future usage, the results gained from the needs analysis are not just for developing the spiritual intelligence model for adolescents, but it might be used for other interdisciplinary research or to tap more complex issues in the field of education in Malaysia.

3.6.1 Research sampling

Success in research does not only depend on the appropriateness of methodology and instrumentation, but the appropriateness of sampling strategy as well. The needs for sampling arise directly to define the population on which the research will be conducted. Since getting the information in relation to the population involved expenses, accessibility and time constraint, researchers often need to obtain data from a smaller group or a subset of the total population (Cohen, Manion, & Morrison, 2007). A sample in a research is the

group from which information is obtained. The sample is the subset of a larger group called a population. Ary, Jacobs, Razavieh, and Sorensen (2009) defined population as all members of any well-defined class of people, events, or objects in a study, for instance the high school students in Malaysia constitute the population of interest, and the sample is the high school students in the state of Negeri Sembilan, Malaysia.

There are two types of research sampling, namely probability sampling (random sampling) and non-probability sampling (non-random sampling). The differences between these two types of sampling are: in a probability sample, the chances of members of the wider population being chosen for the sample are known, whereas in a non-probability samples, the chances of members of the wider population being chosen for the sample are unknown. In the former (probability sample), every member of the wider population has an equal chance of being included in the sample; inclusion or omission from the sample is a matter of chance. In the latter (non- probability sample), some members of the wider population definitely will be omitted and others definitely included (i.e., every member of the wider population does not have an equal chance of being included in the sample). In this latter type, the researcher has purposely and deliberately selected a particular section of the wider population to include in or omit from the sample (Cohen et al., 2007). The following Table 3.6 outlines the different types of probability and non-probability sampling:

Table 3.6: Probability vs non-probability sampling

adapted from Ary et. al. (2009)

Probability sampling	Non-probability sampling
1. Simple random - Define the population - List all members of the population - Select sample where sheer chance determines which members on the list will be chosen	1. Convenience sampling - using available cases for a study - need to repeat the study with probability sampling - need to be cautious in interpreting the data
2. Stratified sampling - Population consists of different sub-groups/ strata that differ in characteristics	2. Purposive sampling - referred to judgment sampling - sample is representative of the population
3. Cluster sampling - Unit chosen is not an individual but a group of individuals - Convenient to study subjects in naturally occurring groups/ clusters	3. Quota sampling - selecting typical cases from diverse strata of a population - the quota is non-characteristics of the population
4. Systematic sampling - drawing a sample by taking every Nth case from a list of the population	

In the first phase of DDR, three groups of population were targeted; adolescents as the main target population, and parents as well as educators. The adolescents are students from private and local universities and schools who are doing their O-level, A-level and foundation programs. Few parents chosen are house makers while some educators also play the role of a parent.

A sample size of thirty is held by many to be the minimum number of cases, if researchers plan to use some form of statistical analysis on their data (Cohen et al., 2007, p. 101). For this study, 40 respondents were chosen. Out of 40 respondents, 29 of them are adolescents with the age range of 17-19 years old. The remaining 11 are 6 educators and 5

parents. This sampling method is known as purposive sampling under non-probability sampling method. The sample was chosen non-randomly since this study has a specific purpose, which is to look into the needs of the adolescents for spiritual intelligence element in their life to achieve success and human excellence. I used my own judgment to select the sample since all of the respondents were given a brief understanding and explanation about the spiritual intelligence term and some of them were already aware and have knowledge of the term. Since the term spiritual intelligence is not widely known to the public, especially adolescents, it is very crucial for me to expose the chosen respondents with this term and it justified the use of purposive sampling. As being said by (Fraenkel et al., 2012), the purposive sampling is different from other types of non-probability sampling as researchers do not simply study available volunteers but rather use their judgment to select a sample that they believe, based on prior information [given to the chosen respondents], will provide the data that they need.

3.6.2 Instrumentation

Instrumentation is the process of preparing to collect data (Fraenkel et al., 2012). During the instrumentation, it is very crucial to decide on the instrument that will be used in a particular research. Instrument is a tool to gather data, for instance questionnaire, attitude scales, personality inventories, aptitude test and so on. The intended instrument should fulfil three important criteria: validity, reliability and usability.

In this phase, the instrument used to identify and evaluate the need of spiritual intelligence amongst adolescents is a set of questionnaire with 10 questions. To ease [usability] the answering of the questionnaire, Likert scale was used ranging from scale 1 (not very important) to scale 5 (very important). Section A of this questionnaire consists of demographic information such as age, gender and profession. All the respondents in this

study were interrelated (adolescents, students, educators and parents) and were exposed to the term spiritual intelligence that led to a consistent result [reliability]. Section B of the questionnaire consists of 10 questions related to the importance of SI, practice of SI, self-awareness towards SI, incorporating of SI in the school/ university syllabus, coping with obstacles in using SI, to solve social problems using SI, exposing SI at the early age, life reflection using SI, teachers/ parents' roles and encouraging transcendental awareness (Appendix A). The internal reliability of these 10 questions/ items was tested using Cronbach's alpha. Cronbach's alpha is a measure of internal consistency, that is, how closely related a set of items are as a group.   It is considered to be a measure of scale reliability. Cronbach's alpha can be written as a function of the number of test items and the average inter-correlation among the items.   Below is the formula for the standardised Cronbach's alpha:

$$\alpha = \frac{N \cdot \bar{c}}{\bar{v} + (N-1) \cdot \bar{c}}$$

Here N is equal to the number of items, c-bar is the average inter-item covariance among the items and v-bar equals the average variance. SPSS statistical software was used to find the value of the Cronbach's alpha. The value of the Cronbach's alpha for these 10 items is 0.814 (Appendix B). The alpha coefficient of 0.814 is suggesting that the items have relatively high internal consistency.   (A reliability coefficient of .70 or higher is considered "acceptable" in most social science research situations).

All these 10 items in the questionnaire were related to themes/ components that built the spiritual intelligence model. The questionnaire was designed through the review of literature and later was given to three academicians to check on the validity of all the 10 statements/items [validity]. With some minor amendments, the final version was

distributed to the chosen respondents. Before they could answer the questionnaire, short briefing about the term spiritual intelligence was given since the general public is still unfamiliar with this subject matter.

3.6.3 Data Collection

In the needs analysis phase, data collection was done through a survey using a set of questions. The questionnaire was used since it was inexpensive to administer, needed a very little training to develop and it was easy and quickly analysed once completed. I chose to use questionnaire since it able to effect transmission of useful and accurate information or data from the respondents to the researcher. Using a questionnaire is considered a complex process as well, as it involved presenting questions in a clear and unambiguous way so that respondents may interpret them, articulate their response and transmit it effectively to the researcher. Once transmitted, the answers must be recorded, coded and analysed fairly so that they accurately reflect the respondents' views (Wilkinson & Birmingham, 2003).

Data were collected by visiting and meeting the respondents face to face. Some of the respondents were met in a group, especially the students (adolescents) while educators or/ and parents were met individually. Once the questionnaires were given to them, a briefing was done to explain the purpose of the research conducted the brief details about the subject matter (spiritual intelligence), the statement of confidentiality and the instruction to answer the questions. Indirectly, I had gained the informed consent from the respondents as the participation of the respondents should be voluntary as clearly stated on the questionnaire. According to Escobedo, Guerrero, Lujan, Ramirez, and Serrano (2007), informed consent is an important aspect in any research; it promotes the rights of participants as autonomous beings to ensure that they are treated with justice, beneficence,

and respect and they should understand the nature and the purpose of the research involving them.

Each respondent took approximately 5 to 15 minutes to read and answer the questionnaire. Questionnaires were collected immediately to avoid any delay in analysing the data collected. The data collected were analysed using Microsoft Excel to gain the percentage of importance of each spiritual intelligence element where the results was discussed in chapter 4 while in chapter 5 the analysis of the data was discussed in detail.

Figure 3.3 shows the 10 statements used in the questionnaire to value the importance of spiritual intelligence amongst adolescents.

- Develop a high level of spiritual intelligence amongst adolescents.
- Encourage adolescents to practice spiritual intelligence in their daily life
- Create high self-awareness among adolescents toward spiritual intelligence
- Incorporate spiritual intelligence in school/ university syllabus
- Assist adolescents to cope with life obstacles with spiritual intelligence
- Solve social problems amongst adolescents using spiritual intelligence
- Expose adolescents to spiritual intelligence from the early stage of life
- Make adolescents able to reflect upon themselves using spiritual intelligence
- Teachers/ parents need to assist adolescents in improving their level of spiritual intelligence
- Encourage transcendental awareness amongst adolescents to increase their spiritual intelligence level

Figure 3.3: Phase 1 - Needs analysis

3.7 DDR Phase 2: Model Design and Development

Firstly, the initial research was done based on the secondary sources (journal articles and books) to identify the common themes of SI from the Western and Islamic perspective. Few scholars were chosen; Amram and Dryer (2008), Emmons (2000a), King and DeCicco (2009) and Zohar & Marshall (2000). Academically, SI is being discussed by King and DeCicco, and Emmons. Amram and Dryer were chosen as their finding is related to religiosity and similar to the Islamic point of view while Zohar and Marshall are well known scholars and their findings are widely used by new researchers of SI all over the world (e.g., Faribors, Fatemeh, & Hamidreza, 2010; Mujde Ker-Dincer, 2007; Thompson & Moss, 2007; Tirri, Nokelainen, & Ubani, 2006). From the Islamic perspective, two important scholars' works were used; Imam al-Ghazali and Hasan Langgulung. The preliminary research of these sources (Amram and Dryer, Emmons, King and DeCicco, and Zohar & Marshall, al-Ghazali and Langgulung) led to the formation of the theoretical framework of this research.

Secondly, content analysis was done based on Imam al-Ghazali's *Ihya Ulumuddin* (Book 3) and Hasan Langgulung's *Manusia dan Pendidikan* to find common spiritual intelligence themes in relation to the Western perspective. Imam al-Ghazali was chosen as he is one of the greatest scholars in the history of Islamic thought and known as *Hujjat al-Islam* (proof of Islam). His exceptional life and works continue to inspire and rejuvenate the faith in Islam among Muslims and non-Muslims, especially in the field of philosophy, theology, jurisprudence and mysticism. Whereas, Hasan Langgulung was chosen as he is a well-known academician in the field of education in Malaysia and Indonesia and till today his works are widely cited by many researchers in this particular field (Hassan & Ahmad, 2011; Mssraty & Faryadi, 2012; Nooraini Othman, 2011; etc)

Content analysis is one of the most important research techniques in the social sciences and seeks to analyse data within a specific context. According to Krippendorff (1989), content analysis is a technique for making replicable and valid interpretations from data to their context. The technique enables a researcher to analyse and interpret the recorded material within its own context, for instance public records, texts, books, letters, tapes, films, themes, diaries, reports and so on (Ary et al., 2009).

Content analysis allows researchers to establish their own context of inquiry, thus opening the door to a rich repertoire of social-scientific constructs by which texts may become meaningful in ways that a culture may not be aware of ((Krippendorff, 1989). In this study, a specific context of spiritual intelligence terms were used and discussed based on the chosen texts (*Ihya Ulumuddin* – Book 3 and *Manusia dan Pendidikan*) in which no spiritual intelligence studies was done before in relation to these texts.

There are many purposes in using content analysis, in regards to this study, the main purpose in conducting content analysis is to discover the relative importance of, or interest in spiritual intelligence. There are a few steps involved in conducting a content analysis (Ary et al., 2009):

1. Specifying the phenomenon to be investigated. In this study, the researcher has investigated about spiritual intelligence elements.

2. Selecting the media from which the observations are to be made. This study involved two main texts which were *Ihya Ulumuddin* (Book 3) by al-Ghazali (translated version by Fazlul Karim, 1991) and *Manusia dan Pendidikan* by Hasan Langgulung (1986).

3.   Formulating exhaustive and mutually exclusive coding categories. In this study, seven categories were identified and each category contains 4 − 6 sub-categories as Figure 3.7:

Table 3.7: Spiritual intelligence themes and sub-themes coding

Code	Theme and sub-theme
	Theme 1: Purpose / meaning of life
A1	Contemplating the meaning/ purpose for being in this world
A2	Contemplating the reason why this world is being created
A3	Contemplate the oneness of God the Almighty and His grace towards the creations
A4	Practicing good conduct to build a sense of purpose in this world and hereafter
A5	Understand the inter-connectedness between oneself and others
	Theme 2: Consciousness
B1	Highly aware of the relationship between mind, body and soul
B2	Conscious towards the knowledge of the soul to gain the knowledge of God
B3	Being conscious of the origin/ source of one's thought (bad/ good)
B4	Being conscious of the importance that one's choices have on one's life
B5	To keep one's mind under control
B6	Entering a state of consciousness during prayers/ meditation
	Theme 3: Transcendence
C1	Recognise God's existence, attributes and actions
C2	Recognise the inter-connectedness of man's attributes/ potentials to God's attributes/ potentials.
C3	Contemplate the nature of God's creation and how He rules the world and the universe
C4	Relating one's actions to God
C5	Realise and sense the non-material aspects of life
	Theme 4: Spiritual Resources
D1	Takes the holy/ sacred/ motivational text as the source of life direction/ decision making
D2	Practice daily life and actions according to *as-Sunnah*/ a chosen role model
D3	Having knowledge to reach God. (Intellect knowledge and religion knowledge)
D4	Understand the holy/ sacred/motivational text to gain a high level of intelligence
D5	Using one's senses and relate to the inner self
	Theme 5: Self-determination
E1	To have will to obtain good
E2	Intensely work towards controlling negative thoughts and behaviour
E3	Determined to make the best choice in one's own behaviour
E4	Determined to achieve the ultimate aim of being the servant and the vicegerent of God
E5	Determined to achieve self-actualisation through God-realisation
	Theme 6: Reflection-soul purification
F1	Reflect on God's creation to acquire self-motivation
F2	Purifying oneself through worship of God
F3	Purifying one's heart through the remembrance of God
F4	Reflect upon one's own deeds and work towards removing impurities

Table 3.7, Continued

	Theme 7: Spiritual coping with obstacles
G1	Discover and overcome obstacles to gain Divine knowledge
G2	Identify the negative influences and take action to control them
G3	Identify the diseases within one's heart and purify them
G4	Identify the causes of disaster to human nature and take action to address Them

4.   Deciding on sampling plan. For this study, not the whole books from both texts were used as some chapters are not relevant to the study. For *Ihya Ulumuddin* (Book 3), main concentration was given in chapter 1. For other chapters only related pages were used. For Hasan Langgulung, only selected pages from chapter one to the last chapter were used that can be related to the spiritual intelligence elements.

5.   Training the coders. (Not applicable in this study as the researcher had the sole responsibility in the coding activity).

6.   Analysing the data. In this study, no specific tool was used. Data were analysed using secondary sources, including the Holy Qur'an and other literature to support the selected themes.

In this phase, to ensure the reliability and validity in qualitative research, examination of trustworthiness is crucial. According to Seale (1999), a good quality study through reliability and validity is established through the trustworthiness of a research. The trustworthiness in this phase was done through triangulation process since triangulation is typically a strategy (test) for improving the validity and reliability of research or evaluation of findings (Golafshani, 2003). Mathison (1988) explains this by saying:

> Triangulation has raised an important methodological issue in naturalistic and qualitative approaches to evaluation [in order to] control bias and establishing valid propositions because traditional scientific techniques are incompatible with this alternate epistemology. (p. 13)

There are few types of triangulation as identified by Denzin (1970):

1. Data triangulation, which entails gathering data through several sampling strategies, so that slices of data at different times and social situations, as well as on a variety of people, are gathered.

2. Investigator triangulation, which refers to the use of more than one researcher in the field to gather and interpret data.

3. Theoretical triangulation, which refers to the use of more than one theoretical position in interpreting data.

4. Methodological triangulation, which refers to the use of more than one method for gathering data.

The trustworthiness of the coding process is gained through the first type of triangulation; data triangulation. Data triangulation is the use of a variety of data sources, including time, space and persons, in a study/ research. The coding of seven themes and 34 initial sub-themes of spiritual intelligence were done from two different time zones; modern and traditional. The modern or the contemporary view is taken from the work of Hasan Langgulung while the traditional view is gained from the work of Imam al-Ghazali. Meanwhile data sources from different spaces were reflected from Western perspectives and Islamic perspectives. And finally data sources were as well advanced from different persons or in this research experts' views from different background; academician, philosopher, researcher and scholar. Eight main experts' works were used; al-Ghazali (1991), Hasan Langgulung (1986), King and DeCicco (2009), Zohar and Marshall (2000), Emmons (2000a) and, Amram and Dryer (2008). The data triangulation resulted complete information needed for this research as being depicted in Table 4.2 (pp. 189 – 199) and Table 3.7 (pp. 169 – 170).

Through the initial research on spiritual intelligence from the Western perspective and the content analysis done (Islamic perspective), seven major themes were identified that led to the design and development of the spiritual intelligence model for adolescents. The seven themes are: purpose/ meaning of life, consciousness, transcendence, spiritual resources, self-determination, reflection-soul purification and spiritual coping with obstacles. These seven themes form the basis in designing and developing the model of spiritual intelligence for adolescents (SIMA) to guide them in achieving success and human excellence (Figure 3.4).

Phase 1

Phase 2
**Design &
Development**

Phase 3

Western perspective of SI

Content analysis of Imam al-Ghazali's *Ihya Ulumuddin* (Book 3) and Hasan Lanngulung's *Manusia & Pendidikan*

| Meaning/ Purpose of life | Consciousness | Transcendence | Spiritual resources |

| Self - Determination | Reflection - soul purification | Spiritual coping with obstacles |
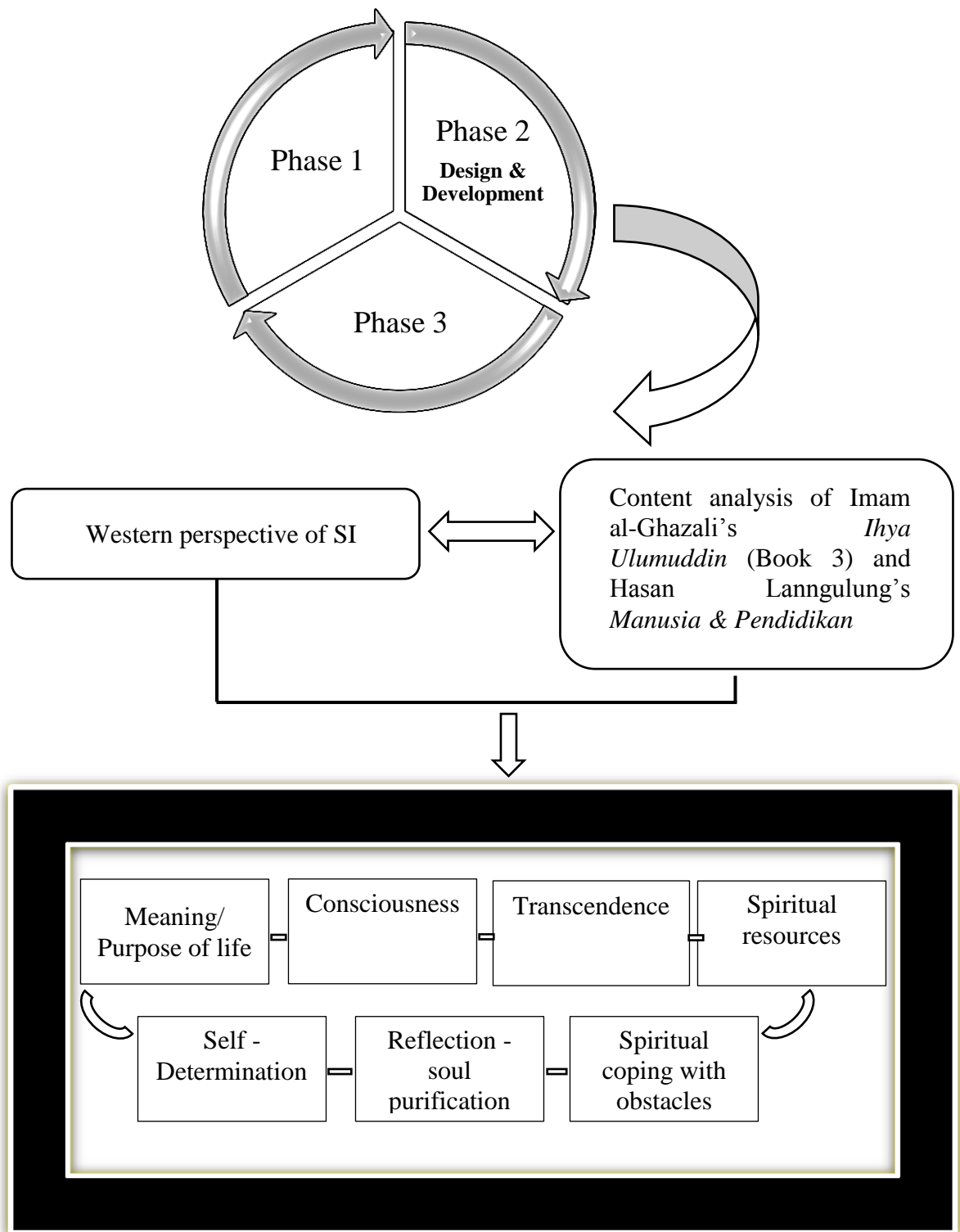
Figure 3.4: Phase 2 - Design & development of SI Model

3.8 DDR Phase 3: Model Evaluation

Before discussing in detail the third phase of this study, it is very important to understand the intervention criteria in order to create a quality evaluation that will lead to the practicality and effectiveness of the built SI model in the real scenario of the Malaysian education system (formal or informal).

Nieveen (1999) outlined four generic criterions for high quality interventions. She stressed that the components of the intervention should be based on the state of art knowledge (content validity) and all components should be consistently linked to each other (construct validity). These two forms of validation were reached in phase one and two of this study as all the seven components that were derived to build the SI model were guided by the literature reviews and content analysis and there is a strong relationship between all these components. She further stated that end-users (teachers and learners) should consider the intervention to be usable and find it easy to use the materials in a way that is largely compatible with the developers' intentions. In the third phase of this study, the experts chosen were well versed in the subject matter and at the same time they are part of the end user representing the educators and parents, which fulfilled the third criterion of practicality. The fourth criterion was achieved with the application of the fuzzy Delphi method that resulted in the desired outcome (further explanations are given in chapter 5). All the four characteristics were summarised as per Table 3.8:

Table 3.8: Criteria for high quality interventions, adapted from Nieveen (1999)

Criterion	
Relevance (also referred to as content validity)	There is a need for the intervention and its design is based on state-of- the-art (scientific) knowledge.
Consistency (also referred to as construct validity)	The intervention is 'logically' designed.
Practicality	The intervention is realistically usable in the settings for which it has been designed and developed.
Effectiveness	Using the intervention results in desired outcomes.

To evaluate the built model (prototype) and to fulfil the criterions as stated in Table 3.8, a set of questionnaire (Appendix C) was created based on the major seven themes of SI. In total there were 34 sub-themes. At the initial stage, the questionnaire with 35 sub-themes was validated by three experts from the academic background. At this stage, content validation took place; content validation here emphasises on the degree to which elements/ items/ components used in the instrument are relevant and representative of the spiritual intelligence term targeting adolescents. The sub-theme (in spiritual resources theme); "building key policies for the use of the world based on al-Qur'an and *as-Sunnah*" was not suitable as this item is not relevant to the average person (adolescents) who has no power or input on policy making. As being suggested by the panel, this sub-theme was omitted. Besides that, some of the sub-themes were considered inappropriate and irrelevant to the subject matter. Through some changes, with better clarification and the relevancy of the themes and sub-themes in relation to the spiritual intelligence term, the final version of the questionnaire with 34 sub-themes were agreed by all three panel members. The amended questionnaire was distributed to chosen experts and the feedbacks received were

analysed using the fuzzy Delphi method to determine the consensus amongst them in validating all the seven themes and the 34 sub-themes.

The traditional Delphi method was developed by Dalkey and Helmer (1963). Delphi is an expert opinion survey method with three features; anonymous response, iteration and controlled feedback and finally statistical group response. But it has some weaknesses such as repetitive surveys which are time and cost consuming, experts' judgments cannot be reflected in quantitative terms and, ambiguity due to the differences in the meanings and interpretations of the experts' opinions (Hsu, Lee, & Kreng, 2010; Ishikawa et al., 1993). To address the drawbacks of the traditional Delphi method, the concept of Delphi and combining with fuzzy set theory was proposed by (Murray, Pipino, & Gigch, 1985), and named Fuzzy Delphi Method (FDM) (Hsu et al., 2010). Phase 3 involved a few stages:

3.8.1 Stage 1 - Questionnaire validation

A set of questionnaire was developed based on the literature reviews and content analysis. The initial components of SI from the Western perspective were explored. Content analysis was done for the two texts which were al-Ghazali's *Ihya Ulumuddin* (Book 3) and Hasan Langgulung's *'Manusia dan Pendidikan'*. Based on the content analysis and the literature reviews, seven components/ themes or items were identified:

1. Meaning/ purpose of life

2. Consciousness

3. Transcendence

4. Spiritual resources

5. Self-determination

6. Reflection-soul purification

7.   Spiritual coping with obstacles

This questionnaire was sent to the three panels from academic background for validation. Some amendments were made. The final version of the questionnaire with 34 sub-themes was developed (Appendix D).

3.8.2 Stage 2 - Selection of expert (sample size)

In implementing the fuzzy Delphi method, a panel of experts in the field of education, spiritual intelligence, adolescents and/ or coaching need to be selected. An expert is someone who possesses the knowledge and experience necessary to participate in a Delphi survey. The qualified experts serve to consent the Delphi's superiority and validity over other rigorous survey procedures.

In this study, the initial planning was to get the participation of 15 experts in which correspondence was done through email (Appendix E) but unfortunately only 10 experts responded. As being suggested by Mullen (2003), 7 − 12 experts in a study are an optimum number. The general rule of thumb as said by Clayton (2006), in the selection of panel size, 15 − 30 experts for homogeneous group and 5 − 10 experts if the group is heterogeneous. When the selected panels are from diverse background, they have the ability to produce more accurate judgments than experts who are homogeneous (Powell, 2003); heterogeneous experts are preferred comparable to experts who are focused on a single specialty (Rowe & Wright, 2001) but no dependable association has been shown between the size of the panel experts and the effectiveness criteria (Rowe & Wright, 1999). The 15 experts were chosen purposively through the background (spiritual/ religious/ academic) search, personal contact and suggestion from supervisor. Criteria for choosing the experts are:

1. Age

2. Gender

3. Profession

4. Education

Ten heterogeneous experts responded and solicited their cooperation in the study. Their participation was very crucial as they were able to evaluate and validate the themes and sub-themes in the questionnaire based on their experienced judgment. The summary of the demographic background is shown in Table 3.9:

Table 3.9: Experts' demographic background

	Unit	Percentage
Criteria 1:Age		
30 – 40	6	60%
41 – 50	3	30%
51 and above	1	10%
Criteria 2: Gender		
Female	3	30%
Male	7	70%
Criteria 3: Profession		
Academician	6	60%
Motivator/ trainer	2	20%
Spiritual practitioner	2	20%
Criteria 4: Education		
Degree	2	20%
Master	3	30%
PhD/ Doctorate	5	50%

3.8.3 Stage 3 - Data Collection

Once the concern is gained from the expert, an email (Appendix F) was sent as an acknowledgement for their interest in being part of the panel expert and informing them

that the questionnaire was attached together with the mail. In addition, the letter serves to stimulate the participants and requests that each take a personal interest in the study. The questionnaire was mailed to each participant and it consists of a number of sections, each section served as a task to be completed by each member. The first part contains the purpose and ethical concern of the research; the second part contains a brief introduction to spiritual intelligence and human excellence; section A contains demographic details and section B consists of directions to evaluate the 34 items and all the items were listed accordingly in relation to the seven main themes and need to be evaluated using a Likert scale.

The experts were asked to rate the 34 items using a Likert scale to evaluate the importance of each item/ statement as a competency needed to build the intended spiritual intelligence model for achieving success and human excellence amongst adolescents. An explanation for the Likert scale is provided in the instruction page indicating the values. Panel experts were asked to rate each statement by indicating the level of importance according to the following scale:

Table 3.10: The level of importance and the values

Level of Importance	Likert Scale
Extremely Not Important	1
Not Very Important	2
Not Important	3
Less Important	4
Important	5
Very Important	6
Extremely Important	7

At the end of the questionnaire, some space was provided to the expert to give suggestions and recommendations. At least 1 week after mailing the questionnaire, experts were contacted through email and telephone calls were made for some of the experts. This

had prompted their completion of the questionnaire and its return. Every two weeks, messages, emails and telephone calls were used where available. It took more than one month to get all the responses. All the feedback and evaluations received were identified collectively. A few statements were evaluated by some experts at the lower scale of the importance of spiritual intelligence. From the collective responses, all the sub-themes were retained with minor amendments by rephrasing some of the statements.

In the last section of the questionnaire, as per round one, some space was provided for experts to write additional statements if desired, but they are not compelled to do this. Panel members are asked to mail the second round questionnaire at least one week after receiving it. The data obtained from Round Two were analysed using the fuzzy Delphi method.

3.8.4 Stage 4 – FDM procedures

a. To change the Likert scale to the fuzzy triangular number (seven fuzzy scale).

In order to analyse the collected data using the fuzzy Delphi method, the Likert scale was changed to fuzzy triangular number as in Table 3.11:

Table 3.11: Likert scale to Fuzzy triangular number

Level of Importance	Likert Scale	Fuzzy Triangular Number		
Extremely Important	7	0.9	1	1
Very Important	6	0.7	0.9	1
Important	5	0.5	0.7	0.9
Less Important	4	0.3	0.5	0.7
Not Important	3	0.1	0.3	0.5
Not Very Important	2	0	0.1	0.3
Extremely Not Important	1	0	0	0.1

b. Data were tabulated to gain the fuzzy value (n1, n2, n3) and average fuzzy value (m1, m2, m3) n1 = lower value n2 = median value n3 = upper value.

For instance, for Likert scale of 5 (important); n1=0.5, n2=0.7 and n3=0.9

Sample for calculating m1, m2, m3:

Table 3.12: Sample calculation of average fuzzy value

Expert	Item: Consciousness Sub-item 1		
1	0.7(n1)	0.9 (n2)	1 (n3)
2	0.9	1	1
3	0.9	1	1
4	0.9	1	1
5	0.5	0.7	0.9
6	0.9	1	1
7	0.7	0.9	1
8	0.5	0.7	0.9
9	0.5	0.7	0.9
10	0.7	0.9	1
Average	0.720 (m1)	0.880 (m2)	0.970 (m3)

c. Determine the distance between two fuzzy numbers to determine the threshold value, d. Condition: if $d \leq 0.2$ means: all experts reach an agreement (consensus). In the second round, decision need to be done, either the item is needed or removed. The formula used is:

$$d\left(\tilde{m}, \tilde{n}\right) = \sqrt{\frac{1}{3}\left[(m_1 - n_1)^2 + (m_2 - n_2)^2 + (m_3 - n_3)^2\right]}.$$

The consensus reached among the expert group must be equal to or over 75% for the overall construct or for each item/ sub item.

d. Defuzzification process: Aiming to determine the position (ranking) for each item/ sub-item. Three formulas used:

    i. $A = 1/3 * (m1 + m2 + m3)$ or

    ii. $A = 1/4 * (m1 + 2m2 + m3)$ or

    iii. $A = 1/6 * (m1 + 4m2 + m3)$
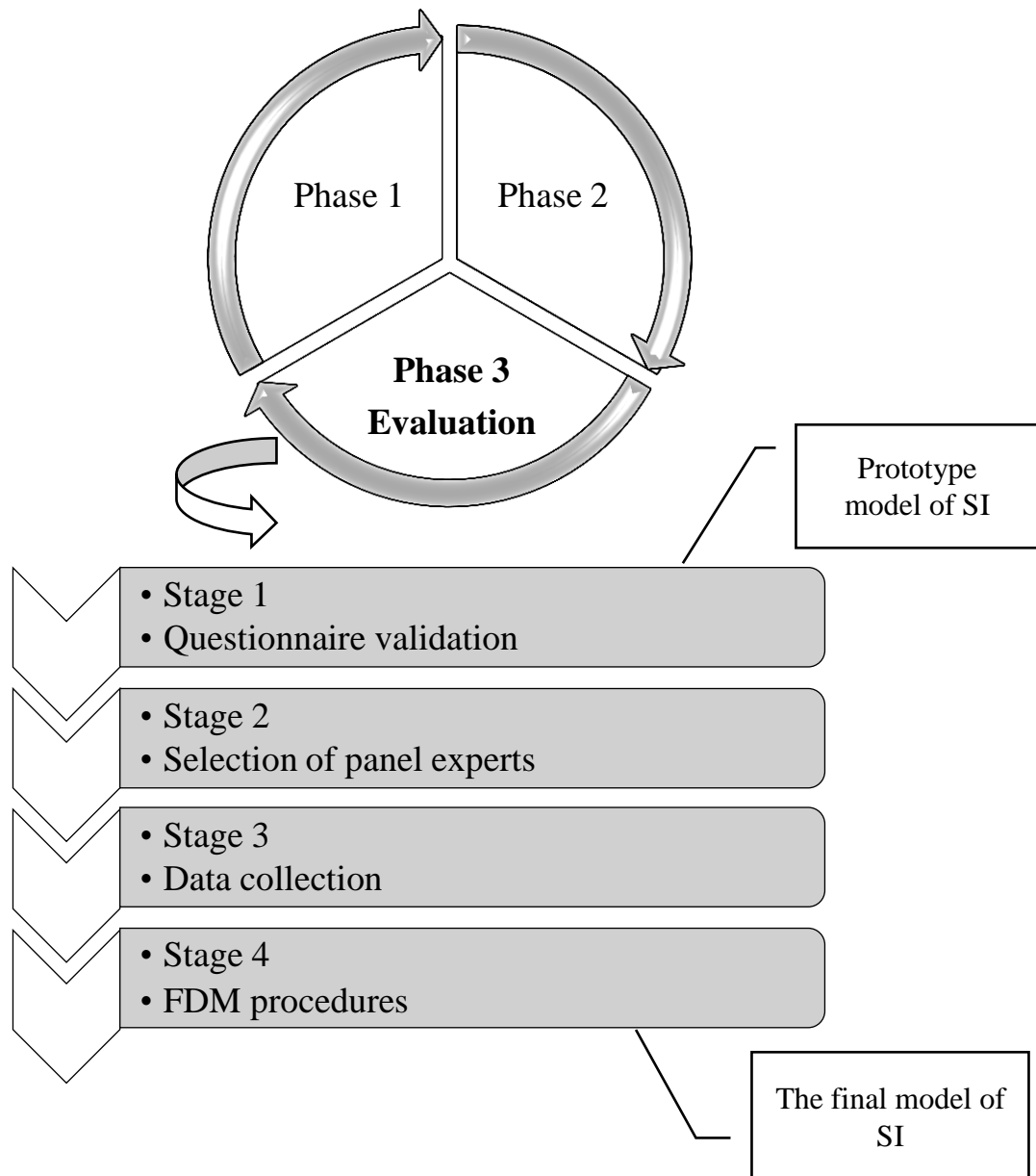
Figure 3.5: Phase 3 - Model evaluation

3.9 Chapter Conclusion

This chapter started with an overview in section 3.1. It was followed by the illustration of the research methodology framework in section 3.2. Section 3.3 recalled the research questions of this study while the research design was presented in section 3.4 to discuss the pathway by using the design and developmental research (DDR). The research conceptual framework and phases of the study were illustrated and presented in section 3.5 to provide the platform for the study as a whole. Section 3.6, 3.7 and 3.8 mentioned and reported the three phases of DDR which are needs analysis, model design and development and model evaluation that detailed the research sampling, instruments used and data collection and procedures used. The chapter ends with short conclusion in section 3.9. The results of the study will be presented and discussed in the following chapter 4.

CHAPTER 4

RESULTS

4.1 Chapter Overview

This chapter represents the results of this study that is used to answer the three main research questions of the study. The results are illustrated by following the sequence of the DDR which involved three different phases; phase one – findings from the needs analysis survey; phase two – content analysis findings; and phase three – findings from the FDM.

4.2. Research Question 1: What is the need to construct a spiritual intelligence model for adolescents in Malaysia?

Table 4.1: Needs analysis results

No.	Statement	(%)				
		1	**2**	**3**	**4**	**5**
1	Develop a high level of spiritual intelligence amongst adolescents.	0	0	15	35	50
2	Encourage adolescents to practice spiritual intelligence in their daily life	0	0	12.5	50	37.5
3	Create high self-awareness amongst adolescents towards spiritual intelligence	0	0	12.5	45	42.5
4	Incorporate spiritual intelligence in school/ university syllabus	0	2.5	32.5	40	25
5	Assist adolescents to cope with life obstacles with spiritual intelligence	0	0	7.5	65	27.5
6	Solve social problems amongst adolescents using spiritual intelligence	0	0	25	37.5	37.5
7	Expose adolescents to spiritual intelligence from the early stage of life	0	0	12.5	27.5	60
8	Make adolescents able to reflect upon themselves using spiritual intelligence	0	2.5	22.5	42.5	32.5
9	Teachers/ parents need to assist adolescents in improving their level of spiritual intelligence	2.5	0	5	47.5	45
10	Encourage transcendental awareness amongst adolescents to increase their spiritual intelligence level	0	0	15	47.5	37.5

Table 4.1 presents the results of needs analysis done in phase 1 which answered the first research question. Ten statements were presented to the respondents in the questionnaire, where they evaluated the importance of the statements using the provided Likert scale (Scale 1 = not very important, 2 = not important, 3 = fairly important, 4 = important, 5 = very important). For item 1, 50% of the respondents believed that it is very important for the adolescents to develop a high level of spiritual intelligence; 35% of them rated the item as important while 15% valued the statement as fairly important.

For item 2, 37.5% of the respondents agreed that it is very important to encourage adolescents to practice spiritual intelligence in their daily life, where else 50% believed that it is important and the remaining 12.5% valued it is as fairly important.

For item 3, 42.5% of the respondents rated as it is very important to create high self-awareness amongst adolescent towards spiritual intelligence, while 45% of them believed it is important in creating the awareness of spiritual intelligence and only 12.5% rated it as fairly important.

For item 4, the majority of the respondents valued the incorporation of spiritual intelligence in school/ university syllabus as important (40%) and fairly important (32.5%). Only 25% valued is as very important and 2.5% said it is not important.

For item 5, 27.5% of the respondents believed that it is very important to assist adolescents to cope with life obstacles with the help of spiritual intelligence elements and majority, 65% valued it as important while the rest, 7.5% said it is fairly important.

37.5% of the respondents agreed that it is very important to solve social problems amongst adolescents using spiritual intelligence elements. Only 25% believed that it is fairly important in solving problems amongst adolescents using spiritual intelligence.

In exposing adolescents to spiritual intelligence from early stage of life, a majority of 60% of the respondents valued it as very important and 27.5% said it is important, while the remaining 12.5% said it is fairly important.

For item 8, 32.5% of the respondents valued it as very important to make adolescents to reflect upon themselves using spiritual intelligence and 42.5% agreed it was important to do so. Reflecting one's own self using spiritual intelligence considered as fairly important by 22.5% of the respondents and 2.5% said it is not important.

45% of the respondents believed that it is very important for teachers/ parents to assist the adolescents to improve their level of spiritual intelligence, while 47.5% said it is important. Only 5% said it is fairly important and 2.5% of the respondents rated the item as not very important.

For item 10, 37.5% of the respondents agreed that it is very important to encourage transcendental awareness amongst adolescents to increase their spiritual intelligence level while majority of 47.5% believed that it is important to engage in this action, while the remaining 15% said it is fairly important.

In conclusion, for all the 10 items assessed, the majority (> 90%) of the respondents chose fairly important, important and very important. This result clearly showed that there is a high need to do research on spiritual intelligence and fill the gap in the holistic

education that exists in reality compared to the NPE. The result gained at phase one of the study answered the first research question; 'what is the need to construct a spiritual intelligence model for adolescents in Malaysia?' and steered to the next phase, in which content analysis was conducted. These findings which were supported by literature review led to the development and design of the spiritual intelligence model that will be able to guide adolescents towards the achievement of success and human excellence.

4.3 Research Question 2: How would a spiritual intelligence model for adolescents in Malaysia be built based on the works and thoughts of Imam al-Ghazali and Hasan Langgulung?

With the positive result gained in the phase one of the study, at the phase two; model design and development phase, content analysis was done based on al-Ghazali's *Ihya Ulumuddin* (Book 3) and Hasan Langgulung's *Manusia dan Pendidikan*. The theoretical framework was used as a guideline towards the construction of some of the spiritual intelligence themes for the content analysis. The result gained for this phase is as per Table 4.2:

Table 4.2: **Western perspective of SI and content analysis of Imam al-Ghazali's** *Ihya*

Ulumuddin **- Book 3 and Hasan Langgulung's** *Manusia dan Pendidikan*

Theme	Details	Author/ Expert
1. Meaning/ Purpose of life	Critical Existential Thinking (CET) - To critically contemplate meaning, purpose and other existential or metaphysical issues (e.g. Reality, the universe, space, time, death) Personal meaning production (PMP): - Ability to construct personal meaning and purpose in all physical and mental experience in both capacities to create and master a life purpose - Contemplation of the symbolic means of personal events and circumstances - Sense of life (sense of direction)	King and DeCicco, 2009, p. 70
	Ability to invest everyday activities and relationships with a sense of the sacred	Emmons, 2000a, p. 10
	Sense of purpose	Amram and Dryer, 2008, p. 8
	- Address and solve problem of meaning and value - Place our action and our lives in a wider richer meaning - Assess one life path is more meaningful than other	Zohar and Marshall, 2000, pp. 3-4
	- It is by means of soul, man can go to the nearness of God - God says, " I have not created jinn and man, but they should worship me" (Adh-Dhariyat, 51:56) (*Tawhid*) - This world is the seed ground for the next and a station of guidance	Fazlul Karim, 1991, p. 3 (English translation of al-Ghazali's *Ihya Ulumuddin* - Book 3
	Human soul got natural attribute of knowing the truth which has got a special attribute which heavens and the earth and the mountains do not possess (Al Ahzab, 33:72) They have been made subservient to man. This trust is called Divine knowledge	p. 17

	Tawfiq *Lathifa* or essence gives help to soul in receiving good/ success (*ilham*) and this help is called *tawfiq* or grace.	p. 33
	Good Conduct - Is half of religion - Fruit of the efforts of God fearing men and important quality of the worshippers of God. - Good conduct is to join the tie of relationship with one who cuts it off. Pardon one who oppress you. - Faith gives strength. God gives strength through good conduct and benevolence. Who is the best in faith among the believers? Prophet Muhammad (peace be upon him) said who is best among them in good conduct - Good conduct removes all faults as the rays of the sun melt snow	pp. 51-53
	The Human Creation and Reason for the Creation:	Hasan Langgulung, 1986, p. 4
	Adh-Dhariyat, 51:56: And I did not create the jinn and mankind except to worship Me	
	Al An-am, 6:103 That is Allah (SWT), your Lord; there is no deity except Him, the Creator of all things, so worship Him and He is the Disposer of all things	p. 33
	Al-Baqarah, 2:30: And (mention, O Muhammad), when your Lord said to the Angels, "Indeed I will make upon the earth a successive authority…"	p. 74
	The nature of human beings involved four important questions: - 1. What is the role of a mankind in this life? 2. What kind of power that belongs to the human origin? 3. How far the environment is able to shape the human behaviour? 4. Is man free to learn and gain new experience?	p. 75

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2. **Consciousness**	Conscious state expansion (CSE): ability to enter spiritual states of consciousness (e.g., pure consciousness, cosmic consciousness, oneness) at one's own discretion	King and DeCicco, 2009, p. 71
	Ability to enter heightened states of consciousness	Emmons, 2000a, p. 10

Theme	Details	Author/ Expert
	Developed refined awareness and self-knowledge.	Amram and Dryer, 2008, p. 8
	• Mindfulness: knowing self and living consciously with clear intention and mindful, embodied awareness and presence. • Trans-rational knowing: transcending rationality through the synthesis of paradoxes and using various states/modes of consciousness e.g. meditation, prayer, silence, intuitions, dreams • Practice: Using a variety of practices to develop and refine consciousness or spiritual qualities.	
	Self-awareness: Knowing what I believe in and value, and what deeply motivates me.	Zohar and Marshall, 2004, pp. 79 – 80
	Neuroscientist Rodolfo Llinas, connects consciousness with the presence of 40 HZ neural oscillations in the human brain and described it as a spiritual state of ""higher consciousness"" within the realm of quantum physics. These frequencies are evidence of spiritual intelligence, or the ""intelligence of the soul."	Zohar and Marshall, 2000, p. 74
	Early stage of consciousness: Knowledge of the soul is the root of the knowledge of God	Fazlul Karim, 1991, pp. 3 – 7
	Basic knowledge of soul in gaining consciousness: 1. *Qalb* 2. *Ruh* 3. *Nafs* 4. *Aql*	
	Soul is a container of knowledge	p. 14

Theme	Details	Author/ Expert
	Furqan: Light with which truth and falsehood are distinguished and with the help of which one can come out of doubt. "O those believe, if you fear God, He will give you Furqan" (Al-Anfal, 8: 29)	p. 29
	The soul is like a closed tent (highest level of consciousness)	p. 32
	Every man should know the source of thought, whether it comes from angel or from the devil	p. 36
	Mind control If the mind is not kept under control, it is not possible to tread the path of the next world by correcting and purifying because it will then desire unlawful things.	p. 67
	Choice: Human beings have the choice to choose their own behaviours and needs. It's their choice as vicegerents to accept the trust given by Allah (SWT) to them which are not being able to bear by other beings. Al Qur'an: Al-Khaf, 18: 29 And say, "The truth is from your Lord, so whoever wills – let him believe; and whoever wills – let him disbelieve"….	Hasan Langgulung, 1986, p. 34
3. Transcendence	Transcendental awareness - The capacity to perceive transcendental dimensions of self, of others and the physical world. (non-materialism, interconnectedness)	King and DeCicco, 2009, pp. 70-71

Theme	Details	Author/ Expert
	Inter-connectedness wholeness (going beyond self-ego) 1. Relational – nurturing relationship and communication with acceptance, respect, empathy, compassion, loving and kindness 2. Holism – utilise a system perspective, seeing the wholeness, unity and the interconnection among the diversity and differentiation	Amram and Dryer, 2008, p. 9
	Capacity for transcendence of the physical and mental	Emmons, 2000a, p. 10
	Knowledge about God's being, attributes and actions is the most honourable (divine knowledge). God does not withhold His Mercy to shed the lustre of knowledge on soul. Knowledge of God does not enter a soul/ mind if it remains filled up with things other than God. Knowledge is the special attribute of human soul.	Fazlul Karim, 1991, p. 10
	God's mercy is as great as His power and wisdom, as He has Himself said, "My mercy is greater than My wrath," and according to the Prophet's saying, "God has tendered to His servants than a mother to her suckling child." Thus, from his own creation, man comes to know God's existence, from the wonders of his bodily frame God's power and wisdom, and from the ample provision made for his various needs God's love.	Field, 1910, p. 13 (al-Ghazali's The Alchemy of Happiness)
	Man attributes are the reflection of God attributes.	p. 13
	The mode of man's soul existence affords some insights into God mode of existence.	p. 14
	God is the Ruler of the universe, beyond space and time, quantity and quality	p. 14

Theme	Details	Author/ Expert
	Understand God's method of working and government and delegation of power to angelic forces, etc.	p. 14
	Understand God's providence	p. 14
	And when I have proportioned him and breathed into him of my (created) soul… (Al Hijr, 15:29)	Hasan Langgulung, 1986, p. 5
	God gave man a few potential or ability in accordance with God's natures (*Al-Asma' al-Husna*). God's nature given to mankind should be considered as a trust and a great responsibility.	p. 33
	Any action done by human being need to be related to God (Al An'am, 6: 162)	p. 75
	As a vicegerent (*khalifah*), human being has been completed with great potentials.	p. 92
	Allah (SWT) gave His own natures to human beings to be developed for his own use (and for the use of other human beings and other beings)From the Islamic perspective, human potentials are summarised based on the natures of Allah (SWT) which are the 99 names of God (*Al-Asma' al-Husna*)	Hasan Langgulung, 1986, pp. 262 – 263, p. 325
4. **Spiritual Resources**	Ability to utilise spiritual resources to solve problems	Emmons, 2000a, p. 10
	SQ, it is the intelligence with which we not only recognise existing values, but which we creatively discover new values	Zohar and Marshal, 2000, p. 9
	Army of soul: External: 5 senses - Eyes – power of sights - Ears – power of hearing - Nose – power of smell - Tongue – power of taste - Skin – power of touch	Fazlul Karim, 1991, p. 5

Theme	Details	Author/ Expert
	Internal: *Ilham* (Intuition/ 6th sense)	p. 23

	Knowledge
	    Two kinds of knowledge:
	    1. Intellect *(Aql)*
	    2. Religion
	
	Intellect knowledge:
	    1. Natural
	    2. Acquired
	
	Acquired knowledge:
	    1. Worldly knowledge
	    2. Next worldly knowledge
		pp. 19 – 26

	To get the perfect guidance in worship, managing God's trusts, engaging in religious duties and obligations, and especially reminds people to deal with God, God sends His revelation to man (to the Prophet through Angel Gabriel). Revelation is a warning or guidance and the al-Qur'an is considered by Muslims as a warning or guidance (Al Qur'an, Al Hijr, 15:6, As Sad, 38:8)	Hasan Langgulung, 1986, p. 8
	To gain the truth, is through the reading of the God's revelation - the sacred scripture (Al Qur'an). It is open to everyone, there should be no intermediaries, just requires common sense and understanding.	Al Faruqi in Hasan Langgulung, 1986, p. 36
	Preparing oneself from the perspective of religion is to teach the person religious poetries according to al-Qur'an and *as-Sunnah*	Ibn Khaldun (Al-Nuumi, 1973) in Hasan Langgulung, 1986, p. 65
	The main resources in Islamic key policies are al-Qur'an and a*s-Sunnah*	pp. 89-90
	The most necessary action to teach children is memorising the al-Qur'an, followed by a story - the story of religion, the story of the prophet - memorise poems - poems (about mannerism, knowledge and morality)	Ibnu Sina in Hasan Langgulung (p. 106)

Theme	Details	Author/ Expert
5. Self-determination	Search for meaning is the primary motivation in our lives – will to meaning	Viktor Frankl in Zohar & Marshall, 2000, pp. 19-20
	Spiritual strivings, then, as a personal goal focused on the sacred, become the way in which ultimate concerns are encountered in people's lives. Ultimate concerns are bridges linking motivation, spirituality and intelligence.	Emmons 2000b, p. 4
	Will – one of the two important attributes for men's soul becomes fit to approach God and honoured.	Fazlul Karim, 1991, p. 8
	When a man can understand by his intellect the result of any action and know what will bring good, will grow in his mind will to obtain that good and to do that action	p. 9
	Passion, anger and pride, if they are kept under rules and regulations and control, they can take the highest degree of progress, but they cannot be uprooted at will. To keep them under control is the cause of salvation	p. 56
6. Reflection - Soul Purification	Reflect on what my own centre is and on my deepest motivations	Zohar and Marshall, 2000, p. 263
	Peaceful surrender of self: Peacefulness – centred, equanimity, self-acceptance, self-compassion, inner-wholeness Egolessness – humble and surrendering	Amram and Dryer, 2008, p. 9
	The soul which is most firm in religion, most pure in faith, most kind of treatment with brethren is dearest to God.	Fazlul Karim, 1991, p. 11

Theme	Details	Author/ Expert
	Soul is a mirror for virtues and evil which are reflected as shining, resplendent and bright or sins, guilt and dark.	pp. 12-13
	Man needs to be prepared to remove the impurities that have fallen on the soul as a result of commission of sins and to purify it.	p. 14
	The brightness of the soul is gained by *dhikr* (remembrance of God)	p. 14
	The objective of all actions is to make the soul pure and bright.	p. 18
	The objective of purity of soul is to gain light of faith the light of Divine knowledge.	p. 26
	Remembrance of God The prophet said, "the dwellers of solitude have preceded." Then he is being asked, "Who are the dwellers of solitude?" He said, "Those who have been made pure by the remembrance of God, those whose burdens have been taken down by the remembrance of God and those who will come on the Resurrection Day free of burdens".	p. 34
	When one remembers God, the devil takes a seat in his soul.	p. 43
	Soul which is free from the food of the devil can be filled up with constant *dhikr*/ remembrance of God	p. 44
	Prayer makes the soul pure	p. 44
	Clear the soul from passion and greed with *dhikr*	p. 44
	The son of Luqman asked, "Oh father, which fine qualities in the conduct are good?" Luqman said, "religion, treatment, shame, good conduct and generosity. When the five qualities are united in a person, he becomes purified, God-fearing and friend of God and is freed from the devil.	p. 54

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	The son of Luqman asked, "Oh father, which fine qualities in the conduct are good?" Luqman said, "religion, treatment, shame, good conduct and generosity. When the five qualities are united in a person, he becomes purified, God-fearing and friend of God and is freed from the devil.	p. 54
	Purity of mind cannot be attained if one cannot control himself from worldly passions and temptations.	p. 197
	Travellers towards the next world must necessarily possess three qualities: 1. *Dhikr* 2. *Fikr* (thought) and 3. Meditation and pious actions	p. 197
	In order to perform *'ibadah'* (worship) and following God's commands - need to gain knowledge and through prayers (*doa*). (At Taha, 20:114)	Hasan Langgulung, (2000)
7. Spiritual Coping with obstacles	Discover and dissolve obstacles	Zohar and Marshall, 2000, p. 263
	Five obstacles of gaining Divine knowledge: 1. Natural defect of soul 2. Impurities of sin owing to greed, passion and low desires 3. Attention is diverted only to worldly pursuits 4. Screened soul – can't see the truth 5. Ignorance	Fazlul Karim 1991, pp.14-16
	Doors for devil's entry: 1. Anger and sexual passion 2. Hatred and greed 3. Eating with satisfaction 4. Love for fine things 5. Dependence of people 6. Hastiness and absence of steadiness 7. To possess wealth beyond necessity 8. Miserliness and fear of poverty 9. Staying in hats and bazaars 10. Love for sect and hatred for opponents 11. Ordinary man leaders of religion 12. Bad opinion about religious man	pp. 39-42

Theme	Details	Author/ Expert
	Heart died because: 1. You know duty towards God, but you do not do them 2. You recite the al-Qur'an, but you do not look to its promise of punishment 3. You say that you love the Prophet, but you do not follow his actions 4. You said that you fear death, but you do not become prepared for it 5. The devil is your enemy, but you take his help in sinful acts 6. You say that you fever hellfire, but you keep your body immersed in it 7. You say that you love paradise, but you do not act for it 8. When you get up from bed, you throw your sins by your back and disclose the sins of the people and cause the displeasure of your Lord.	p. 45
	Obstacles for religious believers: - Wall of wealth - Wall of honour - Wall of *mazhab*/ sect - Wall of sins	p. 73
	Seven obstacles which can cause disaster to human nature and the world: 1. Population explosion 2. Hunger and malnutrition 3. deficit resources - natural resources 4. Decline quality of the environment 5. Nuclear threat 6. The growth of science and technology is faster than the growth of human 7. Destruction of human morality with low awareness rate	Higgins 1978 in Hasan Langgulung, 1986, pp. 265 – 266

Based on the finding as per Table 4.2, seven themes and 34 sub-themes were identified. As discussed earlier in Chapter 3, codification was done which resulted in a set of coding for the seven themes and 34 sub-themes (Table 3.7).

Neither al-Ghazali nor Hasan Langgulung used the term spiritual intelligence directly, but every single aspect of their writing is related to spirituality and intelligence. These seven themes of Spiritual Intelligence formed the basis in building the Spiritual Intelligence Model for Adolescents (SIMA): 1) Meaning/ purpose of life, 2) Consciousness, 3) Transcendence, 4) Spiritual resources, 5) Self-determination, 6)Reflection - soul purification and, 7) Spiritual coping with obstacles.

Phase 2 of this research geared towards answering the second research question; how would a spiritual intelligence model for adolescents in Malaysia be built based on the works and thoughts of Imam al-Ghazali and Hasan Langgulung?

4.4 Research Question 3: What is the agreement reached by experts on the compatibility of the themes in the built spiritual intelligence model for adolescents (SIMA) in Malaysia?

In the phase three of the study, as discussed in Chapter 3, a set of questionnaire was developed based on the result from the phase two. The questionnaire was emailed to the panel experts. The feedback gained from them was evaluated using fuzzy Delphi method (FDM). Table 4.3 illustrates the initial result of the FDM.

Table 4.3: FDM result (Round 1)

ITEM	SUB-ITEM	VALUE OF 'd'	TOTAL VALUE OF 'd'	THE CONSTRUCT VALUE OF 'd'	OVERALL % OF ITEM ≤ 0.2	FUZZY EVALUATION	RANKING
Item 1: Meaning/ purpose of life	A1	0.870				9.300	2
	A2	0.733		0.15 [7.537/(10X5)]	96%	9.067	(Average Fuzzy value = 8.7934)
	A3	2.169	7.537			8.533	
	A4	2.227				8.400	
	A5	1.548				8.667	
Item 2: Consciousness	B1	1.453				8.567	5
	B2	1.987		0.17 [10.442/(10X6)]	82%	7.933	(Average Fuzzy value = 8.2883)
	B3	1.847	10.442			7.833	
	B4	2.030				8.200	
	B5	1.848				8.367	
	B6	1.277				8.833	
Item 3: Transcendence	C1	1.756				8.267	4
	C2	1.792		0.16 [8.056/(10X5)]	92%	8.033	(Average Fuzzy value = 8.3600)
	C3	1.565	8.056			8.300	
	C4	1.024				9.100	
	C5	1.918				8.100	
Item 4: Spiritual resources	D1	1.396				9.000	6
	D2	0.977	10.108	0.20 [10.108/(10X5)]	==68%==	9.200	(Average Fuzzy value = 8.2202)
	D3	2.814				8.167	
	D4	2.207				7.567	
	D5	2.714				7.167	
Item 5: Self-determination	E1	2.669				7.967	3
	E2	0.650		0.14 [7.460/(10x5)]	84%	8.700	(Average Fuzzy value = 8.4934)
	E3	2.172	7.460			7.800	
	E4	0.944				8.900	
	E5	1.025				9.100	

Table 4.3, continued

ITEM	SUB-ITEM	VALUE OF 'd'	TOTAL VALUE OF 'd'	THE CONSTRUCT VALUE OF 'd'	OVERALL % OF ITEM ≤ 0.2	FUZZY EVALUATION	RANKING
Item 6: Reflection - soul purification	F1	1.025				9.100	1
	F2	0.870				9.300	(Average Fuzzy value = 9.008)
	F3	0.870	4.799	0.12 [4.799/(10x4)]	88%	9.300	
	F4	2.034				8.333	
Item 7: Spiritual coping with obstacles	G1	1.918				8.100	7
	G2	1.446	8.962	0.22 [8.962/(10x4)]	<mark>72.5%</mark>	8.200	(Average Fuzzy value = 7.6418)
	G3	2.642				7.700	
	G4	2.956				6.567	

Based on the above summarisation of the findings, all the items obtained consensus of 75% and above except for item 4; spiritual resources which is 68% and item 7; spiritual coping with obstacles with consensus of 72.5%.

The initial ranking of the collective items of spiritual intelligence is as follows:

Table 4.4: Item ranking (Round 1)

ITEM	AVERAGE FUZZY EVALUATION	RANKING
1.	8.7934	2
2.	8.2883	5
3.	8.3600	4
4.	8.2202	6
5.	8.4934	3
6.	9.008	1
7.	7.6418	7

a. Item 1: Meaning/ purpose of life

- Item 1 is accepted as the construct value of '*d*' is 0.15 (less than 0.2) with the consensus of 96% reached among the experts.

- Of all the sub-items for purpose/ meaning of life, all were retained and the highest value of defuzzification is sub-item A1: 'Contemplating the meaning/ purpose for being in this world' (9.300)

b. Item 2: Consciousness

- Item 2 is accepted as the construct value of '*d*' is 0.17 (less than 0.2) with the consensus of 82% reached among the experts.

- Of all the sub-items for purpose/ meaning of life, all were retained and the highest value of defuzzification is sub-item B6: "Entering a state of consciousness during prayers/ meditation' (8.567).

c. Item 3: Transcendence

- Item 3 is accepted as the construct value of '*d*' is 0.16 (less than 0.2) with the consensus of 92% reached among the experts.

- Of all the sub-items for transcendence, all were retained and the highest value of defuzzification is sub-item C4: 'Relating one's actions to God' (9.100).

d. Item 4: Spiritual resources

- From the initial finding, the construct value of '*d*' is 0.2 with the consensus of 68% reached among the experts. Before deciding to omit the item, the researcher decided to re-analyse the item by omitting the sub-item with the lowest defuzzification

value that is D5 (7.167): 'Using one's senses and relate to the inner self'. The new

result after the omission is displayed in Table 4.5:

Table 4.5: Final result for item 4 with the omission of sub-item D5

ITEM	SUB-ITEM	VALUE OF 'd'	TOTAL VALUE OF 'd'	THE CONSTRUCT VALUE OF 'd'	OVERALL % OF ITEM ≤ 0.2	FUZZY EVALUATION	RANKING
Item 4: Spiritual resources	D1	1.396	7.445	0.18 [7.445/(10X5)]	78%	9.000	(Average Fuzzy value = 8.4835)
	D2	0.977				9.200	
	D3	2.814				8.167	
	D4	2.207				7.567	

- With the exclusion of the sub-item D5, the construct value of '*d*' is 0.18 which is lower than 0.2 and reached the consensus of 78%. The average fuzzy value is 8.4835. With this change, item 4 is retained.

e. Item 5: Self- determination

- Item 5 is accepted as the construct value of '*d*' is 0.14 (less than 0.2) with the consensus of 84% reached among the experts.

- Of all the sub items for determination, all were retained and the highest value of defuzzification is sub-item E5 (9.1000): 'Determined to achieve self-actualisation through God-realisation'.

f. Item 6: Reflection - soul purification

- Item 6 is accepted as the construct value of '*d*' is 0.12 (less than 0.2) with the consensus of 88% reached among the experts.

- Of all the sub items for reflection - soul purification, all were retained and the highest value of defuzzification are sub-item F2 and F3 (9.3000): 'Purify oneself through worship of God' and 'Purifying one's heart through the remembrance of God (*dhikr*)'.

g. Item 7: Spiritual coping with obstacles

- From the initial finding, the construct value of '*d*' is 0.22 with the consensus of 72.5% reached among the experts. Before deciding to omit the item, I decided to reanalyse the item by omitting the sub-item with the lowest defuzzification value that is G4 (6.567): 'Identify the causes of disaster to human nature and take action to address them'. The table below shows the result for item 7 after the omission of sub-item G4:

Table 4.6: Final result for item 7 with the omission of sub-item G4

ITEM	SUB-ITEM	VALUE OF 'd'	TOTAL VALUE OF 'd'	THE CONSTRUCT VALUE OF 'd'	OVERALL % OF ITEM ≤ 0.2	FUZZY EVALUATION	RANKING
Item 7: Spiritual coping with obstacles	G1	1.918				8.100	
	G2	1.446	6.006	0.2 [6.006/(10x4)]	80%	8.200	(Average Fuzzy value = 8.000)
	G3	2.642				7.700	

- After omitting the sub-item G4, the construct value of '*d*' is 0.2 and reached the consensus of 80%. The average fuzzy value is 8.0000, which means item 7 will be retained.

Table 4.7 shows the final finding after omitting 2 sub-items which are D5 and G4:

Table 4.7: FDM result (Final round)

ITEM	SUB-ITEM	VALUE OF 'd'	TOTAL VALUE OF 'd'	THE CONSTRUCT VALUE OF 'd'	OVERALL % OF ITEM ≤ 0.2	FUZZY EVALUATION	RANKING
Item 1: **Meaning/ purpose of life**	A1	0.870				9.300	2
	A2	0.733		0.15 [7.537/(10X5)]	96%	9.067	(Average Fuzzy value = 8.7934)
	A3	2.169	7.537			8.533	
	A4	2.227				8.400	
	A5	1.548				8.667	
Item 2: **Consciousness**	B1	1.453				8.567	6
	B2	1.987		0.17 [10.442/(10X6)]	82%	7.933	(Average Fuzzy value = 8.2883)
	B3	1.847	10.442			7.833	
	B4	2.030				8.200	
	B5	1.848				8.367	
	B6	1.277				8.833	
Item 3: **Transcendence**	C1	1.756				8.267	5
	C2	1.792		0.16 [8.056/(10X5)]	92%	8.033	(Average Fuzzy value = 8.3600)
	C3	1.565	8.056			8.300	
	C4	1.024				9.100	
	C5	1.918				8.100	
Item 4: **Spiritual resources**	D1	1.396				9.000	4
	D2	0.977	7.445	0.18 [7.445/(10X5)]	78%	9.200	(Average Fuzzy value = 8.4835)
	D3	2.814				8.167	
	D4	2.207				7.567	
Item 5: **Self-determination**	E1	2.669				7.967	3
	E2	0.650		0.14 [7.460/(10x5)]	84%	8.700	(Average Fuzzy value = 8.4934)
	E3	2.172	7.460			7.800	
	E4	0.944				8.900	
	E5	1.025				9.100	

ITEM	SUB-ITEM	VALUE OF 'd'	TOTAL VALUE OF 'd'	THE CONSTRUCT VALUE OF 'd'	OVERALL % OF ITEM ≤ 0.2	FUZZY EVALUATION	RANKING
Item 6: Reflection - soul purification	F1	1.025				9.100	1
	F2	0.870		0.12		9.300	(Average Fuzzy value = 9.008)
	F3	0.870	4.799	[4.799/(10x4)]	88%	9.300	
	F4	2.034				8.333	
Item 7: Spiritual coping with obstacles	G1	1.918				8.100	7
	G2	1.446	6.006	0.2 [6.006/(10x4)]	80%	8.200	(Average Fuzzy value = 8.000)
	G3	2.642				7.700	

In the above final finding, all the items reached the consensus of 75% and above, with the lowest consensus of 78% for item 4, spiritual resources and the highest consensus reached for purpose/ meaning of life, which is 96%.

The final ranking is as follows:

Table 4.8: Final ranking of SI components

ITEM	AVERAGE FUZZY VALUAE	RANKING
1.	8.7934	2
2.	8.2883	6
3.	8.3600	5
4.	8.4835	4
5.	8.4934	3
6.	9.0080	1
7.	8.0000	7

Based on the rankings displayed in Table 4.8, item 6, 'Reflection - Soul Purification' is ranked as the most important component of SI whereas the least important item ranked is item 7, 'Spiritual coping with Obstacles'. The findings of phase 3 answered

the third research question; what is the agreement reached by experts on the compatibility of the themes in the built spiritual intelligence model for adolescents in Malaysia? Research question 3 is answered from the findings gained in phase 3 of this research.

4.5 Chapter Conclusion

All the findings from the three phases involved are parallel and yield positive results that led to the realisation of the Spiritual Intelligence Model for Adolescents (SIMA). The findings in this particular chapter are discussed in details in Chapter 5 which enables me to analyse all the main research questions in this study.

CHAPTER 5

DISCUSSION

5.1 Chapter Overview

Chapter 5 discussed the findings of this research, wherein all seven components/ items that formed the foundation for the spiritual intelligence model for adolescents (SIMA) were elaborated. This chapter further discussed the role and the importance of the seven elements of spiritual intelligence that contributes to the achievement of human excellence amongst adolescents specifically in the context of realising the National Philosophy of Education in Malaysia.

5.2 The Spiritual Intelligence Model for Adolescents (SIMA)

Phase 1 of the study sets the foundation for designing and developing the SIMA. In this phase, a need analysis survey was done to support the purpose to conduct this research. 40 respondents were purposively chosen consist of adolescents, educators and parents. The majority of the respondents (more than 90%) valued the importance of having the spiritual intelligence in the adolescents' life. All the statements in the needs analysis survey were at least rated fairly important which supported the need to study and research the spiritual intelligence and the development of the SIMA. Only for two statements, 2.5% (1 out of 40) of respondents rated not important/ not very important. The statements were related to 'incorporating the spiritual intelligence in school/ university syllabus' and the other statement was 'teachers/ parents should assist adolescents in improving their level of spiritual intelligence'.

The overall result implied that there is a high level of spiritual intelligence awareness amongst adolescents, parents and educators, but they might overlook about it as one of the important elements in one's life that can shape towards success and human excellence. Spiritual intelligence is not just a matter of integration between one's spirituality with his or her intelligence, but it is beyond this spectrum; that combines together with one's traits, attitudes, aptitudes, affection, neurological process with cognitive ability and spiritual qualities; all aspects of a human being.

As discussed earlier in chapter 2, there are quite a number of studies done pertaining to spiritual intelligence, but unfortunately not many studies are done by Malaysian academician especially in building a specific model of spiritual intelligence targeting the adolescents. Furthermore, this study is the first study to initiate the spiritual intelligence model based on the work of Imam al-Ghazali and Hasan Langgulung.

In building the SIMA, content validation was achieved twice; at phase 2; through literature review in which it formed the theoretical framework for this study, and the content analysis of al-Ghazali's *Ihya Ulumuddin* (Book 3) and Hasan Langgulung's *Manusia dan Pendidikan* and at phase 3 (the initial questionnaire was validated by three panels from the academic background). The questionnaire was sent to 15 panel experts, but only 10 experts responded. The feedbacks received from them were analysed using the fuzzy Delphi method (FDM). The usage of fuzzy triangular number in FDM, reduced the fuzziness of human thoughts and the inaccuracy during the decision making. As the fuzzy triangular number used three values; minimum, medium and maximum for each outcome that ranged from 0 to 1, it increased the reliability of the results and judgment of the experts that led to more accurate data analysis.

The initial result of FDM showed that, the two major items - item 4; 'spiritual resources' and item 7; 'coping with obstacles' reached the consensus of 68% and 72.5% respectively had the percentages less than 75%. The items were not immediately rejected as they were crucial in building the spiritual intelligence model and closely interrelated with other items. The sub-items for both items were studied and two sub-items with the lowest defuzzification value/ ranking were identified. For item 4; 'spiritual resources', sub-item D5; 'using one senses and relate to the inner-self' gained the lowest value of defuzzification of 7.167. Two experts argued that the statement was ambiguous and it is difficult to look into the relationship between the senses and one's inner-self. Eventually, this statement is considered important as the inner self here meant by soul/ spirit and the senses; the five basic senses are the armies of the soul which function according to the condition of the soul. For instance, when the soul is pure, there is a high tendency to see, hear and do good deeds. For item 7, 'spiritual coping with obstacles', the sub-item G4; 'identify the causes of disaster to human nature and take action to address them' was at the last ranking with the defuzzification value of 6.567. According to the experts, this sub-item was beyond the control of individuals because it is more to public policy and involved responsibility at the macro level.

Based on the final result of the FDM all the 10 experts reached the consensus of more than 75% as the construct value of 'd' for all the 32 sub-items are less than 0.2 (Table 4.7) that contributed to strong validity of the chosen seven components of spiritual intelligence. With this, all the seven components were retained. The items were ranked accordingly based on the average value of the defuzzification. Table 5.1 specifically drew the ranking of each sub item from the most important to the least important:

Table 5.1: Sub-items ranking based on the defuzzification value

Item code	Sub-item	Defuzzification value	Ranking
F2.	Purify oneself through worship of God.	9.300	1
F3.	Purifying one's heart through the remembrance of God (*dhikr*)	9.300	2
A1.	Contemplating the meaning and purpose for being in this world.	9.300	3
D2.	Practice daily life and actions according to *as-Sunnah*/ a chosen role model	9.200	4
C4.	Relating one's actions to God.	9.100	5
E5.	Determined to achieve self-actualisation through God-realisation	9.100	6
F1.	Reflect on God's creation to acquire self-motivation.	9.100	7
A2	Contemplating the reason why this world is being created	9.067	8
D1.	Takes the holy/ sacred text as the source of life direction and decision making.	9.000	9
E4.	Determined to achieve the ultimate aim of being the servant and the vicegerent of God.	8.900	10
B6.	Entering a state of consciousness during prayers/ meditation.	8.833	11
E2.	Intensely work towards controlling negative thoughts and behaviour	8.700	12
A5	Understand the inter-connectedness between oneself and others	8.667	13
B1	Highly aware of the relationship between mind, body and soul.	8.567	14
A3	Contemplate the oneness of God the Almighty and His grace towards the creations.	8.533	15
A4	Practicing good conduct to build a sense of purpose in this world and hereafter.	8.400	16
B5.	To keep one's mind under control.	8.367	17
F4.	Reflect upon one's own deeds and work towards removing impurities.	8.333	18
C3.	Contemplate the nature of God's creation and how He rules the world and the universe.	8.300	19
C1.	Recognise God's existence, attributes and actions.	8.267	20
B4.	Being conscious of the importance that one's choices have on one's life	8.200	21

Item code	Sub-item	Defuzzification value	Ranking
G2.	Identify the negative influences and take action to control them.	8.200	22
D3.	Having knowledge to reach God. (Intellect knowledge and religion knowledge).	8.167	23
C5.	Realise and sense the non-material aspects of life.	8.100	24
G1.	Discover and overcome obstacles to gain Divine knowledge.	8.100	25
C2.	Recognise the inter-connectedness of man's attributes/ potentials to God's attributes/ potentials.	8.033	26
E1.	To have will to obtain good	7.967	27
B2.	Conscious towards the knowledge of soul to gain the knowledge of God.	7.933	28
B3.	Being conscious of the origin/ source of one's thought (bad/ good)	7.833	29
E3.	Determined to make the best choice in one's own behaviour.	7.800	30
G3.	Identify the diseases within one's heart and purify them.	7.7	31
D4.	Understand the holy/ sacred text to gain a high level of intelligence.	7.567	32

Based on the ranking of the sub-item by the panel experts (Table 5.1), three sub-components/ sub-items were considered the most important with the defuzzification value of 9.300; 'purify oneself through worship of God', 'purifying one's heart through the remembrance of God (*dhikr*)' and 'contemplating the meaning and the purpose for being in this world'. These elements are related to two major spiritual intelligence components which are 'reflection - soul purification' and 'purpose/ meaning of life'. Both al-Ghazali and Hasan Langgulung emphasised these elements. Adolescents who purified their soul through *dhikr, fikr* (thought) and/ or action were able to remove the impurities of their soul and have a clearer vision towards their life purpose and lead their life with positive attitudes.

Dhikr and action (for instance through worshipping) should follow with high cognitive ability, which allowed the adolescents to think and reflect upon their deeds and actions. The fundamental of thinking is not a matter of mechanistic thinking as per the secular thinking in which everything is pre-existing and happens naturally, but adolescents should think by reflecting that everything that happened in this world, including to their own self, has a strong connection to God the Almighty (Sidek Baba, 2011). For instance, the advancement of technology would not just change the lifestyle of the adolescents, according to the worldly needs, but it will also be able to shape their characteristics according to the essence of God (i.e., patient, trust, honest, caring, compassionate etc.). In order for the adolescents to achieve success in life, *dhikr, fikr,* and action should be carefully assimilated.

The aspect of soul purification is not considered as a main concern in discussing spiritual intelligence from Western perspective since purity or impurity of soul is more related to religious concern (Devi, 2015; Dillard, Dutta, & Sun, 2014; Schomakers, 2008; Rouse & Hoskins, 2004). The term 'soul purification' is not discussed by the Western scholars chosen in this research except for Zohar and Marshall (2000) who use the term reflection to reflect upon oneself and to gain deepest motivation while Amram and Dryer (2008) particularised soul purification through peaceful surrender of oneself (peacefulness) and 'egolessness'. Some scholars disagreed in relating religiosity (inclusive of soul purification) to spiritual intelligence (Attri, 2012; Wink & Dillon, 2002; Love, 2002; Kwilecki, 2000). In a study done by Zinnbauer and Pargament (1998), they identified 42% of their respondents believed that religiousness and spirituality as slightly distinct while also sharing some overlapping features. The researchers did not, however, specify precisely what beliefs and behaviours are shared by and distinct to religiousness and spirituality.

Nonetheless from the Islamic perspective, through reflection - soul purification and understanding the purpose of life could lead to a higher level of spirituality/ spiritual intelligence (Ahmad & Hashim, 2013; Picken, 2011; Ahmad Farid, 1995; Fazlul Karim, 1991; Hasan Langgulung, 1986). In the context of this research, these elements will guide adolescents to have a 'healthy' heart. On the Day of Resurrection, only those who come to Allah (SWT) with a healthy heart will be saved. As Allah (SWT) says in al-Qur'an:

> *The day on which neither wealth nor sons will be of any use, except for whoever brings to Allah a sound heart.*
>
> (Ash – Shu'ara, 26: 88-89)

According to Ibn Rajab al-Hanbali, Ibn al-Qayyim al-Jawziyya, and al-Ghazali (Ahmad Farid, 1995), healthy heart is a heart which is free from any passion that God forbids. It is pure from any impulses that go against His good. Adolescents with healthy heart will exclusively reserve his entire life willingly and lovingly for the sake of God with sincere dedication, hope and fear. They will dedicate their life journey in this world in a positive manner that is blessed by God and follow the footsteps of Prophet Muhammad (PBUH).

The least important sub-items considered by the panel experts were E3: 'determined to make the best choice in one's own behaviour' (7.800), G3: 'identify the diseases within one's heart and purify them' (7.700) and D4: 'understand the holy/ sacred text to gain a high level of intelligence' (7.567). Referring to the sub-item ranking above (Table 5.1), sub-item D1 (ranked among the highest) is related to taking the holy/ sacred text as the source of life direction and decision making whereas sub item D4 (ranked among the lowest) is to understand the holy/ sacred text to gain a high level of intelligence. Even though both items are in one category but they have a different meaning. The level of spiritual intelligence could not be measured solely by just understanding the sacred text but

it should be internalised and practiced by individuals. Sub-item D4 looked into intelligence as a whole and not particularly relating to spiritual intelligence. (so it was rated low) whereas D1 was rated high since the experts believed that sacred text could be used as guidance for clearer path way in one's life and decision making.

Relating these findings especially in terms of making choice and decision making by adolescents, one of the rationales for the expert judgment is the difficulty to achieve them. A great deal of determination is required to cultivate spiritual intelligence for guiding the best decision making or choice. This is parallel with the finding suggested by Albert and Steinberg (2011); adolescents decision making (to make choices) is greatly influenced by the increase in the need for sensation-seeking; recognition by their peers and gaining reward [worldly/ material rewards]. As adolescents are still in the stage of developing their decision making skills, they have difficulty in making the best choice (spiritually), and there is a high tendency for them to make choices based on materialistic concerns. This as well contributed to the difficulty in identifying problems/ diseases related to one's heart, which need higher order thinking in relation to God that truly can be achieved from understanding and internalising the content of the Qur'an. Even though these three sub-items were considered the least important, overall were accepted as part of the spiritual intelligence components in which the expert consensus exceeded 75%.

Figure 5.1 summarised the ranking of 34 sub-items into 7 items/ components based of the average Fuzzy evaluation values gained in the second round of the FDM.
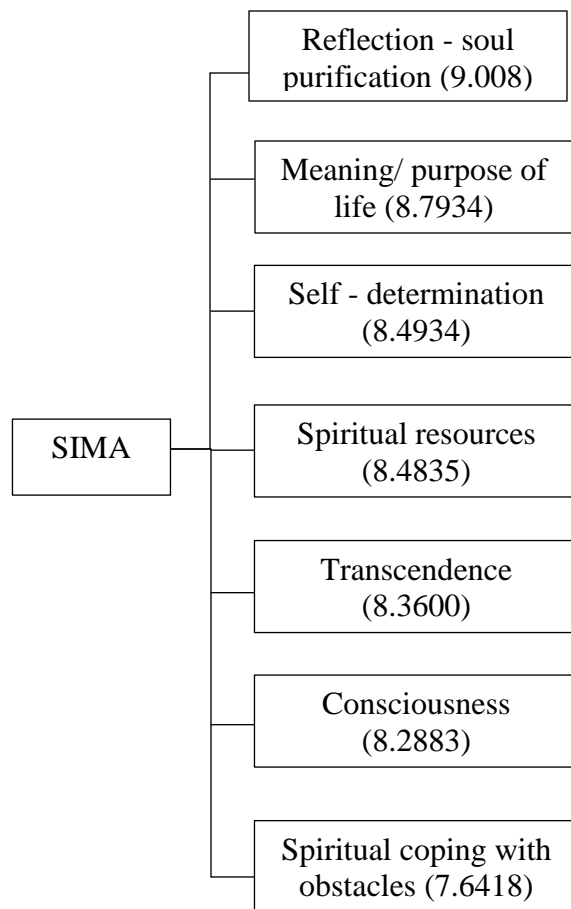
Figure 5.1: Average Fuzzy evaluation values for the items/ components of SIMA

As can be seen from Figure 5.1, the ranking of the major components of the SIMA was achieved by calculating the average fuzzy evaluation value of all the sub-items for each component/ item. Item 'reflection - soul purification' was rated with the highest ranking with the value of 9.008 while the lowest ranking with the value of 7.6418 for 'spiritual coping with obstacles'. The ranking contributes significantly to the smooth flow towards gaining a high level of spiritual intelligence to achieve success and human excellence amongst adolescents. The final face of the built model is given in Figure 5.2:
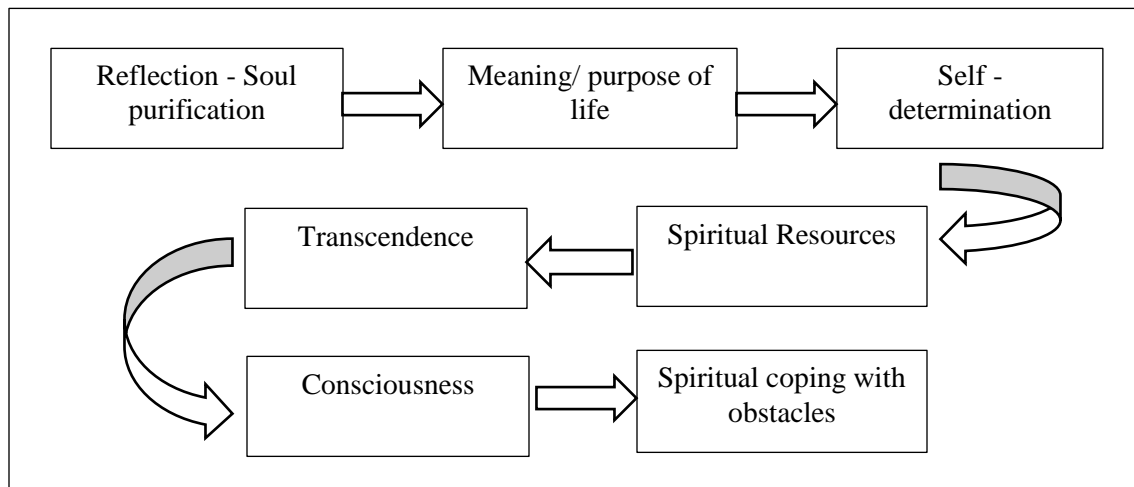
Figure 5.2: Spiritual Intelligence Model for Adolescents (SIMA).

The formation of the ranking towards the development of SIMA is not reflecting the superiority of one item to another item; however it is reflecting a strong relationship between the items/ components. The flow of the SIMA explained below.

5.2.1 Reflection - Soul Purification

By three methods we may learn wisdom: first, by reflection, which is noblest; second, by imitation, which is easiest; and third by experience, which is the bitterest.

(Confucius)

As the first step towards having a high level of spiritual intelligence, adolescents need to reflect upon themselves and their deepest motivation to search for the meaning in life (Zohar & Marshall, 2000). In Islam, reflecting oneself means to think deeply and systematically or *tafakkur* in Arabic language. According to Fethullah Gullen (2007) reflection is the light in the heart that allows a believer to differentiate what is good and evil, beneficial and harmful. It is the golden key to reach God. Reflecting oneself and

reaching God the Almighty need the person to purify his or her soul. As God says in al-Qur'an:

Verily, in the remembrance of Allah do hearts find rest.

(Ar-Ra'd, 13: 28)

In *Tafsir al-Qur'an al-A'zim* by Ibnu Kathir (Abdullah, 2012), rest is meant by a heart which is good/ pure, dependable upon God and gain calmness and acceptance of God the Almighty as the Protector. Adolescents, whose hearts are at rest in God, are able to differentiate between good and bad. Through calmness, they are able to make a good decision which could give a positive impact in their life as a human being and as a student. Adolescents as believers should surrender the self to God in the sense that they have the self-acceptance, self-compassion, inner-wholeness and 'egolessness' (Amram & Dryer, 2008).

According to al-Ghazali (Fazlul Karim, 1991, p. 11) the "soul which is pure is the soul that is firm in religion, pure in faith, most kind in a treatment to others". "Soul is a mirror for virtues or evil which reflected as shining, resplendent and bright or it can also be sins, guilt and dark". (pp.12-13). The ability of adolescents to reflect upon themselves enables them to recognise their soul as a mirror reflecting the truth from falsehood. As human beings, they need to be prepared to remove any impurities to gain brightness of the soul and the brightness of the soul can be gained through the remembrance of God (*dhikr*). The objective of purifying the soul is to gain the light of faith; the light of Divine knowledge. By remembering God [*dhikr, fikr (thought)* and pious actions], individuals are able to tame the devil and control themselves from worldly passions and temptations (Fazlul Karim, 1991).

In this research, the term soul purification is as well defined as self/ soul reflection in finding the common ground between the Islamic term and Western term. From the Western view point, according to Race (2002), reflection:

> …..deepens learning. The act of reflecting is one which causes us to make sense of what we've learned, why we learned it, and how that particular increment of learning took place. Moreover, reflection is about linking one increment of learning to the wider perspective of learning – heading towards seeing the bigger picture. Reflection is equally useful when our learning has been unsuccessful – in such cases indeed reflection can often give us insights into what may have gone wrong with our learning, and how on a future occasion we might avoid now-known pitfalls.

These two terms combined create a great synergy towards higher spiritual intelligence level. Process of learning involved both external learning relating to our experience, environment and surrounding, as well as internal learning and realisation through God-remembrance (*dhikr*, thoughts and action).

Practicing the remembrance of God either through *dhikr*, thoughts (*fikr*) and action (i.e., prayer) will lead the heart/ soul to become firm and tranquil. Once the heart attained tranquillity, the impurity of the heart/ soul could be removed. As Ibn Taimiyya said; "remembrance of God is to the heart what water is to fish" (Ahmad Farid, 1995). If the fish is not able to be alive without water, in connotation, the human being is 'dead' without the remembrance of Allah (SWT). In *Sahih Bukhari*, Abu Musa Ash'ari narrated that Prophet Muhammad (PBUH) said, "The difference between the one who remembers his Lord and the one who does not is like the difference between the living and the death" (An Nawawi, Hadiths 1434, 1983). Remembrance of God is a sustenance for the soul that is able to drive away the devil thought and bad actions which will be the safeguard in the hereafter.

Adolescents with higher spiritual intelligence are able to reflect upon themselves and purify the soul. The ability to reflect - purify the soul enables the adolescents to

differentiate between right and wrong; true and false. They will realise their responsibility as a human being, student and child to their parents and avoid themselves to be involved with ill behaviours and actions. Eventually, it will lead them to a successful life and achieve success and human excellence. As Allah (SWT) says in al-Qur'an"

> *Indeed, he will prosper who purifies himself.*
>
> (Al-A'la, 87: 14)

5.2.2 Meaning/ Purpose of life

An adolescent who purified his or her soul will be able to contemplate the reason for him or her to be in this world and understand the connection of the soul to the God the Almighty. As Allah (SWT) says in al-Qur'an:

> *I did not create jinn and mankind except to worship me.*
>
> (Adh-Dhãriyãt, 51: 56)

The main purpose of the creation of mankind is to worship God. For Muslims, worshipping has a close relationship to the 'Five pillars of Islam.' As narrated by Ibn Umar: Allah's Messenger said: Islam is based on five principles:

1. To testify that none has the right to be worshipped but Allah (SWT) and Muhammad is Allah's apostle/ messenger

2. To offer the (compulsory congregational) prayers dutifully and perfectly.

3. To pay Zakat (i.e. obligatory charity).

4. To observe fast during the month of Ramadan.

5. To perform Hajj (i.e. Pilgrimage to Mecca).

> (*Sahih Bukhari*, Volume 1, Hadiths 8, p.58*)*

The first two pillars are the foundation to worship God, the first, it is the belief and the acceptance that there is no God but Allah (*tawhid*) and Muhammad (the last and final prophet) is His messenger. This declaration of faith covered all the Muslims' morals and

ethics that reflect the purpose of a human being to be created by God. When a man declares his faith, every single deed and action is done for the sake of God and to gain rewards from Him. Anything that happens to a human being, whether it is good or bad, has a reason for it to happen and there is good in everything (even in a bad situation). As Allah (SWT) says in al-Qur'an:

> *…. For indeed, with hardship (will be) ease. Indeed, with hardship (will be) ease. So when you have finished (your duties) then stand up (for worship). And to your Lord direct (your) longing.*
>
> (Al-Insyirah, 94: 5 – 8)

Worship in the form of prayer is just one aspect of worshipping as the second pillar of Islam. Muslims must perform compulsory prayers (submission to God) five times a day. Without prayers, adolescents would not be able to realise their purpose of creation and will have a higher tendency to be engaged in wrongdoing, thus, portraying a low level of spiritual intelligence. Accepting oneself as a servant of God and worshipping Him is a sign of appreciation from humankind to God the Almighty. Adolescent with higher spiritual intelligence will understand that "this world is the seed ground for the next world (hereafter) and a station of guidance" (Fazlul Karim, 1991, p. 3). Besides worshipping God, the purpose of a human being to be created is to be the vicegerent of God. As Allah (SWT) says in al-Qur'an:

> *And (mention, O Muhammad), when your Lord said to the Angels, 'Indeed I will make upon the earth a successive authority'……*
>
> (Al-Baqarah, 2: 30)

A successive authority is referring to mankind as the vicegerent of God who has the responsibility towards God and also other creations. Mankind is chosen as the vicegerent of God, since the human soul has a unique attribute of knowing the truth in which other creations did not possess. This trust that God has given to mankind is called Divine knowledge and this is a basic and natural form of spiritual intelligence. Having a high

spiritual intelligence will allow human beings to receive *tawfiq*. In *Cambridge English-Arabic Online Dictionary* (n.d.) t*awfiq* is defined as "success or good fortune (that originally received from God)". When adolescents understand the purpose and the meaning of why they are created, and act in accordance to the responsibility bestowed upon them by God, they have a high tendency to do good deeds. According to al-Ghazali (Fazlul Karim, 1991), good conduct is half of a religion. God gives strength through good conduct and benevolence and the best of good conduct among human beings is Prophet Muhammad (PBUH).

In a study done by Yuen and Yau (2015), they examined relationships among career adaptability, meaning in life, and school connectedness in Hong Kong with Chinese male and female Grade 9 students (n = 543). The results indicated that presence of meaning in life positively related to career concern; both in males and female career concern was predicted by presence of meaning in life. This study proved that having a life purpose or meaning in life can lead adolescents to a successful life journey.

From the Islamic perspective life purpose is not merely worldly purpose but should be related to afterlife purpose and reason to be in this world as a servant and *khalifah* of Allah. As stated by Hasan Langgulung (1986), the nature of human beings involved four important aspects:

1. The role of mankind in this life

2. Power that belongs to the human origin

3. The extent to how the environment is able to shape the human behaviour

4. The ability of a man to learn and gain new experience

These four aspects are very critical to be addressed and internalised by adolescents to achieve a high level of spiritual intelligence. By understanding the purpose/ meaning of life, adolescents will realise their role as the servant of God and a successive authority/ vicegerent of God, move towards a positive way of life which can benefit them and other creations of God.

5.2.3 Self-determination

The ultimate concern of a human being as a servant and vicegerent of God is determined to achieve the best in the eyes of God not just physically but most importantly through spirituality. According to Tillich (1963) in Emmons (2000a, p. 4), religion is "a state of being grasped by an ultimate concern, a concern which qualifies all other concerns as preliminary and which itself contains the answer to the question of the meaning of our life". Understanding life purpose will permit adolescents to be determined in searching for success in life. Adolescents should have a high self-determination which involved cognitive personality ability. He or she is motivated to gain the ultimate goal in achieving success and human excellence and able to conduct themselves accordingly.

One of the well-known theory in regards to self-determination is the Self-Determination Theory (SDT) discussed and elaborated by Ryan and Deci (2000). It is an approach to 'human motivation and personality that uses traditional empirical methods while employing an organismic meta-theory that highlights the importance of humans' evolved inner resources for personality development and behavioural self-regulation' (p. 68). SDT is concerned not only with the specific nature of positive developmental tendencies, but it also examines social environments that are antagonistic towards these tendencies (Ryan & Deci, 2000). For instance in a study done by Zhou (2015), self-determination and personality factors were positively related to performance, significant

interaction effect was found between agreeableness and self-determination and significant interaction effect was found between conscientiousness and self-determination. The hypotheses were empirically tested using cross-sectional data collected from 249 primary school students (early adolescents) in China.

For individuals generally and for adolescents specifically, having a high self-determination initiates a positive development in every aspect including spiritual (spiritual intelligence) development. From Islamic perspective, self-determination can be in the form of a will. According to al-Ghazali (Fazlul Karim, 1991), will is one of the important attributes of man's soul to become fit to approach God and honoured. When adolescent can understand by his or her intellect the result of any action and know what will bring good, will grow in his or her mind to obtain that good and to do that action. Adolescents with higher spiritual intelligence will be able to keep themselves under control and have a "high will power to control passion, anger and pride" (p. 56). He or she will also have high determination to gain Divine knowledge. High spiritual intelligence adolescent will be able to make a choice in his or her life that can bring benefit to oneself and others. As Allah (SWT) says in al-Qur'an:

> *And say, "The truth is from your Lord, so whoever wills, let him believe, and whoever wills, let him disbelieve. Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds (their) faces. Wretched is the drink, and evil is the resting place"*

(Al-Kahf, 18: 29)

The adolescent has the freedom to make choices; the freedom to choose his or her own behaviour, the choice to be a believer or not. As God said in the above verse, the "wrong choice will be punished and obviously the good choice will be rewarded" (worldly reward and hereafter) (Hasan Langgulung, 1986, p. 41) As worshipping Allah (SWT) is the highest level of *fitrah* (nature) development, it is a form of self-actualisation and it will be

done by individuals who have high determination (will to achieve ultimate concern). Determination is more about will from inner-self and able to form a locus of control towards his or her own actions and behaviours and motivate oneself to achieve success and excellence in life.

5.2.4 Spiritual Resources

According to Emmons (2000a) one of the important aspects of spiritual intelligence is the ability of an individual to utilise spiritual resources to solve problems. In this study, spiritual resources are not merely for solving a problem, but as a whole to guide individuals (especially adolescents) to achieve success and human excellence in life. A few examples of spiritual resources have been noted by Heintzman (2008) such as higher power, spiritual practices and faith community. I personally believe spiritual resources can be in any form of inputs which are used to search and gain sacred, moral and ethical values in life, for instance, it can be in the form of people (spiritual *gurus*, *imams*, teachers), materials (books, holy text, al-Qur'an, Hadiths, audios, visuals), places, experience, environments and surroundings.

Bickerton, Miner, Dowson and Griffin (2015) studied the unique effects of spiritual resources in the job demands-resources model beyond those of the 5-factor model of personality. Hypotheses were tested on a sample of 617 religious workers using structural equation modelling techniques. Results showed that the contribution of spiritual resources in predicting work engagement was similar to that of personality, although approximately one third of the magnitude of personality in predicting exhaustion. This cross-sectional analysis suggests that spiritual resources are distinctly, albeit modestly, related to well-being at work for religious workers. This study proved that spiritual resources are useful tools to shape a positive personality and improve the energy level of the respondents.

In a another study conducted by Mastropieri, Schussel, Forbes and Miller (2015) among homeless young male adults in New York City, the feasibility, acceptability, and helpfulness of an interpersonal spiritual group psychotherapy, interpersonal psychotherapy (IPT) integrated with spiritual visualisation (spiritual resources) were studied towards improving interpersonal coping and ameliorating symptoms of depression, distress, and anxiety in homeless youth. The study demonstrated the use of spiritual resources which are feasible and potentially useful treatment option for promoting improved mental health (able youths to lead a positive life).

These two studies are among many other studies which evidenced the importance of spiritual resources to improve one's life was depicted in this research. From the Islamic perspective, the two major important spiritual resources are the al-Qur'an and *as-Sunnah* (Hadiths). Resources are considered as inputs needed to produce outputs. Output here, in this study refers to individuals who possesses high spiritual intelligence, the ultimate intelligence.

As discussed by Imam al-Ghazali in *Ihya Ulumuddin* – Book 3 (Fazlul Karim, 1991), one of the main resources in search for sacred is the human body itself. He explained about the external human body which is related to the five senses and these five senses are considered as armies of soul. For example, how can individuals purify themselves? In Islam, one should safeguard one's five senses against unlawful things and see, hear and say good things like reciting al-Qur'an and understand the meaning of it and apply the contents of al-Qur'an in one's daily life. Then one will be able to be in a state of high spiritual intelligence level that is considered as an output. For a human being, using only the five senses is insufficient, the sixth sense will imply as to how one's spiritual

intelligence will be different from others. This sixth sense is the intuition or can be said as *Ilham* in Islam; the internal army of soul (p. 23).

Adolescents who choose to reflect upon themselves will search for the meaning in life, and with high determination and the assistance of spiritual resources they will be able to reach a high level of spiritual intelligence. Adolescents with high spiritual intelligence should have beyond the normal sufficiency level of knowledge. According to al-Ghazali an individual should possess two types of knowledge; intellect (natural and acquired) and religion knowledge. Natural knowledge is gained through *Ilham*. Acquired knowledge consists of worldly knowledge and other-worldly knowledge (Fazlul Karim, 1991). By having both types of knowledge, adolescents are able to make use of the spiritual resources available to improve their quality of life. Hasan Langgulung (1986) also stressed the importance of walking through the passage of life by the guidance of al-Qur'an and *As-Sunnah*. According to Al Faruqi in Hasan Langgulung (1986, p. 36) "truth is gained through the reading of the God's revelation; the al-Qur'an".

Adolescents who possess a high level of spiritual intelligence will live a life in accordance with al-Qur'an and a*s-Sunnah*. They will strive to gain knowledge (especially Divine knowledge) not only through materials (as mentioned earlier) available on their own, but also being guided by others such as teachers, parents, coaches, motivators and so on. Through their life experience in the positive environments and surroundings (school, home etc.), adolescents will be able to lead a quality and successful life.

5.2.5 Transcendence

According to Maslow, transcendence refers to the 'very highest and most inclusive or holistic levels of human consciousness, behaving and relating, as ends rather than means, to

oneself, to significant others, to human beings in general, to other species, to nature, and to the cosmos' (Garcia-Romeu, Himelstein, & Kaminker, 2014).

In this research, transcendence is being discussed from the spiritual perspective and being related to Divine existence and how mankind is related to God. Transcendence is also considered as an ability that exist outside the ordinary consciousness, for example, like holism, inter-connectedness, non-materialism and others as being discussed by King and DeCicco (2009).

In a study done by Miller & Barton (2015) with a sample of 125 adolescents, it is identified that adolescents with a low level of transcendence portrayed a sub-threshold depression and was associated with conduct disorder and heavy substance use. This study substantiated the importance of self-transcendence in relation to adolescents' behaviour and consciousness level.

In a similar study by Sanders et al. (2015), the relationships between religiousness and spirituality and various indicators of mental health and positive psychosocial functioning in three separate samples of college students were investigated. A total of 898 students at Brigham Young University participated in the three studies (17 to 26 years old). The results indicate that intrinsic religiousness, spiritual maturity, and self-transcendence were significantly predictive of better mental health and positive functioning, including lower levels of depression, anxiety, and obsessive-compulsiveness, and higher levels of global self-esteem, identity integration, moral self-approval, and meaning in life.

These two studies are among many other studies that supported the importance and existence of transcendence in adolescents' life. To acquire this ability, adolescents need to

occupy themselves with knowledge. From the outlook of this research, as one of the important components in spiritual intelligence, transcendent ability is reflected in adolescents' ability to gain Divine knowledge that consists of knowledge about God's being, attributes and actions. According to al-Ghazali, for a soul (mankind) to gain more Divine knowledge, the soul must be free from things other than God (for example worldly things) (Fazlul Karim, 1991). In further explaining the Divine knowledge, al-Ghazali in 'The Alchemy of Happiness' (Field, 1910, p. 13) stated that "man attributes is the reflection of God attributes" thus from the creation of man, he came to know the existence of God. As Allah (SWT) says in al-Qur'an:

And when I have proportioned him and breathed into him of my (created) soul ...
(Al-Hijr 15: 29)

The above verse clearly shows that human creation is from the spark of God in which God gives man a few potential or ability in accordance with God's natures not only for his or her own use, but also for the use of other human beings and other beings (Hasan Langgulung, 1986). God's nature given to mankind should be considered as a trust and a great responsibility, so any action made by human being should be related to God. As Allah (SWT) says in al-Qur'an:

Say, "Indeed, my prayer, my rites of sacrifice, my life and my death are for Allah, Lord of the worlds"
(Al-An'am, 6: 162)

From the Islamic perspective, human attributes/ potentials are summarised based on the nature of Allah (SWT) that are the 99 names of Allah known as *Al-Asma' al-Husna.* The ability to develop God's attributes (natures of Allah) within the self of an adolescent will lead to a high level of spiritual intelligence. For example, one of Allah's name is *al-Quddus* that derived from the word *Quds* means pure and blessed. This name refers to God as who is free and perfect from any deficiency and holy in all aspects. To develop this

nature within a mankind, God commands men to practice the five pillars of Islam; *syahada* is to purify one's intention and thought from *syirik* (shirk), to perform prayers after cleansed one-self and heart through ablution, *zakat* is given to cleanse once wealth from unlawful wealth, fasting to cleanse and detoxified one's body and finally performing hajj that shows during the pilgrimage no one is superior than one another. So to reach a high level of spiritual intelligence through the aspects of transcendence, adolescents should strive to develop the 99 God's attributes within themselves.

Relating oneself to God and His attributes enables the adolescents to increase their self-esteem. In a research done by Li (2008) found that self-esteem is strongly correlated with self-transcendence. According to Le and Levenson (2005), self-transcendence is the "ability to move beyond self-centred consciousness, and to see things with a considerable measure of freedom from biological and social conditioning". Self-transcendence lead to one's detachment from their construal self and their own perspective and view point and moves towards compassion, concern and care for others or in short, it can be termed by selflessness (Levenson, Jennings, Aldwin, & Shiraishi, 2005). This attribute can only be achieved by adolescents who look at their self as a soul who are interconnected with others and nurture the relationship and communication with compassion, respect, acceptance, empathy, trust, kindness and loving as being outlined by Amram and Dryer (2008). Transcendence positioned the adolescents in a wider context of meaning and value; beyond ego experience and human experience (Zohar & Marshall, 2000). Adolescents who portrayed these attributes of transcendence, gain the near perfection potentials as per God's attributes and achieved self-actualisation; the more one serves others, the more one actualised oneself and fundamentally connecting themselves with God or other beings which enable them to lead a positive life and achieve success and human excellence.

5.2.6 Consciousness

The word 'consciousness' is used in many different ways. It is sometimes used for the ability to discriminate stimuli, or to report information, or to monitor internal states, or to control behaviour (Chalmers, 2002).

Viewing the term of consciousness, it is dominated by two schools of thought. One, favoured by Western scholars, which depends on materialist theories that argue, for instance, consciousness is constituted by activities in relation to complex neural networks. Whereas in non-Western traditions claim that consciousness is ontologically primary to physical matter, an idea underlies the world's religions/ traditions (Green & Noble, 2010). In a study done by Green and Noble (2010) among the students of a particular course named, 'the Farther Reaches' using the 'Beliefs about Consciousness and Reality Questionnaire' (BACARQ), they identified there were two principal effects: students' beliefs about consciousness and reality became more transcendent; and students became more open-minded, more introspective, and more aware of their conscious and unconscious assumptions about consciousness and reality.

In this research, consciousness is viewed as an assimilation of both Western and non-Western (Islamic) perspectives in which it includes God-consciousness, self-consciousness and others-consciousness. Adolescents with high spiritual intelligence should have a greater level of consciousness in which he or she knows their real self and lives consciously with a clear mind and refined awareness. Zohar and Marshall clearly proved in their book; Spiritual Intelligence, The Ultimate Intelligence (2000); according to Neuroscientist Rodolfo Llinas, consciousness is connected with the presence of 40 Hz oscillations in the human brain and describes it as a spiritual state of 'high consciousness' within the realm of quantum physics. These frequencies are evidence of spiritual

intelligence (intelligence of the soul) and one of the important criteria in this evidence is the ability of a person to gain God-consciousness.

God-consciousness could be attained when an individual has the knowledge of God. According to al-Ghazali (Fazlul Karim, 1991, p. 3) "knowledge of the soul is the root to the knowledge of God". There are four aspects of soul discussed by al-Ghazali; *qalb, ruh, nafs* and *aql* (All these four elements were explained in detail in chapter 2). Adolescent with high spiritual intelligence will have a high level of consciousness concerning his or her own creation that possesses a high ability to understand and gain the knowledge of the soul. When adolescents have the knowledge of soul, they can gain the knowledge of God and His attributes. This description is summarised in Figure 5.3.

At the low state of consciousness, human beings are at the stage of an animal soul. Adolescents with an animal soul tend to behave like animals that just concern towards bodily needs (food, cloth, sex etc.). They will have a low level of spiritual intelligence and low level of success achieved in life. The higher the state of consciousness, the *nafs* will move to better state from *al-nafs al-Ammarah* (animal nature) to *al-nafs al-lawwamah* (able to differentiate between good deeds and bad deeds) finally to *al-nafs al-mutmainnah* (highest level of soul that give an ultimate peace to gain the knowledge of Allah SWT and His attributes). Towards reaching the *nafs al-mutmainnah*, the spiritual intelligence level will be higher and will guide the adolescents to achieve success and excellence in their life with high God-consciousness.

HIGH   Knowledge of God and His   HIGH
                              attributes

S   ⇧   H
P   **High state of consciousness**   U
I   M
R   ⇧   A
I   ┌─────────────────────────┐   N
T   │   The Tranquil Soul   │
U   │ (*Al-Nafs Al-Mutmainnah*) │   S
A   └─────────────────────────┘   U
L   ⇕   C
                     ┌─────────────────────────┐   C
I   │   The *Qalb*   │   E
N   │   (*Al-Nafs Al-Lawwamah*) │   S
T   └─────────────────────────┘   S
E   ⇕
L   ┌─────────────────────────┐
L   │   *Nafs*   │
I   │   (*Al-Nafs Al-Ammarah*) │
G   └─────────────────────────┘
E   ⇕
N   ┌─────────────────────────┐
C   │   Animal Soul   │
E   │   (Man with death heart) │
                     └─────────────────────────┘
                             ⇩
LOW   **Low state of consciousness**   LOW
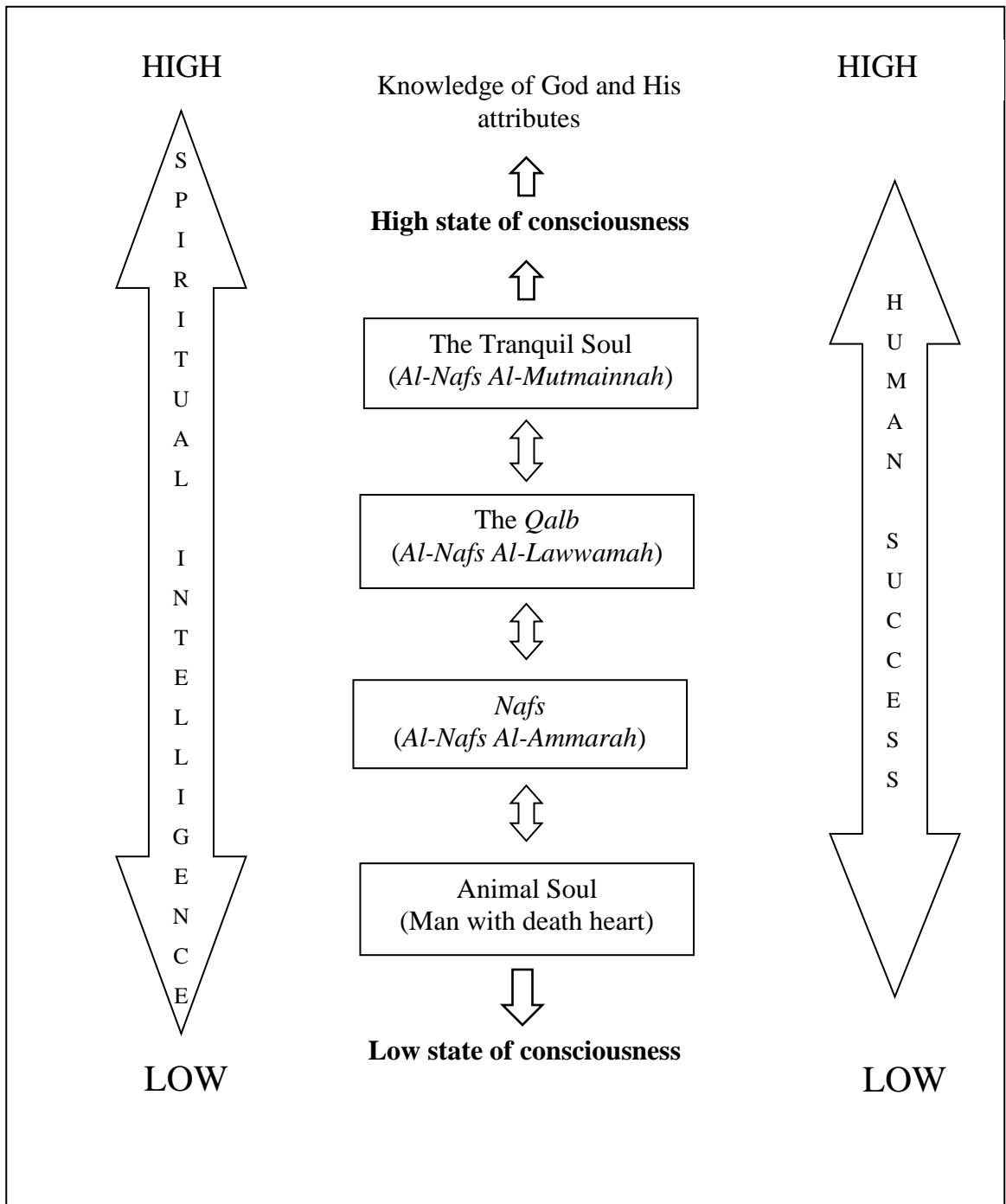
Figure 5.3: Consciousness to reach God and His attributes adapted and modified from

al-Ghazali's *Ihya Ulumuddin* – Book 3 (Fazlul Karim, 1991)

Adolescents with a high God- consciousness are like a closed tent, they will be able

to control their mind of any source of thought entering the mind whether it is an angelic

thought or devil thought. Adolescents with high consciousness also will be able to make a

good decision/ choice that bring positive impact to their life. They have the option to choose their own behaviours and needs (Hasan Langgulung, 1986).

In a research done by Nie, Li, Dou, and Situ (2014) in relation to Chinese adolescents, one's self-consciousness (self-evaluation, self-control, self-experience) played an important role in controlling both internalising (depression, anxiety etc.) and externalising (misconduct, violence, misbehaviour etc.) problems. The higher the self-consciousness, the lower will be the involvement in both internalising and externalising problems amongst adolescents. High level of self-consciousness can be indicated as positive evaluation about one's socialising (social self), and morality (moral self), highly positive experience (self-esteem and sense of satisfaction) and low negative experience (sense of anxiety), and, good ability to inhibit enacting undesired behaviours (self-restraint), and rethink as well as monitor their daily thoughts and behaviours (self-monitoring).

A person with high spiritual intelligence is not only conscious about God and self but is also conscious about others. Others-consciousness involved positive socialisation in which the person build a positive interconnectivity with others (humans or other creations of God; animal, environment and universe). If self-conscious is about oneself, others-consciousness is concerned about others and to one extend beyond own self-interest. Wigglesworth (2012) explained the terminology of others-consciousness using the term 'universal awareness'. Universal awareness is important to increase the spiritual intelligence level of an individual as she mentioned in her book *SQ21: The Twenty-One Skills of Spiritual Intelligence*. With the realm of universal awareness, individuals need certain skills to gain higher level of spiritual intelligence such as awareness of interconnectedness of all life, awareness of worldviews of others, breadth of time/ space

perception, awareness of limitation/ power of human perception, awareness of spiritual laws and experience of transcendent oneness.

By having a high consciousness of self and others will lead to an internalisation of positive thoughts, affections and behaviours which should blend well with high God-consciousness, thus, as a whole, enables the adolescents to achieve success and human excellence.

5.2.7 Spiritual Coping with Obstacles

Ability to cope with obstacles involves cognitive ability. Coping is a process in which individuals   attempt to manage or deal with difficulties and any life obstacles/ pressures. Coping does not only involve rational thinking, but emotional and spiritual thinking, not the act of the human body and mind but the internal-self as well. Religious/ spiritual coping is a search for significance in times of stress in ways related to the sacred (Pargament, 2001). Spiritual coping involves the element of spirituality and connecting to God for support and guidance during the time of difficulty through Divine knowledge. According to al-Ghazali, there are many obstacles in gaining Divine knowledge, for example impurities of sin and worldly attention (Fazlul Karim, 1991). The ability of an adolescent to purify his or her soul will enable him or her to cleanse the soul from sin and to empty the soul from worldly passion (moving towards God). With a clear mind and soul coping with obstacles/ problems/ crisis will be easy.

In al-Ghazali's *Ihya Ulumuddin* – Book 3 (Fazlul Karim, 1991) has outlined many obstacles/ barriers that should be controlled and possibly be avoided such as anger, sexual passion, greed, hatred and love for fine things. Ability to cope is not just a matter related to one own self, but also involving with other human beings, other beings, life events and the

environment. Higgins (1978) in Hasan Langgulung (1986) listed seven obstacles that can cause disaster to human nature and the world for example, hunger, deficit resources and others, but the most significant is the destruction of human morality. Adolescents with high spiritual intelligence possess a high ability to cope with these situations. Religious/spiritual coping is unique from standard measures of secular coping. When religion is entered into the coping equation, it increases the ability to predict outcomes beyond the effects of secular coping (Pargament, 2001). Figure 5.4 shows the relationship between spiritual coping with obstacles, spiritual intelligence and human success/ excellence:
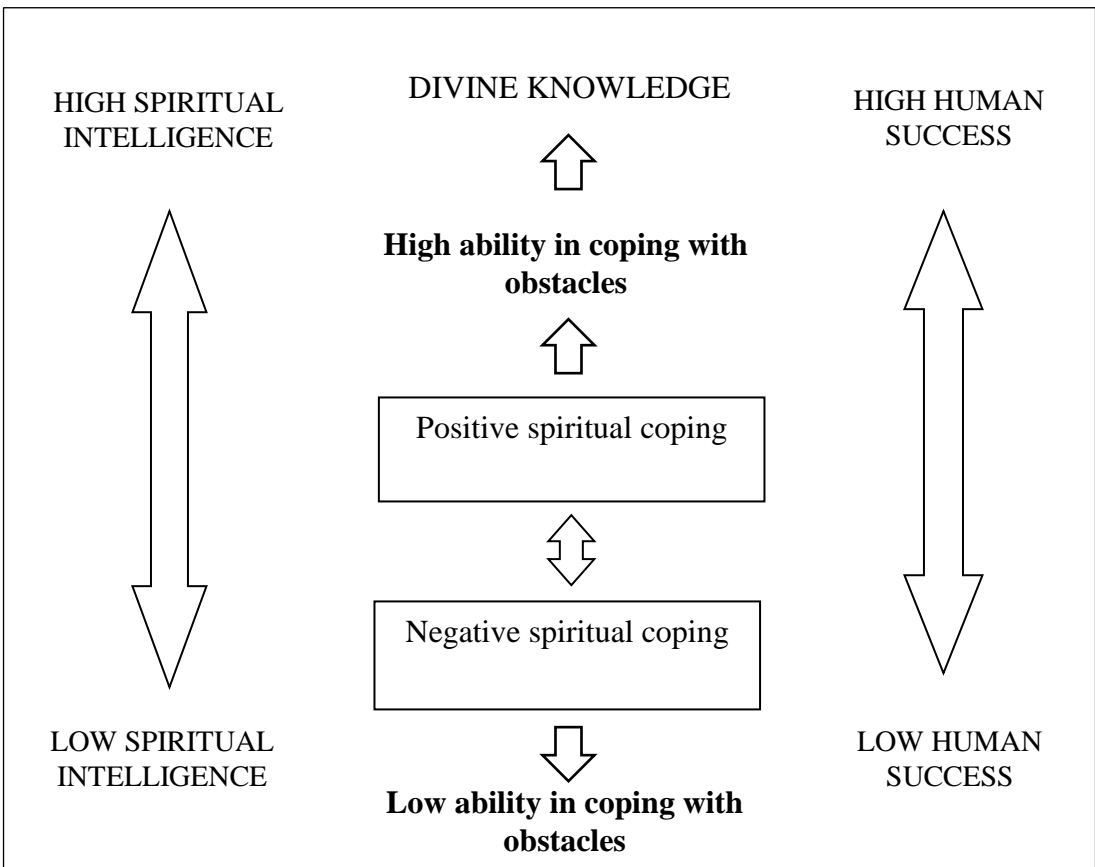
Figure 5.4: Ability in spiritual coping with obstacles

In Figure 5.4, positive religious [spiritual] coping is portrayed by a close relationship with God, a strong faith with greater meaning and a sense of spiritual connectedness with others, while negative religious [spiritual] is reflected on an ominous

view of the world, and a spiritual difficulty in searching for life significance (Pargament & Raiya, 2007). Adolescents with negative spiritual coping, tend to question the existence of God and their relationship with Him, and the reason one's being faced with difficulties and obstacles. According to Hill and Pargament (2003), a person with negative spiritual coping tends to face internal religious [spiritual] conflicts and frequently questions his or her self-efficacy, self-control and self-worth. Individuals will also question about God's nature and relationship which indicate distress, cynicism, and disbelief of the transcendent. Adolescents with negative spiritual coping will have low ability to cope with obstacles and difficulties that lead to low spiritual intelligence and low achievement in human success/ excellence. These are the adolescents who are highly involved in social problems and crimes, whereas adolescents who depicted a positive spiritual coping reach the nearness to God (internally – soul awareness and externally – ritual, action, behaviour etc.), possess high self-esteem, clear meaning making, and high level of consciousness.

In a study done by Raiya and his colleagues, they identified that greater levels of Islamic positive religious coping and identification were consistently and strongly linked to greater levels of desirable outcomes (general Islamic well-being, purpose in life, satisfaction with life) and lower levels of undesirable outcomes (symptoms of physical health, alcohol use) (Pargament & Raiya, 2007). The result of positive coping is also researched by Khan and Watson (2006). In a research done by them on Pakistani Muslim university students on how they cope with major life obstacles, they developed an 8-item Pakistani Religious Coping Practices Scale that was linked to higher levels of spiritual motivation and interest, and lower level of depression. Figure 5.4 shows that, adolescents with positive spiritual coping will have the high ability to cope with life obstacles and difficulty; hence are able to avoid involvement in negative conducts/ bad deeds and they

will be at ease in gaining Divine knowledge leading to a higher spiritual intelligence and the achievement of success and human excellence.

5.3 Chapter Conclusion

This chapter has elaborated in detail the results of this study with the initial research that resulted in more than 90% of the respondents agreed to the need of spiritual intelligence in adolescents' life. Later, the content analysis on al-Ghazali's *Ihya Ulumuddin* (Book 3) and Hasan Langgulung's *'Manusia dan Pendidikan'* were discussed accordingly that lead to the development of seven components of spiritual intelligence. Based on these seven components, the Spiritual Intelligence Model for Adolescents (SIMA) was developed and validated through fuzzy Delphi method. Each of the components was analysed and discussed in details as to how it was related to a high spiritual intelligence and finally lead to the achievement of success and human excellence amongst adolescents.

CHAPTER 6

CONCLUSION

6.1 Chapter Overview

In this final chapter of the study, first, a brief explanation of the overall view of the study will be given, followed by the summarisation of the findings. Then, the implications of the findings were discussed and finally, suggestions for future research were presented.

6.2 Overview of the Study

This study was undertaken to fill the gap in the holistic education in Malaysia in accordance with the National Philosophy of Education through the ultimate intelligence; spiritual intelligence (SI). SI is the central intelligence for the rest of the other intelligences, intellectual quotient (IQ), physical intelligence (PQ) and emotional intelligence (EQ) and needs to be seen beyond the scope of moral and Islamic studies. As argued by Sternberg (1985), an intelligent system consists of different intelligences that need to work collectively. Concurrently a model of human intelligence that positioned spiritual intelligence at the top of the hierarchy above emotional intelligence and rational intelligence was proposed by Zohar and Marshall (2000) and the addition of physical intelligence at the bottom of the hierarchy reflects the holistic approach of human intelligence (King, Mara, & De Cicco, 2012).

The failure of the holistic education in Malaysia as the result of a greater emphasis towards IQ created an imbalance future generation of the nation. In this study, adolescents as the future generation of the nation were the main target group. Many issues related to adolescents are in an alarming stage, especially the social problems amongst them. Adolescents today failed to see themselves as an important asset that could contribute to

the betterment of the nation. In reality, in the Malaysian education system, little emphasis is given towards spiritual intelligence, as this intelligence is only studied within the boundary of the moral and Islamic studies, where else SI is beyond this scope that can lead to the betterment of human beings towards achieving success and human excellence. This study was initiated to build a spiritual intelligence model for adolescents (SIMA) which could be the guidance for the adolescents to achieve success and human excellence, and indirectly creating a form of solutions in combating social problems amongst them.

The research design that was adopted to achieve this aim is the Design and Development Research (DDR). DDR employed in this study involved mixed methods in different phases of the study to increase the accuracy (reliability and validity) of the results. This study was carried out in three phases. In the first phase, needs analysis was conducted to support the reason and the need to conduct the study. 40 respondents were purposively chosen consisted of adolescents, parents and academicians. A set of questionnaire consists of 10 questions in relation to the need of spiritual intelligence amongst adolescents were distributed to the respondents involved. The positive result yield in the first phase, led to the second phase of the study.

In the second phase, a model for spiritual intelligence was designed and developed based on the built theoretical framework (based on SI from the Western and Islamic perspectives) and content analysis was done on two major sources; al-Ghazali's *Ihya Ulumuddin* (Book 3), translated by Fazlul Karim (1991) and *Manusia dan Pendidikan* (Hasan Langgulung, 1986). Seven major themes of the SI were identified. In the final phase of the research, the initial built model was evaluated. A new instrument was developed based on the content analysis done in the phase two. The instrument consisted of a set of questionnaire with 34 sub-items within the seven major themes/ items. Initially the content

of the questionnaire was validated by three academicians and distributed to selected experts. Out of 15 experts, 10 experts responded. The feedback gained was evaluated using fuzzy Delphi method (FDM). Table 6.1 summarised this study in relation to the key research objectives:

Table 6.1: Overview of the study

Research Objective	DDR Phases	Method/ Data collection
1. To identify the need to construct a spiritual intelligence model for adolescents in Malaysia.	1. Needs analysis	Needs analysis survey distributed to 40 respondents (adolescents, parents and academicians/ educators)
2. To develop a spiritual intelligence model for adolescents in Malaysia from the perspective of al-Ghazali and Hasan Langgulung.	2.Model design and development	Content analysis was done (*Ihya Ulumuddin*-Book 3 and *Manusia dan Pendidikan*) parallel to the built theoretical framework led to the development of the seven major themes of SI and 34 sub-themes.
3. To evaluate the constructed Spiritual Intelligence Model for Adolescents (SIMA) in Malaysia.	3. Model evaluation	A set of questionnaire (designed based on the content analysis done earlier in phase two) was distributed to 10 experts. Feedbacks were evaluated using fuzzy Delphi method.

6.3 Findings Concluded

In this section, summary of the findings is discussed based on the three phases of the DDR. In phase one of the research, needs analysis was conducted. Needs analysis is considered as one of the most important elements in curriculum and model development/ review (Stoller, Horn, Grabe, & Robinson, 2006). In building the model of spiritual intelligence for

adolescents, needs analysis was done to support the literature review in mitigating the reason to conduct the research. The 40 respondents in this research were chosen purposively consisted of a mixture of parents and educators besides adolescents as they are able to perceive the need of SI for adolescents.

In phase one of the research, the majority of the adolescents, parents and educators, in which more than 90% of them valued spiritual intelligence as at least fairly important in regards to the major 10 statements outlined in the questionnaire (Table 4.1). As discussed earlier in chapter 3, since the term spiritual intelligence is still new and the general public is unaware about it, briefing on the spiritual intelligence was given generally to some of the respondents. The positive result of the needs analysis survey, create a clear pathway for the researcher to continue to the second phase of the study.

In the second phase, spiritual intelligence from the Western and Islamic perspectives were studied (King & DeCicco, 2009; Amram & Dryer, 2008; Emmons 2000a; Zohar & Marshall, 2000; Fazlul Karim, 1991 & Hasan Langgulung, 1986) were chosen to create the theoretical framework that eased the process of the content analysis. The content analysis undertaken in this study is very much similar to the qualitative content analysis. Qualitative content analysis is a flexible data analysis method that can range from impressionistic interpretations to highly systematic analyses of text-based data (Hsieh & Shannon, 2005). As per the definition of Hsieh and Shannon, content analysis is one of the reliable methods to analyse qualitative data such as the content of a text. In the context of this study content analysis was done to derive the themes for spiritual intelligence.

Both the deductive analysis and inductive analysis were adopted in the content analysis process as being suggested by Elo and Kyngäs (2008). Some of the themes used

deductive analysis, since the data was collected and organised according to the predetermined and existing coding template while for some themes, inductive analysis was done with few preconceptions about the topic and analysed the content of the text by making evidence-based inferences in organising the codes. Both analyses are alterable as one of the aims of qualitative systematic reviews is to test, adapt, expand, and in general, improve upon the relevance and validity of the existing frameworks (Finfgeld-Connett, 2013). This resulted in 34 initial codes that represent the 34 sub-themes from the seven major themes (Table 3.5, Table 4.2):

1. Meaning/ purpose of life

2. Consciousness

3. Transcendence

4. Spiritual resources

5. Self-determination

6. Reflection - soul purification

7. Spiritual coping with obstacles

The phase two of the research was the scaffolding for the final phase of the study. Based on the initial built model (the seven major themes and the 34 sub-themes of SI), a set of questionnaire was initiated by the researcher in which it was validated by three academicians. This questionnaire was later distributed to the 10 chosen experts. The feedbacks received from the experts were evaluated using fuzzy Delphi method (FDM). The initial results showed that out of the seven major themes, for two themes; 'spiritual resources' and 'spiritual coping with obstacles', the consensus reached by the experts was less than the rule of thumb, 75% (Table 4.3). In the second and final round of the FDM, rather than omitting the themes, the researcher chose to omit two sub-themes from each of the major themes respectively with the lowest defuzzification value. With this re-analysis

the consensus for the two themes reached a value of more than 75% (Table 4.7). In conclusion, all the seven major themes were retained and ranking was done based on the average defuzzification value and led to the formation of the Spiritual Intelligence Model for Adolescents (SIMA) as per the Figure 5.2. Figure 6.1 summarised the findings of the study towards the development of SIMA:
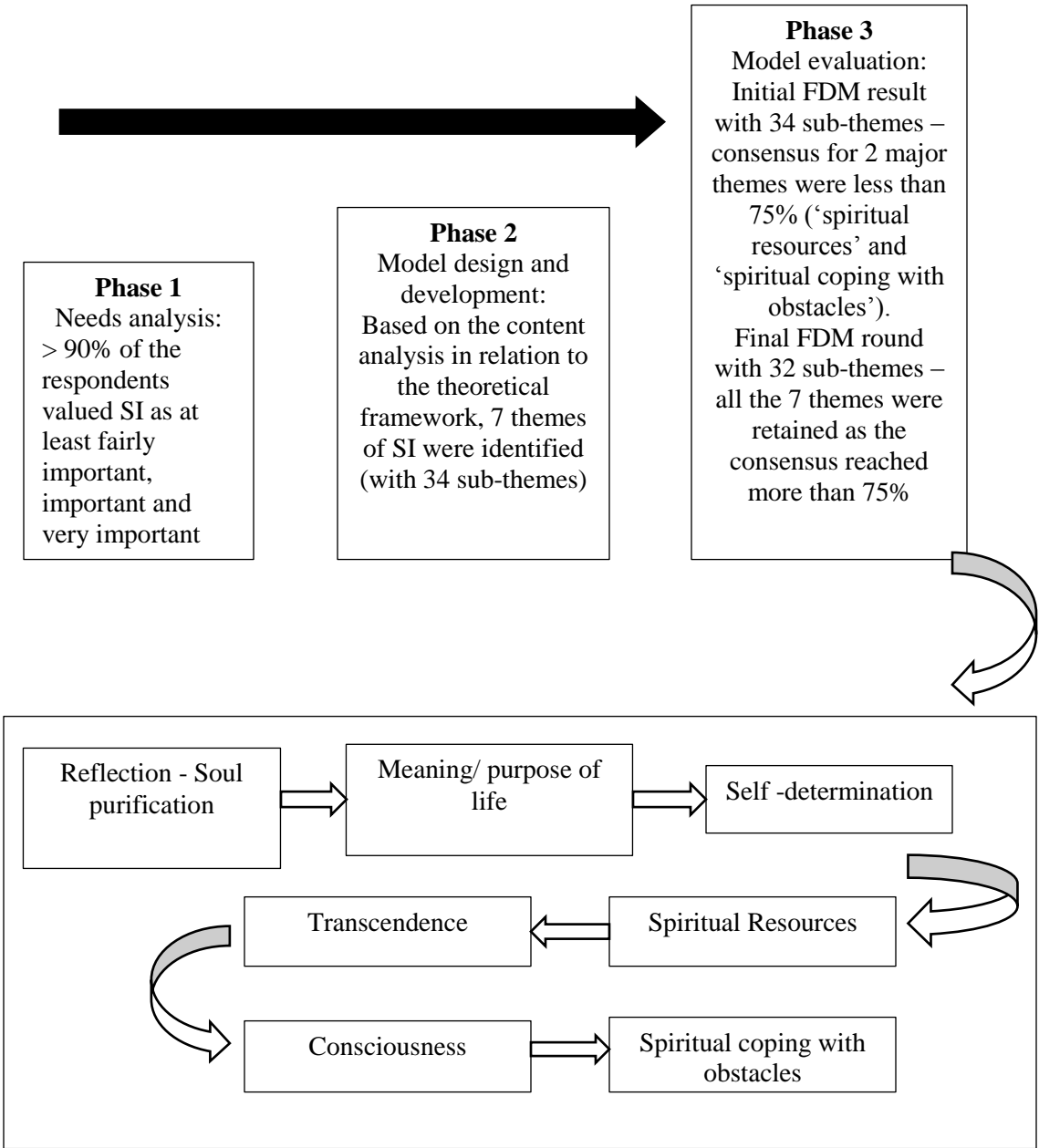
Figure 6.1: Summary of research findings

In this research, the main purpose of developing the SIMA is to guide the adolescents in Malaysia to achieve success and human excellence, and move towards a positive life journey. As discussed earlier in chapter 5, adolescents who aimed to increase their level of spiritual intelligence, first, they will move forward to purify themselves through the remembrance of God (*dhikr, fikr* and action). With a pure heart/ soul, they are able to reflect upon themselves and realised the purpose and meaning of life. They will understand and contemplate the purposes of their life, which are to be the servant and the *khalifah*/ vicegerent of Allah (SWT). With this purpose in mind, it will motivate them to have high self-determination or will to have Divine knowledge (the ultimate knowledge) in which it could be gained through spiritual resources such as al-Qur'an, hadiths, motivational books, spiritual persons (*gurus*, *imams*, coach etc.), spiritual environment and so forth. Having the Divine knowledge and with the continuous guidance by different spiritual resources, will transcend themselves to be the best they could to reach the highest potential of their real self which could be gained through the application of the God's attributes (Al-*Asma' al-Husna*) within themselves. This does not only allow them to gain higher awareness of God, but will also improve their relationship with other beings. Having a transcendental awareness will position the adolescents in the highest state of consciousness; God-consciousness, self-consciousness and other-consciousness which enables them to differentiate between right or wrong, good or bad, and positive or negative actions and thoughts. This high state of consciousness will create a high ability amongst adolescents to cope with obstacles/ problems in life which finally lead them to achieve success and human excellence.

6.4 Implications of the Study

Besides addressing the key research objectives, from the beginning, I am passionate to be involved in a study which can give a positive impact to a society as a whole, not just merely produces a thesis for academic references. This piece of thesis has provided a valuable insight on spiritual intelligence that can lead to the achievement of success and human excellence, especially amongst adolescents as the future generation of the nation. This section explains the implication of the study to the policy makers, educators, academicians, parents and adolescents.

6.4.1 Implications for Policy Makers

In moving towards a holistic education with a belief and devotion to God as being outlined in the National Philosophy of Education, the Spiritual Intelligence Model for Adolescents (SIMA) could be a great guidance. Policy makers, in the context of the Malaysian education system, the Ministry of Education (MOE) should seriously consider the spiritual intelligence (SI) elements not just within the boundary of moral and Islamic studies but beyond this scope. A great concern is needed for educational transformation through SIMA that is able to create a human capital not just for the purpose of the nation economic development as being said by the policy makers, but more importantly for the development of the human as a whole.

To develop a public policy in education through SIMA, MOE needs to carefully design it beyond the scope of religion. One of the great advantages of SIMA is all the elements and themes developed are able to be generalised across religious background. It is adaptable to any religion. The SIMA either can be integrated in every subject taught in schools, colleges, and universities (which breaks the barrier of the dual education system in Malaysia) or it can be taught separately as one subject and can be included as a soft skill

subject or as a main course at every educational institution. The depth of the subject taught would vary according to the different levels of the students from lower secondary to higher secondary to colleges/ universities.

As educators are the main resources in the process of transforming knowledge, the theoretical knowledge of SIMA needs to be supplemented in teachers' training/ academicians' orientation period in developing their skills, ability, attitude, aptitude, personality and behaviours. The effectiveness of the educators either in schools or higher institutions in having the knowledge and practice of the SIMA are pertinent to ensure the students/ adolescents' success towards achieving success and human excellence.

In the process of education through the SIMA, appropriate teaching and learning materials should be planned by policy makers such as text books and references which are multi-dimensional with appropriate spiritual, moral and ethical values which can enhance the skills and abilities of the learners. Proper planning for future materials to incorporate SIMA in the existing syllabus could as well be done periodically.

6.4.2 Implications for Educators, Academicians and Teachers

Educators, academicians and teachers are one of the core elements in SIMA teaching and learning. They need to position themselves such that they are able to master the subject matters in relation to SIMA. They need to seek the related knowledge as being prepared by the policy makers or take the initiative to learn on their own with the available vast resources. One of the important attributes of the educators is they need to be sincere in educating the learners especially the adolescents in the context of this study. They do not become educators just for the sake of getting the month end salary, but they should take the profession as a greater accountability to educate the *ummah* (society). Besides that, they

should also portray themselves as a role model to the adolescents, as action speaks louder than words. They should play the role of *murabbi* (relate themselves as an educator and the content of the education to the Almighty God), *mualim* (be a knowledgeable person) and *muaddib* (shaping the characters of the learners through mind, body and soul) (Sidek Baba, 2011).

Educating the adolescents through SIMA should not just happen in the formal classroom environment, but should proceed beyond this border, anywhere and anytime. Every single aspect of adolescents learning should be related to the elements in SIMA. There is a need for integrative pedagogy and methodology of SIMA in creative and innovative ways. Educators should think out of the box and move forward in creating a positive teaching and learning environment of SIMA in assisting the adolescents to achieve success and human excellence in their life.

6.4.3 Implications for Parents

The first phase of the education begins at home, which emphasises a crucial role of the parents in educating their children. Parents need to be aware that children are born pure like a white cloth and it is the responsibility of the parents to shape and colour the cloth in accordance to the trust given by God to them. The SIMA should be taken and be practiced by the parents as the fundamental values in shaping their children. Parents need to realise that educating the children does not solely depend on schools and teachers, but the main role should begin from parents themselves. Parents as well need to play the role of *murabbi, mualim and muaddib* in shaping their children with the best potentials to achieve success and human excellence.

6.4.4 Implications for Adolescents

Adolescents are at the stage where they are able to think and act on their own, but very prone to be influenced by others, especially their peers, and at a time they are unable to differentiate between right and wrong and can easily be involved in negative behaviours and actions. Through the exposure of SIMA, either through their own knowledge seeking or being guided by others such as educators or parents, the adolescents are able to rationalise their thought in accordance with their inner-self; moving their soul towards the Creator. The practice of SIMA's elements enables adolescents to reflect upon themselves and realise the purpose they are being created in this world. Realising there is a meaning for them to be created by God will motivate them to have high determination towards searching for the truth. With the guidance of spiritual resources, they will be able to position themselves in a transcendence stage and high state of consciousness, finally leading them to a high ability to cope with life obstacles and problems. They will be able to differentiate between what is right and wrong and will prevent them from engaging in negative actions and behaviours.

This positive change in adolescents' life is not only benefiting themselves, but gives calmness and happiness to their parents, and enables them to build a positive relationship with their friends, teachers and everyone surrounding their life hence creating a favourable environment in the society, nation and the world.

6.5 Suggestions for Future Work

Based on the research done in this study, I would like to recommend some areas of research for future endeavours in regard to SIMA. As an extension of this study, future studies could be conducted to analyse how the implementation of SIMA is effective in transforming the adolescents' life towards achieving success and human excellence. The study should look

at pre and post-test scores on the seven major themes of SI after a particular workshop or training which is designed to improve the adolescents. Amram and Dryer's (2008) Integrated Spiritual Intelligence Scales or King and DeCicco's (2009) Self Report Measure for Spiritual Intelligence could be adapted in line with the major seven themes of SIMA.

Another opportunity for future research would be to conduct the study with additional variables such as EQ, IQ and PQ to create a holistic approach to success and human excellence with SI as the central intelligence that will guide the other intelligences. A clearer view could be achieved in line with the NPE's aspiration to create a balance and harmonic individuals who are knowledgeable and competent, responsible and capable of achieving a high level of personal well-being as well as being able to contribute to the harmony and betterment of the family, the society and the nation at large.

In addition, in regards to the sample of this study, future study could extend the SIMA to replicate across more diverse populations, to determine the extent to which SIMA could be generalised to the general public, across religious and in different cultural settings. This effort will justify the use of this model for everyone without limiting it to adolescents and to a particular faith or religion and culture.

To further support this study in terms of validity and reliability, in future, the fuzzy Delphi method can be repeated more than two rounds with a bigger number of experts involved, to be selected from a more diverse group; policy makers, academicians, spiritual leaders, spiritual coaches, spiritual practitioners and so forth. It will also be an added value to use additional empirical analysis, for instance the Structural Equation Modelling (SEM) to test the validity of the built model.

Finally, the current study can be narrowed down, in which the future study will specifically address the seven themes of SIMA separately in relation to achieving success and human excellence.

6.6 Final Thoughts

"Development of Spiritual Intelligence Model for Adolescents in Malaysia" has brought me to a beautiful and meaningful journey of seeking knowledge and motivation to create a work which can be beneficial academically and in general to the society. In the context of this research, the main concentration is given to adolescents as they are the future generation who will shape the nation's development.

Human being is made as the best creation with great potentials to be the vicegerent of God. As Allah (SWT) says in al-Qur'an:

And when I have proportioned him and breathed into him of My soul…
(Al-Hijr 15: 29)

The real potentials of human being are naturally embedded within oneself and they can be nurtured through spiritual intelligence. Having the knowledge of spiritual intelligence will motivate the adolescents to search for the real meaning and purpose in life. The education system in Malaysia plays a pivotal role in educating adolescents with the guidance of spiritual intelligence as the central element for other intelligences in creating a holistic education. The concern for spiritual intelligence continues to grow in significance to search for the truth in life, especially within the scope of spirituality in education.

This study had critically being conducted to fill the gap in the nation's education system to create a holistic education through the ultimate intelligence; spiritual intelligence. The combination and the choice of Imam al-Ghazali's *Ihya Ulumuddin* (Book 3) and Hasan

Langgulung's *Manusia dan Pendidikan* is the first ever study to be related to the spiritual intelligence in the persuade of developing the SIMA. With detailed literature review of both texts revealed the importance and priority that should be given to spiritual intelligence which is now being studied within the context of moral and Islamic studies.

As there is very little literature on quantitative studies of spiritual intelligence, the use of fuzzy Delphi Method in this study through the consensus reached from all the experts opens up a wider empirical perspective towards the importance of spiritual intelligence. The smooth flow from the first phase of the research design employed in this study to the final and third phase linked the problem statement to the literature review with the methods used and towards the findings and discussions at the end of this journey had realised the development of SIMA.

From the practical point of view, this study has a great potential to bring academic discussions on the importance of spiritual intelligence in all aspects of human life and not just in the context of religion. The seven themes of SI in this study: 'reflection -soul purification', 'meaning/ purpose in life', 'self-determination', 'spiritual resources', 'transcendence', 'consciousness' and 'spiritual coping with obstacles' had a great potential to be practised not only by adolescents but by society as a whole to gain success and human excellence in this life and hereafter. *From Him the Almighty, we came and to Him we shall return.* And with SIMA, God willing, we return to Him in the manner that He is pleased with us. As Allah (SWT) says in al-Qur'an:

> [To the righteous it will be said], "O reassured soul, Return to your Lord, well-pleased and pleasing [to Him], And enter among My [righteous] servants, enter thou My Heaven."

(Al Fajr, 89: 27-30)

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LIST OF PUBLICATIONS AND PAPERS PRESENTED

1. Article titled "A Synthesis of Spiritual Intelligence Themes from Islamic and Western Philosophical Perspectives" (JORH-D-14-00152_R3) submitted to Journal of Religion and Health (Web of Science - Social Science Citation Index) – revision submitted. Expected to be published by year 2016.

2. Saedah Siraj, Shamsiah Banu Hanefar, Che Zarrina Sa'ari & Mohammed Sani Ibrahim. (2016). Pembangunan Kecerdasan Spiritual Dalam Transformasi Pendidikan Negara in Hussein Ahmad & Mohammed Sani Ibrahim (Eds), Transformasi Pendidikan: Aspirasi & Tindakan (pp. 156-175).Kuala Lumpur: University of Malaya Publisher.

3. Shamsiah Banu Hanefar, Saedah Siraj & Che Zarrina Sa'ari. (2015). Application of content analysis toward the development of spiritual intelligence model for human excellence, Procedia – Social and Behavioral Sciences, volume 172, pp.603 – 610.

4. Shamsiah Banu Hanefar, Saedah Siraj & Che Zarrina Sa'ari. (2014). Development of Spiritual Intelligence Model for Human Excellence amongst adolescents in Malaysia. Paper presented in 6th International Conference on Postgraduate Education (ICPE 6, Utem, Melaka) – (17th – 18th December 2014).

5. Shamsiah Banu Hanefar, Saedah Siraj & Che Zarrina Sa'ari. (2014). The Application of Content Analysis towards the Development of Spiritual Intelligence Model for Human Excellence (SIMHE). Paper presented in Global Conference on Business and Social Science (GCBSS), Kuala Lumpur – 15th December 2014.

6. Shamsiah Banu Hanefar, Saedah Siraj, Che Zarrina Sa'ari (2014), Spiritual Intelligence Need Analysis for Adolescents in Malaysia – 3rd International Seminar on Quality & Affordable Education (ISQAE 2014), Faculty of Education, University of Malaya (25th – 28th November 2014) – (To be published in Malaysian Online Journal of Counselling, University of Malaya – 2016)

7. Shamisah Banu Hanefar, Saedah Siraj & Che Zarrina Sa'ari. (2014). Education Transformation in Malaysia through Spiritual Intelligence: Perspective of Imam Al-Ghazali, a paper presented @ Seminar Kebangsaan Majlis Dekan – Dekan Pendidikan IPTA, Faculty of Education, University of Malaya (25th - 26th September 2014).

INSTITUTE OF GRADUATE STUDIES, UNIVERSITY OF MALAYA

SPIRITUAL INTELLIGENCE NEEDS ANALYSIS

This spiritual intelligence needs analysis is done as part of the completion of PhD thesis writing. The questionnaire aims to identify and evaluate the need of spiritual intelligence amongst adolescents in Malaysia.

All responses for this study will remain confidential. Only researcher will have the full access to view any data collected during this study. Your participation is voluntary. The study intends to abide by all commonly acknowledged ethical codes in research. Please make sure that you have responded to every statement. Thank you for your participation and time spent. May God blessing be with you for assisting the researcher in this study.

****

Spiritual Intelligence is defined by the researcher as a competency of an individual to contemplate the meaning of one's existence, to reach the state of consciousness and able to transcend oneself through transcendental awareness. A person with high SI is keen in purifying him/ herself and determined to achieve the highest competency by the guidance of the spiritual resources which enable the individual to cope with obstacles/ problems in life.

Section A: Demographic details

Age   : _____

Gender   : _____

Profession   : _____

Section B:

Please indicate (circle) the level of importance of each of the statements below according to

the following scale:

1	Not very important
2	Not important
3	Fairly important
4	Important
5	Very important

NO.	STATEMENT	SCALE				
1.	Develop a high level of spiritual intelligence amongst adolescents.	1	2	3	4	5
2.	Encourage adolescents to practice spiritual intelligence in their daily life	1	2	3	4	5
3.	Create high self-awareness among adolescents toward spiritual intelligence	1	2	3	4	5
4.	Incorporate spiritual intelligence in school/ university syllabus	1	2	3	4	5
5.	Assist adolescents to cope with life obstacles with spiritual intelligence	1	2	3	4	5
6.	Solve social problems amongst adolescents using spiritual intelligence	1	2	3	4	5
7.	Expose adolescents to spiritual intelligence from the early stage of life	1	2	3	4	5
8.	Make adolescents able to reflect upon themselves using spiritual intelligence	1	2	3	4	5
9.	Teachers/ parents need to assist adolescents in improving their level of spiritual intelligence	1	2	3	4	5
10.	Encourage transcendental* awareness amongst adolescents to increase their spiritual intelligence level	1	2	3	4	5

*Relating to a spiritual realm: *the transcendental importance of each person's soul*

Thank you very much for your kind cooperation.

Regards,

Shamsiah Banu bt Mohamad Hanefar, PhD candidate,

Institute of Graduate Studies, University of Malaya.

Email: shbanu21@gmail.com

APPENDIX B

Reliability Test

Scale: ALL VARIABLES

Case processing summary

		N	%
Cases	Valid	40	100.0
	Excluded	0	0
	Total	40	100.0

Reliability Statistics

Croanbach's alpha	N of items
0.814	10

APPENDIX C

INSTITUTE OF GRADUATE STUDIES, UNIVERSITY OF MALAYA

Assalamualaikum and Good day.

This research study is conducted as part of the completion of PhD thesis writing. The questionnaire aims to gain consensus from 10 – 15 experts in regards to the importance of the themes that are chosen to build a spiritual intelligence model for adolescents in guiding them to achieve success and human excellence.

All responses, comments and suggestions provided for this study will remain confidential. Only researcher will have the full access to view any data collected during this research. Your participation is voluntary. The research intends to abide by all commonly acknowledged ethical codes. Please make sure that you have responded to every statement. If you have any questions, please communicate with the researcher via email provided below. Thank you for your participation and time spent. May God blessing is with you for assisting the researcher in this study.

Regards,

Shamsiah Banu binti Mohamad Hanefar

PhD candidate,

Institute of Graduate Studies,

University of Malaya.

Email: shbanu21@gmail.com

Introduction:

Spiritual Intelligence (SI) is defined by the researcher as competency of an individual to contemplate the meaning of his or her existence, to reach the state of higher consciousness and awareness toward transcendental issues. A person with high SI is determined to achieve highest competency in gaining Divine knowledge by the guidance of spiritual resources which able him or her to overcome or control all the obstacles/ problems in one's life.

High spiritual intelligence will lead to success and **human excellence**. Researcher defined human excellence as an individual who able to perform his or her duty and obligation as a servant and vicegerent of God by having a high level of God realization (knowing and applying God's attributes and potentials for the betterment of one's life and others in this world and hereafter).

SECTION A: DEMOGRAPHIC DETAILS

Tick the appropriate detail.

Age:

30 – 40	
41 – 50	
51 and above	

Gender:

Female	
Male	

Profession:

Academician/ Teacher Please specify (Job title & years of experience): ………………………………………… …………………………………………	
Motivator/ Trainer/ Coach Please specify (Job title & years of experience): …………………………………………. ………………………………………….	
Others (Please specify the job title and the years of experience) ………………………………………… …………………………………………	

Education level:

Degree	
Master	
PHD	

SECTION B:

Listed below 35 items/ statements to determine the importance of having the following competencies to build a spiritual intelligence model for adolescents that will lead to success and human excellence.

Please indicate the level of importance of each of the statements below according to the following scale:

1	Extremely not important
2	Not very important
3	Not important
4	Less important
5	Important
6	Very important
7	Extremely important

	Theme 1: Meaning/ Purpose of life							
1.	Contemplating the meaning and purpose for being in this world.	1	2	3	4	5	6	7
2.	Contemplating the reason why this world is being created.	1	2	3	4	5	6	7
3.	Understand and apply the concept of *tawhid* and *tawfiq* in daily life activities.	1	2	3	4	5	6	7
4.	Practicing good conduct to build a sense of purpose in this world and hereafter.	1	2	3	4	5	6	7
5.	Understand the inter-connectedness between oneself with other creations.	1	2	3	4	5	6	7
	Theme 2: Consciousness							
6.	Highly aware the relationship between mind, body and soul.	1	2	3	4	5	6	7
7.	Having a high state of consciousness in learning about the knowledge of soul to gain the knowledge of God.	1	2	3	4	5	6	7
8.	Having a high state of consciousness in differentiating the source of thought whether it is good or bad.	1	2	3	4	5	6	7
9.	Having a high state of consciousness in making choices in life.	1	2	3	4	5	6	7

10.	Having a high state of consciousness to keep one's mind under control.	1	2	3	4	5	6	7
11.	Entering a high state of consciousness during prayers/ meditation.	1	2	3	4	5	6	7
	Theme 3: Transcendence							
12.	Recognizing God's being, attributes and actions.	1	2	3	4	5	6	7
13.	Recognizing the inter-connectedness of man's attributes and potentials to God's attributes and potentials.	1	2	3	4	5	6	7
14.	Understand the nature of God's creation and how He rules the world and the universe.	1	2	3	4	5	6	7
15.	Relating actions done by oneself to God. (*LillahiTaala*)	1	2	3	4	5	6	7
16.	Able to realize and sense the non-material aspects of life.	1	2	3	4	5	6	7
	Theme 4: Spiritual Resources							
17.	Identify Al Quran as the main source of one's life direction and decision making.	1	2	3	4	5	6	7
18.	Practicing daily life and actions according to As Sunnah.	1	2	3	4	5	6	7
19.	Having knowledge to reach God. (Intellect knowledge and religion knowledge).	1	2	3	4	5	6	7
20.	Memorizing and understanding the Quran to gain a high level of intelligence.	1	2	3	4	5	6	7
21.	Being accountable for one's senses (six senses) and relating to the inner self (heart/ *qalb*).	1	2	3	4	5	6	7
22.	Building key policies for the use of the world base on Al Quran and As-Sunnah.	1	2	3	4	5	6	7
	Theme 5: Self-determination							
23.	To have will to obtain good and to do that action.	1	2	3	4	5	6	7
24.	Intensely work toward controlling negative thoughts and behaviour	1	2	3	4	5	6	7
25.	Determine to make the best choice in one's own behaviour.	1	2	3	4	5	6	7
26.	Determine to achieve the ultimate aim of being the servant and *Khalifah* of God.	1	2	3	4	5	6	7
27.	Determine to achieve self-actualization and God-realization through *ibadah*	1	2	3	4	5	6	7
	Theme 6: Reflection – Soul purification							
28.	Reflecting on God's creation to acquire self-motivation.	1	2	3	4	5	6	7
29.	Purifying oneself by worshipping God.	1	2	3	4	5	6	7
30.	Purifying one's heart through the remembrance of God (*dhikr*)	1	2	3	4	5	6	7
31.	Reflect upon one's own deeds and working toward removing the impurities.	1	2	3	4	5	6	7

	Theme 7: Spiritual coping with obstacles							
32.	Discover and dissolve obstacles to gain Divine knowledge.	1	2	3	4	5	6	7
33.	Identify the negative influences and take action to control them.	1	2	3	4	5	6	7
34.	Identifying the diseases within one's heart and dissolve them.	1	2	3	4	5	6	7
35.	Identify the cause of disaster to human nature and the world and act upon it.	1	2	3	4	5	6	7

Comments/ Suggestions (For each item is encouraged):

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INSTITUTE OF GRADUATE STUDIES, UNIVERSITY OF MALAYA

Assalamualaikum and Good day.

This research study is conducted as part of the completion of PhD thesis writing. The questionnaire aims to gain consensus from 10 – 15 experts in regards to the importance of the themes that are chosen to build a spiritual intelligence model for adolescents in guiding them to achieve success and human excellence.

All responses, comments and suggestions provided for this study will remain confidential. Only researcher will have the full access to view any data collected during this research. Your participation is voluntary. The research intends to abide by all commonly acknowledged ethical codes. Please make sure that you have responded to every statement. If you have any questions, please communicate with the researcher via email provided below. Thank you for your participation and time spent. May God blessing is with you for assisting the researcher in this study.

Regards,

Shamsiah Banu binti Mohamad Hanefar

PhD candidate,

Institute of Graduate Studies,

University of Malaya.

Email: shbanu21@gmail.com

Introduction:

Spiritual Intelligence is defined by the researcher as a competency of an individual to contemplate the meaning of one's existence, to reach the state of consciousness and able to transcend oneself through transcendental awareness. A person with high SI is keen in purifying him/ herself and determined to achieve the highest competency by the guidance of the spiritual resources which enable the individual to cope with obstacles/ problems in life.

Human Excellence is a superiority level of holistic (SQ + IQ+ EQ + PQ) achievement which is guided by one's spiritual intelligence. It is the highest achievement of an individual who is able to perform well his/ her duty and obligation as a servant and vicegerent of God (*Hablumminallah*) and create a positive relationship with other creations of the Almighty Creator (*Hablumminnas*).

Notes: SQ – Spiritual Quotient

IQ – Intelligent Quotient

EQ – Emotional Quotient

PQ – Physical Quotient

SECTION A: DEMOGRAPHIC DETAILS

Tick the appropriate detail.

Age:

30 – 40	
41 – 50	
51 and above	

Gender:

Female	
Male	

Profession:

Academician/ Teacher Please specify (Job title & years of experience): ………………………………………… …………………………………………	
Motivator/ Trainer/ Coach Please specify (Job title & years of experience): ………………………………………… …………………………………………	
Others (Please specify the job title and the years of experience) ………………………………………… …………………………………………	

Education level:

Degree	
Master	
PHD	

SECTION B:

Listed below 34 items/ statements to determine the importance of having the following competencies to build a spiritual intelligence model for adolescents that will lead to success and human excellence.

Please indicate the level of importance of each of the statements below according to the following scale:

1	Extremely not important
2	Not very important
3	Not important
4	Less important
5	Important
6	Very important
7	Extremely important

NO.	THEME AND SUB-THEME	SCALE						
	Theme 1: Meaning/ Purpose of life							
1.	Contemplating the meaning/ purpose for being in this world.	1	2	3	4	5	6	7
2.	Contemplating the reason why this world is being created.	1	2	3	4	5	6	7
3.	Contemplate the oneness of God the Almighty and His grace toward the creations	1	2	3	4	5	6	7
4.	Practicing good conduct to build a sense of purpose in this world and hereafter.	1	2	3	4	5	6	7
5.	Understand the inter-connectedness between oneself and others.	1	2	3	4	5	6	7
	Theme 2: Consciousness							
6.	Highly aware the relationship between mind, body and soul.	1	2	3	4	5	6	7
7.	Conscious toward the knowledge of the soul to gain the knowledge of God	1	2	3	4	5	6	7
8.	Being conscious of the origin/ source of one's thought (bad/ good)	1	2	3	4	5	6	7
9.	Being conscious of the importance that one's choices have on one's life	1	2	3	4	5	6	7
10.	To keep one's mind under control	1	2	3	4	5	6	7

11.	Entering a high state of consciousness during prayers/ meditation.	1	2	3	4	5	6	7
	Theme 3: Transcendence							
12.	Recognize God's existence, attributes and actions.	1	2	3	4	5	6	7
13.	Recognize the inter-connectedness of man's attributes and potentials to God's attributes and potentials.	1	2	3	4	5	6	7
14.	Contemplate the nature of God's creation and how He rules the world and the universe	1	2	3	4	5	6	7
15.	Relating actions to God.	1	2	3	4	5	6	7
16.	Realize and sense the non-material aspects of life.	1	2	3	4	5	6	7
	Theme 4: Spiritual Resources							
17.	Takes the holy/ sacred/ motivational text as the source of life direction/ decision making	1	2	3	4	5	6	7
18.	Practice daily life and actions according to *as- Sunnah*/ a chosen role model.	1	2	3	4	5	6	7
19.	Having knowledge to reach God. (Intellect knowledge and religion knowledge).	1	2	3	4	5	6	7
20.	Understand the holy/ sacred/motivational text to gain a high level of intelligence	1	2	3	4	5	6	7
21.	Using one's senses and relate to the inner self	1	2	3	4	5	6	7
	Theme 5: Self-determination							
22.	To have will to obtain good	1	2	3	4	5	6	7
23.	Intensely work toward controlling negative thoughts and behaviour	1	2	3	4	5	6	7
24.	Determine to make the best choice in one's own behaviour.	1	2	3	4	5	6	7
25.	Determine to achieve the ultimate aim of being the servant and *Khalifah* of God.	1	2	3	4	5	6	7
26.	Determine to achieve self-actualization through God-realization	1	2	3	4	5	6	7
	Theme 6: Reflection – Soul purification							
27.	Reflecting on God's creation to acquire self-motivation.	1	2	3	4	5	6	7
28.	Purifying oneself through worship of God.	1	2	3	4	5	6	7
29.	Purifying one's heart through the remembrance of God	1	2	3	4	5	6	7
30.	Reflect upon one's own deeds and work toward removing the impurities.	1	2	3	4	5	6	7

	Theme 7: Spiritual coping with obstacles							
31.	Discover and overcome obstacles to gain Divine knowledge.	1	2	3	4	5	6	7
32.	Identify the negative influences and take action to control them.	1	2	3	4	5	6	7
33.	Identifying the diseases within one's heart and purify them.	1	2	3	4	5	6	7
34.	Identify the cause of disaster to human nature and take action to address them	1	2	3	4	5	6	7

Comments/ Suggestions (For each item is encouraged):

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15/04/2014 Gmail - An invitation to be one of the panel of experts for
PhD thesis questionnaire

Shamsiah Banu Mohamad Hanefar shbanu21@gmail.com 15 April 2014 10:37

Assalamualaikum wbt and Good day

My name is Shamsiah Banu. Currently pursuing my PhD under Institute of Graduate Studies @ University of Malaya. My thesis title is "Development of Spiritual Intelligence Model for Adolescents in Malaysia".

I am in the mid of collecting data in order for me to analyze my data using the Fuzzy Delphi method. In this process, a panel of experts needs to be selected to validate my model and the importance of the themes and items chosen.

Through my on-line search, I came across your name and your background in researching about holistic educational development. My humble request and I'm inviting you to be one of the experts. Once you have agreed I will email to you my questionnaire. Your response is very valuable to validate my model and the importance of the themes and items selected.

Hope to hear from you soon and my advance thank you for your kind attention. May Allah reward and bless you for the future assistance that you may lend to me.

Thanks and best regards,
Shamsiah Banu Mohamad Hanefar (012-3733763)

17/04/2014 Gmail – Acknowledgement and Questionnaire

Shamsiah Banu Mohamad Hanefar <shbanu21@gmail.com>   17 April 2014 20:17

Assalamualaikum wbt and Good day

Thank you very much for your involvement to be one of the panel expert in my study.

Attached here-with the questionnaire. Detail instruction is given. Any query please do not hesitate to contact me. Once again really appreciate your assistance. May God bless you.

[Quoted text hidden]

questionnaire.docx

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